

Vom Wesen Der Gotter Roman

In den Quellen zur Republik begegnet man immer wieder schrecklichen Vorzeichen wie etwa Blutregen, Migeburten bei Mensch und Tier oder verheerende Blitzschlge. Diese Prodigien, durchweg Zeichen gttlichen Zornes, wurden regelmig und kollektiv entsuehnt. Dabei erweist sich, da der Senat in den Stufen von Meldung, Annahme, Deutung und Entsuehnung der Zeichen den Diskurs ueber die Divination beherrschte. Bei der Untersuchung der Prodigien und der Entsuehnungsriten finden auch Anstze aus der Sozialanthropologie Anwendung, wobei sich u.a. die enorme politische und identittstiftende Funktion des Prodigienwesens aufzeigen lt. Insgesamt liefert das Buch einen Beitrag zur Religions-, Mentalitten- und Kulturgeschichte der rmischen Republik. "Diese Arbeit beantwortet entscheidende Fragen wie die nach den spezifischen ngsten einer Gesellschaft, die sich verschluesselt in den Vorzeichen uern, weist nochmals auf die exklusive Rolle des Senats und die politischen Konsequenzen hin und bietet einen guten berblick ueber die historische Entwicklung des Prodigienwesens." KLIO .

In accordance with the purpose of the series Traditio Praesocratica, the present volume, the first in the series, contains the most complete collection ever assembled of the documentary evidence on Thales of Miletus. Approximately 600 texts, dating from the sixth century BCE to the fourteenth century CE, are presented in chronological order, both in the original language (Greek, Latin, Arabic and Persian) and in a facing English translation. The original-language texts are reprinted (with corrections) from Georg Wöhrle's edition (2009). Several texts discovered since the publication of the 2009 edition are included. The English translations were made by Richard McKirahan from the original texts. Differences between the German and the English translations are noted. An index of names and extensive glossaries and word indexes of the texts and translations are provided. Ein sprachgewaltiger Roman über die sogenannte feine Gesellschaft Portugals zurzeit des Diktators Salazar: Die besseren Familien Portugals residieren in Cascais, einem westlich von Lissabon gelegenen Badeort, insbesondere in der Quinta da Marinha, wo man den Atlantik rauschen hört und die Dünen hinter den Pinien sieht. Hier spielt sich das gesellschaftliche Leben ab, hier wohnt man in herrschaftlichen Villen. Da gibt es den „Senhor Doutor“, einen reichen Unternehmer und Vertrauten des Diktators Salazar, der sich mit Härte und Lieblosigkeit aus einfachen Verhältnissen nach oben gekämpft hat. Seine Frau lebt zurückgezogen im obersten Stock, die Tochter des Hauses, „Senhora“ genannt, wurde vom Butler gezeugt und verbringt ihre Tage damit, ihr Hündchen zu streicheln und Bücher zu lesen, die ihr eine Buchhändlerin aus dem Ort vorbeibringt. Und dann gibt es noch eine junge Fadosängerin, deren Gefühle nicht erwidert werden ...

Der Einfluss von Manns Mythoskonzeption auf die karpatoukrainische Prosa des tschechischen Schriftstellers

Cicero on the Attack

Thomas Mann und Ivan Olbracht [German-language Edition]

Vorträge über Bildung und Christenthum

Brill's Companion to the Reception of Cicero

Classics Pamphlet Collection

"This commentary pays close critical attention to Dio's historical sources, methods, and assumptions as it also strives to present him as a figure in his own right. During a long life (ca. 164-after 229), Dio served as a Roman senator under seven emperors from Commodus to Severus Alexander, governed three Roman provinces, and was twice consul."--BOOK JACKET.

Inhis utopian novel Hiera Anagraphe (Sacred History)Euhemerus of Messene (ca. 300 B.C.) describes his travel to the island Panchaia in the Indian Ocean where he discovered an inscribed stele in the temple of Zeus Triphylus. It turned out that the Olympian gods (Uranos, Kronos, Zeus) were deified kings. The travels of Zeus allowed to describe peoples and places all over the world. Winiarczyk investigates the sources of the theological views of Euhemerus. He proves that Euhemerus' religious views were rooted in old Greek tradition (the worship of heroes, gods as founders of their own cult, tombs of gods, euergetism, rationalistic interpretation of myths, the explanations of the origin of religion by the sophists, the ruler cult). The description of the Panchaian society is intended to suggest an archaic and closed culture, in which the stele recording res gestae of the deified kings might have been preserved. The translation of Ennius' Euhemerus sive Sacra historia (ca. 200 - ca. 194) is a free prose rendering, which Lactantius knew only indirectly. The book is concluded by a short history of Euhemerism in the pagan, Christian and Jewish literature.

A renowned Biblical scholar provides an important new commentary

The Notion of "religion" in Comparative Research

Thales

Vom Wesen der Götter

The Death of Christ in Graeco-Roman Metaphors

Dissertations, Program Publications, Offprints, Etc. on Classical and Archeological Subjects, for the Most Part Published in Germany in the 19th Or Early 20th Century

This volume contains the collected papers of Albert Henrichs on numerous subjects in ancient Greek myth and religion. What was ancient Greek religion really like? What is the reality of belief and action that lies behind the unwieldy sources, which stem from vast areas and epochs of the ancient world? What is the meaning, intended and otherwise, of religious action and speech in ancient Greece? Who were the Greek gods, how were they worshipped, and how were they viewed by those who worshipped them? One of the leading students of ancient Greek religion over the past five decades, Albert Henrichs, the Eliot Professor of Greek Literature at Harvard University, combines wide and deep learning, a pragmatic, incisive approach to the sources, and an apt use of comparative perspectives. Henrichs breaks new ground in discussing sacrifice, libation, cultic identity, religious action and speech, epiphany, and the personalities of the gods. Special attention is devoted to ancient Greek sources on the ancient Persian prophet Mani, founder of Manichaeism. As a group, Albert Henrichs' papers on Greek religion offer a basic education on Greek myth and religion and constitute a blueprint for serious study of the subject.

In 2015 vond aan het Sint-Janscentrum een wetenschappelijk colloquium plaats met internationale sprekers, naar aanleiding van de verjaardag van de val van de Berlijnse Muur. De teksten van de lezingen, die gehouden werden tijdens dit colloquium, zijn nu verzameld in de bundel *Secularisation & Europe*, een uitgave van uitgeverij Betsaida in samenwerking

met de wetenschappelijke uitgeverij van de Pauselijke Universiteit Johannes Paulus II in Krakau.

The Phoenicians created the Mediterranean world as we know it-yet they remain a shadowy and poorly understood group. The academic study of the Phoenicians has come to an important crossroads; the field has grown in sheer content, sophistication of analysis, and diversity of interpretation, and we now need a current overview of where the study of these ancient seafarers and craftsman stands and where it is going. Moreover, the field of Phoenician studies is particularly fragmented and scattered. While there is growing interest in all things Phoenician and Punic, the latest advances are mostly published in specialized journals and conference volumes in a plethora of languages. This Handbook is the first of its type to appear in over two decades, and the first ever to appear in English. In these chapters, written by a wide range of prominent and promising scholars from across Europe, North America, Australia, and the Mediterranean world, readers will find summary studies on key historical moments (such as the history of Carthage), areas of culture (organized around language, religion, and material culture), regional studies and areas of contact (spanning from the Levant and the Aegean to Iberia and North Africa), and the reception of the Phoenicians as an idea, entangled with the formation of other cultural identities, both ancient and modern.

Von Ursachen sprechen. Eine aitiologische Spurensuche. Telling origins. On the lookout for aetiology

Götterbilder - Gottesbilder - Weltbilder

Grecian and Roman Antiquities

Secularisation & Europe

The Oxford Handbook of the Phoenician and Punic Mediterranean

Host Bibliographic Record for Boundwith Item Barcode 30112072131219 and Others

Plutarch verknüpft als Schriftsteller, platonischer Philosoph und delphischer Priester in eigentümlicher Weise Theologie, Philosophie und verschiedene Traditionen gelebter Religion (Mysterien, ägyptische Religion, Zoroastrismus) miteinander.

Diezwölf Beiträge führender Plutarchforscher aus den Bereichen Philosophie, Klassische Philologie, Religionswissenschaft und Theologie beleuchten das Verhältnis des einen Göttlichen im Denken Plutarchs zu den vielen Göttern des griechischen Pantheons - aber auch anderer religiöser Traditionen.

The papyri transmit a part of the testimonia relevant to pre-Socratic philosophy. The *Corpus dei Papiri Filosofici* takes this material only partly into account. In this volume, a team of specialists discusses some of the most important papyrological texts that are major instruments for reconstructing pre-Socratic philosophy and doxography. Furthermore, these texts help to increase our knowledge of how pre-Socratic thought – through contributions to physics, cosmology, ethics, ontology, theology, anthropology, hermeneutics, and aesthetics – paved the way for the canonic scientific fields of European culture. More specifically, each paper tackles (published and unpublished) papyrological texts concerning the Orphics, the Milesians, Heraclitus, Empedocles, Anaxagoras, the early Atomists, and the Sophists. For the first time in the field of pre-Socratics studies, several papers are devoted to the Herculanean sources, along with others concerning the Graeco-Egyptian papyri and the Derveni Papyrus.

Ursachen erzählen – von Ursachen erzählen: Unser Band vereint Untersuchungen zu Texten aus ganz verschiedenen Bereichen. Altes und Neues Testament, Fachschriften, literarische, historiographische und urkundliche Texte von der Antike bis zur Neuzeit und sogar die Marseillaise kommen zur Sprache. Alle Interpreten haben sich folgende Fragen gestellt: Wie werden Ursprungsgeschichten erzählt? Lassen sich in einzelnen Gattungen, Textsorten, Bildern, wissenschaftlichen und literarischen Kontexten gemeinsame Strukturen feststellen, wie Aitien eingesetzt und gestaltet werden? Bildet sich eine eigene Systematik aus, die sich von anderen Erzählungen abhebt? Welche Erkennungsmuster bieten die Ursprungsgeschichten, seien sie in wissenschaftlichen, in fiktionalen, in bildlichen Zusammenhängen präsent, ihren intendierten Rezipienten an? Mythos, Überzeugung, Historie, Sprechen und Wissen: In jedem dieser Bereiche erweist sich die Frage nach dem aitiologischen Kern als fruchtbar. Telling origins and telling of origins – our volume brings together studies of a wide range of texts: the Old and New Testaments, technical writing, literary, historiographical and documentary texts from antiquity to the modern age, and even the Marseillaise. All contributors deal with the following questions: how are stories about origins told? Can we identify common patterns for the ways in which aitia are established and shaped in individual genres, types of texts, images, scientific and literary contexts? Can we distinguish the development of narrative structures specific to aetiology? Which patterns of recognition do stories of origins, whether in scientific, fictional or visual contexts, offer to their intended recipients? Myth, persuasion, history, speech and knowledge: in each of these spheres the search for an aetiological core proves fruitful.

Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Period

An Historical Commentary on Cassius Dio's Roman History, Books 55-56 (9 B.C.-A.D. 14)

Greek Myth and Religion

Rationalization and Ritual Change

The Foreign Quarterly Review

Selected Proceedings of the XVIth Congress of the International Association for the History of Religions (Rome, 3rd-8th September, 1990)

How did the first Christians interpret the death of Christ? This volume sets out to construct some of the Jewish and Greco-Roman patterns of thought which were initially utilised to express the meaning of the crucifixion.

This study examines Colossians as a pseudepigraphic letter and his literary, oral, and tradition historical interdependencies to Paul.

Colossians is designed so as to assure readers of the apostle's ongoing aid and to interpret the theological significance of his death.

While Kierkegaard's use of the Greek authors, particularly Plato and Aristotle, has attracted considerable attention over the years, his use of the Roman authors has, by contrast, remained sadly neglected. This neglect is somewhat surprising given the fact that Kierkegaard was extremely well read in Latin from his early youth when he attended the Borgerdyd School in Copenhagen. Kierkegaard's interest in the Roman authors is perhaps best evidenced by his book collection. In his private library he had a long list of Latin titles and Danish translations of the standard Roman authors in any number of different genres. His extensive and frequent use of writers such as Cicero, Horace, Terence, Seneca, Suetonius and Ovid clearly warrants placing them in the select group of his major sources. The chapters in this volume demonstrate that Kierkegaard made use of the Roman sources in a number of different ways. His readings from the Borgerdyd school seem to have stuck with him as an adult. He constantly refers to Roman authors, such as Livy, Nepos, and Suetonius for colourful stories and anecdotes. In

addition, he avails himself of pregnant sayings or formulations from the Roman authors, when appropriate. But his use of these authors is not merely as a rhetorical source. He is also profoundly interested in the Roman philosophy of Cicero, Seneca and Marcus Aurelius. Similarly, just as he is fascinated by Tacitus' portrayal of the early Christians, so also he is amused by the humour of Terence and Apuleius. In short, the Roman authors serve to enrich any number of different aspects of Kierkegaard's authorship with respect to both content and form.

Volume 3: Kierkegaard and the Roman World

Grace, Reconciliation, Concord

Epigraphica III.

Roman

Politai Et Cives

Beethoven and Greco-Roman Antiquity

No other god of the Greeks is as widely present in the monuments and nature of Greece and Italy, in the sensuous tradition of antiquity, as Dionysos. In myth and image, in visionary experience and ritual representation, the Greeks possessed a complete expression of indestructible life, the essence of Dionysos. In this work, the noted mythologist and historian of religion Carl Kerényi presents a historical account of the religion of Dionysos from its beginnings in the Minoan culture down to its transition to a cosmic and cosmopolitan religion of late antiquity under the Roman Empire. From the wealth of Greek literary, epigraphic, and monumental traditions, Kerényi constructs a picture of Dionysian worship, always underlining the constitutive element of myth. Included in this study are the secret cult scenes of the women's mysteries both within and beyond Attica, the mystic sacrificial rite at Delphi, and the great public Dionysian festivals at Athens. The way in which the Athenian people received and assimilated tragedy in its immanent connection with Dionysos is seen as the greatest miracle in all cultural history. Tragedy and New Comedy are seen as high spiritual forms of the Dionysian religion, and the Dionysian element itself is seen as a chapter in the religious history of Europe.

Ludwig van Beethoven had a life beyond music. He considered it his duty to spend leisure-time improving his Bildung (sophistication). To this end he familiarised himself with tangible manifestations of Greco-Roman antiquity, for he perceived these cultures and their representatives as examples of intellectual, moral, and artistic perfection. He consumed such writers as Homer, Plutarch, Horace, Tacitus, Euripides, and Greek poets. These texts were morally uplifting for him, and advantageous for building character. They now hold a key to Beethoven's ideal of a steadfast, austere, and Stoic outlook, necessary for a 'great man' to carry out his duties. Jos van der Zanden demonstrates that Beethoven's engagement with Greco-Roman culture was deep and ongoing, and that it ventured beyond the non-committal. Drawing on a comprehensive investigation of primary sources (letters, conversation books, diaries, recollections of contemporaries) he examines what Beethoven knew of such topics like history, art, politics, and philosophy of antiquity. The book presents new information on the composer's republicanism, his familiarity with the works of Plato, his admiration of the elderly Brutus, his plan to utilize 'unresolved dissonances' in an unknown piece of music, and his decision to subscribe to a book about ancient Greek poetry. A hitherto unknown vocal piece based on lines by Euripides is revealed. The study concludes with a comprehensive survey of all compositions and sketches by Beethoven based on Greco-Roman subjects.

Professor Rist's account of Epicurus mediates between the extremes of approval and opposition traditionally accorded to him, and he emerges as an ideologist, a pragmatic philosopher whose most notable achievement was to reject the prevailing social ethos of Hellenism and assert the rights of the individual against those of the community or state.

Authors and Authorities in Ancient Philosophy

Pamphlets on Greek and Roman Subjects

Gott und die Götter bei Plutarch

Studien zur Entstehungsgeschichte und Intention des Kolosserbriefs

Invective and subversion in the orations and beyond

The Roman Republic of Letters

Situating Cicero in the context of his use and abuse from antiquity to the present, an international and interdisciplinary team of scholars provides several good reasons to return to the study of his many writings with greater interest and respect.

Zitovás literary analysis starts at the interface of Czech and German literature in the first half of the twentieth century. Thomas Mann's novel *Joseph and His Brothers* is set in comparative relation to Ivan Olbracht's prose texts *Nikola ?uhaj loupe?ník* and *Golet v údolí*. Olbracht translated three volumes of Mann's *Joseph's tetralogy* parallel to the composition of his own prose works. Zitová examines the influence of Olbracht's translation work on his own work. Zitová's literaturwissenschaftliche Analyse setzt an einer Schnittstelle der tschechischen und deutschen Literatur in der ersten Hälfte des zwanzigsten Jahrhunderts an. Thomas Manns Roman *Joseph und seine Brüder* wird vergleichend in Beziehung gesetzt zu Ivan Olbrachts in den dreißiger Jahren entstandenen Prosatexten *Nikola ?uhaj loupe?ník* und *Golet v údolí*. Olbracht übersetzte parallel zur Abfassung seiner Prosawerke insgesamt drei Bände aus Manns umfangreicher *Josephs-Tetralogie*. Diese Übersetzertätigkeit blieb, wie Zitová aufzeigt, nicht ohne Einfluss auf sein eigenes Schaffen. Das Buch knüpft an eine von Jirí Opelík geschriebene Studie Olbrachts reife Schaffensperiode sub specie seiner Übersetzungen aus Thomas Mann und Lion Feuchtwanger (1967) an, in der dieser tschechische Literaturwissenschaftler das Thema eröffnete. Mit Zitová's Tiefenanalyse schließt sich diese germanobohemistische Forschungslücke.

Roman religion as we know it is largely the product of the middle and late republic, the period falling roughly between the victory of Rome over its Latin allies in 338 B.C.E. and the attempt of the Italian peoples in the Social War to stop Roman domination, resulting in the victory of Rome over all of Italy in 89 B.C.E. This period witnessed the expansion and elaboration of large public rituals such as the games and the triumph as well as significant changes to Roman intellectual life, including the emergence of

new media like the written calendar and new genres such as law, antiquarian writing, and philosophical discourse. In *Religion in Republican Rome* Jörg Rüpke argues that religious change in the period is best understood as a process of rationalization: rules and principles were abstracted from practice, then made the object of a specialized discourse with its own rules of argument and institutional loci. Thus codified and elaborated, these then guided future conduct and elaboration. Rüpke concentrates on figures both famous and less well known, including Gnaeus Flavius, Ennius, Accius, Varro, Cicero, and Julius Caesar. He contextualizes the development of rational argument about religion and antiquarian systematization of religious practices with respect to two complex processes: Roman expansion in its manifold dimensions on the one hand and cultural exchange between Greece and Rome on the other.

Roman Cult Images

Gezähmte Götter

das Prodigienwesen der römischen Republik

Religion in Republican Rome

Presocratics and Papyrological Tradition

Epicurus: An Introduction

Eight new essays, from a distinguished international cast, examine the techniques of Cicero's verbal aggression. Analysis includes political and forensic context but also Cicero's own formal theory of rhetoric and his debts to other genres, literary and dramatic.

An intellectual history of the late Roman Republic—and the senators who fought both scholarly debates and a civil war In *The Roman Republic of Letters*, Katharina Volk explores a fascinating chapter of intellectual history, focusing on the literary senators of the mid-first century BCE who came to blows over the future of Rome even as they debated philosophy, history, political theory, linguistics, science, and religion. It was a period of intense cultural flourishing and extreme political unrest—and the agents of each were very often the same people. Members of the senatorial class, including Cicero, Caesar, Brutus, Cassius, Cato, Varro, and Nigidius Figulus, contributed greatly to the development of Roman scholarship and engaged in a lively and often polemical exchange with one another. These men were also crucially involved in the tumultuous events that brought about the collapse of the Republic, and they ended up on opposite sides in the civil war between Caesar and Pompey in the early 40s. Volk treats the intellectual and political activities of these “senator scholars” as two sides of the same coin, exploring how scholarship and statesmanship mutually informed one another—and how the acquisition, organization, and diffusion of knowledge was bound up with the question of what it meant to be a Roman in a time of crisis. By revealing how first-century Rome’s remarkable “republic of letters” was connected to the fight over the actual *res publica*, Volk’s riveting account captures the complexity of this pivotal period.

Nel 1990 si tenne a Roma il XVI Congresso del I.A.H.R. che ebbe come tema la nozione di "religione". Venne particolarmente analizzato l'uso di tale termine da parte degli studiosi di lingua europea nei rapporti con le culture non europee e viceversa.

Monthly Bulletin

The Lives and Worship of Idols from the Iron Age to Late Antiquity

The Foreign quarterly review [ed. by J.G. Cochrane].

International Bibliography of the History of Religions. Bibliographie Internationale de L'histoire Des Religions

Subject- Catalogue of the Library of the College of New Jersey, at Princeton

The Augustan Succession

A biography of how cult images functioned in Roman temples. It explores their creation, use, and eventual destruction.

Offers a collection of essays exploring notions of authority and authorship through ancient Greek and Roman philosophy.

Hermes, Oder, *Kritisches Jahrbuch Der Literatur*

The First Letter of Peter

A Philosophical Reappraisal of the Sources. Proceedings of the International Workshop held at the University of Trier (22-24 September 2016)

A Commentary on the Greek Text

The "Sacred History" of Euhemerus of Messene

Pamphlets on Roman Private Life