

STUDIEN UND TEXTE ZU ANTIKE UND CHRISTENTUM, BD. 24: FROM JEWISH MAGIC TO GNOSTICISM pdf

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3: From Jewish Magic to Gnosticism - Attilio Mastrocinque - Google Books

Studien und Texte zu Antike und Christentum Band 31 Dem modernen Leser erscheint Papst Gregors de Groÿen () umfangreiche Auslegung zum Buch Hiob nicht selten als willkÄ¼rliche Allegorese ohne Anhalt am Text und an der historischen Situation des ausgehenden 6.

Studies and Texts in Antiquity and Christianity Review by Paul Linjamaa, Lund University. This monograph is devoted to the many and varying forms of ancient magical papyri – spells, hymns, amulets, rituals, remedies, and mythological and liturgical elements, from the Greco Roman Egypt of second century BC to the seventh century CE. The study includes an introduction, three central chapters, followed by an epilogue and appendices comprising of a mind map of how the magical papyri were used and an assortment of lists pertaining to the source material used in the study. In the introductory chapter the general character of the magical papyri is discussed and Pachoumi gives a brief introduction to the different modern editions and the translations of the material. A brief background is also given to the ancient manuscripts themselves, much of which were bilingual Greek and Egyptian. This could perhaps be said to represent the theoretical framework of the book in question. The first chapter examines the religio-philosophical concepts of the personal daimon, which is often referred to in the magical papyri and elsewhere in the Hellenistic world. The mention of union between this personal daimon and the individual is investigated, and Pachoumi discusses its conception in Pre-Socratics, Stoics and Neoplatonic material. Pachoumi concludes that the concept of daimon in the papyri is parallel to what one finds in Platonism and Stoicism, but that the ritualistic side of the magical papyri includes a series of transitional processes at a cosmic level which implies Egyptian, Orphic and Chaldaeo-Person magical beliefs 31–32, Pachoumi investigates the relation between this character and the divine as well as the individual performing the ritual. She concludes that previous scholars, chiefly Hans Dieter Betz, has inadequately restricted this character to an assistant daimon. Next follows the chapter that motivates the whole study and which comprises half of the book. This reveals Egyptian influence, as it was common to have the image of the Sun pushing back the night serpent Apophis, however, the Sun as the chariot and the sun god as a charioteer is widespread in ancient religions overall 65–66, 84– After highlighting several assimilations in the papyri, Pachoumi poses the following question in the conclusion: Pachoumi identifies different levels of assimilation: Another level identified by Pachoumi includes the merging of polytheistic and monotheistic systems, when Helios-Horus is identified with Sabaoth and Iao, or Jesus, for example. The number of motifs studied and commented upon within the scope of this limited study is impressive. I am also convinced of the general conclusion, that the magical papyri draw on a theme that became fairly common in late antiquity, that of plurality seen as an extension of the oneness of the divine. There are, however, some methodological drawbacks to the study. The three chapters do not merge without difficulty. This is perhaps understandable considering the fact that the monograph actually comprises three different studies that have been compounded into one. One also would have expected some comment on what motivated choosing the specific papyri that founds the study. As shown by scholars such as Jonathan Z. Smith and others, the term often carries with it an essentialist assumption, a discourse which would have been relevant and important to comment upon. Apart from this, there are some serious problems in the handling of the Nag Hammadi-material as comparandum and which is at times treated as representing one form of religiosity. Apart from these drawbacks the study is a welcome work devoted to the very interesting magical papyri that we are fortunate to have preserved and that deserve much more attention and study.

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5: Project MUSE - Spiritual Taxonomies and Ritual Authority

Studien und Texte zu Antike und Christentum. Herausgeber, Christoph Marksches = Studies and texts in antiquity and Christianity / editor, Christoph Marksches.

Aristophanis Acharnenses, Equites, etc. The Acharnians, Knights, etc. Aristofane, le commedie Iâ€™V. The Comedies of Aristophanes thus far vols. Individual Comedies Thiersch, B. The Thesmophoriazusae of Aristophanes. Bryn Mawr Greek Commentaries. Comedies of Aristophanes 8. Le donne alle Tesmoforie. Acharnians van Leeuwen, J. Comedies of Aristophanes 1. The Wasps of Aristophanes. Comedies of Aristophanes 4. The Birds of Aristophanes. Scholia in Aristophanem I. Works Cited Adam, J. Description, narration, savoir eds. Festival, Comedy, and Tragedy: The Greek Origins of Theatre. The Ritual Lament in Greek Tradition. Cantare glorie di eroi: Comunicazione e performance poetica nella Grecia arcaica. Their Structural Significance in Plays of Aristophanes. Die Chorpartien bei Aristophanes: Public and Performance in the Greek Theatre. Acta Philologica Fennica Das Fest und das Heilige: Studien zum Verstehen fremder Religionen 1. How to Do Things with Words eds. Drama und Theater im Licht ethnologischer Ritualforschung. Forum modernes Theater 1. Rabelais and His World. Readings from the Soviet Union. A Dictionary of Theatre Anthropology: The Secret Art of the Performer. The Panathenaic Festival in Ancient Athens ed. The Imagery of Euripides: Nereids in Archaic and Classical Greek Art. The Names of Comedy. The Seal of Orestes: Steps to an Ecology of Mind: A Study in Texture and Texture Change. Studien zur antiken Samensymbolik. Der Erichthoniosmythos als Aition athenischer Erntefeste. Der Chor im Theater des Typologie des theatralen Mittels Chor. Ueber die Zahl der Schauspieler bei Aristophanes. Ritual Theory, Ritual Practice. Bibliotheca Helvetica Romana Ihre Ethik und ihre Idee. A Metatheatrical Reading of P. Orestes and the God of Initiation. Origins and Influences ed. Solomon , 81â€™96 and â€™ Theoretische Konzeptionen und ihre szenische Realisierung. Rezeptions- und Wissenschaftsgeschichte Concezioni teoriche e realizzazioni sceniche. Biblioteca Teatraleâ€™Memorie di Teatro Bochumer Altertumswissenschaftliches Colloquium Present and Past in Callimachus and the Hellenistic Poets. Studien zum Kranz bei den Griechen. Ricerche intertestuali sulla poesia greca e latina ed. Filologia e critica The Political Wisdom of Women in Aristophanes: A Study of Lysistrata , Ecclesiazusae, and Thesmophoriazusae. The Cult of Pan in Ancient Greece. Athena and the Pyrrhic Dance. Outline of a Theory of Practice. Myth, Ritual, and Comedy. Konzepte der Sprach- und Literaturwissenschaft Die dorische Farce im griechischen Mutterland vor dem 5. Studia Graeca et Latina Gothoburgensia Paides e Parthenoi , I. Guida storica e critica ed. Aspects of Religious Mentality in the Ancient World ed. Studies in Greek and Roman Religion 2. New Surveys in the Classics Paul Getty Museum Journal Religion in the Ancient Greek City. Die Darstellungsfunktion der Sprache. Self-Definition in the Hellenistic World. Hellenistic Culture and Society Music and Image in Classical Athens. Gewalt und Gericht in altgriechischem Ritual. Citations refer to Burkert Structure and History in Greek Mythology and Ritual. Sather Classical Lectures Opferritual und Mythos bei den Griechen. Kleine Kulturwissenschaftliche Bibliothek Orbis biblicus et orientalis Creation of the Sacred: Tracks of Biology in Early Religions. An Essay in Phenomenology and Feminist Theory. Filologia e critica 20â€™ Choruses of Young Women in Ancient Greece: Civic Identity in Performance. The Poetics of Eros in Ancient Greece. Education According to Plato. Literature, Religion, Society ed.

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This applies particularly to reproductions, translations, microfilms and storage and processing in electronic systems. Although the incipits were one of the most frequently deployed ritual tactics in late antique Egypt, they remain, by and large, an untapped resource for scholars of late antique ritual culture. Accordingly, this project attempts to build upon and expand scholarly understanding of the relationship between authoritative traditions esp. Thus, I hope this book will be a useful resource, not only for specialists of late antique amulets, but also for scholars of ancient history and religion more generally. This project has benefited greatly from the encouragement and support of many people. First of all, I must thank the members of my dissertation committee: One could not ask for a more supportive and helpful committee. The detailed comments of Professors Boustani and Dieleman, in particular, have improved almost every page of this project, both in terms of style and substance. Of course, I am solely responsible for any shortcomings in this book. Aside from the members of my dissertation committee, several people at UCLA deserve mention. I have greatly enjoyed my interactions – both academic and personal – with several former graduate students in the Departments of History and Near Eastern Languages and Cultures, especially Kevin Scull, James Petitfils, A. Sue Russell, and Emily Cole. Special thanks also go to several people and institutions beyond the confines of UCLA, who have supported my research, in general, and this project, in particular. The financial and institutional support of this fellowship has enabled me to complete this project in an expeditious manner. I also owe much to David Frankfurter for reading the dissertation version of this project and for offering very helpful feedback. The tremendous impact of Dr. In addition, my gratitude extends to Hany Takla of the St. Shenouda the Archimandrite Coptic Society, whose encouragement and support of my study of early Coptic language and literature over the years is beyond measure. Finally, several scholars deserve recognition who – through email correspondence, conversations at conferences, et cetera – have corrected some of my erroneous presuppositions and shared articles and other resources: Last, but certainly not least, I owe many thanks to my wonderful family. I am greatly appreciative of my parents, Emanuel and Sharon Sanzo, who have always offered their financial and moral support. My sisters, Kathy and Chrissy, and their families also deserve special recognition for always welcoming my family into their homes and for cooking many tasty meals. And, most of all, I thank my loving and beautiful wife, Lex, and my fantastic sons, Zack and Asher, to whom this book is dedicated.

VII List of Abbreviations
Toward a New Approach to the Scriptural Incipits
Section and Chapter Summaries
A Typology of Scriptural Incipits
Chapter 1: On the Relation
pars pro toto
Pars pro toto, Metonymy, and Synecdoche
Meronymy and the Scriptures
The Meronymic Status of the Gospels
The Meronymic Status of Biblical Psalms
The Use of Scripture on Amulets: Relevance and the Power of Precedent
The Hierarchical Approach to the Scriptures on Amulets
The Power of Precedent and Paradigm
A Collection of Scriptural Incipits
Chapter 3: Potential Incipits of Multiunit Corpora
Ritual Artifacts with at least the Four Gospel Incipits
Ritual Artifacts with One Gospel Incipit
Other Possible Incipits of Multiunit Corpora
Potential Incipits of Single-unit Texts
Incipits of LXX Ps
Incipits of Other Single-unit Texts
Single-unit or Multiunit Incipits?
Incipits in the Extant Amuletic Record
Incipits, Faithfulness to Protocols, and Ritual Efficacy
A Theory of Scriptural Incipits
Chapter 6: Toward a Theory of the Gospel Incipits:
Metonymy and Incipits of Multiunit Corpora: Not pars pro toto, but pars pro partibus
Toward a Theory of Incipits of Single-unit Texts
Coptic Texts of Ritual Power. Harper San Francisco, Aland, Repertorium 1
Aland, Kurt, ed. Repertorium der griechischen christlichen Papyri. An online database of papyri, hosted by Columbia University. A Dictionary of Greek and Roman Geography. University of Chicago Press, An online database of Greek, Latin, Coptic, and Demotic literary and documentary materials. Oxford University Press, Verzeichnis der griechischen Verzeichnis Handschriften des Alten Testaments. An online database of papyrological and epigraphical resources dealing with Egypt and the Nile valley between roughly BC and AD

Publications de la Sorbonne, Illegible letters 1 These critical signs and the language describing them are based on P. Brill, , back cover. Introduction Late antique Egypt was a dangerous place. Egyptians during this period “ like their forefathers “ not only regularly confronted hazards of nature e. These experts not only mastered “ or better yet, helped to construct “ taxonomies of the demonic, but they also manufactured various ritual devices e. Fortunately, many of these devices have survived from antiquity to the present. This rich material has allowed scholars to construct a more complete and more complex portrait of the religious landscape of late antique Egypt than can be painted simply by ancient literary sources. Moreover, the multiplicity of extant papyri, parchment, and other media used as amulets has made the study of ritual artifacts and the texts contained therein a vibrant field of inquiry in its own right. Ritual specialists in late antiquity utilized a variety of tactics to assist with the concerns of their clients. Assimilation and Resistance Princeton: Princeton University Press, , esp. For the prominence of demons in the broader Byzantine world with an emphasis on Egypt , see Anastasia D. I, therefore, do not treat the divinatory use of scripture during late antiquity. For discussions of this latter use of scripture, see e. What will a human do to me? But the use of incipits in the ritual world of late antique Egypt was by no means uniform. On artifacts, such as P. In other cases, they are the only recognizable written element on the ritual device. For example, the text on P. Further complicating matters is the wide range of textual boundaries, which have been or could be classified as incipits. Indeed, in the extant amuletic record, possible candidates for an incipit designation include citations that range from a single word to an incomplete phrase to an extended passage. Unfortunately, the absence of an extensive and focused collection of scriptural incipits has obscured their diversity. Internationalen Papyrologenkongressen, ed. Tjitze Baarda et al. Kok, , “ Survey of Scholarship 3 therefore, is to provide a preliminary survey of the ritual artifacts with scriptural incipits including the texts of the incipits in their original languages. In light of this diversity, various questions follow: What are the functions of these incipits? Do incipits from different texts function in different ways? If so, how vast is this implied corpus? It is an additional aim of this investigation to explore such questions, as they have not been addressed in sufficient detail in previous scholarship. In fact, many scholars have observed the utilization of incipits in apotropaic and curative rituals. Yet discussions of this phenomenon have routinely been confined to passing references within analyses of other aspects of late antique ritual texts and practices. In other words, while it has been mentioned several times, the use of incipits on amulets has not been subjected to a sustained and extensive study. This lacuna is unfortunate on account of the abundance of artifacts that made use of opening lines as part of their rituals.

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7: Jaldabaoth – Wikipedia

Studien und Texte zu Antike und Christentum Studies and Texts in Antiquity and Christianity Herausgeber/Editors Christoph Marksches (Berlin) Martin Wallraff (Basel).

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Editions and Translations Ambrose Ambrose. Sister Mary Melchier Beyenka, O. Catholic University of America Press, Oxford University Press, The City of God Against the Pagans: Harvard University Press, Concerning the City of God Against the Pagans. Henry Bettenson and G. Chaldaean Oracles Majercik, Ruth Dorothy. Text, Translation, and Commentary. Eunapius Wright, Wilmer Cave. The Lives of the Sophists. Preparation for the Gospel. Greek Magical Papyri Betz, H. University of Chicago Press, Studien und Texte zu Antike und Christentum Hermetica Copenhagen, Brian P. Cambridge University Press, Dillon, and Jackson P. Society of Biblical Literature, On the Pythagorean Life. Liverpool University Press, Minucius Felix Clarke, G. The Octavius of Marcus Minucius Felix. The Secret Revelation of John. The Nag Hammadi Scriptures: Waldstein, Michael, and Frederik Wisse, eds. The Apocryphon of John: Nag Hammadi and Manichaean Studies: Formerly Nag Hammadi Studies Origen on First Principles: Commentary on the Gospel According to John, Books 1–5 Fathers of the Church Homilies on Genesis and Exodus. Homily on 1 Kings Henri Crouzel and Manilo Simonetti. Harvard University Press, – Sullo stige; Testo greco a fronte. Guthrie, Kenneth Sylvan, and David R. The Pythagorean Sourcebook and Library: Akademie der Wissenschaften in Kommission bei Georg Reimer, Jean Bouffartigue and Michel Patillon. On Abstinence from Killing Animals. You are not currently authenticated. View freely available titles:

8: Project MUSE - Bibliography

Studien und Texte zu Antike und Christentum Studies and Texts in Antiquity and Christianity Herausgeber/Editors Christoph Marksches(Berlin) – Martin Wallraff (Basel).

9: From Jewish Magic to Gnosticism : Attilio Mastrocinque :

Studien und Texte zu Antike und Christentum / Studies and Texts in Antiquity and Mohr- Siebeck, X, www.enganchecubano.com fadengeheftete Broschur – The volume is published in German, but there are two articles in English: Here is an outline of its contents.

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