

Archilochos The Cult Of Poets In The Greek Polis

Examining the figure of Aesop and the traditions surrounding him, *Aesopic Conversations* offers a portrait of what Greek popular culture might have looked like in the ancient world. What has survived from the literary record of antiquity is almost entirely the product of an elite of birth, wealth, and education, limiting our access to a fuller range of voices from the ancient past. This book, however, explores the anonymous *Life of Aesop* and offers a different set of perspectives. Leslie Kurke argues that the traditions surrounding this strange text, when read with and against the works of Greek high culture, allow us to reconstruct an ongoing conversation of "great" and "little" traditions spanning centuries. Evidence going back to the fifth century BCE suggests that Aesop participated in the practices of nonphilosophical wisdom (*sophia*) while challenging it from below, and Kurke traces Aesop's double relation to this wisdom tradition. She also looks at the hidden influence of Aesop in early Greek mimetic or narrative prose writings, focusing particularly on the Socratic dialogues of Plato and the *Histories* of Herodotus. Challenging conventional accounts of the invention of Greek prose and recognizing the problematic sociopolitics of humble prose fable, Kurke provides a new approach to the beginnings of prose narrative and what would ultimately become the novel. Delving into Aesop, his adventures, and his crafting of fables, *Aesopic Conversations* shows how this low, noncanonical figure was--unexpectedly--central to the construction of ancient Greek literature. Some images inside the book are unavailable due to digital copyright restrictions.

The Hellenistic period was an era of literary canons, of privileged texts and collections. One of the most stable of these consisted of the nine (rarely ten) lyric poets: whether the selection was based on poetic quality, popularity, or the availability of texts in the Library of Alexandria, the Lyric Canon offers a valuable and revealing window on the reception and survival of lyric in antiquity. This volume explores the complexities inherent in the process by which lyric poetry was canonized, and discusses questions connected with the textual transmission and preservation of lyric poems from the archaic period through to the Hellenistic era. It firstly contextualizes lyric poetry geographically, and then focuses on a broad range of sources that played a critical role in the survival of lyric poetry - in particular, comedy, Plato, Aristotle's Peripatetic school, and the Hellenistic scholars - to discuss the reception of the nine canonical lyric poets and their work. By exploring the ways in which fifth- and fourth-century sources interpreted lyric material, and the role they played both in the scholarly work of the Alexandrians and in the creation of what we conventionally call the Hellenistic Lyric Canon, it elucidates what can be defined as the prevailing pattern in the transmission of lyric poetry, as well as the place of Bacchylides as a puzzling exception to this norm. The overall discussion conclusively demonstrates that the canonizing process of the lyric poets was already at work from the fifth century BC and that it is reflected both in the evaluation of lyric by fourth-century thinkers and in the activities of the Hellenistic scholars in the Library of Alexandria.

This book demonstrates that we need not choose between seeing so-called Presocratic thinkers as rational philosophers or as religious sages. In particular, it rethinks fundamentally the emergence of systematic epistemology and reflection on speculative inquiry in Hesiod, Xenophanes and Parmenides. Shaul Tor argues that different forms of reasoning, and different models of divine disclosure, play equally integral, harmonious and mutually illuminating roles in early Greek epistemology. Throughout, the book relates these thinkers to their religious, literary and historical surroundings. It is thus also, and inseparably, a study of poetic inspiration, divination, mystery initiation, metempsychosis and other early Greek attitudes to the relations and interactions between mortal and divine. The engagements of early philosophers with such religious attitudes present us with complex combinations of criticisms and creative appropriations. Indeed, the early milestones of philosophical epistemology studied here themselves reflect an essentially theological enterprise and, as such, one aspect of Greek religion.

"This chapter provides an overview of the Muses in Greek mythology and argues that their multiplicity, their indefinite number, their lack of fixed personalities and their metapoetic status make them highly unusual members of the Olympian pantheon. As the embodiment of music and the means by which music is channelled to human beings they are essential to our understanding of the meaning of *mousikē* in Greek culture. Above all their origins in an oral society foregrounds the performative nature of music which has characterised it as an art form throughout the ages"--

Wells argues that the victory song is a traditional art form that appealed to a popular audience and served exclusive elite interests through the inclusive appeal of entertainment, popular instruction, and laughter. Wells offers a new take on old Pindaric questions: genre, unity of the victory song, tradition, and epinician performance.

Athenian Potters and Painters III presents a rich mass of new material on Greek vases, including finds from excavations at the Kerameikos in Athens and Despotiko in the Cyclades. Some contributions focus on painters or workshops Ð Paseas, the Robinson Group, and the structure of the figured pottery industry in Athens; others on vase forms Ð plates, phialai, cups, and the change in shapes at the end of the sixth century BC. Context, trade, kalos inscriptions, reception, the fabrication of inscribed painters' names to create a fictitious biography, and the reconstruction of the contents of an Etruscan tomb are also explored. The iconography and iconology of various types of figured scenes on Attic pottery serve as the subject of a wide range of papers Ð chariots, dogs, baskets, heads, departures, an Amazonomachy, Menelaus and Helen, red-figure komasts, symposia, and scenes of pursuit. Among the special vases presented are a black spotlight stamnos and a column krater by the Suessula Painter. *Athenian Potters and Painters III*, the proceedings of an international conference held at the College of William and Mary in Virginia in 2012, will, like the previous two volumes, become a standard reference work in the study of Greek pottery.

The study of the Second Sophistic is a relative newcomer to the Anglophone field of classics, and much of what characterizes it temporally and culturally remains a matter of legitimate contestation. This Handbook offers a diversity of scholarly voices that attempt to define the state of this developing field. Included are chapters that offer practical guidance on the wide range of valuable textual materials that survive, many of which are useful or even core to inquiries of particularly current interest (e.g., gender studies, cultural history of the body, sociology of literary culture, history of education and intellectualism, history of religion, political theory, history of medicine, cultural linguistics, intersection of the classical traditions and early Christianity).

A collection of papers by international experts on one of the most paradoxical and influential poetic genres of classical antiquity.

This book has two main and connected themes - the conception and articulation of time in the Greek world and the creation of history, especially in the context of the Greek city. Both how time is expressed and how the past is presented have often been seen as reflections of society. By looking at the construction of the past through the medium of local historiography, where we can

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view these issues in the relatively restricted world of individual city-states, we can gain a clearer insight into how different versions of the past and different constructions of time were offered to the community for approval. In this way, the citizens were able to negotiate time past and indeed their own history, and thereby to express their values and aspirations.

This handbook is a guide to the reading of elegiac, iambic, personal and public poetry of early Greece. Intended as a teaching manual or as an aid for advanced undergraduate and graduate students, it presents the major scholarly debates affecting the reading of these poetic texts, such as the effect of genre, the question of the poetic persona, or the impact of modern literary theory.

Archilochos HerosThe Cult of Poets in the Greek PolisHarvard Univ Center for Hellenic

This volume explores the ways in which the tombs of the ancient poets - real or imagined - act as crucial sites for the reception of Greek and Latin poetry. Drawing together a range of examples, the collection makes a distinctive contribution to the study of literary reception by focusing on the materiality of the body and the tomb, and the ways in which they mediate the relationship between classical poetry and its readers. From the tomb of the boy poet Quintus Sulpicius Maximus, which preserves his prize-winning poetry carved on the tombstone itself, to the modern votive offerings left at the so-called 'Tomb of Virgil'; from the doomed tomb-hunting of long-lost poets' graves, to the 'graveyard of the imagination' constructed in Hellenistic poetry collections, the essays collected here explore the position of ancient poets' tombs in the cultural imagination and demonstrate the rich variety of ways in which they exemplify an essential mode of the reception of ancient poetry, poised as they are between literary reception and material culture.

Not a few of the more prominent and persistent controversies among classical scholars about approaches and methods arise from a failure to appreciate the fundamental role of time in structuring the interpretation of Greek culture. Diachrony showcases the corresponding importance of diachronic models for the study of ancient Greek literature and culture. Diachronic models of culture reach beyond mere historical change to the systemically evolving dynamics of cultural institutions, practices, and artifacts. The papers collected here illustrate the construction and proper use of such models. They emphasize the complementarity of synchronic and diachronic perspectives and highlight the need to assess how well diachronic models fit history. The contributors to this volume strive to be methodologically explicit as they tackle a wide range of subjects with a variety of diachronic approaches. Their work shows both the difficulty and the promise of diachronic analysis. Our incomplete knowledge of Greek antiquity throughout time and the Greeks' own preoccupation with the past in the construction of their present make diachronic analysis not just invaluable but indispensable for the study of ancient Greek literature and culture.

This book offers a comprehensive account of the role of Hesiod in the ancient imagination, investigating the poet as a literary-critical concept, a moral and philosophical symbol, and generally a cultural icon endlessly employed and re-created by later Greeks.

Cave and Worship in Ancient Greece brings together a series of stimulating chapters contributing to the archaeology and our modern understanding of the character and importance of cave sanctuaries in the first millennium BCE Mediterranean. Written by emerging and established archaeologists and researchers, the book employs a fascinating and wide range of approaches and methodologies to investigate, and interpret material assemblages from cave shrines, many of which are introduced here for the first time. An introductory section explores the emergence and growth of caves as centres of cult and religion. The chapters then probe some of the meanings attached to cave spaces and votive materials such as terracotta figurines, and ceramics, and those who created and used them. The authors use sensory and gender approaches, discuss the identity of the worshippers, and the contribution of statistical analysis to the role of votive materials. At the heart of the volume is the examination of cave materials excavated on the Cycladic islands and Crete, in Attika and Aitolokarnania, on the Ionian islands and in southern Italy. This is a welcome volume for students of prehistoric and classical archaeology, enthusiasts of the history of caves, religion, ancient history, and anthropology.

Theatre was at the very heart of culture in Graeco-Roman civilizations and its influence permeated across social and class boundaries. The theatrical genres of tragedy, comedy, satyr play, mime and pantomime operate in Antiquity alongside the conception of theatre as both an entertainment for the masses and a vehicle for intellectual, political and artistic expression. Drawing together contributions from scholars in Classics and Theatre Studies, this volume uniquely examines the Greek and Roman cultural spheres in conjunction with one another rather than in isolation. Each chapter takes a different theme as its focus: institutional frameworks; social functions; sexuality and gender; the environment of theatre; circulation; interpretations; communities of production; repertoire and genres; technologies of performance; and knowledge transmission.

Recent excavations and new theoretical approaches are changing our view of the Cyclades. This volume aims to share these recent developments with a broader, international audience. Essays have been carefully selected as representing some of the most important recent work and include significant previously-unpublished material.

With close to 15,000 entries, this bibliography is the most comprehensive guide to published writing in the tradition of Leo Strauss, who lived from 1899 to 1973 and was one of the most influential political philosophers of the twentieth century. John A. Murley provides Strauss's own complete bibliography and identifies the work of hundreds of Strauss's students and their students' students. Leo Strauss and His Legacy charts the path of influence of a beloved teacher and mentor, a deep and lasting heritage that permeates the classroom of the twenty-first century. Each new generation of students of political philosophy will find this bibliography an indispensable resource.

A Companion to Greek Literature presents a comprehensive introduction to the wide range of texts and literary forms produced in the Greek language over the course of a millennium beginning from the 6th century BCE up to the early years of the Byzantine Empire. Features contributions from a wide range of established experts and emerging scholars of Greek literature Offers comprehensive coverage of the many genres and literary forms produced by the ancient Greeks—including epic and lyric poetry, oratory, historiography, biography, philosophy, the novel, and technical literature Includes readings that address the production and transmission of ancient Greek texts, historic reception, individual authors, and much more Explores the subject of ancient Greek literature in innovative ways

Explores the phenomenon of wandering poets, setting them within the wider context of ancient networks of exchange, patronage and affiliation.

In the Odes, Horace writes of his own work, "I have built a monument more enduring than bronze,"—a striking metaphor that hints at how the poetry and built environment of ancient Rome are inextricably linked. This fascinating work of original scholarship makes the precise and detailed argument that painted illustrations of the Trojan War, both public and private, were a collective visual resource for selected works of Virgil, Horace, and Propertius. Carefully researched and skillfully reasoned, the author's claims are bold and innovative, offering a strong interpretation of the relationship between Roman visual

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culture and literature that will deepen modern readings of Augustan poets. The Museum of Augustus first provides a comprehensive reconstruction of paintings from the remaining fragments of the cycle of Trojan frescoes that once decorated the Temple of Apollo in Pompeii. It then finds the echoes of these paintings in the Augustan-dated Portico of Philippus, now destroyed, which was itself a renovation of Rome's de facto temple of the Muses—in other words, a museum, both in displaying art and offering a meeting place for poets. It next examines the responses of the Augustan poets to the decorative program of this monument that was intimately connected with their own literary aspirations. The book concludes by looking at the way Horace in the Odes and Virgil in the Georgics both conceptualized their poetic projects as temples to rival the museum of Augustus.

Readers of Herodotus's Histories are familiar with its reports of bizarre portents, riddling oracles, and striking dreams. But Herodotus draws our attention to other types of signs too, beginning with human speech itself as a coded system that can manipulate and be manipulated. Objects, gifts, artifacts, markings, even the human body, are all capable of being invested with meaning in the Histories and Herodotus shows that conventionally and culturally determined actions, gestures, and ritual all need decoding. This book represents an unprecedented examination of signs and their interpreters, as well as the terminology Herodotus uses to describe sign transmission, reception, and decoding. Through his control and involvement in this process he emerges as a veritable "master of signs."

A Companion to Sophocles presents the first comprehensive collection of essays in decades to address all aspects of the life, works, and critical reception of Sophocles. First collection of its kind to provide introductory essays to the fragments of his lost plays and to the remaining fragments of one satyr-play, the Ichneutae, in addition to each of his extant tragedies Features new essays on Sophoclean drama that go well beyond the current state of scholarship on Sophocles Presents readings that historicize Sophocles in relation to the social, cultural, and intellectual world of fifth century Athens Seeks to place later interpretations and adaptations of Sophocles in their historical context Includes essays dedicated to issues of gender and sexuality; significant moments in the history of interpreting Sophocles; and reception of Sophocles by both ancient and modern playwrights

Horace's Epodes rank among the most under-valued texts of the early Roman principate. Abrasive in style and riddled with apparent inconsistencies, the Epodes have divided critics from the outset, infuriating and delighting them in equal measure. This collection of essays on the Epodes by new and established scholars seeks to overturn this work's ill-famed reputation and to reassert its place as a valid and valued member of Horace's literary corpus. Building upon a recent surge in scholarly interest in the Epodes, the volume goes one step further by looking beyond the collection itself to highlight the importance of intertext, context, and reception. Covering a wide range of topics including the iambic tradition and aspects of gender, it begins with a consideration of the influences of Greek iambic upon the Epodes and ends with a discussion on their reception during the seventeenth century and beyond. By focusing on the connections that can be drawn between the Epodes and other (ancient) works, as well as between the Epodes themselves, the volume will appeal to new and seasoned readers of the poems. In doing so it demonstrates that this smallest, and seemingly most insignificant, of Horace's works is worthy of a place alongside the much-lauded Satires and Odes.

An internationally renowned set of experts on epigram offers an introduction, fresh approaches, and new direction to the study of Hellenistic-era epigram by exploring the models, forms, poetology, sub-genera, intertexts, and ancient and modern reception of Hellenistic epigram.

The Oxford Encyclopedia of Ancient Greece and Rome is the clearest and most accessible guide to the world of classical antiquity ever produced. This multivolume reference work is a comprehensive overview of the major cultures of the classical Mediterranean world--Greek, Hellenistic, and Roman--from the Bronze Age to the fifth century CE. It also covers the legacy of the classical world and its interpretation and influence in subsequent centuries. The Encyclopedia brings the work of the best classical scholars, archaeologists, and historians together in an easy-to-use format. The articles, written by leading scholars in the field, seek to convey the significance of the people, places, and historical events of classical antiquity, together with its intellectual and material culture. Broad overviews of literature, history, archaeology, art, philosophy, science, and religion are complimented by articles on authors and their works, literary genres and periods, historical figures and events, archaeologists and archaeological sites, artists and artistic themes and materials, philosophers and philosophical schools, scientists and scientific areas, gods, heroes, and myths. Areas covered include: · Greek and Latin Literature · Authors and Their Works · Historical Figures and Events · Religion and Mythology · Art, Artists, Artistic Themes, and Materials · Archaeology, Philosophers, and Philosophical Schools · Science and Technology · Politics, Economics, and Society · Material Culture and Everyday Life

Sappho, a towering figure in Western culture, is an exemplary case in the history of classical receptions. There are three prominent reasons for this. Firstly, Sappho is associated with some of the earliest poetry in the classical tradition, which makes her reception history one of the longest we know of. Furthermore, Sappho's poetry promotes ideologically challenging concepts such as female authority and homoeroticism, which have prompted very conspicuous interpretative strategies to deal with issues of gender and sexuality, revealing the values of the societies that have received her works through time. Finally, Sappho's legacy has been very well explored from the perspective of reception studies: important investigations have been made into responses both to her as poet-figure and to her poetry from her earliest reception through to our own time. However, one of the few eras in Sappho's longstanding reception history that has not been systematically explored before this volume is the Roman period. The omission is a paradox. Receptions of Sappho can be traced in more than eighteen Roman poets, among them many of the most central authors in the history of Latin literature. Surely, few other Greek poets can rival the impact of Sappho at Rome. This important fact calls out for a systematic approach to Sappho's Roman reception, which is the aim of Roman Receptions of Sappho that focuses on the poetry of the central period of Roman literary history, from the time of Lucretius to that of Martial.

This is the first collection of scholarly essays on the Homeric Hymns, a corpus of 33 hexameter poems celebrating gods that were probably recited at religious festivals, among other possible performance venues, and were frequently attributed in antiquity to Homer. After a general introduction to modern scholarship on the Homeric Hymns, the essays of the first part of the book examine in detail aspects of the longer narrative poems in the collection, while those of the second part give critical attention to the shorter poems and to the collection as a whole. The contributors to the volume present a wide range of stimulating views on the study of the Homeric Hymns, which have attracted much interest in recent years.

This book probes the narratives of poets who are exiled, tried or executed for their satire. It views the scapegoat as a group's dominant warrior, sent out to confront predators or besieging forces. Both poets and warriors specialize in madness and aggression and are necessary, yet dangerous, to society.

The discovery of the Mnesiepes inscription on Paros revealed the third century B.C. belief that the young Archilochos was transformed into a poet by an encounter with the Muses. It also revealed that the poet had become the object of a cult by his fellow islanders as he was transformed in death to a local hero. This is the first attempt to trace the

history of this cult from the late sixth century B.C. to the third century A.D.. The author also integrates the iconography of the poet into the history of this cult, and addresses for the first time the larger phenomenon of the cult of poets in the Greek states. This study provides appendices giving sources of information for these cults, including the text of the Mnesiepes inscription. It is illustrated by in-text figures and plates.

The specter of the apocalypse has always been a semiotic fantasy: only at the end of all things will their true meaning be revealed. Our long romance with catastrophe is inseparable from the Western hermeneutical tradition: our search for an elusive truth, one that can only be uncovered through the interminable work of interpretation. Catastrophe terrifies and tantalizes to the extent it promises an end to this task. 9/11 is this book's beginning, but not its end. Here, it seemed, was the apocalypse America had long been waiting for; until it became just another event. And, indeed, the real lesson of 9/11 may be that catastrophe is the purest form of the event. From the poetry of classical Greece to the popular culture of contemporary America, *The End of Meaning* seeks to demonstrate that catastrophe, precisely as the notion of the *sui generis*, has always been generic. This is not a book on the great catastrophes of the West; it offers no canon of catastrophe, no history of the catastrophic. *The End of Meaning* asks, instead, what if meaning itself is a catastrophe?

This ebook is a selective guide designed to help scholars and students of the ancient world find reliable sources of information by directing them to the best available scholarly materials in whatever form or format they appear from books, chapters, and journal articles to online archives, electronic data sets, and blogs. Written by a leading international authority on the subject, the ebook provides bibliographic information supported by direct recommendations about which sources to consult and editorial commentary to make it clear how the cited sources are interrelated. A reader will discover, for instance, the most reliable introductions and overviews to the topic, and the most important publications on various areas of scholarly interest within this topic. In classics, as in other disciplines, researchers at all levels are drowning in potentially useful scholarly information, and this guide has been created as a tool for cutting through that material to find the exact source you need. This ebook is just one of many articles from Oxford Bibliographies Online: Classics, a continuously updated and growing online resource designed to provide authoritative guidance through the scholarship and other materials relevant to the study of classics. Oxford Bibliographies Online covers most subject disciplines within the social science and humanities, for more information visit www.aboutobo.com.

Heroes and heroines in antiquity inhabited a space somewhere between gods and humans. In this detailed, yet brilliantly wide-ranging analysis, Christopher Jones starts from literary heroes such as Achilles and moves to the historical record of those exceptional men and women who were worshiped after death. He asks why and how mortals were heroized, and what exactly becoming a hero entailed in terms of religious action and belief. He proves that the growing popularity of heroizing the dead—fallen warriors, family members, magnanimous citizens—represents not a decline from earlier practice but an adaptation to new contexts and modes of thought. The most famous example of this process is Hadrian's beloved, Antinoos, who can now be located within an ancient tradition of heroizing extraordinary youths who died prematurely. This book, wholly new and beautifully written, rescues the hero from literary metaphor and vividly restores heroism to the reality of ancient life.

This book offers a critical re-examination of some important (and some lesser known) texts which are commonly labelled 'epyllia' in classical scholarship. It traces the history of the generic term 'epyllion' and sketches the literary and scholarly reception of these texts.

The papers in this volume derive from the proceedings of the nineteenth International Bronze Congress, held at the Getty Center and Villa in October 2015 in connection with the exhibition *Power and Pathos: Bronze Sculpture of the Hellenistic World*. The study of large-scale ancient bronzes has long focused on aspects of technology and production. Analytical work of materials, processes, and techniques has significantly enriched our understanding of the medium. Most recently, the restoration history of bronzes has established itself as a distinct area of investigation. How does this scholarship bear on the understanding of bronzes within the wider history of ancient art? How do these technical data relate to our ideas of styles and development? How has the material itself affected ancient and modern perceptions of form, value, and status of works of art? www.getty.edu/publications/artistryinbronze

The Oxford Handbook of Hellenic Studies is a unique collection of some seventy articles which together explore the ways in which ancient Greece has been, is, and might be studied. It is intended to inform its readers, but also, importantly, to inspire them, and to enable them to pursue their own research by introducing the primary resources and exploring the latest agenda for their study. The emphasis is on the breadth and potential of Hellenic Studies as a flourishing and exciting intellectual arena, and also upon its relevance to the way we think about ourselves today.

This book collects essays and other contributions by colleagues, students, and friends of the late Diskin Clay, reflecting the unusually broad range of his interests. Clay's work in ancient philosophy, and particularly in Epicurus and Epicureanism and in Plato, is reflected chapters on Epicurean concerns by André Laks, David Sedley and Martin Ferguson Smith, as well as Jed Atkins on Lucretius and Leo Strauss; Michael Erler contributes a chapter on Plato. James Lesher discusses Xenophanes and Sophocles, and Aryeh Kosman contributes a *jeu d'esprit* on the obscure Pythagorean Ameinias. Greek cultural history finds multidisciplinary treatment in Rebecca Sinos's study of Archilochus' Heros and the Parian Relief, Frank Romer's mythographic essay on Aphrodite's origins and archaic mythopoieia more generally, and Kyriakos Tsantsanoglou's explication of Callimachus's kenning of Mt. Athos as "ox-piercing spit of your mother Arsinoe." More purely literary interests are pursued in chapters on ancient Greek (Joseph Russo on Homer, Dirk Obbink on Sappho), Latin (Jenny Strauss Clay and Gregson Davis on Horace), and post-classical poetry (Helen Hadzichronoglou on Cavafy, John Miller on Robert Pinsky and Ovid). Peter Burian contributes an essay on the possibility and impossibility of

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translating Aeschylus. In addition to these essays, two original poems (Rosanna Warren and Jeffrey Carson) and two pairs of translations (from Horace by Davis and from Foscolo by Burian) recognize Clay's own activity as poet and translator. The volume begins with an Introduction discussing Clay's life and work, and concludes with a bibliography of Clay's publications. The pervasive and unrestrained use of obscenity has long been acknowledged as a major feature of fifth-century Attic Comedy; no other Western art form relies so heavily on the sexual and scatological dimensions of language. This acclaimed book, now in a new edition, offers both a comprehensive discussion of the dynamics of Greek obscenity and a detailed commentary on the terminology itself. After contrasting the peculiar characteristics of the Greek notion of obscenity to modern-day ideas, Henderson discusses obscenity's role in the development of Attic Comedy, its historical origins, varieties, and dramatic function. His analysis of obscene terminology sheds new light on Greek culture, and his discussion of Greek homosexuality offers a refreshing corrective to the idealized Platonic view. He also looks in detail at the part obscenity plays in each of Aristophanes' eleven surviving plays. The latter part of the book identifies all the obscene terminology found in the extant examples of Attic Comedy, both complete plays and fragments. Although these terminological entries are arranged in numbered paragraphs resembling a glossary, they can also be read as independent essays on the various aspects of comic obscenity. Terms are explained as they occur in each individual context and in relation to typologically similar terminology. With newly corrected and updated philological material, this second edition of *Maculate Muse* will serve as an invaluable reference work for the study of Greek drama.

This work gathers together the principal essays of Richard Hunter, whose work has been fundamental in the modern re-evaluation of Greek literature after Alexander and its reception at Rome and elsewhere. At the heart of Hunter's work lies the high poetry of Ptolemaic Alexandria and the narrative literature of later antiquity ('the ancient novel'), but comedy, mime, didactic poetry and ancient literary criticism all fall within the scope of these studies. Principal recurrent themes are the uses and recreation of the past, the modes of poetic allusion, the moral purpose of literature, and the intellectual context for ancient poetry.

A new collective volume with over twenty important studies on less well-studied dialects of ancient Greek, particularly of the northern regions. The book covers geographically a broad area of the classical Greek world ranging from Central Greece to the overseas Greek colonies of Thrace and the Black Sea. Particular emphasis is placed on the epichoric varieties of areas on the northern fringe of the classical Greek world, including Thessaly, Epirus and Macedonia. Recent advances in research are taken into consideration in providing state-of-the-art accounts of these understudied dialects, but also of more well-known dialects like Lesbian. In addition, other papers address special intriguing topics in these, but also in other dialects, such as Thessalian, Lesbian and Ionic, or focus on important multi-dialectal corpora such as the oracular tablets from Dodona. Finally, a number of studies examine broader topics like the supraregional Doric koinai or the concept of dialect continuum, or even explore the possibility of an ancient Balkansprachbund, which included Greek too. This new reference work covers a gap in current research and will be indispensable for people interested in Greek dialectology and ancient Greek in general.

In *National Poets, Cultural Saints* Marijan Dovič and Jón Karl Helgason explore the veneration of artists, writers, and poets in Europe, especially in the period 1840–1940, and present an analytical model of canonization for further studies on "cultural sainthood".

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