

## **Religion In Hellenistic Athens Hellenistic Culture Society Hellenistic Culture And Society**

A selection of a leading Athenian historian's writings on Alexander the Great and the major monarchies emerging from his empire

"There is something of a paradox about our access to ancient Greek religion. We know too much, and too little. The materials that bear on it far outreach an individual's capacity to assimilate: so many casual allusions in so many literary texts over more than a millennium, so many direct or indirect references in so many inscriptions from so many places in the Greek world, such an overwhelming abundance of physical remains. But genuinely revealing evidence does not often cluster coherently enough to create a vivid sense of the religious realities of a particular time and place. Amid a vast archipelago of scattered islets of information, only a few are of a size to be habitable."—from the Preface In *On Greek Religion*, Robert Parker offers a provocative and wide-ranging entrée into the world of ancient Greek religion, focusing especially on the interpretive challenge of studying a religious system that in many ways remains desperately alien from the vantage point of the twenty-first century. One of the world's leading authorities on ancient Greek religion, Parker raises fundamental methodological

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questions about the study of this vast subject. Given the abundance of evidence we now have about the nature and practice of religion among the ancient Greeks—including literary, historical, and archaeological sources—how can we best exploit that evidence and agree on the central underlying issues? Is it possible to develop a larger, "unified" theoretical framework that allows for coherent discussions among archaeologists, anthropologists, literary scholars, and historians? In seven thematic chapters, Parker focuses on key themes in Greek religion: the epistemological basis of Greek religion; the relation of ritual to belief; theories of sacrifice; the nature of gods and heroes; the meaning of rituals, festivals, and feasts; and the absence of religious authority. Ranging across the archaic, classical, and Hellenistic periods, he draws on multiple disciplines both within and outside classical studies. He also remains sensitive to varieties of Greek religious experience. Also included are five appendixes in which Parker applies his innovative methodological approach to particular cases, such as the acceptance of new gods and the consultation of oracles. *On Greek Religion* will stir debate for its bold questioning of disciplinary norms and for offering scholars and students new points of departure for future research.

Provides undergraduate students with a vibrant account of the religious world of ancient Greece, now in its third edition *Ancient Greek Religion* offers a detailed

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yet accessible introduction to the beliefs, myths, rituals, and deities of Greek religion. Author Jon D. Mikalson provides a vivid depiction of Greek religious practice in Athens, Delphi, and Olympia during the Classical period and in select other cities during the Hellenistic period. This reader-friendly textbook explains basic concepts of Greek polytheism, describes major deities and cults, and discusses various aspects of Greek religious life in the context of the city-state, the village, the family, and the individual. The revised third edition features new contributions by Andrej and Ivana Petrovic. It has two new chapters: one highlighting Roman, Christian, and modern scholars' approaches to Greek religion and one identifying the types of sources used to understand and reconstruct ancient Greek religion. This edition also expands discussion of magic and personal practices and includes an updated and expanded bibliography for each chapter. This popular textbook: Offers thorough coverage of major Greek gods, heroes, myths, and cults Presents translations of ancient texts to promote reflection and discussion Features a glossary of recurring Greek terms and a wealth of high-quality color maps, images, figures, and illustrations Describes Greek religious practice from the perspectives of different worshippers, such as priests, slaves, family members, and public officials Discusses various interpretations of the gods and the afterlife, the nature of piety and impiety, and

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the larger social and political context of ancient Greece Ancient Greek Religion, Third Edition, remains the ideal introductory textbook for undergraduate courses including Greek Civilization, Greek Religion, Greek and Roman Religion, Ancient Religions, and Greek History. It is also an excellent source of reference for graduate students, instructors, and scholars studying religious life in Classical Greece.

This major addition to Blackwell's Companions to the Ancient World series covers all aspects of religion in the ancient Greek world from the archaic, through the classical and into the Hellenistic period. Written by a panel of international experts Focuses on religious life as it was experienced by Greek men and women at different times and in different places Features major sections on local religious systems, sacred spaces and ritual, and the divine

This volume is the first general and comprehensive treatment of the political thought of ancient Greece and Rome ever to be published in English. It covers Plato and Aristotle at length, but also a host of other major and minor thinkers, from Thucydides and the Greek dramatists to Cicero and early Christian writers. It attempts both historical and philosophical assessment of the writers discussed and quotes them generously in translation. It will take its place as a standard work essential for scholars and students of classics, history, philosophy and

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theology.

This Companion volume offers fifteen original essays on the Hellenistic world and is intended to complement and supplement general histories of the period from Alexander the Great to Kleopatra VII of Egypt. Each chapter treats a different aspect of the Hellenistic world - religion, philosophy, family, economy, material culture, and military campaigns, among other topics. The essays address key questions about this period: To what extent were Alexander's conquests responsible for the creation of this new 'Hellenistic' age? What is the essence of this world and how does it differ from its Classical predecessor? What continuities and discontinuities can be identified? Collectively, the essays provide an in-depth view of a complex world. The volume also provides a bibliography on the topics along with recommendations for further reading.

This Companion volume provides a comprehensive overview of the major themes and topics pertinent to ancient Greek law. A substantial introduction establishes the recent historiography on this topic and its development over the last 30 years. Many of the 22 essays, written by an international team of experts, deal with procedural and substantive law in classical Athens, but significant attention is also paid to legal practice in the archaic and Hellenistic eras; areas that offer substantial evidence for legal practice, such as Crete and Egypt; the

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intersection of law with religion, philosophy, political theory, rhetoric, and drama, as well as the unity of Greek law and the role of writing in law. The volume is intended to introduce non-specialists to the field as well as to stimulate new thinking among specialists.

The Hellenistic period was a time of unprecedented cultural exchange. In the wake of Alexander's conquests, Greeks and Macedonians began to encounter new peoples, new ideas, and new ways of life; consequently, this era is generally considered to have been one of unmatched cosmopolitanism. For many individuals, however, the broadening of horizons brought with it an identity crisis and a sense of being adrift in a world that had undergone a radical structural change. *Belonging and Isolation in the Hellenistic World* presents essays by leading international scholars who consider how the cosmopolitanism of the Hellenistic age also brought about tensions between individuals and communities, and between the small local community and the mega-community of oikoumene, or 'the inhabited earth.' With a range of social, artistic, economic, political, and literary perspectives, the contributors provide a lively exploration of the tensions and opportunities of life in the Hellenistic Mediterranean.

Images and inscriptions indicate how priests and cult personnel saw themselves and were viewed by others. Cultural records like dedications, honorific statues

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and decrees are central to understanding how the roles of priests and priestesses were constructed in social and political terms in post-classical Athens. The approaches in this study are both historical and archaeological, and elucidate the religious functions that the cult personnel fulfilled for the city, and their perception, by themselves and by others, as citizens of the polis. Until now, there has been no comprehensive study of religion in Athens from the end of the classical period to the time of Rome's domination of the city. Jon D. Mikalson provides a chronological approach to religion in Hellenistic Athens, disproving the widely held belief that Hellenistic religion during this period represented a decline from the classical era. Drawing from epigraphical, historical, literary, and archaeological sources, Mikalson traces the religious cults and beliefs of Athenians from the battle of Chaeroneia in 338 B.C. to the devastation of Athens by Sulla in 86 B.C., demonstrating that traditional religion played a central and vital role in Athenian private, social, and political life. Mikalson describes the private and public religious practices of Athenians during this period, emphasizing the role these practices played in the life of the citizens and providing a careful scrutiny of individual cults. He concludes his study by using his findings from Athens to call into question several commonly held assumptions about the general development of religion in Hellenistic Greece.

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This handbook offers a comprehensive overview of scholarship in ancient Greek religion, from the Archaic to the Hellenistic periods. The handbook lays out the key dimensions of ancient Greek religion, approaches to evidence, and the representations of myths. The chapters reveal to readers the questions about, and the continuities and differences between, religious structures across time and place; including cultural interactions with Egypt, the Near East, the Black Sea, and Bactria and India.

This is an exciting time to study in Athens. The “rescue” excavations of recent years, conducted during construction of the Metro system and in preparation for the 2004 Olympics Games, combined with major restoration projects and a new enthusiasm for fresh examination of old material, using new techniques and applications, brings new perspectives and answers on many aspects of the ancient city of Athens and life, politics and religion in Attica. The 15 papers presented here contribute new findings that result from intensive, firsthand examinations of the archaeological and epigraphical evidence. They illustrate how much may be gained by reexamining material from older excavations, and from the methodological shift from documenting information to closer analysis and larger historical reflection. They offer a variety of perspectives on a range of issues: the ambiance of the ancient city for passersby, filled with roadside



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shrines; techniques of architectural construction and sculpting; religious expression in Athens including cults of Asklepios and Serapis; the precise procedures for Greek sacrifice; how the borders of Attica were defined over time, and details of its road-system. In presenting this volume the contributors are continuing in a long tradition of autopsy – in the sense of 'personal observation' – in Athens, that began even in the Hellenistic period and has continued through the writings of centuries of travelers and academics to the present day.

Nineteen contributions by eminent scholars cover topics in Greek Epigraphy, Ancient History, Archaeology, and the Historiography of Archaeology. The section on Epigraphy and Ancient History has a particular focus on Attica, whereas material from Eretria, Delphi, the Argolid, Aetolia, Macedonia, Samothrace, and Aphrodisias widens the picture. The section on Archaeology discusses cultural variation as well as matters of cult, myth, and style, especially in Attica, from the Chalcolithic to the Roman period. The final section on the History of Archaeology reviews the early history of archaeological research at sites such as Piraeus, Rhamnous, Marathon, Oropos, Pylos, and Eretria, based on unpublished archival sources as well as on preliminary sketches and architectural drawings by 19th century artists.

Covering an expanse of more than three thousand years, Hellenic Temples and

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Christian Churches charts, in one concise volume, the history of Greece's religious cultures from antiquity all the way through to present, post-independence Greece. Focusing on the encounter and interaction between Hellenism and (Orthodox) Christianity, which is the most salient feature of Greece's religious landscape—influencing not only Greek religious history, but Greek culture and history as a whole—Vasilios N. Makrides considers the religious cultures of Greece both historically, from the ancient Greek through the Byzantine and the Ottoman periods up to the present, and systematically, by locating common characteristics and trajectories across time. Weaving other traditions including Judaism and Islam into his account, Makrides highlights the patterns of development, continuity, and change that have characterized the country's long and unique religious history. Contrary to the arguments of those who posit a single, exclusive religious culture for Greece, Makrides demonstrates the diversity and plurality that has characterized Greece's religious landscape across history. Beautifully written and easy to navigate, *Hellenic Temples and Christian Churches* offers an essential foundation for students, scholars, and the public on Greece's long religious history, from ancient Greece and the origins of Christianity to the formation of "Helleno-Christianity" in modern Greece. This book is an attempt to take seriously the cliché that Greek religion is an eminently social

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phenomenon. It differs from 'Histories of Greek Religion' by focusing on a particular Greek city with particular social structures. It treats a much broader range of phenomena than do books on 'Athenian festivals'. It seeks to bridge the gap that usually divides studies of Greek religion from studies of Greek history and society. Among the topics discussed are the actual dates and circumstances of foundation of many temples, festivals, and cults at Athens, the historical development of the social structures within which religious activities took place, and the effects in the religious sphere of the radical shift in Athens' political life from tyranny to democracy and the acquisition of an empire. Robert Parker investigates the relation between religion and political prestige, considers the introduction of new cults, and looks in detail at such key personalities and events in the religious history of Athens as Lycurgus the Eteoboutad and his religious policies, and the trial of Socrates. The period covered is roughly that from 750 to 250 BC.

Religion in Hellenistic Athens Univ of California Press

In the Hellenistic period (c.323-31 BCE), Greek teachers, philosophers, historians, orators, and politicians found an essential point of reference in the democracy of Classical Athens and the political thought which it produced. However, while Athenian civic life and thought in the Classical period have been intensively studied, these aspects of the Hellenistic period have so far received much less attention. This volume seeks to bring together the two areas of research, shedding new light on these complementary parts of the history of the ancient Greek polis. The essays collected here encompass historical, philosophical, and literary approaches to the various Hellenistic responses to and adaptations of Classical Athenian politics. They survey the complex processes through which Athenian democratic ideals of equality, freedom,

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and civic virtue were emphasized, challenged, blunted, or reshaped in different Hellenistic contexts and genres. They also consider the reception, in the changed political circumstances, of Classical Athenian non- and anti-democratic political thought. This makes it possible to investigate how competing Classical Athenian ideas about the value or shortcomings of democracy and civic community continued to echo through new political debates in Hellenistic cities and schools. Looking ahead to the Roman Imperial period, the volume also explores to what extent those who idealized Classical Athens as a symbol of cultural and intellectual excellence drew on, or forgot, its legacy of democracy and vigorous political debate. By addressing these different questions it not only tracks changes in practices and conceptions of politics and the city in the Hellenistic world, but also examines developing approaches to culture, rhetoric, history, ethics, and philosophy, and especially their relationships with politics. Taking on the question of how the glories of the classical world could be reconciled with the Bible, this book explains how Judaism played a vital role in defining modern philhellenism. Shavit (history of the Jewish people, Tel Aviv U.) describes how Jewish intellectuals of the 18th century began finding in classical Greek culture elements they thought Jewish culture lacked and would have to embrace in order to become part of the modern world. He explains that by asserting that Judaism had been open to Hellenistic influences since the time of the Second Table, they legitimized their own efforts to secularize Jewish identity and culture. First published as *Yahadut bi-re'i ha- Yavanut ve-hofa'at ha-Yehudi ha-Helenisti ha-moderni* by Am Oved Published, Tel Aviv, in 1992. Distributed by ISBS. Annotation copyrighted by Book News, Inc., Portland, OR

The period from the emergence of the Greek city-state in the eighth century BC to the reign of

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Alexander the Great and the establishment of Greek monarchies was one unparalleled in history for its brilliance in literature, philosophy, and the visual arts. This book reproduces the text of the hugely successful Oxford History of the Classical World: Greece and the Hellenistic World in a standard paperback form. Written by a team of leading classical scholars, it includes chapters on political and social history, Homer, Greek myth, drama, science, and the great philosophers. All the original line drawings and maps have been retained, and an eight-page plate section has been specially selected for this edition by Sir John Boardman. - ;The period from the emergence of the Greek city-state in the eighth century BC to the reign of Alexander the Great and the establishment of Greek monarchies was one unparalleled in history for its brilliance in literature, philosophy, and the visual arts. This book reproduces the text of the hugely successful Oxford History of the Classical World: Greece and the Hellenistic World in a standard paperback form. Written by a team of leading classical scholars, it includes chapters on political and social history, Homer, Greek myth, drama, science, and the great philosophers. All the original line drawings and maps have been retained, and an eight-page plate section has been specially selected for this edition by Sir John Boardman. -

While the first American edition of this book, published more than a decade ago, was a revised translation of the German book, Einführung in das Neue Testament, this second edition of the first volume of the Introduction to the New Testament is no longer dependent upon a previously published German work. The author hopes that for the student of the New Testament it is a useful introduction into the many complex aspects of the political, cultural, and religious developments that characterized the world in which early Christianity arose and by which the New Testament and other early Christian writings were shaped.

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"An up-to-date critical examination of the evidence for religious practices in Hellenistic Athens. This is a balanced study that truly advances knowledge of the subject."--Stephen V. Tracy, Ohio State University "Mikalson confronts the long-standing and widespread notion . . . that Hellenistic religion represented a falling-off from the authentic and vigorous beliefs of the classical era. He persuasively demolishes this view, demonstrating the continuing vitality of traditional cults, rites, and divinities."--Erich S. Gruen, University of California, Berkeley

Most modern studies of Athenian religion have focused on festivals, cult practices, and individual deities. Jon Mikalson turns instead to the religious beliefs citizens of Athens spoke of and acted upon in everyday life. He uses evidence only from reliable, mostly contemporary sources such as the orators Lysias and Demosthenes, the historian Xenophon, and state decrees, sacred laws, religious dedications, and epitaphs. "This is in no sense a general history of Athenian religion," Mikalson writes, "even within the narrow historical boundaries set. It is rather an investigation of what might be termed the consensus of popular religious belief, a consensus consisting of those beliefs which an Athenian citizen thought he could express publicly and for which he expected to find general acceptance among his peers." What emerges in Mikalson's study is a remarkable homogeneity of religious beliefs at the popular level. The topics discussed at

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length in Athenian Popular Religion include the areas of divine intervention in human life, the gods and human justice, gods and oaths, divination, death and the afterlife, the nature of the gods, social aspects of popular religion, and piety and impiety. Mikalson challenges the common opinion that popular religious belief in Athens deteriorated significantly from the mid-fifth to the mid-fourth century B.C. "The error in understanding the development of Athenian religion has arisen, it seems to me, because scholars have failed to distinguish properly between the differing natures of the sources for our knowledge of religious beliefs in the earlier and later periods," Mikalson writes. The difference between those sources "is more than simply one of years. It is a difference between poetry and prose, with all the factors which that difference implies."

The study of Greek warfare should involve much more than reconstructing the experience of combat or revisiting the great wars of the classical period. Here, a distinguished cast of international scholars explores beyond the usual thematic and chronological boundaries. Ranging from the heroes of Homer to the kings and cities of the hellenistic age, the contributors set war in the context of other forms of Greek violence, private and public. At every turn they challenge received ideas about the causes and conduct of war, its development and its place in Greek society and culture.

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The two great Persian invasions of Greece, in 490 and 480-79 B.C., both repulsed by the Greeks, provide our best opportunity for understanding the interplay of religion and history in ancient Greece. Using the Histories of Herodotus as well as other historical and archaeological sources, Jon Mikalson shows how the Greeks practiced their religion at this pivotal moment in their history. In the period of the invasions and the years immediately after, the Greeks--internationally, state by state, and sometimes individually--turned to their deities, using religious practices to influence, understand, and commemorate events that were threatening their very existence. Greeks prayed and sacrificed; made and fulfilled vows to the gods; consulted oracles; interpreted omens and dreams; created cults, sanctuaries, and festivals; and offered dozens of dedications to their gods and heroes--all in relation to known historical events. By portraying the human situations and historical circumstances in which Greeks practiced their religion, Mikalson advances our knowledge of the role of religion in fifth-century Greece and reveals a religious dimension of the Persian Wars that has been previously overlooked.

John King Fairbank was the West's doyen on China, and this book is the full and final expression of his lifelong engagement with this vast ancient civilization. The distinguished historian Merle Goldman brings the book up to date and provides



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an epilogue discussing the changes in contemporary China that will shape the nation in the years to come.

This book collects twenty two previously published essays and one new one by Erich S. Gruen who has written extensively on the literature and history of early Judaism and the experience of the Jews in the Greco-Roman world. His many articles on this subject have, however, appeared mostly in conference volumes and *Festschriften*, and have therefore not had wide circulation. By putting them together in a single work, this will bring the essays to the attention of a much broader scholarly readership and make them more readily available to students in the fields of ancient history and early Judaism. The pieces are quite varied, but develop a number of connected and related themes: Jewish identity in the pagan world, the literary representations by Jews and pagans of one another, the interconnections of Hellenism and Judaism, and the Jewish experience under Hellenistic monarchies and the Roman empire.

The Hellenistic period (approximately the last three centuries B.C.), with its cultural complexities and enduring legacies, retains a lasting fascination today. Reflecting the vigor and productivity of scholarship directed at this period in the past decade, this collection of original essays is a wide-ranging exploration of current discoveries and questions. The twelve essays emphasize the cultural

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interaction of Greek and non-Greek societies in the Hellenistic period, in contrast to more conventional focuses on politics, society, or economy. The result of original research by some of the leading scholars in Hellenistic history and culture, this volume is an exemplary illustration of the cultural richness of this period. Paul Cartledge's introduction contains an illuminating introductory overview of current trends in Hellenistic scholarship. The essays themselves range over broad questions of comparative historiography, literature, religion, and the roles of Athens, Rome, and the Jews within the context of the Hellenistic world. The volume is dedicated to Frank Walbank and includes an updated bibliography of his work which has been essential to our understanding of the Hellenistic period.

Ancient Greek Religion provides an introduction to the fundamental beliefs, practices, and major deities of Greek religion. Focuses on Athens in the classical period Includes detailed discussion of Greek gods and heroes, myth and cult, and vivid descriptions of Greek religion as it was practiced Ancient texts are presented in boxes to promote thought and discussion, and abundant illustrations help readers visualize the rich and varied religious life of ancient Greece Revised edition includes additional boxed texts and bibliography, an 8-page color plate section, a new discussion of the nature of Greek "piety," and a new chapter on Greek Religion and Greek Culture

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Porphyry, a native of Phoenicia educated in Athens and Rome during the third century AD, was one of the most important Platonic philosophers of his age. In this book, Professor Johnson rejects the prevailing modern approach to his thought, which has posited an early stage dominated by 'Oriental' superstition and irrationality followed by a second rationalizing or Hellenizing phase consequent upon his move west and exposure to Neoplatonism. Based on a careful treatment of all the relevant remains of Porphyry's originally vast corpus (much of which now survives only in fragments), he argues for a complex unity of thought in terms of philosophical translation. The book explores this philosopher's critical engagement with the processes of Hellenism in late antiquity. It provides the first comprehensive examination of all the strands of Porphyry's thought that lie at the intersection of religion, theology, ethnicity and culture. Dive into Hellenic Polytheism with this wonderful guide for practitioners of ancient Greek religion. Written by a living ancient Greek priest with years of experience, Chris Aldridge leads the practitioner and the student through the basic and in-depth studies on Hellenic Polytheism, including building shrines, altars and religious spaces, daily rites, offerings, divination, purifications, myth, history and more.

A study of the approbation of religious actions and artefacts and an investigation of the various authorities in religious activities in classical and Hellenistic Athens. New esthetic and social aspects and a new view of polis control of religion emerge. The fertile plains of the ancient Greek region of Thessaly stretch south from the shadow

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of Mount Olympus. Thessaly's numerous small cities were home to some of the richest men in Greece, their fabulous wealth counted in innumerable flocks and slaves. It had a strict oligarchic government and a reputation for indulgence and witchcraft, but also a dominant position between Olympus and Delphi, and a claim to some of the greatest Greek heroes, such as Achilles himself. It can be viewed as both the cradle of many aspects of Greek civilization and as a challenge to the dominant image of ancient Greece as moderate, rational, and democratic. Religion and Society in Ancient Thessaly explores the issues of regionalism in ancient Greek religion and the relationship between religion and society, as well as the problem of thinking about these matters through particular bodies of evidence. It discusses in depth the importance of citizenship and of other group-identities in Thessaly, and the relationship between cult activity and political and social organization. The volume investigates the Thessalian particularities of the evidence and the role of religion in giving the inhabitants of this land a sense of their identity and place in the wider Greek world, as well as the role of Thessaly in the ancients' and moderns' understanding of Greekness. This volume casts a fresh look at the multifaceted expressions of diachronic Hellenisms. A distinguished group of historians, classicists, anthropologists, ethnographers, cultural studies, and comparative literature scholars contribute essays exploring the variegated mantles of Greek ethnicity, and the legacy of Greek culture for the ancient and modern Greeks in the homeland and the diaspora, as well as for the

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ancient Romans and the modern Europeans. Given the scarcity of books on diachronic Hellenism in the English-speaking world, the publication of this volume represents nothing less than a breakthrough. The book provides a valuable forum to reflect on Hellenism, and is certain to generate further academic interest in the topic. The specific contribution of this volume lies in the fact that it problematizes the fluidity of Hellenism and offers a much-needed public dialogue between disparate viewpoints, in the process making a case for the existence and viability of such a polyphony. The chapters in this volume offer a reorientation of the study of Hellenism away from a binary perception to approaches giving priority to fluidity, hybridity, and multi-vocality. The volume also deals with issues of recycling tradition, cultural category, and perceptions of ethnicity. Topics explored range from European Philhellenism to Hellenic Hellenism, from the Athens 2004 Olympics to Greek cinema, from a psychoanalytical engagement with anthropological material to a subtle ethnographic analysis of Greek-American women's material culture. The readership envisaged is both academic and non-specialist; with this aim in mind, all quotations from ancient and modern sources in foreign languages have been translated into English.

The past thirty years have seen an explosion of interest in Greek and Roman social history, particularly studies of women and the family. Until recently these studies did not focus especially on children and childhood, but considered children in the larger context of family continuity and inter-family relationships, or legal issues like legitimacy,

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adoption and inheritance. Recent publications have examined a variety of aspects related to childhood in ancient Greece and Rome, but until now nothing has attempted to comprehensively survey the state of ancient childhood studies. This handbook does just that, showcasing the work of both established and rising scholars and demonstrating the variety of approaches to the study of childhood in the classical world. In thirty chapters, with a detailed introduction and envoi, *The Oxford Handbook of Childhood and Education in the Classical World* presents current research in a wide range of topics on ancient childhood, including sub-disciplines of Classics that rarely appear in collections on the family or childhood such as archaeology and ancient medicine. Contributors include some of the foremost experts in the field as well as younger, up-and-coming scholars. Unlike most edited volumes on childhood or the family in antiquity, this collection also gives attention to the late antique period and whether (or how) conceptions of childhood and the life of children changed with Christianity. The chronological spread runs from archaic Greece to the later Roman Empire (fifth century C.E.). Geographical areas covered include not only classical Greece and Roman Italy, but also the eastern Mediterranean. *The Oxford Handbook of Childhood and Education in the Classical World* engages with perennially valuable questions about family and education in the ancient world while providing a much-needed touchstone for research in the field.

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