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William D. Furley and Jan Maarten Bremer provide the reader with as full a picture as possible of ancient Greek religious hymns which were sung either at religious services or in literary contexts imitating such services. The emphasis is laid on the edition of the Greek texts, both those which excavations of such sites as Delphi, Epidauros and Athens have produced from the 4th century BC on ...

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The authors have chosen a selection of hymns, which are divided into twelve chapters according to the cult centre in which they were used. Chapter one focuses on Crete, two on Delphi, three on Delos, four on Lyric Hymns from Lesbos and Ionia, five on Thebes, six on Epidauros and seven on Athens.

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INTRODUCTION : #1 Greek Hymns Selected Cult Songs Publish By Alistair MacLean, Greek Hymns Selected Cult Songs From The Archaic To The greek hymns selected cult songs from the archaic to the hellenistic period part one the texts in translation william d furley and jan maarten bremer figure 1 apollo and artemis with hermes left and leto right

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Idylls. The famous bucolic poet also wrote a hymn to the Dioscuri (22), and a lament for Adonis in poem 15. Melinno's Hymn to Rome.

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~~Pascale Hummel, Greek Lyric. V. The New School of Poetry ...~~

Greek hymns : selected cult songs from the Archaic to the Hellenistic period [2001] Furley, William D. T ü bingen : Mohr Siebeck, 2001. Description Book — 2 v. : ill. ; 24 cm. ... Hymnic Narrative and the Narratology of Greek Hymns traces developments in narrative in the hymn genre from the Homeric Hymns via Hellenistic and Imperial hymns to ...

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A hymn is a type of song, usually religious, specifically written for the purpose of adoration or prayer, and typically addressed to a deity or deities, or to a prominent figure or personification. The word hymn derives from Greek ὕμνος (hymnos), which means "a song of praise". A writer of hymns is known as a hymnist. The singing or composition of hymns is called hymnody.

~~Hymn — Wikipedia~~

In ancient Greek religion and mythology, the twelve Olympians are the major deities of the Greek pantheon, commonly considered to be Zeus, Hera, Poseidon, Demeter, Athena, Apollo, Artemis, Ares, Hephaestus, Aphrodite, Hermes, and either Hestia or Dionysus. They were called Olympians because, according to tradition, they resided on Mount Olympus.. Although Hades was a major ancient Greek god ...

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William D. Furley and Jan Maarten Bremer provide the reader with as full a picture as possible of ancient Greek religious hymns which were sung either at religious services or in literary contexts imitating such services. The emphasis is laid on the edition of the Greek texts, both those which excavations of such sites as Delphi, Epidauros and Athens have produced from the 4th century BC on, and those which have been transmitted through the manuscript tradition or on papyri. The authors aim to provide full editorial assistance to the interpretation of the originals which are presented with textual variant readings, metrical analyses, general comment on the context - both historical and literary - of the texts, and then detailed line-by-line commentary. The material is divided into two volumes. The first offers, after a general introduction, all hymns in verse translation, each followed by a general discussion situating the text in the context of Greek worship. This volume as a whole is perfectly accessible to the Greekless reader; Greek citations are translated throughout. The second gives the Greek texts, apparatus criticus, metrical analysis and line-by-line commentary on language and content. Both volumes contain a bibliography and an index. Taken together, they present a 'reconstruction' of the composite genre of Greek lyric hymns, which many have lamented is hopelessly lost. The twofold approach of combining epigraphic and literary texts permits a fuller appreciation of the range of surviving texts than has hitherto been possible.

This complete guide to ancient Greek rhetoric is exceptional both in its chronological range and the breadth of topics it covers. Traces the rise of rhetoric and its uses from Homer to Byzantium Covers wider – ranging topics such as rhetoric's relationship to knowledge, ethics, religion, law, and emotion Incorporates new material giving us fresh insights into how the Greeks saw and used rhetoric Discusses the idea of rhetoric and examines the status of rhetoric studies, present and future All quotations from ancient sources are translated into English

In "Reading Religions in the Ancient World," sixteen colleagues and students of Robert M. Grant honor their colleague, friend and mentor with essays on Classical Studies, New Testament Studies and Patristic Studies. These three areas of study signal the breadth and depth of Professor Grant's own scholarly interests and productivity.

New to this expanded & updated edition are revisions of Ferguson's original material, updated bibliographies, & a fresh discussion of first century social life, the Dead Sea Scrolls & much else.

While scholars of antiquity have long spoken of didactic hymns, no single volume has defined or explored this phenomenon across cultural boundaries in antiquity. In this monograph Matthew E. Gordley provides a broad definition of didactic hymnody and examines how didactic hymns functioned at the intersection of historical circumstances and the needs of a given community to perceive itself and its place in the cosmos and to respond accordingly. Comparing the use of didactic hymnody in a variety of traditions, this study illuminates the multifaceted ways that ancient hymns and psalms contributed to processes of communal formation among the human audiences that participated in the praise either as hearers or active participants. The author finds that in Greek, Roman, Jewish, and Christian contexts, many hymns and prayers served a didactic role fostering the ongoing development of a sense of identity within particular communities.

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Hymnic Narrative and the Narratology of Greek Hymns examines the forms and functions of narratives in Ancient Greek hymns, in the contexts of the hymn genre and the development of ancient Greek narrative literature.

Many scholars today believe that early Greek literature, as represented by the great poems of Homer and Hesiod, was to some extent inspired by texts from the neighbouring civilizations of the ancient Near East, especially Mesopotamia. It is true that, in the case of religious poetry, early Greek poets sang about their gods in ways that resemble those of Sumerian or Akkadian hymns from Mesopotamia, but does this mean that the latter influenced the former, and if so, how? This volume is the first to attempt an answer to these questions by undertaking a detailed study of the ancient texts in their original languages, from Sumerian poetry in the 20th century BC to Greek sources from the times of Homer, Hesiod, Pindar, and Aeschylus. *The Gods Rich in Praise* presents the core groups of sources from the ancient Near East, describing the main features of style and content of Sumerian and Akkadian religious poetry, and showing how certain compositions were translated and adapted beyond Mesopotamia. It proceeds by comparing selected elements of form and content: hymnic openings, negative predication, the birth of Aphrodite in the *Theogony* of Hesiod, and the origins and development of a phrase in Hittite prayers and the *Iliad* of Homer. The volume concludes that, in terms of form and style, early Greek religious poetry was probably not indebted to ancient Near Eastern models, but also argues that such influence may nevertheless be perceived in certain closely defined instances, particularly where supplementary evidence from other ancient sources is available, and where the extant sources permit a reconstruction of the process of translation and adaptation.

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 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 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 volume offers a contextual study of sanctuaries and cults in Crete in the transitional period from the end of the Late Bronze Age into the Archaic period (c.1200 to 600 BC). It provides a dynamic picture of the interplay of religious tradition and societal change in a period long considered a 'Dark Age' by Classical scholarship.

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