

Oracles And Demons Of Tibet The Cult And Iconography Of The Tibetan Protective Deities

Yaksha Cult and Iconography The Cult and Iconography of Lydian Kybele Oracles and Demons of Tibet Aspects of Ancient Greek Cult Ancient Near Eastern Iconography and the Bible Yung-ho-kung, an Iconography of the Lamaist Cathedral in Peking Oracles and Demons of Tibet Myth, cult and symbols in Sakta Hinduism Ritual Architecture, Iconography and Practice in the Late Cypriot Bronze Age Icon, Cult, and Context The Origins of the Mithraic Mysteries The Iconography of Greek Cult in the Archaic and Classical Periods Morphology and Mechanism of the Insect Thorax The Face of Jizo Symbol and Image in Celtic Religious Art The Iconography of Greek Cult in the Archaic and Classical Periods Myth and Cult Images of Egypt in Early Biblical Literature Family and Household Religion in Ancient Israel and the Levant Woman's Body and the Social Body in Hosea 1-2 R. N. Misra Mary Jane Rein René de Nebesky-Wojkowitz George Hinge Hans Ulrich Steymans Ferdinand Lessing Rene de Nebesky-Wojkowitz Beane Jennifer M. Webb Maura K. Heyn David Ulansey Robin Hägg Robert E. Snodgrass Hank Glassman Miranda Green Robin Hägg Stephen C. Russell Rainer Albertz Alice A. Keefe

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study on a class of hindu demigods

this book is a study of the tibetan protective deities those gods worshipped by the tibetans as protectors and guardians of buddhism

the papers in this volume illustrate the interplay between the studies of classical archaeology religion history and musicology the eight papers by the young scholars and their nestor richard hamilton offer a fresh look at various aspects of ancient cult including the use of the word cult in the academic disciplines of archaeology and the history of religion the introduction of asklepios to athens and a detailed study of the same god s sanctuary on the south slope of akropolis where it will be demonstrated that the layout of the early sanctuary on the east terrace was carefully designed after one central monument the book also contains an innovative study of the philippeion at olympia where it is argued that the tholos with its sculpture was a proto type for the use of divine images and royal ideology by hellenistic rulers other papers include a statistical approach to the illustration of baskets on classical votive reliefs a theoretical study of the role of music in ancient greek cult and analysis of the use of the chorus as one of the most important expressions of ancient cult in sparta

examines the dilemma of whether ancient near eastern images while providing unique aspects of the world views of the cultures from which the bible arose can be interpreted in a way that traceably relates them to the biblical text to avoid the danger of using images merely as illustrations for concepts found in the bible one first needs to behold the image with its own right to been seen the essays within this volume describe the methods developed by othmar keel for bringing imagery into a dialogue with texts from the ancient orient and their own interpretation including previously unpublished material from keel the contributions begin with an overview of the scholarly work of keel and the development of his aims and methods including a revision of an article dealing with semiology in the interpretation of art the book proceeds to address the research history of iconology in art history presenting the methodology of erwin panofsky and one of his influential predecessors charles clermont ganneau in contrast with keel s three methodological steps leading from iconographic analysis to iconology contributors then present two case studies of how keel s method can be applied to interpret egyptian and mesopotamian images allowing insights into the worldview of an ancient culture and the aim of iconology the book concludes with a report about how iconographic analysis and iconology is taught on university level

this festschrift honors ucla professor emerita susan downey and her meticulous scholarship on religious architecture and imagery in the roman hellenistic world the iconography of gods and goddesses the analysis of sacred imagery in the context of ancient cult practices and the design and decoration of sacred spaces are the main themes of the book authors examine such subjects as painting from dura europos

hellenistic sculpture at saqqara in egypt roman cameo glass pompeian fresco and aspects of venus in portrait sculpture the essays on dura europos are especially valuable in light of the present turmoil in the region professor downey s influence shines through in these discussions which echo her mentorship of several generations of art history and archaeology students and recognize her scholarly achievements the broad temporal and geographic parameters of the volume are expansive and the juxtaposition of images and analyses leads to surprising new conclusions

this volume sets forth a new explanation of the meaning of the cult of mithraism tracing its origins not as commonly held to the ancient persian religion but to ancient astronomy and cosmology

farther on i find other figures of jizo single reliefs sculptured upon tombs but one of these is a work of art so charming that i feel a pain at being obliged to pass it by more sweet assuredly than any imaged christ this dream in white stone of the playfellow of dead children like a beautiful young boy with gracious eyelids half closed and face made heavenly by such a smile as only buddhist art could have imagined the smile of infinite lovingness and supremest gentleness indeed so charming the ideal of jizo is that in the speech of the people a beautiful face is always likened to his jizo kao as the face of jizo lafcadio hearn glimpses of an unfamiliar japan 1894 stone images of the buddhist deity jizo bedecked in a red cloth bib and presiding over offerings of flowers coins candles and incense are a familiar sight throughout japan known in china as a savior from hell s torment jizo in japan came to be utterly transformed through fusion with the local tradition of kami worship and ancient fertility cults in particular the jizo cult became associated with gods of borders or transitions the stone gods known as dosojin although the study of jizo is often relegated to the folkloric hank glassman in this highly original and readable book demonstrates that the bodhisattva s cult was promoted and embraced at the most elite levels of society the face of jizo explores the stories behind sculptural and painted images of jizo to reveal a fascinating cultural history employing the methodologies of the early twentieth century renegade art historian aby warburg glassman s focus on the visual culture of medieval japanese religion is not concerned with the surface form or iconographical lineages of jizo s images but with the social ritual and narrative contexts that bring the icons to life he skillfully weaves together many elements of the jizo cult doctrine ritual cosmology iconography to animate the images he examines thus the face of jizo is truly a work of iconology in the warburgian sense glassman s choice to examine the cult of jizo through the medium of the icon makes for a most engaging and approachable history of this most japanese of buddhist deities

in symbol and image in celtic religious art miranda green argues that only by deciphering their complex systems of images and symbols can we

uncover the realities of celtic life and belief in europe before and during the roman period she explores a number of iconographic themes in depth and examines the tribal and regional differences in artistic cult expression to reveal the very varied concepts embraced by anthropomorphic imagery discussion ranges from the artistic expression of animal cults and that of natural forces to the effect of religious belief on artistic style and miranda green argues that stylistic features such as emphasis and exaggeration express the religious viewpoint of celtic patrons and artists

this book suggests a regional paradigm for understanding the development of the traditions about egypt and the exodus in the hebrew bible it offers fresh readings of the golden calf stories in 1 kgs 12 25 33 and exod 32 the balaam oracles in num 22 24 and the song of the sea in exod 15 1b 18 and from these paints a picture of the differing traditions about egypt that circulated in cisjordan israel transjordan israel and judah in the 8th century b c e and earlier in the north an exodus from egypt was celebrated in the bethel calf cult as a journey of israelites from egypt to cisjordan without a detour eastward to sinai this exodus was envisioned in military terms as suggested by the nature of the polemic in exod 32 and the attribution of the exodus to the warrior yahweh israel s own deity in the east a tradition of deliverance from egypt was celebrated rather than the idea of a journey and it was credited to el in the south egypt was recognized as a major enemy whom yahweh had defeated but the traditions there were not formulated in terms of an exodus while acknowledging the reshaping of these traditions in response to the exile images of egypt argues that they originated in the pre exilic period and relate to syro palestinian history as it is otherwise known

during the past several decades family and household religion has become a topic of old testament scholarship in its own right fed by what were initially three distinct approaches the religious historical approach the gender oriented approach and the archaeological approach the first pursues answers to questions of the commonality and difference between varieties of family religion and describes the household and family religions of mesopotamia syria ugarit israel philistia egypt greece and rome gender oriented approaches also contribute uniquely important insights to family and household religion pioneers of this sort of investigation show that although women in ancient israelite societies were very restricted in their participation in the official cult there were familial rituals performed in domestic environments in which women played prominent roles especially as related to fertility childbirth and food preparation archaeologists have worked to illuminate many aspects of this family religion as enacted by and related to the nuclear family unit and have found evidence that domestic cults were more important in israel than has previously been understood one might even conceive of every family as having actively partaken in ritual activities within its domestic environment family and household religion in ancient israel and the levant analyzes the appropriateness of the combined term family and household religion and identifies the types of family that existed in ancient israel on the basis of both literary

and archaeological evidence comparative evidence from iron age philistia transjordan syria and phoenicia is presented this monumental book presents a typology of cult places that extends from domestic cults to local sanctuaries and state temples it details family religious beliefs as expressed in the almost 3 000 individual hebrew personal names that have so far been recorded in epigraphic and biblical material the hebrew onomasticon is further compared with 1 400 ammonite moabite aramean and phoenician names these data encompass the vast majority of known hebrew personal names and a substantial sample of the names from surrounding cultures in this impressive compilation of evidence the authors describe the variety of rites performed by families at home at a neighborhood shrine or at work burial rituals and the ritual care for the dead are examined a comprehensive bibliography extensive appendixes and several helpful indexes round out the masterful textual material to form a one volume compendium that no scholar of ancient israelite religion and archaeology can afford not to own

keefe s analysis dismantles the androcentric and theological assumptions which have determined the dominant reading of hosea s metaphor of israel as the adulterous wife of god it shows how the projection of symbolic associations of women with nature sexual temptation and sin have anachronistically determined this metaphor as referring to israel s apostasy in a lurid fertility cult against this reading keefe s study considers hosea 1 2 in the context of the association of sexual transgression and social violence in biblical literature in this light hosea s symbol of israel as an adulterous woman is read as a commentary upon the structural violence in israelite society which accompanied the eighth century boom in agribusiness and attendant processes of land consolidation

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