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The Gods Themselves

Francis La Flesche



The Gods Themselves:

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Reviews Joseph Patrouch,1970 **Beauty and the Gods** Hugo Shakeshaft,2025-03-25 How ideas and experiences of beauty informed human relationships with the divine in ancient Greece Beginning with the earliest Greek literature the epics of Homer and Hesiod beauty was seen as having a special connection with the divine The gods of ancient Greece were defined by their exceptional beauty even today to look like a Greek god is proverbial for human beauty In *Beauty and the Gods* Hugo Shakeshaft explores the relationship between the beautiful and divine in ancient Greece principally in the Archaic period ca 750 480 BCE Analysing evidence that ranges from poetry art and philosophical texts to architecture and the natural landscape Shakeshaft shows how ideas and experiences of beauty shaped Greek relations with the divine With a powerful call for the place of beauty and aesthetics in the writing of history Shakeshaft uncovers the cultural dialogue between beauty and the gods in a variety of contexts in the Archaic Greek world in forms of divine worship in poetry music and dance in attitudes to the natural environment and in architecture and art This early chapter of Greek history he argues holds an unrecognised key to understanding some long running threads in the histories of religion art and aesthetics from Plato s aesthetic theories to beauty s status in contemporary discourse Beauty s deep past and divine connection in ancient Greece can help us see beauty now in sharper focus

The Osage Tribe Francis La Flesche,1921 [Annual Report of the Bureau of Ethnology to the Secretary of the Smithsonian Institution](#)

Smithsonian Institution. Bureau of Ethnology,1921 **Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution** Smithsonian Institution. Bureau of American Ethnology,1915 Annual Reports ,1921 **The Osage Tribe: the Rite of Vigil** Francis La Flesche,1925 *TWILIGHT OF THE GODS* Friedrich Nietzsche,Sigmund Freud,Erich Fromm,Albert Camus,Jean-Paul Sartre, G tzen D mmerung This book of anticlerical works by Friedrich Nietzsche Sigmund Freud Erich Fromm Albert Camus and Jean Paul Sartre was published by the Soviet publishing house Politizdat in 1989 *Religion of the Gods* Kimberley Christine Patton,2009 In many of the world s religions both polytheistic and monotheistic a seemingly enigmatic and paradoxical image is found that of the god who worships Various interpretations of this seeming paradox have been advanced Some suggest that it represents sacrifice to a higher deity Proponents of anthropomorphic projection say that the gods are just big people and that images of human religious action are simply projected onto the deities However such explanations do not do justice to the complexity and diversity of this phenomenon In *Religion of the Gods* Kimberley C Patton uses a comparative approach to take up anew a longstanding challenge in ancient Greek religious iconography why are the Olympian gods depicted on classical pottery making libations The sacrificing gods in ancient Greece are compared to gods who perform rituals in six other religious traditions the Vedic gods the heterodox god Zurvan of early Zoroastrianism the Old Norse god Odin the Christian God and Christ the God of Judaism and Islam s Allah Patton examines the comparative evidence from a cultural and historical perspective uncovering deep structural resonances while also revealing crucial differences Instead of looking for invisible recipients or lost myths Patton proposes the new category of divine reflexivity Divinely performed ritual is a self reflexive self expressive action that signals the origin of ritual in the divine and not the human realm Above all divine ritual is generative both instigating and inspiring human religious activity The religion practiced by the gods is both like and unlike human religious action Seen from within the religious tradition gods are not big people but other than human Human ritual is directed outward to a divine being but the gods practice ritual on their own behalf Cultic time the symbiotic performance of ritual both in heaven and on earth collapses the distinction between cult and theology each time ritual is performed Offering the first comprehensive study and a new theory of this fascinating phenomenon *Religion of the Gods* is a significant contribution to the fields of classics and comparative religion Patton shows that the god who performs religious action is not an anomaly but holds a meaningful place in the category of ritual and points to a phenomenologically universal structure within religion itself

The Parting of the Gods David A. Brondos,2021-05-14 In recent years a growing number of New Testament scholars have questioned traditional portrayals of the Apostle Paul as a leader of a new religious movement that set faith in Christ in opposition to the Jewish tradition Instead they have stressed the need to interpret Paul from within the Judaism of his day regarding him as a faithful Jew who cherished deeply his Jewish identity and saw observance of the Mosaic law or Torah among Jewish believers in Christ as a good thing While the present work argues strongly in favor of this latter interpretation

of Paul it also seeks to delve deeper into his thought in order to explore at length the points of continuity and convergence between Paul and the Judaism s of his day as well as the beliefs that distinguished him from his fellow Jews who did not share his faith in Christ Chief among these beliefs was the conviction that the identity and will of God were now to be defined primarily on the basis of his relation to Jesus his Son through whom he had intended from the start to accomplish his purposes for Israel and the world Yet rather than bringing Paul to reject his Jewish heritage this conviction led him to redefine and resignify around Christ his understanding of Judaism and the way of life prescribed in the Torah thereby filling them with new meaning though he also continued to value and uphold them for the same reasons he had previously According to Paul the purpose for which God had sent his Son and delivered him up to death was not that he might atone for sins or make it possible for God to forgive sins as later Christian thought came to affirm but rather that through him he might establish a new community in which Jews and non Jews would be brought to live together as one in fellowship and solidarity While Paul expected his fellow Jews to continue to live as Jews and members of Israel within this community which he called the *ekklesia* his conviction that those non Jews who lived faithfully as part of the same community yet did not submit fully to the Mosaic law were equally acceptable and righteous in God s sight led him to oppose all attempts to impose on them the observance of that law Such attempts implied that the members of the community who observed the law were to be regarded as more righteous or as superior in some way to those who did not and thus threatened to destroy the very fabric of the communities that Paul had worked so hard to establish Rather than running contrary to Jewish thought Paul s teaching that it was a life of faith rather than the observance of works of the law per se that led people to be accepted as righteous by God would have been regarded by most Jews as being fully in accordance with traditional Jewish belief What they would have found novel was Paul s claim that faith in the God of Israel was now to be equated with faith in Jesus as his Son or Christ faith and that through such a faith non Jews who did not observe the law could come to be as fully acceptable to God as those Jews who did Paul s redefinition of God and Judaism around Jesus as God s Son would have led many of his fellow Jews to conclude that he was proclaiming a God who was distinct from the God in whom the people of Israel had believed from time immemorial since that God was never thought to have such a Son and much less to have intended to exalt him to his right side as Lord of all after handing him over to death on a cross From the perspective of Paul and his fellow believers in Christ however the God of Israel and the God and Father of Jesus Christ were one and the same

The City of the Gods Edward P. Butler, 2023-08-09 Plato s Republic is one of the most widely read philosophical texts in the world today and yet it is never read as it was in antiquity but instead through the lens of modern concerns and preconceptions This book seeks to recover the ancient wisdom of this text about justice in the soul and in the community This comprehensive book by book companion to Plato s text informed by the ancient Platonic commentary tradition restores to the Republic its systematic context in the fabric of Platonic thought its metaphysical significance and most of all its profound polytheist piety and mystical insight A

God Like No Other: Depaganizing the God of the Hebrew Bible David A. Brondos, 2024-07-15 For centuries scholars and interpreters of the Hebrew Scriptures or Old Testament have read those Scriptures as if they spoke of a God whose desires concerns and interests were essentially no different than those of the other gods of antiquity known to us Like those gods what the God of Israel supposedly sought above all else was the honor worship and obedience of human beings and their submission to his will as his faithful and devoted servants While he undoubtedly demanded the practice of what was good right and merciful among his people in a way that set him apart from other gods ultimately he did so for his own sake in order to bring about in them the type of behavior that pleased him and compel them to live in conformity with his justice holiness and righteousness Those who sought to enjoy his blessings and avoid his fierce wrath and punishments had no choice but to strive to keep him content by observing all that he had commanded and making atonement for the sins and offenses they committed by offering him the sacrifices that appeased him Although he loved his people deeply his righteous and holy nature placed limits on that love and prevented him from showing them his favor unless the demands of his nature were satisfied When we abandon such an understanding of the God of Israel and instead read the Hebrew Bible on its own terms in order to grasp the logic underlying its narratives however a very different portrait of God emerges The God of whom the biblical texts speak is a God who desires nothing but the good for all those whom he has created and refuses to back down from his efforts to bring them to live in ways that will allow them to enjoy the wholeness and well being he desires for all when they insist on filling their lives with injustice suffering and violence When he demands that they obey all that he has commanded by practicing justice and compassion and avoiding behaviors that do them harm he does so not for his sake but for theirs If he jealously refuses to let his people serve and worship other gods it is only because those gods bring death and destruction rather than the life that is found in him alone While at times he must himself resort to violence and even bring down evil on human beings in order to put a stop to oppression and injustice he does so only because his passionate and unbending commitment to the well being of all of the families of the earth together with his beloved people Israel will not allow him to hold back or relent in his efforts to save them not from him but from themselves Christian and Jewish readers alike will find in the present volume a God who is very different from the God they have been taught to encounter previously in the biblical texts a God whose ultimate concern is not for his own glory honor or worship or for the demands of a righteous and holy nature that holds him captive but for the healing wholeness and well being of all of his creatures Such an understanding of God not only calls into question traditional interpretations of the Hebrew Bible but also lays the basis for a fresh reading of the many difficult passages that have long challenged biblical interpreters due to the violent and troubling image of God that they convey

CliffsNotes on Asimov's Foundation Trilogy & Other Works L. David

Allen, 1977-05-18 The original CliffsNotes study guides offer expert commentary on major themes plots characters literary devices and historical background all to help you gain greater insight into great works you're bound to study for school or

pleasure In CliffsNotes on Asimov s Foundation Trilogy and Other Works you explore the American author s original three Foundation books the three Empire novels The End of Eternity and The Gods Themselves The Foundation Trilogy written between 1951-53 is celebrated science fiction writer Isaac Asimov s most famous work In the three book series he portrays the ruin and rebirth of a futuristic interstellar empire In this study guide you ll find Life and Background on the Author Introduction to Asimov s Science Fiction and Critical Commentaries on Foundation Foundation and Empire and Second Foundation plus a look inside the following other titles by this prolific writer Pebble in the Sky The Stars Like Dust The Currents of Space The End of Eternity The Gods Themselves Classic literature or modern day treasure you ll understand it all with expert information and insight from CliffsNotes study guides **Proclus: On Plato Cratylus** Proclus,2014-04-22

Proclus commentary on Plato s Cratylus is the only ancient commentary on this work to have survived and is illuminating in two particular respects First it is actually the work of two Neoplatonists The majority of the material is supplied by the Athenian based Proclus c 411-485 AD who is well known for his magisterial commentaries on Plato s Timaeus and Parmenides as well as for a host of other works involving the study of Plato This material we have consists of excerpts from Proclus commentary edited by another figure who appears to be a Platonist working somewhat later in Alexandria Consequently it contains insights into the philosophy of both of the principal late antique centres of Platonism Athens and Alexandria Secondly the material is divided between the grittier issues of language theory on which it engages freely with other ancient philosophies and theological discussion mostly involved with the etymologies of the names of Greek gods in which Proclus is more concerned to relate his own brand of Platonism to the Orphic and Chaldaean theological systems and also to Homer This English translation accompanied by Brian Duvick s extensive notes explicates all these facets of the ancient text *Of the City of God. With the Commentaries of J.L. Vives, and the Life of the Author by Alban Butler* Saint Augustine (of Hippo),1822 The Six Books of Proclus Proclus,1816

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