

The Serpent Of Isis 101

Richard Payne Knight

The Cult of the Serpent Balaji Mundkur,1983-01-01

The Serpent and the Swan Boria Sax,1998 The Serpent and the Swan is a history and analysis of animal bride tales from antiquity to the present. The animal bride tale, the author argues, is an enduring expression of humankind's need to remain close to and a part of nature. Boria Sax traces the idea of the animal bride through history by drawing upon legends and literary works from throughout the world. He pays particular attention to Eurasian sources which support his thesis that the animal bride theme originated among the serpent cults of Mesopotamia and southeastern Europe. Through time, the details of the animal bride theme changed as a result of mankind's changing perceptions of the natural world. In general, this study is an account of myths and beliefs that have surrounded animals--and women--during the rise of modern humankind. The Serpent and the Swan identifies and explains images of the animal bride that pervade, enliven, and enrich our culture. The bride becomes Eve taking an apple from the serpent, Medea casting spells, Cinderella riding to the royal ball in a pumpkin coach, and the Little Mermaid rising from the waves. The Author: Boria Sax, who holds a doctorate in German and intellectual history, is the author of The Frog King and The Parliament of Animals, among other books.

The Gospel of John : 2 Volumes Craig S. Keener,2010-03-01 Keener's commentary explores the Jewish and Greco-Roman settings of John more deeply than previous works, paying special attention to social-historical and rhetorical features of the Gospel. It cites about 4,000 different secondary sources and uses over 20,000 references from ancient literature.

Magical Jewels of the Middle Ages and the Renaissance, Particularly in England Joan Evans,1922 Betrifft die Handschrift Cod. 200 der Burgerbibliothek Bern (S. 34).

Healing Dream and Ritual C. A. Meier,2009 C A Meier investigates the ancient Greek understanding of dreams and dreaming, Antique incubation and concomitant rituals. In this greatly expanded version of his classic work, Ancient Incubation and Modern Psychotherapy, Meier compares Asklepiian divine medicine with our own contemporary psychotherapeutic approaches to dreaming. He elucidates how the healing cure was found in the very core of illness itself -- a fact of invaluable significance today in both medicine and psychology. In helping us to recognise the suprapersonal aspects of illness, the dream is shown to reveal a transcendental path to healing.

Seeing Double Susan A. Stephens,Sara Hart Kimball Professor in the Humanities and Professor of Classics Susan A Stephens,2003-01-27 Susan Stephens is interested in how the poetry of Callimachus, Theocritus and Apollonius reflects the Greek engagement with Egypt, and in particular with the traditions of Egyptian kingship and mythology. The exciting rediscovery through marine archaeology of Ptolemaic Alexandria means that there is currently great interest in the nature of Alexandrian culture, especially in how Greek and Egyptian elements were mixed. Stephens brings to notice important but generally neglected Greek texts (Hecataeus of Abdera, the 'Alexander Romance') and much material previously known only to Egyptologists. . . . Modern writing about colonialism is powerfully applied to the Hellenistic situation. This book will attract wide interest, and help in the gradual process of changing perceptions about the cultural life of Alexandria.—Richard Hunter, author of Theocritus and the Archaeology of Greek Poetry Susan Stephens' Seeing Double is the first book ever that explores comprehensively and persuasively how, in the political, social and cultural environment of Ptolemaic Egypt, the Alexandrian renewal of classical poetry leads to a new poetry. . . . In Stephens' view, the poetical dialogue between the Alexandrian poets, their intertextuality and the differences in their approaches and reactions to the colonial situation resolve the emerging duality of Greek and Egyptian cultures in a deeper intellectual unity that responds to, and reflects, the political reality.—Ludwig Koenen, author of Eine agonistische Inschrift aus Ägypten und frühptolemäische Königsfeste This quietly daring research sets a new standard for the interpretation of poetry in a cultural, and most importantly in a bi-cultural, context. Stephens' exploration of Alexandrian poetry as a contact zone is a successful example of how literary interpretation can be fertilized by discontent about traditional Classics.—Alessandro Barchiesi, author of The Poet and the Prince: Ovid and Augustan Discourse and Speaking Volumes: Narrative and Intertext in Ovid and Other Latin Poets A brilliant mastery and intersection of comparative history of literature and of theories of intertextuality and intercultural contacts make of this book a most profitable text for a larger readership than classical scholars.—Marco Fantuzzi, coauthor of Muse e Modelli: la poesia ellenistica da Alessandro Magno ad Augusto

Ancient Incubation and Modern Psychotherapy Carl Alfred Meier,1967

Metaphor and Meaning in D.H. Lawrence's Later Novels John B. Humma,1990 Although D. H. Lawrence's later novels have been the subject of much discussion by critics, few scholars have recognized or dealt with his sense of craft. By examining Lawrence's careful and finely orchestrated strategies with language, especially metaphor, Humma argues that a number of the longer works--from Aaron's Rod on and including the posthumously published The Virgin and the Gipsy--are small masterpieces. Different in kind from Women in Love or The Rainbow, these fictions are very important in their own way. Humma maintains that the early and middle novels work largely through powerful symbols. Those of the last decade, though, develop through an intricate interlacing of metaphor and symbolic detail. Humma devotes a chapter to each to Aaron's Rod, The Ladybird, Kangaroo, St.Mawr, The Plumed Serpent, The Virgin and the Gipsy, Lady Chatterley's Lover and The Escaped Cock. Aaron's Rod, as a transitional work, reveals much about Lawrence's narrative method and its dependence upon combinations of images. The Plumed Serpent, Humma suggests, is Lawrence's most ambitious failure. Other critics have faulted plot, character, and meaning, but Humma sees incoherent metaphors as the basis for those other problems. Because Lawrence's metaphors shape myths essential to central actions and meanings, the reader cannot fully appreciate the strategic function of metaphor in them. When Lawrence's method is successful, as it is in Lady Chatterley's Lover, for example, figures of speech overlap each other, crossing boundaries in a web of interpenetrating metaphors that provide both structural integrity and thematic resonance. Paying close attention to the texts, Metaphor and Meaning in D. H. Lawrence's Later Novels shows that Lawrence was far from the indifferent craftsman in his later fiction that he has frequently been considered. In fact, Lawrence was acutely aware that language and meaning are inseparable, that technique, as Mark Schorer said, is discovery. John Humma's fresh perspective upon the art and meaning of Lawrence's later work provides a major revaluation of this last phase in the writer's career.

Rivers of Life, Or, Sources and Streams of the Faiths of Man in All Lands James George Roche Forlong,1883

The Serpent and the Satellite Fernando Alfred Morin,1953

Origins of Osiris and his cult John Gwyn Griffiths,2018-08-14 Preliminary Material /J. Gwyn Griffiths -- The Original Myth /J. Gwyn Griffiths -- The Original Cult /J. Gwyn Griffiths -- An Upper Egyptian God of The Royal Dead /J. Gwyn Griffiths -- The Association with Water and Vegetation /J. Gwyn Griffiths -- The Ruler and Judge of the Dead /J. Gwyn Griffiths -- The Cult and the Society /J. Gwyn Griffiths -- An Embryonic System of Salvation /J. Gwyn Griffiths -- Addenda /J. Gwyn Griffiths -- Bibliography /J. Gwyn Griffiths -- Index of Texts Cited /J. Gwyn Griffiths -- General Index /J. Gwyn Griffiths -- Linguistic Indices /J. Gwyn Griffiths.

The Voyage of Thought Michael Wintroub,2017-07-13 A journey in the history of science across the shifting religious, epistemic, and technical practices on a remarkable sixteenth-century voyage.

Kykeon H.F.J. Horstmanshoff,H. W. Singor,F. T. Van Straten,J. H. M. Strubbe,2015-08-27 A collection of papers with new insights on ancient religion, read at a colloquium in honour of Professor H.S. Versnel (Inconsistencies in Greek and Roman Religion). The contributions, presented by nine leading scholars in the field, cover many areas of the religious experience of the Greeks and Romans:

myth and ritual (W. Burkert), the gods (F. Zeitlin), cult, festivals, sacrifice. Several papers consider methodological problems and the progress of scholarship; they highlight the contribution of H.S. Versnel to the field. The papers are based on a wide range of sources: pagan and Christian, literary and epigraphical and iconographical. The collection will fascinate all scholars interested in ancient religion, whether they study malign magic, the Imperial cult or general theory.

Shakespeare's Tragic Cosmos T. McAlindon,Thomas McAlindon,1996-04-18 This study focuses on Romeo and Juliet, Julius Caesar, the four main tragedies and Antony and Cleopatra. Tom McAlindon argues that there were two models of nature in Renaissance culture, one hierarchical, in which everything has an appointed place, and the other contrarious, showing nature as a tense system of interacting opposites, liable to sudden collapse and transformation. This latter model informs Shakespeare's tragedy.

"Clear Round!" Elizabeth Anna Gordon,1903
A Preliminary Catalogue of Sarapis Monuments G. J. F. Kater-Sibbes,2015-08-24 Preliminary material -- EGYPT -- ISLES -- ASIA MINOR -- GREECE -- ITALY -- ROME -- NORTH AFRICA -- SPAIN -- FRANCE -- ENGLAND -- GERMANY -- DANUBE COUNTRIES -- MUSEUMS -- ADDENDA -- TOPOGRAPHICAL INDEX -- MUSEUM INDEX -- GENERAL INDEX -- LIST OF PLATES -- PLATES I-XXXIII AND MAP.

The Symbolical Language of Ancient Art and Mythology Richard Payne Knight,1876

The Serpent and the Goddess Mary Condren,1989

The Migration of Symbols and Their Relations to Beliefs and Customs Donald Alexander Mackenzie,1926

Satanism Faxneld,2023 Satanism is a phenomenon that has existed as a prominent trope since very beginning of Christianity, when the Church Fathers entertained fantasies about people worshipping the Devil and indulging in macabre rituals. In the early modern period, similarly unfounded ideas led to the infamous witch trials which transpired primarily between 1400 and 1700. In the 1980s and 1990s, what has been labelled a Satanic Panic swept the United States and parts of Europe, with again, unfounded rumors about secret Satanist networks committing gruesome murders, kidnappings and ritualistic child abuse. Today, the so called Pizzagate and QAnon conspiracy theories in the United States again draw on these motifs, this time postulating that left-wing Satanists are secretly manipulating politics and doing nefarious deeds in the shadows. This book, however, is only indirectly concerned with the purely fictional Satanism of such paranoid fantasies. It does not deal directly with the literary tradition of Satanism either, where Satanists can appear as antagonists (or, more rarely, protagonists) in the plot of a story, or authors express Satanic sympathies in a poem or two. Rather, our selection of source texts focuses on actual, existing Satanic groups, and thinkers of importance to the emergence of a Satanic milieu that forms part of a broader landscape of alternative religion. Some of the texts do in a sense belong to the above-mentioned categories, e.g., Léo Taxil's spoof on conspiracy theories, or the quite literary pseudo-histories of Satanism - in fact Satanic tracts in disguise of Jules Michelet and Stanislaw Przybyszewski, but we have aimed to concentrate on 1. self-designated Satanic groups and ideologists, 2. groups and ideologists who prominently revere a figure they identify with Satan, even though they may not self-designate as Satanists, and 3. groups and ideologists mostly excluding, however, literary texts and conspiracy theories whose re-interpretations of Satan were crucial to the growth of such ideas--

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