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*This is the first comprehensive book on the Arthurian legend in medieval and Renaissance Italy since Edmund Gardner's 1930 The Arthurian Legend in Italian Literature. Arthurian material reached all levels of Italian society, from princely courts with their luxury books and frescoed palaces, to the merchant classes and even popular audiences in the piazza, which enjoyed shorter retellings in verse and prose. Unique assemblages emerge on Italian soil, such as the Compilation of Rustichello da Pisa or the innovative Tavola Ritonda, in versions made for both Tuscany and the Po Valley. These ten essays on Cicero's "Academic Books" (the "Academia" and "Lucullus") deal with various aspects of Academic scepticism, ancient epistemology, and the history of the Academy. The tradition from Socrates through to Galen is covered, with special emphasis on Carneades, Antiochus and, of course, Cicero himself.*

*1065.32 The nEU-Med project is part of the Horizon 2020 programme, in the ERC Advanced project category. It began in October 2015 and will be concluded in October 2020. The University of Siena is the host institution of the project. The project is focussed upon two Tuscan riverine corridors leading from the Gulf of Follonica in the Tyrrhenian Sea to the Colline Metallifere. It aims to document and analyze the form and timeframe of economic growth in this part of the Mediterranean, which took place between the 7th and the 12thc. Central to this is an understanding of the processes of change in human settlements, in the natural and farming landscapes in relation to the exploitation of resources, and in the implementation of differing political strategies. This volume brings together the research presented at the first nEUMed workshop, held in Siena on 11-12 April, 2017. The aim of the workshop was to draw up an initial survey of research and related work on the project, one and a half years after its inception. The project is composed of several research*

units. Each unit covers an aspect of the interdisciplinary research underpinning the nEU-Med project, each with their own methodology. For this first volume of results, it was decided not to give an account of all the work carried out within all the units, but to select those lines of investigation which, at the end of the first year and a half, have made it possible to articulate and develop an interdisciplinary research strategy.

Una storia della lettura non è "la storia" della lettura, ma è, appunto, "una storia" della lettura - soggettiva, unica, parziale, passionale, intima. Con rigore e con una leggerezza che è sempre affabilità, Manguel parte da annotazioni personali, passi autobiografici, aneddoti che dissacrano la letteratura in quanto scienza e arriva a celebrare la superiorità della lettura e, soprattutto, dei lettori. A questo scopo chiama in causa Plinio, Dante, Cervantes, sant'Agostino, Colette e l'amatissimo Borges, di cui in gioventù è stato fedele lettore ad alta voce. Manguel parla della forma del libro, dei libri proibiti, del valore delle prime pagine, di cosa vuol dire leggere in pubblico e, al contrario, dentro la propria testa, e ancora, del potere del lettore, della sua capacità di trasformare e dar vita al libro, quanto e forse più dell'autore stesso, della follia dei librai e del fuoco sacro che divora ogni vero appassionato di storie. E lo fa attingendo a immagini della sua infanzia a Buenos Aires, quando passava ore e ore nella libreria vicino a casa, o sotto le coperte, eccitato e rapito da quel tempo segreto rubato alla notte e consegnato all'immaginazione.

. Guilds and conferences have grown up around historical theology, yet no volume has ever been dedicated to the definition and illustration of the method undergirding historical theology. This volume both defines and illustrates the methodology of historical theology, especially as it relates to the study of early Christianity, and situates historical

theology among other methodological approaches to early Christianity, including confessional apologetics, constructive theology, and socio-cultural history. Historical theology as a discipline stands in contrast to these other approaches to the study of early Christianity. In contrast to systematic or constructive approaches, it remains essentially historical, with a desire to elucidate the past rather than speak to the present. In contrast to socio-historical approaches, it remains essentially theological, with a concern to value and understand the full complexity of the abstract thought world that stands behind the textual tradition of early Christian theology. Moreover, historical theology is characterized by the methodological presupposition that, unless good reason exists to think otherwise, the theological accounts of the ancient church articulate the genuine beliefs of their authors. The significance of this volume lies in the methodological definition it offers. The strength of this volume lies in the fact that its definition of the historical method of studying theology is not the work of a single mind but that of over twenty respected scholars, many of whom are leaders in the field. The volume begins with an introductory essay that orients readers to various approaches to early Christian literature, it moves to two technical essays that define the historical method of studying early Christian theology, and then it illustrates the practice of this method with more than twenty essays that cover a period stretching from the first century to the dawn of the seventh. Memory studies – one of the most vibrant research fields of the present day – brings together such diverse disciplines as art and archaeology, history, religion, literature, sociology, media studies, and neuroscience. In scholarship on ancient Rome, studies of social and cultural memory complement traditional approaches, opening up new horizons as we

contemplate the ancient world. The fifteen essays presented here explore memory in the Roman Empire, addressing a wide spectrum of cultural phenomena from a range of approaches. Ancient Rome was a memory culture par excellence and memory pervades all aspects of Roman culture, from literature and art to religion and politics. This volume is the first to address the cultural artifacts of Rome through the lens of memory studies. An essential guide to the material culture of Rome, this book brings important new concepts to the fore for both scholars of the ancient world and those of social and cultural memory throughout human history.

Publisher description "The brilliantly expressive clay models created by Gian Lorenzo Bernini (1598-1680) as "sketches" for his works in marble offer extraordinary insights into his creative imagination. Although long admired, the terracotta models have never been the subject of such detailed examination. This publication presents a wealth of new discoveries (including evidence of the artist's fingerprints imprinted on the clay), resolving lingering issues of attribution while giving readers a vivid sense of how the artist and his assistants fulfilled a steady stream of monumental commissions. Essays describe Bernini's education as a modeler; his approach to preparatory drawings; his use of assistants; and the response to his models by 17th-century collectors. Extensive research by conservators and art historians explores the different types of models created in Bernini's workshop. Richly illustrated, Bernini transforms our understanding of the sculptor and his distinctive and fascinating working methods."--Publisher's website. 79 articles in English, French, German and Italian from a congress held in Copenhagen from the 23th-29th August 1992. All the papers deal with subjects within Greek, Latin or Demotic papyrology and the history of Egypt under Greek and Roman rule. Ethics, Politics and Justice in Dante

presents new research by international scholars on the themes of ethics, politics and justice in the works of Dante Alighieri, including chapters on Dante's modern 'afterlife'. Together the chapters explore how Dante's writings engage with the contemporary culture of medieval Florence and Italy, and how and why his political and moral thought still speaks compellingly to modern readers. The collection's contributors range across different disciplines and scholarly traditions - history, philology, classical reception, philosophy, theology - to scrutinise Dante's *Divine Comedy* and his other works in Italian and Latin, offering a multi-faceted approach to the evolution of Dante's political, ethical and legal thought throughout his writing career. Certain chapters focus on his early philosophical *Convivio* and on the accomplished Latin *Eclogues* of his final years, while others tackle knotty themes relating to judgement, justice, rhetoric and literary ethics in his *Divine Comedy*, from hell to paradise. The closing chapters discuss different modalities of the public reception and use of Dante's work in both Italy and Britain, bringing the volume's emphasis on morality, political philosophy, and social justice into the modern age of the nineteenth, twentieth, and twenty-first centuries. Devotion to religion was the distinguishing characteristic of the Etruscan people, the most powerful civilization of Italy in the Archaic period. From a very early date, Etruscan religion spread its influence into Roman society, especially with the practice of divination. The Etruscan priest *Spurinna*, to give a well-known example, warned Caesar to beware the Ides of March. Yet despite the importance of religion in Etruscan life, there are relatively few modern comprehensive studies of Etruscan religion, and none in English. This volume seeks to fill that deficiency by bringing together essays by leading scholars that collectively provide a state-of-the-art overview of



religion in ancient Etruria. The eight essays in this book cover all of the most important topics in Etruscan religion, including the Etruscan pantheon and the roles of the gods, the roles of priests and divinatory practices, votive rituals, liturgical literature, sacred spaces and temples, and burial and the afterlife. In addition to the essays, the book contains valuable supporting materials, including the first English translation of an Etruscan Brontoscopic Calendar (which guided priests in making divinations), Greek and Latin sources about Etruscan religion (in the original language and English translation), and a glossary. Nearly 150 black and white photographs and drawings illustrate surviving Etruscan artifacts and inscriptions, as well as temple floor plans and reconstructions.

The notion that there is no alternative to capitalism emerged after the fall of the Berlin Wall and made rapid headway due to increasing economic globalisation. More recently, this belief that there is no viable alternative has held firm despite the financial crisis, high unemployment levels and an ever-increasing gap between rich and poor. However, since the appearance of Benjamin Ward's seminal 1958 article, economic theorists have been developing a workable alternative: a system of self-managed firms. The core argument outlined in this book is that a well-organised system of producer cooperatives would give rise to a new mode of production and, ultimately, a genuinely socialist society. This argument is developed through three key steps. First, following on from Jaroslav Vanek's definition, it is argued that a 'Labour-Managed Firm', a firm which strictly segregates capital incomes from labour incomes, would implement a new production mode because it would reverse the pre-existing relation between capital and labour. Second, given that a system of these 'Labour-Managed Firm' cooperatives would reverse the capital-labour relationship, it is suggested

that this would constitute a form of market socialism. Third, it is argued that compared to capitalism a system of producer cooperatives offers a wealth of advantages, including the potential for efficiency gains, the eradication of unemployment and the end of exploitation. Ultimately, this book concludes that self-management could take the place of central planning in Marxist visions for the future. Il tema del sangue dell'alleanza e una chiave di lettura efficace della teologia mattea per comprendere l'idea della remissione dei peccati compiuta da Gesu Cristo. Il Primo Vangelo infatti e l'unico a vedere associati, nella formula delle parole sul calice di Mt 26,28, i concetti di alleanza, remissione dei peccati e aspersione del sangue. La stessa teologia sulla liberazione dai peccati appare peraltro sin dalle prime righe di Matteo, in 1,21, dove il nome di Gesu viene legato alla salvezza del popolo dai suoi peccati. Il sangue compare poi nella parte conclusiva del vangelo, soprattutto nel racconto della passione. La questione dell'alleanza e molto presente nella recente ricerca teologica biblica. A partire dall'affermazione della Dei Verbum sull'unita dei due testamenti, e dalla considerazione che Cristo ha fondato la Nuova Alleanza nel suo sangue (DV 16), si e giunti a formulare ipotesi diverse sulla reciproca relazione tra Prima (Antica) e Nuova Alleanza. Nel Vangelo di Matteo non appare il concetto di nuova alleanza nelle parole sul calice, mentre altrove nel Nuovo Testamento la novita dell'alleanza in Gesu viene espressa. La ragione di questa assenza non e stata ancora esaurientemente toccata a riguardo del Primo Vangelo, e viene perciò affrontata da vicino in questa ricerca. Il lavoro prende l'avvio dalla Wirkungsgeschichte dei testi e dei temi oggetto della tesi, per poi spostarsi all'indagine esegetica e teologica dei capp. 26-27 del vangelo, soffermandosi sulle singole pericopi che contengono il concetto di sangue (Mt 26, 26-30; 27,3-10; 27,15-26).

Grazie anche al ricorso alla tradizione interpretativa giudaica, viene formulata una nuova ipotesi interpretativa, basata sul rapporto con la simbolica del Kippur, dimostrando così che esiste un posto peculiare di Israele in rapporto all'effusione del sangue di Gesù per i peccatori, e che la morte di Cristo è vista dall'evangelista in continuità con i sacrifici del tempio. Giulio Michelini, 1963, frate minore, vive a Perugia ed insegna Nuovo Testamento all'Istituto Teologico di Assisi. Ha studiato alla Facoltà di Lingue dell'Università di Perugia, dove ha lavorato sulla traduzione in gotico del Vangelo secondo Matteo, alla Pontificia Università Gregoriana, dove ha conseguito il dottorato in Teologia biblica, e al Bat Kol Institute di Gerusalemme. Ha pubblicato diversi articoli scientifici, e ultimamente con i coniugi Gillini-Zattoni, una introduzione al libro di Tobia (*La lotta tra il demone e l'angelo*, San Paolo 2007) e una sul libro di Rut, *La straniera coraggiosa*, San Paolo 2009 (con un intervento di Massimo Cacciari). Il suo lavoro di dottorato all'Università Gregoriana ha ricevuto il Premio Bellarmino come miglior tesi per l'anno 2008-2009. *First Published in 1990. Routledge is an imprint of Taylor & Francis, an informa company. After almost seven centuries, Dante endures and even seems to haunt the present. Metamorphosing Dante explores what so many authors, artists and thinkers from varied backgrounds have found in Dante's oeuvre, and the ways in which they have engaged with it through rewritings, dialogues, and transpositions. By establishing trans-disciplinary routes, the volume shows that, along with a corpus of multiple linguistic and narrative structures, characters, and stories, Dante has provided a field of tensions in which to mirror and investigate one's own time. Authors explored include Samuel Beckett, Walter Benjamin, André Gide, Derek Jarman, LeRoi Jones/Amiri Baraka, James Joyce, Wolfgang Iser, Jacques Lacan,*

Thomas Mann, James Merrill, Eugenio Montale, Pier Paolo Pasolini, Cesare Pavese, Giorgio Pressburger, Robert Rauschenberg, Vittorio Sereni, Virginia Woolf. The forms by which a deceased person may be brought to rest are as many as there are causes of death. In most societies the disposal of the corpse is accompanied by some form of celebration or ritual which may range from a simple act of deposal in solitude to the engagement of large masses of people in laborious and creative festivities. In a funerary context the term ritual may be taken to represent a process that incorporates all the actions performed and thoughts expressed in connection with a dying and dead person, from the preparatory pre-death stages to the final deposition of the corpse and the post-mortem stages of grief and commemoration. The contributions presented here are focused not on the examination of different funerary practices, their function and meaning, but on the changes of such rituals \_ how and when they occurred and how they may be explained. Based on case studies from a range of geographical regions and from different prehistoric and historical periods, a range of key themes are examined concerning belief and ritual, body and deposition, place, performance and commemoration, exploring a complex web of practices. A comprehensive presentation of the ancient and diverse artifacts from the American Academy in Rome's collection. A study from literary and spiritual point of view of the descriptions by Paulinus of Nola (ca 353-431) of the monuments he extended, embellished and restructured at Cimitile/Nola (Campania) around St Felix's tomb in the years 400-403. This book presents the results of the colloquium "Ricerche Archeologiche alla Foce del Tevere" which was held on 18-20th December 2018 in Rome and Ostia. It provided young researchers with the opportunity to present their own research on ancient Ostia and the surrounding territory to the scientific community. The collection of

*papers presented here shows new evidence, new analysis tools, new approaches and new questions. The contributors have used the latest technologies and scrutinized archival records which are a valuable source of information that remain often unpublished. The scale and range of the analyses are impressive, from the molecular identification of pigments, to the remote-sensing study of broad swathes of the Ostian landscape. The chronological spread is also notable, from the late 6th-5th centuries BCE to the 5th-early 6th centuries CE. These proceedings are divided into four parts showing broad-ranging subjects: the first part tackles Ostian urbanism and territory; the second building activities from designing to decorating; the third religion; and the fourth archaeological finds. During the Graeco-Roman period, the Fayum became one of the most productive agricultural regions of Egypt and was the focus of a systematic settlement and cultivation program. This volume contains the conferences given at the third international symposium for Fayum studies held at Freudenstadt/ Schwarzwald from May 29 to June 1, 2007. Egyptologists, papyrologists and archaeologists from all over the world joined in order to report their current research and to contribute with their special point of view in enhancing and completing our picture of the Fayum in the Graeco-Roman period. Das Fayum entwickelte sich in der griechisch-romischen Zeit zu einer der landwirtschaftlich produktivsten Regionen Agyptens und stand im Mittelpunkt einer gezielten Besiedlungs- und Bewirtschaftungspolitik. Der Band beinhaltet die Vorträge des mittlerweile 3. internationalen Fayum-Symposiums, das vom 29. Mai bis 1. Juni 2007 in Freudenstadt im Schwarzwald stattfand. Agyptologen, Papyrologen und Archäologen aus aller Welt kamen zusammen, um aus ihrer aktuellen Forschung zu berichten und durch Beiträge aus dem Blickwinkel ihrer verschiedenen Disziplinen dazu beizutragen, unser Bild*

des Fayum in der griechisch-romischen Zeit weiter zu vervollständigen. Renaissance Europe witnessed a surge of interest in new scientific ideas and theories. Whilst the study of this 'Scientific Revolution' has dramatically shifted our appreciation of many facets of the early-modern world, remarkably little attention has been paid to its influence upon one key area; that of economics. Through an interrogation of the relationship between economic and scientific developments in early-modern Western Europe, this book demonstrates how a new economic epistemology appeared that was to have profound consequences both at the time, and for subsequent generations. Dr Maifreda argues that the new attention shown by astronomers, physicians, aristocrats, men of letters, travellers and merchants for the functioning of economic life and markets, laid the ground for a radically new discourse that envisioned 'economics' as an independent field of scientific knowledge. By researching the historical context surrounding this new field of knowledge, he identifies three key factors that contributed to the cultural construction of economics. Firstly, Italian Humanism and Renaissance, which promoted new subjects, methods and quantitative analysis. Secondly, European overseas expansion, which revealed the existence of economic cultures previously unknown to Europeans. Thirdly factor identified is the fifteenth- and sixteenth-century crisis of traditional epistemologies, which increasingly valued empirical scientific knowledge over long-held beliefs. Based on a wide range of published and archival sources, the book illuminates new economic sensibilities within a range of established and more novel scientific disciplines (including astronomy, physics, ethnography, geology, and chemistry/alchemy). By tracing these developments within the wider social and cultural fields of everyday commercial life, the study offers a fascinating insight into the relationship between economic knowledge and

science during the early-modern period. Volume 13 in the *RUSCH* series continues work already begun on the School of Aristotle. Volume 9 featured Demetrius of Phalerum, Volume 10, Dicaearchus of Messana, Volume 11, Eudemus of Rhodes, and Volume 12, both Lyco of Troas and Hieronymus of Rhodes. Now Volume 13 turns our attention to Aristo of Iulis on Ceos, who was active in the last quarter of the third century BCE. Almost certainly he was Lyco's successor as head of the Peripatetic School. In antiquity, Aristo was confused with the like-named Stoic philosopher from Chios, so that several works were claimed for both philosophers. Among these disputed works, those with Peripatetic antecedents, like *Exhortations* and *Erotic Dissertations*, are plausibly assigned to Aristo of Ceos. Other works attributed to the Peripatetic are *Lyco* (presumably a biography of Aristo's predecessor), *On Old Age*, and *Relieving Arrogance*. Whether part of the last-named work or a separate treatise, Aristo's descriptions of persons exhibiting inconsiderateness, self-will, and other unattractive traits relate closely to the *Characters* of Theophrastus. In addition, Aristo wrote biographies of Heraclitus, Socrates, and Epicurus. We may be sure that he did the same for the leaders of the Peripatos, whose wills he seems to have preserved within the biographies. The volume gives pride of place to Peter Stork's new edition of the fragments of Aristo of Ceos. The edition includes a translation on facing pages. There are also notes on the Greek and Latin texts (an apparatus criticus) and substantive notes that accompany the translation. This edition will replace that of Fritz Wehrli, which was made over half a century ago and published without translation. This all embracing survey of Pompeii provides the most comprehensive survey of the region available. With contributions by well-known experts in the field, this book studies not only Pompeii, but also - for the first time - the buried

surrounding cities of Campania. *The World of Pompeii* includes the latest understanding of the region, based on the up-to-date findings of recent archaeological work. Accompanied by a CD with the most detailed map of Pompeii so far, this book is instrumental in studying the city in the ancient world and is an excellent source book for students of this fascinating and tragic geographic region.

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