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Autore	Assmann Jan
Titolo	Death and salvation in ancient Egypt [[electronic resource] /] / by Jan Assmann ; translated from the German by David Lorton ; abridged and updated by the author
Pubbl/distr/stampa	Ithaca, : Cornell University Press, 2005
ISBN	0-8014-6486-2 0-8014-6480-3
Edizione	[Abridged and updated by the author]
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Altri autori (Persone)	LortonDavid
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Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Bibliographic Level Mode of Issuance: Monograph
Nota di bibliografia	Includes bibliographical references (p. 418-478) and index.
Nota di contenuto	Frontmatter -- Contents -- Translator's Note -- Introduction: Death and Culture -- Part One. Images of Death -- 1. Death as Dismemberment -- 2. Death as Social Isolation -- 3. Death as Enemy -- 4. Death as Dissociation: The Person of the Deceased and Its Constituent Elements -- 5. Death as Separation and Reversal -- 6. Death as Transition -- 7. Death as Return -- 8. Death as Mystery -- 9. Going Forth by Day -- Part Two. Rituals and Recitations -- 10. Mortuary Liturgies and Mortuary Literature -- 11. In the Sign of the Enemy: The Protective Wake in the Place of Embalming -- 12. The Night of Vindication -- 13. Rituals of Transition from Home to Tomb -- 14. Provisioning the Dead -- 15. Sacramental Explanation -- 16. Freedom from the Yoke of Transitoriness: Resultativity and Continuance -- 17. Freedom from the Yoke of Transitoriness: Immortality -- Afterword: Egypt and the History of Death -- Notes -- Index
Sommario/riassunto	"Human beings," the acclaimed Egyptologist Jan Assmann writes, "are the animals that have to live with the knowledge of their death, and culture is the world they create so they can live with that knowledge." In his new book, Assmann explores images of death and of death rites in ancient Egypt to provide startling new insights into the particular

character of the civilization as a whole. Drawing on the unfamiliar genre of the death liturgy, he arrives at a remarkably comprehensive view of the religion of death in ancient Egypt. Assmann describes in detail nine different images of death: death as the body being torn apart, as social isolation, the notion of the court of the dead, the dead body, the mummy, the soul and ancestral spirit of the dead, death as separation and transition, as homecoming, and as secret. Death and Salvation in Ancient Egypt also includes a fascinating discussion of rites that reflect beliefs about death through language and ritual.

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Nota di contenuto

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Agassi Joseph

Ludwig Wittgenstein's Philosophical Investigations : An Attempt at a Critical Rationalist Appraisal // by Joseph Agassi

Cham : , : Springer International Publishing : , : Imprint : Springer, , 2018

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1 online resource (307 pages)

Synthese Library, Studies in Epistemology, Logic, Methodology, and Philosophy of Science, , 0166-6991 ; ; 401

192

Analysis (Philosophy)

Logic, Symbolic and mathematical

Semantics

Analytic Philosophy

Mathematical Logic and Foundations

Inglese

Materiale a stampa

Monografia

Includes bibliographical references and index.

Preface -- Chapter 1. Background -- Chapter 2. A History of Anti-Metaphysics -- Chapter 3. The waning of essentialism -- Chapter 4. Logic and Mathematics -- Chapter 5. Logic and Language -- Chapter 6. Frege -- Chapter 7. Russell -- Chapter 8. Young Wittgenstein -- Chapter 9. Interim period: Carnap versus Popper -- Chapter 10. Ordinary Language Analysis -- Chapter 11. The Message of Philosophical Investigations -- Chapter 12. Analysis of Analysis --

Sommario/riassunto

This book collects 13 papers that explore Wittgenstein's philosophy throughout the different stages of his career. The author writes from the viewpoint of critical rationalism. The tone of his analysis is friendly and appreciative yet critical. Of these papers, seven are on the background to the philosophy of Wittgenstein. Five papers examine different aspects of it: one on the philosophy of young Wittgenstein, one on his transitional period, and the final three on the philosophy of mature Wittgenstein, chiefly his *Philosophical Investigations*. The last of these papers, which serves as the concluding chapter, concerns the analytical school of philosophy that grew chiefly under its influence. Wittgenstein's posthumous *Philosophical Investigations* ignores formal languages while retaining the view of metaphysics as meaningless -- declaring that all languages are metaphysics-free. It was very popular in the middle of the twentieth century. Now it is passé. Wittgenstein had hoped to dissolve all philosophical disputes, yet he generated a new kind of dispute. His claim to have improved the philosophy of life is awkward just because he prevented philosophical discussion from the ability to achieve that: he cut the branch on which he was sitting. This, according to the author, is the most serious critique of Wittgenstein.
