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Autore	Le Dac-Nhuong
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Demiurgi -- 3. The Panathenaea, Northwest Athens, and the Enrolment of Citizens -- Synopsis -- The Enlargement of the Festival Program -- Northwest Athens -- The Processional Route -- The Leocoreium -- The Facilities for the Torch-race -- The Pannychis and the Enrolment of Young Men

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The Warlike SongsThe Three Age Groups -- The Commemoration of Thyrea -- The Foundation Date -- 7. Polyandron Burial and the Fate of the Dioscuri -- Synopsis -- The Myth as Aetiology -- The Trophy -- The Burial -- PART III: ARGOS -- 8. The Parparonia and the Battle of Thyrea -- Synopsis -- Herodotus on the Battle of Thyrea -- Other Sources on the Battle of Thyrea -- The 'Kenearion' Inscription -- Tombs at Sparta for the Dead of Thyrea -- The Early History of the Thyreatis -- Cleomenes' Attack on Argos -- The Festival Name and Site Pausanias' Burial SiteThe 'Parparus' Inscription -- The Tomb of Othryades -- The Champion Perilaus -- The Monument Seen by Pausanias -- The Festival Aetiology -- Other Stories about the Battle of Thyrea -- 9. A Festival of Cenchreae and the Battle of Hysiae -- Synopsis -- The Battle of Hysiae -- A Festival of Cenchreae -- PART IV: MESSENIA AND PHIGALEIA -- 10. The Ithomaea and the Messenian Wars -- Synopsis -- The Festival and the 'Hundred-Slaughter' Sacrifice -- The Legends of Victory and Defeat -- Aristomenes and His Chosen Band -- Warfare and Hunting

Sommario/riassunto

War was a constant activity, almost a staple livelihood, in the cities of ancient Greece, and many public festivals served to promote and celebrate war. They entailed reunions of the whole community, often at the new year, for enrolling citizens or conducting games. Noel Robertson focuses on such festivals in Athens, Argos, and two smaller centres, in order to reconstruct the social conditions reflected in the festival programs and settings. He begins with a close analysis of the extant evidence, bringing together for the first time the many small, scattered indications in familiar sources. He uses in addition new epigraphic and archaeological evidence which has recently come to light at Athens. Since ritual is by definition unchanging, public festivals can disclose earlier stages of social organization. Robertson also shows how the festivals gave rise, by way of aetiology (explanatory tales or legends), to some persistent misconceptions about the past.