

1. Record Nr.	UNINA9910793003203321
Titolo	Individuals and materials in the Greco-Roman cults of Isis : agents, images, and practices // editors, Valentino Gasparini, Richard Veymiers
Pubbl/distr/stampa	Boston : , : Brill, , [2018] ©2018
ISBN	90-04-38134-1
Descrizione fisica	1 online resource (1,191 pages)
Collana	Religions in the Graeco-Roman World ; ; Volume 187
Disciplina	184
Soggetti	Civilization, Greco-Roman Civilization - Egyptian influences Egypt Religion 332 B.C.-640 A.D Congresses
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Proceedings of the VIth International Conference of Isis Studies (Erfurt, May 6-8, 2013 - Liege, September 23-24, 2013).
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Front Matter -- Copyright page -- Preface / Vinciane Pirenne-Delforge -- Acknowledgments -- Participants -- List of Plates, Graphs and Tables -- Abbreviations -- Agents, Images, Practices* / Richard Veymiers -- -- Priests and Worshippers -- Theorising Religion for the Individual* / Jörg Rüpke -- Identités religieuses isiaques : pour la définition d'une catégorie historico-religieuse* / Giulia Sfameni Gasparro -- What is a Priest of se, of Wusa, and of Isis in the Egyptian and Nubian World? / Joachim Friedrich Quack -- What is an Isiac Priest in the Greek World?* / Paraskevi Martzavou -- Les prêtres isiaques du monde romain / Laurent Bricault -- Isis Names in Graeco-Roman Egypt / Willy Clarysse -- Social Agentivity in the Eastern Mediterranean Cult of Isis* / Jaime Alvar -- Isiaistai Sarapiastai: Isiac Cult Associations in the Eastern Mediterranean* / Ilias Arnaoutoglou -- Images and Objects -- L'apparence des isiaques: la réalité des stéréotypes littéraires / Ludvine Beaurin -- La figure de Pharaon dans la Mensa isiaque et ses avatars italiens. Du temple pharaonique au temple isiaque / Marie-Christine Budischovsky -- Du blanc, du noir et de la bigarrure: le jeu des couleurs dans les représentations d'isiaques / Adeline Grand-Clément -- Ministers of Isiac Cults in Roman Wall Painting* / Eric M. Moormann -- De «Scipion l'Africain» aux «prêtres isiaques»: à

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### Sommario/riassunto

In Individuals and Materials in the Greco-Roman Cults of Isis Valentino Gasparini and Richard Veymiers present a collection of reflections on the individuals and groups which animated one of Antiquity's most dynamic, significant and popular religious phenomena: the reception of the cults of Isis and other Egyptian gods throughout the Hellenistic and Roman worlds. These communities, whose members seem to share the same religious identity, for a long time have been studied in a monolithic way through the prism of the Cumontian category of the "Oriental religions". The 26 contributions of this book, divided into three sections devoted to the "agents", their "images" and their "practices", shed new light on this religious movement that appears much more heterogeneous and colorful than previously recognized.

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