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Autore	Miller Ruth Austin <1975->
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Nota di contenuto	Acknowledgements -- Notes on Contributors -- Introduction / Hector M. Patmore and Josef Lössl -- 1 Demonic Exegesis / Hector M. Patmore -- 2 and Demons in Hellenistic Judaism: Continuities and Transformations / Anna Angelini -- 3 The Demon Asmodeus in the Tobit Tradition: His Nature and Character -- Beate Ego -- 4 Paul's Suprahumanizing Exegesis: Rewriting the Defeat of God's Enemies in 1 Corinthians, Romans, and Ephesians / John K. Goodrich -- 5 Courting Daimons in Corinth: Daimonic Partnerships, Cosmic Hierarchies and Divine Jealousy in 1 Corinthians 8–10 / Matthew Sharp -- 6 Demons and Vices in Early Christianity / Tom de Bruin -- 7 The 'Demonogony' of Tatian's Oratio ad Graecos: Jewish and Greek Influences / Josef Lössl -- 8 St. Jerome, Demons, and Jewish Tradition / C. T. R. Hayward -- 9 Demonic "Tollhouses" and Visions of the Afterlife in Pseudo-Cyril of Alexandria's Homily: De exitu animi / Emmanouela Grypeou -- 10 The Naked Demon: Alternative Interpretations of the Alexamenos Graffito / Hagit Amirav and Peter-Ben Smit -- 11 Negotiating Danger: Demonic Manipulations in Jewish Babylonia / Alexander W. Marcus -- 12 Demons and Scatology: Cursed Toilets and Haunted Baths in Late

Antique Judaism / Ilaria Briata -- 13 The King of Demons in the Universe of the Rabbis / Reuven Kiperwasser -- 14 The Gender and Sexuality of Demons in the Art of the Aramaic Incantation Bowls / Naama Vilozy -- Index.

Sommario/riassunto

This volume sheds light on how Jews and Christians in Antiquity understood the nature and characteristics of demons. The contributions cover a wide range of corpora and explore aspects of continuity and change as ideas flowed between groups and cultures. For Jews and Christians in Antiquity beliefs about demons were integral to their reflections on fundamental theological questions, but what kind of 'being' did they consider demons to be? To what extent were they thought to be embodied? Were demons thought of as physical entities or merely as metaphors for social and psychological realities? What is the relation between demons and the hypostatization of abstract concepts (fear, impurity, etc) and baleful phenomenon such as disease? These are some of the questions that this volume addresses by focussing on the nature and characteristics of demons — what one might call 'demonic ontology'.
