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Nota di contenuto	Intro -- Contents -- List of Illustrations -- Introduction. The Problem of Sacrificing Gods -- I. Ancient Greek Gods in Ritual Performance -- 1. Is Libation Sacrifice? -- 2. Iconographic Evidence -- 3. "Terribly Strange and Paradoxical": Literary Evidence -- 4. "Divine Libation": A Century of Debate -- 5. The Problem Defined and a Proposed Solution: Divine Reflexivity in Ritual Representation -- II. The Wider Indo-European World: Polytheism -- Introduction: Ritualizing Gods in Indo-European Religious Traditions -- 6. Zoroastrian Heresy: Zurv&amp;nbsp;#257; n's Thousand-Year Sacrifice -- 7. "Myself to Myself": The Norse Odin and Divine Autosacrifice -- III. The Peoples of the Book: Monotheism and Divine Ritual -- Introduction: The Special Interpretive Challenge of Divine Ritual in Monotheism -- 8. The Observant God of the Talmud -- 9. "God and His Angels Pray for the Prophet": A Qur'&amp;nbsp;#257; nic Paradigm -- Conclusion. "Religion of the Gods" -- Catalogue -- Notes -- Bibliography -- Index -- A -- B -- C -- D -- E -- F -- G -- H -- I -- J -- K -- L -- M -- N -- O -- P -- Q -- R -- S -- T -- V -- W -- X -- Y -- Z.
Sommario/riassunto	In many of the world's religions, both polytheistic and monotheistic, a

seemingly enigmatic and paradoxical image is found--that of the god who worships. Various interpretations of this seeming paradox have been advanced. Some suggest that it represents sacrifice to a higher deity. Proponents of anthropomorphic projection say that the gods are just "big people" and that images of human religious action are simply projected onto the deities. However, such explanations do not do justice to the complexity and diversity of this phenomenon. In *Religion of the Gods*, Kimberley C. Patton uses a comparative approach to take up anew a longstanding challenge in ancient Greek religious iconography: why are the Olympian gods depicted on classical pottery making libations? The sacrificing gods in ancient Greece are compared to gods who perform rituals in six other religious traditions: the Vedic gods, the heterodox god Zurvan of early Zoroastrianism, the Old Norse god Odin, the Christian God and Christ, the God of Judaism, and Islam's Allah. Patton examines the comparative evidence from a cultural and historical perspective, uncovering deep structural resonances while also revealing crucial differences.

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