

Templo De Afrodita Urania

Universidad de La Habana. Facultad de Letras y Ciencias

El mito de la diosa Anne Baring, Jules Cashford, 2003. Éste es un libro único.; Cuenta, por primera vez, la historia completa de lo femenino a través de las distintas ideas religiosas donde ha ido evolucionando la imagen mítica de este principio: desde las diosas paleolíticas, o Istar en Mesopotamia, Isis en Egipto o las diosas del mundo clásico, hasta Israel, donde lo femenino se oculta, para finalizar con la vuelta de la diosa madre en las figuras de María en el cristianismo y de Sofía en los gnósticos. Este libro, y sus más de 400 ilustraciones, explica cómo el mito originario de la diosa se perdió y cómo la divinidad masculina fue desplazando su papel por la necesidad de situarlo en el nuevo contexto de la evolución de la conciencia humana. Ahora, cuando los modelos de lo masculino y lo femenino están más confusos, cuando hemos desacralizado la naturaleza y somos incapaces de contemplar la vida como una unidad viviente, quizá se haga necesario conocer a fondo cuál es la naturaleza de la antigua diosa madre, para comprender mejor las implicaciones psicológicas que ha supuesto su pérdida para el ser humano.

BAR International Series, 1978

El ascenso de Pericles Olga Romay, 2023-03-22 Atenas. Principios del siglo V a. C. Ascender en el escalafón político de su ciudad no fue fácil para Pericles. Vivió una infancia marcada por el destierro de su padre y el desprestigio de su familia materna, acusada de traición. Su juventud transcurrió en el exilio mientras los persas destruían su polis, y cuando regresó a Atenas, la ciudad había sido arrasada hasta la última piedra. Ni siquiera la paz cambió su suerte: su padre murió y Pericles vivió la larga posguerra a la sombra de los grandes políticos que intentaban dominar la Asamblea, mientras seguía latente la vieja amenaza de los persas y surgían nuevas tensiones con Esparta. Entonces empezó a cambiar su suerte: decidió unirse al partido demócrata, encontró un mentor que le inició en la política y a la vez comenzó a frecuentar a todos aquellos grandes hombres con los que se relacionaría en años posteriores: los trágicos Esquilo y Sófocles, los filósofos Anaxágoras y Sócrates y los artistas Fidias y Damón. Se aficionó a la música, el teatro, la escultura y la filosofía y se convirtió en un mecenas de las artes. Hubiese sido uno más en las filas de su partido, pero un asesinato le obligó a dar un paso al frente, y una mujer extranjera cambió su vida personal para siempre. De su mano Atenas se convertiría en una ciudad eterna y única.

Las drogas sagradas en la Antigüedad Carlos González Wagner, 2022-04-28 Chamanes, héroes, dioses, licántropos, hechiceros, rituales, mitos... A lo largo de la historia, muchas son las manifestaciones de la utilización, junto con otros

métodos, de sustancias psicotrópicas o enteogénicas a fin de inducir estados que posibilitaban conocimientos o experiencias imposibles de adquirir de otras maneras. Síntesis de largos años de estudio e investigación, *Las drogas sagradas en la Antigüedad* reúne y sistematiza, acompañados de un útil índice analítico, los conocimientos acumulados acerca de la materia por Carlos G. Wagner. Además de hallar un completo elenco de estas sustancias y del papel que desempeñaron en los distintos pueblos y civilizaciones de la Antigüedad -desde las sociedades arcaicas hasta otras más estructuradas-, el autor apunta asimismo a su potencial importancia para contribuir a justificar una visión del mundo y de la sociedad impuesta por las elites de turno por medio de su manipulación y control, restricción y prohibición.

Humanismo y pervivencia del mundo clásico José María Maestre Maestre, Joaquín Pascual Barea, Luis Charlo Brea, Instituto de Estudios Humanísticos, 2008

El sacerdocio femenino (en las religiones greco-romanas y en el cristianismo de los primeros siglos) Manuel Guerra Gómez, 1987

Cultos marítimos y religiosidad de navegantes en el mundo griego antiguo Mirella Romero Recio, 2000 En esta tesis se analizan las manifestaciones religiosas de los navegantes durante el mundo griego antiguo. Mediante el análisis de los exvotos como expresiones materiales de la religiosidad de los marineros, así como a través del estudio de los espacios (santuarios) y los tiempos (fiestas religiosas) en los que se manifiesta su piedad es posible observar que: en primer lugar, la religiosidad de los navegantes se adaptó a las formas de expresión religiosa de su comunidad de origen. En segundo lugar, que también se adaptó a las expresiones religiosas de los cuerpos cívicos con los que entró en contacto. Y en tercer lugar, el transcurso y las vicisitudes de su actividad económica generaron unas manifestaciones religiosas propias dependientes además de un factor que no afectaba a los restantes grupos sociales, el miedo al mar. Estas tres variables condicionaron el nacimiento de una religiosidad más permisiva con expresiones propias, como por ejemplo, los exvotos afines a la actividad náutica (anclas, barcos, obernalles...). Asimismo, nació un folclore marino que ubicó en lugares donde la travesía era más peligrosa, un conjunto de fantasmagorías amenazantes.

Descripción de Grecia. Libros III-IV Pausanias, 2016-08-05 Pausanias recorrió gran parte de la Hélade para darla a conocer en sus características geográficas y su patrimonio cultural. La Descripción es la mejor guía para el viajero ilustrado por la Grecia antigua. La obra de Pausanias (siglo II d.C.) es la mejor guía para el viajero ilustrado por la Grecia antigua. Este viajero y geógrafo griego describe sólo aquello que ha visto con sus propios ojos, y no es poco, porque recorrió gran parte de la Hélade (centro y sur del continente, aunque no las zonas más septentrionales y occidentales) con afán de conocerla a fondo, y registró en sus escritos edificios, obras de arte, monumentos conmemorativos y accidentes geográficos. Pero no se contentó con hacer un inventario de objetos y monumentos espectaculares, sino que acompaña a cada elemento consignado con toda la información que pueda resultar útil para su comprensión cabal: mitos e historias, héroes y hazañas relacionados,

etc., en una rica maraña de digresiones y referencias que logra evocar la densidad de la historia y permite entender las ruinas de Grecia. Así surgen con fuerza en la imaginación del lector las grandes ciudades de la antigüedad helena (Atenas, Corinto, Esparta, Olimpo, Delfos, Tebas) con todos sus rasgos geográficos, conjuntos monumentales, edificios públicos, centros sociales y culturales (santuarios, templos, imágenes de divinidades y de héroes ancestrales...), obras de arte con descripciones de estilos y autores (las pinturas de Polignoto, las estatuas de Mirón, Fidias y Praxíteles), y todo cuanto pueda desear el viajero curioso. El rigor de Pausanias ha quedado atestiguado por centenares de excavaciones arqueológicas modernas, que han demostrado la solidez de sus informaciones topográficas. Si bien el autor no declara la aspiración que le movió a emprender tamaña empresa, pues la Descripción carece de un prólogo programático, hay que imaginar que le impulsó el simple deseo de conocimiento y el encanto de la aventura. El principio conductor es de índole topográfico (lugares y monumento), y al hilo del desplazamiento, de cada libro dedicado a una región, se enhebran las explicaciones acerca de mitos e historias, cultos y religiones. El planteamiento habitual es referirse primero a la historia y la topografía de las ciudades y después a los cultos religiosos y de la mitología.

Descripción de Grecia. Libros I-II Pausanias, 2016-08-05 Pausanias recorrió gran parte de la Hélade para darla a conocer en sus características geográficas y su patrimonio cultural. La Descripción es la mejor guía para el viajero ilustrado por la Grecia antigua. La obra de Pausanias (siglo II d.C.) es la mejor guía para el viajero ilustrado por la Grecia antigua. Este viajero y geógrafo griego describe sólo aquello que ha visto con sus propios ojos, y no es poco, porque recorrió gran parte de la Hélade (centro y sur del continente, aunque no las zonas más septentrionales y occidentales) con afán de conocerla a fondo, y registró en sus escritos edificios, obras de arte, monumentos conmemorativos y accidentes geográficos. Pero no se contentó con hacer un inventario de objetos y monumentos espectaculares, sino que acompaña a cada elemento consignado con toda la información que pueda resultar útil para su comprensión cabal: mitos e historias, héroes y hazañas relacionados, etc., en una rica maraña de digresiones y referencias que logra evocar la densidad de la historia y permite entender las ruinas de Grecia. Así surgen con fuerza en la imaginación del lector las grandes ciudades de la antigüedad helena (Atenas, Corinto, Esparta, Olimpo, Delfos, Tebas) con todos sus rasgos geográficos, conjuntos monumentales, edificios públicos, centros sociales y culturales (santuarios, templos, imágenes de divinidades y de héroes ancestrales...), obras de arte con descripciones de estilos y autores (las pinturas de Polignoto, las estatuas de Mirón, Fidias y Praxíteles), y todo cuanto pueda desear el viajero curioso. El rigor de Pausanias ha quedado atestiguado por centenares de excavaciones arqueológicas modernas, que han demostrado la solidez de sus informaciones topográficas. Si bien el autor no declara la aspiración que le movió a emprender tamaña empresa, pues la Descripción carece de un prólogo programático, hay que imaginar que le impulsó el simple deseo de conocimiento y el encanto de la aventura. El principio conductor es de índole topográfico (lugares y monumentos), y al hilo del desplazamiento, de cada libro dedicado a una región, se enhebran las explicaciones acerca de

mitos e historias, cultos y religiones. El planteamiento habitual es referirse primero a la historia y la topografía de las ciudades y después a los cultos religiosos y de la mitología. El libro I está dedicado a Ática y Mégara; el II, a Corinto y Argólida.

Nueva mitología ilustrada Jean Richepin, 1927

Libro de las Buenas Leyes Marco Pagano, 2024-02

Homenaje al profesor Manuel Fernández-Miranda Manuel Fernández-Miranda, 1996

Confluencias e intercambios Biagio D'Angelo, Asociación Peruana de Literatura Comparada, 2006 Lima, 26 y 27 de noviembre de 2004.

Política y religión en Atenas arcaica Miriam Valdés Guía, 2002 The election of Solon to Archon in the early 6th century BC paved the way for a series of political and religious reforms in Athens. This is not an exhaustive history of those reforms, but it is a discussive and analytical essay on the nature of religion, society, politics and institutions before, during and after Solon's legislation.

Aula orientalis, 2003

Dioscórides, epigramas Guillermo Galán Vioque, Dioscorides, 2001 En esta monografía se editan, traducen y comentan filológicamente los cuarenta y un epigramas de Dioscórides, el último de los grandes epigramatistas helenísticos. Se trata de la primera edición independiente de su obra. La edición se basa en la lectura directa de los principales manuscritos. En el comentario se analizan cuestiones lingüísticas y de realia, prestándose especial atención a las relaciones de la poesía de Dioscórides con la tradición literaria, así como a los tópicos y temas universales.

Revista de la Facultad de letras y ciencias Universidad de La Habana. Facultad de Letras y Ciencias, 1917

Nueva guía de Tierra Santa, Barnabé (d'Alsace, père, O.F.M.), 1908

Analecta malacitana, 2008

La herencia del pasado (II) Museo Arqueológico Nacional (Spain), 2004 Segunda exposición dedicada a las adquisiciones del Estado asignadas a la colección permanente del Museo Arqueológico Nacional, consagrada a las realizadas durante los años 2002 y 2003. El catálogo incluye 150 piezas que abarcan un dilatado período que va desde la Prehistoria hasta el siglo XIX.

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