Das Orakelwesen im Alten Ägypten*

Alexandra von Lieven

Zusammenfassung

Aus dem Alten Ägypten sind zahlreiche unterschiedliche divinatorische Techniken bezeugt, mit deren Hilfe der Wille der Götter, die juristische Wahrheit oder die Zukunft bestimmt werden konnten. Am weitaus besten dokumentiert sind dabei verschiedene Orakelarten, die die Götter unmittelbar in Form ihrer Kultstatuen oder ihrer heiligen Tiere involvierten. Solche Orakel konnten sowohl öffentlichen wie privaten Charakter haben. Der Beitrag diskutiert die verschiedenen Spielarten und ihre jeweilige Anwendung.

Abstract

From Ancient Egypt, many different divinatory techniques are attested. They were used to determine the will of the gods, the juridical truth or the future. Best documented are different types of oracles which involved the gods directly, either in form of their statues or in form of sacred animals. Such oracles could both have an official or a more private character. The article discusses the different types and their respective uses.

Tagewählerei im Alten Ägypten*

Alexandra von Lieven

Zusammenfassung

Im Alten Ägypten existierte eine Tradition von Kalendern mit Tagesbewertungen, die es dem Nutzer erlaubte, für jeden Tag und sogar teilweise für unterschiedliche Tageszeiten differenziert zu erfahren, ob es glückverheißend oder eher kontraproduktiv wäre, eine Unternehmung zu beginnen. Ähnliche Listen gab es auch für Monate. Die Bewertungen beruhten unter anderem auf mythischen Ereignissen, die an den jeweiligen Daten stattgefunden haben sollen, weshalb diese Kalender auch wertvolle Quellen zur Mythologie darstellen. In späterer Zeit gehen sie dann auch eine Verbindung mit astrologischen Theorien ein. Das Konzept dieser *dies aegyptiaci* lebte bis in die Spätantike fort.

Abstract

In Ancient Egypt, there existed a tradition of calendars containing information on the days' qualities. They allowed a user to find out whether a day or even a particular time of a given day was propitious for certain activities or not. Similar lists existed also for whole months. The ratings often depended from mythological events purportedly having occurred on that date. Thus, such calendars also offer precious information on mythological concepts. Later on, these calendars also make use of astrological theories. In the term *dies aegyptiaci*, the concept lived on until Late Antiquity.

Schicksalsvorstellungen im Späten Ägypten

Joachim Friedrich Quack

Zusammenfassung

Es gibt zwei ganz verschiedene mögliche Herangehensweisen, was die Unveränderlichkeit des Schicksals betrifft. Die eine ist, es als unausweichlich zu betrachten, so daß jede Vorhersage nichts weiter kann, als die Menschen darauf vorzubereiten, was sie erwartet. Die andere besteht darin, durch Gebete und Ritual die Götter zu einer Änderung zu bewegen, insbesondere drohende Schäden zu verhindern. In diesem Artikel werden divinatorische, literarische und religiöse Texte aus dem späten Ägypten daraufhin untersucht, wie die Ägypter in dieser Zeit das Schicksal verstanden haben. Die Quellen zeigen deutlich, daß man von den Göttern meinte, sie ständen oberhalb des Schicksals, und es sei möglich, schlechte Vorhersagen abzuwenden.

Abstract

There are two quite different approaches possible concerning the unchangeability of destiny. One is to see it as ineluctable, so that any prediction can do no more good than to prepare the man for what is coming. The other one is that prayers or rituals can induce the gods to change it, especially to repeal bad outcomes. In this article, divinatory, literary and religious texts from Late Egypt are studied in order to how the Egyptians at this time vied destiny. The sources demonstrate clearly that the gods were considered to stand above destiny, and that it was thought possible to avert bad predictions.

Searching for a source of the Coptic hemerology. Diachronic and synchronic approaches*

Christoffer Theis

Abstract

The article offers a study of the known Coptic calendars with favorable and unfavorable days, entitled hemerologies, and compares the given information with the information presented in earlier calendars from Egypt and Mycenaean Greece and also with later sources written in Arabic and Latin. The starting point of this study is Pap. Heidelberg Inv. Kopt. 236, a newly edited Coptic hemerology which forms the second oldest example of this type known so far. In comparison, the material clearly shows that predictions for certain days are not necessarily results of direct influences and can be seen as examples of cultural convergences.

Zusammenfassung

Der vorliegende Beitrag bietet eine Studie zu den bisher bekannten koptischen Kalendern mit günstigen und ungünstigen Tagen, welche als Hemerologien bezeichnet werden, und vergleicht diese sowie die in ihnen vorliegenden Informationen mit früheren Kalendern aus Ägypten und der mykenischen Kultur wie auch mit späteren Quellen auf Arabisch und Latein. Den Ausgangspunkt der Studie bildet Pap. Heidelberg Inv. Kopt. 236, eine neu edierte koptische Hemerologie und bisher das zweitälteste Exemplar dieser Gattung. Im Vergleich zeigen die heute bekannten Texte klar, dass Vorhersagen für bestimmte Tage nicht zwangsläufig auf direkte Einflüsse zwischen Kulturen zurückzuführen sein müssen, sondern als Beispiele für kulturelle Gemeinsamkeiten gelten können.

Keywords
Coptic hemerology • Egypt • Calendars

Schlüsselworte
Koptische Hemerologie • Ägypten • Kalender

Fate, Divine Will and Narrative Concept in the Homeric Epics[1]

Efstratios Sarischoulis

Abstract

Human action and its consequences in the *Iliad* and the *Odyssey* are determined neither by fate nor by the gods. The reconstruction of the concept actually depicted in Homer confirms no conflict between fate and the gods as co-existing forces but reflects the personal motives of active agents, both human and divine, as the basis that underpins the sequence of events in both epics. Nature and individual purposes of each and every active agent, personal desires and aims harboured by human and divine actors shape these motives in a world that perceives life as a path leading to death with no preordained events but as a compound of actual alternatives. In this world every single action is attributed to choices, has its reasons, elicits reactions or rather consequences. As a result, the particular active agent takes resposibility for each choice he makes and shapes his own future. Various forms of divination as well as the perception of omens confirm this conclusion, as predictions in the Homeric epics do not point out predetermined events but motives, decisions and actions of the human actor involved.

Zusammenfassung

Menschliches Handeln und dessen Folgen sind in der Ilias und der Odyssee weder vom Schicksal noch von den Göttern bestimmt. Die Rekonstruktion des bei Homer tatsächlich dargestellten Konzepts bestätigt keinen Konflikt zwischen Schicksal und den Göttern als mitbestimmenden Mächte, sondern spiegelt die persönlichen Motive von handelnden Figuren, sowohl menschlichen als auch göttlichen, als Grundlage für die Entwicklung der Handlung beider Epen wider. Natur und individuelle Zwecke einer jeden handelnden Figur, persönliche Wünsche und Ziele menschlicher und göttlicher Akteure prägen diese Motive in einer Welt, die das Leben als einen Weg wahrnimmt, der ohne vorherbestimmte Ereignisse sondern als eine Zusammensetzung von tatsächlich bestehenden Alternativen zum Tode führt. In dieser Welt ist jede einzelne Aktion auf Entscheidungen zurückzuführen, hat ihre Gründe, löst Reaktionen bzw. Konsequenzen aus. Daher trägt die jeweilige handelnde Figur die Verantwortung für jede getroffene Entscheidung und gestaltet ihre eigene Zukunft. Diverse Arte von Weissagungen wie auch die Wahrnehmung von Vorzeichen bestätigen diese Schlussfolgerung, denn die Vorhersagen in den Epen Homers weisen nicht auf vorbestimmte Ereignisse hin, sondern auf Motive, Entscheidungen und Handlungen der beteiligten menschlichen handelnden Figur.

Ex Faucibus Fata – *Fate and Destiny in the Ciceronian Oeuvre*

Elisabeth Begemann

Abstract

The paper considers the place of *fatum* in the Ciceronian writings, both philosophy and oratory. I argue that Cicero did not consider the world to be ruled by either an abstract fate or a divine will which predetermined events or human actions. He rather upheld that within a political community, Cicero's experienced *and* ideal *res publica*, man to be fully responsible in all his actions and could therefore not be determined in his actions or words by a higher power. Where he introduces an element of predetermination or destiny, this stands always in direct relationship to the political community.

Zusammenfassung

Der Beitrag beschäftigt sich mit der Bedeutung des *fatum* im Ciceronischen Oeuvre, im Rahmen sowohl der Philosophie als auch der Reden. Es wird hier dafür argumentiert, daß Cicero die Welt weder als von einem abstrakten Schicksal noch einem personalisierten göttlichen Willen beherrscht verstand, in welcher alle Ereignisse und der menschliche Wille bereits im Voraus bestimmt waren und einer Unausweichlichkeit folgten. Vielmehr hielt er daran fest, daß innerhalb einer politischen Gemeinschaft, der realen *und* idealisierten *res publica* Ciceros, jeder Mensch für seine Taten selbst verantwortlich war und diese nicht einer höheren Macht – schicksal oder Götterwille – zuschieben konnte. Wo er mit einem Vorbestimmungsmoment argumentiert, steht dieses immer im Zusammenhang der Gemeinschaft, niemals des Einzelnen.

Keywords

Cicero • *fatum* • destiny • predetermination • divine will • *res publica*

Schlüsselworte

Cicero • *fatum* • Schicksal • Vorbestimmung • göttlicher Wille • *res publica*

Remarks on the Philosophical Reflection of Fate in the Writings of Seneca

Christoph Schubert

Abstract

The assertion of strict determinism was considered as to be a crucial part of the Stoic doctrine. Most other philosophical schools of the ancient world ridiculed or attacked it, whereas the Stoics consistently defended it. Nonetheless Seneca, the most eminent Roman Stoic, never presented a systematic description of what he thought *fatum* to be. The article offers a selection of the philosopher's most important remarks about fate in a number of single works (*Naturales Quaestiones, De providentia, De vita beata, Consolatio ad Helviam, Epistulae morales, Epigrams, Tragedies*) placing them in the respective line of argument and considering their scope. It can be shown that behind these selective remarks there exists a highly consistent doctrine of *fatum* in perfect accordance with the Stoic mainstream. However, Seneca does not deal anywhere with the weak points of the concept, but introduces it almost everywhere as a self-evident basis for his reasoning. His primary interest lies in the psychological problems with acceptance of *fatum* and in the practical handling of its apparent lack of transparency and predictability.

Zusammenfassung

Die Annahme eines strengen Determinismus gilt als ein unverwechselbares Kernstück der stoischen Lehre, das von anderen philosophischen Schulen der Antike gerne ironisiert und attackiert, von den Stoikern konsequent verteidigt wurde. Der bedeutendste römische Stoiker, Seneca, hat seine Auffassung vom *fatum* indes nirgends systematisch dargelegt. Der Beitrag stellt eine Auswahl der markantesten Äußerungen über das *fatum* aus den verschiedenen Werkgruppen zusammen (*Naturales Quaestiones, De providentia, De vita beata, Consolatio ad Helviam, Epistuale morales, Epigramme, Tragödien*) und ordnet sie interpretierend in den jeweiligen Kontext ein. Es zeigt sich, daß hinter den punktuellen Äußerungen eine in sich widerspruchsfreie und mit dem *mainstream* der Stoa übereinstimmende Lehre vom Schicksal zu rekonstruieren ist. Seneca problematisiert diese allerdings nirgends, sondern präsentiert sie seinen Lesern fast überall als selbstverständlich gültige Argumentationsbasis. Sein Interesse gilt den psychologischen Problemen der praktischen Akzeptanz des *fatum*, dem konkreten Umgang mit dessen scheinbarer Undurchschaubarkeit und Willkür.

Bebelos: spazio sacro, gradazioni di sacralità e gerarchie di partecipazione

Lucia Marrucci

Riassunto

Per accostarsi alle modalità con cui i Greci di età arcaica e classica pensavano il sacro e il rapporto tra uomini e dei, è utile l'analisi dei contesti nei quali ricorre l'aggettivo *bebelos*. Questa nozione, infatti, impossibile da ricondurre in modo assoluto al nostro concetto moderno di "profano", entra in rapporto con termini come *hieros*, *hosios*, *hagnos* e chiarisce l'importanza di processi fondamentali quali la creazione dello spazio sacro, il costituirsi della potenza divina, la costruzione di gerarchie di partecipazione al sacro.

Abstract

An analysis of contexts in which the word *bebelos* occurs is very useful in order to approach the way Greeks of archaic and classical ages used to consider the sacred as well as the relationship between men and gods. This idea is different from the modern notion of "profane" and it has relationships with words like *hieròs*, *hosios*, *hagnos*. Moreover, this idea is crucial in order to understand the creation of sacred space, the shaping of divine power and the construction of the sacred.

La clava d'oro di Ercole

Valentina Ramanzini

Riassunto

Nel mondo antico Ercole era ritenuto il protettore delle abitazioni, dei guerrieri, dei pastori, dei mercanti e dei commerci, delle sorgenti e in particolare delle acque ritenute salutari. In questa sede ci si soffermerà invece sul suo ruolo di protettore della salute, della sessualità e della fecondità femminile, collegandolo all'uso, particolarmente diffuso tra epoca ellenistica e quarto secolo, di gioielli a forma di clava, uno dei suoi attributi più significativi. Questi pendenti e orecchini, realizzati prevalentemente in oro, su cui sono talvolta presenti iscrizioni augurali e rinvenuti isolatamente, in tombe o come parte di tesori, erano dunque degli amuleti, i cui proprietari erano donne e bambini. Infatti se rappresentata assieme all'utero su alcune gemme magiche, la clava aveva il compito di controllarlo, di allontanare i pericoli e placare i dolori ad esso collegati.

Parole chiave

Amuleto • clava • gioielli • Ercole • fertilità

Abstract

In the ancient world, Hercules was considered the guardian of homes, warriors, shepherds, merchants, trades, sources, and, in particular, of healthy waters. This paper will focus on his role of guardian of health, sexuality and female fertility by focussing on the custom of wearing jewellery in form of Hercules' club. The club is one of his most important attributes and its use as jewel was especially popular starting from the Hellenistic period. These pendants and earrings were amulets: mainly made of gold, sometimes with engraved helpful and encouraging inscriptions; they have been found either isolated or in graves, or as part of treasures, and their owners were women and children. When the club is represented, on some magical gems, along with an image of the womb, it was meant to control it, to keep out dangers, and to soothe its eventual pains.

Keywords

Amulet • club • jewellery • Hercules • fecundity

The winged figure in the "Villa dei Misteri" fresco and the spinning top in ancient rituals

Marianna Scapini

Abstract

This paper focuses on the megalography of the "Villa dei Misteri" and its winged figure provided with a scourge. A few literary sources suggest a new interpretation of her action. In particular, I believe that this character hints at a whipping actually echoed in Dionysiac rituals. This whipping was aimed at prompting the acolyte to a whirling dance step. This choreography was based upon the parallelism between the dancer and a spinning top, traditionally put in motion by a δάκνον-πληγή of an οἶστρος-stimulus. The infernal shape of the figure evokes the Furies of Iuno, who commonly bear *stimuli* to produce a Dionysiac *mania*. The presence of a Dionysiac "spinning top dance" is also consistent with the hierogamic theme central in the fresco, since the spinning top was also connected to the female initiations (which in my opinion are evoked in the megalography) and to the symbolism of love, marriage and, more generally, of life – through the parallelism with the spindle, too.

Riassunto

Lo studio riesamina la megalografia della Villa dei Misteri ed in particolare la figura alata munita di frusta che vi spicca. Indizi presenti nelle fonti letterarie suggeriscono una nuova interpretazione del gesto compiuto dal personaggio. Si parte dall'ipotesi che questo alluda ad una fustigazione realmente evocata in alcuni riti dionisiaci. Le frustate sarebbero state finalizzate ad indurre il partecipante al rito ad un passo di danza circolare. La coreografia sarebbe stata basata sul parallelismo tra il danzatore (o la danzatrice) ed una trottola, oggetto tradizionalmente messo in moto dal δάκνον-πληγή di un οἶστρος-*stimulus*. La connotazione infernale del personaggio evoca le Furie di Giunone, che erano spesso rappresentate munite di *stimuli* con i quali scatenavano nelle loro vittime una *mania* di carattere dionisiaco. La presenza di una "danza della trottola" dionisiaca è coerente con il tema ierogamico che è centrale nell'affresco, dal momento che la trottola era connessa anche alle iniziazioni femminili (che a mio avviso sono evocate nel fregio) e al simbolismo dell'amore, del matrimonio e, più in generale, della vita – anche attraverso il parallelismo dell'oggetto con il fuso tessile.

Georges Dumézil e la psicologia storica: uno scambio epistolare con Ignace Meyerson[1]

Stefano Acerbo

Riassunto

A partire dall'esame di tre lettere inviate da Georges Dumézil a Ignace Meyerson, questo articolo si propone di indagare il tentativo dell'indoeuropeista di riconsiderare i fondamenti metodologici alla base della sua teoria trifunzionalista. Aprendosi a un dialogo con differenti approcci intellettuali, come la psicologia storica ma anche il marxismo, Dumézil cerca di superare i limiti teorici imposti da un approccio puramente durkheimiano ai risultati empirici cui erano giunte le sue ricerche. Questa revisione metodologica ebbe un risultato solo in parte positivo. Tutte le trascrizioni di questi documenti inediti sono pubblicate integralmente in appendice.

Abstract

Taking into account three letters sent by Georges Dumézil to Ignace Meyerson, this study aims to investigate the methodological reassessments made by the indoeuropeist of the trifunctionalist theory. Engaging in a dialogue with different intellectual approaches, like historical psychology but also marxism, Dumézil tries to overpass the strict limits imposed by a durkheimian approach to the empirical results of his studies. The reassessment was only in part successful. The transcriptions of all these unpublished documents are published in appendix.