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EBERHARD KARLS  
UNIVERSITÄT  
TÜBINGEN



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*Religio Graeco-Romana. Festschrift für Walter Pötscher.* Ed. JOACHIM DALFEN,  
GERHARD PETERSMANN, FRANZ FERDINAND SCHWARZ (Grazer  
Beiträge, Zeitschrift für die klassische Altertumswissenschaft, Suppl.  
V) — Graz/Horn: Verlag F. Berger und Söhne 1993 (366 p.) (paper).

This volume combines 24 articles of classical scholars on topics of the  
history of religion from Mycenaean times down to late antiquity and the

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Italian renaissance. The singular of the title is rather misleading: With the exception of those studies that deal with the history of philosophical ideas (e.g. G. Pfligersdorffer, "Zwei Arten anthropomorpher Weltsicht"; K.M. Woschitz, "Erkenntnis und Wahrheit im platonischen Denken und im gnostischen Philippusevangelium") or *topoi* (S. Posch, "Wein und Wahrheit"), and a rather misleading notion of "popular religion" (N. Papachatzis) no unifying approach is attempted.

Despite the inherent problems of the genre *Festschrift*, the contributions neatly illustrate the methodological *état d'affaires* of the discipline(s). Although often confined to narrowly defined problems, close studies of single literary texts present convincing interpretations, comparisons, even historical developments (e.g. P.E. Easterling, "Gods on Stage in Greek Tragedy"; A. Köhnken, "Gattungstypik in kallimacheischen Weihepigrammen"; C. Zintzen, "Ut deus efficiatur: Der Aufstieg der Seele bei Plotin und Ficino"; G. Krapinger, "Christen und 'Pseudokyniker' bei Julian"). Integration of ritual data proves fruitful (W. Burkert, "Attische Feste in der 'Aulischen Iphigenie' des Euripides"). The same holds true for interpretative and classificatory archaeological approaches.

Turning to ritual and the factual or social history of religion, however, problems multiply. B.C. Dietrich ("Aspects of Minoan and Mycenaean Iconography") points out the difficulties of interpreting iconographical developments as changes in cult. Ch. Segal ("The Female Voice and its Contradictions: From Homer to Tragedy") largely has to leave undecided whether the developments in his texts are due to historical changes or differences of genre. Other articles remain too unspecific or just inconvincing in their historical interpretations. Only rarely (H. Schwabl, "Ephesiaka: Zu Artemidor I 8 and IV 4") and with much attention to conceptual changes (U.W. Scholz, "Consus und Consualia") literary texts yield sufficient evidence.

Finally, the deplorable status of two subdisciplines has to be stated. 1) Research in republican Roman religion is still haunted by etymological fancies and associative speculations. 2) The methodological shortcomings of largely phenomenological comparisons — paying sufficient attention neither to social context nor the precise mechanisms of diffusion — invalidate most of its results.

Short summaries are useful, any indices are missing. The volume is rounded off by a bibliography of W. Pötscher.

Universität Tübingen  
Abt. für Religionswissenschaft  
Corrensstr. 12  
D—72074 Tübingen

JÖRG RÜPKE