

Zerlin - completed sacrifice

SACRIFICE AND HUMAN SACRIFICE

- H. Hubert & M. Mauss, "Essai sur la Nature et la Fonction du Sacrifice," L'Année Sociologique 1898
K. Meuli, "Griechische Opferbräuche," in Phyllobolia für Peter von den Mühl (Basel 1946) 185-287.
R. Yerkes Sacrifice in Greek and Roman Religions and Early Judaism (New York 1952).
— W. Burkert, "Greek Tragedy and Sacrificial Ritual," GRBS 7 (1966) 87-121. DEI-673
Homo Necans. The Anthropology of Ancient Greek Sacrificial Ritual and Myth (1972/1983).
R. Girard Violence and the Sacred (1972; translated 1977)
Ed., Violent Origins: Ritual Killings and Cultural Formation (Stanford 1987).
Jonathan Z. Smith, "The domestication of sacrifice," in Violent Origins (1987) 193-235.
A. Petropoulou, "The Sacrifice of Eumaeus Reconsidered," GRBS 28 (1987) 135-49.
C. Grottanelli, "Aspetti del sacrificio nel mondo greco e nella Bibbia ebraica," 123-162 in
Sacrificio e società nel mondo antico (Laterza 1988)
*D. Obbink, "The Origin of Greek Sacrifice: Theophrastus on Religion and Cultural History," in
Theophrastean Studies III. Eds. W. Fortenbaugh and R. W. Sharples (1988) 272-295.
— R. Seaford, "Homeric and Tragic Sacrifice," TAPA 119 (1989) 87-95.
M. Alexiou, "Reappropriating Greek Sacrifice: *homo necans* or ἀνθρώπος θυσιάζων?" Journal of
Modern Greek Studies 8 (1990) 97-123.
*S. Peirce, "Death, Revelry and *Thysia*," Classical Antiquity (1993) 219-266.
Scott Scullion, "Olympian and Chthonic," CA (1994) 75-119 [101-102].

Human Sacrifice

- Mount Lykaion, Arkadia: Pausanias 8.38.2-7; Plato Republic 525d; Minos 315c;
Theophrastus in Porphyry De Abstinencia 2.27 (compares to Punic molek)
E. Vermeule and S. Chapman, "A Protoattic Human Sacrifice?" AJA 75 (1971) 285-93.
F. Schwenn Die Menschenopfer bei den Griechen und Römern (Berlin 1987)
A. Henrichs, "Human Sacrifice in Greek Religion: Three Case Studies," in Le Sacrifice dans
L'Antiquité (Geneva 1980) 195-235 [see other papers in this volume, e.g. Burkert]
E. A. M. E. O'Connor-Visser Aspects of Human Sacrifice in the Tragedies of Euripides (1987)
R. J. Buck, "Mycenaean Human Sacrifice," Minos 24 (1989) 131-137.
— *D. Hughes Human Sacrifice in Ancient Greece: The Literary and Archaeological Evidence (1991)
*R. Bonnechere Le sacrifice humain en Grèce ancienne. Kernos suppl. 3 (1994)
M. Halm-Tisserant Cannibalisme et Immortalité. L'enfant dans le chaudron en Grèce ancienne (1993)
L. Steel, "Challenging concepts of Oriental 'barbarity' and Greek 'humanity': Human sacrifice in
the ancient world," in Time, Tradition and Society in Greek Archaeology. Bridging the
Great Divide. Ed. N. Spencer (London 1995) 18-27.
J. B. Connelly, "Parthenon and *Parthenoi*: A Mythological Interpretation of the Parthenon Frieze,"
AJA 100 (1996) 53-80.

Fire and Immortality

- Hom. H. Demeter 219-74; Paus. II.3.8 (Medea); cf. Altheia (Iliad 9.529-605); Thetis (Argon. 4.866-79)
— S. Murnaghan, "Maternity and Mortality in Homeric Poetry," CA 11 (1992) 242-264.
R. D. Barnett, "Ezekiel and Tyre," in Eretz-Israel 9. W. F. Albright Volume (Jerusalem 1969) 6-13.

Crete

- Euripides Cretans (Porphyry De Abstinencia 4.19); Aristotle fr. 485 (Plutarch Theseus 16);
Istros Cretan Sacrifices (Porphyry De Abstinencia 2.56)

Canaanite, Phoenician and Punic Infant Sacrifice

- Ugaritic text: R(as) S(hamra) 24.266; Herdner CRAI (1971-72) 693-70, et al: [b]kr vs. [d]kr?
Genesis 22; Exodus 13.2, 11-15, 22.28-29; Jeremiah 7.31; 19.5; 32.35; II Kings 16; 27; Judges 12.30-40.
Carthage: Diodorus Siculus 20.14.4-7; Tertullian Apologeticum ;
Philo of Byblos (Eusebius PE 1.10.33, 44; 4.16, 6.11); Porphyry De Abstinencia 2.56.
A. Spalinger, "A Canaanite Ritual Found in Egyptian Reliefs," JSSEA 8 (1978) 47-60.
J. Day Molech: A god of human sacrifice in the Old Testament (1989)
A. R. W. Green The Role of Human Sacrifice in the Ancient Near East (1985)
— S. Brown Late Carthaginian Child Sacrifice and Sacrificial Monuments in their Mediterranean
Contexts Ph. D., Indiana, 1986 [Sheffield 1991]
S. Morris, "The Sacrifice of Astyanax: Near Eastern Contributions to the Trojan War," in J. Carter
and S. Morris, eds. The Ages of Homer: A Tribute to Emily Townsend Vermeule (1995)

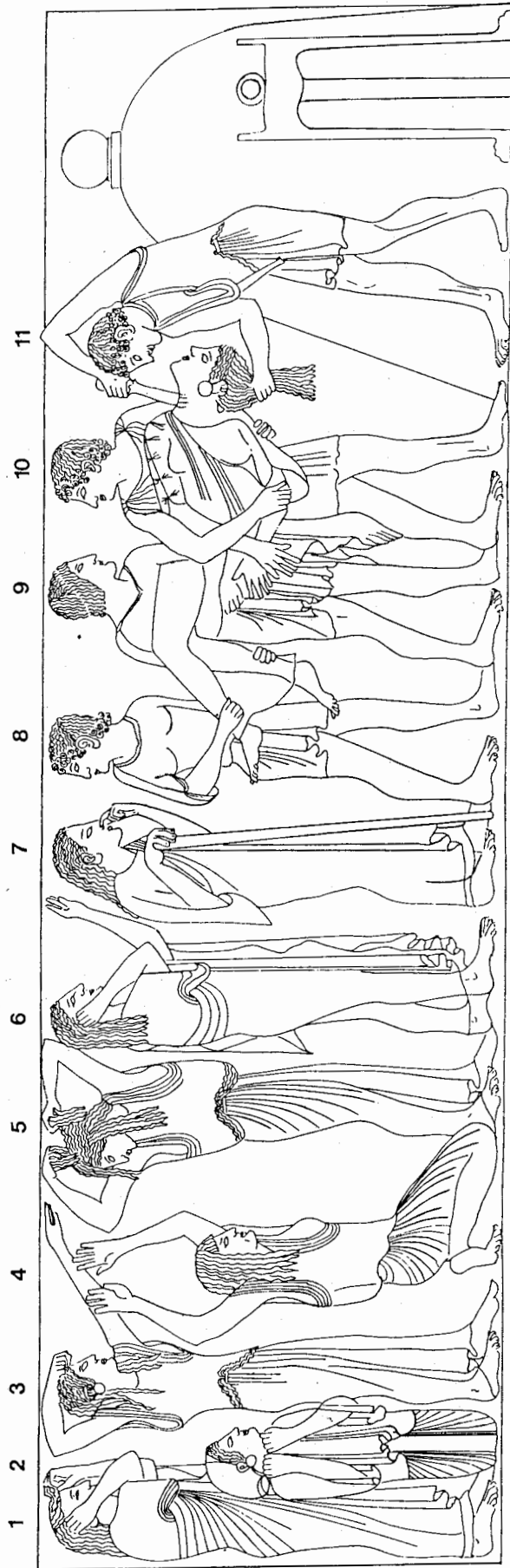


Fig. 9 Drawing of the principal face: Polyxena murdered by Neoptolemus with mourners at left.

Sarcophagus - who would want to be buried in such a scene

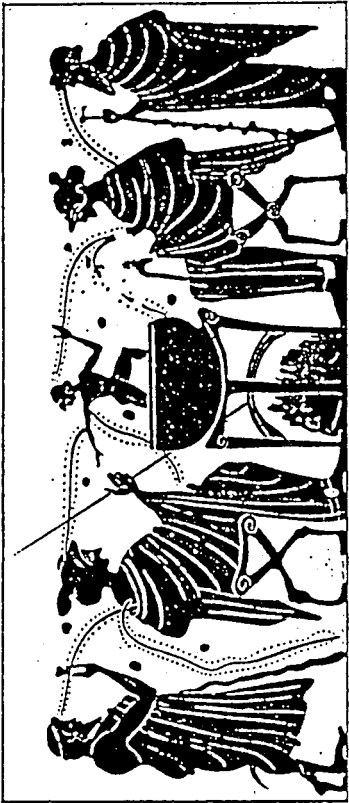
- Tableau n° 4 : Structures des mythes d'immortalisation par le feu.

Immortalisation par		liée à un culte	sur un	compromise par		Chiron	crémation	cendres	ambrosie	lait divin	doigt divin
MERE	NOURRICE		enfant male	MERE	PERE						
	DEMETER	Eleusis	Démophon	Métanire			x		x		
	DEMETER	Eleusis	Triptolème		Eleusis		x			x	
	DEMETER	Sicyone	Orthopolis								
TETHIS			Achille		Pélee	x	x	x	x		
MEDEE		Corinthe	Médéios		Jason	x		x			
	ISIS			Astarté							x

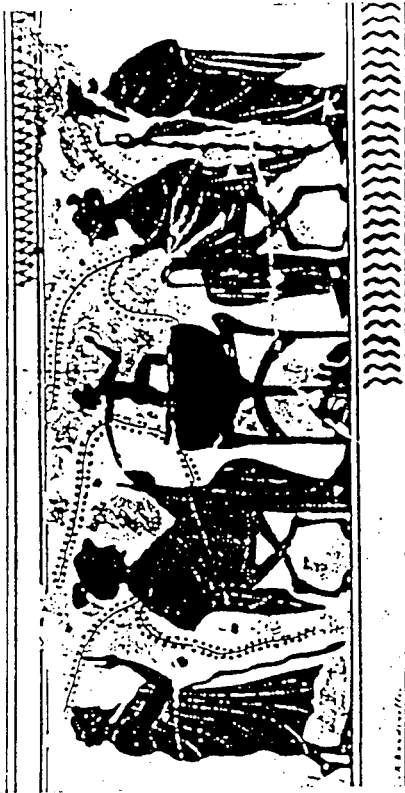
- Tableau n° 5 :

Relations entre l'immortalisation et le séjour du nourrisson chez Chiron.

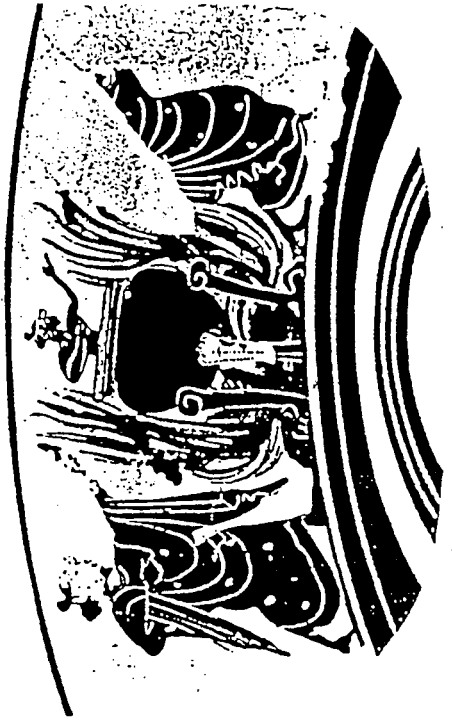
ENFANT	OFFICIANTE	confié à Chiron	immortalisé	cryptie	cuisson	onction
ACHILLE	Thétis	x	x	x	x	x
MEDEIOS	Médée	x		x		
ARISTEE	Les Heures	x	x			x



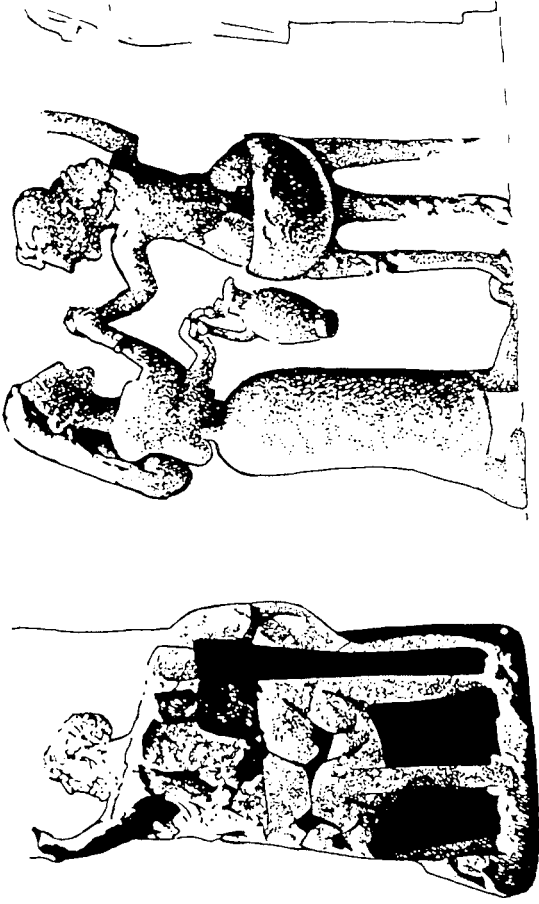
6



7



8

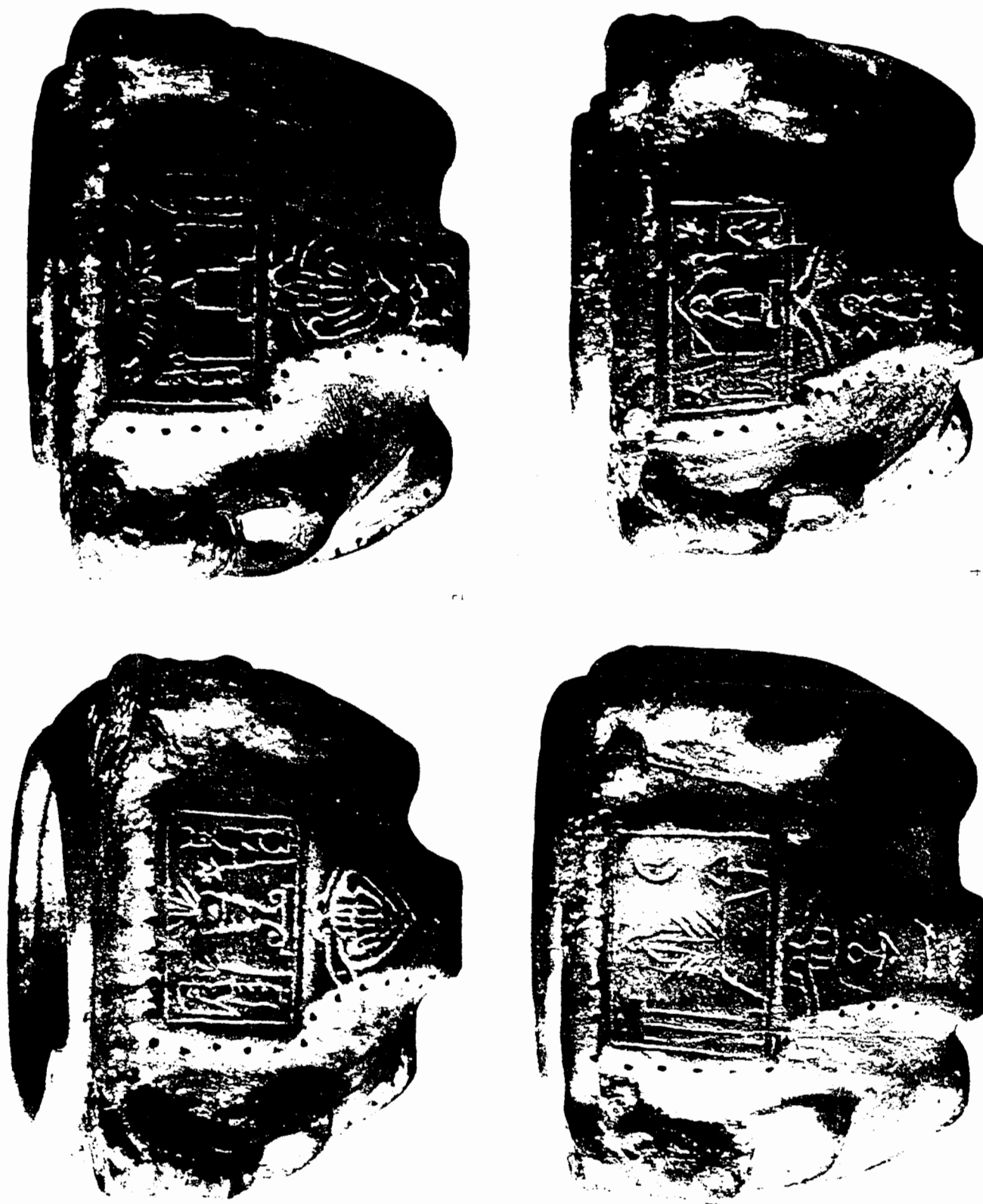


9

10



11



14 A. stone bowl from Sidon depicting the ritual burning of a god.

I will raise him, nor do I expect a spell or the Undercutter to harm him through the negligence of his nurse; For I know a charm more cutting than the Woodcutter; I know a strong safeguard against baneful bewitching." So speaking, she took the child to her fragrant breast with her divine hands. And his mother was glad at heart. Thus the splendid son of skillful Kelcos, Demophoön, whom well-girt Metancira bore, she nursed in the great halls. And he grew like a divinity, eating no food nor sucking [at a mother's breast]; [For daily well-crowned divine] Demeter anointed him with ambrosia like one born from a god and breathed sweetly on him, held close to her breast. At night, she would bury him like a brand in the fire's might, unknown to his own parents. And great was their wonder as he grew miraculously fast; he was like the gods. She would have made him ageless and immortal, if well-girt Metancira had not in her folly kept watch at night from her fragrant chamber and spied. But she shrieked and struck both thighs in fear for her child, much misled in her mind, and in her grief she spoke winged words. "Demophoön, my child, the stranger buries you deep in the fire, causing me woe and bitter cares." Thus she spoke lamenting. The great goddess heard her. In anger at her, bright-crowned Demeter snatched from the flames with immortal hands the dear child Metancira had borne beyond hope in the halls and, raging terribly at heart, cast him away from herself to the ground. At the same time she addressed well-girt Metancira: "Mortals are ignorant and foolish, unable to foresee destiny, the good and the bad coming on them. You are incurably misled by your folly. Let the god's oath, the implacable water of Styx, be witness, I would have made your child immortal and ageless forever; I would have given him unflinching honor. But now he cannot escape death and the death spirits. Yet unflinching honor will forever be his, because he lay on my knees and slept in my arms.

230

235

240

245

250

255

260

θρέψω, κοῦ μιν ἕλπα κακοφραδίῃσι τιθήνης οὐτ' ἄρ' ἐπιλυσιή δηλήσεται οὐθ' ὑποταμόν· οἶδα γὰρ ἀντίτομον μέγα φέρετρον ὑλοτόμοιο, οἶδα δ' ἐπιλυσιῆς πολυτήμονος ἐσθλὸν ἐρυσμόν. Ὡς ἄρα φωνήσασα θυώδει δέξατο κόλπῳ χερσίν τ' ἀθανάτησι· γεγήθει δὲ φρένα μήτηρ· ὡς ἦ μὲν Κελεοῖο δαίφρονος ἀγλαῶν υἱὸν Δημοφῶωνθ', ὃν ἔτικτεν εὐζωνος Μετάνειρα, ἔτρεφεν ἐν μεγάροις· ὁ δ' ἀέξετο δαίμονι ἴσος οὐτ' οὖν σίτον ἔδων, οὐ θησάμενος Δημήτηρ χρέσα' ἀμβροσίη ὡς εἰ θεοῦ ἐκγεγαῶτα, ἥδ' οὐ καταπνεύουσα καὶ ἐν κόλποισιν ἔχουσα· νόκτας δὲ κρύπτεσκε πυρὸς μένει ἥτε δαλὸν λάθρα φίλων γονέων· τοῖς δὲ μέγα θαυμ' ἔτέτυκτο ὡς προθαλῆς τελέθεσκε, θεοῖσι δὲ ἅντα ἔφκει. καὶ κέν μιν ποίησεν ἀγήρων τ' ἀθάνατόν τε εἰ μὴ ἄρ' ἀφραδίῃσιν εὐζωνος Μετάνειρα νόκτ' ἐπιτηρήσασα θυώδεος ἐκ θαλάμοιο σκέψατο· κώκυσεν δὲ καὶ ἄμφω πλήξαστο μηρῶ· δείσασ' ἦ περιπαῖδι καὶ ἀάσθη μέγα θημῆ, καὶ ῥ' ὀλοφρομένη ἔπεα πτερόεντα προσηύδα· Τέκνον Δημοφῶων ξείνη σε πυρὶ ἐνι πολλῷ κρύπτει, ἐμοὶ δὲ γόνον καὶ κήδεα λυγρὰ τίθησιν. Ὡς φάτ' ὀδυρομένη· τῆς δ' αἶε δια θεάων. τῇ δὲ χολωσαμένη καλλιτέφανος Δημήτηρ παῖδα φίλον, τὸν ἄελπτον ἐνι μεγάροισιν ἔτικτε, χείρεσσ' ἀθανάτησιν ἀπὸ ἔο θῆκε πέδον δὲ ἐξανελουῖσα πυρὸς θυμῷ κοτέσασα μάλ' αἰνώως, καὶ ῥ' ἄμυδις προσέειπεν εὐζωνον Μετάνειραν· Νήϊδες ἀνθρωποὶ καὶ ἀφράδιμονες οὐτ' ἀγαθοῖο αἴσαν ἐπερχομένου προγνώμεναι οὔτε κακοῖο· καὶ σὺ γὰρ ἀφραδίῃσι τῆς νῆκεστον ἀάσθης· ἴστω γὰρ θεῶν ὄρκος ἀμείλικτον Στυγὸς ὕδωρ ἀθάνατόν κέν τοι καὶ ἀγήραον ἦματα πάντα· παῖδα φίλον ποίησα καὶ ἀφθιτον ὥπασα τιμῆν· νῦν δ' οὐκ ἔσθ' ὡς κεν θάνατον καὶ κῆρας ἀλύξαι. τιμὴ δ' ἀφθιτος αἰὲν ἐπέσσειται οὐνεκα γούνων ἡμετέρων ἐπέβη καὶ ἐν ἀγκοίνῃσιν ἴαυσεν.

230

235

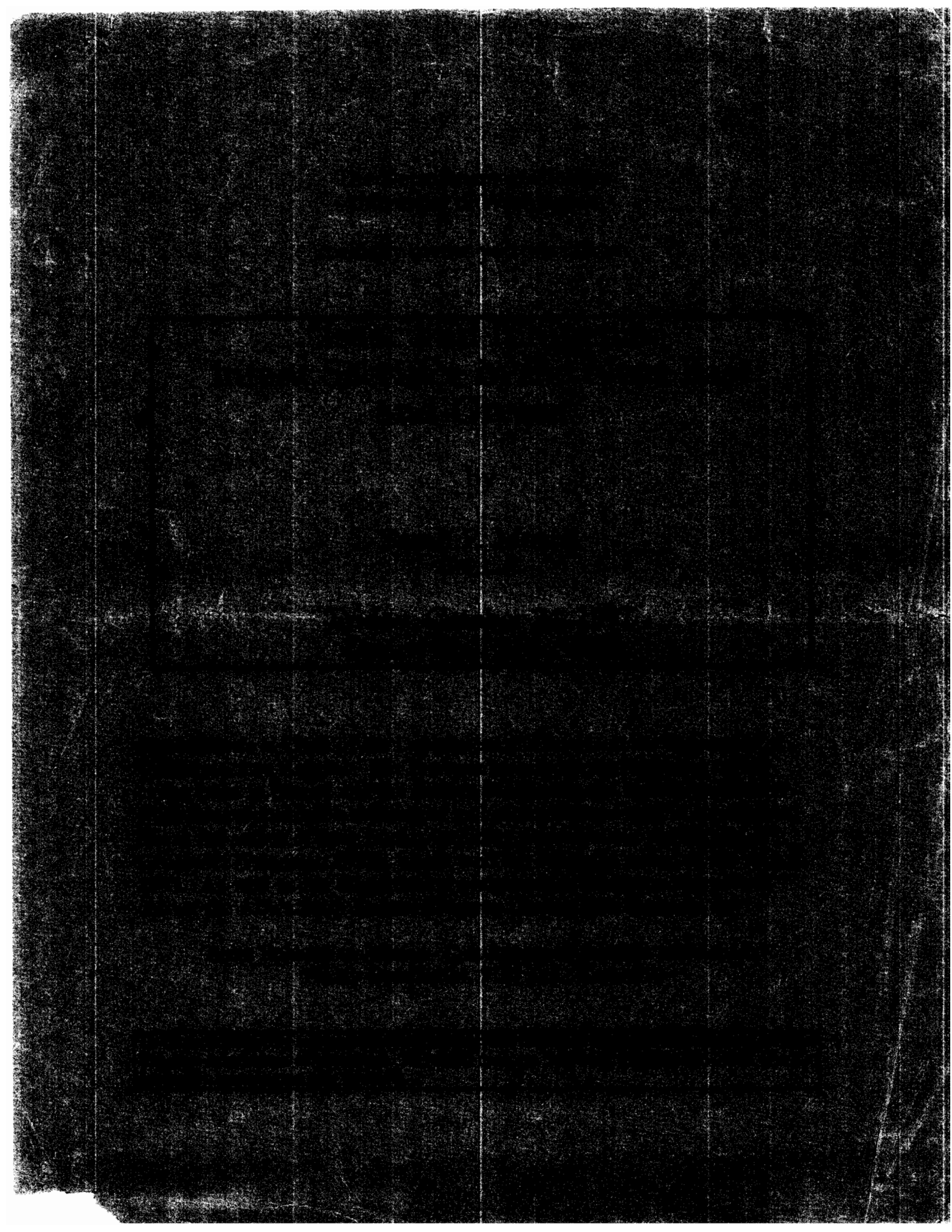
240

245

250

255

260



Handwritten notes at the top of the page, including the word "surface" and the name "Deoparden".

Handwritten notes in the middle section of the page, including the word "stone" and the phrase "in the world".

Handwritten notes in the lower-middle section of the page, including the word "stone" and the phrase "of the stone".

Handwritten notes in the bottom-middle section of the page, including the name "Pompeii" and the word "stone".

Handwritten notes at the bottom of the page, including the name "Pompeii" and the word "stone".

Handwritten scribbles at the bottom right corner of the page.