

# Locuzione Latina Per Lapidì

## Giovanni Battista il giovane Albrizzi

Locuzioni latine Enrico Spuntarelli, 2018

**Alfa, anzi, omega ,**

*Monsignore illustrissimo* Francesco S. Palermo, 1980

**Tutti i libri di Tommaso Mazzoni Dpro ,**

**Epigrafi del mondo cristiano antico** Danilo Mazzoleni, 2002

Usi E Costumi Di Tutti I Popoli Dell'Universo Ovvero Storia Del Governo, Delle Leggi, Della Milizia, Della Religione Di Tutte Le Nazioni Dai Più Remoti Tempi Fino Ai Nostri Giorni. Opera Compilata Da Una Società Di Letterati Italiani ,1857

**Usi e costumi di tutti i popoli dell'universo ovvero storia del governo, delle leggi, della milizia, della religione di tutte le nazioni, dai più remoti tempi fino ai nostri giorni ,1857**

Trattato dell'epigrafia latina ed italiana Raffaele Notari, 1856

**Trattato dell'epigrafia latina ed italiana di Raffaele Notari barnabita** Raffaele Notari, 1856

**Bibliografia Siciliana** Giuseppe M. Mira, 1884

*Bibliografia siciliana* Giuseppe Maria Mira, 1881

*Bibliografia Siciliana, ovvero gran dizionario bibliografico* Giuseppe Maria Mira, 1881

**Die Katakombengemälde und ihre alten Copien** Joseph Wilpert, 1891

*La scrittura* Eliodoro Andreoli, 1893

*Atlante storico, letterario, biografico, archeologico dai secoli omerici ai giorni nostri, o Repertorio delle principali nozioni intorno al linguaggio, alla erudizione di ogni popolo antico e moderno ...* Giovanni Battista il giovane Albrizzi, 1840

Miscellanea ,1915

*La scrittura, sua storia dei geroglifici ai nostri dì* Eliodoro Andreoli, 1884

**Krieg um Troja** Dictys, Dares, 2019-06-17 Der Krieg um Troja ist Gegenstand von Homers großem Epos Ilias - doch gibt es aus der Antike auch ‚alternative Geschichten‘ dazu: Die lateinischsprachigen Autoren Dictys und Dares nämlich behaupten, Augenzeugenberichte zu bieten und damit authentischer als Homer über Troja zu berichten. Da die griechischsprachige Ilias im Mittelalter und bis zur frühen Neuzeit nicht zugänglich war, haben die beiden lateinischen

Werke zudem größte Bedeutung für die Rezeption des Troja-Stoffs bis in die frühe Neuzeit. In den letzten Jahren sind Papyri gefunden worden, die als griechische Vorlagen der lateinischen Werke gelten. Die mit einer ausführlichen Einleitung erschlossene Tusculum-Ausgabe bietet diese Funde erstmals zweisprachig und ermöglicht gemeinsam mit der zweisprachigen Präsentation der Werke von Dictys und Dares einen neuen Zugang zu ‚alternativen Geschichten‘ von Troja.

Dizionario di base della lingua italiana Renato Rosselli, Roberto Eynard, 1996

Heracleon Philologus Ansgar Wuchterpfennig, 2002 English summary: This examination of Heracleon is based on the dispute which took place in the 20th century surrounding the gnostic character of the Gospel of John. According to sources in antiquity, Heracleon was a gnostic in the school of Valentinus. Between 150 and 170 AD he wrote a commentary on the Gospel of John. This commentary is the first scholarly investigation of a New Testament Scripture which uses the methodological framework of Hellenistic philology. The comparison between the Gospel of John and Heracleon's commentary shows the themes which accompanied the rise of gnosticism in the second century. German description: Ausgangspunkt dieser Untersuchung zu Herakleon ist der Streit um den gnostischen Charakter des Johannes-Evangeliums. Ansgar Wuchterpfennig leistet damit einen Beitrag zu einer umfassenderen Theologiegeschichte des 1. und 2. Jahrhunderts. Herakleons Bedeutung für diese Phase der Entstehung christlicher Theologie ist bislang in Folge seines Rufs als gnostischer Lehrer verborgen geblieben. Nach den antiken Quellen war Herakleon nämlich ein Gnostiker der Schule Valentins. Herakleons Fragmente sind als Zitate bei Origenes überliefert. Ihre detaillierte Untersuchung ergibt, dass sie seinen Versuch dokumentieren, das Johannes-Evangelium nach den Regeln zeitgenössischer Bildung auszulegen. Die Schrift, der Herakleons Fragmente entstammen, ist also der älteste erhaltene wissenschaftliche Kommentar zum Neuen Testament. Herakleon hat ihn als Manuskript für einen Unterricht verfasst, in dem er das Evangelium weitgehend kursorisch erklärt hat. Die Fragmente seines Kommentars lassen Aspekte frühchristlicher Schöpfungslehre und Anthropologie und Ansätze zu einer gesamtbiblischen Theologie erkennen. Für seine Schriftauslegung konnte Herakleon auf den Methodenplan der Philologie zurückgreifen, die sich seit der Zeit des Hellenismus als eigenständige wissenschaftliche Disziplin etabliert hatte. Das erlaubt Ansgar Wuchterpfennig neue Rückschlüsse auf die Entstehung der Gnosis im 2. Jahrhundert. Sie erweist sich in Herakleons Kommentar als ein ambivalentes Phänomen: Einerseits kennzeichnet die Gnosis das Bemühen des Christentums, sich im gesellschaftlichen Umfeld der Kaiserzeit als konkurrenzfähige Lehre darzustellen. Andererseits zeigt Herakleons gnostisierende Erklärung des Johannes-Evangeliums, dass das monotheistische jüdische Erbe des Christentums bei diesem Bemühen in eine ernstzunehmende Krise gerät.

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