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Politeismi e monoteismi

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ABSTRACTS E KEYWORDS

Chiara Peri

La costruzione del monoteismo ebraico

(pagine 19-26)

ABSTRACT

Mythological elements in the Old Testament have been traditionally considered as influences of Baalistic cults, or literary images without any theological meaning in Israelite religion. But if, as more and more scholars now suggest, Hebrew Bible in its present form should be considered an Hellenistic book, a shift of perspective is needed in the study of the history of the religion of ancient Israel. The Old Testament was a re-interpretation of traditional religion and, at the same time, the foundation of a new one. A striking parallel can be found in the evolution of the religion of ancient Iran.

KEYWORDS

Monotheism, History of Religions, Mythology, Old Testament.

Giuseppina Paola Viscardi

Tra uno e molti

Unità e molteplicità di rappresentazione del divino nei pantheon greco e romano

(pagine 27-59)

ABSTRACT

Graeco-Roman religion in its classic form was polytheistic; on the other hand, monotheistic ideas enjoyed wide currency in ancient philosophy. This contradiction provides a challenge for our understanding of ancient pagan religion. This essay aims to analyze the debated question about the nature of Graeco-Roman polytheism, that is to say if it was essentially polytheistic or monotheistic. In conclusion, we can maintain that, in the ancient world, while on the level of belief there is a tendency to assimilate characteristic features representative of a divine entity (be it Apollo, Zeus or Dionysus) which was perceived and situated at the apex of a hierarchical conception of the pantheon, on a practical level, namely that of individual and collective piety, the tendency to diversify the cult is preserved, in line with the structuring of a system founded on the coexistence and interaction of a plurality of divine agencies that are variously grouped according to the role and function exerted by the individual members in specific religious and cultural contexts.

KEYWORDS

Ancient Polytheism, Graeco-Roman Religion, Pagan Monotheism, Divine Agency, Individual and Collective Piety

Carlo Prandi

Monoteismo e politeismo nelle tradizioni cristiane

(pagine 60-83)

ABSTRACT

In the History of religions and of the Christian Theology, the words “monotheism” and “polytheism” indicate not only distinct, but opposite religious traditions. On the contrary in the Christian history (and doctrine) beside the only God there are – in subordinate position – the Virgin Mary and a lot of Saints. So Christianity can be defined a “polycentric monotheism”.

KEYWORDS

Christianity, Monotheism, Polytheism, Identity

Massimo Campanini
Il monoteismo islamico
Continuità o frattura?
(pagine 84-105)

ABSTRACT

The article deals with Islamic monotheism first by discussing the theological characteristics of the concept in the Qur'ān, and secondly the doubts formulated against the traditional Islamic “salvation history” by a number of Orientalists. However, Islamic monotheism is well placed in a linear history of the Abrahamic monotheisms and indeed claims to be the “true” monotheism against the Christian danger of polytheism (the Trinity) and the Jewish betrayal of God’s pledge. Islam would therefore represent the discriminating event (furqān) in religious history.

KEYWORDS

Divine Ipseity, Sectarian Milieu, Natural Religion, Late Antiquity, Discriminating Evidence

Michael Stausberg
Distinzioni zoroastriane
(pagine 106-130)

ABSTRACT

This essay rethinks the issue of Zoroastrian (mono)theism in terms of Assmann's "Mosaic distinction". Zoroastrian sources do not consistently postulate a revelatory event that creates the idea of a pagan past nor a transition from a cosmic to a purely transcendent monotheism, nor from the many to the one. There is revolution in continuity. The relevant distinction is dualistic, the good divine creation – with Ahura Mazda as its top and centre – against its demonic adversary. There is no abyss separating creation from its creator, but the good creation is part of the divine mission to restore light and purity and to exterminate evil. Worshiping the sun, therefore, is not an index of paganism, but of affirming the good creation.

KEYWORDS

Zoroastrianism, Monotheism, Zoroaster

Alberto Pelissero

Alcune riflessioni su Dio e gli dèi nell'hinduismo

Monoteismo/politeismo, deva /asura e īśvara, non-dualismo e dualismo

(pagine 131-144)

ABSTRACT

Starting from a famous passage in Brhadāraṇyakopaniṣad 3,9,1-9, the paper tries to defend the old-fashioned concept of Henotheism (used for the first time by F.W.J. Schelling and developed by F. Max Müller), in parallel with the concept of Inclusivism (invented by P. Hacker and developed by W. Halbfass), as a useful hermeneutical tool in order to enlighten some of the most evident features of hindū theology. The complex relation between the category of īśvara and the category of deva is the best way to evidenciate that the apparent conflict Monotheism/Polytheism is probably a false problem within Indian context.

KEYWORDS

Henotheism, Inclusivism, Monotheism, Polytheism

Ella Imbalzano

Manzoni e Tasso nella narrativa di Ferruccio Ulivi

(pagine 145-158)

ABSTRACT

Two novels sharing the same idea about History as “will”. In *Tempesta di Marzo* by Ferruccio Ulivi, the 17th Century, like the contemporary one, is co-protagonist of Manzoni in the work of restructuring the Anonymous’ manuscript. A disdainful, vile Century, yet pious in a contradictory way, which admits “demons”, but it pursues salvation through the shield of repentance. According to the writer aesthetics and ethics of ugliness and ambiguity merge in a baroque kind of art which “dances to the refrain of an Ambrosian hymn”. But the evil does not carry a tragic burden, it leaves only bruised marks of crime. In the 16th Century a mature Renaissance discloses, in codes of splendour and in darkened sparkles, the contrast between the images of mind and reality as well as the other contrast between scene and secret aspects of the view about mystery and infinity, announcing the 17th Century, in Torquato Tasso. *L’anima e l’avventura*. Symbolic is a town: Ferrara seen like a theatre stage leaning out of mysterious silences and spaces, in relationship with Tasso’s spirit, with whom interacts. Here the awareness of Beauty – true expression of the character’s need for Absolute – finds realization in the harmony of the pictorial page or in tones of gloomy visions if it clashes with the reality of the world. The idea of a novel as the clue of a destiny is so clearly stressed.

KEYWORDS

Tempest, Adventure, History, Invention

Alberto Carli

Lo scrittore, l'antropologo e il fantafolk contemporaneo

(pagine 159-171)

ABSTRACT

A suggestive link between Literature and Anthropology supports the plot of many novels by some contemporary Italian writers. In Italy, this link has been inaugurated by the culture of the 19th Century, suspended between romantic realism and positivism. For instance, even before becoming a writer, Luigi Capuana was a collector of folk songs and Sicilian fairy tales and the literary transformation of traditional folklore in original works involves many other authors during the same period. On the other hand, Capuana's work as fairy tales author was very well known by Italo Calvino, who quoted it through the pages of the Introduction to his *Fiabe italiane*. Nowadays the attraction between Literature and Anthropology does not seem to be weakened at all and it refers mostly to popular literature.

KEYWORDS

Literature, Anthropology, Folktale, Contemporaneity