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Review of Dreams in Late Antiquity: Studies in the ...

In all five essays, the themes of religion and spirituality play heavily; indeed, in the late-antique Graeco-Roman world, the essential relationship between dreams and spirituality was self-evident. This fascinating, superbly researched, and well written book really gives the "taste" of that period in history, especially because dreams are such an intimate aspect of the human being.

Studies in Late Antiquity | University of California Press

Christian (12). M uses their individual dream-texts as mechanisms for the exploration of a number of different, problematic elements of self-identity in late antiquity. Hermas ' dreams are interpreted as a means towards a more nuanced and insightful understanding of his place within his religious community and the wider world.

Dreams in Late Antiquity | Princeton University Press

Dream interpretation was a prominent feature of the intellectual and imaginative world of late antiquity, for martyrs and magicians, philosophers and theologians, polytheists and monotheists alike. Finding it difficult to account for the prevalence of dream-divination, modern scholarship has often condemned it as a cultural weakness, a mass lapse into mere superstition. In this book, Patricia ...

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Dreams in Late Antiquity: Studies in the Imagination of a Culture. By PATRICIA COX MILLER. Princeton, N.J.: Princeton University Press, 1994. xii + 273. \$39.50. The history of scholarship demonstrates that every generation appropriates the work of previous generations and then builds upon it. Much

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Dreams in Late Antiquity: Studies in the Imagination of a Culture. By Patricia Cox Miller. S. Paolini - 2000 - The European Legacy 5 (3):465-466.

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PATRICIA COX MILLER, Dreams in Late Antiquity: Studies in the

Rightly critical of the rigid dualism of certain modern theorists who stigmatized dreams and divination of antiquity as flights from reason, Miller imaginatively explains late antique dreams as "imaginal category[ies]" capable of representing intangibles, recording the play between primordial antagonists, like life and death, illustrating conscious and unconscious states, and as a permeable membrane between time and space.

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In Late Antiquity the Greco-Roman religions were replaced by Christianity, which developed from a small movement to the leading religion of the whole Mediterranean. Inevitably some old traditions were incorporated into the new religion, but one

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Draws on pagan, Jewish and Christian sources and modern semiotic theory to demonstrate the importance of dreams in late antiquity. The text argues that Graeco-Roman dream literature formed a personal and cultural pattern of imagination and gave tangible substance to ideas such as time and the self.

Dreams In Late Antiquity Studies

Part 11 of Dreams of Late Antiquity accordingly consists of a series of case studies in the dream-lives of Hermas, Perpetua, Aelius Aristides, Jerome, and the Gregorys of Nazianzus and Nyssa. It is in these chapters that the 'wager' of the book (p.

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