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this study deals with latin texts from the twelfth to the fifteenth century that discuss the emendation of the latin bible after consideration of the medieval terminology for different versions of the bible it offers an overview of the transmission of the latin bible in the middle ages and its medieval editions a survey of the cult of jerome precedes an investigation of statements by textual critics about the status of the vulgate and other versions of the bible the main body of the work is dedicated to the authors views of the textual tradition by examining their statements on the status of hebrew greek and latin manuscripts for the emendation of

the latin bible finally this study explores the struggle between consuetudo and veritas and the role of grammar in the emendation of the latin bible

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la fine di un mondo certo è che il titolo di questo libro è un titolo alquanto azzardato per porvi le basi di un tema che non debba avere del bizzarro del mistico o del surrealistico ma cosa si intende per mondo la parola mondo fa riferimento all'umanità in generale come alla sfera umana formata dall'intera popolazione terrestre con i suoi gruppi linguistici di tutte le nazioni comprende l'ambiente e le circostanze umane in cui uno nasce e vive non include la flora la fauna e la creazione inanimata più specificamente ancora il senso della parola mondo implica l'insieme di tutta la società del genere umano che si trova al di fuori di coloro cui condotta è ritenuta approvata quali leali servitori del vero dio l'onnisciente creatore di tutte le cose esistenti l'espressione fine di un mondo è quindi usata in senso generico per indicare un evento o una serie di eventi con conseguenze catastrofiche a livello planetario inoltre per la fine di un mondo non si intende l'enorme e vasto evento catastrofico con la distruzione dell'intero pianeta terra né dei corpi celesti dell'universo ma solo del termine di una società nella specifica realtà questa è la fine dell'ingiusta società umana composta da miliardi di persone come già da millenni è tangibilmente esposto dalla bibbia ogni singolo individuo sarà sottoposto al giudizio finale e decisivo di dio riguardo alla propria condotta nei suoi confronti in questa prima parte del libro e poi più ampiamente nella 2a 3a e 4a parte l'harmagedon universale di dio avrà tre fasi di cui la prima inizierà con la distruzione totale dell'impero mondiale di tutte le false religioni esistenti per volere di dio questa esecuzione sarà eseguita direttamente per mano dei governi politici e dall'onu

given the limited durability of most textual supports texts must be reproduced if they are to survive and given the proliferation over time of users practices and places which need to have access to the texts that are important for cultural institutions this is particularly true for authoritative texts but the reproduction of texts by traditional means either orally or by hand inevitably produces variations these variations can arise because of inattention confusion misunderstanding deliberate modification physical damage and many other factors in general the more a text is reproduced the more variations are likely to occur but although the fact of textual variation in general is doubtless an anthropological universal the specific forms it takes and the specific attitudes to its occurrence seem to vary widely from culture to culture how variations develop in different cultures on the basis of which forms of scholarly practices collaborations and institutional frameworks what variants say about a culture's understandings of text authorship and collective authorship what happens when variants become creative and generate their own strands of tradition to what degree changes in transmission media and processes of distribution translations or the migration of texts into different cultural or institutional contexts can influence or be influenced by the development of variants these are the questions that this book addresses in a historical and culturally comparative perspective

for both judaism and christianity the menorah is an iconic artefact it played a crucial role as an implement of the tabernacle in the desert and the temple in jerusalem after the destruction of the temple and the eventual loss of the menorah it became the quintessential symbol of the jewish people it also figures prominently in christian thought and imagery especially christian monumental seven branched candelabra raise questions about their spatial aesthetics as well as their liturgical and performative functions this volume offers interdisciplinary reflections on the menorah in both jewish and christian traditions and thus contributes not only to a better understanding of their cultural entanglement in pre modern times but also to a more differentiated view of their specific and contextual aesthetic qualities

expecting the end of the world in medieval europe an interdisciplinary study examines the phenomenon of medieval eschatology from a global perspective both geographically and intellectually the collected contributions analyze texts authors social movements and cultural representations covering a wide period from the 6th to the 16th century in geographically liminal spaces where catholic byzantine islamic and jewish cultures converged the book is organized in eleven chapters which reflect and explore the following arguments the study of specific eschatological episodes in medieval europe and their interpretations the analysis of apocalyptic visionaries apocalyptic authors and their individual contributions the social and political implications of eschatology in medieval society the study of medieval apocalyptic literature from a rhetorical narratological and historiographical perspective the history of the transmission of apocalyptic literature and its transformation over time and a comparative examination of apocalypticism between the middle ages and the early modern era this study provides a lens through which academics specialists and interested researchers can observe and reflect on this entire eschatological universe dwelling both on well known texts authors and events and on others which are much less popular in gathering different paradigms tools and theoretical frameworks the book exposes readers to the complex reality of medieval anxiety regarding the end of the world

pur rimanendo sempre con un criterio razionale e con i piedi per terra la seconda edizione di questo libro risponde tra l'altro ad una domanda principale vengono a visitarci da altri mondi molti credono che l'uomo sia visitato al presente o e lo sia stato anche in passato da extraterrestri generalmente gli scienziati più esperti respingono queste affermazioni citano in ogni caso la mancanza di prove verificabili e sostengono che la maggioranza degli avvistamenti di ufo si debba attribuire a fenomeni naturali sono inclini a spiegare le pretese di rapimento attribuendole a oscuri meccanismi della mente umana spesso fantasiosa e a volte contorta a suggestione o a bisogni psicologici e religiosi uno scrittore di fantascienza ha osservato il bisogno di investigare e di credere in queste cose è quasi religioso un tempo avevamo gli dèi ora vogliamo sentire che non siamo soli ma che forze protettive vigilano su di noi inoltre alcune esperienze di ufo fanno più di occultismo che di scienza comprendendo che la vita non può avere avuto origine per caso qui sulla terra affermano che essa sia venuta misteriosamente dallo spazio alcuni dicono che gli alieni abbiano seminato la vita sul nostro pianeta inviando

razzi carichi di batteri primitivi altri ancora che abbiano manipolato in dna di scimmie tramutandoli in esseri umani ma queste e altre sono veramente prove che la vita si sia formata per volere aliena o per caso per dirlo in senso diretto è concreto gli alieni sono una realtà o una fantasia sono essi umanoidi angeli demoni dèi un invenzione oppure questo libro dà le risposte esaurienti a tutte queste e altre importanti domande

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