

COMEDY AND RELIGION IN CLASSICAL ATHENS

This book opens up a new perspective on Aristophanic drama and its relationship to Greek religion. It focuses on the comedy *Wealth*, whose fantasy of universal enrichment is structured upon a rich and largely unexplored framework of traditional stories of Greek religious experiences, such as oracles, miracle cures, and the introduction of new gods. The book examines the form and function of these stories, and explores how the playwright adapts them for his own comic purposes, grounding his comic fantasy on stories of philanthropic divinities who dependably respond to the needs of their worshippers. The collaboration of these deities, who act in tandem with their worshippers, achieves the comic fantasy. Francisco Barrenechea also addresses the larger question of how comedy participated in the religion of its time by imagining and dramatizing beliefs, and reveals the salutary bond that can exist between humor and religion in general.

FRANCISCO BARRENECHEA is Assistant Professor in the Department of Classics at the University of Maryland, College Park. His research interests include ancient Greek drama, as well as its reception in the Hispanic world. Among his publications are articles on stories of Greek miracle cures, the reception of Greek tragedy in Mexico, fragmentary plays, and Latin epic. He has been the recipient of fellowships from the Center for Hellenic Studies and the Loeb Classical Library Foundation.

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Narratives of Religious Experiences in Aristophanes' Wealth
Francisco Barrenechea
Frontmatter
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*Narratives of Religious Experiences in
Aristophanes' Wealth*

FRANCISCO BARRENECHEA
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Notes on Translation

Names of well-known gods, historical figures, authors, and works are given in their familiar English forms (i.e. Asclepius, Socrates, Plato, *Symposium*). Less familiar deities and personal names, including those of dramatic characters, are transliterated (i.e. Hesychia, Nikomachos, and Trygaios). Greek texts are likewise transliterated, with one important difference with respect to the personal names: I render upsilon as 'u' (i.e. *dunamis* in place of *dynamis*).

The Greek text of Aristophanes is from the Oxford Classical Texts (Wilson 2007a), and the translation from the Loeb edition (Henderson 1998–2007), except where noted.

Abbreviations

Adler	A. Adler. <i>Suidae Lexicon</i> . Leipzig, 1928–38.
Arnott	W. G. Arnott. <i>Menander</i> . 3 vols. Cambridge, MA, 1997–2000.
Chantry	M. Chantry. <i>Scholia in Aristophanem</i> , Pars III. Fasc. 4a/b. Groningen, 1995–6.
Degani	H. Degani. <i>Hipponactis Testimonia et Fragmenta</i> . 2nd ed. Stuttgart-Leipzig, 1991.
DGE	F. R. Adrados et al. <i>Diccionario Griego-Español</i> . Madrid, 1980–.
Didyma	J. Fontenrose. <i>Didyma: Apollo's Oracle, Cult, and Companions</i> . Berkeley, 1988.
FGrH	F. Jacoby. <i>Die Fragmente der griechischen Historiker</i> . Berlin–Leiden, 1923–.
Fontenrose	J. Fontenrose. <i>The Delphic Oracle: Its Responses and Operations</i> . Berkeley, 1978.
Higbie	C. Higbie. <i>The Lindian Chronicle and the Greek Creation of Their Past</i> . Oxford, 2003.
IG	<i>Inscriptiones Graecae</i> . Berlin, 1873–.
IEleusis	K. Clinton. <i>Eleusis: The Inscriptions on Stone</i> . Athens, 2005.
IMagn.	O. Kern, ed. <i>Die Inschriften von Magnesia am Maeander</i> . Berlin, 1900.
LiDonnici	L. R. LiDonnici. <i>The Epidaurian Miracle Inscriptions</i> . Atlanta, 1995.
LIMC	<i>Lexicon Iconographicum Mythologiae Classicae</i> . Munich–Zürich, 1981–1999.
L-P	E. Lobel and D. Page. <i>Poetarum Lesbiorum Fragmenta</i> . Oxford, 1955.

LSJ	H. G. Liddell, R. Scott, H. S. Jones, and R. McKenzie. <i>A Greek–English Lexicon</i> . 9th ed. Oxford, 1996.
Massa Positano	L. Massa Positano. <i>Scholia in Aristophanem</i> , Pars IV. Tzetzes, Jo. <i>Commentarii in Aristophanem</i> . Fasc. I. <i>Prolegomena et Commentarium in Plutum</i> . Groningen, 1960.
MW	Hesiod, <i>Fragmenta Hesiodica</i> . Eds. R. Merkelbach and M. L. West. Oxford, 1967.
PCG	R. Kassel and C. Austin. <i>Poetae Comici Graeci</i> . Berlin–New York, 1983–. An asterisk (*) means that a fragment or testimony is attributed by conjecture to a certain comedy.
PMG	D. L. Page. <i>Poetae Melici Graeci</i> . Oxford, 1962.
POxy.	<i>The Oxyrhynchus Papyri</i> . London, 1898–.
PW	H. W. Parke and D. E. W. Wormell, <i>The Delphic Oracle</i> . Oxford, 1956.
RICIS	L. Bricault. <i>Recueil des inscriptions concernant les cultes isiaques (RICIS)</i> . 3 vols. Paris, 2005.
Schwenk	C. J. Schwenk. <i>Athens in the Age of Alexander: The Dated Laws and Decrees of “the Lykourgan Era” 338–322 B.C.</i> Chicago, 1985.
SEG	<i>Supplementum Epigraphicum Graecum</i> . Leiden, 1923–.
ThesCRA	<i>Thesaurus Cultus et Rituum Antiquorum</i> . Basle–Los Angeles, 2004–.
TrGF	R. Kannicht, S. Radt, and B. Snell, eds. <i>Tragicorum Graecorum Fragmenta</i> . Göttingen, 1971–2004. A double asterisk (**) means that a fragment is attributed by conjecture to a certain author.