

Preface

Albert Henrichs produced an extensive body of scholarship over the course of a professional career that lasted fifty years, from his first published articles and teaching position at the University of Michigan in 1967 right up to his death in 2017 while holding the Eliot Chair of Greek Literature at Harvard University.¹ Henrichs' published work constitutes a unique and invaluable resource for students of both the ancient Greeks themselves and the very process of studying the Greeks that, in countless forms, has endured from antiquity to the present and particularly intrigued him. The individual publications originally appeared in scholarly journals, conference proceedings, and volumes of collected essays, many of them now obscure, difficult to access, or no longer available at all. Hence the palpable need to collect the publications and make them available in a modern, consistent, easily accessible edition for this and future generations.

The topics that Albert Henrichs investigated and considered in his publications range widely within the larger rubrics of Greek literature, Greek religion, and the history of classical scholarship. His work engages the entire chronological span of ancient Greek civilization from the early archaic period, with excursions back to the Mycenaean world, through the classical and hellenistic periods, and into the further diffusion of Greek culture in the late Roman period. He worked on poetry and prose, on tragedy, philosophy, the ancient novel, and other standard and sub-literary genres. Beyond the texts themselves and their sources in ancient papyri and medieval manuscripts, he utilized evidence from inscriptions on numerous materials, decorated pottery, and multiple kinds of vessels, implements, and other archaeological remains. On the basis of his training in papyrology at the University of Cologne, Albert Henrichs published literary papyri of various kinds and epochs, perhaps most importantly the late second-century-CE fragments of a newly discovered Greek novel, *Phoenician Tales*, by Lollianos, a previously unknown author.²

Henrichs made crucial advances in the study of the carbonized papyrological remains of Philodemus, the first-century-BCE Epicurean philosopher, and especially the Cologne Mani Codex, a fifth-century-CE Greek life of the third-century prophet Mani preserved on vellum. As his career progressed, Henrichs focused his work increasingly on Greek religion, that is, on the religious practices, beliefs, and terminology of ordinary people in disparate regions of the far-flung Greek

¹ See Albert Henrichs' bibliography below.

² See *Collected Papers I: Greek Literature* for Henrichs' work on this and other literary topics.

world; and he considered the ways in which religious phenomena are presented and expressed in poetic, dramatic, and literary works, often in mythological or mythographical contexts. Henrichs found the god Dionysus fascinating, and his scholarly work on Dionysus was instrumental in bringing to light facets of Dionysiac identity and worship that had long been submerged in the darkness of time.³ The difficulties of studying Greek religion, and the wide parameters of interpretation that result therefrom, led Henrichs to consider how nineteenth- and twentieth-century scholars and other figures interpreted ancient Greek religion and the ancient Greek gods.⁴ Henrichs observed, and took pleasure from the fact, that Greek religion could mean such different things to its students and interpreters.

Albert Henrichs made use of the theoretical and anthropological work that underlies much of the modern study of ancient religion, yet he belonged to and advocated for no particular method or school of interpretation. Rather, he approached the evidence for each problem as a historian might, that is, with curiosity, an open mind, and a determination to let the facts, as they could be established, take him wherever they might lead. He preferred a significant, often unexpected piece of evidence to fashionable theory. And he gave his hard-won scholarly convictions direct and lively expression in the publications that resulted. A characteristic feature of Albert Henrichs' approach to religious phenomena of the ancient world was his focus on language and the ways in which language forms and expresses religious meanings. He would typically seek to understand what people meant or thought when they uttered or wrote a phrase or used a gesture or undertook an action within the field of religious behavior. Based on his detailed familiarity with the large and ever expanding bodies of evidence pertaining to Greek religion, Henrichs had keen insight into what constituted the appropriate context for understanding a particular religious utterance or action; and he had a deft understanding of both the need for and the limits of philological analysis.

This volume, the second of four devoted to Henrichs' collected papers, contains publications that stem from all periods of Albert Henrichs' career and focus on four areas within the larger rubric of Greek myth and religion. In the first section, "Sacrifice and Ritual," Henrichs engages with instances where the nature and meaning of particular ritual actions or institutions are in question: e.g., a particular space within and below the oracle of Apollo Careios at Hierapolis (chapter one); sacrifice (chapters seven, eight), including human sacrifice (chapter three); wineless libations (chapter 4); priests and other religious officials (chapter nine).

³ See *Collected Papers III: Dionysus: Myth, Image, Identity*.

⁴ See *Collected Papers IV: History of Scholarship*.

Chapter six in particular, “Dromena und Legomena. Zum rituellen Selbstverständnis der Griechen,” can be seen as a model of Albert Henrichs’ approach to understanding the meanings of religious phenomena. The articles gathered in the second section, “Gods and Myth,” consider several contexts in the exploration of a classic problem, namely, the nature of the gods – that is, particular gods – in the interplay of myth and ritual. Chapter twelve considers the meanings conveyed by cult titles that were attached to the proper names of gods. Chapters thirteen, fourteen, and fifteen present Henrichs’ views on the expansive nature of divinity in the Greek world, as determined mostly by cultic practices.

The third section of the book, “Divine Epiphanies,” considers one of the most significant and influential of religious phenomena because it brings gods and human beings together face-to-face, so to speak. Chapter twenty, a previously unpublished paper based on Albert Henrichs’ Corbett Lecture at Cambridge University in 2009, considers the phenomenon generally, while chapter twenty-one studies the distinctive qualities of the epiphanies of Dionysus, for whom epiphany is a defining characteristic. Finally, the fourth section, “Manichaica,” brings together all of Albert Henrichs’ studies of the Cologne Mani Codex, a unique document that he had a hand in deciphering and restoring (described in chapter twenty-four) and that he and colleague Ludwig Koenen published in several discrete contributions to *Zeitschrift für Papyrologie und Epigraphik*.⁵ The papers on the Cologne Mani Codex consider the gnostic and syncretistic trends at the eastern edges of the Roman Empire during the third to fifth centuries CE, trends that came together and interpenetrated in the new religion of the prophet Mani. Henrichs’ analysis and presentation of the obscure language, religious groups, and movements that are embedded in the narrative of the Codex are exemplary and make for fascinating reading. The manner in which Henrichs isolates and uncovers strands of thought that should be attributed to Mani himself is impressive and highly instructive.

Like a hungry diner at a table that is laden with delicacies of many kinds, the reader of this volume can anticipate an abundance of intriguing, surprising, and satisfying experiences, namely, Albert Henrichs’ discussions of thought-provoking words, deeds, and phenomena of the ancient Greek world.

The papers contained in this volume have been edited from their original publications strictly for form. Albert Henrichs made extensive, detailed use of the apparatus of modern scholarship for every question that he touched on. This feature of his work, which put a heavy burden on his footnotes, is itself an important

5 For details see the bibliography for 1970, 1975, 1978, 1981, 1982.

contribution to future study and thus needs to be displayed clearly. For ease of reference, full bibliographical information for works of modern scholarship that Henrichs originally cited in his notes has been replaced with author-date references and compiled into bibliographies at the end of each chapter. Typographical and other obvious errors have been silently corrected. Page numbers of the original publications are indicated in italicized square brackets, thus [191]. Albert Henrichs left notes and corrections in regard to various passages of these papers. Where appropriate, such substantive additions and corrections have been introduced by the editor as italicized comments within italic square brackets, thus [*Ed. in italics*].

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Harvey Yunis
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