

Wallis Budge Magic And Mummies In London And

History of Magic and Experimental Science (Vol. 1&2) Wallis Budge
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lynn thorndike s monumental work history of magic and experimental science vol 1 2 meticulously charts the intricate evolution of magical practices and experimental science from antiquity through the renaissance thorndike employs a scholarly yet accessible narrative style seamlessly blending detailed historical accounts with critical analysis of the philosophical underpinnings that shaped early scientific thought the comprehensive two volume set delves into the intersections of superstition alchemy and the burgeoning rationalism of the period contextualizing magic not merely as folly but as a vital component of the intellectual landscape that eventually led to modern science an esteemed historian of science lynn thorndike was profoundly influenced by the intellectual currents of the early 20th century which were marked by a growing interest in the scientific revolution and its origins his extensive academic background and commitment to uncovering the complexities of medieval and early modern thought culminated in this exhaustive exploration thorndike s rigorous scholarship is evident in the breadth of his research meticulously sourcing texts and traditions that illuminate the symbiotic relationship between magic and science history of magic and experimental science is an essential read for scholars historians and anyone interested in the roots of scientific inquiry this work not only enriches our understanding of historical epistemologies but also invites readers to reevaluate the cultural significance of magic in shaping scientific paradigms making it a pivotal study for those dedicated to exploring the interplay between superstition and rational thought

sir e a wallis budge 1857 1934 is today mostly known as the author of such books as the egyptian book of the dead 1895 the gods of egypt 1904 and an egyptian hieroglyphic dictionary 1920 born an impoverished and illegitimate child in rural cornwall budge bit and clawed his way through the barriers of victorian and edwardian class prejudice to a knighthood in 1920 as keeper of egyptian and assyrian antiquities in the british museum from 1894 to 1924 budge s career was entwined with the great issues of his day the rise of the european empires in the middle east and the decline of the ottoman empire the french and british struggle to control egypt and its antiquities the conflicts between ottoman and european antiquarian interests in the ottoman province of iraq and the british invasion and colonization of the sudan budge was both a proponent of a liberalized christianity and a believer in the reality of the occult world and his books were viewed by many as a primary source for alternative religious inspiration more than an account of the professional conflicts and the controversial smuggling of antiquities for which budge is now remembered in academic circles this is an intriguing story of antiquities and empire and of how one man s life was saturated with both

vols 1 2 concern the first 13 centuries of the christian era vols 3 4 the 14th and 15th centuries vols 5 6 the 16th century and vols 7 8 the 17th century

archaeologists in print is a history of popular publishing in archaeology in the nineteenth and twentieth centuries a pivotal period of expansion and development in both archaeology and publishing it examines how british archaeologists produced books and popular periodical articles for a non scholarly audience and explores the rise in archaeologists public visibility notably it analyses women s experiences in archaeology alongside better known male contemporaries as shown in their books and archives in the background of this narrative is the history of britain s imperial expansion and contraction and the evolution of modern tourism in the eastern mediterranean and middle east archaeologists exploited these factors to gain public and financial support and interest and build and maintain a reading public for their work supported by the seasonal nature of excavation and tourism reinforcing these publishing activities through personal appearances in the lecture hall exhibition space and site tour and in new media film radio and television archaeologists shaped public understanding of archaeology it was spadework scripted the image of the archaeologist as adventurous explorer of foreign lands part spy part foreigner eternally alluring solidified during this period that legacy continues undimmed today praise for archaeologists in print this beautifully written book will be valued by all kinds of readers you don t need to be an archaeologist to enjoy the contents which take you through different publishing histories of archaeological texts and the authors who wrote them from the productive partnership of travel guide with archaeological interest to the women who feature so often in the history of archaeological publishing via closer analysis of the impact of john murray macmillan and co and penguin this volume excavates layers of fascinating facts that reveal much of the wider culture of the late nineteenth and twentieth centuries the prose is clear and the stories compulsive thornton brings to life a cast of people whose passion for their profession lives again in these pages warning the final chapter on archaeological fictions will fill your to be read list with stacks of new titles to investigate this is a highly readable accessible exploration into the dynamic relationships between academic authors publishers and readers it is in addition an exemplar of how academic research can attract a wide general readership as well as a more specialised one a stellar combination of rigorous scholarship with lucid pacy prose highly recommended samantha rayner director of ucl centre for publishing deputy head of department and director of studies department of information studies ucl

in rider haggard and the imperial occult simon magus offers the first academic monograph on the world of occult thought which lies behind and beneath the fictional writing of h rider haggard it engages with a broad scope of religious philosophical and anthropological ideas many of these were involved in debates within the controversies of the

anglican church which occurred in the face of darwinism and the criticism of the bible the book follows three main intellectual currents involved in the promulgation of these ideas namely the reception of ancient egypt the resurgence of romanticism and the ideas of the theosophical society all couched within the context of empire

explores the pervasive role of magic in egyptian religion and life through an examination of amulets wax images spirit placements and superstitions concerning demons ghosts and animals

the study of the syriac magical traditions has largely been marginalised within syriac studies with the earliest treatments displaying a disparaging attitude towards both the culture and its magical practices despite significant progress in more recent scholarship in respect of the culture its magical practices and their associated literatures remain on the margins of the scholarly imagination this volume aims to open a discussion on the history of the field to evaluate how things have progressed and to suggest a fruitful way forward in doing so this volume demonstrates the incredible riches contained within the syriac magical traditions and the necessity of their study

this book explores the interplay of western european exploration and trade with collecting cabinets of curiosities and museums and with the role of booty and plunder in the building of empires from ca 1600 until the end of the 19th century the book focuses principally on the dutch english spanish french and italian at different times of their colonial power over the course of these 300 years the achievements of exploration and trade provide the basis for these countries and both the state and individuals to build collections and museums this involved governments to legitimize the pursuit of booty and subsequently looting whether by themselves members of the ruling class or privateers throughout much of this period there those who stood up and challenged such practices passing laws to criminalize curtail or contain these activities by the late 18th century these parallel but disparate activities converged it was era of napoleon and his imperial ambitions that drew these disparate activities together with his support of intellectual inquiry alongside military plunder and collecting this served as a symbol of imperial power of the french empire that alongside england and italy exploited the wealth and riches of egypt india and china

preface egyptian magic dates from the time when the predynastic and prehistoric dwellers in egypt believed that the earth and the underworld and the air and the sky were peopled with countless beings visible and invisible which were held to be friendly or unfriendly to man according as the operations of nature which they were supposed to direct were favourable or unfavourable to him in nature and attributes these beings were thought by primitive man to closely resemble himself and to possess all human passions and emotions and weaknesses and defects and the chief object of magic was to give man the pre eminence

over such beings the favour of the beings who were placable and friendly to man might be obtained by means of gifts and offerings but the cessation of hostilities on the part of those that were implacable and unfriendly could only be obtained by wheedling and cajolery and flattery or by making use of an amulet or secret name or magical formula or figure or picture which had the effect of bringing to the aid of the mortal who possessed it the power of a being that was mightier than the foe who threatened to do evil to him the magic of most early nations aimed at causing the transference of power from a supernatural being to man whereby he was to be enabled to obtain superhuman results and to become for a time as mighty as the original possessor of the power but the object of egyptian magic was to endow man with the means of compelling both friendly and hostile powers nay at a later time even god himself to do what he wished whether the were willing or not the belief in magic the word being used in its best sense is older in egypt than the belief in god and it is certain that a very large number of the egyptian religious ceremonies which were performed in later times as an integral part of a highly spiritual worship had their origin in superstitious customs which date from a period when god under any name or in any form was unconceived in the minds of the egyptians indeed it is probable that even the use of the sign which represents an axe and which stands the hieroglyphic character both for god and god indicates that this weapon and tool was employed in the performance of some ceremony connected with religious magic in prehistoric or at any rate in predynastic times when it in some mysterious way symbolized the presence of a supreme power but be this as it may it is quite certain that magic and religion developed and flourished side by side in egypt throughout all periods of her history and that any investigation which we may make of the one necessarily includes an examination of the other

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