

*Enter your mobile number or email address below and we'll send you a link to download the free Kindle App. Then you can start reading Kindle books on your smartphone, tablet, or computer - no Kindle device required.*

Thus, the enquirer might try to find out why famine was harming his city: Had the dead not received the cult that was due them? Was a god being ignored? In the latter sort of cases, the enquirer typically presented a detailed plan to the god and then asked for his or her approval, rather than giving the god completely free rein to decide what should be done. The knowledge that one sought from divination usually was not all that different in its nature from what one could learn from another person. It differed mainly insofar as the gods, demons, and ghosts might know more because they had a greater range of sources of knowledge; they knew what was going on among the dead, among the gods, and in distant parts of the world that the average enquirer could not reach. Almost any object, person, statement, or event could convey information; the challenge was to learn how to choose, interpret, and act upon it correctly. Sometimes divinatory information aroused debate among its recipients as to how to interpret it. For example, during the Persian Wars of the early fifth century bce, the Athenians received an oracle from Apollo at Delphi advising them to protect themselves "by wooden walls," but prominent citizens argued for different interpretations. Themistocles was proven correct when the fortified navy saved not only Athens but all of Greece Herodotus, *Histories* 7. Professional seers (*manteis*) traveled with armies to provide advice, but the general Xenophon c. This statement also reflects the common presumption that, far from being unimpeachable, professional diviners were motivated by the same things as other people and might put their own interests before those of their clients. Moreover, even when the source and interpretation were considered trustworthy, divinatory information might be challenged. The "wooden walls" oracle was the second oracle the Athenians had received from Delphi; they had rejected an earlier one because it offered the city no hope at all, and they asked the god for a more optimistic response. Similarly, in Rome the results of sortition a method whereby an answer was obtained by shaking or drawing lots out of a jar might be overturned in the civic and military arena when participants judged them to be "ill-omened. Divination, in short, was always as much a process of negotiation as it was of obtaining knowledge. Greece Although Greek and Roman divinatory methods and the contexts in which they were used were very similar in many regards, there were also distinctions, and it is therefore best to treat the two cultures separately. We begin with Greece. Institutional oracles Both of the oracles that Athens received during the Persian Wars came from the Delphic Oracle, one of the oldest perhaps dating to the late ninth century bce and most prestigious of Greek institutional oracles, which were situated in a fixed spot and administered by a priesthood. Through her mouth, Apollo issued statements that were transmitted to enquirers by priests called "prophets" – literally, "those who speak for" someone else. The statements might be worded so as to require interpretation, as we have seen, but the truly enigmatic Delphi response, whose meaning proves to be quite different from what it seems as in the story of Oedipus, is probably only a literary motif. Although Delphi was the most famous oracle in the ancient world, there were others. Most were sponsored by Apollo including those at Didyma and Claros, but Zeus had one at Dodona, and other gods had oracles, too. Dead heroes might also convey information through oracles: Amphiaraus had one in Oropus and Trophonius had one in Lebadeia. The means by which the information was conveyed varied from place to place; at the oracle of Trophonius, enquirers descended into an underground shrine and apparently encountered the hero himself. The word *mantis*, the most general term of all, might be applied to any of these and many other types. Neither the titles nor the methods of divination that they represented were mutually exclusive, and many practitioners used more than one technique as the situation demanded. *Manteis* might provide other services as well, such as purification and initiation into private mystery cults. Although myths that made *manteis* such as Melampus and Amphiaraus members of prominent royal families may reflect the status of *manteis* during some early period of Greek history, by the classical age *manteis* were marginalized members of society. For important matters it was preferable, when possible, to consult one of the institutional oracles. In later antiquity there were other divinatory techniques that private practitioners might employ. It is likely that many of these were available

earlier but simply do not show up in the more meager sources of that time; examples are scrying gazing at water or some other reflective surface , lychnomancy gazing at a flame , and "direct vision"â€”that is, a personal encounter with a god. The later sources make it clear that the practitioners often combined and adapted divinatory procedures that we would consider separate from one another. Thus, a practitioner might call a spirit into a child to prophesy at the same time as he asked the child to scry. In short, divination was a collection of practices open to improvisation, even if modern scholars and already some ancient intellectuals such as Cicero have attempted to categorize its varieties. Everyday divination Divinatory methods were available to ordinary people as well. Typically, these involved a person interpreting some spontaneous occurrence that seemed significant. In the Odyssey Dreams were viewed as having hidden meanings but see Odyssey Although one could call in professional help for especially strange ones, the average person usually could manage without such help. Intellectuals became fascinated with dreams: Aristotle â€” bce wrote a short treatise, *On Divination in Sleep*, in which he denied that dreams were predictive, but the Stoics went on to explore in depth the "scientific" reasons that dreams might be so. In the second century ce, Aelius Aristides kept a "dream diary" that described his nightly visions and proposed interpretations for them. He also attempted to catalogue and categorize symbols that might appear in dreams, somewhat in the way that Sigmund Freud later would and indeed, Freud, in his study of dreams, sometimes quotes Artemidorus. At the shrine of the hero Amphiaraus, people "incubated" slept in a special building and waited for the hero to advise them in dreams. Priests might help the dreamers interpret the dreams. There are many more divinatory methods about which only a little is mentioned in the sources, making it impossible to say how common or respected they were. At dice oracles, which were set up in marketplaces of Greek Asia Minor during the Roman Imperial period, merchants apparently took the initiative, when they pleased, of rolling the dice and then looking up the significance of the roll on a chart engraved on the base of a statue of Hermes the god of merchants. There were also a few people who were what today would be called "clairvoyant"â€”that is, they could "see" what was happening in distant places Philostratus, *Life of Apollonius* 8. Sometimes the conversation of other people especially children , when overheard by someone who needed advice, was interpreted as a divine message. The story of the conversion of Saint Augustine â€” ce to Christianity plays on this practice: Rome Much of what was said about Greek methods of divination is also true for Rome; in fact, in many cases, Greek sources explicitly discuss Roman participation as well. The Romans, for example, frequently visited the institutionalized oracles that the Greeks had established, such as Delphi, as well as a few of their own, such as the lot oracle of the Roman goddess Fortuna at Praeneste. But Roman divination differed from that of the Greeks in two important ways. First, the state exerted far greater control over the methods that were used for public mattersâ€”and eventually tried to exert control over private divination as well. Second, although Greek intellectuals already had mocked and challenged divinatory procedures, Roman writers provide a much richer picture of debates that swirled around the topic. It must also be noted that the Romans at least believed and were probably to some extent correct in believing that their methods of divination had been inherited from the Etruscans, who were viewed as especially sagacious in such matters. Civic divination Roman civic divination can be divided into three main types, organized according to whether the information conveyed was sought or unsought, and to the circumstances that surrounded each individual divinatory incident. Taking the auspices was an act initiated by people seeking a sign from the gods to ensure that an undertaking would be successfulâ€”that is, that the gods approved of it or were at least open-minded about it. A famous form of this type of divination was feeding sacred chickens and watching whether they consumed the food. Obviously, this was open to manipulationâ€”a starving chicken will eventually eat. Another form required defining a *templum*, that is, designating a rectangular section of the sky that was then divided into left, right, front, and back subsections. Such auspices were interpreted by experts known as augures; until they gave the go-ahead, no public business such as elections, Senate meetings, or initiation of new priests could be conducted. Their role was strictly interpretative, however; the actual taking of the auspices was carried out by a magistrate. The augures also determined whether ritual faults had been committed during the taking of auspices â€”if so, the act had to be repeated correctly. Prodigies or portents were unbidden omens sent by the gods to warn humans of imminent disaster. These might take any of myriad forms: Before a prodigy was

studied, the Senate had to decide that it really was a prodigy; if so, either of two types of experts were called in: Haruspices were from Etruria, reflecting the Roman belief that the Etruscans were masters of many religious practices, especially divinatory ones. The haruspices and pontifices gave advice about how to avert the disaster that the prodigy had portended. Although this implicitly included interpreting the prodigy, emphasis was always on aversion rather than explanation; in this sense, Roman divination was an eminently practical rather than a theoretical art. We also hear of portents in Greece, and of experts manteis, for example sometimes being called in to interpret them, but Greek cities had no similarly complex, official system in place for dealing with them. Entrail reading also called extispicy or haruspinica is a form of divination found throughout the Mediterranean. In Rome, extispicy was especially associated with military matters. Before battle, the haruspices looked at the entrails of the sacrificial animal and determined, from the pattern of bumps and other characteristics upon them, whether the gods were pleased. If they were not, that did not necessarily mean that the endeavor had to be abandoned; the sacrifice might be repeated numerous times until the entrails signified that it was all right to go ahead. Roman divination, even more than Greek, was an ongoing consultation with the gods in which humans attempted to discover how they must modify their behavior to maintain the *pax deorum* peace with the gods that lay at the center of Roman religion. A final form of official Roman divination that should be mentioned involved the Sibylline Books, collections of oracular verses in Greek dactylic hexameter, supposedly purchased from the Cumaean Sibyl one of several sibyls or prophetesses inspired by Apollo during an early period of Roman history; the collection was occasionally supplemented as time went on and was completely rebuilt after the original books were lost in a fire in 83 bce. The collection was under the care of a priestly group called the *quindecemviri sacris faciundis* fifteen men concerned with sacred actions, but only the Senate could decide when the collection would be consulted for advice. State control of divination Of course, Romans needed advice concerning private as well as public matters, and by and large the same methods were available to them as to the Greeks: Knowledge is power, however, and periodically, particularly during the Imperial period, certain forms of divination were either condemned or kept under strict governmental control. The most important of these was astrology. In the second century bce, catarchic astrology the reading of star signs at the outset of an endeavor was introduced into Rome Pliny, *Natural History* The purge was constantly repeated; the first century ce alone saw eleven new attempts to expel astrologers. Other forms of divination came under fire, as well; the emperor Augustus had more than two thousand oracular books burned to prevent unauthorized access to them. In general, these purges fell into line with other attempts by Roman rulers to control religion and thereby access to the divine—purges of Jews, of magicians, of members of mystery cults in honor of Dionysos, and, of course, of Christians. Response to divination As mentioned above, Aristotle already had formally critiqued dream divination in the fourth century bce, and many other Greeks had challenged particular operators as being dishonest or inept. But there is more evidence for intellectual engagement with the question of how or whether divination worked in sources from the Roman period, perhaps because people of this time were more interested in the topic or perhaps because the sheer luck of survival has left more. The latter represents those who believe divination works, particularly the Stoics; Cicero himself presents philosophical arguments against it, particularly those of the Platonists and Cynics. Another important topic that Cicero takes up from the Stoics is cosmic *sympatheia*, the idea that everything in the cosmos is connected to other things; thus, movements or changes in the heavenly world should be signaled by changes in the world below. Once one knew how to read and interpret the system, these changes could provide information that was not otherwise available. *Sympatheia* continued to be debated by philosophers throughout antiquity and into the Middle Ages. The Use of the Child in Ancient Divination. Essays Presented to G. Croix on His 75th Birthday, edited by P. Sarah Iles Johnston Pick a style below, and copy the text for your bibliography.

## Chapter 2 : Omen - Wikipedia

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

Relevant discussion may be found on the talk page. Please help improve this article by introducing citations to additional sources. August The oldest source for this practice in the Ancient Near West came from Mesopotamia practice attested at the first half of the 2nd millennium BC and it was vigorously pursued by the Asian kings, Esarhaddon and his son, Ashurbanipal in the 7th century BC. Hepatoscopy – observing irregularities and abnormalities of the entrails of a sacrificial sheep – was used in many royal services. Diviners gained influence by interpreting omens and advising the king, Esarhaddon BC, how to avoid some terrible fate. Sometimes the Assyrian king hid for a while after he put a substitute king on the throne. The court expected that the substitute king would take the evil consequences of an omen. When they believed the danger was over, they executed the substitute king and the true king resumed the throne. Some of them dated back to the first half of the 2nd millennium BC, and these were arranged as conditional statements later if such and such is the case, then such and such is the result. Compared to Israel, they used the methods listed above except, hepatoscopy. According to the Bible, God did not answer King Saul through dreams, or Urim and Thummim, or prophets, before his final confrontation with the Philistines. Thus, they showed that they have a similar belief and practice with their prophets, and dreams, and similar tools as Urim and Thummim. They also saw lightning or thunder as omens, sent from Zeus, and observed the direction in which they saw or heard them. Omens represented the divine will and the decisions of the gods, their positioning opposite human endeavors, and were aimed at being understood by sensitive receivers of the time, who brought the divine charisma to become intermediaries, channels between the world of gods and humans. Even since Homeric times, the Greeks paid special attention to these signs: The cry of a heron or a lightning to the right marked positive and promising omen. In the Greek territory, seers also judged good and bad omens from the unwillingness or willingness of a victim to approach the altar and by the state of its offal when slaughtered. Omen ancient Rome In ancient Roman religion, augurs interpreted the flights of birds to ascertain the will of the gods, in response to specific questions. Their system was complex; for example, while a bird-sign on the left was usually favourable auspicious and one on the right unfavourable inauspicious, the combination of a raven on the right and a crow on the left was favourable. Augurs also studied the behaviour of domesticated, sacred chickens before embarking on important enterprises, such as a senatorial meeting, the passage of a new law, or a battle. These formal "divine consultations" by augurs are known as "taking the auspices". Haruspices examined the liver, lungs and entrails of animals sacrificed to interpret the will of the gods, again in response to clear and specific proposals. Some omens came in the form of prodigies - unnatural, aberrant or unusual phenomena such as meteor showers, hermaphrodite births, or "blood rain", any of which could signify that the gods had somehow been angered. The meaning and import of reported prodigies were officially debated and decided by the Roman senate, with advice from religious experts. Threatening signs could then be officially expiated and the gods placated with the appropriate sacrifice and rituals. The interpretation and expiation of omens that suggested a threat to the State was a serious business. When a thunderclap interrupted his election as consul, Marcellus gave up his candidacy. Thereafter he travelled in an enclosed litter when on important business, to avoid sight of any bad omens that might affect his plans. Such "private" omens could be accepted, and their benefits secured or their threat averted by use of countersigns, or verbal formulas such as *acceptit omen*, *arripuit omen* "I accept the omen, I hold to it"; the consul L Aemilius Paullus, when about to embark on his campaign against King Perseus, heard his daughter say that her dog Persa had died; given the similarity of the names and the death of the dog, he took this as a sign that Perseus would be defeated - which he was. He reports the story that Licinius Crassus took ship for Syria despite the ominous call of a fig-seller – "Cauneas! Cicero saw these events as merely coincidental; only the credulous could think them ominous. National Geographic translated it in an article about the tapestry as "These men wonder at the star. Eclipse

cycle , Metonic cycle , Saros cycle , and Comets In the field of astrology , solar and lunar eclipses along with the appearance of comets and to some extent the full moon have often been considered omens of notable births , deaths , or other significant events throughout history in many societies. One biblical example is the Magi in the Gospel of Matthew who predicted the birth of Jesus after seeing the Star of Bethlehem. Good or bad[ edit ] Omens may be considered either good or bad depending on their interpretation. The same sign may be interpreted differently by different people or different cultures. For example, a superstition in the United States and other countries across Europe indicates that a black cat is an omen of bad luck.

, *Prodigy and expiation: a study in religion and politics in Republican Rome* / Bruce MacBain Latomus Bruxelles  
Wikipedia Citation Please see Wikipedia's template documentation for further citation fields that may be required.

They may be observed and interpreted either by the person who witnessed them or, more usually, by a priest specializing in the science required. The diviner, who is capable of predicting the future, could have recourse either to the exegesis of observed signs or to prophetic inspiration, a kind of delirium mania deriving from his possession by some divinity who comes into contact with diviners, sibyls, or Pythian priestesses. Some of the words designating portent or prodigy in the languages of classical antiquity Greek, Latin, and also Etruscan, which remains largely obscure to us have a clear origin and significance; others have an original meaning that eludes us. The ancients lived in a world where signs were ever present and were to be found in the most diverse parts of the universe: Portents and prodigies often appeared in everyday observation. Even today, popular belief often attributes favorable or unfavorable meanings to apparitions, no matter how natural: Omens The most universal portent is the word or phrase heard by chance. In antiquity, as today, people imagined that utterances spoken or heard fortuitously could foretell a dark future or a bright and happy one. The listener, of course, might fail to recognize the omen for what it was, and remain deaf to its warning. The Roman had the right to accept a portentâ€”an omen â€”by declaring it in a loud and clear voice. This was the meaning of the expression omen accipere "to accept the omen". But the Roman could just as easily strip the omen of its value and efficacy by declaring in a loud and clear voice that he or she refused to take it into account: Auspices As with all peoples of Indo-European origin, the most important and frequent portents for the Greeks and Romans were furnished by the flights, cries, and behavior of birds. In this play, in which distant memories are muted by the satiric medium, the birds proudly bestow upon themselves leading roles as true guides, not mere advisers of human beings. Although this might simply be poetic fancy, it must reflect the memory of a very ancient reality whose origins are lost in the mists of protohistory. In the vast domain of portents conveyed by birds, ancient Italy deserves attention. From its origins, Rome had a very important priestly college, the augurs, whose responsibility was to preserve scrupulously and apply methodically the religious regulations pertaining to signs given by birds, that is, auspices. By their presence, advice, and collaboration, the augurs could ensure the propriety of the actions of the magistrates. They possessed the compilations of sacred precepts, the Libri augurales, which preserved in full detail the rules of auspication and the precise record of controversies over procedure. Numerous Greek and Latin texts describe minutely the ritual capture of the auspices, a ceremony dating from the beginnings of Rome. The fratricidal rivalry of the twins Romulus and Remus was adjudicated and the founder of the city selected through precise augural interrogation of the divine will. The object of augury was to obtain signs testifying to the agreement of the gods with the city in any political, religious, or military actions it wanted to undertake. The juridical and pragmatic Roman mind knew how to organize the ritual needed to obtain this assent in the most efficacious way possible. A sacred formula, which served as a veritable pact between humans and gods, was read in a loud and clear voice by the priest who was to perform the augury. The formula specified both the time and place in which the signs were to be observed. The augurs thus received certified, enabling signs that had legal force and value in themselves. But the ceremony could be marked also by accidental, unforeseen phenomena that had to be taken into account. The Romans were not, to be sure, the only people in Italy who possessed such an augural law. The longest religious inscription left by classical antiquity, the Eugubine tablets, attest to the existence of augural law among other Italic peoples, especially the Umbrians. According to this well-known text, a sacerdotal college called the Attiedii Brotherhood practiced a system of explication very similar to that used by the Roman augurs. In both cases, the observation and interpretation of portents was carried out with the same formalism and attention to minute detail in the ritual procedures. The question put to the gods was the same among both peoples: Were they in agreement with the proposed enterprise or not? Haruspices Among the series of portents that lent themselves to observation, those furnished by a sacrificial victim consecrated on the altar of a divinity held a major importance in classical antiquity and in other

civilizations. The reason is clear. By virtue of its consecration, the sacrificial animal passes from the domain of the human to that of the god. The gods express their disposition by means of the victim itself in the moments preceding, accompanying, and following the sacrifice. But the clearest and most decisive indications were provided by the examination of the entrails of the sacrificial animal by experienced specialists: The haruspices, according to the ancients, enjoyed an immense reputation and seemed to practice a science that was infallible. They can be compared only with the baru, Babylonian priests who in the second millennium bce had a veritable library of clay tablets at their disposal. These tablets detailed a complex doctrine based on minute observation of the organs of victims that was transmitted from one generation to the next. For the haruspex, as for the baru, each fact noted at the sacrificeâ€™i. Rome received its haruspical science primarily from Etruria, which, long before it was conquered, had entrusted its best diviners to Rome. But did Etruria develop this discipline independently, or did it borrow elements from the Greek world or even from regions of the Near East? The latter is more likely, although the paths such influences followed are difficult to determine. In various lands of the Near East, numerous terra-cotta models have been discovered. These models represent organs of sacrificed sheep and bear inscriptions clearly indicating the portents foretold by anomalies in the organs. Etruria is the source of the famous bronze liver found in the Po plain in near the city of Piacenza. The convex surface of the Piacenza Liver is divided into two lobes bearing the names of the sun Usil and the moon Tiur. The concave surface, admirably sculptured and engraved, is divided into a large number of compartments, on which can be read forty-two inscriptions and twenty-seven names of divinities. Other Portents The sky, in antiquity, was the home of reigning gods and the place from which they launched comets, falling stars, lightning, and thunder sources of joy or, more often, terror, considered in some places portents, in other places prodigies. Lightning and thunder were major phenomena, intended to warn humans, who noted with the keenest attention the path of meteorites and deep claps of thunder, foretelling, according to Cicero, the most serious perils for the city and state. The Etruscans developed most fully the so-called science of interpretation of major celestial portents. Indeed, the master of thunder and lightning, the Etruscan Tinia, was the homologue of the Hellenic Zeus, undisputed master of meteorological phenomena, and of the Roman Jupiter, who hurled thunderbolts during the day Summanus was master during the night. The Etruscans developed a complete methodology for the interpretation of thunderbolts, including directions for expiation if the portents were unfavorable. The Greek historian Diodorus was not exaggerating when he wrote, "Etruscan keraunosopia [keraunos was the Greek word for thunder and lightning] was renowned throughout nearly the whole earth" 5. Seneca, in *Natural Questions* 2. He wrote, "Since the Etruscans relate everything to divinity, they are persuaded not that thunderclaps foretell the future because they have been formed, but that they take form because they must foretell the future. The importance of portents furnished by waters, especially the waters of springs, is attested by texts and archaeological data. These portents depended on the way the water spurted out from the depths of the earth, and also on the way that objects thrown into them were carried along or sank. They were attributed to nymphs reigning over these streams and to various female divinities who were objects of popular devotions in different parts of the ancient world. Like the surface of water, the mirror was thought to present future events in its reflected images. Drawing lots by choosing among similar objects also appeared to translate either the will of the gods or the will of destiny. Thus, as a response to a question, the white bean drawn by the Greek diviner represented a positive answer, the black bean a negative answer. At Delphi, the center of divination in the ancient world, Apollo spoke through the mouth of his priestess, the Pythia, but she, too, in certain cases, had recourse to drawing lots. In inspired divination, the priest or prophetess, after attaining the necessary precondition, entered into direct contact with the deity. The god then spoke through their voices and permitted them to prophesy the future, albeit in obscure terms that required professional exegesis. The premonitory dream is the object of one of the most widespread human beliefs, and in antiquity it was connected with rituals of incubation. The believer, after carrying out certain rituals before induced sleep, sees in a dream what the priests interpret upon awakening. The World of Prodigies To move from portents to the world of prodigies is not really to change domains, because the prodigy, like the portent, is a sign, a warning the gods transmit to humans. Nevertheless, there is a serious difference between the two, which lies in the importance and gravity of the sign. The prodigy, wherever it appears, is a truly exceptional

phenomenon that disrupts the normal course of things for a time. Both words lack an Indo-European etymology and undoubtedly represent loanwords derived perhaps from one of the Near Eastern civilizations. Despite their importance in Etruscan divination, the Etruscan word or words designating prodigies are not known. Although the word *teras* is found in one of two Etruscan inscriptions, the exact meaning of the word in this context cannot be confirmed. In Latin, the numerous names for the prodigy reveal the importance the notion possessed in the Roman mind. It is called *prodigium*, *monstrum*, *miraculum*, *ostentum*, and *portentum*. It is not easy to distinguish among the usages of these different words. *Prodigium* is the most often used; its etymology is unclear. *Monstrum* and *miraculum* are applied to something unexplainable in a living creature, human or animal. *Ostentum* and *portentum*, properly speaking, designate what the gods present to humans. None of these terms implied, however, the idea of portent, in the sense of warning about the future. Finally it should be noted that the Roman term *miraculum* became specialized in modern languages to designate all events that ignored natural laws, particularly those associated with Christ. In the shift from paganism to Christianity, the word remained very much alive. In Etruria, as well as in Rome and the rest of the Italic world, prodigies appeared in various forms. In Greece, as in many other countries, the prodigy could occur in any aspect of nature: The prodigy was attributed to one or another of the gods. The most diverse chthonian phenomena—subterranean rumbles, volcanic displays, earthquakes, and tidal waves—terribly feared in themselves, were also considered forewarnings of the most dire events. Sources of terror for the ancients, these phenomena required expiatory ceremonies intended to pacify the gods. Prodigies in Etruscan Life Etruria devoted a part of its sacred books to *ostentaria*, collections of rules for observing, explicating, and expiating prodigies. For this function, Rome called on the knowledge of the *haruspices*. For these priests, as for the Greeks, a prodigy could have a favorable or an evil and disastrous meaning. Presumably it was different in Rome, at least at the beginning of its history. The exegeses were often subtle, but usually based on a rather clear symbolism. A comet, a meteor, or a ringing that seemed to burst out of a serene sky could mark the end of a *saeculum*, one of those centuries that formed the history of Etruria. As in Greece, seismic activity on Tuscan soil foretold the most serious events. Conversely, however, certain prodigies could foretell the high destiny of humans, often divining in certain individuals the charisma necessary for kingship. Before the first two Etruscan kings of Rome, Tarquinius Priscus and Servius Tullius, acceded to the throne, they had been marked by prodigies announcing their elevated destiny. The former, upon arriving in Rome had his hat removed by an eagle, which then replaced it, uttering loud cries.

### Chapter 4 : Divination: Greek and Roman Divination | [calendrierdelascience.com](http://calendrierdelascience.com)

*Stanford Libraries' official online search tool for books, media, journals, databases, government documents and more.*

### Chapter 5 : Prodigy Reporting in the Early Roman Empire | Society for Classical Studies

*Prodigy and Expiation by Bruce Macbain, , available at Book Depository with free delivery worldwide.*

### Chapter 6 : Bruce MacBain (Author of Roman Games)

*Of the expiation we are told only that for this prodigy and for a pestilence and a rain of earth grouped with it, libri ob haec aditi - that is, the decemviri somehow handled the expiation of all three.*

### Chapter 7 : Bruce McBain, Prodigy and expiation : a study in religion and politics in Republican Rome - CC

*In this way, the emperor deprived the consuls and Senate, who posed the greatest threat to his position, of their control over prodigy and expiation, and he freed himself as leader of the state from the responsibility of performing or delegating onerous expiatory ceremonies each year.*

## DOWNLOAD PDF PRODIGY AND EXPIATION

### Chapter 8 : Prodigy and Expiation : Bruce Macbain :

*Livy and the Timing of Expiation in the Roman Year nary event, had always needed to be announced and procured as quickly as possible'. But if Livy's lists are accurate and prodigies were typically expi-*

### Chapter 9 : Prodigy and expiation : a study in religion and politics in Republican Rome in SearchWorks cat

*Learn expiation with free interactive flashcards. Choose from 79 different sets of expiation flashcards on Quizlet.*