

Franek, Juraj

Bibliografie a přílohy

In: Franek, Juraj. *Naturalismus a protekcionismus ve studiu náboženství*.
Vydání první Brno: Filozofická fakulta, Masarykova univerzita, 2017, pp.
265-317

ISBN 978-80-210-8798-9; ISBN 978-80-210-8801-6 (online : pdf)

Stable URL (handle): <https://hdl.handle.net/11222.digilib/137600>

Access Date: 22. 02. 2024

Version: 20220831

Terms of use: Digital Library of the Faculty of Arts, Masaryk University provides access to digitized documents strictly for personal use, unless otherwise specified.

11 BIBLIOGRAFIE A PŘÍLOHY

I think that unconsciously I have come to believe that philosophical quality varies inversely with the number of bibliographical references, and that no great work of philosophy ever contained a lot of footnotes.

(John Searle)¹¹³⁵

En resolución, él se enfrascó tanto en su lectura, que se le pasaban las noches leyendo de claro en claro, y los días de turbio a turbio; y así, del poco dormir y del mucho leer se le secó el cerebro, de manera que vino a perder juicio.

(Miguel de Cervantes)¹¹³⁶

Seznam použitých zkratk podává sekce 11.1, u zkracování názvů odborných periodik jsem se převážně řídil zavedenými zvyklostmi v jednotlivých oborech (L'année philologique, ISI Web of Science, norma ISO 4). Sekce 11.2 obsahuje soupis edic textů antických autorů, edic starších filosofických textů a bibliografické údaje k českým překladům, které byly v práci použity. U delších citací uvádím autory českých překladů přímo ve vlastním textu práce, u kratších je z důvodu úspory místa neuvádím a lze je nalézt právě zde. Pokud není uvedeno jinak, překlady veškeré cizojazyčné literatury jsou mé vlastní. V případě, že počet editorů překročil číslo tři, uvádím pouze editora hlavního (resp. editora uvedeného na prvním místě). Citace textů uvedených v sekci 11.2 ve vlastním textu práce uvádí vždy autora (pokud je znám), konkrétní spis a stranu, v případě mnohasvazkového titulu také číslo svazku. U některých textů odkazují dle zaužívaných zvyklostí (např. předsókratovští filosofové jsou citováni dle edice Diels – Kranz, Platón dle Stephanovy paginace, Aristotelés dle paginace Bekkerova vydání apod.). Sekce 11.3 obsahuje veškerou ostatní citovanou literaturu. Na publikace řazené do této sekce ve vlastním textu práce odkazují ve zkráceném formátu pouze jménem autora, datem vydání a stranou. Sekce 11.4 obsahuje obrazovou přílohu.

1135 SEARLE (1992: xiv).

1136 MIGUEL DE CERVANTES, *Don Quijote de la Mancha*, p. 14.

11.1 Zkratky

A&A	<i>Antike und Abendland</i>
ABG	<i>Archiv für Begriffsgeschichte</i>
Abull	<i>Art Bulletin</i>
AC	<i>L' Antiquité classique</i>
Acme	<i>Acme, Annali della Facoltà di Lettere e Filosofia dell'Università degli Studi di Milano</i>
Aevum	<i>Aevum, rassegna di scienze storiche, linguistiche e filologiche</i>
AHIg	<i>Anuario de historia de la Iglesia</i>
AJPh	<i>American Journal of Philology</i>
AJS	<i>American Journal of Sociology</i>
AK	<i>Antická knihovna</i>
APB	<i>Acta Patristica et Byzantina</i>
ARG	<i>Archiv für Religionsgeschichte</i>
Annales (ESC)	<i>Annales: Économies, Sociétés, Civilisations</i>
Annu Rev Ecol Evol Syst	<i>Annual Review of Ecology, Evolution, and Systematics</i>
AS	<i>Actes Semiotiques</i>
ASR	<i>American Sociological Review</i>
AT	<i>Adam – Tannery, Oeuvres de Descartes</i>
Atl Mon	<i>Atlantic Monthly</i>
BAC	<i>Biblioteca de Autores Cristianos</i>
BAGB	<i>Bulletin de l'Association Guillaume Budé</i>
BCPE	<i>Bollettino del Centro Internazionale per lo Studio dei Papyri Ercolanesi (Cron. Erc.)</i>
Behav Brain Sci	<i>Behavioral and Brain Sciences</i>
BICS	<i>Bulletin of the Institute of Classical Studies</i>
BM	<i>Burlington Magazine</i>
BP	<i>Biblioteca Patristica</i>
BR	<i>Biblical Research, Journal of the Chicago Society of Biblical Research</i>
Br J Sociol	<i>British Journal of Sociology</i>
Brit J Med Psychol	<i>British Journal of Medical Psychology</i>
ByzNH	<i>Byzantion: Nea hellás</i>
CCCM	<i>Corpus Christianorum, Continuatio Medievalis</i>
CCSL	<i>Corpus Christianorum, Series Latina</i>
ChHist	<i>Church History</i>
CJ	<i>Classical Journal</i>
CPh	<i>Classical Philology</i>
Cognitive Sci	<i>Cognitive Science</i>
Cogn Syst Res	<i>Cognitive Systems Research</i>
CQ	<i>Classical Quarterly</i>
CW	<i>Classical World</i>
DK	<i>Diels – Kranz, Die Fragmente der Vorsokratiker</i>

DRCH	<i>Nederlands Archief voor Kerkgeschiedenis / Dutch Review of Church History</i>
ECS	<i>Eighteenth-Century Studies</i>
EEcl	<i>Estudios Eclesiásticos</i>
Emerita	<i>Emerita, revista de lingüística y filología clásica</i>
EThL	<i>Ephemerides theologicae Lovanienses</i>
EQ	<i>Evangelical Quarterly</i>
FAT	<i>Forschungen zum Alten Testament</i>
FC	<i>Fontes Christiani</i>
FRLANT	<i>Forschungen zur Religion und Literatur des Alten und Neuen Testaments</i>
GLB	<i>Graeco-Latina Brunensia</i>
GRBS	<i>Greek, Roman and Byzantine Studies</i>
HA	<i>Goethe, Hamburger Ausgabe</i>
Harv Hum Rts J	<i>Harvard Human Rights Journal</i>
HR	<i>History of Religions</i>
HSCPh	<i>Harvard Studies in Classical Philology</i>
H&T	<i>History and Theory: Studies in Philosophy of History</i>
HThR	<i>Harvard Theological Review</i>
ICS	<i>Illinois Classical Studies</i>
IJPR	<i>International Journal for Philosophy of Religion</i>
J Am Acad Relig	<i>Journal of the American Academy of Religion</i>
JAF	<i>The Journal of American Folklore</i>
JBerlM	<i>Jahrbuch der Berliner Museen</i>
JECS	<i>Journal of Early Christian Studies (Second Century)</i>
Jew Q Rev	<i>The Jewish Quarterly Review, New Series</i>
JHI	<i>Journal of the History of Ideas</i>
JHS	<i>Journal of Hellenic Studies</i>
JOCC	<i>Journal of Cognition and Culture</i>
JR	<i>Journal of Religion</i>
JRAI	<i>Journal of the Royal Anthropological Institute of Great Britain and Ireland</i>
JSOT	<i>Journal for the Study of the Old Testament</i>
JSRNC	<i>Journal for the Study of Religion, Nature and Culture</i>
JSSR	<i>Journal for the Scientific Study of Religion</i>
JThS	<i>The Journal of Theological Studies</i>
JWI	<i>Journal of the Warburg and Courtauld Institutes</i>
KSA	<i>Nietzsche, Kritische Studienausgabe</i>
LCL	<i>Loeb Classical Library</i>
LwJb	<i>Literaturwissenschaftliches Jahrbuch</i>
MD	<i>Materiali e discussioni per l'analisi dei testi classici</i>
ME	<i>Marx – Engels, Werke</i>
MGH	<i>Monumenta Germaniae Historica</i>
MH	<i>Museum Helveticum</i>

MKNAW	<i>Mededeelingen der Koninklijke Nederlandsche Akademie van Wetenschappen</i>
MTSR	<i>Method & Theory in the Study of Religion</i>
Myrtia	<i>Myrtia, Revista de Filología Clásica de la Universidad de Murcia</i>
NatHist	<i>Natural History</i>
Nat Rev Neurosci	<i>Nature Reviews – Neuroscience</i>
NRTh	<i>Nouvelle revue théologique</i>
NT	<i>Nestle – Aland, Novum Testamentum Graecae</i>
NZSTh	<i>Neue Zeitschrift für systematische Theologie und Religionsphilosophie</i>
OECT	<i>Oxford Early Christian Texts</i>
PCPhS	<i>Proceedings of the Cambridge Philological Society</i>
PEGS	<i>Publications of the English Goethe Society</i>
Perspect Psychol Sci	<i>Perspectives on Psychological Science</i>
PhilosQ	<i>The Philosophical Quarterly</i>
PhR	<i>The Philosophical Review</i>
Phronesis	<i>Phronesis: A Journal for Ancient Philosophy</i>
Physik Z	<i>Physikalische Zeitschrift</i>
Proc R Soc B	<i>Proceedings of the Royal Society, Biological Sciences</i>
Psychol Bull	<i>Psychological Bulletin</i>
Psychol Rev	<i>Psychological Review</i>
PTS	<i>Patristische Texte und Studien</i>
RAL	<i>Rendiconti della Classe di Scienze morali, storiche e filologiche dell'Accad. dei Lincei</i>
RBB	<i>Religion, Brain & Behavior</i>
RBen	<i>Revue Bénédictine</i>
REAug	<i>Revue des Études Augustiniennes</i>
REByz	<i>Revue des études byzantines</i>
RecSR	<i>Recherches de Science Religieuse</i>
REG	<i>Revue des études grecques</i>
RenQ	<i>Renaissance Quarterly</i>
Restor Q	<i>Restoration Quarterly</i>
RET	<i>Revista Española de Teología</i>
Rev Univ Brux	<i>Revue de l'Université de Bruxelles</i>
RFIC	<i>Rivista di filologia e di istruzione classica</i>
RHE	<i>Revue d'histoire ecclésiastique</i>
RhM	<i>Rheinisches Museum für Philologie</i>
RHPHR	<i>Revue d'histoire et de philosophie religieuses</i>
RHR	<i>Revue de l'histoire des religions</i>
RM	<i>Die Religionen der Menschheit</i>
RPhA	<i>Revue de philosophie ancienne</i>
RPhilos	<i>Revue philosophique de la France et de l'étranger</i>
RPhL	<i>Revue philosophique de Louvain</i>
R+R	<i>Religion and Reason</i>

Relig Stud	<i>Religious Studies</i>
RSPH	<i>Revue des sciences philosophiques et théologiques</i>
RSR	<i>Revue des sciences religieuses</i>
SC	<i>Sources Chrétiennes</i>
SG	<i>Sammlung Göschen</i>
SIFC	<i>Studi italiani di filologia classica</i>
SMSR	<i>Studi e materiali di storia delle religioni</i>
SNTSMS	<i>Society for New Testament Studies Monograph Series</i>
SRC	<i>Science, Religion and Culture</i>
STh	<i>Studia Theologica: Scandinavian Journal of Theology</i>
StudTheol	<i>Studia Theologica (Olomouc)</i>
StudPhil	<i>Studia philosophica: Annuaire de la Société suisse de philosophie</i>
Stud Renaissance	<i>Studies in the Renaissance</i>
SVF	<i>Von Arnim, Stoicorum veterum fragmenta</i>
TAPhA	<i>Transactions (and Proceedings) of the American Philological Association</i>
Th&Ph	<i>Theologie und Philosophie</i>
Trends Cogn Sci	<i>Trends in Cognitive Sciences</i>
TrGF	<i>Nauck/Kannicht, Tragicorum Graecorum Fragmenta</i>
T&V	<i>Teología y vida</i>
VChr	<i>Vigiliae Christianae</i>
WdF	<i>Wege der Forschung</i>
WS	<i>Wiener Studien</i>
ZA	<i>Schopenhauer, Zürcher Ausgabe</i>
ZPE	<i>Zeitschrift für Papyrologie und Epigraphik</i>
ZfK	<i>Zeitschrift für Kunstgeschichte</i>

11.2 Edice a překlady

ACTA ANDREAE, ACTA JOANNIS

Hechos de los Apóstolos I: Hechos de Andrés, Juan y Pedro (eds. Antonio Piñero – Gonzalo del Cerro). Madrid: Biblioteca de Autores Cristianos 2012 (BAC 646).

Novozákonní Apokryfy II: Příběhy apoštolů (ed. Jan A. Dus). Praha: Vyšehrad 2003.

ACTA PAULI

Hechos apócrifos de los Apóstoles II: Hechos de Pablo y Tomás (eds. Antonio Piñero – Gonzalo del Cerro). Madrid: Biblioteca de Autores Cristianos 2005 (BAC 656).

ACTA PETRI

Hechos de los Apóstolos I: Hechos de Andrés, Juan y Pedro (eds. Antonio Piñero – Gonzalo del Cerro). Madrid: Biblioteca de Autores Cristianos (BAC 646).

Novozákonní Apokryfy II: Příběhy apoštolů (ed. Jan A. Dus). Praha: Vyšehrad 2003.

ARISTIDES ATHENIENSIS

Apologia (ed. Carlotta Apligiano). Firenze: Nardini (*BP* 11).

ARISTOTELS

Aristotelis ars rhetorica (ed. W. David Ross). Oxford: Clarendon Press 1964.

Aristotelis de arte poetica liber (ed. Rudolf Kassel). Oxford: Clarendon Press 1968.

Metaphysica (ed. W. David Ross). Oxford: Clarendon Press 1924.

Metafyzika (přel. Antonín Kříž). Praha: Rezek 2003.

Rétorika / Poetika (přel. Antonín Kříž). Praha: Rezek 1999.

AQUINAS, Thomas

Sancti Thomae de Aquino Summa theologiae (ed. Editiones Paulinae). Torino: Edizioni San Paolo 1999.

ATHENAGORAS

Legatio & De resurrectione (ed. William R. Schoedel). Oxford: Clarendon Press 1972 (*OECT*).

AURELIUS AUGUSTINUS

Sancti Augustini Confessionum libri XIII (ed. Luc Verheijen). Turnhout: Brepols 1981 (*CCSL* 27).

De doctrina Christiana (ed. Joseph Martin). Turnhout: Brepols 1962 (*CCSL* 32).

Křesťanská vzdělanost (přel. Jana Nechutová). Praha: Vyšehrad 2004.

CICERO

M. Tulli Ciceronis scripta quae manserunt omnia, fasc. 44: Tusculanae disputationes (ed. Max Pohlenz). Stuttgart: Teubner 1918.

M. Tulli Ciceronis scripta quae manserunt omnia, fasc. 45: De natura deorum (ed. Wilhelm Ax). Stuttgart: Teubner 1933.

CLEMENS ALEXANDRINUS

Le protreptique (ed. Claude Mondésert). Paris: Éditions du Cerf 1949 (*SC* 2).

Clemens Alexandrinus, Stromata (eds. Otto Stählin – Ludwig Früchtel – Ursula Treu). Berlin: Akademie Verlag 1960–1970 (vols. II-III).

Pobídka Řekům (přel. Matyáš Havrda). Praha: Herrmann & synové 2001.

Stromata VI (přel. Miroslav Šedina). Praha: Oikoymenh 2011.

CLEMENS ROMANUS

The Apostolic Fathers: Greek Texts and English Translations (ed. Michael W. Holmes). Grand Rapids: Baker Academic 2007.

Druhá patristická čítanka (přel. Josef Novák). Praha: Česká katolická charita 1985.

CRITIAS

Die Fragmente der Vorsokratiker (eds. Hermann Diels – Walther Kranz). Zürich: Weidmann 2005.

Zlomky předsokratovských myslitelů (přel. Karel Svoboda). Praha: Česká akademie věd a umění 1944.

DANTE ALIGHIERI

Inferno, vol. I: Text (ed. Charles S. Singleton). Princeton: Princeton University Press 1970.

DARWIN, Charles

From So Simple a Beginning: Darwin's Four Great Books (Voyage of the Beagle, The Origin of Species, The Descent of Man, The Expression of Emotions in Man and Animals) (ed. Edward O. Wilson). New York – London: W. W. Norton & Company 2006.

DEMOCRITUS

Die Fragmente der Vorsokratiker (eds. Hermann Diels – Walther Kranz). Zürich: Weidmann 2005.

Řečí atomisté (přel. Karel Svoboda). Praha: Svoboda 1980 (AK 43).

DESCARTES, René

Oeuvres de Descartes, tome X (eds. Charles Adam – Paul Tannery). Paris: Léopold Cerf 1908.

DIDACHE

The Apostolic Fathers: Greek Texts and English Translations (ed. Michael W. Holmes). Grand Rapids: Baker Academic 2007.

Druhá patristická čítanka (přel. Josef Novák). Praha: Česká katolická charita 1985.

DILTHEY, Wilhelm

Einleitung in die Geisteswissenschaften (ed. Bernard Groethuysen). Leipzig – Berlin: Teubner 1922.

11 Bibliografie a přílohy

DIOGENES LAERTIUS

Vite e dottrine dei più celebri filosofi (eds. Giovanni Reale – Giuseppe Grigenti – Ilaria Ramelli). Milano: Bompiani 2005.

DONNE, John

The Complete Poetry and Selected Prose of John Donne (ed. Charles M. Coffin). New York: The Modern Library 2001.

EURIPIDES

Euripidis fabulae, vol. III (ed. James Diggle). Oxford: Clarendon Press 1994.

EUSEBIUS CAESARIENSIS

Historia ecclesiastica (ed. Gustave Bardy). Paris: Les éditions du cerf 1955 (SC 41).

EVANGELIUM THOMAE, EVANGELIUM PSEUDO-MATTHAEI, EVANGELIUM NICODEMI

Los Evangelios Apócrifos (ed. Aurelio de Santos Otero). Madrid: Biblioteca de Autores Cristianos 2006 (BAC 148).

Novozákonní apokryfy I: Neznámá evangelia (eds. Jan A. Dus – Petr Pokorný). Praha: Vyšehrad 2006.

GOETHE, Johann Wolfgang von

Werke: Hamburger Ausgabe in 14 Bänden (eds. Erich Trunz et al.). München: C. H. Beck 1981.

GUILLAUME DURAND

Guillelmi Duranti Rationale divinatorum officiorum (eds. Anselme Davril – Timothy M. Thibodeau – Bertrand G. Guyot). Turnhout: Brepols 1995–2000 (CCCM 140).

HERACLITUS

Die Fragmente der Vorsokratiker (eds. Hermann Diels – Walther Kranz). Zürich: Weidmann 2005.

Zlomky předsokratovských myslitelů (přel. Karel Svoboda). Praha: Česká akademie věd a umění 1944.

HERODOTUS

Herodoti Historiae (ed. Carolus Hude). Oxford: Clarendon Press 1927.

HESIODUS

Hesiodi Theogonia, Opera et dies, Scutum & Fragmenta selecta (eds. Friedrich Solmsen – Rudolf Merkelbach – Martin L. West). Oxford: Clarendon Press 1990.

Železný věk (přel. Julie Nováková). Praha: Odeon 1976.

HOBBS, Thomas

Leviathan (ed. Richard Tuck). Cambridge: Cambridge University Press 1996.

Leviathan aneb látka, forma a moc státu církevního a politického. (přel. Karel Berka). Praha: Oikoymenth 2009.

HOMERUS

Ilias, Volumen prius: Rhapsodiae I-XII (ed. Martin L. West). Stuttgart – Leipzig: B. G. Teubner 1998.

Ilias, Volumen alterum: Rhapsodiae XIII-XXIV (ed. Martin L. West). München – Leipzig: K. G. Saur 2000.

Homeri Odyssea (ed. Peter von der Mühl). Stuttgart: B. G. Teubner 1984.

Scholia Graeca in Homeri Iliadem: Scholia vetera (ed. Hartmut Erbse). Berlin: Walter de Gruyter 1969–1988.

Ílias (přel. Otmar Vaňorný). Praha: Rezek 1996.

Odysseia (přel. Otmar Vaňorný). Praha: Rezek 1996.

HORATIUS

Opera (ed. David R. Shackleton Bailey). München – Leipzig: K. G. Saur 2001.

HUME, David

A Treatise of Human Nature (eds. David F. Norton – Mary J. Norton). Oxford: Oxford University Press 2000.

IGNATIUS ANTIOCHENUS

The Apostolic Fathers: Greek Texts and English Translations (ed. Michael W. Holmes). Grand Rapids: Baker Academic 2007.

Druhá patristická čítanka (přel. Josef Novák). Praha: Česká katolická charita 1985.

IRENAEUS

Epideixis – Adversus haereses (eds. Norbert Brox et al.). Freiburg im Breisgau: Herder 1993 (FC 8, Serie 1).

JUSTINUS MARTYR

Iustini Martyris Apologiae pro Christianis (ed. Miroslav Marcovich). Berlin – New York: Walter de Gruyter 1994 (PTS 38).

Iustini Martyris Dialogus cum Tryphone (ed. Miroslav Marcovich). Berlin – New York: Walter de Gruyter 1997 (PTS 47).

Spisy Apoštolských otců (přel. František Sušil). Praha: Kněhtiskárna Cyrillo-Methodějská 1874.

KANT, Immanuel

Kritik der reinen Vernunft (ed. Jens Timmermann). Hamburg: Felix Meiner Verlag 1998.

Kritika čistého rozumu (přel. Jaromír Loužil ve spolupráci s Jiřím Chotašem a Ivanem Chvatíkem). Praha: Oikoymenth 2001.

KIERKEGAARD, Sören

Entweder – Oder: Teil I und II (eds. Hermann Diem – Walter Rest). München: Deutscher Taschenbuch Verlag 2005.

LOCKE, John

An Essay Concerning Human Understanding (ed. Peter H. Nidditch). Oxford: Clarendon Press 1975.

LUCRETIVS

Lucreti De rerum natura libri sex (ed. Cyril Bailey). Oxford: Clarendon Press 1959.

O přírodě (přel. Julie Nováková). Praha: Svoboda 1971 (AK 12).

MARTYRIUM MONTANI, MARTYRIUM POLYCARPI

The Acts of the Christian Martyrs (ed. Herbert Musurillo). Oxford: Clarendon Press 1972.

Příběhy raně křesťanských mučedníků: Výbor z nejstarší latinské a řecké martyrologické literatury (ed. Petr Kitzler, přel. Iva Adámková – Pavel Dudzik – Petr Kitzler). Praha: Vyšehrad 2009.

MARX, Karl – ENGELS, Friedrich

Werke: Band I (ed. Institut für Marxismus-Leninismus beim ZK der SED). Berlin: Dietz Verlag 1981.

Vybrané spisy v pěti svazcích: Svazek I (přel. Bohumil Franěk, Julie Kohnová, Ladislav Štoll et al.). Praha: Svoboda 1976.

MIGUEL DE CERVANTES

Don Quichote de la Mancha (ed. Martín de Riquer). Barcelona: Planeta 2004.

MILL, John Stuart

Essays on Ethics, Religion and Society (ed. John M. Robson). Toronto: University of Toronto Press 1985.

MILTON, John

The Complete Poetry and Essential Prose of John Milton (eds. William Kerrigan – John Rumrich – Stephen M. Fallon). New York: The Modern Library 2007.

MINUCIUS FELIX

M. Minuci Felicis Octavius (ed. Bernhard Kytzler). Leipzig: Teubner 1982.
Oktavius (přel. Ferdinand Stiebitz) Praha: Ladislav Kuncíř 1940.

NEWTON, Isaac

Philosophiae naturalis principia mathematica (eds. Alexandre Koyré – I. Bernard Cohen – Anne Whitman). Cambridge, Mass.: Harvard University Press 1972.

NIETZSCHE, Friedrich

Kritische Studienausgabe (eds. Giorgio Colli – Mazzino Montinari). München: Walter de Gruyter – Deutscher Taschenbuch Verlag 1999.

Tak pravil Zarathustra: Kniha pro všechny a pro nikoho (přel. Otokar Fischer). Praha: Nakladatelství XYZ 2009.

Mimo dobro a zlo (přel. Věra Koubová). Praha: Aurora 2000.

Antikrist (přel. Josef Fischer). Olomouc: Votobia 1995.

Ecce homo (přel. L. Benyovsky). Praha: Naše vojsko 1993.

NOVUM TESTAMENTUM

Novum Testamentum Graece (eds. Erwin Nestle – Barbara Aland – Kurt Aland). Stuttgart: Deutsche Bibelgesellschaft 1993.

Bible: Český ekumenický překlad (přel. kolektiv autorů pod vedením Miloše Biče a Josefa Bohumila Součka). Praha: Česká biblická společnost 2013.

OCKHAM, Guillelmus de

Guillelmi de Ockham Opera Philosophica et Theologica. Opera Philosophica, vol. 1: Summa logicae (eds. Philotheus Boehner – Gedeon Gal – Stephen Brown). St. Bonaventure, NY: The Franciscan Institute 1974.

ORIGENES

Origène. Contre Celse, vol. I (ed. Marcel Borret). Paris: Éditions du Cerf 1967–1968 (SC 132).
Proti Kelsovi III (přel. Miroslav Šedina). Oikoymenh: Praha 2016.

PASCAL, Blaise

Les provinciales, Pensées et opuscules divers (eds. Gérard Ferreyrolles – Philippe Sellier). Paris: Classiques Garnier 1999.

PAUSANIAS

Pausaniae Graeciae descriptio (ed. Friedrich Spiro). Leipzig: Teubner 1903.
Cesta po Řecku, vol. I (přel. Helena Businská). Praha: Svoboda 1973 (AK 20).
Cesta po Řecku, vol. II (přel. Helena Businská). Praha: Svoboda 1974 (AK 23).

PETRUS DAMIANI

Die Briefe des Petrus Damiani, Teil 3, Nr. 91–150 (ed. Kurt Reindel). München: Monumenta Germaniae Historica 1989 (MGH 4).

PHILO JUDAEUS

Philonis Alexandrini opera quae supersunt, vol. VI (eds. Leopold Cohn – Siegfried Reiter). Berlin: Reimer 1915 (repr. De Gruyter, 1962).

PINDARUS

Pindarus, pars I: Epinicia (ed. Herwig Maehler). Berlin – New York: Walter de Gruyter 2008.

PLATO

Platonis Opera, vol. I (eds. Elizabeth A. Duke et al.). Oxford: Clarendon Press 1995.
Platonis Opera, vol. II–V (ed. John Burnet). Oxford: Clarendon Press 1901–1915.
Platónovy Spisy, vol. I–V (přel. František Novotný). Praha: Oikoymenh 2003.

PLUTARCHUS

Septem Sapientium Convivium in Plutarch's moralia, vol. II. (ed. Frank C. Babbitt). Cambridge, Mass.: Harvard University Press 1928 (LCL 222).
De Pythiae Oraculis in Plutarchi moralia, vol. III. (ed. Walter Sieveking). Leipzig: Teubner, 1929.

POMPONAZZI, Pietro

De incantationibus (ed. Vittoria Perrone Compagni). Firenze: Leo S. Olschki 2011.

PRODICUS

Die Fragmente der Vorsokratiker (eds. Hermann Diels – Walther Kranz). Zürich: Weidmann 2005.

Zlomky předsokratovských myslitelů (přel. Karel Svoboda). Praha: Česká akademie věd a umění 1944.

PROTEVANGELIUM JACOBI

Los Evangelios Apócrifos (ed. Aurelio de Santos Otero). Madrid: Biblioteca de Autores Cristianos 2006 (BAC 148).

Novozákonní apokryfy I: Neznámá evangelia (eds. Jan A. Dus – Petr Pokorný). Praha: Vyšehrad 2006.

PSEUDO-PLUTARCHUS

Plutarchi Moralia, vol. 5.2.1. (ed. Jürgen Mau). Leipzig: Teubner 1971 [*Placita philosophorum*].

QUINTILIANUS

M. Fabi Quintiliani Institutionis Oratoriae Libri XII. (eds. Ludwig Radermacher – Vinzenz Buchheit). Leipzig: Teubner 1971.

Základy rétoriky (přel. Václav Bahník). Praha: Odeon 1985.

RICHARDSON, Jonathan

The Works of Jonathan Richardson (ed. Jonathan Richardson, jr.). Hildesheim: Olms 1969.

SAPPHO

Greek Lyric, vol. I: Sappho – Alcaeus (ed. David A. Campbell). Cambridge, Mass. – London: Harvard University Press 1990 (LCL 142).

SCHLEIERMACHER, Friedrich

Über die Religion (ed. Günter Meckenstock). Berlin – New York: Walter de Gruyter 2001.

O náboženství: Promluvy ke vzdělavcům mezi jeho utrhači (přel. Jan Karnát). Praha: Vyšehrad 2012.

SCHOPENHAUER, Arthur

Zürcher Ausgabe: Werke in zehn Bänden (eds. Arthur Hübscher et al.). Zürich: Diogenes Verlag 1977.

Svět jako vůle a představa, vol II. (přel. Milan Váňa). Pelhřimov: Nová Tiskárna 1997.

11 Bibliografie a přílohy

SHAKESPEARE, William

The Complete Works (eds. Stanley Wells – Gary Taylor). Oxford: Clarendon Press 2005.

SPINOZA, Benedictus

Benedicti de Spinoza Opera quae supersunt omnia (ed. Carolus Hermannus Bruder). Leipzig: B. Tauchnitz 1844.

Pojednání o nápravě rozumu a o cestě, kterou je veden přímo k pravému poznání věcí (přel. Martin Hemelík). Praha: Filosofia 2003.

STOICORUM VETERUM FRAGMENTA

Stoici antichi: Tutti i frammenti raccolti da Hans von Arnim. (ed. Roberto Radice). Milano: Bompiani 2002.

TATIANUS

Oratio ad Graecos & Fragments (ed. Molly Whittaker). Oxford: Clarendon Press 1982 (*OECT*).

Promluva k Řekům (přel. Pavel Dudzik). Praha: Oikoymenh 2016.

TERENTIUS

P. Terenti Comoediae (ed. Alfred Fleckeisen). Leipzig: Teubner 1895.

TERTULLIANUS

Opera, vol. I: Opera catholica, Adversus Marcionem (eds. Eligius Dekkers et al.). Turnhout: Brepols 1954 (*CCSL* 1).

Opera, vol. II: Opera montanistica (eds. Alois Gerlo et al.). Turnhout: Brepols 1954 (*CCSL* 2).

O Kristově těle (přel. Petr Kitzler). Praha: Oikoymenh 2015.

Obrana křesťanů – Apologeticum (přel. Josef Novák). In: *Čtvrtá patristická čítanka*. Praha: Česká katolická charita 1985.

THEOGNIS

Greek Elegiac Poetry (ed. Douglas E. Gerber). Cambridge, Mass. – London: Harvard University Press 1999 (*LCL* 258).

THEOPHILUS ANTIOCHENUS

Ad Autolycom (ed. Robert M. Grant). Oxford: Clarendon Press 1970 (*OECT*).

TRAGICORUM GRAECORUM FRAGMENTA

Tragicorum Graecorum fragmenta (ed. August Nauck). Leipzig: Teubner 1889.

Tragicorum Graecorum fragmenta: Supplementum (ed. Bruno Snell). Hildesheim: Olms 1964.

VASARI, Giorgio

Le vite de' più eccellenti pittori, scultori ed architetti (eds. Luciano Bellosi – Aldo Rossi). Torino: Einaudi 1986.

Životy nejvýznačnějších malířů, sochařů a architektů (přel. Pavel Preiss). Praha: Odeon 1977.

VERGILIUS

P. Vergili Maronis Opera (ed. Roger A. B. Mynors). Oxford: Clarendon Press 1969.

VOLTAIRE

Oeuvres complètes de Voltaire, vol. X: Contes en vers – Satires – Épitres – Poésies mêlées (ed. Louis Moland). Paris: Garnier 1877.

XENOPHANES

Die Fragmente der Vorsokratiker (eds. Hermann Diels – Walther Kranz). Zürich: Weidmann 2005.

Zlomky předsokratovských myslitelů (přel. Karel Svoboda). Praha: Česká akademie věd a umění 1944.

XENOPHON

Opera omnia, vol. II (ed. Edgar C. Marchant). Oxford: Clarendon Press 1921.

11.3 Sekundární literatura

ACCAME, Silvio (1963). L'invocazione alla musa e la «verità» in Omero e in Esiodo. *RFIC* 91: 257–281, 385–415.

ACKERMAN, Robert (1987). *J. G. Frazer: His Life and Work*. Cambridge: Cambridge University Press.

ADAMS, James E. (1992). Philosophical Forgetfulness: John Stuart Mill's *On Nature*. *JHI* 53 (3): 437–454. <https://doi.org/10.2307/2709886>

ADKINS, Arthur W. H. (1972). Truth, κόσμος, and ἀρετή in the Homeric Poems. *CQ* 22 (1): 5–18. <https://doi.org/10.1017/S0009838800033966>

ADOMENAS, Mantas (1999). Heraclitus on Religion. *Phronesis* 44 (2): 87–113. <https://doi.org/10.1163/156852899321331752>

ALEXANDER, Richard D. (1974). The Evolution of Social Behavior. *Annu Rev Ecol Evol Syst* 5: 325–383. <https://doi.org/10.1146/annurev.es.05.110174.001545>

- (1987). *The Biology of Moral Systems*. New York: Aldine de Gruyter.
- ALLES, Gregory D. (1997). Rudolf Otto. In: MICHAELS (1997), pp. 198–210.
- ALMOND, Philip C. (1984). *Rudolf Otto: An Introduction to His Philosophical Theology*. Chapel Hill – London: The University of North Carolina Press.
- ÁLVAREZ SALAS, Omar (2011). Sabiduría divina vs. conocimiento humano en Hesíodo y Jenófanes. In: AQUINO – GALAZ – GARCÍA et al. (2011), pp. 239–274.
- ANDERSEN, Jensine (ed.) (2001). *Religion in Mind: Cognitive Perspectives on Religious Belief, Ritual, and Experience*. Cambridge: Cambridge University Press.
- ANTALÍK, Dalibor (2005). *Jak srovnávat nesrovnatelné: Strategie mezináboženské komparace*. Praha: Oikoymenth.
- ANTES, Peter – GEERTZ, Armin W. – WARNE, Randi R. (eds.) (2008a). *New Approaches to the Study of Religion, Volume 1: Regional, Critical, and Historical Approaches*. Berlin – New York: Walter de Gruyter (R+R 42).
- (2008b). *New Approaches to the Study of Religion, Volume 2: Textual, Comparative, Sociological and Cognitive Approaches*. Berlin – New York: Walter de Gruyter (R+R 43).
- AQUINO, Silvia – GALAZ, Mariateresa – GARCÍA, David – ÁLVAREZ SALAS, Omar (eds.) (2011). *La fascinación por la palabra: Homenaje a Paola Vianello*. México: Universidad Autónoma de México.
- ARRIGHETTI, Graziano (1992). Esiodo e le Muse: Il dono della verità e la conquista della parola. *Athenaeum* 80: 45–63.
- ARTHUR, Marilyn (1983). The Dream of a World without Women: Poetics and the Circles of Order in the *Theogony* prooemium. *Arethusa* 16 (1/2): 97–116.
- ARTIGAS, Mariano – GLICK, Thomas F. – MARTÍNEZ, Rafael A. (2006). *Negotiating Darwin: The Vatican Confronts Evolution 1877–1902*. Baltimore: The Johns Hopkins University Press.
- ASAD, Talal (1983). Anthropological Conceptions of Religion: Reflections on Geertz. *Man* (n.s.) 18 (2): 237–259. <https://doi.org/10.2307/2801433>
- (2001). Reading a Modern Classic: W. C. Smith’s ‘The Meaning and End of Religion’. *HR* 40 (3): 205–220.
- ATLAN, Scott (2002). *In Gods We Trust: The Evolutionary Landscape of Religion*. Oxford: Oxford University Press.
- AUNE, David E. (1983). *Prophecy in Early Christianity and the Ancient Mediterranean World*. Grand Rapids: Eerdmans.
- AXELROD, Robert (2006). *The Evolution of Cooperation*. New York: Basic Books.
- BABUT, Daniel (1974a). Xénophane critique des poètes. *AC* 43 (1): 83–117.
- (1974b). Sur la «théologie» de Xénophane. *RPhilos* 164 (4): 401–440.
- (1974c). *La religion des philosophes grecs: De Thalès aux Stoïciens*. Paris: Presses Universitaires de France.
- BAETKE, Walter (1942). *Das Heilige im Germanischen*. Tübingen: J. C. B. Mohr (Paul Siebeck).

- (1952). Aufgabe und Struktur der Religionswissenschaft. In: LANCZKOWSKI (1974), pp. 133–158.
- BAKKER, Stephanie – WAKKER, Gerry (eds.) (2009). *Discourse Cohesion in Ancient Greek*. Leiden: Brill.
- BALDWIN, Thomas (1990). *G. E. Moore*. London – New York: Routledge.
- BAŃKOWSKI, Andrzej (1962). Prodikos z Keos i jego teoria religii. *Euhemer* 3: 8–22.
- BANTON, Michael (ed.) (1966). *Anthropological Approaches to the Study of Religion*. New York: Praeger.
- BARCALA, Andrés (1976a). «Con más razón hay que creer ...» (Un pasaje olvidado de Tertuliano). *EEcl* 51 (198): 347–367.
- (1976b). El antifilosofismo de Tertuliano y la fe como reconocimiento. *RET* 36 (1–2): 233–250.
- BARKOW, Jerome – COSMIDES, Leda – TOOBY, John (eds.) (1992). *The Adapted Mind: Evolutionary Psychology and the Generation of Culture*. Oxford: Oxford University Press.
- BARMEYER, Eike (1968). *Die Musen: Ein Beitrag zur Inspirationstheorie*. München: Wilhelm Fink.
- BARNARD, Leslie W. (1967). *Justin Martyr: His Life and Thought*. Cambridge: Cambridge University Press.
- BARNES, Jonathan (1982). *The Presocratic Philosophers*. London – New York: Routledge.
- (1997). Raison et foi: Critique païenne et réponses chrétiennes. *StudPhil* 56: 183–209.
- BARNETT, Paul (1997). *The New International Commentary on the New Testament: The Second Epistle to the Corinthians*. Grand Rapids: William B. Eerdmans.
- BARRETT, Justin L. (1999). Theological Correctness: Cognitive Constraint and the Study of Religion. *MTSR* 11 (4): 325–339.
- (2000). Exploring the Natural Foundations of Religion. *Trends Cogn Sci* 4 (1): 29–34. [https://doi.org/10.1016/S1364-6613\(99\)01419-9](https://doi.org/10.1016/S1364-6613(99)01419-9)
- (2004). *Why Would Anyone Believe in God?* Lanham: AltaMira Press.
- (2009). Cognitive Science, Religion, and Theology. In: SCHLOSS – MURRAY (2009), pp. 76–99.
- (2011). *Cognitive Science, Religion, and Theology*. West Conshohocken: Templeton Press.
- (2012). *Born Believers: The Science of Children's Religious Belief*. New York: Free Press.
- BARRETT, Justin L. – CHURCH, Ian M. (2013). Should CSR Give Atheists Epistemic Assurance? On Beer-Goggles, BFFs, and Skepticism Regarding Religious Beliefs. *The Monist* 96 (3): 311–324. <https://doi.org/10.5840/monist201396314>
- BARTON, Stephen C. (ed.) (2003). *Holiness Past and Present*. London – New York: T&T Clark.
- BARTSCH, Hans W. (ed.) (1951). *Kerygma und Mythos*. Hamburg: Herbert Reich-Evangelischer Verlag.
- BASSETT, Samuel E. (1923). The Proems of the Iliad and the Odyssey. *AJPh* 44 (4): 339–348.

- BAUER, Johannes B. (1970). Credo, quia absurdum (Tertullian, *De carne Christi* 5). In: FLIEDER (1970), pp. 9–12.
- BAUSELL, R. Barker (2007). *Snake Oil Science: The Truth about Complementary and Alternative Medicine*. Oxford: Oxford University Press.
- BECKAERT, André (1961). L'évolution de l'intellectualisme grec vers la pensée religieuse et la relève de la philosophie par la pensée chrétienne. *REByz* 19: 44–62.
- BEDIAKO, Gillian M. (1997). *Primal Religion and the Bible: William Robertson Smith and his Heritage*. Sheffield: Sheffield Academic Press (*JSOT* Supplement Series 246).
- BEEKES, Robert (2010). *Etymological Dictionary of Greek*. Leiden – Boston: Brill.
- BELFIORE, Elizabeth (1985). “Lies Unlike the Truth”: Plato on Hesiod, *Theogony* 27. *TAPhA* 115: 47–57.
- BELLAH, Robert N. (2011). *Religion in Human Evolution: From Paleolithic to the Axial Age*. Cambridge, Mass. – London: The Belknap Press of Harvard University Press.
- BENEDICT, Ruth (2005). *Patterns of Culture*. New York: Mariner Books.
- BENJAMIN, Andrew E. (ed.) (1988). *Post-Structuralist Classics*. London – New York: Routledge.
- BERGER, Peter L. (1969). *The Sacred Canopy: Elements of a Sociological Theory of Religion*. New York: Anchor Books.
- BERING, Jesse (2006). The Folk Psychology of Souls. *Behav Brain Sci* 29: 453–498.
- BERLINZANI, Francesca (2002). La voce e il canto nel proemio della *Theogonia*. *Acme* 55 (3): 189–204.
- BERGER, Peter L. (1969). *The Sacred Canopy: Elements of a Sociological Theory of Religion*. New York: Anchor Books.
- BERNER, Ulrich (1997). Mircea Eliade. In: MICHAELS (1997), pp. 343–353.
- BENZ, Ernst (1959). On Understanding Non-Christian Religions. In: ELIADE – KITAGAWA (1959), pp. 115–131.
- (1966). Die Bedeutung der Religionswissenschaft für die Koexistenz der Weltreligionen heute. In: LANCZKOWSKI (1974), pp. 243–256.
- BIANCHI, Ugo (1961). Après Marbourg (Petit discours sur la méthode). *Numen* 8 (1): 64–78.
- (1975). *The History of Religions*. Leiden: E. J. Brill.
- BIEZAIS, Harald (1979). Typology of Religion and the Phenomenological Method. In: HONKO (1979), pp. 143–161.
- BLEEKER, C. Jouco (1971). Epilegomena. In: BLEEKER – WIDENGREN (1971), pp. 642–651.
- (1975). Looking Backward and Forward. In: BLEEKER – WIDENGREN – SHARPE (1975), pp. 23–32.
- (1979). Commentary. In: HONKO (1979), pp. 173–177.
- BLEEKER, C. Jouco – WIDENGREN, Geo (eds.) (1969). *Historia Religionum: Handbook for the History of Religions, volume 1: Religions of the Past*. Leiden: E. J. Brill.
- (1971). *Historia Religionum: Handbook for the History of Religions, volume 2: Religions of the Present*. Leiden: E. J. Brill.

- BLEEKER, C. JOUCO – WIDENGREN, Geo – SHARPE, Eric J. (eds.) (1975). *Proceedings of the XIIth International Congress of the International Association for the History of Religions*. Leiden: E. J. Brill.
- BLOOM, Paul (2013). *Just Babies: The Origins of Good and Evil*. New York: Crown.
- BOAS, Franz U. (1938). *The Mind of Primitive Man*. New York: The Macmillan Company.
- BOCHET, Isabelle (2008). Transcendence divine et paradoxe de la foi chrétienne: La polémique de Tertullien contre Marcion. *RecSR* 96 (2): 255–274.
- BOEHM, Christopher (2012). *Moral Origins: The Evolution of Virtue, Atruism, and Shame*. New York: Basic Books.
- BOGHOSSIAN, Paul (2006). *Fear of Knowledge: Against Relativism and Constructivism*. Oxford: Oxford University Press.
- BOLLE, Kees (1984). Myths and Other Religious Texts. In: WHALING (1984), pp. 297–363.
- BORGES, Jorge Luis – FRÍAS, Carlos V. (ed.) (1974). *Obras Completas 1923–1972*. Buenos Aires: Emecé Editores.
- BOTROS, Sophie (2006). *Hume, Reason and Morality: A Legacy of Contradiction*. London – New York: Routledge.
- BOURDEAU, Michel (2003). Auguste Comte et la religion positiviste: Présentation. *RSPH* 87 (1): 5–21.
- (2006). *Les trois états: Science, théologie et métaphysique chez Auguste Comte*. Paris: Éditions du Cerf.
- BOURDIEU, Pierre (2001). *Langage et pouvoir symbolique*. Paris: Éditions du Seuil.
- BOWIE, Fiona (2006). Anthropology of Religion. In: SEGAL (2006), pp. 3–24.
- BOYER, Pascal (1994). *The Naturalness of Religious Ideas: A Cognitive Theory of Religion*. Berkeley: University of California Press.
- (2001). *Religion Explained: The Evolutionary Origins of Religious Thought*. New York: Basic Books.
- (2003). Religious Thought and Behaviour as By-Products of Brain Function. *Trends Cogn Sci* 7 (3): 119–124. [https://doi.org/10.1016/S1364-6613\(03\)00031-7](https://doi.org/10.1016/S1364-6613(03)00031-7)
- (2010). *The Fracture of an Illusion: Science and the Dissolution of Religion*. Göttingen: Vandenhoeck & Ruprecht.
- BRADNER, Leicester (1956). The Rise of Secular Drama in the Renaissance. *Stud Renaissance* 3: 7–22. <https://doi.org/10.2307/2857098>
- BRAUN, René (1962). *Deus Christianorum: Recherches sur le vocabulaire doctrinal de Tertullien*. Paris: Presses Universitaires de France.
- (1971). Tertullien et la philosophie païenne: Essai de mise au point. *BAGB* 1 (2): 231–251.
- BREMMER, Jan (2007). Atheism in Antiquity. In: MARTIN (2007), pp. 11–26.
- BRENT, Allen (2007). *Ignatius of Antioch: A Martyr Bishop and the Origin of Episcopacy*. London – New York: T&T Clark.
- BRISSON, Luc (2004). *How Philosophers Saved Myths: Allegorical Interpretation and Classical Mythology*. Chicago – London: Chicago University Press.

- BROWN, Charlotte R. (2008). *Hume on Moral Rationalism, Sentimentalism, and Sympathy*. In: RADCLIFFE (2008), pp. 219–239.
- BUBÍK, Tomáš (2010). *České bádání o náboženství ve 20. století: Možnosti a meze*. Červený Kostelec: Pavel Mervart.
- BULTMANN, Rudolf (1951). Neues Testament und Mythologie. Das Problem der Entmythologisierung der neutestamentlichen Verkündigung. In: BARTSCH (1951), pp. 15–48.
- BURCKHARDT, Jakob (1855). *Der Cicerone: Eine Anleitung zum Genuss der Kunstwerke Italiens*. Basel: Schweighauser'sche Verlagsbuchhandlung.
- BURKERT, Walter (1996). *Creation of the Sacred: Tracks of Biology in Early Religions*. Cambridge, Mass. – London: Harvard University Press.
- BURNET, John (1908). *Early Greek Philosophy: Second Edition*. London: Adam & Charles Black.
- (1920). *Early Greek Philosophy: Third Edition*. London: Adam & Charles Black.
- CAILLOIS, Roger (1959). *L'homme et le sacré*. Paris: Gallimard.
- CALAME, Claude (1982). Enonciation: véracité ou convention littéraire? L'inspiration des Muses dans la *Théogonie*. *AS* 4 (34): 1–24.
- (1983). Entre oralité et écriture: Énonciation et énoncé dans la poésie grecque archaïque. *Semiotica* 43 (3/4): 245–273.
- CALHOUN, George M. (1938). The Poet and the Muses in Homer. *CPh* 33 (2): 157–166.
- CAMILLONI, Maria T. (1998). *Le Muse*. Roma: Editori Riuniti.
- CAMPBELL, Stephen J. – COLE, Michael W. (2012). *A New History of Italian Renaissance Art*. London: Thames & Hudson.
- CAPPS, Walter H. (1995). *Religious Studies: The Making of a Discipline*. Minneapolis: Fortress Press.
- CARRASCO MEZA, Carlos G. (2010). La tradición en la teología de Jenófanes. *ByzNH* 29: 55–72.
- CAVE, David (1993). *Mircea Eliade's Vision for a New Humanism*. New York – Oxford: Oxford University Press.
- CHADWICK, Henry (1993). The Gospel a Republication of Natural Religion in Justin Martyr. *ICS* 18: 237–247.
- CHADWICK, Nora K. (1942). *Poetry and Prophecy*. Cambridge: Cambridge University Press.
- CHANTEPIE DE LA SAUSSAYE, Pierre D. (ed.) (1897). *Lehrbuch der Religionsgeschichte*. Freiburg im Breisgau – Leipzig: J. C. B. Mohr.
- CHLUP, Radek (2015). Humanistická religionistika Daniela Palse a její úskalí. In: PALS (2015b), pp. 425–455.
- CHOMSKY, Noam (1995). *The Minimalist Program*. Cambridge, Mass. – London: The MIT Press.
- (2002). *Syntactic Structures*. Berlin – New York: Mouton de Gruyter.
- CHRISTENSEN, Anne-Marie S. (2011). Wittgenstein and Ethics. In: KUUSELA – MCGINN (2011), pp. 796–818.

- CHURCHLAND, Patricia (2011). *Braintrust: What Neuroscience Tells Us About Morality*. Princeton – Oxford: Princeton University Press.
- CIGÁN, Jakub – HAMPEJS, Tomáš (2014). Náboženské představy a jejich přenos: Od mysli a obsahu k tělu a kontextu. *Pantheon* 9 (1): 113–138.
- CLAY, Jenny S. (1989). What the Muses Sang: *Theogony* 1–115. *GRBS* 29 (4): 323–333.
- CLAYTON, Philip – SIMPSON, Zachary (eds.) (2006). *The Oxford Handbook of Religion and Science*. Oxford – New York: Oxford University Press.
- COHON, Rachel (2008). *Hume's Morality: Feeling and Fabrication*. Oxford: Oxford University Press.
- COMSTOCK, W. Richard (1984). Toward Open Definitions of Religion. *J Am Acad Relig* 52 (3): 499–517. <https://doi.org/10.1093/jaarel/52.3.499>
- COSMIDES, Leda – TOOBY, John (1992). The Psychological Foundations of Culture. In: BARKOW – COSMIDES – TOOBY (1992), pp. 19–136.
- COMTE, Auguste (1934). *Cours de philosophie positive: Tome premier, contenant les préliminaires généraux et la philosophie mathématique*. Paris: Alfred Costes.
- COUNTRYMAN, L. William (1982). Tertullian and the *Regula Fidei*. *J ECS* 2 (4): 208–227.
- COX, James L. (2006). *A Guide to the Phenomenology of Religion: Key Figures, Formative Influences and Subsequent Debates*. London – New York: T&T Clark International.
- CRANSTON, Jodi (2003). Tropes of Revelation in Raphael's "Transfiguration". *RenQ* 56 (1): 1–25.
- CRÉPEY, Cyrille (2009). Marc Aurèle et Justin Martyr: Deux discours sur la raison. *RHPPhR* 89 (1): 51–77.
- CROSS, Frank L. (1972). *Studia patristica XI: Papers presented to the 5. International Conference on Patristic studies held in Oxford 1967*. Berlin: Akademie-Verlag.
- CROWDER, Colin (2003). Rudolf Otto's *The Idea of the Holy* Revisited. In: BARTON (2003), pp. 22–47.
- CRUCIAT, Diego (2016). Tertulliano e la filosofia: Una proposta metafilosofica. *Augustinianum* 56 (2): 347–366. <https://doi.org/10.5840/agstm201656222>
- CURD, Martin – COVER, Jan A. – PINCOCK, Christopher (2013). *Philosophy of Science: The Central Issues*. New York – London: W. W. Norton & Company.
- ČERNUŠKOVÁ, Veronika (2005). Pojem *pistis* ve *Stromatech* Klementa Alexandrijského. *Stud Theol* 7 (1): 1–13.
- ČERNUŠKOVÁ, Veronika – KOVACS, Judith L. – PLÁTOVÁ, Jana (eds.) (2017). *Clement's Biblical Exegesis: Proceedings of the Second Colloquium on Clement of Alexandria (Olomouc, May 29–31, 2014)*. Leiden – Boston: Brill.
- D'ALÈS, Adhémar (1905). *La théologie de Tertullien*. Paris: Beauchesne.
- DAL COVOLO, Enrico (1998). Conoscenza «razionale» di Dio, contemplazione ed esperienza «mistica»: Ignazio di Antiochia, Clemente e Origene. In: PADOVESE (1998), pp. 237–251.

- DASSMANN, Ernst (2009). San Pablo en la primera teología cristiana hasta Ireneo. *AHIg* 18: 239–257.
- DAVIES, Malcolm (1989). Sisyphus and the Invention of Religion ('Critias' *TrGF* 1 (43) F 19 = B 25 DK). *BICS* 36: 16–32.
- DAWKINS, Richard (1998). *Sobecký gen.* Praha: Mladá fronta (přel. Vojtěch Kopský).
- (2006a). *The Selfish Gene.* Oxford: Oxford University Press.
- (2006b). *The God Delusion.* Boston – New York: Houghton Mifflin.
- (2009). *The Greatest Show on Earth: The Evidence for Evolution.* New York: Free Press.
- DEICHGRÄBER, Karl (1938). Xenophanes Περὶ φύσεως. *RhM* 87: 1–31.
- DELITZSCH, Friedrich (1902). *Babel und Bibel: Ein Vortrag.* Leipzig: J. C. Hinrichs'sche Buchhandlung.
- (1903). *Zweiter Vortrag über Babel und Bibel.* Stuttgart: Deutsche Verlags-Anstalt.
- DENNETT, Daniel C. (1995). *Darwin's Dangerous Idea: Evolution and the Meanings of Life.* New York: Simon & Schuster.
- (2006). *Breaking the Spell: Religion as a Natural Phenomenon.* New York: Viking.
- DETIENNE, Marcel (2000). *Mistři pravdy v archaickém Řecku.* Praha: Oikoymenh (přel. Olga Spěváková).
- DEFOSSE, Pol (ed.) (2003). *Hommage a Carl Deroux, tome V: Christianisme et Moyen Âge, Néolatín et survivance de la latinité.* Brussels: Latomus.
- DE JONG, Irene J. F. (2004). *Narrators and Focalizers: The Presentation of the Story in the Iliad.* London – New York: Bristol Classical Press.
- DE VECCHI, Pierluigi (2002). *Raphael.* New York – London: Abbeville Press.
- DE VOGEL, Cornelia J. (1978). Problems Concerning Justin Martyr: Did Justin Find a Certain Continuity between Greek Philosophy and Christian Faith? *Mnemosyne* 31 (4): 360–388. <https://doi.org/10.1163/156852578X00427>
- DE WAAL, Frans (1996). *Good Natured: The Origins of Right and Wrong in Humans and Other Animals.* Cambridge, Mass.: Harvard University Press.
- (2006). *Primates and Philosophers: How Morality Evolved.* Princeton – Oxford: Princeton University Press.
- DI CENSO, James J. (1999). *The Other Freud: Religion, Culture and Psychoanalysis.* London – New York: Routledge.
- DIGGLE, James (1996). Critias, *Sisyphus* (fr. 19 Snell, 1 Nauck). *Prometheus* 22 (2): 103–104.
- DIHLE, Albrecht (1977). Das Satyrspiel „Sisyphos“. *Hermes* 105 (1): 28–42.
- DODDS, Eric R. (1997). *Pohané a křesťané ve věku úzkosti.* Praha: Rezek (přel. Martin Pokorný).
- (2000). *Řekové a iracionálno.* Praha: Oikoymenh (přel. Ondřej Prokop).
- DOW, James W. (2007). A Scientific Definition of Religion. <<http://www.anpere.net/2007/2.pdf>> [18/1/2016].
- DRECHSLER, Wolfgang – KATTEL, Rainer (2004). Mensch und Gott bei Xenophanes. In: WITTE (2004), pp. 111–129.

- DRIJVERS, Han J. W. (1973). Theory Formation in Science of Religion and the Study of the History of Religions. In: VAN BAAREN – DRIJVERS (1973), pp. 57–77.
- DRIJVERS, Han J. W. – LEERTOUWER, Lammert (1973). Epilogue. In: VAN BAAREN – DRIJVERS (1973), pp. 159–168.
- DROBNER, Hubertus R. (2011). *Patrologie: Úvod do studia starokřesťanské literatury*. Praha: Oikoymenh (přel. Monika Recinová).
- DROGE, Arthur J. (1987). Justin Martyr and the Restoration of Philosophy. *ChHist* 56 (3): 303–319.
- DUBUISSON, Daniel (2005). *Impostures et pseudo-science: L'oeuvre de Mircea Eliade*. Villeneuve d'Ascq: Presses Universitaires du Septentrion.
- DUDLEY, Guilford (1977). *Religion on Trial: Mircea Eliade and His Critics*. Philadelphia: Temple University Press.
- DUNN, Geoffrey D. (2002). Rhetorical Structure in Tertullian's *Ad Scapulam*. *VChr* 56 (1): 47–55.
- (2005). Rhetoric and Tertullian's *De virginibus velandis*. *VChr* 59 (1): 1–30.
- (2008). *Tertullian's Adversus Iudaeos: A Rhetorical Analysis*. Washington, D. C.: The Catholic University of America Press.
- DURKHEIM, Émile (1960). *Les formes élémentaires de la vie religieuse*. Paris: Presses Universitaires de France.
- (2002). *Elementární formy náboženského života: Systém totemismu v Austrálii*. Praha: Oikoymenh (přel. Pavla Sadílková).
- EDIS, Taner (2008). *Science and Nonbelief*. Amherst: Prometheus.
- EDWARDS, Mark J. (1991). Xenophanes Christianus? *GRBS* 32: 219–228.
- EDWARDS, Mark W. (1980). Convention and Individuality in *Iliad* 1. *HSCPh* 84: 1–28.
- (1980a). The Structure of Homeric Catalogues. *TAPhA* 110: 81–105.
- EHRMAN, Bart D. (2009). *Jesus, Interrupted: Revealing the Hidden Contradictions in the Bible*. New York: HarperOne.
- (2012). *The New Testament: A Historical Introduction to the Early Christian Writings*. New York – Oxford: Oxford University Press.
- EINSTEIN, Albert (1909). Über die Entwicklung unserer Anschauungen über das Wesen und die Konstitution der Strahlung. *Physik Z* 10 (22): 817–825.
- EISENBERGER, Herbert (1970). Demokrits Vorstellung vom Sein und Wirken der Götter. *RhM* 113: 141–158.
- EISENSTADT, Michael (1974). Xenophanes' Proposed Reform of Greek Religion. *Hermes* 102: 142–150.
- ELIADE, Mircea (1949). *Traité d'histoire des religions*. Paris: Payot.
- (1959). Methodological Remarks on the Study of Religious Symbolism. In: ELIADE – KITAGAWA (1959), pp. 86–107.
- (1961). History of Religions and a New Humanism. *HR* 1 (1): 1–8.

- (1965). *Le sacré et le profane*. Paris: Gallimard.
- (1969). *The Quest: History and Meaning in Religion*. Chicago – London: The University of Chicago Press.
- (1995). *Dejiny náboženských představ a idejí I: Od doby kamenné po eleusínské mystériá*. Bratislava: Agora (přel. Lubica Vychovála).
- ELIADE, Mircea – KITAGAWA, Joseph M. (eds.) (1959). *The History of Religions: Essays in Methodology*. Chicago – London: The University of Chicago Press.
- ELIOT, Thomas S. (1952). *The Complete Poems and Plays, 1909–1950*. New York: Harcourt Brace & Company.
- ELLWOOD, Robert (1999). *The Politics of Myth: A Study of C. G. Jung, Mircea Eliade, and Joseph Campbell*. Albany: State University of New York Press.
- ENGLER, Steven – GARDINER, Mark Q. (2009). Religion as Superhuman Agency: On E. Thomas Lawson and Robert McCauley, Rethinking Religion (1990). In: STAUSBERG (2009), pp. 22–38.
- ERBSE, Hartmut (ed.) (1956). *Festschrift Bruno Snell zum 60. Geburtstag am 18. Juni 1956 von Freunden und Schülern überreicht*. München: C. H. Beck.
- EVANS-PRITCHARD, Edward E. (1965). *Theories of Primitive Religion*. Oxford: Clarendon Press.
- FALTER, Otto (1934). *Der Dichter und sein Gott bei den Griechen und Römern*. Würzburg: Konrad Triltsch.
- FARAH, Martha J. (ed.) (2010). *Neuroethics: An Introduction with Readings*. Cambridge, Mass. – London: The MIT Press.
- FARKASFALVY, Denis (1968). Theology of Scripture in St. Irenaeus. *RBen* 78: 319–333.
- FARMER, William R. (1984). Galatians and the Second-Century Development of the *Regula Fidei*. *J ECS* 4 (3): 143–170.
- FAVAZZA, Armando R. (1996). *Bodies under Siege: Self-Mutilation and Body Modification in Culture and Psychiatry*. Baltimore: The Johns Hopkins University Press.
- FEE, Gordon D. (1987). *The New International Commentary on the New Testament: The First Epistle to the Corinthians*. Grand Rapids: Eerdmans.
- FÉLIX, Viviana L. (2014). Las filosofías en la teología de Justino Mártir. *T&V* 55 (3): 435–448.
- FERRARI, Giovanni (1988). Hesiod’s Mimetic Muses and the Strategies of Deconstruction. In: BENJAMIN (1988), pp. 45–78.
- FERGUSON, Everett (2008). The Appeal to Apostolic Authority in the Early Centuries. *Restor Q* 50 (1): 49–62.
- FERGUSON, Thomas C. K. (2001). The Rule of Truth and Irenaean Rhetoric in Book 1 of “Against Heresies”. *VChr* 55 (4): 356–375.
- FERNÁNDEZ, P. Samuel (2004). *Regulae fidei et rationis*: Tradición, razón y Escritura en los primeros siglos. *T&V* 45: 103–121.
- FEYERABEND, Paul (1986a). *Wider der Methodenzwang*. Frankfurt am Main: Suhrkamp.

- (1986b). *Eingebildete Vernunft: Die Kritik des Xenophanes an den Homerischen Göttern*. In: LENK (1986), pp. 205–223.
- FINKELBERG, Aryeh (1990). *Studies in Xenophanes*. *HSCPh* 93: 103–167.
- FINKELBERG, Margalit (1990). *A Creative Oral Poet and the Muse*. *AJPh* 111 (3): 293–303.
- FITZGERALD, Timothy (1996). *Religion, Philosophy and Family Resemblances*. *Religion* 26 (3): 215–236. <https://doi.org/10.1006/reli.1996.0017>
- (2000). *The Ideology of Religious Studies*. New York – Oxford: Oxford University Press.
- (2003). *Playing Language Games and Performing Rituals: Religious Studies as Ideological State Apparatus*. *MTSR* 15 (3): 209–254.
- FITZMYER, Joseph A. (2008). *The Anchor Yale Bible: First Corinthians*. New Haven – London: Yale University Press.
- FLASCHE, Rainer (1997). *Joachim Wach*. In: MICHAELS (1997), pp. 290–302.
- FLEGR, Jaroslav (2009). *Evoluční biologie*. Praha: Academia.
- FLIEDER, Viktor (ed.) (1970). *Festschrift Franz Loidl zum 65. Geburtstag, Band I*. Wien: Hollinek.
- FODOR, Jerry (1983). *The Modularity of Mind: An Essay on the Faculty Psychology*. Cambridge, Mass.: The MIT Press.
- (2000). *The Mind Doesn't Work That Way: The Scope and Limits of Computational Psychology*. Cambridge, Mass.: The MIT Press.
- FOUCAULT, Michel (1966). *Les mots et les choses: Une archéologie des sciences humaines*. Paris: Gallimard.
- (1972). *Histoire de la folie à l'âge classique*. Paris: Gallimard.
- (1993). *Dějiny šílenství v době osvícení: Hledání historických kořenů pojmu duševní choroby*. Praha: Nakladatelství Lidové noviny (přel. Věra Dvořáková).
- FOWLER, Robert (ed.) (2004). *The Cambridge Companion to Homer*. Cambridge: Cambridge University Press.
- (2004). *The Homeric Question*. In: FOWLER (2004), pp. 220–232.
- (2011). *Mythos and Logos*. *JHS* 131: 45–66. <https://doi.org/10.1017/S0075426911000048>
- FRANCE, Richard T. (2007). *The New International Commentary on the New Testament: The Gospel of Matthew*. Grand Rapids: William B. Eerdmans.
- FRANEK, Juraj (2011). *Lucretius and the Modern Interdisciplinary Critique of Religion*. *GLB* 16 (1): 15–28.
- (2013). *Presocratic Philosophy and the Origins of Religion*. *GLB* 18 (1): 57–74.
- (2014). *Has the Cognitive Science of Religion (Re)defined "Religion"?* *Religio* 22 (1): 3–27.
- FRANK, Robert H. (1988). *Passions within Reason: The Strategic Role of Emotions*. New York – London: W. W. Norton & Company.
- FRAZER, James G. (1910). *Totemism and Exogamy: A Treatise on Certain Early Forms of Superstition and Society*. London: Macmillan & Co.

- (1920). *The Golden Bough: A Study in Magic and Religion, Part I: The Magic Art and the Evolution of Kings, volume 1*. London: Macmillan & Co.
- (2000). *Zlatá ratolest: Druhá žeh*. Praha: Garamond (přel. Věra Štovičková-Heroldová a Josef Kandert).
- (2007). *Zlatá ratolest*. Plzeň: Vydavatelství a nakladatelství Aleš Čeněk (přel. Erich Herold a Věra Štovičková-Heroldová).
- FREEMAN, Charles (2009). *A New History of Early Christianity*. New Haven – London: Yale University Press.
- FREND, William H. C. (2008). *Martyrdom and Persecution in the Early Church: A Study of a Conflict from Maccabees to Donatus*. Cambridge: James Clarke & Co (repr.).
- FREUD, Sigmund (1975). *Der Mann Moses und die monotheistische Religion: Schriften über die Religion*. Frankfurt am Main: Fischer Taschenbuch Verlag.
- (1991). *Totem und Tabu: Einige Übereinstimmungen im Seelenleben der Wilden und der Neurotiker*. Frankfurt am Main: Fischer Taschenbuch Verlag.
- (1993). *Massenpsychologie und Ich-Analyse. Die Zukunft Einer Illusion*. Frankfurt am Main: Fischer Taschenbuch Verlag.
- (1997). *Nová řada přednášek k Úvodu do psychoanalýzy*. Praha: Psychoanalytické nakladatelství J. Kocourek (přel. Eugen Wiškovský a Jiří Pechar).
- (1997). *Totem a Tabu: O Podobnostech v duševním životě divocha a neurotika*. Praha: Psychoanalytické nakladatelství J. Kocourek (přel. Ludvík Hošek).
- (1998). *Spisy z let 1932-1939*. Praha: Psychoanalytické nakladatelství J. Kocourek (přel. Ludvík Hošek, Jiří Pechar, Otakar Vochoč).
- (2007). *Spisy z let 1925-1931*. Praha: Psychoanalytické nakladatelství J. Kocourek (přel. Miloš Kopal).
- FREUD, Sigmund – MITSCHERLICH, Alexander (ed.) – RICHARDS, Angela (ed.) – STRACHEY, James (ed.) (1989). *Studienausgabe, Band I: Vorlesungen zur Einführung in die Psychoanalyse und Neue Folge*. Frankfurt am Main: S. Fischer Verlag.
- FRICK, Heinrich (1928). *Vergleichende Religionswissenschaft*. Berlin – Leipzig: Walter de Gruyter (SG 208).
- (1950). Die aktuelle Aufgabe der Religionsphänomenologie. In: LANCZKOWSKI (1974), pp. 124–132.
- FRIEDLÄNDER, Paul (1914). Das Proömium der *Theogonie*. *Hermes* 49: 1–16.
- FUMERTON, Richard (2002). Theories of Justification. In: MOSER (2002), pp. 204–233.
- FUSTEL DE COULANGES, N. Denis (1900). *La cité antique*. Paris: Librairie Hachette.
- GARCÍA LÓPEZ, José (1986). Interpretación y crítica del mito en los primeros filósofos griegos. *Myrtia* 1 (1): 43–64.
- GARDAVSKÝ, Vítězslav (1967). *Bůh není zcela mrtev: Úvaha o křesťanském teismu a marxistickém ateismu*. Praha: Československý spisovatel.
- GARLAND, David E. (2003). *Baker Exegetical Commentary on the New Testament: 1 Corinthians*. Grand Rapids: Baker Academic.

- GAZZANIGA, Michael S. – IVRY, Richard B. – MANGUM, George R. (2009). *Cognitive Neuroscience: The Biology of the Mind*. New York – London: W. W. Norton.
- GEERTZ, Armin W. (2008a). Cognitive Approaches to the Study of Religion. In: ANTES – GEERTZ – WARNE (2008b), pp. 347–399.
- (2008b). How Not to Do the Cognitive Science of Religion Today. *MTSR* 20 (1): 7–21.
- (2009). New Atheistic Approaches in the Cognitive Science of Religion. In: STAUSBERG (2009), pp. 242–263.
- GEERTZ, Clifford (1973). *The Interpretation of Cultures*. New York: Basic Books.
- GEMELLI MARCIANO, M. Laura (2005). Xenophanes, Antike Interpretation und kultureller Kontext: Die Kritik an den Dichtern und der sogenannte >Monismus<. In: RECHENAUER (2005), pp. 118–133.
- GERSON, Lloyd P. (1990). *God and Greek Philosophy: Studies in the Early History of Natural Theology*. London – New York: Routledge.
- GILSON, Étienne (1986). *La philosophie au Moyen Âge: Des origines patristiques à la fin du XIVe siècle*. Paris: Éditions Payot.
- GODFREY-SMITH, Peter (2003). *Theory and Reality: An Introduction to the Philosophy of Science*. Chicago – London: The University of Chicago Press.
- GOLDENWEISER, Alexander A. (1910). Totemism: An Analytical Study. *JAF* 23: 179–293.
- GOLDHAMMER, Kurt (1960). *Die Formenwelt des Religiösen: Grundriß der systematischen Religionswissenschaft*. Stuttgart: Kröner.
- GOMBRICH, Ernst H. (1986). *Gombrich on the Renaissance, Volume 4: New Light on Old Masters*. London: Phaidon.
- (2000). *Art and Illusion: A Study in the Psychology of Pictorial Representation*. Princeton – Oxford: Princeton University Press.
- GONZÁLEZ, Justo L. (1974). Athens and Jerusalem Revisited: Reason and Authority in Tertullian. *ChHist* 43 (1): 17–25.
- GOOCH, Todd A. (2000). *The Numinous and Modernity: An Interpretation of Rudolf Otto's Philosophy of Religion*. Berlin – New York: Walter de Gruyter.
- GOODY, Jack (1961). Religion and Ritual: The Definitional Problem. *Br J Sociol* 12 (2): 142–164. <https://doi.org/10.2307/586928>
- GÖRGEMANNS, Herwig – SCHMIDT, Ernst A. (eds.) (1976). *Studien zum antiken Epos*. Meisenheim am Glan: Hain.
- GOULD, Cecil (1982). Raphael versus Giulio Romano: The Swing Back. *BM* 124 (953): 479–487.
- GOULD, Stephen J. (1997). Nonoverlapping Magisteria. *NatHist* 106 (3): 16–22.
- (2002). *Rocks of Ages: Science and Religion in the Fullness of Life*. London: Vintage.
- GOULD, Stephen J. – LEWONTIN, Richard C. (1979). The Spandrels of San Marco and the Panglossian Paradigm: A Critique of the Adaptationist Programme. *Proc R Soc B* 205: 581–598. <https://doi.org/10.1098/rspb.1979.0086>

- GRAESER, Andreas (2002). *Řecká filosofie klasického období: Sofisté, Sókratés a sokratikové, Platón a Aristotelés*. Praha: Oikoymenh (přel. Miroslav Petříček).
- GRANGER, Herbert (2007). Prose and Poetry: Xenophanes of Colophon. *TAPhA* 137 (2): 403–433.
- GRANT, Robert M. (1952). *Miracle & Natural Law in Graeco-Roman and Early Christian Thought*. Amsterdam: North-Holland Publishing Co.
- GREEN, Thomas J. (2016). ‘Vedāntist of Vedāntists’? The Problem of Friedrich Max Müller’s Religious Identity. *PEGS* 85 (2–3): 180–190. <https://doi.org/10.1080/09593683.2016.1224499>
- GREENE, Joshua D. (2003). From Neural ‘Is’ to Moral ‘Ought’: What Are the Moral Implications of Neuroscientific Moral Psychology? *Nat Rev Neurosci* 4: 847–850.
- GREENE, Joshua D. – HAIT, Jonathan (2002). How (and Where) Does Moral Judgment Work? *Trends Cogn Sci* 6 (12): 517–523. [https://doi.org/10.1016/S1364-6613\(02\)02011-9](https://doi.org/10.1016/S1364-6613(02)02011-9)
- GREENE, Joshua D. – SOMMERVILLE, Brian R. – NYSTROM, Leigh E. – DARLEY, John M. – COHEN, Jonathan D. (2001). An fMRI Investigation of Emotional Engagement in Moral Judgment. *Science* 293: 2105–2108.
- GUERRA, Anthony J. (1991). Polemical Christianity: Tertullian’s Search for Certitude. *J ECS* 8: 109–123.
- GUNN, Jeremy T. (2003). The Complexity of Religion and the Definition of ‘Religion’ in International Law. *Harv Hum Rts J* 16: 189–215.
- GUTHRIE, William K. C. (1962). *A History of Greek Philosophy, Volume 1: The Earlier Presocratics and the Pythagoreans*. Cambridge: Cambridge University Press.
- (1965). *A History of Greek Philosophy, Volume 2: The Presocratic Tradition from Parmenides to Democritus*. Cambridge: Cambridge University Press.
- (1971). *The Sophists*. Cambridge: Cambridge University Press.
- GUTHRIE, Stewart E. (1993). *Faces in the Clouds: A New Theory of Religion*. Oxford: Oxford University Press.
- (2007). Opportunity, Challenge and a Definition of Religion. *JSRNC* 1 (1): 58–67.
- HAGER, Fritz-Peter (1978). Zum Bedeutung der griechischen Philosophie für die christliche Wahrheit und Bildung bei Tertullian und bei Augustin. *A&A* 24: 76–84.
- HÄGGLUND, Bengt (1958). Die Bedeutung der »regula fidei« als Grundlage theologischer Aussagen. *STh* 12 (1): 1–44.
- HAIT, Jonathan (2001). The Emotional Dog and Its Rationalist Tail: A Social Intuitionist Approach to Moral Judgment. *Psychol Rev* 108 (4): 814–834. <https://doi.org/10.1037/0033-295X.108.4.814>
- (2006). *The Happiness Hypothesis*. New York: Basic Books.
- (2008). Morality. *Perspect Psychol Sci* 3 (1): 65–72. <https://doi.org/10.1111/j.1745-6916.2008.00063.x>
- (2009). Moral Psychology and the Misunderstanding of Religion. In: SCHLOSS – MURRAY (2009), pp. 278–291.

- HALFWASSEN, Jens (2008). Der Gott des Xenophanes: Überlegungen über Ursprung und Struktur eines philosophischen Monotheismus. *ARG* 10: 275–294.
- HAMILTON, William D. (1996). *Narrow Roads of Gene Land, volume 1: Evolution of Social Behaviour*. New York: W. H. Freeman.
- HAMPEJS, Tomáš – CHALUPA, Aleš (2014). Kognitivní věda o náboženství: Východiska, cíle a krátká historie. *Pantheon* 9 (1): 10–43.
- HARDIE, Alex (2009). Etymologising the Muse. *MD* 62 (1): 9–57.
- HARRIS, Horton (1990). *The Tübingen School: A Historical and Theological Investigation of the School of F. C. Baur*. Grand Rapids: Baker.
- HARRIS, Sam (2010). *The Moral Landscape: How Science Can Determine Human Values*. New York: Free Press.
- HARRISON, Stephen (1990). Lucretius, Euripides and the Philosophers: De Rerum Natura 5.13–21. *CQ* 40 (1): 195–198. <https://doi.org/10.1017/S0009838800026884>
- HARRISON, Victoria S. (2006). The Pragmatics of Defining Religion in a Multi-Cultural World. *IJPR* 59: 133–152.
- HARROD, James B. (2011). A Trans-Species Definition of Religion. *JSRNC* 5 (3): 327–353. <https://doi.org/10.1558/jsrnc.v5i3.327>
- HASTINGS, James (ed.) (1914). *Encyclopaedia of Religion and Ethics, volume 6: Fiction – Hyksos*. New York: Charles Scribner's Sons.
- HAUCK, Robert J. (1988). “They Saw What They Said They Saw”: Sense Knowledge in Early Christian Polemic. *HThR* 81 (3): 239–249.
- HAUSER, Marc D. (2006). *Moral Minds: The Nature of Right and Wrong*. New York: Ecco.
- HAVLÍČEK, Jakub. (2013). Existuje v Japonsku náboženství? Kategorie náboženství a postmoderní kritika v sociálních vědách. *Religio* 21 (2): 163–188.
- HAVRDA, Matyáš (2007). Víra jako anticipace smyslu: K filosofii víry Klementa Alexandrijského. In: HUŠEK – CHVÁTAL – PLÁTOVÁ (2007), pp. 7–21.
- (2011). Galenus Christianus? The Doctrine of Demonstration in Stromata VIII and the Question of its Source. *VChr* 65 (4): 343–375.
- (2012). Demonstrative Method in Stromateis VII: Context, Principles, and Purpose. In: HAVRDA – HUŠEK – PLÁTOVÁ (2012), pp. 261–275.
- HAVRDA, Matyáš – HUŠEK, Vít – PLÁTOVÁ, Jana (eds.) (2012). *The Seventh Book of the Stromateis: Proceedings on the Colloquium on Clement of Alexandria (Olomouc, October 21–23, 2010)*. Leiden – Boston: Brill 2012.
- HEFNER, Philip (1964). Theoretical Methodology and St. Irenaeus. *JR* 44 (4): 294–309.
- HEIDEGGER, Martin (2002). *Bytí a čas*. Praha: Oikoymenh (přel. Ivan Chvatík, Pavel Kouba, Miroslav Petříček jr. a Jiří Němec).
- (2006). *Sein und Zeit*. Tübingen: Max Niemeyer.
- HEIDEN, Bruce (2007). The Muses' Uncanny Lies: Hesiod, *Theogony* 27 and Its Translators. *AJPh* 128: 153–175.

- HEILER, Friedrich (1921). *Das Gebet: Eine religionsgeschichtliche und religionspsychologische Untersuchung*. München: Ernst Reinhardt.
- (1959). The History of Religions as a Preparation for the Co-operation of Religions. In: ELIADE – KITAGAWA (1959), pp. 132–160.
- (1961). *Erscheinungsformen und Wesen der Religion*. Stuttgart: Kohlhammer (RM 1).
- HEINE, Ronald E. (1993). Stoic Logic as Handmaid to Exegesis and Theology in Origen's Commentary on the Gospel of John. *JThS* 44 (1): 90–117.
- HEJNA, Dalibor (2010). *Náboženství a společnost: Věda o náboženství a její historické kořeny*. Praha: Grada.
- HELLER, Jan – MRÁZEK, Milan (1988). *Nástin religionistiky: Uvedení do vědy o náboženství*. Praha: Kalich.
- HENDERSON, Bobby (2006). *The Gospel of the Flying Spaghetti Monster*. New York: Villard Books.
- HENRICH, Joseph – HENRICH, Natalie (2006). Culture, Evolution and the Puzzle of Human Cooperation. *Cogn Syst Res* 11 (3): 220–245. <https://doi.org/10.1016/j.cogsys.2005.11.010>
- HENRICHS, Albert (1975). Two Doxographical Notes: Democritus and Prodicus on Religion. *HSCPh* 79: 93–123.
- (1976). The Atheism of Prodicus. *BCPE* 6: 15–21.
- (1984). The Sophists and Hellenistic Religion: Prodicus as the Spiritual Father of the Isis Aretalogies. *HSCPh* 88: 139–158.
- HERBRECHTSMEIER, William (1993). Buddhism and the Definition of Religion: One More Time. *JSSR* 32 (1): 1–18.
- HERSCHBELL, Jackson P. (1983). The Oral-Poetic Religion of Xenophanes. In: ROBB (1983), pp. 125–133.
- HICK, John (2004). *An Interpretation of Religion: Human Responses to the Transcendent*. New Haven – London: Yale University Press.
- HILL, Michael (1985). Sociological Approaches (I). In: WHALING (1985), pp. 89–148.
- HIRSCHMANN, Eva (1940). *Phänomenologie der Religion: Eine historisch-systematische Untersuchung von „Religionsphänomenologie“ und „religionsphänomenologischer Methode“ in der Religionswissenschaft*. Groningen: Triltsch.
- HJELDE, Sigurd (ed.) (2000). *Man, Meaning, & History: Hundred Years of History of Religions in Norway, The Heritage of W. Brede Kristensen*. Leiden – Boston: Brill.
- HOLZHAUSEN, Jens (1999). Zu *TrGF* 43 F 19 (= VS 88 B 25). *Hermes* 127 (3): 286–292.
- HONKO, Lauri (ed.) (1979). *Science of Religion: Studies in Methodology*. The Hague – Paris: Mouton (R+R 13).
- HORTON, Robin (1960). A Definition of Religion, and Its Uses. *JRAI* 90 (2): 201–226.
- HORYNA, Břetislav (1994). *Úvod do religionistiky*. Praha: Oikoymenh.
- (2001). Czech Religious Studies: Past, Present, Future. *MTSR* 13 (1): 254–268.

- (2011). *Kritik der religionswissenschaftlichen Vernunft: Plädoyer für eine empirisch fundierte Theorie und Methodologie*. Stuttgart: Kohlhammer.
- HORYNA, Břetislav – PAVLINCOVÁ, Helena (2001). *Dějiny religionistiky: Antologie*. Olomouc: Nakladatelství Olomouc.
- HOURCADE, Annie (2000). Protagoras et Démocrite: Le feu divin entre mythe et raison. *RphA* 18 (1): 87–113.
- HUBBELING, Hubertus G. (1973). Theology, Philosophy and Science of Religion and their Logical and Empirical Presuppositions. In: VAN BAAREN – DRIJVERS (1973), pp. 9–33.
- HUSSEY, Edward (1997). *Presokratiki*. Praha: Rezek (přel. Martin Pokorný).
- HUŠEK, Vít – CHVÁTAL, Ladislav – PLÁTOVÁ, Jana (eds.) (2007). *Miscellanea patristica: Studie ke Klementovi z Alexandrie, Mariu Victorinovi, Ambrosiastrovi a Maximu Confessorovi*. Brno: Centrum pro studium demokracie a kultury.
- HUTSCHINSON, Brian (2001). *G. E. Moore's Ethical Theory: Resistance and Reconciliation*. Cambridge: Cambridge University Press.
- HUTTON, Patrick H. (1981). The History of Mentalities: The New Map of Cultural History. *H&T* 20 (3): 237–259.
- HUXLEY, Thomas H. (1895). *Ethics and Evolution*. London: Macmillan & Co.
- IDINOPOULOS, Thomas A. – YONAN, Edward A. (eds.) (1994). *Religion & Reductionism: Essays on Eliade, Segal, & the Challenge of the Social Sciences for the Study of Religion*. Leiden: E. J. Brill.
- IRWIN, Terence (2008). *The Development of Ethics: A Historical and Critical Study. Volume II: From Suarez to Rousseau*. Oxford: Oxford University Press.
- JACKSON, Anthony (1985). Social Anthropological Approaches. In: WHALING (1985), pp. 179–230.
- JAEGER, Werner (1947). *The Theology of Early Greek Philosophers: Gifford Lectures 1936*. Oxford: Clarendon Press.
- JAMES, George A. (1995). *Interpreting Religion: The Phenomenological Approaches of Pierre Daniël Chantepie de la Saussaye, W. Brede Kristensen, and Gerardus van der Leeuw*. Denton: Aquiline.
- JAMES, Scott M. (2011). *An Introduction to Evolutionary Ethics*. Malden – Oxford: Wiley-Blackwell.
- JAMES, William (1922). *The Varieties of Religious Experience: A Study in Human Nature*. New York – London: Longmans, Green, & Co.
- JEROTIEVIĆ, Danijela – MAŃO, Peter (2014). Rituál a mysl: Kognitivní a evoluční teorie rituálu. *Pantheon* 9 (1): 139–166.
- JOHNSON, William A. (2006). Hesiod's *Theogony*: Reading the Proem as a Priamel. *GRBS* 46: 231–235.
- JONES, Robert A. (2005). *The Secret of the Totem: Religion and Society from McLennan to Freud*. New York: Columbia University Press.

- JONG, Jonathan (2015). On (not) defining (non) religion. *SRC* 2 (3): 15–24. <https://doi.org/10.17582/journal.src/2015/2.3.15.24>
- JONG, Jonathan – KAVANAGH, Christopher – VISALA, Aku (2015). Born Idolaters: The Limits of the Philosophical Implications of the Cognitive Science of Religion. *NZSTh* 57 (2): 244–266.
- JONSON, Jonas (2016). *Nathan Söderblom: Called to Serve*. Grand Rapids: William B. Eerdmans.
- JOSSA, Giorgio (2003). La valutazione Cristiana dei Greci da Giustino a Ippolito. In: DEFOSSE (2003), pp. 170–179.
- JUNGIĆ, Josephine (1988). Joachimist Prophecies in Sebastiano del Piombo's Borgherini Chapel and Raphael's *Transfiguration*. *JWI* 51: 66–83.
- KAHN, Charles H. (1997). Greek Religion and Philosophy in the Sisyphus Fragment. *Phronesis* 42 (3): 247–262. <https://doi.org/10.1163/15685289760518153>
- KAHNEMAN, Daniel (2011). *Thinking, Fast and Slow*. New York: Farrar, Straus & Giroux.
- KAMBYLIS, Athanasios (1965). *Die Dichterweihe und ihre Symbolik: Untersuchungen zu Hesiodos, Kallimachos, Propertius und Ennius*. Heidelberg: Carl Winter.
- KATZ, Joshua – VOLK, Katharina (2000). 'Mere Bellies'? A New Look at *Theogony* 26–8. *JHS* 120: 122–131. <https://doi.org/10.2307/632484>
- KAUFMAN, Peter I. (1991). Tertullian on Heresy, History, and the Reappropriation of Revelation. *ChHist* 60 (2): 167–179.
- KAUFMANN, Walter (1958). *Critique of Religion and Philosophy*. Princeton: Princeton University Press.
- (1974). *Nietzsche: Philosopher, Psychologist, Antichrist*. Princeton: Princeton University Press.
- KEE, Howard C. (1986). *Medicine, Miracle and Magic in New Testament Times*. Cambridge: Cambridge University Press (SNTSMS 55).
- KEENER, Craig S. (1999). *A Commentary on the Gospel of Matthew*. Grand Rapids: William B. Eerdmans.
- KEHRER, Günther (1997). Max Weber. In: MICHAELS (1997), pp. 121–132.
- KELHOFFER, James A. (1999). Ordinary Christians as Miracle Workers in the New Testament and the Second and Third Century Christian Apologists. *BR* 44: 23–34.
- (2001). The Apostle Paul and Justin Martyr on the Miraculous: A Comparison of Appeals to Authority. *GRBS* 42: 163–184.
- KELLY, Brendan D. (2011). Self-Immolation, Suicide and Self-Harm in Buddhist and Western Traditions. *Transcultural Psychiatry* 48 (3): 299–317. <https://doi.org/10.1177/1363461511402869>
- KELLY, Eugene (1997). *Structure and Diversity: Studies in the Phenomenological Philosophy of Max Scheler*. Dordrecht: Springer.
- KING, Catherine (1982). The Liturgical and Commemorative Allusions in Raphael's *Transfiguration and Failure to Heal*. *JWI* 45: 148–159.
- KING, Ursula (1984). Historical and Phenomenological Approaches to the Study of Re-

- ligion: Some Major Developments and Issues under Debate since 1950. In: WHALING (1984), pp. 29–164.
- KIPPENBERG, Hans G. (1997a). William Robertson Smith. In: MICHAELS (1997), pp. 61–76.
- (1997b). Émile Durkheim. In: MICHAELS (1997), pp. 103–119.
- KIRK, Geoffrey S. (ed.) (1985). *The Iliad: A Commentary, Volume 1, Books 1–4*. Cambridge: Cambridge University Press.
- KIRK, Geoffrey S. – RAVEN, John E. – SCHOFIELD, Malcolm (2002). *Předsókratovští filosofové: Kritické dějiny s vybranými texty*. Praha: Oikoymenh (přel. Filip Karfík, Petr Kolev & Tomáš Vítek).
- KISHIMOTO, Hideo (1961). An Operational Definition of Religion. *Numen* 8 (3): 236–240. <https://doi.org/10.1163/156852761X00144>
- KITAGAWA, Joseph M. (1959). The History of Religions in America. In: ELIADE – KITAGAWA (1959), pp. 1–30.
- KITZLER, Petr (2012). *Athletae Christi: Raně křesťanská hagiografie mezi nápodobou a adaptací*. Praha: Filosofia.
- KLEINBUB, Christian K. (2008). Raphael's *Transfiguration* as Visio-Devotional Program. *ABull* 90 (3): 367–393.
- KLIBENGAJTIS, Tomasz (2004). Die Wahrheitsbezeichnungen des Clemens von Alexandrien in ihrem philosophischen und theologischen Kontext. *VChr* 58 (3): 316–331.
- KLIMKEIT, Hans-Joachim (1997). Friedrich Max Müller. In: MICHAELS (1997), pp. 29–40.
- KOERTGE, Noretta (ed.) (1998). *A House Built on Sand: Exposing Postmodernist Myths about Science*. Oxford: Oxford University Press.
- KOHL, Karl-Heinz (1997). Edward Burnett Tylor. In: MICHAELS (1997), pp. 41–59.
- KOLÁŘ, Petr (2002). *Pravda a fakt*. Praha: Filosofia.
- KOLLMANN, Bernd (1996). *Jesus und die Christen als Wundertäter: Studien zu Magie, Medizin und Schamanismus in Antike und Christentum*. Göttingen: Vandenhoeck & Ruprecht (FR-LANT 170).
- (2011). *Neutestamentliche Wundergeschichten*. Stuttgart: Kohlhammer.
- KOMOROVSKÝ, Ján (2000). *Religionistika: Veda o náboženstvách sveta a jej pomocné disciplíny*. Bratislava: Univerzita Komenského.
- KOVACS, Judith L. (2017). Reading the “Divinely Inspired” Paul: Clement of Alexandria in Conversation with “Heterodox” Christians, Simple Believers, and Greek Philosophers. In: ČERNUŠKOVÁ – KOVACS – PLÁTOVÁ (2017), pp. 325–343.
- KRAEMER, Hendrik (1956). *Religion and the Christian Faith*. London: Lutterworth Press.
- KRANZ, Walter – VOGT, Ernst (eds.) (1967). *Studien zur antiken Literatur und ihrem Fortwirken*. Heidelberg: Carl Winter.
- KRATOCHVÍL, Zdeněk – BOUZEK, Jan (1994). *Od mýtu k logu*. Praha: Herrmann & synové.
- KRISCHER, Tilman (1965). Die Entschuldigung des Sängers (*Ilias* B 484–493). *RhM* 108 (1): 1–11.

- KRISTENSEN, W. Brede (1960). *The Meaning of Religion: Lectures in the Phenomenology of Religion*. The Hague: Martinus Nijhoff.
- KÜHNEWEG, Uwe (1988). Die griechischen Apologeten und die Ethik. *VChr* 42 (2): 112–120.
- KUNDT, Radek (2014). Evoluční teorie a religionistika: Současné evoluční přístupy ke studiu náboženství. *Pantheon* 9 (1): 44–70.
- KUSHNER, A. W. (1967). Two Cases of Auto-Castration Due to Religious Delusions. *Brit J Med Psychol* 40 (3): 293–298. <https://doi.org/10.1111/j.2044-8341.1967.tb00580.x>
- KUUSELA, Oskari – MCGINN, Marie (eds.) (2011). *The Oxford Handbook of Wittgenstein*. Oxford: Oxford University Press.
- LABHARDT, André (1950). Tertullien et la philosophie ou la recherche d'une «position pure». *MH* 7 (3): 159–180.
- LANCZKOWSKI, Günter (ed.) (1974). *Selbstverständnis und Wesen der Religionswissenschaft*. Darmstadt: Wissenschaftliche Buchgesellschaft (WdF 263).
- (1978). *Einführung in die Religionsphänomenologie*. Darmstadt: Wissenschaftliche Buchgesellschaft.
- (1980). *Einführung in die Religionswissenschaft*. Darmstadt: Wissenschaftliche Buchgesellschaft.
- LANG, Andrew (1898). *The Making of Religion*. London: Longmans, Green, & Co.
- (1905). *The Secret of the Totem*. London: Longmans, Green, & Co.
- LANG, Martin – KAŠE, Vojtěch (2012). Proč je potřeba si špinit ruce. *Scara* 10 (2): 56–68.
- LANGE, Dietz (2011). *Nathan Söderblom und seine Zeit*. Göttingen: Vandenhoeck & Ruprecht.
- LARMER, Robert A. (2011). The Meanings of Miracle. In: TWELFTREE (2011), pp. 36–53.
- LARSEN, Timothy (2014). *The Slain God: Anthropologists and the Christian Faith*. Oxford: Oxford University Press.
- LARSON, Jennifer (2016). *Understanding Greek Religion: A Cognitive Approach*. London – New York: Routledge.
- LATA CZ, Joachim (ed.) (2002). *Homers Ilias: Gesamtkommentar, Band I, Faszikel 2*. München – Leipzig: K. G. Saur.
- LATTE, Kurt (1958). Methodenprobleme der modernen Religionsgeschichte. In: LANCZKOWSKI (1974), pp. 168–179.
- LAWSON, E. Thomas – MCCAULEY, Robert N. (1990). *Rethinking Religion: Connecting Cognition and Culture*. Cambridge: Cambridge University Press.
- LEASE, Gary (2009). The History of 'Religious' Consciousness and the Diffusion of Culture: Strategies for Surviving Dissolution. *M TSR* 21 (2): 113–138.
- LEBEDEV, Andrei (2000). Xenophanes on the Immutability of God: A Neglected Fragment in Philo Alexandrinus. *Hermes* 128 (4): 385–391.
- LE BOULLUEC, Alain (1999). Le rencontre de l'hellénisme et de la «philosophie barbare» selon Clément d'Alexandrie. In: LECLANT (1999), pp. 175–188.

- LECLANT, Jean (ed.) (1999). *Cahiers de la Villa «Kérylos» N°9: «Alexandrie, une mégalopole cosmopolite»*. Paris: Académie des Inscriptions et Belles-Lettres.
- LEDoux, Joseph (2002). *Synaptic Self: How Our Brains Become Who We Are*. New York: Penguin.
- LEECH, David – VISALA, Aku (2011). The Cognitive Science of Religion: Implications for Theism? *Zygon* 46 (1): 47–64. <https://doi.org/10.1111/j.1467-9744.2010.01157.x>
- LEERTOUWER, Lammert (1973). Inquiry into Religious Behaviour: A Theoretical Reconnaissance. In: VAN BAAREN – DRIJVERS (1973), pp. 79–98.
- LEFKOWITZ, Mary R. (1989). ‘Impiety’ and ‘Atheism’ in Euripides’ Dramas. *CQ* 39 (1): 70–82.
- LENK, Hans (ed.) (1986). *Zur Kritik der wissenschaftlichen Rationalität: Zum 65. Geburtstag von Kurt Hübner*. Freiburg: Verlag Karl Alber.
- LENZ, Ansgar (1980). *Das Proöm des frühen griechischen Epos: Ein Beitrag zum poetischen Selbstverständnis*. Bonn: Rudolf Habelt Verlag.
- LESHER, James H. (2012). A Systematic Xenophanes? In: MCCOY (2012), pp. 77–90.
- LESKY, Albin (1999). *Geschichte der griechischen Literatur*. München: K. G. Saur.
- LEWONTIN, Richard C. – ROSE, Steve – KAMIN, Leon J. (1984). *Not in Our Genes: Biology, Ideology and Human Nature*. New York: Pantheon Books.
- LIEBERMAN, Daniel E. (2011). *The Evolution of Human Head*. Cambridge, Mass. – London: The Belknap Press of Harvard University Press.
- LIGHTBOWN, Ronald (1989). *Botticelli: Life and Work*. New York – London: Abbeville Press.
- LOCK, Andy – STRONG, Tom (2010). *Social Constructionism: Sources and Stirrings in Theory and Practice*. Cambridge: Cambridge University Press.
- LÖHR, Winrich (2000). The Theft of the Greeks: Christian Self-Definition in the Age of Schools. *RHE* 95 (3): 403–426.
- LORD, Albert B. – MITCHELL, Stephen (ed.) – NAGY, Gregory (ed.) (2000). *The Singer of Tales*. Cambridge, Mass. – London: Harvard University Press.
- LORTZ, Joseph – MANN, Peter (ed.) (1987). *Erneuerung und Einheit: Aufsätze zur Theologie- und Kirchengeschichte aus Anlass seines 100. Geburtstages*. Stuttgart: Steiner Verlag.
- LÖSSL, Josef (2002). Der Glaubenbegriff des Klemens von Alexandrien im Kontext der hellenistischen Philosophie. *Th&Ph* 77 (3): 321–337.
- LOWIE, Robert H. (1917). *Culture and Ethnology*. New York: Douglas McMurtrie.
- LUHANOVÁ, Eliška (2014). *Zrození světa: Kosmologie básníka Hésioda*. Červený Kostelec: Pavel Mervart.
- LUŽNÝ, Dušan – VÁCLAVÍK, David et al. (eds.) (2010). *Individualizace náboženství a identita: Poznámky k současné sociologii náboženství*. Praha: Malvern.
- LÜDEMANN, Gerd – SCHRÖDER, Martin (1987). *Die Religionsgeschichtliche Schule in Göttingen: Eine Dokumentation*. Göttingen: Vandenhoeck & Ruprecht.
- LÜTGENS, Hans (1929). *Rafaels Transfiguration in der Kunstliteratur der letzten vier Jahrhunderte*. Göttingen: Universität Göttingen (diss.).

- LYOTARD, Jean-François (1979). *La condition postmoderne*. Paris: Les Éditions de Minuit.
- MACINTYRE, Alasdair (2004). *Ztráta ctnosti: K morální krizi současnosti*. Praha: Oikoymenh (přel. Pavla Sadílková, David Hoffman).
- MACKIE, John L. (1980). *Hume's Moral Theory*. London – New York: Routledge.
- MACLENNAN, John F. (1865). *Primitive Marriage: An Inquiry into the Origin of the Form of Capture in Marriage Ceremonies*. Edinburgh: Adam & Charles Black.
- (1869/70). The Worship of Animals and Plants. *Fortnightly Review* 6: 407–427, 562–582; 7: 194–216.
- (1870). The Worship of Animals and Plants, Part II.: Totem-Gods among the Ancients. *Fortnightly Review* 7: 194–216.
- MAEHLER, Herwig (1963). *Die Auffassung des Dichterberufs im frühen Griechentum bis zur Zeit Pindars*. Göttingen: Vandenhoeck & Ruprecht.
- MAGEE, Bryan (1997). *The Philosophy of Schopenhauer*. Oxford: Clarendon Press.
- MAIER, Bernhard (2009). *William Robertson Smith*. Tübingen: Mohr Siebeck (FAT 67).
- MALINOWSKI, Bronislaw (1948). *Magic, Science and Religion and Other Essays*. Boston: Beacon Press.
- MALLORY, James P. – ADAMS, Douglas Q. (2006). *The Oxford Introduction to Proto-Indo-European and the Proto-Indo-European World*. Oxford: Oxford University Press.
- MARETT, Robert R. (1909). The Tabu-Mana Formula. In: WAARDENBURG (1999), pp. 258–263.
- (1914). *The Threshold of Religion*. New York: Macmillan Company.
- MARG, Walter (1957). *Homer über die Dichtung*. Münster: Aschendorffsche Verlagsbuchhandlung.
- MARTIN, Craig (2009). Delimiting Religion. *MTSR* 21 (2): 157–176.
- MARTIN, Luther H. (2008). Daniel Dennett's *Breaking the Spell*: An Unapologetic Apology. *MTSR* 20 (1): 61–66.
- MARTIN, Luther H. – WIEBE, Donald (2012). Religious Studies as a Scientific Discipline: The Persistence of a Delusion. *Religio* 20 (1): 9–18.
- MARTIN, Michael (ed.) (2007). *The Cambridge Companion to Atheism*. Cambridge: Cambridge University Press.
- MAYHEW, Robert (2011). *Prodicus the Sophist: Texts, Translations, and Commentary*. Oxford: Oxford University Press.
- MCCAULEY, Robert N. (2011). *Why Religion is Natural and Science is not*. Oxford – New York: Oxford University Press.
- MCCAULEY, Robert N. – LAWSON, E. Thomas (2002). *Bringing Ritual to Mind: Psychological Foundations of Cultural Forms*. Cambridge: Cambridge University Press.
- MCCOY, Joe (ed.) (2012). *Studies in Philosophy and the History of Philosophy, volume 57: Early Greek Philosophy*. Washington, DC: Catholic University of America Press.
- MCCUTCHEON, Russell T. (1995). The Category 'Religion' in Recent Publications: A Critical Survey. *Numen* 42 (3): 284–309. <https://doi.org/10.1163/1568527952598585>

- (1997). *Manufacturing Religion: The Discourse on Sui Generis Religion and the Politics of Nostalgia*. Oxford: Oxford University Press.
- (2001a). *Critics not Caretakers: Redescribing the Public Study of Religion*. Albany: State University of New York Press.
- (2001b). Methods, Theories, and Terrors of History: Closing the Eliade Era with Some Dignity. In: RENNIE (2001), pp. 11–24.
- MCDERMOTT, Robert (1970). The Religion Game: Some Family Resemblances. *J Am Acad Relig* 38 (4): 390–400. <https://doi.org/10.1093/jaarel/XXXVIII.4.390>
- MCGIBBON, Donal (1965). The Religious Thought of Democritus. *Hermes* 93 (4): 385–397.
- MCKINNON, Andrew M. (2002). Sociological Definitions, Language Games, and the ‘Essence’ of Religion. *MTSR* 14 (1): 61–83.
- M McNAMARA, Patrick (2009). *The Neuroscience of Religious Experience*. Cambridge: Cambridge University Press.
- MCPHERRAN, Mark (1996). *The Religion of Socrates*. University Park: The Pennsylvania State University.
- MÉAUTIS, Georges (1939). Le prologue à la *Théogonie* d’Hésiode. *REG* 52 (248): 573–583. <https://doi.org/10.3406/reg.1939.2862>
- MENSCHING, Gustav (1959). *Die Religion: Erscheinungsformen, Strukturtypen und Lebensgesetze*. Stuttgart: Curt E. Schwab.
- MESLIN, Michel (1973). *Pour une science des religions*. Paris: Éditions du Seuil.
- MEUNIER, Bernard (2006). Paul et les Pères grecs. *RecSR* 93 (3): 331–355.
- MICHAELS, Axel (ed.) (1997). *Klassiker der Religionswissenschaft: Von Friedrich Schleiermacher bis Mircea Eliade*. München: C. H. Beck.
- MINCHIN, Elizabeth (1995). The Poet Appeals to His Muse: Homeric Invocations in the Context of Epic Performance. *CJ* 91 (1): 25–33.
- (2001). *Homer and the Resources of Memory: Some Applications of Cognitive Theory to the Iliad and the Odyssey*. Oxford: Oxford University Press.
- MINTON, William W. (1960). Homer’s Invocations of the Muses: Traditional Patterns. *TAPhA* 91: 292–309.
- (1962). Invocation and Catalogue in Hesiod and Homer. *TAPhA* 93: 188–212.
- (1970). The Proem-Hymn of Hesiod’s *Theogony*. *TAPhA* 101: 357–377.
- MITHEN, Steven (1998). *The Prehistory of the Mind: A Search for the Origins of Art, Religion and Science*. London: Phoenix.
- MOFFATT, James (1916). Aristotle and Tertullian. *JThS* 17 (1): 170–171.
- MOLENDIJK, Arie L. (2000a). At the Cross-Roads: Early Dutch Science of Religion in International Perspective. In: HJELDE (2000), pp. 19–56.
- (2000b). The Heritage of Cornelis Petrus Tiele (1830–1902). *DRCH* 80 (2): 78–114.
- (2016). *Friedrich Max Müller and the Sacred Books of the East*. Oxford: Oxford University Press.

- MOO, Douglas J. (1996). *The New International Commentary on the New Testament: The Epistle to the Romans*. Grand Rapids: William B. Eerdmans.
- MOORE, George E. (1959). *Principia Ethica*. Cambridge: Cambridge University Press.
- MOORES, John D. (1995). *Wrestling with Rationality in Paul: Romans 1–8 in a New Perspective*. Cambridge: Cambridge University Press.
- MORGAN-WYNNE, John E. (1984). The Holy Spirit and Christian Experience in Justin Martyr. *VChr* 38 (2): 172–177.
- MORRIS, Leon (1985). *The Tyndale New Testament Commentaries: 1 Corinthians*. Grand Rapids: Eerdmans.
- MOSER, Paul K. (ed.) (2002). *The Oxford Handbook of Epistemology*. Oxford – New York: Oxford University Press.
- (2008). *The Elusive God: Reorienting Religious Epistemology*. Cambridge: Cambridge University Press.
- MOSER, Paul K. – McFALL, Michael (eds.) (2012). *The Wisdom of Christian Faith*. Cambridge: Cambridge University Press.
- MOSS, Candida R. (2010). *The Other Christs: Imitating Jesus in Ancient Christian Ideologies of Martyrdom*. Oxford: Oxford University Press.
- (2012). *Ancient Christian Martyrdom: Diverse Practices, Theologies, and Traditions*. New Haven – London: Yale University Press.
- (2013). *The Myth of Persecution: How Early Christians Invented a Story of Martyrdom*. New York: HarperOne.
- MOST, Glenn W. (2013). Heraclitus on Religion. *Rhizomata* 1 (2): 153–167.
- MOTTERLINI, Matteo (ed.) (1999). *For and Against Method*. Chicago – London: Chicago University Press.
- MOUNCE, Robert H. (1998). *The New International Commentary on the New Testament: The Book of Revelation*. Grand Rapids: William B. Eerdmans.
- MÜLLER, Max (1868). *Chips from a German Workshop, Volume 1: Essays on the Science of Religion*. London: Longmans, Green, & Co.
- (1893). *Introduction to the Science of Religion*. London: Longmans, Greene, & Co.
- (1907). *Natural Religion: The Gifford Lectures Delivered before the University of Glasgow in 1888*. London: Longmans, Green, & Co.
- MUNIER, Charles (1988). La méthode apologétique de Justin Martyr. *RSR* 62 (2–3): 90–100. <https://doi.org/10.3406/rscir.1988.3093>
- MURPHY, Nancey (2009). Cognitive Science and the Evolution of Religion: A Philosophical and Theological Appraisal. In: SCHLOSS – MURRAY (2009), pp. 265–277.
- MÜRMEI, Heinz (1997). Marcel Mauss. In: MICHAELS (1997), pp. 211–221.
- MURRAY, Gilbert (1924). *The Rise of the Greek Epic*. Oxford: Clarendon Press.
- MURRAY, Penelope (1981). Poetic Inspiration in Early Greece. *JHS* 101: 87–100. <https://doi.org/10.2307/629846>

- (2005). The Muses: Creativity Personified? In: STAFFORD – HERRIN (2005), pp. 147–159.
- (2008). Qu'est-ce qu'une Muse? *Mètis* 6: 199–219.
- NEITZEL, Heinz (1980). Hesiod und die lüğenden Musen: Zur Interpretation von *Theogonie* 27f. *Hermes* 108 (3): 387–401.
- NESTLE, Wilhelm (1966). *Vom Mythos zum Logos*. Aalen: Scientia-Verlag.
- NEŠPOR, Zdeněk (2008). Vývoj sociologie náboženství. In: NEŠPOR – VÁCLAVÍK (2008), pp. 19–60.
- NEŠPOR, Zdeněk – LUŽNÝ, Dušan (2007). *Sociologie náboženství*. Praha: Portál.
- NEŠPOR, Zdeněk – VÁCLAVÍK, David et al. (2008). *Příručka sociologie náboženství*. Praha: SLON (Sociologické nakladatelství).
- NISBET, Robin G. M. – HUBBARD, Margaret (1970). *A Commentary on Horace: Odes, Book I*. Clarendon Press: Oxford.
- NITECKI, Matthew H. – NITECKI, Doris V. (eds.) (1993). *Evolutionary Ethics*. Albany: State University of New York Press.
- NOMAMUL HAQ, Syed (1999). Thou Shalt Not Mix Religion and Science. *Nature* 400: 830–831. <https://doi.org/10.1038/23622>
- NORENZAYAN, Ara (2013). *Big Gods: How Religion Transformed Cooperation and Conflict*. Princeton – Oxford: Princeton University Press.
- NORENZAYAN, Ara – HEINE, Steven J. (2005). Psychological Universals: What Are They and How Can We Know? *Psychol Bull* 131 (5): 763–784. <https://doi.org/10.1037/0033-2909.131.5.763>
- NORENZAYAN, Ara – ATRAN, Scott – FAULKNER, Jason – SCHALLER, Mark (2006). Memory and Mystery: The Cultural Selection of Minimally Counterintuitive Narratives. *Cognitive Sci* (30): 531–553. https://doi.org/10.1207/s15516709cog0000_68
- NOTOPOULOS, James A. (1938). Mnemosyne in Oral Literature. *TAPhA* 69: 465–493.
- NOWAK, Martin A. (2006). Five Rules for the Evolution of Cooperation. *Science* 314: p. 1560–1561.
- (2011). *SuperCooperators: Altruism, Evolution, and Why We Need Each Other to Succeed*. New York – London: Free Press.
- OBERHUBER, Konrad (1962). Vorzeichnungen zu Raffaels 'Transfiguration'. *JBerLM* 4: 116–149.
- OLSON, Carl (1992). *The Theology and Philosophy of Eliade: A Search for the Centre*. London: Macmillan.
- O'NEIL, Mary K. – AKHTAR, Salman (2009). *On Freud's "The Future of an Illusion"*. London: Karnac.
- OOSTEN, Jarich (1985). Cultural Anthropological Approaches. In: WHALING (1985), pp. 231–264.
- ORRÙ, Marco – WANG, Amy (1992). Durkheim, Religion, and Buddhism. *JSSR* 31 (1): 47–61.
- ORWELL, George (2008). *1984*. London: Penguin.
- OSBORN, Eric (1994). Arguments for Faith in Clement of Alexandria. *VChr* 48 (1): 1–24.

- (1997). *Tertullian: First Theologian of the West*. Cambridge: Cambridge University Press.
- (2001). *Irenaeus of Lyons*. Cambridge: Cambridge University Press.
- O’SULLIVAN, Patrick (2012). Sophistic Ethics, Old Atheism and “Critias” on Religion. *CW* 105 (2): 167–185.
- OTTO, Rudolf (1963). *Das Heilige: Über das Irrationale in der Idee des Göttlichen und sein Verhältnis zum Rationalen*. München: C. H. Beck.
- (1998). *Posvátno: Iracionalita v ideji božství a její poměr k racionalitě*. Praha: Vyšehrad (přel. Jan J. Škoda).
- OTTO, Walter F. (1955). *Die Musen und der göttliche Ursprung des Singens und Sagens*. Düsseldorf – Köln: Eugen Diederichs.
- PADEN, William E. (2002). *Bádání o posvátnu: Náboženství ve spektru interpretací*. Brno: Masarykova Univerzita (přel. Lucie Kučerová a Ondřej Sládek).
- PADOVESE, Luigi (ed.) (1998). *Atti del V Simposio di Tarso su S. Paolo Apostolo*. Roma: Istituto Francescano di Spiritualità & Pontificio Ateneo Antoniano.
- PAGLIARO, Antonino (1955). Il proemio dell’*Iliade*. *RAL* 10 (5–6): 369–396.
- PALMER, John A. (1998). Xenophanes’ Ouranian God in the Fourth Century. In: TAYLOR (1998), pp. 1–34.
- PALMER, Michael (1997). *Freud and Jung on Religion*. London – New York: Routledge.
- PALS, Daniel L. (1987). Is Religion a *Sui Generis* Phenomenon? *J Am Acad Relig* 55 (2): 259–282. <https://doi.org/10.1093/jaarel/LV.2.259>
- (2015a). *Nine Theories of Religion*. Oxford: Oxford University Press.
- (2015b). *Osm teorií náboženství* (přel. Lucie Valentinová). Praha: Ex Oriente.
- PARRY, Milman – PARRY, Adam (ed.) (1971). *The Making of Homeric Verse. The Collected Papers of Milman Parry*. New York – Oxford: Oxford University Press.
- PARSONS, Talcott (1964). Evolutionary Universals in Society. *ASR* 29 (3): 339–357. <https://doi.org/10.2307/2091479>
- PATOČKA, Jan (1996). *Nejstarší řecká filosofie: Filosofie v předklasickém období před sofistikou a Sókratem*. Praha: Vyšehrad.
- PATZIG, Günther (2003). *Jak jsou možné syntetické soudy a priori*. Praha: Academia (přel. Jan Kuneš).
- PEEK, Werner (1977). Hesiod und der Helikon. *Philologus* 121 (2): 173–175.
- PÉGUY, Charles (1934). *Pensées*. Paris: Gallimard.
- PENNER, Hans H. (1971). The Poverty of Functionalism. *HR* 11 (1): 91–97.
- PERŠIĆ, Vladan (2005). Πίστις: Philosophical-Scientific and Biblical-Patristic Conception of Faith. *Philotheos* 5: 154–164.
- PETERSON, Gregory R. (2007). Why the New Atheism Shouldn’t Be (Completely) Dismissed. *Zygon* 42 (2): 803–806. <https://doi.org/10.1111/j.1467-9744.2007.00869.x>
- PETTAZZONI, Raffaele (1954a). Aperçu introductif. *Numen* 1 (1): 1–7. <https://doi.org/10.1163/156852754X00025>

- (1954b). *Essays on the History of Religions*. Leiden: E. J. Brill.
- (1959). The Supreme Being: Phenomenological Structure and Historical Development. In: ELLADE – KITAGAWA (1959), pp. 59–66.
- PICOT, Jean-Claude – BERG, William (2013). Empedocles vs. Xenophanes: Differing Notions of the Divine. *Organon* 45: 5–19.
- PINE, Martin L. (1986). *Pietro Pomponazzi: Radical Philosopher of the Renaissance*. Padova: Editrice Antenore.
- PINKER, Steven (1995). *The Language Instinct: How the Mind Creates Language*. New York: Harper Perennial.
- (1999). *How the Mind Works*. London: Penguin.
- (2002). *The Blank Slate: The Modern Denial of Human Nature*. New York: Penguin.
- PIPER, OTTO A. (1961). The Nature of the Gospel According to Justin Martyr. *JR* 41 (3): 155–168.
- PLANTIGA, Alvin (2000). *Warranted Christian Belief*. Oxford: Oxford University Press.
- PODBIELSKI, Henryk (1994). Der Dichter und die Musen im Prooimion der hesiodeischen *Theogonie*. *Eos* 82 (2): 173–188.
- POE, Edgar A. (2004). *Havran*. Bratislava: Petrus.
- POKORNÝ, PETR – HECKEL, Ulrich (2013). *Úvod do Nového zákona: Přehled literatury a teologie*. Praha: Vyšehrad (přel. Pavel Moskala a Lucie Kopecká).
- PÖTSCHER, Walter (1986). Das Selbstverständnis des Dichters in der homerischen Poesie. *LwJb* 27: 9–22.
- PREIMESBERGER, Rudolf (1987). Tragische Motive in Raffaels “Transfiguration”. *ZfK* 50 (1): 88–115.
- PRESTON, Charles S. (2010). Wach, Radhakrishnan, and Relativism. In: WEDEMEYER – DONIGER (2010), pp. 79–100.
- PREUS, James S. (1987). *Explaining Religion: Criticism and Theory from Bodin to Freud*. New Haven: Yale University Press.
- PRICE, Richard M. (1988). “Hellenization” and Logos Doctrine in Justin Martyr. *VChr* 42 (1): 18–23.
- PUCCI, Pietro (1977). *Hesiod and the Language of Poetry*. Baltimore: The Johns Hopkins University Press.
- PURZYCKI, Benjamin Grant – WILLARD, Aiyana K. (2015). MCI Theory: A Critical Discussion. *RBB* (2015), <doi: 10.1080/2153599X.2015.1024915> [18/1/2016].
- PUTNAM, Hilary (2002). *The Collapse of the Fact/Value Dichotomy and Other Essays*. Cambridge, Mass. – London: Harvard University Press.
- PYCKE, Nestor (1961). Connaissance rationnelle et connaissance de grâce chez saint Justin. *EthL* 37: 52–85.
- PYE, Michael (1979). Commentary. In: HONKO (1979), pp. 528–534.
- (1997). Friedrich Heiler. In: MICHAELS (1997), pp. 277–289.

- PYYSIÄINEN, Ilkka (2003a). *How Religion Works: Towards a New Cognitive Science of Religion*. Leiden – Boston: Brill.
- (2003b). Buddhism, Religion, and the Concept of ‘God’. *Numen* 50 (2): 147–171. <https://doi.org/10.1163/156852703321506141>
- (2004). *Magic, Miracles, and Religion: A Scientist’s Perspective*. Walnut Creek: AltaMira Press.
- (2009). *Supernatural Agents: Why We Believe in Souls, Gods, and Buddhas*. Oxford: Oxford University Press.
- QUASTEN, Johannes (1964). *Patrology, vol. II.: The Ante-Nicene Literature after Irenaeus*. Utrecht & Antwerp: Spectrum Publishers.
- QUINE, Willard van Orman (1980). *From a Logical Point of View: 9 Logico-Philosophical Essays*. Cambridge, Mass. – London: Harvard University Press.
- RADCLIFFE, Elizabeth S. (ed.) (2008). *A Companion to Hume*. Malden – Oxford: Blackwell.
- RADCLIFFE-BROWN, Alfred R. (1952). *Structure and Function in Primitive Society: Essays and Addresses*. Glencoe: The Free Press.
- RADIN, Paul (1937). *Primitive Religion: Its Nature and Origin*. New York: The Viking Press.
- (1953). *The World of Primitive Man*. New York: Henry Schuman.
- RAINES, John (ed.) (2002). *Marx on Religion*. Philadelphia: Temple University Press.
- RAMNOUX, Clémence (1984). Sur un monotheisme grec. *RPhL* 82 (54): 175–198.
- RAPPAPORT, Roy A. (1999). *Ritual and Religion in the Making of Humanity*. Cambridge: Cambridge University Press.
- RAPHAEL, Melissa (1997). *Rudolf Otto and the Concept of Holiness*. Oxford: Clarendon Press.
- READ, Herbert (1964). The Poet and His Muse. *Arts: The Journal of the Sydney University Arts Association* 2 (3): 145–168.
- RECHENAUER, Georg (ed.) (2005). *Frühgriechisches Denken*. Göttingen: Vandenhoeck & Ruprecht.
- REDFIELD, James (1979). The Proem of the *Iliad*: Homer’s Art. *CPh* 74 (2): 95–110.
- REFOULÉ, François (1956). Tertullien et la philosophie. *RSR* 30 (1): 42–45. <https://doi.org/10.3406/rscir.1956.2104>
- RENAN, Ernest (1857). *Études d’histoire religieuse*. Paris: Michel Lévy.
- (1863). *Vie de Jésus*. Paris: Michel Lévy.
- RENNIE, Brian S. (1996). *Reconstructing Eliade: Making Sense of Religion*. Albany: State University of New York Press.
- (ed.) (2001). *Changing Religious Worlds: The Meaning and End of Mircea Eliade*. Albany: State University of New York Press.
- RICKEN, Friedo (2002). *Antická filosofie*. Olomouc: Nakladatelství Olomouc (přel. David Mik).
- RIDLEY, Matt (1997). *The Origins of Virtue*. London: Penguin.
- RIEDWEG, Christoph (1990). The “Atheistic” Fragment from Euripides’ *Bellerophon* (286 N²). *ICS* 15 (1): 39–53.

- RIESEBRODT, Martin (1997). Robert Ranulph Marett. In: MICHAELS (1997), pp. 171–184.
- RIJKSBARON, Albert (2009). Discourse Cohesion in the Proem of Hesiod's *Theogony*. In: BAKKER – WAKKER (2009), pp. 241–262.
- RITOÓK, Zsigmond (1989). The Views of Early Greek Epic on Poetry and Art. *Mnemosyne* 42 (3/4): 331–348.
- RIZZERIO, Laura (1998). L'accès à la transcendance divine selon Clément d'Alexandrie: dialectique platonicienne ou expérience de l'«union chrétienne»? *REAug* 44: 159–179.
- ROBB, Kevin (ed.) (1983). *Language and Thought in Early Greek Philosophy*. La Salle: Hegeler Institute.
- ROBERTSON SMITH, William (1927). *The Lectures on the Religion of the Semites: The Fundamental Institutions*. New York: The Macmillan Company.
- ROBERTSON SMITH, William – BLACK, John S. (ed.) – CHRYSTAL, George (ed.) (1912). *Lectures and Essays of William Robertson Smith*. London: Adam & Charles Black.
- ROSENBERG, Martin (1985/86). Raphael's *Transfiguration* and Napoleon's Cultural Politics. *ECS* 19 (2): 180–205.
- ROTH, Catharine P. (1976). The Kings and the Muses in Hesiod's *Theogony*. *TAPhA* 106: 331–338.
- RUSSELL, Bertrand – SLATER, John G. (ed.) (1997). *The Collected Papers of Bertrand Russell, volume 11: Last Philosophical Testament 1947–68*. London: Routledge.
- SAGAN, Carl (1996). *The Demon-Haunted World*. New York: Ballantine Books.
- SALER, Benson (1999). Biology and Religion: On Establishing a Problematic. *MTSR* 11 (4): 386–394.
- SANTORO, Maria C. (1994). Sisifo e il presunto ateismo di Crizia. *Orpheus* 15 (2): 419–429.
- SARTRE, Jean-Paul (1943). *L'être et le néant: Essai d'ontologie phénoménologique*. Paris: Gallimard.
- (1970). *L'existentialisme est un humanisme*. Paris: Nagel.
- (2004). *Existencialismus je humanismus*. Praha: Vyšehrad (přel. Petr Horák).
- (2006). *Bytí a nicota: Pokus o fenomenologickou ontologii*. Praha: Oikoyomenh (přel. Oldřich Kuba).
- SATTERFIELD, Brian (2011). The Beginning of the *Iliad*: The 'Contradictions' of the Proem and the Burial of Hector. *Mnemosyne* 64(1): 1–20. <https://doi.org/10.1163/156852511X504980>
- SCAGLIONI, Carlo (1972). «Sapientia mundi» e «Dei sapientia»: L'esegesi di *I Cor.* 1,18–2,5 in Tertulliano. *Aevum* 46 (3–4): 183–215.
- SCHELER, Max (1933). *Vom Ewigen im Menschen*. Berlin: Der neue Geist Verlag.
- SCHIMMEL, Annemarie (1960). Summary of the Discussion. *Numen* 7 (2): 235–239.
- SCHLESIER, Renate (1982). Les Muses dans le prologue de la «Théogonie» d' Hésiode. *RHR* 199 (2): 131–167. <https://doi.org/10.3406/rhr.1982.4712>
- SCHLOSS, Jeffrey – MURRAY, Michael (eds.) (2009). *The Believing Primate: Scientific, Philosophical and Theological Reflections on the Origin of Religion*. Oxford: Oxford University Press.

- SCHMIDT, Wilhelm P. (1930). *Ursprung und Werden der Religion: Theorien und Tatsachen*. Münster: Aschendorffsche Verlagsbuchhandlung.
- SCHNELLE, Udo (2014). *Paulus: Leben und Denken*. Berlin – Boston: Walter de Gruyter.
- SCHNEIDER, Friedrich (1896). Theologisches in Raffaels Disputa und Transfiguration. *Katholik* 13 (1): 11–27.
- SCHNEPEL, Burkhard (1997). Edward Evan Evans-Pritchard. In: MICHAELS (1997), pp. 303–323.
- SCHOEDEL, William R. (1959). Philosophy and Rhetoric in the *Adversus Haereses* of Irenaeus. *VChr* 13 (1): 22–32.
- SCHOEDEL, William R. – WILKEN, Robert L. (eds.) (1979). *Early Christian Literature and the Classical Intellectual Tradition: In Honorem Robert M. Grant*. Paris: Éditions Beauchesne.
- SCHWABL, Hans (1963). Aufbau und Struktur des Prooimions der hesiodischen *Theogonie*. *Hermes* 91 (4): 385–415.
- SCODEL, Ruth (1998). Bardic Performance and Oral Tradition in Homer. *AJPh* 119 (2): 171–194.
- SCOTT, Ian W. (2009). *Paul's Way of Knowing: Story, Experience, and the Spirit*. Grand Rapids: Baker Academic.
- SEARLE, John R. (1992). *The Rediscovery of the Mind*. Cambridge, Mass. – London: The MIT Press.
- SEGAL, Robert A. (ed.) (2006). *The Blackwell Companion to the Study of Religion*. Malden – Oxford: Blackwell.
- SESBOÛÉ, Bernard (1981). La preuve par les Ecritures chez saint Irénée: À propos d'un texte difficile du livre III de *l'Adversus haereses*. *NRTh* 103 (6): 872–887.
- SETTI, Alessandro (1958). La memoria e il canto: Saggio di poetica arcaica greca. *SIFC* 30 (1): 129–171.
- SHARPE, Eric J. (1969). Nathan Söderblom and the Study of Religion. *Relig Stud* 4 (2): 259–274. <https://doi.org/10.1017/S0034412500003656>
- (1979). Commentary. In: HONKO (1979), pp. 204–212.
- (1986). *Comparative Religion: A History*. London: Duckworth.
- (1997). Nathan Söderblom. In: MICHAELS (1997), pp. 157–169.
- SIDER, Robert D. (1971). *Ancient Rhetoric and the Art of Tertullian*. Oxford: Oxford University Press.
- (1980). Credo quia absurdum? *CW* 73 (7): 417–419.
- SIKES, Edward E. (1931). *The Greek View of Poetry*. London: Methuen & Co.
- SIMMEL, Georg (1905). A Contribution to the Sociology of Religion. *AJS* 11 (3): 359–376.
- (1917). *Grundfragen der Soziologie*. Berlin – Leipzig: G. J. Göschen.
- SINGER, Peter (2011). *The Expanding Circle: Ethics, Evolution, and Moral Progress*. Princeton – Oxford: Princeton University Press.

- SKALICKÝ, Karel (2011). *Po stopách neznámého Boha: Náboženství a Bůh v novodobém religionistickém bádání*. Řím – Svitavy: Křesťanská akademie – Trinitas.
- SKARSAUNE, Oskar (1987). *The Proof from Prophecy: A Study in Justin Martyr's Proof-Text Tradition*. Leiden: Brill.
- SLONE, Jason D. (2004). *Theological Incorrectness: Why Religious People Believe What They Shouldn't*. Oxford: Oxford University Press.
- SMART, Ninian (1973). *The Science of Religion & the Sociology of Knowledge: Some Methodological Questions*. Princeton: Princeton University Press.
- (1984). The Scientific Study of Religion in its Plurality. In: WHALING (1984), pp. 365–378.
- SMITH, Jonathan Z. (1982). *Imagining Religion: From Babylon to Jonestown*. Chicago – London: The University of Chicago Press.
- (2004). *Relating Religion: Essays in the Study of Religion*. Chicago – London: The University of Chicago Press.
- SMITH, Wilfred Cantwell (1959). Comparative Religion: Whither – and Why? In: ELIADE – KITAGAWA (1959), pp. 31–58.
- (2001). *The Meaning and the End of Religion*. Minneapolis: Fortress Press.
- SNELL, Bruno (1959). Mnemosyne in der frühgriechischen Dichtung. *ABG* 9: 19–22.
- SNOW, Charles P. (1993). *The Two Cultures*. Cambridge: Cambridge University Press.
- SOAMES, Scott (2003). *The Philosophical Analysis in the Twentieth Century: Volume 1, The Dawn of Analysis*. Princeton – Oxford: Princeton University Press.
- SOKAL, Alan (2008). *Beyond the Hoax: Science, Philosophy and Culture*. Oxford: Oxford University Press.
- SOLMSEN, Friedrich (1954). The “Gift” of Speech in Homer and Hesiod. *TAPhA* 85: 1–15.
- SOSIS, Richard (2009). The Adaptationist-Byproduct Debate on the Evolution of Religion: Five Misunderstandings of the Adaptationist Program. *JOCC* 9: 315–332.
- SOUKUP, Václav (2000). *Přehled antropologických teorií kultury*. Praha: Portál.
- SOUTHWOOD, Martin (1978). Buddhism and the Definition of Religion. *Man* (n.s.) 13 (3): 362–379. <https://doi.org/10.2307/2801935>
- SÖDERBLOM, Nathan (1914). Holiness (General and Primitive). In: HASTINGS (1914), pp. 731–741.
- (1942). *Der lebendige Gott im Zeugnis der Religionsgeschichte*. München: Verlag Ernst Reinhardt.
- (1979). *Das Werden des Gottenglaubens: Untersuchungen über die Anfänge der Religion*. Hildesheim – New York: Georg Olms Verlag.
- SPENCER, Herbert (1898). *The Principles of Sociology, volume 1*. New York: D. Appleton & Company.
- SPENCER, Herbert – HAMILTON, Gail (ed.) (1885). *The Insuppressible Book: A Controversy between Herbert Spencer and Frederic Harrison*. Boston: S. E. Cassino & Company.
- SPERBER, Dan (1975). *Rethinking Symbolism*. Cambridge: Cambridge University Press.

- (1996). *Explaining Culture*. Malden – Oxford: Blackwell.
- SPERDUTI, Alice (1950). The Divine Nature of Poetry in Antiquity. *TAPhA* 81: 209–240.
- SPIRO, Melford E. (1966). Religion: Problems of Definition and Explanation. In: BANTON (1966), pp. 85–126.
- STAFFORD, Emma – HERRIN, Justin (eds.) (2005). *Personification in the Greek World: From Antiquity to Byzantium*. Aldershot: Ashgate.
- STANTON, Greg R. (1973). Quid ergo Athenis et Hierosolymnis? Quid mihi tecum est? and τὶ ἐμοὶ καὶ σοί; *RhM* 116 (1): 84–90.
- STAUSBERG, Michael (ed.) (2009). *Contemporary Theories of Religion: A Critical Companion*. London – New York: Routledge.
- STERELNY, Kim (2003). *Thought in a Hostile World: The Evolution of Human Cognition*. Oxford: Blackwell.
- STERN-GILLET, Suzanne (2014). Hesiod's Proem and Plato's *Ion*. *CQ* 64 (1): 25–42. <https://doi.org/10.1017/S0009838813000517>
- STOCKMEIER, Peter (1972). Zum Verhältnis von Glaube und Religion bei Tertullian. In: CROSS (1972), pp. 242–246.
- STODDARD, Kathryn B. (2003). Message of the “Kings and Singers” Passage: Hesiod, “Theogony” 80–103. *TAPhA* 133 (1): 1–16.
- STOLZ, Fritz (1997). Bronisław Kaspar Malinowski. In: MICHAELS (1997), pp. 247–263.
- STRAUSS, David F. (1837). *Das Leben Jesu: Erster Band*. Tübingen: C. F. Osiander.
- STRENSKI, Ivan (1998). Religion, Power, and Final Foucault. *J Am Acad Relig* 66 (2): 345–367. <https://doi.org/10.1093/jaarel/66.2.345>
- (2006). *Thinking about Religion: An Historical Introduction to Theories of Religion*. Malden: Blackwell.
- STROH, Wilfred (1976). Hesiods lügende Musen. In: GÖRGEMANN – SCHMIDT (1976), pp. 85–112.
- SUTTON, Dana (1981). Critias and Atheism. *CQ* 31 (1): 33–38. <https://doi.org/10.1017/S0009838800021054>
- SVENBRO, Jesper (1976). *La parole et le marbre: Aux origines de la poésie grecque*. Lund: Akademisk Avhandling.
- SWINBURNE, Richard (2001). *Epistemic Justification*. Oxford: Clarendon Press.
- (2005). *Faith and Reason*. Oxford: Clarendon Press.
- SYLVESTER, Robert P. (1990). *The Moral Philosophy of G. E. Moore*. Philadelphia: Temple University Press.
- ŠEDINA, Miroslav (2007). *Bakchantky a včely: Řecký mýtus a filosofie u Klementa Alexandrijského*. Praha: Oikoymenh.
- TALIAFERRO, Charles (2009). Explaining Religious Experience. In: SCHLOSS – MURRAY (2009), pp. 200–214.

- TAMBLIAH, Stanley J. (1990). *Magic, Science, Religion, and the Scope of Rationality*. Cambridge: Cambridge University Press.
- TAYLOR, Christopher C. W. (ed.) (1998). *Oxford Studies in Ancient Philosophy, volume XVI*. Oxford: Clarendon Press.
- THEISSEN, Gerd (1983). *The Miracle Stories of the Early Christian Tradition*. Minneapolis: Fortress Press.
- THOMPSON, Paul (1999). Evolutionary Ethics: Its Origins and Contemporary Face. *Zygon* 34 (3): 473–484. <https://doi.org/10.1111/1467-9744.00227>
- TIELE, Cornelis P. (1897). *Elements of the Science of Religion, Part I.: Morphological*. Edinburgh – London: William Blackwood & Sons.
- (1899). *Elements of the Science of Religion, Part II.: Ontological*. Edinburgh – London: William Blackwood & Sons.
- TIGERSTEDT, Eugène N. (1970). *Furor Poeticus: Poetic Inspiration in Greek Literature before Democritus and Plato*. *JHI* 31 (2): 163–178. <https://doi.org/10.2307/2708543>
- TILICH, Paul (1957). *Dynamics of Faith*. New York: Harper & Row.
- TORRES-GUERRA, José B. (1999). El Homero de Jenófanos. *Emerita* 67 (1): 75–86. <https://doi.org/10.3989/emerita.1999.v67.i1.186>
- TREMLIN, Todd (2005). Divergent Religion: A Dual-Process Model of Religious Thought. In: WHITEHOUSE – McCAULEY (2005), pp. 69–83.
- (2006). *Minds and Gods: The Cognitive Foundations of Religion*. Oxford: Oxford University Press.
- TRIVERS, Robert (2002). *Natural Selection and Social Theory*. Oxford: Oxford University Press.
- TUCKETT, Jonathan (2016). Clarifying the Phenomenology of Gerardus van der Leeuw. *MTSR* 28 (3): 227–263.
- TURNER, David L. (2008). *Baker Exegetical Commentary on the New Testament: Matthew*. Grand Rapids: Baker Academic.
- TWELFTREE, Graham H. (ed.) (2011). *The Cambridge Companion to Miracles*. Cambridge: Cambridge University Press.
- TWEYMAN, Stanley (ed.) (1995). *David Hume: Critical Assessments. Volume IV: Ethics, Passions, Sympathy, 'Is' and 'Ought'*. London – New York: Routledge.
- TWORUSCHKA, Udo (2011). *Religionswissenschaft: Wegbereiter und Klassiker*. Köln: Böhlau Verlag.
- TYLOR, Edward B. (1903a). *Primitive Culture: Researches into the Development of Mythology, Philosophy, Religion, Language, Art, and Custom, volume 1*. London: John Murray.
- (1903b). *Primitive Culture: Researches into the Development of Mythology, Philosophy, Religion, Language, Art, and Custom, volume 2*. London: John Murray.
- VÁCLAVÍK, David (2014). *Religionistická typologie a taxonomie*. Brno: Masarykova Univerzita.
- VAN BAAREN, Theo P. (1973). Science of Religion as a Systematic Discipline: Some Introductory Remarks. In: VAN BAAREN – DRIJVERS (1973), pp. 35–56.

- VAN BAAREN, Theo P. – DRIJVERS, Han J. W. (eds.) (1973). *Religion, Culture and Methodology: Papers of the Groningen Working-group for the Study of Fundamental Problems and Methods of Science of Religion*. The Hague – Paris: Mouton.
- VAN DEN BOSCH, Lourens P. (2002). *Friedrich Max Müller: A Life Devoted to the Humanities*. Leiden – Boston: Brill.
- VAN DER LEEUW, Gerardus (1926). Über einige neuere Ergebnisse der psychologischen Forschung und ihre Anwendung auf die Geschichte, insonderheit die Religionsgeschichte. *SMRS* 2: 1–43.
- (1938). Rudolf Otto und die Religionsgeschichte. In: LANCZKOWSKI (1974), pp. 76–86.
- (1963). *Religion in Essence and Manifestation: A Study in Phenomenology*. New York: Harper & Row.
- VAN DER LOOS, Hendrik (1965). *The Miracles of Jesus*. Leiden: Brill.
- VAN GENNEP, Arnold (1911). De la méthode à suivre dans l'étude des rites et des mythes. *Rev Univ Brux* 6: 505–523.
- (1920). *L'État actuel du problème totémique: étude critique des théories sur les origines de la religion et de l'organisation sociale*. Paris: Leroux.
- (1960). *Rites of Passage*. Chicago: The University of Chicago Press.
- VAN GRONINGEN, Bernard A. (1946). The Proems of the *Iliad* and the *Odyssey*. *MKNAW* 9 (1–10): 279–293.
- (1948). Les trois Muses de l'Hélicon. *AC* 17 (1): 287–296.
- VAN WINDEN, Jacob C. M. (1977). Le portrait de la philosophie grecque dans Justin, “Dialogue” I 4–5. *VChr* 31 (3): 181–190.
- VERDENIUS, Willem J. (1972). Notes on the Proem of Hesiod's “Theogony”. *Mnemosyne* 25 (3): 225–260. <https://doi.org/10.1163/156852572X00324>
- (1983). The Principles of Greek Literary Criticism. *Mnemosyne* 36 (1/2): 14–59. <https://doi.org/10.1163/156852583X00034>
- VERNANT, Jean-Pierre (1957). Du mythe à la raison: La formation de la pensée positive dans la Grèce archaïque. *Annales (ESC)* 12 (2): 183–206. <https://doi.org/10.3406/ahess.1957.2623>
- (1996). *Mythe et pensée chez les Grecs: Études de psychologie historique*. Paris: Éditions La Découverte.
- VEYNE, Paul (2000). *Les Grecs ont-ils cru à leur mythes?: Essai sur l'imagination constituante*. Paris: Seuil.
- VICAIRE, Paul (1963). Les Grecs et le mystère de l'inspiration poétique. *BAGB* 1: 68–85.
- VIDO, Roman (2003). K definici náboženství v sociálních vědách. *Sacra* 1: 25–35.
- (2010). Vstanou noví bohové: Odkaz Ěmila Durkheima pro moderní sociologii náboženství. In: LUŽNÝ – VÁCLAVÍK (2010), pp. 41–63.
- VÍTEK, Tomáš (2006). *Empedoklés: Komentář*. Praha: Herrmann & synové.
- VLASTOS, Gregory (1945). Ethics and Physics in Democritus. *PhR* 54 (6): 578–592.

- (1952). Theology and Philosophy in Early Greek Thought. *PhilosQ* 2 (7): 97–123.
- (1991). *Socrates: Ironist and Moral Philosopher*. Ithaca – New York: Cornell University Press.
- VON DER MÜHLL, Peter (1970). Hesiods helikonische Musen. *MH* 27 (4): 195–197.
- VON FRITZ, Kurt (1956). Das Prooemium der hesiodischen *Theogonie*. In: ERBSE (1956), pp. 29–45.
- WAARDENBURG, Jacques (1973). Research on Meaning in Religion. In: VAN BAAREN – DRIJVERS (1973), pp. 109–136.
- (1974). *Classical Approaches to the Study of Religion, volume 2: Bibliography*. The Hague – Paris: Mouton (R+R 4).
- (1978). *Reflections on the Study of Religion*. The Hague – Paris: Mouton (R+R 15).
- (1997a). *Bohové zblízka: Systematický úvod do religionistiky*. Brno: Masarykova Univerzita – Georgetown.
- (1997b). Gerardus van der Leeuw. In: MICHAELS (1997), pp. 264–276.
- (1999). *Classical Approaches to the Study of Religion: Aims, Methods and Theories of Research*. New York – Berlin: Walter de Gruyter (R+R 3) (repr.).
- WACH, Joachim (1923). Zur Methodologie der allgemeinen Religionswissenschaft. In: LANCZKOWSKI (1974), pp. 30–56.
- (1944). *Sociology of Religion*. Chicago: University of Chicago Press.
- (1950). Über das Lehren der Religionsgeschichte. In: LANCZKOWSKI (1974), pp. 114–123.
- (1951). *Types of Religious Experience: Christian and Non-Christian*. London: Routledge & Kegan Paul.
- WACH, Joachim – KITAGAWA, Joseph M. (ed.) (1958). *The Comparative Study of Religions*. New York – London: Columbia University Press.
- (1968). *Understanding and Believing: Essays by Joachim Wach*. New York – Evanston: Harper Torchbooks.
- WALDENFELS, Hans (1997). Wilhelm Schmidt. In: MICHAELS (1997), pp. 185–197.
- WASZINK, Jan H. (1979). Tertullian's Principles and Methods of Exegesis. In: SCHOEDEL – WILKEN (1979), pp. 17–31.
- WATKINS, Calvert (1995). *How to Kill a Dragon: Aspects of Indo-European Poetics*. Oxford: Oxford University Press.
- WAX, Murray L. (1984). Religion as Universal: Tribulations of an Anthropological Enterprise. *Zygon* 19 (1): 5–20. <https://doi.org/10.1111/j.1467-9744.1984.tb00562.x>
- WEBER, Max (2006). *Religion und Gesellschaft: Gesammelte Aufsätze zur Religionssoziologie*. Eggenstein: Dörfner Verlag.
- WEDEMAYER, Christian K. – DONIGER, Wendy (eds.) (2010). *Hermeneutics, Politics, and the History of Religions: The Contested Legacies of Joachim Wach and Mircea Eliade*. Oxford: Oxford University Press.
- WEINBERG, Steven (1994). *Dreams of a Final Theory: The Scientist's Search for the Ultimate Laws of Nature*. London: Vintage.

- (2001). *Facing Up: Science and Its Cultural Adversaries*. Cambridge, Mass. – London: Harvard University Press.
- WERBLOWSKY, R. J. Zwi (1959). Die Rolle der Religionswissenschaft bei der Förderung gegenseitigen Verständnisses. In: LANCZOWSKI (1974), pp. 180–188.
- (1960). Marburg: And After? *Numen* 7 (2): 215–220.
- (1979). Commentary. In: HONKO (1979), pp. 535–538.
- WERNICK, Andrew (2001). *Auguste Comte and the Religion of Humanity: The Post-Theistic Program of French Social Theory*. Cambridge: Cambridge University Press.
- WEST, Martin L. (2007). *Indo-European Poetry and Myth*. Oxford: Oxford University Press.
- WESTERMARCK, Edward (1891). *The History of Human Marriage*. London: Macmillan & Co.
- WHALING, Frank (ed.) (1984). *Contemporary Approaches to the Study of Religion, volume 1: The Humanities*. Berlin – New York: Mouton (R+R 27).
- (ed.) (1985). *Contemporary Approaches to the Study of Religion, volume 2: The Social Sciences*. Berlin – New York: Mouton (R+R 28).
- WHEELER, Graham (2002). Sing, Muse ...: The Introit from Homer to Apollonius. *CQ* 52 (1): 33–49. <https://doi.org/10.1093/cq/52.1.33>
- WHITEHOUSE, Harvey (2004). *Modes of Religiosity: A Cognitive Theory of Religious Transmission*. Walnut Creek: AltaMira Press.
- WHITEHOUSE, Harvey – MCCAULEY, Robert N. (eds.) (2005). *Mind and Religion: Psychological and Cognitive Foundations of Religiosity*. Walnut Creek: AltaMira Press.
- WHITMARSH, Tim (2014). Atheistic Aesthetics: The Sisyphus Fragment, Poetics and the Creativity of Drama. *PCPhS* 60: 109–126.
- WIDENGREN, Geo (1945). Evolutionistische Theorien auf dem Gebiet der vergleichenden Religionswissenschaft. In: LANCZOWSKI (1974), pp. 87–113.
- (1968). Einige Bemerkungen über die Methoden der Phänomenologie der Religion. In: LANCZOWSKI (1974), pp. 257–271.
- (1969). *Religionsphänomenologie*. Berlin: Walter de Gruyter.
- WIEBE, Donald (1980). *Religion and Truth: Towards an Alternative Paradigm for the Study of Religion*. The Hague – Paris: Mouton (R+R 23).
- (1984). Beyond the Sceptic and the Devotee: Reductionism in the Scientific Study of Religion. *J Am Acad Relig* 52: 157–165.
- (2000). *The Politics of Religious Studies: The Continuing Conflict with Theology in the Academy*. New York: Palgrave.
- (2008). Science, Scholarship and the Domestication of Religion: On Dennett's *Breaking the Spell*. *MTSR* 20 (1): 54–60.
- WILLIAMS, Bernard (2006). *Philosophy as a Humanistic Discipline*. Princeton: Princeton University Press.
- WILLIAMS, George C. (1966). *Adaptation and Natural Selection: Critique of Some Current Evolutionary Thought*. Princeton: Princeton University Press.

- (1993). Mother Nature Is a Wicked Old Witch. In: NITECKI – NITECKI (1993), pp. 217–232.
- WILSON, David S. (2002). *Darwin's Cathedral: Evolution, Religion and the Nature of Society*. Chicago – London: The University of Chicago Press.
- WILSON, David S. – SOBER, Elliott (1994). Reintroducing Group Selection to the Human Behavioral Sciences. *Behav Brain Sci* 17 (4): 585–608. <https://doi.org/10.1017/S0140525X00036104>
- WILSON, Edward O. (1998a). *Consilience: The Unity of Knowledge*. New York: Vintage.
- (1998b). The Biological Basis of Morality. *Atl Mon* 281 (4): 53–70.
- (2000). *Sociobiology: A New Synthesis*. Cambridge, Mass.: The Belknap Press of Harvard University Press.
- WILSON, James Q. (1997). *The Moral Sense*. New York: Free Press.
- WINIARCZYK, Marek (1984). Wer galt im Alterthum als Atheist? *Philologus* 128 (2): 157–183.
- (1987). Nochmals das Satyrspiel „Sisyphos“. *WS* 100: 35–45.
- (1992). Antike Bezeichnungen der Gottlosigkeit und des Atheismus. *RhM* 135: 216–225.
- WIŚNIEWSKI, Bohdan (1994). La conception de dieu chez Xénophane. *Prometheus* 20: 97–103.
- WISSMANN, Hans (1997). James George Frazer (1854–1941). In: MICHAELS (1997), pp. 77–89.
- WITTE, Markus (ed.) (2004). *Gott und Mensch im Dialog: Festschrift für Otto Kaiser zum 80. Geburtstag*. Berlin – New York: Walter de Gruyter.
- WITTGENSTEIN, Ludwig (1922). *Tractatus Logico-Philosophicus*. London: Routledge & Kegan Paul.
- (1993). *Filosofická zkoumání*. Praha: Filosofický ústav AV ČR (přel. Jiří Pechar).
- (2001). *Philosophical Investigations*. Malden: Blackwell.
- (2007). *Tractatus logico-philosophicus*. Praha: Oikoymenh (přel. Petr Glombíček).
- WÖLFFLIN, Heinrich (1983). *Die klassische Kunst: Eine Einführung in die italienische Renaissance*. Basel – Stuttgart: Schwabe.
- WOLFSON, Harry A. (1942). The Double Faith Theory in Clement, Saadia, Averroes and St. Thomas, and Its Origin in Aristotle and the Stoics. *Jew Q Rev* 33 (2): 213–264.
- WRIGHT, David F. (1982). Christian Faith in the Greek World: Justin Martyr's Testimony. *EQ* 54 (2): 77–87.
- WRIGHT, Robert (1995). *The Moral Animal: Evolutionary Psychology and Everyday Life*. New York: Vintage.
- WULFF, David M. (1985). Psychological Approaches. In: WHALING (1985), pp. 21–88.
- YAMAGATA, Naoko (1994). *Homeric Morality*. Leiden – New York: Brill.
- YINGER, J. Milton (1970). *The Scientific Study of Religion*. New York: Macmillan Publishing.
- YU, Jimmy (2012). *Sanctity and Self-Inflicted Violence in Chinese Religions, 1500–1700*. Oxford: Oxford University Press.
- YUNIS, Harvey (1988). The Debate on Undetected Crime and an Undetected Fragment from Euripides' Sisyphus. *ZPE* 75: 39–46.

- ZAHAVI, Amotz – ZAHAVI, Avishag (1997). *The Handicap Principle: A Missing Piece of Darwin's Puzzle*. Oxford: Oxford University Press.
- ZELLNER, H. M. (1994). Scepticism in Homer? *CQ* 44 (2): 308–315. <https://doi.org/10.1017/S0009838800043779>
- ZIMMERMANN, Ruben (ed.) (2013). *Kompendium der frühchristlichen Wundererzählungen, Band 1: Die Wunder Jesu*. Gütersloh: Gütersloher Verlagshaus.
- ZINSER, Hartmut (1997). Sigmund Freud. In: MICHAELS (1997), pp. 90–102.
- ZUIDDAM, Benno A. (2010). Early Orthodoxy: The Scriptures in Clement of Alexandria. *APB* 21 (2): 307–319.

11.4 Obrazová příloha



RAFFAELLO SANZIO, *Trasfigurazione*, 1518–1520

Olej na plátně, 405 x 278 cm

Pinacoteca Vaticana, Città del Vaticano

