Interpreting Classical Texts

Interpreting Classical Texts - Malcolm Heath 2002 How should I interpret a classical text? This book argues for an approach to interpretation that is theoretically reflective and committed to an open-ended, yet rigorously critical, pluralism.

Contemporary Literary Hermeneutics and Interpretation of Classical Texts - International Symposium of Contemporary Literary Hermeneutics and Interpretation of Classical Texts (1978: University of Ottawa) 1981

Judaism, Christianity, and Islam: The Classical Texts and Their Interpretation, Volume III - F. E. Peters 2018-06-05 Invoking a concept as simple as it is brilliant, F. E. Peters has taken the basic texts of the three related—and competitive—religious systems we call Judaism, Christianity, and Islam and has juxtaposed them in a topical and parallel arrangement according to the issues that most concerned all these “children of Abraham.” Through these extensive passages, and the author’s skillful connective commentary, the three traditions are shown with their similarities sometimes startlingly underlined and their well-known differences now more profoundly exposed. What emerges from this unique and ambitious work is a panorama of belief, practice, and sensibility that will broaden our understanding of our religious and political roots in a past that is, by these communities’ definition, still the present. The hardcover edition of the work is bound in one volume, and in the paperback version the identical material is broken down into three smaller but self-contained books. The third, “The Works of the Spirit,” focuses on spirituality and worship and contains material on monasticism, theology, mysticism, and the “End Time.” Throughout the work we hear an amazing variety of voices, some familiar, some not, all of them central to the primary and secondary canons of their own tradition: alongside the Scriptural voice of God are the words of theologians, priests, visionaries, lawyers, rulers and the ruled. The work ends, as does the same author’s now classic Children of Abraham, in what Peters calls the “classical period,” that is, before the great movements of modernism and reform that were to transform Judaism, Christianity, and Islam.

Judaism, Christianity, and Islam: The Classical Texts and Their Interpretation, Volume I - F. E. Peters 2021-03-09 Invoking a concept as simple as it is brilliant, F. E. Peters has taken the basic texts of the three related—and competitive—religious systems we call Judaism, Christianity, and Islam and has juxtaposed them in a topical and parallel arrangement according to the issues that most concerned all these “children of Abraham.” Through these extensive passages, and the author’s skillful connective commentary, the three traditions are shown with their similarities sometimes startlingly underlined and their well-known differences now more profoundly exposed. What emerges from this unique and ambitious work is a panorama of belief, practice, and sensibility that will broaden our understanding of our religious and political roots in a past that is, by these communities’ definition, still the present. The hardcover edition of the work is bound in one volume, and in the paperback version the identical material is broken down into three smaller but self-contained books. The first, “From Covenant to Community,” includes texts and comments on the covenant and early history of the Chosen People and their post-Exilic reconstruction; the career and message of the Messiah Jesus and the Prophet Muhammad; the concept of holiness and of a “kingdom of priests”; and, finally, the notions of church and state and the state as a church. Throughout the work we hear an amazing variety of voices, some familiar, some not, all of them central to the primary and secondary canons of their own tradition: alongside the Scriptural voice of God are the words of theologians, priests, visionaries, lawyers, rulers and the ruled. The work ends, as does the same author’s now classic Children of Abraham, in what Peters calls the “classical period,” that is, before the great movements of modernism and reform that were to transform Judaism, Christianity, and Islam.

Grammar As Interpretation - Egbert J. Bakker 1997 This study offers new venues for the interpretation of classical texts. Rethinking many of the issues in Greek and Latin grammar, it aims at realizing the potential of modern discourse analysis for classical philology.

Contemporary Literary Hermeneutics and Interpretation of Classical Texts - Stephanus Kresic 1981

Contemporary Literary Hermeneutics and Interpretation of Classical Texts - International Symposium of Contemporary Literary Hermeneutics and Interpretation of Classical Texts (1978: University of Ottawa) 1981
Judaism, Christianity, and Islam: The Classical Texts and Their Interpretation, Volume II-F. E. Peters 1990-08-15 Compares and contrasts texts from the three religions as they deal with their origins, their role in society, the law, worship and the spiritual life, and the end of the world

Judaism, Christianity, and Islam-Francis E. Peters 1990 F.E. Peters has taken the basic texts of the three related--and competitive--religious systems we call Judaism, Christianity, and Islam and has juxtaposed them in a topical and parallel arrangement according to the issues that most concerned all these "children of Abraham." Through these extensive passages, and the author's connective commentary, the three traditions are shown with their similarities sometimes startlingly underlined and their well-known differences now more profoundly exposed. What emerges from this ambitious work is a panorama of belief, practice, and sensibility that will broaden our understanding of our religious and political roots in a past that is, by these communities' definition, still the present. Throughout the work we hear an amazing variety of voices, some familiar, some not, all of them central to the primary and secondary canons of their own tradition: alongside the Scriptural voice of God are the words of theologians, priests, visionaries, lawyers, rulers and the ruled.--From publisher description.


Complete Ancient Greek-Gavin Betts 2017-11-30 Designed for complete beginners, and tested for years with real learners, Complete Ancient Greek offers a bridge from the textbook to the real world, enabling you to learn the grammar, understand the vocabulary and even how to translate the writings of Socrates and Homer. Structured around authentic material, placing an emphasis on the importance of reading classical texts in the original, and introducing both a grammar perspective and a full introduction to essential vocabulary, this course also features: -25 learning units plus maps and verb guide -Authentic materials - language taught through key texts -Teaches the key skills - reading and understanding Ancient Greek grammar and vocabulary -Culture insights - learn about the culture and beliefs of the Ancient Greeks -Self tests and learning activities - see and track your own progress. Featuring additional exercises in this new edition, this is a genuinely comprehensive yet accessible introduction to Ancient Greek. Rely on Teach Yourself, trusted by language learners for over 75 years.

Texts, Ideas, and the Classics-S. J. Harrison 2001 This collection of essays by leading scholars argues that, in the contemporary context of the study and interpretation of classical literature at universities, traditional classical scholarship and modern theoretical ideas need to work with each other in the common task of the interpretation of texts, in order to ensure the survival and relevance of the study of classical literature in the twenty-first century.

Russian Classical Literature Today-Hristo Manolakev 2014-06-19 This book explores a range of (mis)uses of the Russian classical literature canon and its symbolic capital by contemporary Russian literature, cinema, literary scholarship, and mass culture. It outlines processes of current canon-formation in a situation of the expiration of a literature-centric culture that has been imbued with specific messianism and its doubles. The book implements Pierre Bourdieu’s theory of the cultural field, focussing on a field’s constitutive pursuit of autonomy and on its flexible resistance to the double pressure of the political field and the economic field. It provides material for elaborating this theory through postulating the principal presence of a third factor of heteronomy: the ‘strong neighbour’ within the cultural field. Furthermore, this volume demonstrates the heuristic of comparing the current Russian (mis)uses of classical literature to prior Russian and current foreign ones. As such, it also discusses such issues as the historical relativity of a literary field’s (notion of) autonomy and the geo-cultural variability of the Russian literary canon.

Tetsugaku Companion to Ogyu Sorai-W.J. BOOT 2019-10-22 This book contains short analyses (kaidai) of Ogyū Sorai’s (1666-1728) most important works, as well as a biography and a number of essays. The essays explore various aspects of his teachings, of the origins of his thought, and of the reception of his ideas in Japan, China, and Korea before and after "modernization" struck in the second half of the nineteenth century. Ogyū Sorai has come to be considered the pivotal thinker in the intellectual history of Early Modern Japan. More research has been done on Sorai than on any other Confucian thinker of this period. This book disentangles the modern reception of the way in which Sorai's ideas were understood and evaluated in Japan and China in the century following his death. The joint conclusion of the research of a number of the foremost specialists in Japan, Taiwan, and the West is that Sorai was and remains an original, innovative, and important thinker, but that his position within East-Asian thought should be redefined in terms of the East-Asian tradition to which he belonged, and not in the paradigms of European History of Philosophy or Intellectual History. The book represents up-to-date scholarship and allows both the young scholar to acquaint himself with Sorai, and the intellectual historian to compare Sorai with other thinkers of other times and of other philosophical traditions.

How Jews and Christians Interpret Their Sacred Texts-Charles David Isbell 2014-08-18 How Jews and Christians Interpret Their Sacred Texts is a comparative textual study that demonstrates the
connections between the Hebrew Scriptures, sacred to both Judaism and Christianity, and the Jewish Talmud and Christian New Testament, which respectively became the bases for all modern systems of the two faiths. Even as official interpretations changed from “plain sense” to more elaborate explications, commentators in both faith systems continued to hold to the position that their conclusions were not only based firmly upon the initial authoritative text, but were in fact the natural extension and continuation of it. To describe these classical and early post-classical appropriations, Isbell discusses the “transvaluation” of texts, or efforts to retain the core values of authoritative sacred texts that are bound to specific times and situations while seeking to extrapolate from these ancient documents meanings that are relevant to current faith and praxis. As Isbell shows, transvaluation presupposes both the freedom and the necessity of reinterpreting perceived timeless teachings in light of historical, theological, sociological, and political developments that occurred long after the composition of the texts themselves.

Engaging Classical Texts in the Contemporary World—Louise H. Pratt 2018-11-16 Contemporary classicists often find themselves advocating for the value and relevance of Greco-Roman literature and culture, whether in the classroom, or social media, or newsprint and magazines. In this collection, twelve top scholars apply major critical approaches from other academic fields to open new channels for dialogue between ancient texts and the contemporary world. This volume considers perennial favorites of classical literature—the Iliad and Odyssey, Greek tragedy, Roman comedy, the Argonautica, and Ovid’s Metamorphoses—and their influence on popular entertainment from Shakespeare’s plays to Hollywood’s toga films. It also engages with unusual and intriguing texts across the centuries, including a curious group of epigrams by Artemidorus found on the island sanctuary of Thera, mysterious fragments of two Aeschylean tragedies, and modern-day North African novels. These essays engage an array of theoretical approaches from other fields—narratology, cognitive literary theory, feminist theory, New Historicist approaches to gender and sexuality, and politeness theory—without forsaking more traditional philological methods. A new look at hospitality in the Argonautica shows its roots in the changed historical circumstances of the Hellenistic world. The doubleness of Helen and her phantom in Euripides’ Helen is even more complex than previously noted. Particularly illuminating is the recurrent application of reception studies, yielding new takes on the ancient reception of Homer by Apollonius and of Aeschylus by Macrobius, the reception of Plautus by Shakespeare, and more contemporary examples from the worlds of cinema and literature. Students and scholars of classics will find much in these new interpretations and approaches to familiar texts that will expand their intellectual horizons. Specialists in other fields, particularly English, comparative literature, film studies, and gender and sexuality studies, will also find these essays directly relevant to their work.

Judaism, Christianity, and Islam: The Classical Texts and Their Interpretation, Volume I: From Convenant to Community—F. E. Peters 1990-10 Invoking a concept as simple as it is brilliant, F. E. Peters has taken the basic texts of the three related—and competitive—religious systems we call Judaism, Christianity, and Islam and has juxtaposed them in a topical and parallel arrangement according to the issues that most concerned all these “children of Abraham.” Through these extensive passages, and the author's skillful connective commentary, the three traditions are shown with their similarities sometimes startlingly underlined and their well-known differences now more profoundly exposed. What emerges from this unique and ambitious work is a panorama of belief, practice, and sensibility that will broaden our understanding of our religious and political roots in a past that is, by these communities' definition, still the present. The hardcover edition of the work is bound in one volume, and in the paperback version the identical material is broken down into three smaller but self-contained books. The first, “From Covenant to Community,” includes texts and comments on the covenant and early history of the Chosen People and their post-Exilic reconstruction; the career and message of the Messiah Jesus and the Prophet Muhammad; the concept of holiness and of a “kingdom of priests”; and, finally, the notions of church and state and the state as a church. The second paperback, “The Word and the Law and the People of God,” discusses the scriptures of the three faiths in various contexts, exegetical and legal. The third paperback, “The Works of the Spirit,” focuses on spirituality and worship and contains material on monasticism, theology, mysticism, and the “End Time.” Throughout the work we hear an amazing variety of voices, some familiar, some not, all of them central to the primary and secondary canons of their own tradition: alongside the Scriptural voice of God are the words of theologians, priests, visionaries, lawyers, rulers and the ruled. The work ends, as does the same author's now classic Children of Abraham, in what Peters calls the “classical period,” that is, before the great movements of modernism and reform that were to transform Judaism, Christianity, and Islam.

Classics and the Uses of Reception—Charles Martindale 2008-04-15 This landmark collection presents a wide variety of viewpoints on the value and role of reception theory within the modern discipline of classics. A pioneering collection, looking at the role reception theory plays, or could play, within the modern discipline of classics. Emphasizes theoretical aspects of reception. Written by a wide range of contributors from young scholars to established figures, from Europe, the UK and the USA. Draws on material from many different fields, from translation studies to the visual arts, and from politics to performance. Sets the agenda for classics in the future.

The Ancient Unconscious—Vered Lev Kenaan 2019-05-16 In the field of classical studies, the psychoanalytic construction of the unconscious is rarely regarded as a fruitful methodological concept. Commonly understood as a modern conceptual invention rather than the discovery of a psychic reality, the notion of the unconscious is often criticized as an anachronistic lens, one that ineluctably subjects ancient experience to modern patterns of thought. The Ancient Unconscious seeks to challenge this ambivalent theoretical disposition toward the psychoanalytic concept and reclaim the value of the unconscious as a methodological tool for the study of ancient texts by transforming our understanding of what the unconscious means, the way it operates, and how it relates to textual hermeneutics. It considers the debate over whether the ancients had an unconscious as an invitation to rethink the relationship between antiquity and modernity, investigating the meaning of textuality through contact between historical moments that have no priority under the law of chronology: associations and connections between the past and its future - including the present - belong
Interpreting Classical Texts

Interpreting a Classic - Craig A. Gibson 2002-08-12 Demosthenes (384-322 b.c.) was an Athenian statesman and a widely read author whose life, times, and rhetorical abilities captivated the minds of generations. Sifting through the rubble of a mostly lost tradition of ancient scholarship, Craig A. Gibson tells the story of how one group of ancient scholars helped their readers understand this man's writings. This book collects for the first time, translates, and offers explanatory notes on all the substantial fragments of ancient philological and historical commentaries on Demosthenes. Using these texts to illuminate an important aspect of Graeco-Roman antiquity that has hitherto been difficult to glimpse, Gibson gives a detailed portrait of a scholarly industry that touched generations of ancient readers from the first century b.c. to the fifth century and beyond. In this lucidly organized work, Gibson surveys the physical form of the commentaries, traces the history of how they were passed down, and explains their sources, interests, and readership. He also includes a complete collection of Greek texts, English translations, and detailed notes on the commentaries.

Classical Reception and Children's Literature - Owen Hodkinson 2018-01-30 Reception studies have transformed the classics. Many more literary and cultural texts are now regarded as 'valid' for classical study. And within this process of widening, children's literature has in its turn emerged as being increasingly important. Books written for children now comprise one of the largest and most prominent bodies of texts to engage with the classical world, with an audience that constantly changes as it grows up. This innovative volume wrestles with that very characteristic of change which is so fundamental to children's literature, showing how significant the classics, as well as classically-inspired fiction and verse, have been in tackling the adolescent challenges posed by metamorphosis. Chapters address such themes as the use made by C S Lewis, in 'The Horse and his Boy, of Apuleius' The Golden Ass; how Ovidian myth frames the Narnia stories; classical 'nonsense' in Edward Lear; Pan as a powerful symbol of change in children's literature, for instance in 'The Wind in the Willows'; the transformative power of the Orpheus myth; and how works for children have handled the teaching of the classics.

Present Problems of the History of Classical Literature - John Henry Wright 1904

The Absence of God - Piet Zuidgeest 2021-10-01 The author formulates a communicative concept of the Christian tradition to individuals, particularly in the situation of mourning. The empirical exploration shows that texts on the absence of God are of great significance to individuals in grief.

Cinema and Classical Texts - Martin M. Winkler 2009-02-12 This book interprets films as visual texts and demonstrates the affinities between Greco-Roman literature and the cinema.

Gender and the Interpretation of Classical Myth - Lillian Doherty 2015-03-02 Myths reflect, reinforce, and sometimes subvert gender ideologies and so have an influence in the 'real world'. This is true in the present no less than when the Greek and Roman myths were created. The struggles to redefine gender roles and identities in our own time are inevitably reflected in our interpretations and retellings of these classical myths. Using the new lenses provided by gender studies and diverse forms of feminism, Lillian Doherty re-examines some of the major approaches to myth interpretation in the twentieth century: psychological, ritualist, ‘charter’, structuralist and folklorist. She also explores ‘popular’ uses of classical mythology - from television and comic books to the evocation of goddesses in Jungian psychology.

Theology, History, and Biblical Interpretation - Darren Sarisky 2015-01-29 The Christian Bible serves as the sacred scripture of the Christian community. It is read regularly by many people around the world today, as it has been for centuries. But how should one interpret this text? This reader presents a variety of perspective on how to relate historical and theological considerations when approaching the Bible. It encourages students and scholars to ponder how historical and theological categories shape one’s view of three crucial realities: the text of the Bible, the human subject who reads the text, and the nature of the exchange between the two in the practice of reading. As historical and theological categories are applied to these realities, are they mutually exclusive, or can they be combined in some way? This reader encourages students and scholars to explore these important questions by bringing together a selection of some of modernity's most influential discussions of the issues as well as some of the present day's most distinguished attempts to weigh in on the debate.
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Locating Classical Receptions on Screen—Ricardo Apostol 2018-10-19 This volume explores film and television sources in problematic conversation with classical antiquity, to better understand the nature of artistic reception and classical reception in particular. Drawing inspiration from well-theorized fields like adaptation studies, comparative literature, and film, the essays in this collection raise questions fundamental to the future of reception studies. The first section, ‘Beyond Fidelity’, deals with idiosyncratic adaptations of ancient sources; the second section, ‘Beyond Influence’, discusses modern works purporting to adapt ancient figures or themes that are less straightforwardly ancient than they may at first appear; while the last section, ‘Beyond Original’, uses films that lack even these murky connections to antiquity to challenge the notion that studying reception requires establishing historical connections between works. As questions of audience, interpretation, and subjectivity are central to most contemporary fields of study, this is a collection that is of interest to a wide variety of readers in the humanities.

Ovid Metamorphoses—Ovid 2004-03-11 An Oxford Classical texts edition of Ovid’s Metamorphoses has been planned for nearly a century, but earlier efforts by D. A. Slater and Franco Munari were not completed, largely because of the size and complexity of the manuscript tradition. Building on their work and that of many otherscholars, R. J. Tarrant has produced a text with a broader manuscript foundation than any previous modern edition. The early fragments and oldest manuscripts have been freshly collated, and the twelfth-century manuscripts have been fully drawn on for the first time; as a result many potentially original readings that had been attributed to later manuscript sources or even to modern scholars can now be located in the mainstream of the medieval tradition. In establishing the text, Tarrant has been more generous than his immediate predecessors in adopting and recording scholarly conjectures, among them a number of emendations not previously published. In the matter of interpolated verses Tarrant has taken a more sceptical view of the transmitted text than editors of the last century; some of the lines he has bracketed had been suspected by earlier editors (especially Nicolaas Heinsius), but other proposed deletions are new. In the apparatus the editor has often noted that a rejected variant or conjecture offers a plausible alternative to the text printed, thereby calling attention to the many places where the original reading remains open to question. Offering a wealth of newinformation and ideas, this edition will be indispensable for all future study of Ovid’s masterwork.

Reading Gandhi—Surjit Kaur Jolly 2006

The Ethics of Reading in Manuscript Culture—John Dagenais 1994-02-18 Reexamining the roles played by author, reader, scribe, and text in medieval literary practice, John Dagenais argues that the entire physical manuscript must be the basis of any discussion of how meaning was made. Medievalists, he maintains, have relied too heavily on critical editions that seek to create a single, definitive text reflecting an author’s intentions. In reality, manuscripts bear not only authorial texts but also a variety of elements added by scribes and readers: glosses, marginal notes, pointing hands, illuminations, and fragments of other, seemingly unrelated works. Using the surviving manuscripts of the fourteenth-century Libro de buen amor, a work that has been read both as didactic treatise on spiritual love and as a celebration of sensual pleasures, Dagenais shows how consideration of the physical manuscripts and their cultural context can shed new light on interpretive issues that have puzzled modern readers. Dagenais also addresses the theory and practice of reading in the Middle Ages, showing that for medieval readers the text on the manuscript leaf, including the text of the Libro, was primarily rhetorical and ethical in nature. It spoke to them directly, individually, always in the present moment. Exploring the margins of the manuscripts of the Libro and of other Iberian works, Dagenais reveals how medieval readers continually reshaped their texts, both physically and ethically as they read, and argues that the context of medieval manuscript culture forces us to reconsider such comfortable received notions as “text” and “literature” and the theories we have based upon them.

Lectiones Scrupulosae—Maaike Zimmerman 2006 This sixth AN Supplementum, Lectiones Scrupulosae (‘Scrupulous Readings’), is a Festschrift in honour of Maaike Zimmerman offered to her by a group of Apuleian scholars on the occasion of her sixty-fifth birthday. It is a volume focused on the text of Apuleius’ Metamorphoses that offers Maaike and all other lectores scrupulosi (‘scrupulous readers’) of Apuleius’ novel a collection of studies that shed new light on certain aspects of text and interpretation. Moreover, since Maaike Zimmerman is currently working on a new critical edition of Apuleius’ Metamorphoses for the Oxford Classical Texts series, an additional motivation for this volume was the presentation of a collection of original papers providing material on a number of passages for Maaike to ponder and take into consideration as she reviews the text. Everything proceeds from the text: a textual issue can open the door to a broader approach, including, for example, discussions of literary interpretation, linguistics, or style. Hence, one of the themes of the volume is to show connections between problems of textual criticism and larger interpretative issues (e.g. Bittel, Finkelpearl, McCroig, Keulen). Maaike herself is expert at this kind of ‘explication du texte’. Within the broad spectrum between ‘text’ and ‘interpretation’, the contributions to this volume present different approaches and choices, varying from a traditional, purely ‘textual’ approach to one that is largely interpretative and seeks to explain the multi-layered texture of Apuleius’ narrative in the light of certain metaphors, images, or expressions. Some articles offer new conjectures and readings of vexed passages (Harrison, Plaza), support unjustly neglected conjectures (McCroig, Schmeling and Montiglio), or propose to banish certain passages or phrases once and for all from the center of the text to a peripheral exile in the apparatus criticus, as a footnote in the history of the text’s reception (Bittel, Hunink). Other contributions focus on the ‘authorship’ of the Metamorphoses (Tatum) or the vicissitudes of the Apuleian text in the hands of Medieval and Renaissance readers.
Interpreting Ancient Israelite History, Prophecy, and Law—John H Hayes 2017-04-27 For more than five decades, John Hayes's scholarship has had a decisive influence on scholars and students in the field of Hebrew Bible study. This collection of ten essays, written between 1968 and 1995, displays his remarkable and thought-provoking elucidation of Israelite history, prophecy, and law. These essays make significant contributions that challenge the mainstream scholarship establishment with their daring interpretations and explanations. The way in which Hayes approaches the study of biblical figures, biblical texts, and historical reconstructions, combined with his analysis of specific methods, will have lasting implications for contemporary scholarship. He argues that biblical texts must be understood as being embedded within the particular historical, social, cultural, and political matrices from which they emerged. Whether exploring the social formation of early Israel, the final years of Samaria, or the social concept of covenant, he demonstrates a textually focussed and exegetically based approach. Hayes's essays provide valuable insights that help contextualise developments within mid- to late-twentieth-century interpretation, thereby granting scholars glimpses of key moments in the evolution of particular methods, trends, and intellectual cross-fertilization between academics in China and Taiwan; and to examine the relationship between these activities and cultural nationalism. Four key arguments are developed. First, the process of ruxue—"Confucianism"—variously conceived as a form of culture, an ideology, a system of learning, and a tradition of normative values. This discourse has led to a proliferation of contending conceptions of ruxue, as well as proposals for rejuvenating it to make it a vital cultural and psycho-spiritual resource in the modern world. This study aims to show how ruxue has been conceived in the continuing academic discourse on ruxue. Third, cultural nationalism, rather than state nationalism, better explains the nature of this activity. Fourth, academic discourse on ruxue provides little evidence of robust philosophical creativity.

Lost Soul—John Makeham 2020-10-26 Since the mid-1980s, Taiwan and mainland China have witnessed a sustained resurgence of academic and intellectual interest in ruxue—"Confucianism"—variously conceived as a form of culture, an ideology, a system of learning, and a tradition of normative values. This discourse has led to a proliferation of contending conceptions of ruxue, as well as proposals for rejuvenating it to make it a vital cultural and psycho-spiritual resource in the modern world. This study aims to show how ruxue has been conceived in order to assess the achievements of this enterprise; to identify which aspects of ruxue thought and values academics find viable, and why; to highlight the dynamics involved in the ongoing cross-fertilization between academics in China and Taiwan; and to examine the relationship between these activities and cultural nationalism. Four key arguments are developed. First, the process of intellectual cross-fertilization and rivalry between scholars has served to sustain academic interest in ruxue. Second, contrary to conventional wisdom, party-state support in the PRC does not underpin the continuing academic discourse on ruxue. Third, cultural nationalism, rather than state nationalism, better explains the nature of this activity. Fourth, academic discourse on ruxue provides little evidence of robust philosophical creativity.

On Classical Literature—Francis William Newman 1841

Interpreting Classical Texts
models that have given shape to current research approaches. Familiarity with Hayes's writings thus allows contemporary interpreters to envisage new avenues and perspectives in critical discussion of the Hebrew Bible.

**Text and Intertext in Greek Epic and Drama** Jonathan J. Price 2020-07-20 This collection presents 19 interconnected studies on the language, history, exegesis, and cultural setting of Greek epic and dramatic poetic texts ("Text") and their afterlives ("Intertext") in Antiquity. Spanning texts from Hittite archives to Homer to Greek tragedy and comedy to Vergil to Celsus, the studies here were all written by friends and colleagues of Margalit Finkelberg who are experts in their particular fields, and who have all been influenced by her work. The papers offer close readings of individual lines and discussion of widespread cultural phenomena. Readers will encounter Hittite precedents to the Homeric poems, characters in ancient epic analysed by modern cognitive theory, the use of Homer in Christian polemic, tragic themes of love and murder, a history of the Sphinx, and more. Text and Intertext in Greek Epic and Drama offers a selection of fascinating essays exploring Greek epic, drama, and their reception and adaption by other ancient authors, and will be of interest to anyone working on Greek literature.

**Reading Sulpicia** Mathilde Skoie 2002 Focusing on the representation of the Augustan poet Sulpicia in commentaries, this book investigates the interpretative strategies involved in the reading of an ancient text. Mathilde Skoie discusses a selection of commentaries from the Renaissance to the present day, combining the history of classical scholarship, philology, feminist literary theory, and reception theory.
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