philosophy in Europe. The articles constitute a groundbreaking critical analysis of rhetorical discourse in Europe from ancient to modern times. The topics the learned writers cover engage readers in worthy and lively conversations on European rhetoric, history, and philosophy. The writings offer practical benefits and enlightening revelations on the role of language, symbols, media, and communication in society and in historical Europe. The authors and their insightful articles have transformed and reframed the rhetorical narrative entrenched in European culture. These challenging narratives will cause readers to think of European rhetoric holistically rather than simplistically. An initial chapter on the history of philosophy sets the stage for six articles on issues across the three traditions. The goal is to see the Islamic tradition in its own richness and complexity as the most intellectual of the traditions. The Planet contends that the language of title from the ancient world is the same as the title for several millennia trading with, fighting, and conquering one another. Creation and Chaos attempts to address some of these issues. The contributions are organized

Hermann Gunkel was a scholar in the generation of the origins of Assyriology, the spectacular discovery by George Smith of the cuneiform script in the Mesopotamian cities of the ancient Near East. Smith's efforts had an impact on the evolution of our understanding of the ancient Near East and its languages, but they also had a profound impact on the development of Assyriology as a discipline. The discovery of cuneiform script opened up new avenues for research into the history of the ancient Near East. This led to the development of Assyriology as a discipline, which focuses on the study of the languages, cultures, and societies of the ancient Near East. The discipline has grown significantly over the years, and it continues to be an important area of study for scholars interested in ancient Near Eastern history and culture. However, the impact of Smith's discoveries on the evolution of Assyriology has not yet been fully appreciated. The present essay attempts to address this issue by providing a detailed analysis of the role played by Smith's discoveries in the development of Assyriology as a discipline.

In the Renaissance, the printing press played a crucial role in the dissemination of knowledge and the spread of ideas. The invention of the printing press by Johannes Gutenberg in the mid-fifteenth century revolutionized the way information was produced and distributed. Prior to the invention of the printing press, books were handwritten and copied by hand, a laborious and time-consuming process. The printing press allowed for the mass production of books, making them more affordable and accessible to a wider audience. This led to a significant increase in the number of books being produced and the spread of knowledge across Europe. The printing press also had a profound impact on the art and literature of the Renaissance. It allowed for the reproduction of classical texts, making them available to a broader audience. This led to a renewed interest in classical literature and a revival of interest in the arts and humanities. The printing press also allowed for the production of new works of art and literature, which contributed to the development of the Renaissance style.

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What is the relationship between ancient Near Eastern literature and the Renaissance? The printing press played a crucial role in the spread of ancient Near Eastern literature during the Renaissance. The invention of the printing press allowed for the mass production of books, making them more affordable and accessible to a wider audience. Prior to the invention of the printing press, books were handwritten and copied by hand, a laborious and time-consuming process. The printing press allowed for the mass production of books, making them more affordable and accessible to a wider audience. The printing press also had a profound impact on the art and literature of the Renaissance. It allowed for the reproduction of classical texts, making them available to a broader audience. This led to a renewed interest in classical literature and a revival of interest in the arts and humanities. The printing press also allowed for the production of new works of art and literature, which contributed to the development of the Renaissance style.

Baudelaire, with his milestone rejoinder to lesbian love (“Lesbos”) and, in the same stanzaic meter, a turn to the consoling power of memory in love’s more

and what we know of her, is fragmentary, and thus ever subject to speculation and study. The Shipwreck Sea highlights the love poetry of the soulful Sappho, the namesake lesbian, wrote amorously of men and women alike, exhibiting both masculine and feminine tendencies in her poetry and life. What’s left of her writing, less – as she is certainly nothing more – than the greatest poet who ever was at all.” Born over 2,600 years ago on the Greek island of Lesbos, Sappho, the

booksellers and their customers to a larger exploration of the role of books and institutions such as the Library Society in the formation of elite cultural identity on

letterbook, reproduced in its entirety, forms an appendix to the present volume, but Raven’s study has blossomed from a relatively narrow examination of

closer to a monologue in spirit. At the same time, he shows that there is a dialogism in both texts on a deeper structural level between a voice of philosophical or

other ‘rivals’ to the Horatian model including Pindar, Seneca, and Juvenal. The new reading of Jonson’s classicism that emerges is one founded not upon

our politics away from resentment, anger, and guilt and toward a democratic ethic of thanksgiving and the common good. “In the contemporary moment, when

help movement. One of the most striking things about gratitude, Engels finds, is how consistently it is described using the language of indebtedness. A chief

purpose of this, he contends, is to make us more comfortable living in debt, with the nefarious effect of pacifying the citizenry so we are less likely to speak

out about social and economic injustice. To counteract this, he proposes an alternative art of gratitude-as-thanksgiving that is inspired by Indian philosophy,

To answer this question, Daniel Boyarin looks to an unlikely source: the dialogues of Plato. In these ancient texts he finds similarities, both in their combination of various genres and topics and in their diachronic structure. But Boyarin goes beyond these structural similarities, arguing also for a cultural relativity of the Fat Rabbis’ voices to the talmudic dialogues in which they participate. He demonstrates that the talmudic notion of represented dialogue and real dialogue, Boyarin demonstrates, through multiple close readings, that the give-and-take in these texts is actually much closer to a monologue in spirit. At the same time, he shows that there is a dialogue in both texts on a deeper structural level between a voice of philosophical or religious authority and a voice from within, the same voice. Both the Talmud and Plato single our attention to a single voice in what is most important genre through which to understand both the Talmud and Plato, emphasizing their soemic peculiarity. An innovative approach in abduction studies, as well as a bold and controversial new way of reading Plato, Socrates and the Fat Rabbis makes a major contribution to scholarship on thought and culture of the ancient world. In 1994, James Raven, the Charleston Library Society’s first director, published an annotated edition of the letters.

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Athens, institutions dealing primarily with classical archaeology and art history, are discussed in historical terms as vehicles and figureheads of national scholarship. By emphasizing the agency and role of individuals in relation to structures and tradition, the book shows how much may be gained by examining science and politics as two sides of the same coin. It sheds light on the scholarly organisation of foreign schools, and through them, on the organisation of classical archaeology and classical studies around the Mediterranean. With its breadth and depth of archival resources, Western Ways offers new perspectives on funding, national prestige and international collaboration in the world of scholarship, and places the foreign schools in a framework of nineteenth and twentieth century Italian and Greek history.

A Choice “Outstanding Academic Book for 1996” While drawing on work in feminism, queer theory, and cultural history, Dandies and Desert Saints challenges scholars to rethink simplistic notions of Victorian manhood. James Eli Adams examines masculine identity in Victorian literature from Thomas Carlyle through Oscar Wilde, analyzing authors who identify the age’s ideal of manhood as the power of self-discipline. What distinguishes Adams’s book from others in the recent explosion of interest in masculinities is his refusal to approach masculinity primarily in terms of “patriarchy” or “phallogocentrism” or within the binary of homosexuality and heterosexuality.

In-depth case studies of individual statuary types form the core of this analysis of sculptural copying in antiquity. By examining the popular genre of the copy, the book illuminates broad questions of Roman sculptural production and the methodological limitations of traditional approaches to the subject. This book deals with the philosophy of Ibn Sina - Avicenna as he was known in the Latin West- a Persian Muslim who lived in the eleventh century, considered one of the most important figures in the history of philosophy. Although much has been written about Avicenna, and especially about his major philosophical work, Al-Shifa, this book presents the rationalist Avicenna in an entirely new light, showing him to have presented a theory where our claims of knowledge about the world are in effect just that, claims, and must therefore be underwritten by our faith in God. His project enlists arguments in psychology as well as in language and logic. In a sense, the ceiling he puts on the reach of reason can be compared with later rationalists in the Western tradition, from Descartes to Kant - though, unlike Descartes, he does not deem it necessary to reconstruct his theory of knowledge via a proof of the existence of God. Indeed, Avicenna’s theory presents the concept of God as being necessarily presupposed by our theory of knowledge, and God as the Necessary Being who is presupposed by an existing world where nothing of itself is what it is by an intrinsic nature, and must therefore be as it is due to an external cause. The detailed and original analysis of Avicenna’s work here is presented as what he considered to be his own, or ‘oriental’ philosophy. Presenting an innovative interpretation of Avicenna’s thought, this book will appeal to scholars working on classical Islamic philosophy, kalām and the History of Logic.

In the earliest drama the clash between the old world of ritual and the new world of money is revealed. Human life is susceptible of changing suddenly, of shifting inadvertently, of appearing differently, of varying unpredictably, of being altered deliberately, of advancing fortuitously, of commencing or ending accidentally, of a certain malleability. In theory, any human being is potentially capacitated to conceive of—and convey—the chance, view, or fact that matters may be otherwise, or not at all; with respect to other lifeforms, this might be said animal’s distinctive characteristic. This state of play is both an everyday phenomenon, and an indispensable prerequisite for exceptional innovations in culture and science: contingency is the condition of possibility for any of the arts—be they dominantly concerned with thinking, crafting, or enacting. While their scope and method may differ, the (f)act of reckoning with—and taking advantage of—contingency renders rhetoricians and philosophers associates after all. In this regard, Aristotle and Blumenberg will be exemplary, hence provide the framework. Between these diachronic bridgeheads, close readings applying the nexus of rhetoric and contingency to a selection of (Early) Modern texts and authors are intercalated—among them La Celestina, Machiavelli, Shakespeare, Wilde, Fontane. In more than 60 essays by an international team of scholars, this volume explores the full breadth and reach of Greek thought, investigating what the Greeks knew as well as what they thought they knew, and what they believed, invented, and understood about the possibilities of knowing. 65 color illustrations. Maps.