

Epos Von Vergil Rtsel

Werner Suerbaum, Siegmund Döpp

Tagzeiten und Landschaft im Epos der Griechen und Römer Martha Brauneiser, 1944

Sepulkralsemiotik Laura Velte, 2021-10-18 In der mittelalterlichen Gedenkkultur kommt dem Grabmal eine wichtige Funktion als Erinnerungsmedium zu. Zwischen Früh- und Spätmittelalter lässt seine Entwicklung das Bedürfnis erkennen, den Toten und ihrem Leben eine signifikante Form zu geben und sie auf diese Weise präsent zu halten. Zwar wurde der besondere Zeichencharakter des Grabmals im Mittelalter nicht theoretisch reflektiert. Doch als Motiv begegnet es so zahlreich in der zeitgenössischen Literatur und Historiographie, dass diese Darstellungen implizite Rückschlüsse auf die Wahrnehmung seiner Substitutions- und Repräsentationsfunktion erlauben. Die Studie untersucht die Zeichenhaftigkeit erzählter Grabmäler erstmals systematisch und in komparatistischer Perspektive.

"Universalgeschichte des Ehebruchs" Joachim Harst, 2021-02-22 Ehebruchsgeschichten als literarisches Medium, das Verbindlichkeit stiften und Liebe wecken kann. Können literarische Texte Verbindlichkeit stiften? Diese Frage untersucht Joachim Harst anhand von Ehe- und Ehebruchsgeschichten, indem er leidenschaftliche Liebe auf ihre Bedeutung für soziale Bindung hin untersucht. Liebe ist unabdingbares Element gesellschaftlicher Verbindlichkeit, kann diese durch die ihre Exzessivität aber auch bedrohen. Während literarische Ehebruchsgeschichten häufig die Sprengkraft dieser Dialektik bewusst in den Vordergrund stellen, streben Religion und Recht an, sie einzuschränken und zu regulieren. Doch produziert nicht bereits das Reden über Liebe Affekte, sodass jeder Versuch der Einschränkung im Grunde unfreiwillig seiner Subversion zuarbeitet? Auch von Seiten der Literatur wird diese Gegenseitigkeit immer wieder betont: Romane wie Gottfrieds Tristan oder Goethes Werther wiederholen unermüdlich, dass Liebe durch Lesen entsteht - und fordern umgekehrt ein liebendes Lesen ein. Sie wollen Philo-Logie hervorrufen - literarisch geweckte Liebe zum Logos. Der Frage, in welchem Verhältnis diese Liebe wiederum zur Literaturwissenschaft stehen kann, wird hier auf den Grund gegangen.

Das rätsel der sphinx Ludwig Laistner, 1889

Wissenschaftliche Zeitschrift der Universität Leipzig, 1953

Überirdische Rätsel Reinhard Habeck, 2016-10-31

Wissenschaftliche Zeitschrift der Karl-Marx-Universität Leipzig Karl-Marx-Universität Leipzig, 1953

Die Antike in Poetik und Kunsttheorie von Ausgang des klassischen Altertums bis auf Goethe und Wilhelm von Humboldt

... Karl Borinski,1924

Die Hellenistisch-römische Kultur, Dargestellt Von Fritz Baumgarten, Franz Poland, Richard Wagner Fritz Baumgarten,1913

Theorien, Methoden und Praktiken des Interpretierens Andrea Albrecht,Lutz Danneberg,Olav Krämer,Carlos Spoerhase,2015-03-10 Das Interpretieren von Texten gehört weiterhin zu den Haupttätigkeiten der Literaturwissenschaften. Die vielfältigen Infragestellungen, denen das Interpretieren in den vergangenen Jahrzehnten ausgesetzt war, haben an diesem Umstand kaum etwas geändert. Angesichts dieser fortdauernden Bedeutung erscheint auch die Reflexion auf diese Tätigkeit als eine Aufgabe von unverminderter Aktualität. Der vorliegende Band versammelt Beiträge unterschiedlicher Disziplinen, die, dem sogenannten ‚practice turn‘ folgend, das Interpretieren literarischer Texte im Hinblick auf die ihm explizit oder implizit zugrundeliegenden theoretischen Annahmen, seine Methoden und insbesondere auch auf seine Praktiken reflektieren. Praktiken sind in diesem Verständnis routineförmige Tätigkeiten, die oftmals nicht durch explizierbare Regeln bestimmt sind, sondern in hohem Maße auf implizitem Wissen und Können beruhen. Die historischen und systematischen Beiträge loten aus, was und wie die Literaturwissenschaft für eine Analyse ihrer Methoden und Heuristiken, ihrer Darstellungsformen und Praktiken der Wissensvermittlung von der Wissenschaftsforschung lernen kann.

Reallexikon der deutschen Literaturgeschichte Paul Merker,Wolfgang Stammer,1929

In Klios und Kalliopes Diensten Werner Suerbaum,Siegmar Döpp,1993

Geschichte der lateinischen Literatur des Mittelalters: T. Von der Mitte des zehnten Jahrhunderts bis zum Ausbruch des Kampfes zwischen Kirche und Staat Max Manitius,1923

Bibliographie Der Deutschen Naturwissenschaftlichen Litteratur. Abt.II ,1914

Wörterbuch Der Antike, Mit Berücksichtigung Ihres Fortwirkens Hans Lamer,Ernst Bux,Wilhelm Schöne,1933

The Iliad in a Nutshell Michael Squire,2011-10-06 A new, illustrated study of the Iliac tablets, a group of objects inscribed in miniature with epic episodes. Like the tablets themselves, Michael Squire tackles major themes through small ones, by relating their production to macroscopic problems of signification in Graeco-Roman antiquity.

Reallexikon der deutschen literaturgeschichte, untel mitwirkung zahlreicher fachgelehrter herausgegeben ,1929

Römische Rezeptionen der Kaiserzeit und Spätantike Gregor Bitto,Anna Ginestí Rosell,Jonas Ludäscher,2023-11-06 Römische Literatur und Kultur lässt sich in besonderer Weise als geprägt von sich überlagernden Rezeptionen beschreiben: Griechisches ist nicht nur in den Anfängen ein Referenzpunkt, sondern bleibt es darüber hinaus. Zugleich gewinnen spätestens seit republikanischer Zeit römische Kulturleistungen den Status rezipierbarer Objekte und Phänomene, ein Prozess, der sich in Kaiserzeit und Spätantike besonders intensiv entfaltet. Die Stadt Rom selbst wird in ihrer programmatischen Topographie sogar zum zentralen Rezeptionspunkt für die Städte des Reiches. Der zentrale Wert des mos

maiorum bedingt eine Selbstdefinition, die wesentlich auf eine Rezeption der eigenen Vergangenheit ausgerichtet ist, sowohl für die Gesellschaft als Ganzes wie auch für das Individuum. Das Eigene wird im Unterschied zu einem in der Moderne charakteristischen Denkmuster, das Eigenständigkeit vorrangig aus der der Negation des Überlieferten zu formen sucht, nur als Aneignung und Verarbeitung von Tradition denkbar. Selbstvergewisserung von Gruppen geschieht nicht so sehr als Orientierung auf zukünftige Ziele und Ideale, sondern als gemeinsame Bezugnahme zu einer bestimmten Deutung von Vergangenheit. Auch im spätantiken Christentum setzt sich schließlich nicht die radikale Abkehr vom heidnischen Erbe durch, sondern die christliche Rezeption desselben. Diesen vielfältigen und sich überlagernden römischen Rezeptionen und Selbstrezeptionen nachzugehen, widmen sich die einzelnen Beiträge dieses Bandes, der mit einem literarischen Schwerpunkt die unterschiedlichen altertumswissenschaftlichen Perspektiven auf die klassische Antike zu einem interdisziplinären Panorama versammelt.

Chrésima Markus Mülke, 2019-06-17 Diejenigen Kulturgüter der antiken Welt, welche die Väter des frühen Christentums nach dem Maßstab christlicher Wahrheit als nutzbar anerkannten, bezeichneten sie gern als χρήσιμα. Deren Χρήσις (Chrêsis; lateinisch: usus iustus) selbst, also die Methode diakritischer Beurteilung und selektiver Nutzung, praktizierten sie dabei nicht nur im Vollzug, sondern durchdachten sie immer wieder auch theoretisch, ohne freilich jemals aus ihr ein vom konkreten Gegenstand losgelöstes, nur abstraktes Konzept zu machen. Wer die Chrêsis, eine der entscheidenden Kräfte jener weltverändernden Transformation, welche die Verwandlung der antiken Kultur in die frühchristliche darstellt, erforscht, geht daher stets von der Erforschung eines χρήσιμον aus. Die frühchristlichen Chrêsis hat in der neueren Forschung, nicht zuletzt durch die Studien Christian Gnilkas, besondere Aufmerksamkeit erfahren. Jedoch sind aussagekräftige Einzelstudien, in denen das Prinzip des usus iustus in praxi nachgewiesen und vorgeführt wird, dringend erwünscht. Diesem Desiderat soll der vorliegende Band nachkommen, dessen Beiträge die Autorinnen und Autoren Christian Gnilka anlässlich seines 80. Geburtstags im Dezember 2016 zugeeignet haben. Den Wert seines forschlichen Ansatzes erweisen die hier vorgelegten Studien auch dadurch, dass sie einerseits, beginnend mit einer alttestamentlichen Schrift, den gesamten Zeitraum des frühen Christentums bis zur Spätantike (von den Apologeten bis hin zu den Kappadokiern, Hieronymus, Augustinus und Prudentius), andererseits neben der Literatur auch archäologische und kunstgeschichtliche Denkmäler behandeln.

Die Rätsel der grossen Kulturen Ivar Lissner, 1974

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