

Epiteti Nel Proemio Delliliade

Minjie Lin

L'elemento lirico nell'epos Omerico Augusto Mancini, 1896

Annali della R. Scuola normale superiore di Pisa, 1896

Annali della Scuola Normale Superiore di Pisa, Classe di Lettere e Filosofia, 1896

Annali della R. Scuola normale superiore di Pisa. Filosofia e filologia, 1896

Annali della Scuola normale superiore di Pisa Scuola normale superiore (Italy), 1894 Elenco degli alunni esciti dalla Scuola... [1850-95]; v. 12, p. [1]-XXX

Ripetizione e riformulazione nell' >Iliade< Ombretta Cesca, 2022-04-19 The presence of repetitions is a typical formal feature of the Homeric poems, a type of poetry that, before reaching a written version, has been orally composed and transmitted for centuries. This study deals with a particular category of repetitions: those uttered by ἄγγελοι, intermediaries of distance communication in a narrative universe characterized in turn by the oral transmission of information. The extensive presentation, in direct form, of both the speech of the sender of the message and that of the ἄγγελος (human or divine messenger, herald or ambassador), allows us to appreciate the discursive technique of the latter, between exact repetition (verbatim) and reformulation. This technique can be read in a meta-poetic key and used as a starting point to investigate, on the one hand, the compositional mechanisms at the basis of Homeric poetry and, on the other hand, the representation of the relations between the divine and human worlds. Mainly focused on the Iliad, the study also deals with the Odyssey by highlighting and explaining the numerous differences, between the two poems, in staging distance communication.

Le note del Poliziano alla traduzione dell'Iliade Paola Megna, 2009

L'Odissea com'è: Canti XIII-XXIV Mario Zambarbieri, 2002 Questo libro interpreta l'Odissea come una grande opera d'arte «unitaria», che solo attraverso un lungo processo compositivo ha raggiunto la forma finale e una spiccata originalità rispetto al modello. La discussione dei problemi è facilitata da un'introduzione storica sugli studi odisseici, alla quale corrisponde, alla fine dell'opera, una sintesi sui rapporti tra poema e storia, sulla composizione, i personaggi, la fortuna e la poesia dell'Odissea. Ciascun canto è studiato in tre momenti, lettura, analisi, valutazioni critiche. Il testo viene quasi integralmente tradotto in forma chiara e moderna, e interpretato sulla base di una ricognizione ad ampio raggio della

filologia omerica, dai tempi di Hermann ai nostri giorni; nelle conclusioni si definisce ogni volta il valore poetico del canto e, progressivamente, delle singole tèttradi di cui è idealmente composto il poema. Per amore di autenticità si cerca sempre di risalire alle fonti, documentando con chiarezza in brevi citazioni l'origine e il valore delle idee e delle notizie. Sotto questo aspetto, il libro fa la storia dell'interpretazione, perché mette in luce il contributo originale degli studiosi e delle dottrine alla comprensione della poesia omerica. La complessità dell'Odissea, «forma aperta» ad accogliere ogni aspetto della civiltà arcaica, richiede la cooperazione di diverse discipline e competenze specifiche. Sotto il profilo bibliografico, il libro presenta una selezione delle opere più geniali e più utili, nel campo di una produzione quasi sterminata. Gli indici analitici agevolano l'uso dei due volumi anche per una consultazione estemporanea.

Ulisse nel tempo Salvatore Nicosia, 2003

Civiltà classica e cristiana, 1980

L'Odissea com'e' - Vol. II Mario Zambarbieri, 2021-03-04T00:00:00+01:00 Cessa la poesia degli Apologhi, riprende la musica antica del Ritorno e della Vendetta, il cui preludio era nella Telemachia. Il cerchio si chiude intorno ai proci, che tra poco pagheranno con il sangue la loro protervia. Deposto nel sonno sulla riva, Odisseo non riconosce l'isola: tutto è avvolto in una nebbia sottile, e tutto a poco a poco si svela come per lampi intermittenti di luce. Telemaco riconosce il padre, Euriclea ritrova nel mendico il fanciullo del tempo felice, Penelope cede finalmente alla prova del letto nuziale, e riabbraccia dopo vent'anni lo sposo intrepido: i proci riconoscono il vendicatore solo un attimo prima della morte. L'azione lenta e inarrestabile si svolge tra due poli inauditi, la capanna di un guardiano di porci e il palazzo reale, dove Odisseo è venuto a riprendersi la donna, il figlio, la ricchezza e il potere. Ai paesaggi marini dell'avventura e delle tempeste succedono gli angoli silenti di una piccola isola ionia, con i suoi porti, le rocce, le grotte, i sentieri sassosi che portano alla reggia, teatro del dramma. Guidato da Atena, "dea dell'intelligenza e della forza", cioè guidato dall'ispirazione interiore, Odisseo riconquista i valori positivi creati dal l'Iliade - in primo luogo la libertà del volere di fronte al destino - e fa di se stesso un nuovo tipo di uomo, artefice e modello di modernità. Intorno a lui, a Itaca, come nel vasto mondo del Mediterraneo arcaico, uomini e donne, umili e potenti, sono ritratti nella ricerca inesausta della felicità e della giustizia, nonostante le delusioni e le difficoltà della vita. Lirica, tragedia e commedia, il futuro del romanzo occidentale, sono qui come in germe, in attesa del loro tempo.

Bellezze del Bosforo ossia Panorama del meraviglioso canale di Costantinopoli preceduto da un'accurata descrizione dello Stretto dei Dardanelli e del mar di Marmara Antonio Baratta, 1841

Σπουδές στον Όμηρο Iōannēs Th Kakridēs, Κέντρο Οδυσσειακών Σπουδών, 1993

Bellezze del Bosforo ossia Panorama del meraviglioso canale di Costantinopoli preceduto da un'accurata descrizione dello Stretto dei Dardanelli e del mar di Marmara compilata dal cav. A. Baratta Antonio Baratta, 1841

Studi umanistici piceni, 1990

Bellezze del Bosforo Antonio Baratti,1841
Momenti della traduzione fra Settecento e Ottocento Michele Mari,1994
Inno greco a Fabrizio Brancia Pomponio Gaurico,1998
Il richiamo del testo Vincenzo Di Benedetto,2007
Critica stilistica e filologia Giuseppe Broccia,1961

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