

The Talking Greeks Speech Animals And The Other In Homer Aeschylus And Plato

Astyanax is thrown from the walls of Troy; Medeia kills her children as an act of vengeance against her husband; Aias reflects with sorrow on his son's inheritance, yet kills himself and leaves Eurysakes vulnerable to his enemies. The pathos created by threats to children is a notable feature of Greek tragedy, but does not in itself explain the broad range of situations in which the ancient playwrights chose to employ such threats. Rather than casting children in tragedy as simple figures of pathos, this volume proposes a new paradigm to understand their roles, emphasizing their dangerous potential as the future adults of myth. Although they are largely silent, passive figures on stage, children exert a dramatic force that transcends their limited physical presence, and are in fact theatrically complex creations who pose a danger to the major characters. Their multiple projected lives create dramatic palimpsests which are paradoxically more significant than their immediate emotional effects: children are never killed because of their immediate weakness, but because of their potential strength. This re-evaluation of the significance of child characters in Greek tragedy draws on a fresh examination of the evidence for child actors in fifth-century Athens, which concludes that the physical presence of children was a significant factor in their presentation. However, child roles can only be fully appreciated as theatrical phenomena, utilizing the inherent ambiguities of drama: as such, case studies of particular plays and playwrights are underpinned by detailed analysis of staging considerations, opening up new avenues for interpretation and challenging traditional models of children in tragedy.

The Talking GreeksSpeech, Animals, and the Other in Homer, Aeschylus, and Plato

David E. Fredrickson asks a key question for interpreters of the New Testament in the twenty-first century: Do established ways of reading the New Testament need to be challenged and new ones explored? His answer is "yes," but he takes care not to dismiss readers' experiences in the previous two millennia. He values the readings of the past even as he contests the insights of scholars, preachers, monks, nuns, skeptics, the devout, the disinterested, the keenly interested, and all the rest who have tried to make sense of the earliest Christian writings. Fredrickson does not want to give an impression of "I know better than them." But he goes on to say that "strange as it sounds, not-knowing is actually the point of this book. More than anything else, not-knowing is, I believe, the key to reading the New Testament in the twenty-first century." Fredrickson claims that the reduction of a text to its usefulness is something a deconstructive approach seeks to avoid. That leads to readings in which practicality enjoys a privilege over mystery, knowing wins out over not-knowing, and control triumphs over hope. Ultimately, his goal in this book is to give mystery, hope, andnot-knowing a chance. For Fredrickson the experience of reading is more than coming to know something or receiving information, and the "more" that he has in mind exists in the shock of encountering some other or something that is not easily assimilated to an already known world, a familiar horizon, or the repeatability of language. What if reading the New Testament meant giving an unexpected other a chance to take place and to change the world you thought was an unchangeable given? What if we thought of reading as a way of preparing for what postmodernism calls an event?

Explores comedy's voracious and multifarious dialogue with a large spectrum of literary, sub-literary and paraliterary traditions surrounding and shaping it.

The essays in this interdisciplinary volume explore language, broadly construed, as part of the continued interrogation of the boundaries of human and nonhuman animals in the Middle Ages. Uniting a diverse set of emerging and established scholars, Animal Languages questions the assumed medieval distinction between humans and other animals. The chapters point to the wealth of non-human communicative and discursive forms through which animals function both as vehicles for human meaning and as agents of their own, demonstrating the significance of human and non-human interaction in medieval texts, particularly for engaging with the Other. The book ultimately considers the ramifications of deconstructing the medieval anthropocentric view of language for the broader question of human singularity.

Animals in the Apocryphal Acts of the Apostles

Plato's Animals

Shameless

Essays in Honor of Margalit Finkelberg

The Oxford Handbook of Animal Ethics

A New New Testament Reading

Beasts that Teach, Birds that Tell: Animal Language in Rabbinic and Classical Literatures

Asserts a novel and controversial theory on the origins of rhetoric that differs radically from the standard view Argues that it was the theatre of Ancient Greece, first appearing around 500 BC, that prompted the development of formalized rhetoric, which evolved soon thereafter Provides a cogent reworking of existing evidence Reveals the bias and inconsistency of Aristotle A study of rabbinic texts about talking animals, examined in the context of Greek and Roman cultures.

Though Greece is traditionally seen as an agrarian society, cattle were essential to Greek communal life, through religious sacrifice and dietary consumption. Cattle were also pivotal in mythology: gods and heroes stole cattle, expected sacrifices of cattle, and punished those who failed to provide them. The Cattle of the Sun ranges over a wealth of sources, both textual and archaeological, to explore why these animals mattered to the Greeks, how they came to be a key element in Greek thought and behavior, and how the Greeks exploited the symbolic value of cattle as a way of structuring social and economic relations. Jeremy McInerney explains that cattle's importance began with domestication and pastoralism: cattle were nurtured, bred, killed, and eaten. Practically useful and symbolically potent, cattle became social capital to be exchanged, offered to the gods, or consumed collectively. This circulation of cattle wealth structured Greek society, since dedication to the gods, sacrifice, and feasting constituted the most basic institutions of Greek life. McInerney shows that cattle contributed to the growth of sanctuaries in the Greek city-states, as well as to changes in the economic practices of the Greeks, from the Iron Age through the classical period, as a monetized, market economy developed from an earlier economy of barter and exchange. Combining a broad theoretical approach with a careful reading of sources, The Cattle of the Sun illustrates the significant position that cattle held in the culture and experiences of the Greeks. Some images inside the book are unavailable due to digital copyright restrictions.

Animals were omnipresent in the everyday life and the visual arts of classical Greece. In literature, too, they had significant functions.This book discusses the role of animals – both domestic and wild – and mythological hybrid creatures in ancient Greek literature. Challenging the traditional view of the Greek anthropocentrism, the authors provide a nuanced interpretation of the classical relationship to animals. Through a close textual analysis, they highlight the emergence of the perspective of animals in Greek literature. Central to the book's enquiry is the question of empathy: investigating the ways in which ancient Greek authors invited their readers to empathise with non-human counterparts. The book presents case studies on the animal similes in the Iliad, the addresses to animals and nature in Sophocles' Philoctetes, the human–bird hybrids in The Birds by Aristophanes and the animal protagonists of Anyte's epigrams. Throughout, the authors develop an innovative methodology that combines philological and historical analysis with a philosophy of embodiment, or phenomenology of the body. Shedding new light on how animals were regarded in ancient Greek society, the book will be of interest to classicists, historians, philosophers, literary scholars and all those studying empathy and the human–animal relationship.

What did the ancient Greeks and Romans think of the peoples they referred to as barbari? Did they share the modern Western conception–popularized in modern fantasy literature and role–playing games–of "barbarians" as brutish, unwashed enemies of civilization? Or our related notion of "the noble savage?" Was the category fixed or fluid? How did it contrast with the Greeks and Romans' conception of their own cultural identity? Was it based on race? In accessible, jargon-free prose, Erik Jensen addresses these and other questions through a copiously illustrated introduction to the varied and evolving ways in which the ancient Greeks and Romans engaged with, and thought about, foreign peoples–and to the recent historical and archaeological scholarship that has overturned received understandings of the relationship of Classical civilization to its "others."

Speech, Animals, and the Other in Homer, Aeschylus, and Plato

Man and Animal in Severan Rome

The Routledge Handbook of Identity and the Environment in the Classical and Medieval Worlds

Greek Comedy and the Discourse of Genres

The Philosophical Stage

Animal Languages in the Middle Ages

Subjectivity, Citizenship and Belonging in Law

The fifth volume of the Studies in Ancient Greek Narrative deals with speech: it discusses the types, modes and functions of speech in narrative, the boundaries between speech and narrative context, and the absence of speech (silence).

A bold new reconception of ancient Greek drama as a mode of philosophical thinking The Philosophical Stage offers an innovative approach to ancient Greek literature and thought that places drama at the heart of intellectual history. Drawing on evidence from tragedy and comedy, Joshua Billings shines new light on the development of early Greek philosophy, arguing that drama is our best source for understanding the intellectual culture of classical Athens. In this incisive book, Billings recasts classical Greek intellectual history as a conversation across discourses and demonstrates the significance of dramatic reflections on widely shared theoretical questions. He argues that neither "literature" nor "philosophy" was a defined category in the fifth century BCE, and develops a method of reading dramatic form as a structured investigation of issues at the heart of the emerging discipline of philosophy. A breathtaking work of intellectual history by one of today's most original classical scholars, The Philosophical Stage presents a novel approach to ancient drama and sets a path for a renewed understanding of early Greek thought.

This volume offers a new translation of Plutarch's three treatises on animals!On the Cleverness of Animals, Whether Beasts Are Rational, and On Eating Meat!accompanied by introductions and explanatory commentaries. The accompanying commentaries are designed not only to elucidate the meaning of the Greek text, but to call attention to Plutarch's striking anticipations of arguments central to current philosophical and ethological discourse in defense of the position that non-human animals have intellectual and emotional dimensions that make them worthy of inclusion in the moral universe of human beings. Plutarch's Three Treatises on Animals will be of interest to students of ancient philosophy and natural science, and to all readers who wish to explore the history of thought on human/non-human animal relations, in which the animal treatises of Plutarch hold a pivotal position.

This book argues that Aelian's important work on animals, the De natura animalium, represents a sophisticated literary critique of Severan Rome. His fascination with animals reflects the cultural issues of his day: philosophy, religion, the exoticism of Egypt and India, sex, gender, and imperial politics. The subject of the posthuman, of what it means to be or to cease to be human, is emerging as a shared point of debate at large in the natural and social sciences and the humanities. This volume asks what classical learning can bring to the table of posthuman studies, assembling chapters that explore how exactly the human self of Greek and Latin literature understands its own relation to animals, monsters, objects, cyborgs and robotic devices. With its widely diverse habitat of heterogeneous bodies, minds, and selves, classical literature again and again blurs the boundaries between the human and the non-human; not to equate and confound the human with its other, but playfully to highlight difference and hybridity, as an invitation to appraise the animal, monstrous or mechanical/machinic parts lodged within humans. This comprehensive collection unites contributors from across the globe, each delving into a different classical text or narrative and its configuration of human subjectivity–how human selves relate to other entities around them. For students and scholars of classical literature and the posthuman, this book is a first point of reference.

Rhetoric in Tooth and Claw

Identities and Intersections

Plutarch's Three Treatises on Animals

Animals in Ancient Greek Religion

Ethical Perspectives from Greek and Roman Texts

Animals and Other People

Performing Oaths in Classical Greek Drama

The figure of the dog is a paradox. As in so many cultures, past and present, the dog in ancient Greece was seen as the animal closest to humans, even as it elicited from them the most negative representations. Still a loaded term today, the word bitch not only signified shamelessness and a lack of self-control but was also exclusively figured as female. Woman and dogs in the Greek imagination were intimately intertwined, and in this careful, engaging analysis, Cristiana Franco explores the ancients' complex relationship with both. By analyzing the relationship between humans and dogs as depicted in a vast array of myths, proverbs, spontaneous metaphors, and comic jokes, Franco in particular shows how the symbolic overlap between dog and woman provided the conceptual tools to maintain feminine subordination. Intended for general readers as well as scholars, Shameless extends the boundaries of classics and anthropology, forming a model of the sensitive work that can be done to illuminate how deeply animals are imbricated in human history. The English translation has been revised and expanded from the original Italian edition, and it includes a new methodological appendix by the author that points the way toward future work in the emerging field of human-animal studies.

This book is the first academic work in Eastern Orthodox theological literature on the subject of animal suffering and human soteriology. It represents a natural progression of the contemporary Eastern Orthodox academic debate on the environment, and will be of interest not only to academic scholars in theology, religion, philosophy and ethics, but also to the wider Christian and secular communities. Using Biblical and Patristic teachings, together with new social science research and contemporary science, it presents arguments that animal suffering is against God's Will, and that the abuse or misuse of animals or indifference to animal suffering will result in negative consequences for human salvation. The book posits a revisionist interpretation of the Noahic narrative when addressing the challenging question of why God allows the dispensation of animals as food, and offers compelling arguments on why the contemporary animal food production industries and animal testing model should be rejected.

Humans encounter and use animals in a stunning number of ways. The nature of these animals and the justifiability or unjustifiability of human uses of them are the subject matter of this volume. Philosophers have long been intrigued by animal minds and vegetarianism, but only around the last quarter of the twentieth century did a significant philosophical literature begin to be developed on both the scientific study of animals and the ethics of human uses of animals. This literature had a primary focus on discussion of animal psychology, the moral status of animals, the nature and significance of species, and a number of practical problems. This Oxford Handbook is designed to capture the nature of the questions as they stand today and to propose solutions to many of the major problems. Several chapters in this volume explore matters that have never previously been examined by philosophers. The authors of the thirty-five chapters come from a diverse set of philosophical interests in the History of Philosophy, the Philosophy of Mind, the Philosophy of Biology, the Philosophy of Cognitive Science, the Philosophy of Language, Ethical Theory, and Practical Ethics. They explore many theoretical issues about animal minds and an array of practical concerns about animal products, farm animals, hunting, circuses, zoos, the entertainment industry, safety-testing on animals, the status and moral significance of species, environmental ethics, the nature and significance of the minds of animals, and so on. They also investigate what the future may be expected to bring in the way of new scientific developments and new moral problems. This book of original essays is the most comprehensive single volume ever published on animal minds and the ethics of our use of animals.

Voice and Voices in Antiquity surveys the changing concept of voice and voices in oral traditions and subsequent literary genres of antiquity, both fictional (authorial and characterized) and historical, and from Greece and the Near East to the western Roman Empire.

Argues that the songs of Pindar and Aeschylus share a "theatrical" spirit that illuminates choral performance in Classical Greece.

The Culture of Animals in Antiquity

Interactions between Animals and Humans in Graeco-Roman Antiquity

Journal of Greek Archaeology Volume 3 2018

Literary Forms and Living Beings in the Long Eighteenth Century

Animals, Language, Sensation

Sacred Words: Orality, Literacy and Religion

Orality and Literacy in the Ancient World, vol. 8

In *Animals and Other People*, Heather Keenleyside argues for the central role of literary modes of knowledge in apprehending animal life. Keenleyside focuses on writers who populate their poetry, novels, and children's stories with conspicuously figurative animals, experiment with conventional genres like the beast fable, and write the "lives" of mice as well as men. From such writers—including James Thomson, Daniel Defoe, Jonathan Swift, Laurence Sterne, Anna Letitia Barbauld, and others—she recovers a key insight about the representation of living beings: when we think and write about animals, we are never in the territory of strictly literal description, relying solely on the evidence of our senses. Indeed, any description of animals involves personification of a sort, if we understand personification not as a rhetorical ornament but as a fundamental part of our descriptive and conceptual repertoire, essential for distinguishing living beings from things. Throughout the book, animals are characterized by a distinctive mode of agency and generality; they are at once moving and being moved, at once individual beings and generic or species figures (every cat is also "The Cat"). Animals thus become figures with which to think about key philosophical questions about the nature of human agency and of social and political community. They also come into view as potential participants in that community, as one sort of "people" among others. Demonstrating the centrality of animals to an eighteenth-century literary and philosophical tradition, *Animals and Other People* also argues for the importance of this tradition to current discussions of what life is and how we might live together.

"A unique and intriguing point of entry into the dialogues and a variety of concerns from metaphysics and epistemology to ethics, politics, and aesthetics." —Eric Sanday, University of Kentucky
Plato's *Animals* examines the crucial role played by animal images, metaphors, allusions, and analogies in Plato's dialogues. These fourteen lively essays demonstrate that the gaffles, snakes, stingrays, swans, dogs, horses, and other animals that populate Plato's work are not just rhetorical embellishments. Animals are central to Plato's understanding of the hierarchy between animals, humans, and gods and are crucial to his ideas about education, sexuality, politics, aesthetics, the afterlife, the nature of the soul, and philosophy itself. The volume includes a comprehensive annotated index to Plato's bestiary in both Greek and English. "Plato's *Animals* is a strong volume of beautifully written paeans to postmodern themes found in premodern thought." —Notre Dame Philosophical Reviews
"Shows readers of Plato that he remains significant to issues currently pursued in Continental thought and especially in relation to Derrida and Heidegger." —Robert Metcalf, University of Colorado, Denver
"Will provide fertile ground for future work in this area." —Jill Gordon, author of *Plato's Erotic World*

Surveying the variety of ways in which written texts and oral discourse were involved in ancient religions, the contributions to this volume show that oral and written forms were intricately connected in both Greek and Roman state and private religions.

The Culture of Animals in Antiquity provides students and researchers with well-chosen and clearly presented ancient sources in translation, some well-known, others undoubtedly unfamiliar, but all central to a key area of study in ancient history: the part played by animals in the cultures of the ancient Mediterranean. It brings new ideas to bear on the wealth of evidence – literary, historical and archaeological – which we possess for the experiences and roles of animals in the ancient world.

Offering a broad picture of ancient cultures in the Mediterranean as part of a wider ecosystem, the volume is on an ambitious scale. It covers a broad span of time, from the sacred animals of dynastic Egypt to the imagery of the lamb in early Christianity, and of region, from the fallow deer introduced and bred in Roman Britain to the Asiatic lioness and her cubs brought as a gift by the Elamites to the Great King of Persia. This sourcebook is essential for anyone wishing to understand the role of animals in the ancient world and support learning for one of the fastest growing disciplines in Classics.

Collects alphabetically arranged essays on how classical tradition has shaped popular culture, government, mathematics, medicine, and drama.

Drama and Dialectic in Classical Athens

The 'Man Alone of Animals' Concept

Children in Greek Tragedy

A Sourcebook with Commentaries

Female Amerindians in Early Modern Spanish Theater

The Cattle of the Sun

Theatrical Reenactment in Pindar and Aeschylus

This book provides the first systematic study of the role of animals in different areas of the ancient Greek religious experience, including in myth and ritual, the literary and the material evidence, the real and the imaginary. An international team of renowned contributors shows that animals had a sustained presence not only in the traditionally well-researched cultural practice of blood sacrifice but across the full spectrum of ancient Greek religious beliefs and practices. Animals played a role in divination, epiphany, ritual healing, the setting up of dedications, the writing of binding spells, and the instigation of other 'magical' means. Taken together, the individual contributions to this book illustrate that ancient Greek religion constituted a triangular symbolic system encompassing not just gods and humans, but also animals as a third player and point of reference. Animals in Ancient Greek Religion will be of interest to students and scholars of Greek religion, Greek myth, and ancient religion more broadly, as well as for anyone interested in human/animal relations in the ancient world.

The Routledge Handbook of Identity and the Environment in the Classical and Medieval Worlds explores how environment was thought to shape ethnicity and identity, discussing developments in early natural philosophy and historical ethnographies. Defining 'environment' broadly to include not only physical but also cultural environments, natural and constructed, the volume considers the multifarious ways in which environment was understood to shape the culture and physical characteristics of peoples, as well as how the ancients manipulated their environments to achieve a desired identity. This diverse collection includes studies not only of the Greco-Roman world, but also ancient China and the European, Jewish and Arab inheritors and transmitters of classical thought. In recent years, work in this subject has been confined mostly to the discussion of texts that reflect an approach to the barbarian as 'other'. The Routledge Handbook of Identity and the Environment in the Classical and Medieval Worlds takes the discussion of ethnicity on a fresh course, contextualising the concept of the barbarian within rational discourses such as cartography, medicine, and mathematical sciences, an approach that allows us to more clearly discern the varied and nuanced approaches to ethnic identity which abounded in antiquity. The innovative and thought-provoking material in this volume realises new directions in the study of identity in the Classical and Medieval worlds. Oaths were ubiquitous rituals in ancient Athenian legal, commercial, civic and international spheres. Their importance is reflected by the fact that much of surviving Greek drama features a formal oath sworn before the audience. This is the first comprehensive study of that phenomenon. The book explores how the oath can mark or structure a dramatic plot, at times compelling characters like Euripides' Hippolytus to act contrary to their best interests. It demonstrates how dramatic oaths resonate with oath rituals familiar to the Athenian audiences. Aristophanes' Lysistrata and her accomplices, for example, swear an oath that blends protocols of international treaties with priestesses' vows of sexual abstinence. By employing the principles of speech act theory, this book examines how the performative power of the dramatic oath can mirror the status quo, but also disturb categories of gender, social status and civic identity in ways that redistribute and confound social authority.

True to its initial aims, the latest volume of the Journal of Greek Archaeology runs the whole chronological range of Greek Archaeology, while including every kind of material culture.

Covers all aspects of Aeschylean drama in one volume, making this the ideal first book on the subject for any student studying Aeschylean tragedy.

The Classical Tradition

The Literary Imagination of Claudius Aelianus

Classical Literature and Posthumanism

Barbarians in the Greek and Roman World

Cows and Culture in the World of the Ancient Greeks

The Canine and the Feminine in Ancient Greece

Eastern Orthodox Christianity and Animal Suffering

We tend to think of rhetoric as a solely human art. After all, only humans can use language artfully to make a point, the very definition of rhetoric. Yet when you look at ancient and early modern treatises on rhetoric, what you find is surprising: they're crawling with animals. With Rhetoric in Tooth and Claw, Debra Hawhee explores this unexpected aspect of early thinking about rhetoric, going on from there to examine the enduring presence of nonhuman animals in rhetorical theory and education. In doing so, she not only offers a counter-history of rhetoric but also brings rhetorical studies into dialogue with animal studies, one of the most vibrant areas of interest in humanities today. By removing humanity and human reason from the center of our study of argument, Hawhee frees up space to study and emphasize other crucial components of communication, like energy, bodies, and sensation. Drawing on thinkers from Aristotle to Erasmus, Rhetoric in Tooth and Claw tells a new story of the discipline's history and development, one animated by the energy, force, liveliness, and diversity of our relationships with our "partners in feeling," other animals. Revised thesis (Ph.D.) - University of Chicago, 2007.

Ancient Greeks endeavored to define the human being vis-à-vis other animal species by isolating capacities and endowments which they considered to be unique to humans. This approach toward defining the human being still appears with surprising frequency, in modern philosophical treatises, in modern animal behavioral studies, and in animal rights literature, to argue both for and against the position that human beings are special and unique because of one or another attribute or skill that they are believed to possess. Some of the claims of man's unique endowments have in recent years become the subject of intensive investigation by cognitive ethologists carried out in non-laboratory contexts. The debate is as lively now as in classical times, and, what is of particular note, the examples and methods of argumentation used to prove one or another position on any issue relating to the unique status of human beings that one encounters in contemporary philosophical or ethological literature frequently recall ancient precedents. This is the first book-length study of the 'man alone of animals' topos in classical literature, not restricting its analysis to Greco-Roman claims of man's intellectual uniqueness, but including classical assertions of man's physiological and emotional uniqueness. It supplements this analysis of ancient manifestations with an examination of how the commonplace survives and has been restated, transformed, and extended in contemporary ethological literature and in the literature of the animal rights and animal welfare movements. Author Stephen T. Newmyer demonstrates that the anthropocentrism detected in Greek applications of the 'man alone of animals' topos is not only alive and well in many facets of the current debate on human-animal relations, but that combating its negative effects is a stated aim of some modern philosophers and activists.

The seventeen contributions to this volume, written by leading experts, show that animals and humans in Graeco-Roman antiquity are interconnected on a variety of different levels and that their encounters and interactions often result from their belonging to the same structures, 'networks' and communities or at least from finding themselves together in a certain setting, context or environment - wittingly or unwittingly. Papers explore the concrete categories of interaction between animals and humans that can be identified, in what contexts they occur, and what types of evidence can be productively used to examine the concept of interactions. Articles in this volume take into account literary, visual, and other types of evidence. A comprehensive research bibliography is also provided.

This collection of articles critically examines legal subjectivity and ideas of citizenship inherent in legal thought. The chapters offer a novel perspective on current debates in this area by exploring the connections between public and political issues as they intersect with more intimate sets of relations and private identities. Covering issues as diverse as autonomy, vulnerability and care, family and work, immigration control, the institution of speech, and the electorate and the right to vote, they provide a broader canvas upon which to comprehend more complex notions of citizenship, personhood, identity and belonging in law, in their various ramifications.

Animals in the Classical World

Representations of Interspecies Communication

Voice and Voices in Antiquity

Text and Intertext in Greek Epic and Drama

Speech in Ancient Greek Literature

Orality and Literacy in the Ancient World, vol. 11

The Oxford Handbook of Animals in Classical Thought and Life is the first comprehensive guide to animals in the ancient world, encompassing all aspects of the topic by featuring authoritative chapters on 33 topics by leading scholars in the introduction to, and a survey of, each topic, it provides guidance on further reading for those who wish to study a particular area in greater depth. Both the realities and the more theoretical aspects of the treatment of animals in ancient Greek literature, which explore the domestication of animals, animal husbandry, animals as pets, Aesop's Fables, and animals in classical art and comedy, all of which closely examine the nature of human-animal interaction. More abstract and philosophical treatments, including animal communication, early ideas on the origin of species, and philosophical vegetarianism and the notion of animal rights.

This sourcebook presents nearly 200 specially-translated Greek and Roman texts from Homer to Plutarch, revealing the place of the animal in the moral consciousness of the Classical era. Philosophical, historical, dramatic and poetic texts are regarded in all aspects of ancient life, from philosophy to farming.

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 Greek comedy and 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 texts and a 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 death, 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. This book explores the link between speech, humanity, and status in ancient Greek thought. It offers new readings of the Iliad, Odyssey, Oresteia and Plato's Dialogues to argue that speech and the ability to speak were instrumental in the development of our understanding our world.

When considering the question of what makes us human, the ancient Greeks provided numerous suggestions. This book argues that the defining criterion in the Hellenic world, however, was the most obvious one: speech. It explores how it was used in authoritative speech which was held to separate humans from other animals, gods from humans, men from women, Greeks from non-Greeks, citizens from slaves, and the mundane from the heroic. John Heath illustrates how Homer's epics transform immature young men into adults managing speech in entirely human ways and how in Aeschylus' Oresteia only human speech can disentangle man, beast, and god. Plato's Dialogues are shown to reveal the consequences of Socratically imposed silence. In an examination of the Greek focus on speech, animalization, and status, this book offers new readings of key texts and provides significant insights into the Greek approach to understanding our world.

The Talking Greeks

The Animal and the Human in Ancient and Modern Thought

Human and Animal in Ancient Greece

Aeschylean Tragedy

Ancient Voices in Modern Theology

Empathy and Encounter in Classical Literature

The Wild Kingdom of Early Christian Literature

This book uses a gender perspective to study the female Amerindian characters in Early Modern Spanish Comedias. The chapters in this collection bring different approaches and perspectives that intersect between feminism and cultural studies while they also critically deconstruct the European representation of Amerindian women.

A Translation with Introductions and Commentary

The Promise of Not-Knowing

Studies in Ancient Greek Narrative, Volume five

Gadflies, Horses, Swans, and Other Philosophical Beasts

The Oxford Handbook of Animals in Classical Thought and Life

Greek Drama and the Invention of Rhetoric

Pathos and Potential