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Offering a wealth of detailed information concerning topics in Ancient Greek linguisticsincluding clisis, apositivity, lexicalization phenomena, sentencehood, and genrethis study argues that a number of Ancient Greek word order rules, most notably Wackernagell's Law, apply to the colon or intonation unit rather than to syntactic units such as the clause. Based on an extensive corpus-database, comprising the whole Corpus Lysiacum and four Platonic dialogues, this reference contains detailed and enlightening excerpt analyses and follows a radically pragmatic approach to discourse coherence. This account will appeal to academics devoted to the Classics and linguistics.

Jacob Wackernagell's 1892 essay on second-position enclitics in the Indo-European languages has long been hailed as groundbreaking in both historical and theoretical linguistics. Until now, however, it has only been available in the original German. This book provides a full translation into English, including glossed and translated examples from several early Indo-European languages and varieties and full bibliographical details of the references drawn upon, as well as a new edition of the German original. It should be of interest to researchers in historical and Indo-European linguistics and in general linguistics working on the interfaces between morphology, prosody and syntax.

Sound matters. The New Testament's first audiences were listeners, not readers. They heard its compositions read aloud and understood their messages as linear streams of sound. To understand the New Testament's meaning in the way its earliest audiences did, we must hear its audible features and understand its words as spoken sounds. Sound Matters presents essays by ten scholars from five countries and three continents, who explore the New Testament through sound mapping, a technique invented by Margaret Lee and Bernard Scott for analyzing Greek texts as speech. Sound Matters demonstrates the value and uses of this technique as a prelude and aid to interpretation. The essays that make up this volume illustrate the wide range of interpretive possibilities that emerge when sound mapping restores the spoken sounds of the New Testament and revives its living voice.

What can oral poetic traditions teach us about language and the human mind? Oral Poetics has produced insights relevant not only for the study of traditional poetry, but also for our general understanding of language and cognition: formulaic style as a product of rehearsed improvisation, the thematic structuring of traditional narratives, or the poetic use of features from everyday speech, among many others. The cognitive sciences have developed frameworks that are crucial for research on oral poetics, such as construction grammar or conversation analysis. The key for connecting the two disciplines is their common focus on usage and performance. This collection of papers explores how some of the latest research on language and cognition can contribute to advances in oral studies. At the same time, it shows how research on verbal art in its natural, oral medium can lead to new insights in semantics, pragmatics, or multimodal communication. The ultimate goal is to pave the way towards a Cognitive Oral Poetics, a new interdisciplinary field for the study of oral poetry as a window to the mind.

The treatise De mundo offers a cosmology in the Peripatetic tradition which subordinates what happens in the cosmos to the might of an omnipotent god. Thus the work is paradigmatic for the philosophical and religious concepts of the early imperial age, which offer points of contact with nascent Christianity.

This monograph offers a novel analysis of Greek clause structure on the basis of second-position clitics.

Pragmatics forms nowadays an integral part of the description not only of modern languages but also of ancient languages such as Latin and Ancient Greek. This book explores various pragmatic phenomena in these two languages, which are accessible through corpora consisting of a broad range of text types. It comprises empirical synchronic studies that deal with three main topics: (i) speech acts and pragmatic markers, (ii) word order, and (iii) discourse markers and particles. The specificity of this book consists in the discussion and application of various methodological approaches. It provides new insights into the pragmatic phenomena encountered, compares, where possible, the results of the investigation of the two languages, and draws conclusions of a more general nature. The volume will be of interest to linguists working on pragmatics in general and to scholars of Latin and Ancient Greek in particular.

The collection of the elder Seneca assembles quotations from scores of declaimers over a period spanning sixty years, from the Augustan Age through the early decades of the empire. A view is offered onto a literary scene, for this critical period of Roman letters, that is numerously populated, highly interactive, and less dominated by just a few canonical authors. Despite this potential, modern readings have often lumped declaimers together en masse and organizational principles basic to Seneca's collection remain overlooked. This volume attempts to hear the individual speech of declaimers by focusing on two speakers: Arellius Fuscus, rhetor to Ovid, and Papius Fabianus, teacher of the younger Seneca. A key organizing principle, informing both the collection and the practice of declamation, was the shared locus: a short passage, defined by verbal and argumentative ingredients, that gained currency among declaimers. Study of the operation of the shared locus carries several advantages: (1) we appreciate distinctions between declaimers; (2) we recognize shared passages as a medium of communication; and (3) the shared locus emerges as a community resource, explaining deep-seated connections between declamation and literary works.

The Dictionary of the Bible and Ancient Media is a convenient and authoritative reference tool, introducing specific terms and concepts helpful to the study of the Bible and related literature in ancient communications culture. Since the early 1980s, biblical scholars have begun to explore the potentials of interdisciplinary theories of oral tradition, oral performance, personal and collective memory, ancient literacy and scribality, visual culture and ritual. Over time these theories have been combined with considerations of critical and exegetical problems in the study of the Bible, the history of Israel, Christian origins, and rabbinics. The Dictionary of the Bible and Ancient Media responds to the rapid growth of the field by providing a source of reference that offers clear definitions, and in-depth discussions of relevant terms and concepts, and the relationships between them. The volume begins with an overview of 'ancient media studies' and a brief history of research to orient the reader to the field and the broader research context of the book, with individual entries on terms and topics commonly encountered in studies of the Bible in ancient media culture. Each entry defines the term/ concept under consideration, then offers more sustained discussion of the topic, paying particular attention to its relevance for the study of the Bible and related literature

This study discusses the question of whether there is a linguistic difference between classical Attic prose texts intended for public oral delivery and those intended for written circulation and private performance. Identifying such a difference which exclusively reflects these disparities in modes of reception has proven to be a difficult challenge for both literary scholars and cultural historians of the ancient world, with answers not always satisfactory from a methodological and an analytical point of view. The legitimacy of the question is first addressed through a definition of what such slippery notions as 'orality' and 'oral performance' mean in the context of classical Athens, reconstruction of the situations in which the extant prose texts were meant to be received, and an explanation of the grounds on which we may expect linguistic features of the texts to be related to such situations. The idea that texts conceived for public delivery needed to be as clear as possible is substantiated by available cultural-historical and anthropological facts; however, these do not imply that the opposite was required of texts conceived for private reception. In establishing a rigorous methodology for the reconstruction of the native perception of clarity in the original contexts of textual reception this study offers a novel approach to assessing orality in classical Greek prose through examination of linguistic and grammatical features of style. It builds upon the theoretical insights and current experimental findings of modern psycholinguistics, providing scholars with a new key to the minds of ancient writers and audiences.

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