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Altri autori (Persone)	NiehoffMaren
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Nota di contenuto	Preliminary Material -- Why Compare Homer's Readers to Biblical Readers? / Maren R. Niehoff -- Canonising and Decanonising Homer: Reception of the Homeric Poems in Antiquity and Modernity / Margalit Finkelberg -- Scripture and Paideia in Late Antiquity / Guy G. Stroumsa -- "Only God Knows the Correct Reading!" The Role of Homer, the Quran and the Bible in the Rise of Philology and Grammar / Filippomaria Pontani -- The Ambiguity of Signs: Critical from Zenodotus to Origen / Francesca Schironi -- Topos didaskalikos and anaphora—Two Interrelated Principles in Aristarchus' Commentaries / René Nünlist -- Philo and Plutarch on Homer / Maren R. Niehoff -- Philo and the Allegorical Interpretation of Homer in the Platonic Tradition (with an Emphasis on Porphyry's De antro nympharum) / Katell Berthelot -- The Dispute on Homer: Exegetical Polemic in Galen's Criticism of Chrysippus / Sharon Weisser -- Homer within the Bible: Homerisms in the Graecus Venetus / Cyril Aslanov -- The Twenty-Four Books of the Hebrew Bible and Alexandrian Scribal Methods / Guy Darshan -- Noblest Obelus: Rabbinic Appropriations of Late Ancient Literary Criticism / Yonatan Moss -- Re-Scripturizing Traditions: Designating Dependence in Rabbinic Halakhic Midrashim and Homeric Scholarship / Yakir Paz -- The Agon with Moses and Homer: Rabbinic Midrash and the Second Sophistic / Yair Furstenberg -- Midrash and Hermeneutic Reflectivity: Kishmu'o As a Test Case / Ishay Rosen-Zvi --

From Narrative Practise to Cultural Poetics: Literary Anthropology and the Rabbinic Sense of Self / Joshua Levinson -- Index.

Sommario/riassunto

Thus far interpretations of Homer and the Bible have largely been studied in isolation even though both texts became foundational for Western civilisation and were often commented upon in the same cultural context. The present collection of articles redresses this imbalance by bringing together scholars from different fields and offering pioneering essays, which cross traditional boundaries and interpret Biblical and Homeric interpreters in light of each other. The picture which emerges from these studies is highly complex: Greek, Jewish and Christian readers were concerned with similar literary and religious questions, often defining their own position in dialogue with others. Special attention is given to three central corpora: the Alexandrian scholia, Philo, Platonic writers of the Imperial Age, rabbinic exegesis.
