

PROSE

in practice

second edition
a rhetorical reader

James William Johnson

Prose In Practice A Rhetorical Reader

Hannah Bower



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contribute to those texts healing purpose but could also confuse impede exceed and redefine that purpose The study therefore presents a challenge to recipes traditional reputation as mundane unartful texts written and read solely for the sake of directing practical action Crucially it also relocates these neglected texts and overlooked manuscripts within the complex networks forming medieval textual culture demonstrating that though marginalized in modern scholarship medical recipes were actually linguistically formally materially and imaginatively interconnected with many other late medieval discourses including devotional writings romances fabliaux and Chaucerian poetry The monograph thus models for readers modes of analysis and close reading that might be deployed in relation to recipes in order to understand better their allusive fragmentary and playful qualities as well as their wide ranging influence on medieval imaginations *Sidney's 'The Defence of Poesy' and Selected Renaissance Literary Criticism* Gavin Alexander,2004-02-26 Controversy raged through England during the 1570 80s as Puritans denounced all manner of games pastimes as a danger to public morals Writers quickly turned their attention to their own art and the first most influential response came with Philip Sidney s Defense Here he set out to answer contemporary critics with reference to Classical models of criticism formulated a manifesto for English literature Also includes George Puttenham s Art of English Poesy Samuel Daniel s Defence of Rhyme passages by writers such as Ben Jonson Francis Bacon George Gascoigne **The Violence of Modernity** Debarati Sanyal,2020-03-03 The Violence of Modernity turns to Charles Baudelaire one of the most canonical figures of literary modernism in order to reclaim an aesthetic legacy for ethical inquiry and historical critique Works of modern literature are commonly theorized as symptomatic responses to the trauma of history In a climate that tends to privilege crisis over critique Debarati Sanyal argues that it is urgent to rethink literary experience in terms that recall its contestatory potential Examining Baudelaire s poems afresh she shifts the focus of critical attention toward an account of modernism as an active engagement with violence specifically the violence of history in nineteenth century France Sanyal analyzes a literary current that uses the traditional hallmarks of modernism irony intertextuality self reflexivity and formalism to challenge the historical violence of modernity Baudelaire and the committed ironists writing in his wake teach us how to read and resist the violence of history and thereby to challenge the melancholy tenor of our contemporary wound culture In a series of provocative readings Sanyal presents Baudelaire s poetry as an aesthetic form that contests historical violence through rhetorical strategies of complicity counterviolence and critique The book develops a new account of Baudelaire s significance as a modernist by dislodging him both from his traditional status as a practitioner of art for art s sake and from his more recent incarnation as the poet of trauma Following her extended analysis of Baudelaire s poetry Sanyal in later chapters considers a number of authors influenced by his strategies including Rachilde Virginie Despentes Albert Camus and Jean Paul Sartre to examine the relevance of their interventions for our current climate of trauma and terror The result is a study that underscores how Baudelaire s legacy continues to energize literary engagements with the violence of modernity **Reading Dreams** Derek

S. Dodson, 2009-06-25 Dodson reads the dreams in the Gospel of Matthew 1:18b-25, 2:12-13, 15:19-21, 22:27-19 as the authorial audience. This approach requires an understanding of the social and literary character of dreams in the Greco-Roman world. Dodson describes the social function of dreams, noting that dreams constituted one form of divination in the ancient world and looks at the theories and classification of dreams that developed in the ancient world. He then moves on to demonstrate the literary dimensions of dreams in Greco-Roman literature. This exploration of the literary representation of dreams is nuanced by considering the literary form of dreams, dreams in the Greco-Roman rhetorical tradition, the inventiveness of literary dreams, and the literary function of dreams. The dreams in the Gospel of Matthew are then analyzed in this social and literary context. It is demonstrated that Matthew's use of dreams as a literary convention corresponds to the script of dreams in other Greco-Roman narratives. This correspondence includes the form of the Matthean dreams: dreams as a motif of the birth topos (1:18b-25), the association of dreams and prophecy (1:22-23, 2:15-23), the use of the double dream report (2:12 and 2:13-15), and dreams as an ominous sign in relation to an individual's death (27:19). An appendix considers the Matthean transfiguration as a dream vision report.

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