

# Rape of the Lock: Flaubert's Mythic Realism (French Forum Monographs)

Griffin, Robert

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# Rape Of The Lock Flauberts Mythic Realism

**Mary Orr, Professor of French Mary Orr**

## **Rape Of The Lock Flauberts Mythic Realism:**

**Rape of the Lock** Robert Griffin,1988      **Ascetic Modernism in the Work of T S Eliot and Gustave Flaubert** Henry Michael Gott,2015-10-06 Gott examines Eliot s The Waste Land 1922 in conjunction with Gustave Flaubert s La Tentation de Saint Antoine 1874 He provides a highly original reading of both texts and argues that a stylistic affinity exists between the two works      **Inner Workings of the Novel** A. Pasco,2010-11-14 Pasco analyzes innovative nineteenth and twentieth century French works to suggest a definition of the novel in all of its variations and difficulties a relatively long artistically designed prose fiction He permits literary aficionados to reevaluate novels through comparisons with other genres and both recent and former traditions      **Flaubert** Mary Orr,Professor of French Mary Orr,2000 Here Mary Orr offers a new approach to Flaubert s fiction and to the field of gender studies Various received ideas about Flaubert his novels patriarchy realism and the primacy of gender over sex are re evaluated      **Animal Acts** Jennifer Ham,Matthew Senior,2014-04-08 Animal Acts records the history of the fluctuating boundary between animals and humans as expressed in literary philosophical and scientific texts as well as visual arts and historical practices such as dissection circus acts the hunt and zoos The essays document a persistent return of animality a becoming animal that has always existed within and at the margins of Western Culture from the Middle Ages to the present      **The Salome Project** Gail P. Streete,2018-10-16 We are not even sure of her name it might have been Salome it might have been Herodias like that of her mother She appears very briefly in only two Gospels of the New Testament to dance at the birthday party of her mother s husband Herod the ruler of Galilee We do not even know what kind of dance it was but we are told that it pleased him so much he promised to give her anything she asked for What she asked for was the head of the prophet John the Baptist on a platter Although she disappeared from the pages of the New Testament Salome and her dance have puzzled intrigued and dominated the imaginations of artists and writers for two millennia Was she just a little girl doing a dance performance to please her stepfather and his guests Was she a nubile teenager bent on seduction Was she a femme fatale who aimed at the death of a man she could not possess The Salome Project is the result of a quest to answer these questions and find the real Salome      **Allusion** Allan H. Pasco,2002 Originally published in 1994 this pioneering study looks empirically at the way allusion works in specific fictions and affects the reading process Clear concise definitions and distinctions are illustrated by close readings of Flaubert Stendhal Balzac Zola Proust and Robbe Grillet      **Early Writings** Gustave Flaubert,1991-01-01 No history of literature could afford to overlook Gustave Flaubert the meticulous craftsman whose Madame Bovary and Sentimental Education are enduring classics His finished novels are easily available but his earliest works have been the private province of professional scholars Early Writings is the first English translation of Flaubert s astonishing juvenilia astonishing not only because of its glimmers of genius but also because of its fantasy Now readers will be able to see the contours of Flaubert s career more fully no note how much effort he took to learn and unlearn to overcome and suppress The eleven essays and tales in this collection include

about half of Flaubert's early experiments in writing. They reveal the eye of a precocious artist who used everything from routine newspaper accounts to the psychopathology of his everyday life as material for fiction. His transformation of reality is best exemplified by *Diary of a Madman*, based on a chance encounter of the pubescent Gustave with Elisa Schlesinger at Trouville during the summer of 1836. The range of his youthful imagination is illustrated by pieces in the Byronic mold by caricature of philistine values, epic scenes, metaphysical themes, the fantastic genre of the wild tale, and psychological studies that anticipate his larger portrayals of character. *Early Writings* reveals the young writer working toward more complex tableaux increasingly preoccupied with the tension between language and art, medium and ideal. From the beginning, Flaubert was obsessed by the daunting task of making language eternalize fleeting perceptions.

**The Johns Hopkins Guide to Literary Theory and Criticism** Michael Groden, Martin Kreiswirth, 1994. Contains over 200 alphabetically arranged entries on the major terms, movements, and critics associated with the field of literary theory and criticism.

**New Approaches in Flaubert Studies** Tony Williams, Mary Orr, 1999. A collection of critical essays on the work of Flaubert.

Flaubert's Salammbô Volker Dürr, 2002. With *Salammbô*, Flaubert turned to the old Orient and Carthage's civil war with its mercenaries to relive his travels in the Levant and indulge in erotic and heroic reveries. Yet his alluring heroine gives way to political and military matters that take up two thirds of the text and makes the Orient conceived as the other, the same, an allegory of Flaubert's France. Political chaos and desperate military situations produce the charismatic leader who, abetted by the bourgeoisie, defrauds the rebels to realize his imperial and dynastic goals. Barca and the two Napoleons. By analogy, Flaubert patterns the emergence of the shofet Barca after the politics of ancient Israel, where the charismatic king supersedes rule by councils of elders and the judges shofets. He wants to make himself king; his rival Hanno shouts Barca's triumph constitutes a twofold revolution: the overthrow of the existing order and return to royalty, which governed Carthage until 480 B.C. In France, the rise of Napoleon III signified revolution, a coup d'état, and repetition, a farce. Flaubert draws for his similes on Punic mythology and the Afro-Oriental setting. *Salammbô* is also a novel about time.

**Nineteenth-century French Studies**, 1996.

**UCLA Journal of Dance Ethnology**, 1991.

Masterplots FRANK N. (ED.) MAGILL, 1996.

Rhetorical Landscapes Maryann De Julio, 1992.

**Twentieth-century French Avant-garde Poetry, 1907-1990** Virginia A. La Charité, 1992.

**Gustave Flaubert** William J. Berg, Laurey Kramer Martin, 1997. William J. Berg and Laurey K. Martin offer a complete overview of Flaubert's fiction from the early pieces to the major works: *Madame Bovary*, *Salammbô*, *Sentimental Education*, *The Temptation of Saint Anthony*, *Three Tales*, and *Bouvard and Pecuchet*. Through detailed readings based on stylistic and thematic analyses, the authors show how in each work Flaubert develops new literary forms and techniques that enable him to explore problems that plague humankind in a world devoid of sense and structure. In their thorough study, Berg and Martin consider many of the critical approaches applied to Flaubert's works in order to add new perspectives. Their cogent examination of the novelist's own innovative theories about literature demonstrates how Flaubert inaugurated new ways of

reading the novel In answer to the question Why Read Flaubert underlying this study Berg and Martin contend that Flaubert's writings present an uncannily modern painting of the human condition and confirm the redemptive power of art in dealing with the problems that beset humankind **A Critical Bibliography of French Literature** David Clark Cabeen, 1994

**Der Mythos von der Weisheit Ägyptens in der französischen Literatur der Moderne** Michael Bernsen, 2011  
English summary The question of European founding myths in the era of globalization is particularly important Creating a European network one must reflect on the European dimensions of the different national cultures and their identity creating potential for the continent One European founding myth of Europe is the wisdom of Egypt Since the Enlightenment it had been promoted extensively in confrontation to the two other founding pillars of the continent Hebraism and Hellenism In the French literature of the so called classic modern period thanks to Napoleon's expedition to Egypt and the deciphering of the hieroglyphs the myth of the wisdom of Egypt plays a significant role The many mythical memories of Egypt show that the most popular authors of modernity including Nerval Baudelaire Gautier Mallarmé designate them as fictitious projections but nevertheless do not give up their claim of producing meaning and legitimacy German description Die Frage nach den Grundungsmymen Europas ist im Zeitalter der Globalisierung besonders virulent Will man ein europäisches Netzwerk schaffen muss man sich auf die europäischen Dimensionen der nationalen Kulturen besinnen und ihre für den Kontinent Identität stiftenden Potenziale verfolgen Ein Grundungsmythos Europas ist der von der Weisheit Ägyptens Seit der Aufklärung wird er intensiv propagiert und den anderen grundungsmymischen Säulen des Kontinents Hebraismus und Hellenismus gegenübergestellt In der französischen Literatur der sogenannten klassischen Moderne spielt dieser Mythos dank der Expedition Napoleons nach Ägypten und der Entzifferung der Hieroglyphen eine grosse Rolle Am Beispiel der zahlreichen Erinnerungsbilder Ägyptens kann man beobachten wie die bekanntesten Autoren der Moderne darunter Nerval Baudelaire Gautier Mallarmé solche mythischen Bilder als fiktive Projektionen ausweisen jedoch deren Anspruch Sinn und Legitimation zu stiften nicht aufgeben *L'écriture hospitalière* Cécile Matthey, 2008-01-01 L'écriture hospitalière porte sur la pratique intertextuelle des Trois Contes de Flaubert C'est en particulier La Légende de saint Julien l'Hospitalier qui autorise cette investigation plus qu'aucune autre œuvre de Flaubert en effet ce conte obéit à une logique citationnelle Le conte sacrifie l'originalité au profit de la transmission d'un récit traditionnel imitant ainsi la posture du croyant vis-à-vis du message hagiographique qu'il contribue à mettre en circulation Incorporer le texte référentiel ou une parole sacrée c'est s'abandonner à l'invasion d'une puissance dévastatrice qui modifie profondément les contours de l'espace hospitalier Le travail intertextuel s'inspire ici largement de l'accueil que réserve Julien au Christ la fin du conte l'invité est perçu comme un hôte monstrueux étranger et terrifiant qui force l'hospitalité plus qu'il ne la sollicite Les Trois Contes sont donc porteurs de ce dieu mais accusent par là même l'impuissance divine de se déployer sui generis Les trois clauses des contes rappellent leur manière la Légende de saint Christophe qui chez Flaubert devient hôte dans le sens le plus ambigu du terme en acceptant la charge

de l'enfant Christophe fait naître un dieu qui lui rend son tour un espace céleste

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