This book reevaluates modern scholarly approaches to ancient Jewish cultic rituals, arguing that sacrifice in particular has been long misunderstood. Various religious and cultural ideologies (especially supersessionist ones) have frequently prevented scholars from seeing the Jerusalem temple as a powerful source of meaning and symbolism to those ancient Jews who worshiped there. Such approaches are exposed and countered by reviewing the theoretical literature on sacrifice and taking a fresh look at a broad range of evidence concerning ancient Jewish attitudes toward the temple and its sacrificial cult. Starting with the Hebrew Bible, this work argues for a symbolic understanding of a broad range of cultic practices, including both purity rituals and sacrificial acts. The prophetic literature is also reexamined, with an eye toward clarifying the relationship between the prophets and the sacrificial cult. Later ancient Jewish symbolic understandings of the cult are also revealed in sources including Josephus, Philo, Pseudepigrapha, the Dead Sea Scrolls, New Testament, and Rabbinic literature. A number of ancient Jews certainly did believe that the temple was temporarily tainted or defiled in some fashion, including the Dead Sea sectarians and Jesus. But they continued to speak of the temple in metaphorical terms, and — like practically all ancient Jews — believed in the cult, accepted its symbolic significance, and hoped for its ultimate efficacy.
This book is a compendium of writings from the last ten years by one of the leading figures in aesthetics, Jerrold Levinson. It contains twenty-four essays and is divided into seven parts. The first is about issues relating to art in general, not specific to one art form. The second is about philosophical problems specific to music. The third part focuses on pictorial art, and the fourth on interpretation, in particular, the interpretation of literature. The remaining parts of the book discuss aesthetic properties, issues in historical aesthetics, humor, and intrinsic value.

Conclusion
Alexander Samely
in Forms of Rabbinic Literature and Thought: An Introduction
Published in print: 2007 Published Online: May 2007
Item type: chapter

The preceding chapters show that rabbinic thought is intertwined with the nature of its texts, with rabbinic textuality. In the absence of a compelling textual Gestalt, the formal self sufficiency and independence of the single statement allows it to enter into many diverse relationships with other statements, so that it can be difficult to determine its exact scope and import. Direct knowledge of the halakhic practice of a text's own time and place, which would resolve many such ambiguities, is mostly not available. Nevertheless, the absence of a sentence-connecting Gestalt is not a mere lack. It is, like all sustained text formation, an achievement and a contrivance: Gestalt of another order. Several factors are discussed in detail, which contribute to this outcome in various measure.

Capitalist Diversity and Change
Colin Crouch
Published in print: 2005 Published Online: September 2007
Item type: book

Over the last decade, the neo-institutionalist literature on comparative capitalism has developed into an influential body of work. This book assesses this literature and proposes a major re-orientation of the field. It critiques many aspects of this work and finds a way of modelling how creative actors trying to achieve change — institutional entrepreneurs — tackle these constraints. Central to the account is the concept of
governance, as it is by recombining governance mechanisms that these entrepreneurs must achieve their goals. In seeking how to analyse the spaces in which they operate, the book criticises and deconstructs some dominant approaches in socio-political analysis: to typologies, to elective affinity and complementarity, to path dependence. It develops a theory of governance modes, which includes potentially decomposing them into their core components. Finally, it proposes a reorientation of the neo-institutionalist research programme to take more account of detailed diversity and potentiality for change. The book is primarily theoretical, but it makes liberal use of examples, particularly from studies of local economic development and politics.

Song of the Distant Dove
Raymond P. Scheindlin

Published in print: 2007 Published Online: September 2008
DOI: 10.1093/acprof:oso/9780195315424.001.0001
Item type: book

Judah Halevi, the great medieval Hebrew poet, abandoned home and family in Spain (al-Andalus) at the end of his life and traveled east to die in the Holy Land. This book narrates his journey, quoting from Arabic letters by Halevi and his friends, and explores its meaning through analysis of his Hebrew poems. The poems are presented both in Hebrew and in new English verse translations and are provided with full commentary. The discussion introduces Halevi’s circle of Jewish businessmen and intellectuals in al-Andalus and Egypt, examines their way of life, and describes their position vis-à-vis Arabic and Islamic culture. It also explores the interweaving of religious ideas of Jewish, Islamic, and Hellenistic origin in Halevi’s work. Although Halevi was partially motivated by a desire to repudiate the Judeo-Arabic hybrid culture and embrace purely Jewish values, the book demonstrates that his poetry and his pilgrimage continue to reflect the Judeo-Arabic milieu. His poetry and pilgrimage also show that while the Jews’ precarious situation as a tolerated minority weighed on Halevi, he was impelled to the pilgrimage not by a grand plan for ending the Jewish exile, as is widely thought, but by a personal religious quest. Chapters 1 through 3 each deal with one of the major themes of Halevi’s poetry that point in the direction of the pilgrimage. Chapters 4 through 6 are a narrative of the pilgrimage. Chapters 7 through 10 are a study of Halevi’s poems that are explicitly about the Land of Israel and about the pilgrimage. The epilogue explores the later legend of his martyrdom.
From major seminal works such as the Mishnah or the Palestinian and Babylonian Talmuds, to Biblical commentaries, translations of Biblical books into Aramaic or relatively little-known mystical, liturgical, or apocalyptic writings, this book is a complete guide to the rich tradition of Jewish literature in the second to seventh centuries of the Common Era. Each work is described in a way that covers its contents, dating, language, and accessibility (or otherwise) in print or online. The aim throughout is to cover all of this literature and to answer the following questions: What Jewish literature, written either in Hebrew or Aramaic, has survived? What different genres of such literature are there? What printed texts or translations into any modern language, or commentaries (either in Hebrew or a European language) are there? And, for those who want to enquire further, what are the manuscripts on which modern editions are based?

Moral Reflection in the Ancient Mediterranean World
James Halteman and Edd Noell

After considering why modern economists pay little attention to ancient thinkers, the chapter explores the views of Aristotle with particular attention to his views on the moral life. Aristotle’s view of happiness focuses on what is really good for people rather than what is desired at any given time. Morality for Aristotle was not religious. His views on social organization, exchange and pricing, money and interest, and all other economic matters focused on justice and true happiness. Hesiod’s portrayal of the common person is then contrasted with Aristotle’s idealized vision. The chapter also describes the contribution of the Hebrews and some of the biblical teaching on economic relationships as well as the Stoic philosophy that caught the attention of Adam Smith many centuries later. The vignette at the end of the chapter is titled “Aristotle and the Purpose of Life.”
This book is a sequel to The Zen Canon, which began to explore the variety of influential texts in the history of Zen Buddhism. In Zen Classics that exploration is continued by shifting the focus from the Chinese origins of Zen to the other East Asian cultures where the Zen tradition came to fruition in subsequent eras. Scholars researching Chinese, Korean, and Japanese Zen literature have been invited to survey a single work or genre of works that, because of its power and influence, has helped shape the Zen tradition and cause it to be what it is today. The essays offer careful historical studies of texts that have earned the right to be called classics. The texts are taken from different cultures and different historical periods and fall into a variety of Zen genres.

The Ugaritic Texts and the Origins of West-Semitic Literary Composition
Dennis Pardee

The discovery and decryption of Ugaritic cuneiform tablets in the 1920s has given scholars an insight into the development of alphabetic writing and the origins of biblical poetry. This book, based on the author's Schweich Lectures given in 2007, describes the origins of the cuneiform alphabetic writing system developed in Ugarit some time before 1250 bc, and the use of alphabetic writing at Ugarit, and gives a comparison of Ugaritic and Hebrew literatures.

Ontological Categories
Jan Westerhoff

The concept of an ontological category is central to metaphysics. Metaphysicians argue about which category an object should be assigned to, whether one category can be reduced to another one, or whether
there might be different equally adequate systems of categorization. Answers to these questions presuppose a clear understanding of what precisely an ontological category is, an issue which is rarely addressed. This book presents an analysis both of the use made of ontological categories in the metaphysical literature, and of various attempts at defining them. It also develops a new theory of ontological categories which implies that there will be no unique system, and that the ontological category an object belongs to is not an essential property of that object. Systems of ontological categories are structures imposed on the world, rather than reflections of a deep metaphysical reality already present.

Broken Engagements
Saskia Lettmaier

While common law actions for breach of promise of marriage originated in the mid-seventeenth century, it was not until the ‘long nineteenth century’ that they saw their rise to prominence and their subsequent fall from favour. This monograph ties the story of the action's rise and fall between 1800 and 1940 to changes in the prevalent conception of woman, her ideal role in society, sexual relations, and the family, arguing that the idiosyncratic nineteenth-century breach-of-promise suit (a luxuriant blend of both contract and tort) and Victorian notions of ideal femininity were uneasily and fatally, but nonetheless inextricably, entwined. It classifies the nineteenth-century breach-of-promise action as a ‘codification’ of the contemporaneous ideal of true womanhood and explores the longer-term implications of this infusion of mythologized femininity for the law, in particular for the position of plaintiffs. Surveying three consecutive time periods – the early nineteenth century, the high Victorian, and the post-Victorian periods – and adopting an interdisciplinary approach that combines the perspectives of legal history, social history, and literary analysis, it argues that the feminizing process, by shaping a cause of action in accordance with an ideal at odds with the very notion of women going to law, imported a fatal structural inconsistency that at first remained obscured, but ultimately vulgarized and undid the cause of action. Alongside more than two hundred and fifty real-life breach-of-promise cases, the book examines literary and cinematic renditions of the breach-of-promise theme, by artists ranging from Charles Dickens to P. G. Wodehouse, in order to expose the subtle yet unmistakable ways in which what happened (and what changed) in the breach-of-promise courtroom influenced the changing representation
of the breach-ofPromise plaintiff in nineteenth- and early twentieth-
century literature and film.

The Dissertation

Peter Lyons and Howard J. Doueck

Published in print: 2009 Published Online: February 2010
Item type: book

This book is intended to be read at any stage in the dissertation process, but will be particularly useful in the early stages of preparation for a social work dissertation, and as a reference resource throughout. The book is a guide to successful dissertation completion. Content includes a brief history and overview of social work doctoral education in the United States, the importance of values in social work, and the relationship between personal, research, and social work values. Chapter 2 addresses issues in selecting and working with the dissertation supervisor and committee, as well as the role and tasks of all three parties in successful completion of the dissertation. In Chapter 3 strategies for researching, and evaluating the literature, as well as writing the literature review are discussed. In addition, the relevance of theory to social work research is examined. Chapter 4 describes ethical issues in social research and requirements for the protection of human subjects. In addition, an overview of both quantitative and qualitative research methods is provided. In Chapter 5 sample design and sample size are discussed in relation to both quantitative and qualitative research. The significance of the psychometric properties of measurement instruments is also discussed. Chapter 6 addresses issues in data collection, data management, and data analysis in qualitative and quantitative research. Finally Chapter 7 presents strategies for dissertation writing including structure and content, as well as data presentation.

A World Upturned

Roland Enmarch

Published in print: 2009 Published Online: January 2012
Item type: book

The Dialogue of Ipuwer and the Lord of All is one of the major works from the golden age of Egyptian literature, the Middle Kingdom (c. 1980–1630 bc). The poem provides one of the most searching explorations of human motivation and divine justice to survive from ancient Egypt, and its stark pessimism questions many of the core ideologies that
underpinned the Egyptian state and monarchy. It begins with a series of laments portraying an Egypt overwhelmed by chaos and destruction, and develops into an examination of why these disasters should happen, and who bears responsibility for them: the gods, the king, or humanity. This volume provides the first full literary analysis of this poem for a century. It provides a detailed study of questions such as: its date of composition; its historicity; the identity of its protagonists and setting; its reception history within Egyptian culture; and whether it really is a unified literary composition, or a redacted collection of texts of heterogenous origin.

Conclusion
Katharine Hodgson

This chapter presents some concluding thoughts. Part of the purpose of this study has been to recover a sense of the range and scope of the work of just one of the writers generally thought to be part of the world of official Soviet literature. Berggol’ts is known first of all for her wartime poetry; that work deserves to be placed firmly in the context of her writing before and after the war. Its importance should not be denied, but it should not be seen as a sudden, unprecedented outburst of creativity. In its exploration of Berggol’ts's writing, this study has shown that life and art became tightly entangled in her poetry and prose; the poet's own conviction that the two should be intimately connected is demonstrated by her texts. Yet it would be wrong to lose sight of the fact that we have been dealing with literary texts which must be viewed in relation to other literary texts. While much of what Berggol’ts wrote displays its connection with events in her life and in the life of her society, her writing also reveals its awareness of how others wrote. Russian literary tradition and the poetry of her contemporaries helped to form Berggol’ts's work.

Fiction and the Weave of Life
John Gibson

Literature is a source of understanding and insight into the human condition. Yet ever since Aristotle, philosophers have struggled to
provide a plausible account of how this can be the case. For surely the fictionality, the sheer invented character, of the literary work means that literature concerns itself not with the real world but with other worlds — what are commonly called fictional worlds. How is it, then, that fictions can tell us something of consequence about reality? This book offers a novel and intriguing account of the relationship between literature and life, and shows that literature's great cultural and cognitive value is inseparable from its fictionality and inventiveness.

**Ancient Letters**

Ruth Morello and A. D. Morrison (eds)

Published in print: 2007 Published Online: September 2007
Item type: book

The surviving body of ancient letters offers the reader a stunning variety of material, ranging from the everyday letters preserved among the Oxyrhynchus papyri to imperial rescripts, New Testament Epistles, fictional or pseudepigraphical letters and a wealth of missives on almost every conceivable subject. They offer us a unique insight into ancient practices in the fields of politics, literature, philosophy, medicine, and many other areas. This collection presents a series of case studies in ancient letters, asking how each letter writer manipulates the epistolary tradition, why he chose the letter form over any other, and what effect the publication of volumes of collected letters might have had upon a reader's engagement with epistolary works. This volume brings together both well-established and new scholars currently working in the fields of ancient literature, history, philosophy, and medicine to engage in a shared debate about this most adaptable and ‘interdisciplinary’ of genres.

**Enjoyment**

John Kekes

Published in print: 2008 Published Online: January 2009
Item type: book

The book examines the indispensable role enjoyment plays in a good life. The key to it is the development of a style of life that combines an attitude and a manner of living and acting that jointly express one's deepest concerns. Since such styles vary with characters and circumstances, understanding them requires attending to the particular and concrete details of individual lives. The first half of the book explains
and illustrates these components of enjoyable lives. The second half is a detailed examination of enjoyable lives of integrity, reflectiveness, and self-direction, and miserable lives of morbid romanticism, moralism, and exuberance, and explains why these styles of life are admirable or deplorable. Reflection on works of literature is a better guide to this kind of explanation than the search for general theories and principles that preoccupies much of contemporary deontological, consequentialist, and contractarian moral thought. The argument proceeds by detailed reflection on particular cases, and shows how this kind of reflection can be reasonably conducted and how the quest for universality and impartiality is misguided in this context. Central to the argument is a practical, particular, pluralistic, and yet objective conception of reason that rejects the pervasive contemporary tendency to regard reasons as good only if they are binding on all who aspire to live reasonably and morally. Reasons for living and acting in particular ways are often individually variable and none the worse for that.

Ambrose: De Officiis
Published in print: 2002 Published Online: August 2004
Item type: book

De officiis, by Ambrose of Milan (c. 339–397), is one of the most important texts of Latin Patristic literature, and a major work of early Christian ethics. Modelled on the De officiis of Cicero, it synthesizes Stoic assumptions on virtue and expediency with biblical patterns of humility, charity, and self-denial to present Ambrose's vision of conduct appropriate for representatives of the church of Milan in the late 380s. Ambrose aspires to demonstrate that Christian values not only match but also exceed the moral standards advocated by Cicero. His purpose is not to build bridges between Cicero and Christ, but to replace Cicero's work with a new Christian account of duties, designed to show the social triumph of the gospel in the world of the Roman Empire. This edition consists of Ambrose's Latin text and a new English translation, the first since the nineteenth century. The Introduction considers in detail such matters as the composition of the work, its intended purpose, and its combination of biblical teaching and Ciceronian Stoicism. The Commentary (Volume 2 of the set) concentrates on the structure of the work, its copious citations of Scripture and Cicero, and its historical and social context.
Conclusion
John Gibson
in Fiction and the Weave of Life
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Item type: chapter

This concluding chapter presents some final thoughts. Perhaps the most significant feature of the approach to humanism recommended in this book is that it shows us that we need not fear that we will lose touch with the literary if we embrace the humanist intuition. The distrust many have of literary humanism is that it often seems that becoming humanists is tantamount to renouncing the promise to say something informative of the nature of literature. The theory of humanism offered in this book shows us that we can be both humanists and faithful literary theorists. It reveals the connection between literature and life to be a proper feature of literary content. And, if this is so, it gives us a way of seeing how a reasonably developed theory of humanism can cast light on rather than turn us away from the nature of literary experience.

Introduction
MARTIN GOODMAN
in Rabbinic Texts and the History of Late-Roman Palestine
Published in print: 2011 Published Online: January 2012
Publisher: British Academy DOI: 10.5871/bacad/9780197264744.003.0001
Item type: chapter

This introductory chapter explains the coverage of this book, which is about rabbinic texts of late antiquity and their application in the study of the history of late-Roman Palestine. It investigates whether these rabbinic texts existed in anything like their present form in late antiquity and examines the differing status as historical evidence for late antiquity of different sorts of rabbinic literature. It provides a series of thematic studies of historical topics for which rabbinic evidence has been considered as useful evidence and denied such a role by others.