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## **DAVID DAMROSCH Department of Comparative Literature Dana ...**

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## **Emily S Apter**

She is the author of *All the Difference in the World: Postcoloniality and the Ends of Comparison* (Stanford UP, 2007) and co-editor of *The Princeton Sourcebook in Comparative Literature* (Princeton UP, 2009). Her current research centers on colonial poetics and the politics of time in Aimé Césaire and C.P. Cavafy.

## **Natalie Melas | Department of Comparative Literature ...**

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(Princeton), the coedited Princeton Sourcebook in Comparative Literature, *The Buried Book: The Loss and Rediscovery of the Great Epic of Gilgamesh*, and *We Scholars: Changing the Culture of the University*.

## **Comparing the Literatures | Princeton University Press**

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Key essays on comparative literature from the eighteenth century to today As comparative literature reshapes itself in today's globalizing age, it is essential for students and teachers to look deeply into the discipline's history and its present possibilities. The Princeton Sourcebook in Comparative Literature is a wide-ranging anthology of classic essays and important recent statements on the mission and methods of comparative literary studies. This pioneering collection brings together thirty-two pieces, from foundational statements by Herder, Madame de Staël, and Nietzsche to work by a range of the most influential comparatists writing today,

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Including Lawrence Venuti, Gayatri Chakravorty Spivak, and Franco Moretti. Gathered here are manifestos and counterarguments, essays in definition, and debates on method by scholars and critics from the United States, Europe, Asia, Africa, and Latin America, giving a unique overview of comparative study in the words of some of its most important practitioners. With selections extending from the beginning of comparative study through the years of intensive theoretical inquiry and on to contemporary discussions of the world's literatures, The Princeton Sourcebook in Comparative Literature helps readers navigate a rapidly evolving discipline in a dramatically changing world.

Introducing Comparative Literature is a comprehensive guide to the field offering clear, concise information alongside useful analysis and examples. It frames the introduction within recent theoretical debates and shifts in the discipline whilst also addressing the history of the field and its practical application. Looking at Comparative Literature within the context of globalization, cosmopolitanism and post or transnationalism, the book also offers engagement and comparison with other visual media such as cinema and e-literature. The first four chapters address the broad theoretical issues within the field such as 'interliterary theory', decoloniality, and world literature, while the next four are more applied, looking at themes, translation, literary history and comparison with other arts. This engaging guide also contains a glossary of terms and concepts as well as a detailed guide to further reading.

From a leading figure in comparative literature, a major new survey of the field that points the way forward for a discipline undergoing rapid changes Literary studies are being transformed

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Today by the expansive and disruptive forces of globalization. More works than ever circulate worldwide in English and in translation, and even national traditions are increasingly seen in transnational terms. To encompass this expanding literary universe, scholars and teachers need to expand their linguistic and cultural resources, rethink their methods and training, and reconceive the place of literature and criticism in the world. In *Comparing the Literatures*, David Damrosch integrates comparative, postcolonial, and world-literary perspectives to offer a comprehensive overview of comparative studies and its prospects in a time of great upheaval and great opportunity. *Comparing the Literatures* looks both at institutional forces and at key episodes in the life and work of comparatists who have struggled to define and redefine the terms of literary analysis over the past two centuries, from Johann Gottfried Herder and Germaine de Staël to Edward Said, Gayatri Spivak, Franco Moretti, and Emily Apter. With literary examples ranging from Ovid and K?lid?sa to James Joyce, Yoko Tawada, and the internet artists Young-Hae Chang Heavy Industries, Damrosch shows how the main strands of comparison—philology, literary theory, colonial and postcolonial studies, and the study of world literature—have long been intertwined. A deeper understanding of comparative literature's achievements, persistent contradictions, and even failures can help comparatists in literature and other fields develop creative responses to today's most important questions and debates. Amid a multitude of challenges and new possibilities for comparative literature, *Comparing the Literatures* provides an important road map for the discipline's revitalization.

World literature was long defined in North America as an established canon of European masterpieces, but an emerging global perspective has challenged both this European focus

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and the very category of "the masterpiece." The first book to look broadly at the contemporary scope and purposes of world literature, *What Is World Literature?* probes the uses and abuses of world literature in a rapidly changing world. In case studies ranging from the Sumerians to the Aztecs and from medieval mysticism to postmodern metafiction, David Damrosch looks at the ways works change as they move from national to global contexts. Presenting world literature not as a canon of texts but as a mode of circulation and of reading, Damrosch argues that world literature is work that gains in translation. When it is effectively presented, a work of world literature moves into an elliptical space created between the source and receiving cultures, shaped by both but circumscribed by neither alone. Established classics and new discoveries alike participate in this mode of circulation, but they can be seriously mishandled in the process. From the rediscovered Epic of Gilgamesh in the nineteenth century to Rigoberta Menchú's writing today, foreign works have often been distorted by the immediate needs of their own editors and translators. Eloquenty written, argued largely by example, and replete with insightful close readings, this book is both an essay in definition and a series of cautionary tales.

From a leading figure in comparative literature, a major new survey of the field that points the way forward for a discipline undergoing rapid changes. Literary studies are being transformed today by the expansive and disruptive forces of globalization. More works than ever circulate worldwide in English and in translation, and even national traditions are increasingly seen in transnational terms. To encompass this expanding literary universe, scholars and teachers need to increase their linguistic and cultural resources, rethink their methods and training, and

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*World Literature in Theory* provides a definitive exploration of the pressing questions facing those studying world literature today. Coverage is split into four parts which examine the origins and seminal formulations of world literature, world literature in the age of globalization, contemporary debates on world literature, and localized versions of world literature. Contains more than 30 important theoretical essays by the most influential scholars, including Johann Wolfgang von Goethe, Hugo Meltzl, Edward Said, Franco Moretti, Jorge Luis Borges, and

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Gayatri Spivak Includes substantive introductions to each essay, as well as an annotated bibliography for further reading Allows students to understand, articulate, and debate the most important issues in this rapidly changing field of study

Addressing the future of comparative literature, the essays contained in this text consider issues such as the discipline's traditional Eurocentrism at a time of expanded multiculturalism and the role that foreign language study and translation can play in broadening the scope of critical inquiry.

This innovative sourcebook builds a dynamic understanding of China's early medieval period (220–589) through an original selection and arrangement of literary, historical, religious, and critical texts. A tumultuous and formative era, these centuries saw the longest stretch of political fragmentation in China's imperial history, resulting in new ethnic configurations, the rise of powerful clans, and a pervasive divide between north and south. Deploying thematic categories, the editors sketch the period in a novel way for students and, by featuring many texts translated into English for the first time, recast the era for specialists. Thematic topics include regional definitions and tensions, governing mechanisms and social reality, ideas of self and other, relations with the unseen world, everyday life, and cultural concepts. Within each section, the editors and translators introduce the selected texts and provide critical commentary on their historical significance, along with suggestions for further reading and research.

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In this deeply learned work, Toshihiko Izutsu compares the metaphysical and mystical thought-systems of Sufism and Taoism and discovers that, although historically unrelated, the two share features and patterns which prove fruitful for a transhistorical dialogue. His original and suggestive approach opens new doors in the study of comparative philosophy and mysticism. Izutsu begins with Ibn 'Arabi, analyzing and isolating the major ontological concepts of this most challenging of Islamic thinkers. Then, in the second part of the book, Izutsu turns his attention to an analysis of parallel concepts of two great Taoist thinkers, Lao-tzu and Chuang-tzu. Only after laying bare the fundamental structure of each world view does Izutsu embark, in the final section of the book, upon a comparative analysis. Only thus, he argues, can he be sure to avoid easy and superficial comparisons. Izutsu maintains that both the Sufi and Taoist world views are based on two pivots—the Absolute Man and the Perfect Man—with a whole system of ontological thought being developed between these two pivots. Izutsu discusses similarities in these ontological systems and advances the hypothesis that certain patterns of mystical and metaphysical thought may be shared even by systems with no apparent historical connection. This second edition of Sufism and Taoism is the first published in the United States. The original edition, published in English and in Japan, was prized by the few English-speaking scholars who knew of it as a model in the field of comparative philosophy. Making available in English much new material on both sides of its comparison, Sufism and Taoism richly fulfills Izutsu's motivating desire "to open a new vista in the domain of comparative philosophy."

An anthology of primary texts drawn from the diverse yoga traditions of India, greater Asia, and

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the West. Focuses on the lived experiences in the many world of yoga.

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