

Zeitschrift: Revue de Théologie et de Philosophie
Herausgeber: Revue de Théologie et de Philosophie
Band: 50 (2000)
Heft: 1: Enquêtes philologiques : de Démocrite à Luc

Bibliographie: English summaries

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ENGLISH SUMMARIES

S. IMHOOF, *Logos and happiness in Democritus*, RThPh 2000/I, p. 3-20.

This article aims at explaining the use of the word logos in Democritus. The term appears in various semantic configurations : sometimes opposing «doing» to «saying», where Democritus most often insists on action ; other times designating «reason», where the concept has an decisive role in Democritus' ethics. He insists on the essential role of human responsibility and elaborates a concept of the «Law of the soul», the soul being the directive principle for the body.

J. BARNES, *An Aristotelian definition of comedy*, RThPh 2000/I, p. 21-30.

In the second book of his Poetics, long since lost, Aristotle discussed comedy. A summary of the passage as well as some fragments of the text itself have been thought to be found in a much later text, the most interesting of which would offer us a definition of comedy. Examination of this text leads to the disappointing conclusion that it does not concern an Aristotelian fragment.

J. JOOSTEN, *A theology of the Septuagint? Methodological reflections on the interpretation of the Greek version*, RThPh 2000/I, p. 31-46.

Does the Greek version of the Old Testament have its own particular theology? Normally one responds in the affirmative. But to elaborate upon the theology of an ancient translation is a risky business which presents many theological obstacles. This article offers a critical presentation of existing approaches and attempts to identify some paths for future research.

A. SAUGE, *Translating the Gospel without loosing it's savour? Critical remarks on the translation of Luke 14*, RThPh 2000/I, p. 47-58.

Luke chapter 14 presents a digest of various problems of translation. The author takes support from a division into three parts : by healing a man with the dropsy, Jesus affirms his personal authority ; then, by a parable, he explains how one participates in the Kingdom banquet ; finally, by three concluding precepts, he indicates what it takes to be his disciple. Syntactical and semantic considerations and contextual analysis show that in each of these three a literal interpretation is deficient and that the translation must be revised.