Roman poet Lucretius, whose philosophical epic, the De Rerum Natura or On the Nature of the Universe (c.55 BC), seeks to convince its readers of the validity of the rationalist theories of Epicurus. An Introduction contextualizes the essays, and all Greek and Latin is translated.

Oxford Readings in Lucretius - Monica R. Gale - 2007-09-06
A collection of important scholarly articles on the Roman poet Lucretius, whose philosophical epic, the De Rerum Natura or On the Nature of the Universe (c.55 BC), seeks to convince its readers of the validity of the rationalist theories of Epicurus. An Introduction contextualizes the essays, and all Greek and Latin is translated.

Rhyme effects and rhyming figures - Eva H. Guggenheimer - 2018-11-05

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The Poetry of Knowledge and the 'Two Cultures' - John G. Fitch - 2018-05-16
This book argues that poetry is compatible with systematic knowledge including science, and indeed inherent in it; it also discusses particular poems that engage with such knowledge, including those of Lucretius, Vergil, and Vita Sackville-West. The book argues that there are substantial similarities between knowledge-making and poetry-making, for example in their being shaped by language, including metaphor, and in their seeking unity in the world, under the impulse of eros and pleasure. The book also discusses some of the obstacles to a ‘poetry of knowledge’, including scientific objectivism, the Kantian tradition in philosophy, and the separation of the ‘two cultures’ in our academic and intellectual institutions. The book is designed to be accessible to all those interested in the issue of the ‘two cultures’, or in the role of poetry.
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Fakes and Forgers of Classical Literature - Javier Martínez - 2014-01-16
Fakes and Forgers of Classical Literature comprises essays which revise the position of the forged text in the literary tradition and, in light of modern approaches of philology and literary criticism, offer exciting new strategies for understanding forgery and the play with authenticity within ancient literature itself.

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Oxford Handbook of Epicurus and Epicureanism - Phillip Mitsis - 2020
This volume offers authoritative discussions of all aspects of the philosophy of Epicurus (340-271 BCE) and then traces Epicurean influences throughout the Western tradition. It is an unmatched resource for those wishing to deepen their knowledge of Epicureanism's powerful arguments about death, happiness, and the nature of the material world.

A History of Roman Literature - Michael von Albrecht - 1997

On the Nature of Marx's Things is a major rethinking of the Marxian tradition, one based not on fixed things but on the inextricable interrelation between the material world and our language for it. Lezra traces to Marx's earliest writings a subterranean, Lucretian practice that he calls necrophilological translation that continues to haunt Marx's inheritors. This Lucretian strain, requiring that we think materiality in non-self-evident ways, as dynamic, aleatory, and always marked by its relation to language, raises central questions about ontology, political economy, and reading.

"Lezra," writes Vittorio Morfino in his preface, “transfers all of the power of the Althusserian encounter into his conception of translation.” Lezra's expansive understanding of translation covers practices that put different natural and national languages into relation, often across periods, but also practices or mechanisms internal to each language. Obscured by later critical attention to the contradictory lexicons—of fetishism and of chrematistics—that Capital uses to describe how value accrues to commodities, and by the dialectical approach that's framed Marx's work since Engels sought to marry it to the natural philosophy of his time, necrophilological translation has a troubling, definitive influence in Marx's thought and in his wake. It entails a radical revision of what counts as translation, and wholly new ways of imagining what an object is, of what counts as matter, value, sovereignty, mediation, and even number. In On the Nature of Marx's Things a materialism "of the encounter," as recent criticism in the vein of the late Althusser calls it, encounters
necrophilological translation has a troubling, divisible sovereignty, object-oriented-ontologies and the critique of correlationism, and philosophies of translation and untranslatability in debt to Quine, Cassin, and Derrida. The inheritors of the problems with which Marx grapples range from Spinoza’s marranismo, through Melville’s Bartleby, through the development of a previously unexplored Freudian political theology shaped by the revolutionary traditions of Schiller and Verdi, through Adorno’s exilic antihumanism against Said’s cosmopolitan humanism, through today’s new materialisms. Ultimately, necrophilology draws the story of capital’s capture of difference away from the story of capital’s production of subjectivity. It affords concepts and procedures for dismantling the system of objects on which neoliberal capitalism stands: concrete, this-worldly things like commodities, but also such “objects” as debt traps, austerity programs, the marketization of risk; ideologies; the pedagogical, professional, legal, even familial institutions that produce and reproduce inequities today.

On the Nature of Marx’s Things - Jacques Lezra - 2018-03-27
On the Nature of Marx’s Things is a major rethink of the Marxian tradition, one based not on fixed things but on the inextricable interrelation between the material world and our language for it. Lezra traces to Marx’s earliest writings a subterranean, Lucretian practice that he calls necrophilological translation that continues to haunt Marx’s inheritors. This Lucretian strain, requiring that we think materiality in non-self-evident ways, as dynamic, aleatory, and always marked by its relation to language, raises central questions about ontology, political economy, and reading. “Lezra,” writes Vittorio Morfino in his preface, “transfers all of the power of the Althusserian encounter into his conception of translation.” Lezra’s expansive understanding of translation covers practices that put different natural and national languages into relation, often across periods, but also practices or mechanisms internal to each language. Obscured by later critical attention to the contradictory lexicons—of fetishism and of chrematistics—that Capital uses to describe how value accrues to commodities, and by the dialectical approach that’s framed Marx’s work since Engels sought to marry it to the natural philosophy of his time, definitive influence in Marx’s thought and in his wake. It entails a radical revision of what counts as translation, and wholly new ways of imagining what an object is, of what counts as matter, value, sovereignty, mediation, and even number. In On the Nature of Marx’s Things a materialism “of the encounter,” as recent criticism in the vein of the late Althusser calls it, encounters Marxological value-form theory, post-Schmittian divisible sovereignty, object-oriented-ontologies and the critique of correlationism, and philosophies of translation and untranslatability in debt to Quine, Cassin, and Derrida. The inheritors of the problems with which Marx grapples range from Spinoza’s marranismo, through Melville’s Bartleby, through the development of a previously unexplored Freudian political theology shaped by the revolutionary traditions of Schiller and Verdi, through Adorno’s exilic antihumanism against Said’s cosmopolitan humanism, through today’s new materialisms. Ultimately, necrophilology draws the story of capital’s capture of difference away from the story of capital’s production of subjectivity. It affords concepts and procedures for dismantling the system of objects on which neoliberal capitalism stands: concrete, this-worldly things like commodities, but also such “objects” as debt traps, austerity programs, the marketization of risk; ideologies; the pedagogical, professional, legal, even familial institutions that produce and reproduce inequities today.

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Some Aspects of Epicurean Psychology - David Konstan - 1973-01-01

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Von Ursachen sprechen. Eine aetiologische Spurensuche. Telling origins. On the lookout for aetiology - Christiane Reitz - 2014-12-31
Ursachen erzählen – von Ursachen erzählen: Unser Band vereint Untersuchungen zu Texten
Bildern, wissenschaftlichen und literarischen Neues Testament, Fachschriften, literarische, historiographische und urkundliche Texte von der Antike bis zur Neuzeit und sogar die Marseillaise kommen zur Sprache. Alle Interpreten haben sich folgende Fragen gestellt: Wie werden Ursprungsgeschichten erzählt? Lassen sich in einzelnen Gattungen, Textsorten, Bildern, wissenschaftlichen und literarischen Kontexten gemeinsame Strukturen feststellen, wie Aitien eingesetzt und gestaltet werden? Bildet sich eine eigene Systematik aus, die sich von anderen Erzählungen abhebt? Welche Erkennungsmuster bieten die Ursprungsgeschichten, seien sie in wissenschaftlichen, in fiktionalen, in bildlichen Zusammenhängen präsent, ihren intendierten Rezipienten an? Mythos, Überzeugung, Historie, Sprechen und Wissen: In jedem dieser Bereiche erweist sich die Frage nach dem aitiologischen Kern als fruchtbar. Telling origins and telling of origins – our volume brings together studies of a wide range of texts: the Old and New Testaments, technical writing, literary, historiographical and documentary texts from antiquity to the modern age, and even the Marseillaise. All contributors deal with the following questions: how are stories about origins told? Can we identify common patterns for the ways in which aitia are established and shaped in individual genres, types of texts, images, scientific and literary contexts? Can we distinguish the development of narrative structures specific to aetiology? Which patterns of recognition do stories of origins, whether in scientific, fictional or visual contexts, offer to their intended recipients? Myth, persuasion, history, speech and knowledge: in each of these spheres the search for an aetiological core proves fruitful.

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Rethinking Roman Alliance · Bill Gladhill · 2016-05-31
Explores the vital links between social order and cosmology by examining the concept of foedus in Roman religion and literature.

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The Rhetorical Composition and Function of Hebrews 11 · Michael R. Cosby · 1988

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Atomism in the Aeneid · Matthew M. Gorey · 2021-03-02
Scholars have long recognized Lucretius's De Rerum Natura as an important allusive source for
they believed that a clear understanding of the regarding the scope and purpose of Virgil's engagement with Epicurean philosophy. In Atomism in the Aeneid, Matthew M. Gorey investigates that engagement and argues that atomic imagery functions as a metaphor for cosmic and political disorder in Virgil's epic, associating the enemies of Aeneas and of Rome's imperial destiny with the haphazard, purposeless chaos of Epicurean atoms in the void. While nearly all of Virgil's allusions to atomism are constructed from Lucretian intertextual material, Gorey shows how the poet's negative reception of atomism draws upon a long and popular tradition of anti-atomist discourse in Greek philosophy that metaphorically likened the non-teleological cosmology of atomism to civic disorder and mob rule. By situating Virgil's atomic allusions within the tradition of philosophical opposition to Epicurean physics, Atomism in the Aeneid illustrates the deeply ideological nature of his engagement with Lucretius.

**Atomism in the Aeneid** - Matthew M. Gorey - 2021-03-02

Scholars have long recognized Lucretius's De Rerum Natura as an important allusive source for the Aeneid, but significant disagreement persists regarding the scope and purpose of Virgil's engagement with Epicurean philosophy. In Atomism in the Aeneid, Matthew M. Gorey investigates that engagement and argues that atomic imagery functions as a metaphor for cosmic and political disorder in Virgil's epic, associating the enemies of Aeneas and of Rome's imperial destiny with the haphazard, purposeless chaos of Epicurean atoms in the void. While nearly all of Virgil's allusions to atomism are constructed from Lucretian intertextual material, Gorey shows how the poet's negative reception of atomism draws upon a long and popular tradition of anti-atomist discourse in Greek philosophy that metaphorically likened the non-teleological cosmology of atomism to civic disorder and mob rule. By situating Virgil's atomic allusions within the tradition of philosophical opposition to Epicurean physics, Atomism in the Aeneid illustrates the deeply ideological nature of his engagement with Lucretius.

**Life Worthy of the Gods** - David Konstan - 2008-11-20

Epicurus, and his Roman disciple Lucretius, held that the primary cause of human unhappiness was an irrational fear of death. What is more, they believed that a clear understanding of the nature of the world would help to eliminate this fear. They contended that if man recognizes that the universe and everything in it is made up of atoms and empty space, he will see that the soul cannot possibly survive the extinction of the body-and no harm can occur to him after he dies. A fascinating exploration of Epicureanism as a coherent analysis of irrational fears, desires, and beliefs, including a look at why they persist even in modern societies.

**Gospel Essays** - Mark C. Kiley - 2012-06-28

Is meticulous Matthew also mathematically so? Why does Matthew alone in the canon discuss guards at Jesus' tomb? For popular storytellers in the early church, is the serpent of the Garden the unseen catalyst in the murder of John the Baptist? Why do almost three dozen words beginning with the Hebrew letter ayin have analogues in Luke's infancy narratives? Why do Mary's meditations there cohere with Psalm 19? John's Jesus describes himself as Way, Truth and Life. Does this bear any relation to the single Latin term veritas? St. Ignatius of Antioch, in his letter to the Ephesians, talks about the song of the Body of Christ and people as stringed instruments. Does John know that idea? What does the Roman legend of the emergence of bees from the carcass of a slain ox have to do with the early church? In these close readings of the Gospels, the reader will rediscover the fascination of listening to some of the original resonance of the New Testament text with Hebrew, Greek, and Latin culture. Attentive to detail and persistent in asking questions about the larger picture, this scholarship fulfills the promise inherent in research.
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Epicurus in Rome  - Sergio Yona - 2022-01-31
Explores the influence of and debates about Greek philosophy, especially Epicureanism, in the late Roman republic.

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Aufstieg und Niedergang der römischen Welt: Principat. v  - Hildegard Temporini - 1990

Aufstieg und Niedergang der römischen Welt: Principat. v  - Hildegard Temporini - 1990

Structures of Epic Poetry  - Christiane Reitz - 2019-12-16
This compendium (4 vols.) studies the continuity, flexibility, and variation of structural elements in epic narratives. It provides an overview of the structural patterns of epic poetry by means of a standardized, stringent terminology. Both diachronic developments and changes within individual epics are scrutinized in order to provide a comprehensive structural approach and a key to intra- and intertextual characteristics of ancient epic poetry.

The Philosophizing Muse  - David Konstan - 2014-10-17
PIERIDES III, Editors: Myrto Garani and David Konstan Despite the Romans' reputation for being disdainful of abstract speculation, Latin poetry from its very beginning was deeply permeated by Greek philosophy. Philosophical elements and commonplaces have been identified and appreciated in a wide range of writers, but the extent of the Greek philosophical influence, and in particular the impact of Pythagorean, Empedoclean, Epicurean and Stoic doctrines, on Latin verse has never been fully in

The Grotesque in Roman Love Elegy  - Mariapia Pietropaolo - 2020-09-30
Roman elegy makes frequent use of themes of ugliness and disfigurement, juxtaposing them with images of ideal beauty and sentiment. In order to overcome the obstacles to his erotic relationship, the poet-lover repeatedly represents his rivals and opponents in such a way as to ridicule their appearance and to degrade their social standing. This book explores the theme of corporeal, intellectual, and social degradation from a perspective attentive to the aesthetic
in the field of Roman poetry and its post-Classical such degradation is accomplished. Although there has been sophisticated discussion of the use of grotesque imagery in genres like comedy, invective, and satire, which are concerned in part with themes of transgression and excess, Mariapia Pietropaolo demonstrates that the grotesque plays a significant role in the self-definition of love elegy, the genre in which it is least expected.

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**Latin Epic and Didactic Poetry** - Monica Gale - 2004-12-31
How is it possible for a poet to find his own individual voice, when he is writing in a tradition so venerable and so constrained by convention as Roman epic? How do poets working in related genres - particularly didactic - conceptualize their relationship to the main epic tradition? The eleven essays in this volume, by leading scholars in the field of Roman poetry and its post-Classical receptions, consider some of the strategies which writers from Lucretius onwards have employed in negotiating their relationship with their literary forebears, and staking out a place for their own work within a tradition stretching back to Hesiod and Homer.

**Roman Political Thought** - Dean Hammer - 2014-07-28
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**The Princeton Encyclopedia of Poetry and Poetics** - Roland Greene - 2012-08-26

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The dictionary of world literature: criticism—forms—technique presents a consideration of critics and criticism, of literary schools, movements, forms, and techniques—including drama and the theatre—in eastern and western lands from the earliest times; of literary and critical terms and ideas; with other material that may provide background of understanding to all who, as creator, critic, or receptor, approach a literary or theatrical work.
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De Rerum Natura - - 1987

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Paradosis and Survival - Diskin Clay - 1998
The progression of Epicurean doctrine and rhetoric

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Along Heroic Lines - Christopher Ricks - 2021-03-25
A selection of new and revised essays from eminent scholar and critic Professor Christopher Ricks. Christopher Ricks brings together new as well as substantially augmented critical essays across a wide range. Several derive from his term as the Professor of Poetry at the University of Oxford, when his inaugural lecture engaged with the illuminatingly puzzled relations between poetry and prose. Comparison and analysis (the tools of the critic, as T.S. Eliot insisted) are enlivened by imaginative pairings: of Samuel Johnson with Samuel Beckett, of Norman Mailer with Dickens, of Shakespeare with George Herbert, or of secret-police surveillance in Ben Jonson's Rome with that of Carmen Bugan's Romania. Along Heroic Lines devotes itself to the heroic and to 'heroics' (Othello cross-examined by T.S. Eliot; Byron and role-playing; Ion Bugan, political protest and arrest). This knot is in tension with the English heroic line (Dryden's heroic triplets, Henry James's cadences, Geoffrey Hill's concluding book of prose-poems and how they choose to conclude). All alert to the balance and sustenance of alternate tones that prose and poetry can achieve in harmony.

Formular Language and Poetic Design in the Aeneid - Moskalew - 1982-06-01

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The Seeds of Things - Jonathan Goldberg - 2009-08-25
The title of this book translates one of the many ways in which Lucretius names the basic matter from which the world is made in De rerum natura. In Lucretius, and in the strain of thought followed in this study, matter is always in motion, always differing from itself and yet always also made of the same stuff. From the pious Lucy Hutchinson’s all but complete translation of the Roman epic poem to Margaret Cavendish’s repudiation of atomism (but not of its fundamental problematic of sameness and difference), a central concern of this book is how a thoroughgoing materialism can be read alongside other strains in the thought of the early modern period, particularly Christianity. A chapter moves from Milton’s monism to his angels and their insistent corporeality. Milton’s angels have sex, and, throughout, this study emphasizes the consequences for thinking about sexuality offered by Lucretian materialism. Sameness of matter is not simply a question of same-sex sex, and the relations of atoms in
his history of sexuality. Although English terms in which they imagine marriages of partners who are also their doubles. Likewise, Spenser’s knights in the 1590 Faerie Queene pursue the virtues of Holiness, Temperance, and Chastity in quests that take the reader on a path of askeesis of the kind that Lucretius recommends and that Foucault studied in the final volumes of his history of sexuality. Although English literature is the book’s main concern, it first contemplates relations between Lucretian matter and Pauline flesh by way of Tintoretto’s painting The Conversion of St. Paul. Theoretical issues raised in the work of Agamben and Badiou, among others, lead to a chapter that takes up the role that Lucretius has played in theory, from Bergson and Marx to Foucault and Deleuze. This study should be of concern to students of religion, philosophy, gender, and sexuality, especially as they impinge on questions of representation.

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**Virgil’s Experience** - Richard Jenkyns - 1998-11-26

This book studies Virgil’s ideas of nature, history, sense of nation, and sense of identity. It is exact and patient in its probing for nuance and detail, but also bold, wide, and original in its scope. It combines the study of Virgil with the study of attitudes to nature throughout antiquity. Blending literature with history, and in the case of Lucretius, philosophy, it offers a vision and an interpretation of the culture of the 1st century BC as a whole. It argues that Lucretius and Virgil affected a revolution in Western sensibility; claiming that a book about poetry should be a book about life, it combines scholarship and precision with a sense of the importance of literature and its capacity to enhance our understanding of our past and of ourselves.

**Proceedings of the British Academy, Volume 121, 2002 Lectures** - British Academy - 2004-02

Volume 121 of the Proceedings of the British
Throughout his long career, and his intimate British Academy in 2002.

**Proceedings of the British Academy, Volume 121, 2002 Lectures** - British Academy - 2004-02

Volume 121 of the Proceedings of the British Academy contains 12 lectures delivered at the British Academy in 2002.

**Philosophy in Ovid, Ovid As Philosopher** - Gareth Williams - 2021-12-07

"This volume contains sixteen essays on various aspects of Ovid’s engagement with philosophical trends and topics. Ovid has long been celebrated for the versatility of his poetic imagination, the diversity of his generic experimentation throughout his long career, and his intimate engagement with the Greco-Roman literary tradition that precedes him; but what of his engagement with the philosophical tradition? Ovid’s close familiarity with philosophical ideas and with specific philosophical texts has long been recognized, perhaps most prominently in the Pythagorean, Platonic, Empedoclean, and Lucretian shades that color his Metamorphoses. This philosophical component, however, has often been perceived as a feature subordinate to Ovid’s larger literary agenda; and because of the controlling influence conceded to that literary impulse, readings of the philosophical dimension have often focused on the perceived distortion, ironizing, or parodying of philosophical sources and ideas. This book counters this tendency by (i) considering Ovid’s seriousness of engagement with, and his possible critique of, the philosophical writings that inform his works; (ii) questioning the feasibility of separating out the categories of the "philosophical" and the "literary" in the first place; (iii) exploring the ways in which Ovid may offer unusual, controversial, or provocative reactions to received philosophical ideas; and (iv) investigating the case to be made for viewing the Ovidian corpus not just as a body of writings that are often philosophically inflected, but also as texts that may themselves be read as philosophically adventurous and experimental"--

**The Lesbian Lyre** - Jeffrey Duban - 2015-05-27

Hailed by Plato as the “Tenth Muse” of ancient Greek poetry, Sappho is inarguably antiquity’s greatest lyric poet. Born over 2,600 years ago on the Greek island of Lesbos, and writing amorously of women and men alike, she is the namesake lesbian. What’s left of her writing, and what we know of her, is fragmentary. Shrouded in mystery, she is nonetheless repeatedly translated and discussed – no, appropriated – by all. Sappho has most recently undergone a variety of treatments by agenda-driven scholars and so-called poet-translators with little or no knowledge of Greek. Classicist-translator Jeffrey Duban debunks the postmodernist scholarship by which Sappho is interpreted today and offers translations reflecting the charm and elegant simplicity of the originals. Duban provides a reader-friendly overview of Sappho’s times and themes, exploring her eroticism and Greek homosexuality overall. He introduces us to Sappho’s highly cultured island home, to its lyre-
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