

Lars Amatoria

Arthur in Northern Translations is a compilation of some of the articles presented at two conferences organized by the Nordic Branch of the Arthurian Society. The volume aims to showcase the richness and broad appeal of the contemporary research on Nordic translations of courtly literature, featuring articles on the Arthurian tradition in Medieval Scandinavia. As such, the articles compiled here will be of interest not only to specialists of the Medieval North, but to all interested in courtly literature and Arthurian material in general.

The intricate relationship between the erotic and the literary is a recurring theme in Western literature, with a starting-point in Plato's dialogues. Our need to talk, write, and read about love has resulted in a rich tradition, ranging from theoretical and philosophical discussions of Eros to love romance and poetry, clearly marked by the classical heritage but continuously unfolding and rewriting itself. The essays in this volume aim at providing both students and scholars with a series of discussions of this long tradition of reading and writing the erotic, seen from a number of different perspectives. A certain emphasis is placed on Classical philology, and in particular Greek and Roman love poetry from Antiquity to the Byzantine period. The contributors examine texts by Plato, Catullus, Sulpicia, Meleager and Niketas Choniates among others; but the anthology also offers more general treatments within the fields of Byzantine Studies, Iranian Languages, History of Ideas and Comparative Literature. Across this range of writers and disciplines, this collection of essays offers stimulating and original perspectives on how Eros has been appropriated in a variety of ways for purposes of producing narratives of love. Contributors: Emmanuel C. Bourbouhakis, Anders Cullhed, Tomas Hägg, Regina Höschele, Dimitrios Iordanoglou, Mats Persson, Mathilde Skoie, Bo Utas, David Westberg, Tim Whitmarsh

This penetrating analysis traces a parallel evolution across four different civilisations, Ancient Greece and Rome, Medieval Christendom and modern England. Comparing their wealth, religion and engineering, we see that decadence leads to their downfall.

The concluding article points to the importance, prestige and international nature of lute music in the Renaissance.

A record of literary properties sold at auction in the United States.

A full-scale commentary emphasising the poem's didactic elements and its treatment of women.

This compendium gives a comprehensive overview of the history of classical studies.

Alphabetically arranged, it provides biographies of over 700 scholars from the fourteenth century onwards who have made their mark on the study of Antiquity. These include the lives, careers and works of classical philologists, archaeologists, ancient historians, students of epigraphy, numismatics, papyrology, Egyptology and the Ancient Near East, philosophers, anthropologists, social scientists, art historians, collectors and writers. The biographies put the scholars in their social, political and cultural contexts while focusing on their scholarly achievements and their contributions to modern classical scholarship.

'Obscenity' is central to an understanding of medieval culture, and it is here examined in a number of different media.

Medieval Manuscripts in the Digital Age explores one major manuscript repository's digital presence and poses timely questions about studying books from a temporal and spatial distance via the online environment. Through contributions from a large group of distinguished international scholars, the volume assesses the impact of being able to access and interpret these early manuscripts in new ways. The focus on Parker on the Web, a world-class digital repository of diverse medieval manuscripts, comes as that site made its contents Open Access. Exploring the uses of digital representations of medieval texts and their contexts, contributors consider manuscripts from multiple perspectives including production, materiality,

and reception. In addition, the volume explicates new interdisciplinary frameworks of analysis for the study of the relationship between texts and their physical contexts, while centring on an appreciation of the opportunities and challenges effected by the digital representation of a tangible object. Approaches extend from the codicological, palaeographical, linguistic, and cultural to considerations of reader reception, image production, and the implications of new technologies for future discoveries. *Medieval Manuscripts in the Digital Age* advances the debate in manuscript studies about the role of digital and computational sources and tools. As such, the book will appeal to scholars and students working in the disciplines of Digital Humanities, Medieval Studies, Literary Studies, Library and Information Science, and Book History.

The Roman de la Rose in Its Philosophical Context: Art, Nature, and Ethics Oxford University Press

The Roman de la rose in its Philosophical Context offers a new interpretation of the long and complex medieval allegorical poem written by Guillaume de Lorris and Jean de Meun in the thirteenth century, a work that became one of the most influential works of vernacular literature in the European Middle Ages. The scope and sophistication of the poem's content, especially in Jean's continuation, has long been acknowledged, but this is the first book-length study to offer an in-depth analysis of how the Rose draws on, and engages with, medieval philosophy, in particular with the Aristotelianism that dominated universities in the thirteenth century. It considers the limitations and possibilities of approaching ideas through the medium of poetic fiction, whose lies paradoxically promise truth and whose ambiguities and self-contradiction make it hard to discern its positions. This indeterminacy allows poetry to investigate the world and the self in ways not available to texts produced in the Scholastic context of universities, especially those of the University of Paris, whose philosophical controversies in the 1270s form the backdrop against which the poem is analysed. At the heart of the Rose are the three ideas of art, nature, and ethics, which cluster around its central subject: love. While the book offers larger claims about the Rose's philosophical agenda, different chapters consider the specifics of how it draws on, and responds to, Roman poetry, twelfth-century Neoplatonism, and thirteenth-century Aristotelianism in broaching questions about desire, epistemology, human nature, the imagination, primitivism, the philosophy of art, and the ethics of money.

This interdisciplinary study explores how classical ideals of generosity influenced the writing and practice of gift giving in medieval Europe. In assuming that medieval gift giving was shaped by oral 'folk models', historians have traditionally followed in the footsteps of social anthropologists and sociologists such as Marcel Mauss and Pierre Bourdieu. This first in-depth investigation into the influence of the classical ideals of generosity and gift giving in medieval Europe reveals to the contrary how historians have underestimated the impact of classical literature and philosophy on medieval culture and ritual. Focusing on the idea of the gift expounded in the classical texts read most widely in the Middle Ages, including Seneca the Younger's *De beneficiis* and Cicero's *De officiis*, Lars Kj'r investigates how these ideas were received, adapted and utilised by medieval writers across a range of genres, and how they influenced the practice of generosity.

The last fifty years have seen a significant change in the focus of saga studies, from a preoccupation with origins and development to a renewed interest in other topics, such as the nature of the sagas and their value as sources to medieval ideologies and mentalities. *The Routledge Research Companion to the Medieval Icelandic Sagas* presents a detailed interdisciplinary examination of saga scholarship over the last fifty years, sometimes juxtaposing it with earlier views and examining the sagas both as works of art and as source materials. This volume will be of interest to Old Norse and medieval Scandinavian scholars and accessible to medievalists in general.

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Seneca's *De Beneficiis* (On Benefits) is the only work surviving from antiquity that discusses the exchange of gifts and services. Though the topic is of great importance, in practical moral philosophy, sociology, and in the historical study of how Roman society worked, the treatise has received comparatively little scholarly notice in modern times. This is partly attributable to its length, Seneca's fullest treatment of a single subject, and its puzzling structure. In this volume Griffin aims to explain the philosophical, sociological, and historical significance of *De Beneficiis*, and make it more accessible to readers. Divided into three sections, the volume firstly defines the phenomenon Seneca treats in *De Beneficiis*, pointing out his Stoic orientation and the relevance of his discussion to the Roman elite's code of conduct and to the phenomenon of the *Princeps*. The second section explores the work itself: its date, addressee, structure, teaching strategy, its relation to other works of Seneca, and its later reputation up to the Renaissance. The final section provides a detailed synopsis of each book, accompanied by notes in commentary form, as well as separate biographical notes on the persons mentioned in *De Beneficiis*.

Sappho, a towering figure in Western culture, is an exemplary case in the history of classical receptions. There are three prominent reasons for this. Firstly, Sappho is associated with some of the earliest poetry in the classical tradition, which makes her reception history one of the longest we know of. Furthermore, Sappho's poetry promotes ideologically challenging concepts such as female authority and homoeroticism, which have prompted very conspicuous interpretative strategies to deal with issues of gender and sexuality, revealing the values of the societies that have received her works through time. Finally, Sappho's legacy has been very well explored from the perspective of reception studies: important investigations have been made into responses both to her as poet-figure and to her poetry from her earliest reception through to our own time. However, one of the few eras in Sappho's longstanding reception history that has not been systematically explored before this volume is the Roman period. The omission is a paradox. Receptions of Sappho can be traced in more than eighteen Roman poets, among them many of the most central authors in the history of Latin literature. Surely, few other Greek poets can rival the impact of Sappho at Rome. This important fact calls out for a systematic approach to Sappho's Roman reception, which is the aim of *Roman Receptions of Sappho* that focuses on the poetry of the central period of Roman literary history, from the time of Lucretius to that of Martial.

This comprehensive history of classical learning from the sixth century BCE to 1900 was first published between 1903 and 1908.

Before the rise of universities, cathedral schools educated students in a course of studies aimed at perfecting their physical presence, their manners, and their eloquence. The formula of cathedral schools was "letters and manners" (*litterae et mores*), which asserts a pedagogic program as broad as the modern "letters and science." The main instrument of what C. Stephen Jaeger calls "charismatic pedagogy" was the master's personality, his physical presence radiating a transforming force to his students. In *The Envy of Angels*, Jaeger

