Unruly Eloquence: Lucian And The Comedy Of Traditions (Revealing Antiquity)

Jeff Jay argues that the Gospel of Mark should be described as tragic because it elicits tragedy's recurring motifs and moods as well as a highly theatrical atmosphere. He thus revises the typical story of tragic drama's history, which portrays the Judeo-Christian tradition as inhospitable to tragedy because it emphasizes divine grace and justice.
This volume offers the first in-depth investigation of Thomas Heywood's engagement with the classics. Its introduction and twelve essays trace how the classics shaped Heywood's work in a variety of genres across a writing career of over forty years, ranging from drama, epic and epyllion, to translations, compendia and the design of a warship for Charles I. Close readings demonstrate the influence of a capaciously conceived classical tradition that included continental editions and translations of Latin and Greek texts, early modern mythographies and the medieval tradition of Troy. They attend to Heywood's thought-provoking imitations and juxtapositions of these sources, his use of myth to interrogate gender and heroism, and his turn to antiquity to celebrate and defamiliarise the theatrical or political present. Heywood's better-known works are discussed alongside critically neglected ones, making the collection valuable for undergraduates and researchers alike.
A chronological guide to influential Greek and Roman writers, Fifty Key Classical Authors is an invaluable introduction to the literature, philosophy and history of the ancient world. Including essays on Sappho, Polybius and Lucan, as well as on major figures such as Homer, Plato, Catullus and Cicero, this book is a vital tool for all students of classical civilization.
Once regarded as a minor Socratic school, Cynicism is now admired as one of the more creative and influential philosophical movements in antiquity. First arising in the city-states of late classical Greece, Cynicism thrived through the Hellenistic and Roman periods, until the triumph of Christianity and the very end of pagan antiquity. In every age down to the present, its ideals of radical simplicity and freedom have alternately inspired and disturbed onlookers. This book offers a survey of Cynicism, its varied representatives and ideas, and the many contexts in which it operated. William Desmond introduces important ancient Cynics and their times, from Diogenes 'the Dog' in the fourth century BC to Sallustius in the fifth century AD. He details the Cynics' rejection of various traditional customs and the rebellious life-style for which they are notorious.The central chapters locate major Cynic themes (nature and the natural life, Fortune, self-sufficiency, cosmopolitanism) within the rich matrix of ideas debated by the ancient schools. The final chapter reviews some moments in the diverse legacy of Cynicism, from Jesus to Nietzsche.
Philodemus and the New Testament World
Cynics
Miracles in Greco-Roman Antiquity
Kinesis
The Reception of the Homeric Hymns
Transgressing the Boundaries of Religion in Premodern Scholarship

A captivating new interpretation of Lucian as a fictional theorist and writer to stand alongside the novelists of the day.
Miracles in Greco-Roman Antiquity presents a collection in translation of miracle stories from the ancient world. The material is divided up into four main categories including healing, exorcism, nature and raising the dead. Wendy Cotter, in an introduction and notes to the selections, contextualizes the miracles within the background of the Greco-Roman world and also compares the stories to other Jewish and non-Jewish miracle stories of the Mediterranean world. This sourcebook provides an interdisciplinary collection of material which will be of value to students of the New Testament.
A collection of essays on early Christian, Jewish and Greco-Roman religious discourses in antiquity, focusing on the construction of gender in relationship to broader cultural and religious themes, argumentation and identity formation in the early centuries of the common era.
Described by a later Greek historian as "a man seriously committed to raising a laugh", Lucian exulted in the exposure of absurdity and the puncturing of pretension, and was capable of finding a comic angle on almost any subject. In this selection we see him conversing with his literary enemies, railing against hypocrisy and the vanity of human wealth and power, and taking a wry look at the power of lust and the unsatisfactory nature of deviant sexual practices.
The Oxford Handbook of the Second Sophistic
Being Greek Under Rome
The History and Anatomy of Auctorial Self-criticism in the European Middle Ages
Fictional Intersections
Christian Responses to Roman Art and Architecture
Thomas Heywood and the classical tradition

The aim of this book is to make Lucian's A True Story accessible to intermediate students of Ancient Greek. The running vocabulary and commentary are meant to provide everything necessary to read each page. Lucian's A True Story is a great text for intermediate readers. Its breathless narrative does not involve many complex sentences or constructions; there is some unusual vocabulary and a few departures from Attic Greek, but for the most part it is a straightforward narrative that is fun and interesting by one of antiquity's cleverest authors. In A True Story, Lucian parodies accounts of fanciful adventures and travel to incredible places by authors such as Ctesias and Iambulus. The story's combination of mockery and learning makes it an excellent example of the Greek literature of the imperial period. Revised August, 2014.
In The Moral Psychology of Clement of Alexandria, Kathleen Gibbons proposes a new approach to Clement's moral philosophy and explores how his construction of Christianity's relationship with Jewishness informed, and was informed by, his philosophical project. As one of the earliest Christian philosophers, Clement's work has alternatively been treated as important for understanding the history of relations between Christianity and Judaism and between Christianity and pagan philosophy. This study argues that an adequate examination of his significance for the one requires an adequate examination of his significance for the other. While the ancient claim that the writings of Moses were read by the philosophical schools was found in Jewish, Christian, and pagan authors, Gibbons demonstrates that Clement's use of this claim shapes not only his justification of his authorial project, but also his philosophical argumentation. In explaining what he took to be the cosmological, metaphysical, and ethical implications of the doctrine that the supreme God is a lawgiver, Clement provided the theoretical justifications for his views on a range of issues that included martyrdom, sexual asceticism, the status of the law of Moses, and the relationship between divine providence and human autonomy. By contextualizing Clement's discussions of volition against wider Greco-Roman debates about self-determination, it becomes possible to reinterpret the invocation of "free will" in early Christian heresiological discourse as part of a larger dispute about what human autonomy requires.
The fifteen essays in this volume, rooted in the work of the Hellenistic Moral Philosophy and Early Christianity Section of the SBL, examine the works of the Epicurean philosopher Philodemus and how they illuminate the cultural context of early Christianity.
There was racism in the ancient world, after all. This groundbreaking book refutes the common belief that the ancient Greeks and Romans harbored "ethnic and cultural," but not racial, prejudice. It does so by comprehensively tracing the intellectual origins of racism back to classical antiquity. Benjamin Isaac's systematic analysis of ancient social prejudices and stereotypes reveals that some of those represent prototypes of racism--or proto-racism--which in turn inspired the early modern authors who developed the more familiar racist ideas. He considers the literature from classical Greece to late antiquity in a quest for the various forms of the discriminatory stereotypes and social hatred that have played such an important role in recent history and continue to do so in modern society. Magisterial in scope and scholarship, and engagingly written, The Invention of Racism in Classical Antiquity further suggests that an understanding of ancient attitudes toward other peoples sheds light not only on Greco-Roman imperialism and the ideology of enslavement (and the concomitant integration or non-integration) of foreigners in those societies, but also on the disintegration of the Roman Empire and on more recent imperialism as well. The first part considers general themes in the history of discrimination; the second provides a detailed analysis of proto-racism and prejudices toward particular groups of foreigners in the Greco-Roman world. The last chapter concerns Jews in the ancient world, thus placing anti-Semitism in a broader context.
Laughter, Humor, and Comedy in Ancient Philosophy
The Invention of Racism in Classical Antiquity
Essays in Honor of Gareth L. Schmeling
The Ancient Depiction of Gesture, Motion, and Emotion
Introduction, Text, Translation, and Commentary
The Second-Century Church Amid the Spaces of Empire

Branham expounds with sophistication and subtlety the essential ingredients of Lucian's satirical humor. He makes frequent reference to its importance for comic theory and literary history.
An examination of the charge of barbarism against the early Christians in the context of ancient rhetorical practices and mechanisms of othering, marginalization and persecution in the Roman Empire.
Laura Nasrallah argues that early Christian literature is best understood when read alongside the archaeological remains of Roman antiquity.
While there have been various studies examining the contents of the evangelistic proclamation in Acts; and various studies examining, from one angle or another, individual persuasive phenomena described in Acts (e.g., the use of the Jewish Scriptures); no individual studies have sought to identify the key persuasive phenomena presented by Luke in this book, or to analyse their impact upon the book's early audiences. This study identifies four key phenomena – the Jewish Scriptures, witnessed supernatural events, the Christian community and Greco-Roman cultural interaction. By employing a textual analysis of Acts that takes into account both narrative and socio-historical contexts, the impact of these phenomena upon the early audiences of Acts – that is, those people who heard or read the narrative in the first decades after its completion – is determined. The investigation offers some unique and nuanced insights into evangelistic proclamation in Acts; persuasion in Acts, persuasion in the ancient world; each of the persuasive phenomena discussed; evangelistic mission in the early Christian church; and the growth of the early Christian church.
Cultural Identity, the Second Sophistic and the Development of Empire
Lucian: Three Menippean Fantasies
Lucian's a True Story: An Intermediate Greek Reader: Greek Text with Running Vocabulary and Commentary
The Charge of Barbarism and Early Christian Apologetics
The Moral Psychology of Clement of Alexandria
Persuasive phenomena associated with gospel proclamation in Acts

A short history of cynicism, from the fearless speech of the ancient Greeks to the jaded negativity of the present. Everyone's a cynic, yet few will admit it. Today's cynics excuse themselves half-heartedly—"I hate to be a cynic, but..."—before making their pronouncements. Narrowly opportunistic, always on the take, contemporary cynicism has nothing positive to contribute. The Cynicism of the ancient Greeks, however, was very different. This Cynicism was a marginal philosophy practiced by a small band of eccentrics. Bold and shameless, it was committed to transforming the values on which civilization depends. In this volume of the MIT Press Essential Knowledge series, Ansgar Allen charts the long history of cynicism, from the "fearless speech" of Greek Cynics in the fourth century BCE to the contemporary cynic's lack of social and political convictions. Allen describes ancient Cynicism as an improvised philosophy and a way of life disposed to scandalize contemporaries, subjecting their cultural commitments to derision. He chronicles the subsequent "purification" of Cynicism by the Stoics; Renaissance and Enlightenment appropriations of Cynicism, drawing on the writings of Shakespeare, Rabelais, Rousseau, de Sade, and others; and the transition from Cynicism (the philosophy) to cynicism (the modern attitude), exploring contemporary cynicism from the perspectives of its leftist, liberal, and conservative critics. Finally, he considers the possibility of a radical cynicism that admits and affirms the danger it poses to contemporary society.
Knowledge and Profanation offers numerous instances of learned profanation, committed by scholars ranging from the Italian Renaissance to the early nineteenth century, as well as several antique predecessors.
Lucian and His Roman Voices examines cultural exchanges, political propaganda, and religious conflicts in the Early Roman Empire through the eyes of Lucian, his contemporary Roman authors, and Christian Apologists. Offering a multi-faceted analysis of the Lucianic corpus, this book explores how Lucian, a Syrian who wrote in Greek and who became a Roman citizen, was affected by the socio-political climate of his time, reacted to it, and how he 'corresponded' with the Roman intelligentsia. In the process, this unique volume raises questions such as: What did the title 'Roman citizen' mean to native Romans and to others? How were language and literature politicized, and how did they become a means of social propaganda? This study reveals Lucian's recondite historical and authorial personas and the ways in which his literary activity portrayed second-century reality from the perspectives of the Romans, Greeks, pagans, Christians, and citizens of the Roman Empire
Lucian of Samosata, the prolific Greek-speaking satirist of the 2nd century AD, left us a wide range of works ranging from harsh invective against cult-leaders and philosophers to playful pastiche of Herodotus' Histories. Art and artists, teachers of rhetoric, inconsistent myths, parasites in rich households, authors seeking imperial patronage and the rich and powerful themselves all provide rich material for his wit and humour. In this volume the focus is not on the literary values of Lucian's works, but rather on what they show us about the intellectual, political, religious and everyday life of the Imperial period. The articles address themes such as the importance of Latin in the Greek-speaking eastern Empire, rituals of death and mourning, attitudes towards the lands beyond the empire and the role of politics in comedy and satire, both in Lucian's own time and in the 5th and 4th centuries BC. While Lucian's own distinctive personality is impossible to ignore, the picture that emerges is one of both the high intellectual life and everyday behaviour in this vibrant period in the history of the Mediterranean region.
A Literary-Historical Interpretation
Mapping Gender in Ancient Religious Discourses
The Ancient Novel and Early Christian and Jewish Narrative: Fictional Intersections

The Ancient World
Mosaic Philosophy

"This volume presents a collection of thirteen papers from the Fourth International Conference on the Ancient Novel (ICAN 2008), which was held in Lisbon at the Fundacao Calouste Gulbenkian from July 21 to 26, 2008. The Ancient Novel and the Frontiers of Genre reflects entirely the spirit and the general theme of the Conference, and is intended to convey the idea that both the novel as a literary form and scholarship on the ancient novel tend to mature and advance by crossing boundaries that older forms regarded as uncrossable. The papers assembled in this volume include extended prose narratives of all kinds and thereby widen and enrich the scope of the novel's canon. The essays explore a wide variety of text, crossed genres, and hybrid forms, which transgress the frontiers of the so-called ancient novel, providing an excellent insight into different kinds of narrative prose in antiquity". (from the preface)
Focusing on the period known as the Second Sophistic (an era roughly co-extensive with the second century AD), this Handbook serves the need for a broad and accessible overview. The study of the Second Sophistic is a relative new-comer to the Anglophone field of classics and much of what characterizes it temporally and culturally remains a matter of legitimate contestation. The present handbook offers a diversity of scholarly voices that attempt to define, as much as is possible in a single volume, the state of this rapidly developing field. Included are chapters that offer practical guidance on the wide range of valuable textual materials that survive, many of which are useful or even core to inquiries of particularly current interest (e.g. gender studies, cultural history of the body, sociology of literary culture, history of education and intellectualism, history of religion, political theory, history of medicine, cultural linguistics, intersection of the Classical traditions and early Christianity). The Handbook also contains essays devoted to the work of the most significant intellectuals of the period such as Plutarch, Dio Chrysostom, Lucian, Apuleius, the novelists, the Philostrati and Aelius Aristides. In addition to content and bibliographical guidance, however, this volume is designed to help to situate the textual remains within the period and its society, to describe and circumscribe not simply the literary matter but the literary culture and societal context. For that reason, the Handbook devotes considerable space at the front to various contextual essays, and throughout tries to keep the contextual demands in mind. In its scope and in its pluralism of voices this Handbook thus represents a new approach to the Second Sophistic, one that attempts to integrate Greek literature of the Roman period into the wider world of early imperial Greek, Latin, Jewish, and Christian cultural production, and one that keeps a sharp focus on situating these texts within their socio-cultural context.
This innovative collection explores the vital role played by fictional narratives in Christian and Jewish self-fashioning in the early Roman imperial period. Employing a diversity of approaches, including cultural studies, feminist, philological, and narratological, expert scholars from six countries offer twelve essays on Christian fictions or fictionalized texts and one essay on Aseneth. All the papers were originally presented at the Fourth International Conference on the Ancient Novel in Lisbon Portugal in 2008. The papers emphasize historical contextualization and comparative methodologies and will appeal to all those interested in early Christianity, the Ancient novel, Roman imperial history, feminist studies, and canonization processes.
This collection of essays—the first of its kind in English—brings together the work of an international group of scholars examining the entire tradition associated with the ancient Cynics. The essays give a history of the movement as well as a state-of-the-art account of the literary, philosophical and cultural significance of Cynicism from antiquity to the present. Arguably the most original and influential branch of the Socratic tradition, Cynicism has become the focus of renewed scholarly interest in recent years, thanks to the work of Sloterdijk, Foucault, and Bakhtin, among others. The contributors to this volume—classicists, comparatists, and philosophers—draw on a variety of methodologies to explore the ethical, social and cultural practices inspired by the Cynics. The volume also includes an introduction, appendices, and an annotated bibliography, making it a valuable resource for a broad audience.
A Sourcebook for the Study of New Testament Miracle Stories
The Cynics
Authors, Authority and Interpreters in the Ancient Novel
Battling the Gods
Unruly Eloquence
Cynicism

The 'Dictionary of New Testament Background' joins the 'Dictionary of Jesus and the Gospels', the 'Dictionary of Paul and his Letters' and the 'Dictionary of the Later New Testament and its Developments' as the fourth in a landmark series of reference works on the Bible. In a time when our knowledge of the ancient Mediterranean world has grown, this volume sets out for readers the wealth of Jewish and Greco-Roman background that should inform our reading and understanding of the New Testament and early Christianity. 'The Dictionary of New Testament Background', takes full advantage of the flourishing study of the Dead Sea Scrolls and offers individual articles focused on the most important scrolls. In addition, the Dictionary encompasses the fullness of second-temple Jewish writings, whether pseudepigraphic, rabbinic, parables, proverbs, histories or inscriptions. Articles abound on aspects of Jewish life and thought, including family, purity, liturgy and messianism. The full scope of Greco-Roman culture is displayed in articles ranging across language and rhetoric, literacy and book benefactors, travel and trade, intellectual movements and ideas, and ancient geographical perspectives. No other reference work presents so much in one place for students of the New Testament. Here an entire library of scholarship is made available in summary form. The Dictionary of New Testament Background can stand alone, or work in concert with one or more of its companion volumes in the series. Written by acknowledged experts in their fields, this wealth of knowledge of the New Testament era is carefully aimed at the needs of contemporary students of the New Testament. In addition, its full bibliographies and cross-references to other volumes in the series will make it the first book to reach for in any investigation of the New Testament in its ancient setting.
The Reception of the Homeric Hymns is a collection of original essays exploring the reception of the Homeric Hymns and other early hexameter poems in the literature and scholarship of the first century BC and beyond. Although much work has been done on the Hymns over the past few decades, and despite their importance within the Western literary tradition, their influence on authors after the fourth century BC has so far received relatively little attention and there remains much to explore, particularly in the area of their reception in later Greco-Roman literature and art. This volume aims to address this gap in scholarship by discussing a variety of Latin and Greek texts and authors across the late Hellenistic, Imperial, and Late Antique periods, including studies of major Latin authors, such as Virgil, Horace, and Ovid, and Byzantine authors writing in classicizing verse. While much of the book deals with classical reception of the Hymns, including looking beyond the textual realm to their influence on art, the editors and contributors have extended its scope to include discussion of Italian literature of the fifteenth century, German scholarship of the nineteenth century, and the English Romantic poets, demonstrating the enduring legacy of the Homeric Hymns in the literary world.
Collects alphabetically arranged essays on how classical tradition has shaped popular culture, government, mathematics, medicine, and drama.
Donald Lateiner, in his groundbreaking work The Sardonic Smile, presented the first thorough study of nonverbal behavior in Homeric epics, drawing a significant distinction between ancient and modern gesture and demonstrating the intrinsic relevance of this "silent language" to psychological, social, and anthropological studies of the ancient world. Using Lateiner's work as a touchstone, the scholars in Kinesis analyze the depiction of emotions, gestures, and other nonverbal cues in ancient Greek and Roman texts and consider the precise language used to depict them. Individual contributors examine genres ranging from historiography and epic to tragedy, philosophy, and vase decoration. They explore evidence as disparate as Pliny's depiction of animal emotions, Plato's presentation of Aristophanes' hiccups, and Thucydides' use of verb tenses. Sophocles' deployment of silence is considered, as are Lucan's depiction of death and the speaking objects of the medieval Alexander Romance. This collection will be valuable to scholars studying Greek and Roman society and literature, as well as to those who study the imitation of ancient literature in later societies. Jargon is avoided and all passages in ancient languages are translated, making this volume accessible to advanced undergraduates. Contributors in addition to the volume editors include Jeffrey Rusten, Rosaria Vignolo Munson, Hans-Peter Stahl, Carolyn Dewald, Rachel Kitzinger, Deborah Boedeker, Daniel P. Tompkins, John Marincola, Carolin Hahnemann, Ellen Finkelpearl, Hanna M. Roisman, Eliot Wirshbo, James V. Morrison, Bruce Heiden, Daniel B. Levine, and Brad L. Cook.
Chattering Courtesans and Other Sardonic Sketches
Lucian and His Roman Voices
Asceticism and Authority in the Second-Century Pagan World
Reading Fiction with Lucian
Atheism in the Ancient World
Fakes, Freaks and Hyperreality

Ancient philosophers considered question about laughter, humor, and comedy to be both philosophically interesting and important. They theorized about laughter and its causes, moralized about the appropriate uses of humor and what it is appropriate to laugh at, and wrote treaties on comedic composition. They were often merciless in ridiculing their opponents' positions, borrowing comedic devices and techniques from comic poetry and drama to do so. This volume is organized around three sets of questions that illuminate the philosophical concerns and corresponding range of answers found in ancient philosophy. The first set investigates the psychology of laughter. What is going on in our minds when we laugh? What background conditions must be in place for laughter to occur? Is laughter necessarily hostile or derisive? The second set of questions concerns the ethical and social norms governing laughter and humor. When is it appropriate or inappropriate to laugh? Does laughter have a positive social function? Is there a virtue, or excellence, connected to laugher and humor? The third set of questions concerns the philosophical uses of humor and comedic technique. Do philosophers use humor exclusively in criticizing rivals, or can it play a positive educational role as well? If it can, how does philosophical humor communicate its philosophical content? This volume does not aim to settle these fascinating questions but more importantly to start a conversation about them, and serve as a reference point for discussions of laughter, humor, and comedy in ancient philosophy.
For most of us there are many masters and varied causes for intellectual peregrinations. For the editors of this volume, for many scholars of the ancient novel, and for an uncounted number of students of Classics and the Humanities, Gareth Lon Schmeling is a master and motivator of our scholarly and academic careers, especially of our forays into the ancient novel. And above all Gareth is a true friend. This volume of essays is a small, and, we hope, representative offering of our thanks to Gareth for his contributions to the study of the ancient novel in particular and Classics in general, for his guidance and support in our own endeavors, and for his own special humanity.
Containing 250 entries, each volume of the Dictionary of World Biography contains examines the lives of the individuals who shaped their times and left their mark on world history. Much more than a 'Who's Who', each entry provides an in-depth essay on the life and career of the individual concerned. Essays commence with a quick reference section that provides basic facts on the individual's life and achievements, and conclude with a fully annotated bibliography. The extended biography places the life and works of the individual within an historical context, and the summary at the end of each essay provides a synopsis of the individual's place in history. Any student in the field will want to have one of these as a handy reference companion.
Much attention has been devoted in recent years to Christian asceticism in Late Antiquity. But Christianity did not introduce asceticism to the ancient world. An underlying theme of this fascinating study of pagan asceticism is that much of the work on Christian &"holy men&" has ignored earlier manifestations of asceticism in Antiquity and the way Roman society confronted it. Accordingly, James Francis turns to the second century, the &"balmy late afternoon of Rome's classical empire,&" when the conflict between asceticism and authority reached a turning point. Francis begins with the emperor Marcus Aurelius (121&–180), who warned in his Meditations against &"display[ing] oneself as a man keen to impress others with a reputation for asceticism or beneficence.&" The Stoic Aurelius saw ascetic self-discipline as a virtue, but one to be exercised in moderation. Like other Roman aristocrats of his day, he perceived practitioners of ostentatious physical asceticism as a threat to prevailing norms and the established order. Prophecy, sorcery, miracle working, charismatic leadership, expressions of social discontent, and advocacy of alternative values regarding wealth, property, marriage, and sexuality were the issues provoking the controversy. If Aurelius defined the acceptable limits of ascetical practice, then the poet Lucian depicted the threat ascetics were perceived to pose to the social status quo through his biting satire. In an eye-opening analysis of Philostratus's Life of Apollonius of Tyana, Francis shows how Roman society reined in its deviant ascetics by &"rehabilitating&" them into pillars of traditional values. Celsus's True Doctrine shows how the views pagans held of their own ascetics influenced their negative view of Christianity. Finally, Francis points out striking parallels between the conflict over pagan asceticism and its Christian counterpart. By treating pagan asceticism seriously in its own right, Francis establishes the context necessary for understanding the great flowering of asceticism in Late Antiquity
Lucian, True History
Many Convincing Proofs
Lucian and the Comedy of Traditions
The Ancient Noveland the Frontiers of Genre
A Lucian for our Times
Fifty Key Classical Authors

Unruly EloquenceLucian and the Comedy of Traditions
"How new is atheism? Although adherents and opponents alike today present it as an invention of the European Enlightenment, when the forces of science and secularism broadly challenged those of faith, disbelief in the gods, in fact, originated in a far more remote past. In Battling the Gods, Tim Whitmarsh journeys into the ancient Mediterranean, a world almost unimaginably different from our own, to recover the stories and voices of those who first refused the divinities. Homer's epic poems of human striving, journeying, and passion were ancient Greece's only "sacred texts," but no ancient Greek thought twice about questioning or mocking his stories of the gods. Priests were functionaries rather than sources of moral or cosmological wisdom. The absence of centralized religious authority made for an extraordinary variety of perspectives on sacred matters, from the devotional to the atheos, or "godless." Whitmarsh explores this kaleidoscopic range of ideas about the gods, focusing on the colorful individuals who challenged their existence. Among these were some of the greatest ancient poets and philosophers and writers, as well as the less well known: Diagoras of Melos, perhaps the first self-professed atheist; Democritus, the first materialist; Socrates, executed for rejecting the gods of the Athenian state; Epicurus and his followers, who thought gods could not intervene in human affairs; the brilliantly mischievous satirist Lucian of Samosata. Before the revolutions of late antiquity, which saw the scriptural religions of Christianity and Islam enforced by imperial might, there were few constraints on belief. Everything changed, however, in the millennium between the appearance of the Homeric poems and Christianity's establishment as Rome's state religion in the fourth century AD. As successive Greco-Roman empires grew in size and complexity, and power was increasingly concentrated in central capitals, states sought to impose collective religious adherence, first to cults devoted to individual rulers, and ultimately to monotheism. In this new world, there was no room for outright disbelief: the label "atheist" was used now to demonize anyone who merely disagreed with the orthodoxy--and so it would remain for centuries."--Jacket.
"A clear and readily accessible introduction to Cynicism."--Margarethe Billerbeck, University of Fribourg
This textbook for undergraduate and graduate students provides a lively and accessible translation of Lucian's True History. It is accompanied by an extensive commentary, which explains historical references and offers help translating difficult words and phrases.
Cultural Exchanges and Conflicts in the Late Roman Empire
Dictionary of New Testament Background
Barbarian or Greek?
Subversive Virtue
The Classical Tradition
Knowledge and Profanation

This book explores the cultural conflicts of the second-century CE Roman Empire, through the perspective of Greek writings. The specially commissioned essays investigate the intellectual and social tensions in the era which gave rise to Christianity.
This study outlines the history and anatomy of the European apology tradition from the sixth century BCE to 1500 for the first time. The study examines the vernacular and Latin tales, lyrics, epics, and prose compositions of Arabic, English, French, German, Greek, Icelandic, Italian, Spanish, and Welsh authors. Three different strands of the apology tradition can be proposed. The first and most pervasive strand features apologies to pagan deities and-later-to God. The second most important strand contains literary apologies made to an earthly audience, usually of women. A third strand occurs more rarely and contains apologies for varying literary offenses that are directed to a more general audience. The medieval theory of language privileges an imitation of the Christian master narrative and a hierarchical medieval view of authorship. These notions express a medieval philosophical concern about language and its role, and therefore the role of the author, in cosmic history. Despite the fact that women apologize for different purposes and reasons, their examples illustrate, on yet another level, the antifeminist subtext inherent in the entire apology tradition. Overall, the apology tradition characterized by interauctoriality, intertextuality, and intratextuality, enables self-critical authors to refer not only backward but also-primarily-forward, making the medieval apology a progressive strategy that engenders new literature. This study would be relevant to all medievalists, especially those interested in literature and the history of ideas.
A handful of fragments is all that remains of the writings of Menippus, the third-century BCE provocateur of the Greek Cynic movement. The Western literary tradition knows him through Lucian, the Greek satirist who lived and worked four hundred years later. Included in this book are Joel Relihan's lively English translations of Lucian's three reanimations of Menippus—fantastic narratives and comic dialogues set in heaven and hell: Menippus; or, The Consultation of the Corpses Icaromenippus; or, A Man above the Clouds The Colloquies of the Corpses (Dialogues of the Dead) For the first time in over fifty years, these works are assembled in a unified format to tell a particular story: Lucian's evolving understanding of the philosophical and literary potential of the person, productions, and purposes of Menippus. Not only is it time to give Lucian's Menippus a fresh look and a thorough reevaluation, but also to consider how Lucian's imitations and innovations adumbrate, illuminate, and complicate the history of that enigmatic genre, Menippean satire.
The Tragic in Mark
Semantic Observations on the Use of epithymeō, ho epithymētēs, and epithymía in Roman Imperial Texts
Desire in Paul's Undisputed Epistles
The Cynic Movement in Antiquity and Its Legacy
Dictionary of World Biography