

## 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.

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

Från Kroatien 2006 via Korintkanalen till Egeiska havet och in i Dardanellerna och det historiska Troja når Jennifer Istanbul. Via Bosporen fortsätter de runt hela Svarta havet; till Georgien, Krim, Odessa och Donaudeltat och tillbaka till Istanbul. Härifrån seglar de ut i Egeiska havet, längs den turkiska västkusten med strandhugg i bland annat Efesus och Bodrum, till Marmaris, där Jennifer får sin vintervila. Sommarens därpå seglar Jennifer via Cypern till Israel, där de efter en komplicerad inklarering besöker Jerusalem, Döda havet och Masada. Från Israel fortsätter färden genom Suezkanalen, med besök i Kairo och Pyramiderna, in i Röda havet. Här möts de av kulingar, bleke och stark värme men får uppleva intressanta och spännande platser i Egypten, Jordanien och Sudan. De bestiger Sinaiberget och besöker Katarinaklostret i Sinaiöknen, utforskar Petra i Jordanien och får uppleva sagolika dyk och snorklingar bland Röda havets alla rev. En av höjdpunkterna blir besöket i Suakin, Sudan. Efter Sudan vänder Jennifer och seglar norrut genom Suezkanalen, seglar en kort

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sträcka på Nilen vid Rosetta och stannar flera dagar i Alexandria och dess nya enorma bibliotek. Efter Egypten blir det en lång översegling till Turkiet där Jennifer i maklig takt och i labra vindar avverkar turkiska sydkusten med sina fina naturhamnar, små städer och härligt blå vatten. Efter Bodrum fortsätter seglatsen i den grekiska övärlden. Ett tiotal öar i Egeiska havet; bland annat Samos, Mykonos, Patmos, Hydra, Spetses och Kos, besöker man för att på hösten nå Lavrion, nära Aten, där Jennifer återigen får sin vintervila. Lars nya bok är på en gång en intressant reseberättelse, historisk odysseé och faktafylld segelguide. För alla som tänker sig segla sin båt i Medelhavet eller mer ovanliga hav eller vill chartra båt på plats, så är Lars böcker matnyttiga och informativa. Dessutom de enda moderna som finns på svenska.

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.

Provides a guide to the literature of ancient Greece and Rome, discussing the

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lives and works of the principal authors and placing them within the societal and political context of the day.

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

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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.

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

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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

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 explores this intriguing chapter in the history of ideas and higher learning and opens a new view of intellectual and social life in eleventh- and early twelfth-century Europe. 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

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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.

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. A volume which explores in detail Seneca's *De Beneficiis*. Divided into three sections, it looks at the historical and philosophical context of the work, its relation to Seneca's other texts, and concludes with a detailed synopsis of each book, accompanied by notes in commentary form.

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

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

A survey of the use of the refrain in 13th and 14th century French music and poetry, showing how it was skillfully deployed to assert the validity of the vernacular.

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

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