

Philodemus On Property Management Writings From The Greco Roman World

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Philodemus, on Property Management: 33 (Writings from the ...

Philodemus discusses two older sources of theories about oikonomikē, the art or technique of “property management”. Cols. Cols. A-B summarize an account which Philodemus thinks is by Theophrastus, and which is also preserved in the Aristotelian corpus as “book I” of three separate essays under that title, perhaps even by different authors.

Philodemus, On Property Management. Writings from the ...

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Philodemus's treatise entitled On Property Management, $\frac{1}{4}\acute{\epsilon}\ \zeta\ \acute{\alpha}\zeta\acute{\alpha}\grave{\alpha},\grave{\epsilon}$ (De oec., PHerc. 1424),²constitutes the last part of the ninth, unusually well preserved book of his work On Vices and the Opposite Vir- tues, $\frac{1}{4}\acute{\epsilon}\ \acute{\alpha},\acute{\alpha}\grave{\alpha}>\acute{\alpha}\ \acute{\alpha},\ \grave{\iota}>\acute{\alpha}\ \grave{\omicron}\acute{\alpha}\grave{\iota}\acute{\alpha}\acute{\alpha}\frac{1}{4}\acute{\alpha}\acute{\alpha}\acute{\alpha}\acute{\alpha}\acute{\alpha}\ \grave{\omicron}\acute{\epsilon}\frac{1}{4}\grave{\iota}>\acute{\alpha}$, a multivolume ensemble that discusses individual character traits, including arrogance and 1 attery. 0 ematically, On Property Management³is complemented by the writ-

PHILODEMUS, ON PROPERTY MANAGEMENT

Philodemus criticizes rival writings by Xenophon and Theophrastus on the subject of oikonomia, or property management, and defends his own Epicurean views on the topic. More systematic and philosophical than rival approaches, the treatise clarifies many moral issues pertaining to the possession and preservation of property and wealth and provides plausible answers to a cluster of moral questions.

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Philodemus, On Poems, Books 3-4, with the Fragments of Aristotle, On Poets. (2010). Edited with Introduction, Translation, and Commentary by Richard Janko. Oxford University Press. ISBN 0-19-957207-0; Philodemus, On Property Management. (2013), Voula Tsouna. SBL. ISBN 1-58983-667-7; Philodemus, On Rhetoric Books 1 and 2: Translation and Exegetical Essays. (2005).

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Philodemus, on Property Management: 33: Tsouna, Voula ...

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As a start Philodemus takes the treatises of Xenophon and Theophrastus (pseudo-Aristotle's work Oeconomica). In both treatise they consider the four separate capacities of property management: acquisition, conservation, orderly arrangement and use of possessions.

Philodemus was an important Epicurean philosopher active in southern Italy in the first century B.C.E. His treatise On Property Management, whose surviving part is completely translated here into English for the first time, focuses primarily on the vices or virtues involved in the acquisition and preservation of property and wealth. The extant remains of the work contain the most extensive and thorough treatment of property management found in any Hellenistic author. Philodemus criticizes rival writings by Xenophon and Theophrastus on the subject of oikonomia, or property management, and defends his own Epicurean views on the topic. More systematic and philosophical than rival approaches, the treatise clarifies many moral issues pertaining to the possession and preservation of property and wealth and provides plausible answers to a cluster of moral questions.

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This volume advances a better, more historical and contextual, manner to consider not only the present, but also the future of 'crisis' and 'renewal' as key concepts of our political language as well as fundamental categories of interpretation.

Preaching Bondage introduces and investigates the novel concept of doulology, the discourse of slavery, in the homilies of John Chrysostom, the late fourth-century priest and bishop. Chris L. de Wet examines the dynamics of enslavement in Chrysostom's theology, virtue ethics, and biblical interpretation and shows that human bondage as a metaphorical and theological construct had a profound effect on the lives of institutional slaves. The

highly corporeal and gendered discourse associated with slavery was necessarily central in Chrysostom's discussions of the household, property, education, discipline, and sexuality. De Wet explores the impact of doulology in these contexts and disseminates the results in a new and highly anticipated language, bringing to light the more pervasive fissures between ancient Roman slaveholding and early Christianity. The corpus of Chrysostom's public addresses provides much of the literary evidence for slavery in the fourth century, and De Wet's convincing analysis is a groundbreaking contribution to studies of the social world in late antiquity.

A major reinterpretation of Horace's famous literary manual For two millennia, the *Ars Poetica* (Art of Poetry), the 476-line literary treatise in verse with which Horace closed his career, has served as a paradigmatic manual for writers. Rarely has it been considered as a poem in its own right, or else it has been disparaged as a great poet's baffling outlier. Here, Jennifer Ferriss-Hill for the first time fully reintegrates the *Ars Poetica* into Horace's oeuvre, reading the poem as a coherent, complete, and exceptional literary artifact intimately linked with the larger themes pervading his work. Arguing that the poem can be interpreted as a manual on how to live masquerading as a handbook on poetry, Ferriss-Hill traces its key themes to show that they extend beyond poetry to encompass friendship, laughter, intergenerational relationships, and human endeavor. If the poem is read for how it expresses itself, moreover, it emerges as an exemplum of art in which judicious repetitions of words and ideas join disparate parts into a seamless whole that nevertheless lends itself to being remade upon every reading. Establishing the *Ars Poetica* as a logical evolution of Horace's work, this book promises to inspire a long overdue reconsideration of a hugely influential yet misunderstood poem.

The emotions have long been an interest for those studying ancient Greece and Rome. But while the last few decades have produced excellent studies of individual emotions and the different approaches to them by the major philosophical schools, the focus has been almost entirely on negative emotions. This might give the impression that the Greeks and Romans had little to say about positive emotion, something that would be misguided. As the chapters in this collection indicate, there are representations of positive emotions extending from archaic Greek poetry to Augustine, and in both philosophical works and literary genres as wide-ranging as lyric poetry, forensic oratory, comedy, didactic poetry, and the novel. Nor is the evidence uniform: while many of the literary representations give expression to positive emotion but also describe its loss, the philosophers offer a more optimistic assessment of the possibilities of attaining joy or contentment in this life. The positive emotions show some of the same features that all emotions do. But unlike the negative emotions, which we are able to describe and analyze in great detail because of our preoccupation with them, positive emotions tend to be harder to articulate. Hence the interest of the present study, which considers how positive emotions are described, their relationship to other emotions, the ways in which they are provoked or upset by circumstances, how they complicate and enrich our relationships with other people, and which kinds of positive emotion we should seek to integrate. The ancient works have a great deal to say about all of these topics, and for that reason deserve more study, both for our understanding of antiquity and for our understanding of the positive emotions in general.

Until rather recently, philosophy, when practiced as a way of life, was, for most, a communal enterprise of mutually reinforced personal cultivation. It is time, yet again, to revitalize this lost, but vital, intercultural mode of philosophy.

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.

Voula Tsouna presents a comprehensive study of the ethics of the Epicurean philosopher Philodemus, who taught Virgil, influenced Horace, and was praised by Cicero. His works have only recently become available to modern readers, through the decipherment of a papyrus carbonized by the eruption of Vesuvius in 79 AD. Tsouna examines Philodemus' theoretical principles in ethics, his contributions to moral psychology, his method, his conception of therapy, and his therapeutic techniques. Part I begins with an outline of the fundamental principles of Philodemus' ethics in connection with the canonical views of the Epicurean school, and highlights his own original contributions. In addition to examining central features of Philodemus' hedonism, Tsouna analyses central concepts in his moral psychology, notably: his conception of vices, which she compares with that of the virtues; his account of harmful or unacceptable emotions or passions; and his theory of corresponding acceptable emotions or 'bites'. She then turns to an investigation of Philodemus' conception of philosophy as medicine and of the philosopher as a kind of doctor for the soul. By surveying his methods of treatment, Tsouna determines the place that they occupy in the therapeutics of the Hellenistic era. Part II uses the theoretical framework provided in Part I to analyse Philodemus' main ethical writings. The works considered focus on certain vices and harmful emotions, including flattery, arrogance, greed, anger, and fear of death, as well as traits related to the administration of property and wealth.