



Lultimo Pagano Flaviano Nello Specchio Del Carmen Contra Paganos

Alan Cameron



Lultimo Pagano Flaviano Nello Specchio Del Carmen Contra Paganos:

The Last Pagans of Rome Alan Cameron, 2011 Rufinus vivid account of the battle between the Eastern Emperor Theodosius and the Western usurper Eugenius by the River Frigidus in 394 represents it as the final confrontation between paganism and Christianity It is indeed widely believed that a largely pagan aristocracy remained a powerful and active force well into the fifth century sponsoring pagan literary circles patronage of the classics and propaganda for the old cults in art and literature The main focus of much modern scholarship on the end of paganism in the West has been on its supposed stubborn resistance to Christianity The dismantling of this romantic myth is one of the main goals of Alan Cameron s book Actually the book argues Western paganism petered out much earlier and more rapidly than hitherto assumed The subject of this book is not the conversion of the last pagans but rather the duration nature and consequences of their survival By re examining the abundant textual evidence both Christian Ambrose Augustine Jerome Paulinus Prudentius and pagan Claudian Macrobius and Ammianus Marcellinus as well as the visual evidence ivory diptychs illuminated manuscripts silverware Cameron shows that most of the activities and artifacts previously identified as hallmarks of a pagan revival were in fact just as important to the life of cultivated Christians Far from being a subversive activity designed to rally pagans the acceptance of classical literature learning and art by most elite Christians may actually have helped the last reluctant pagans to finally abandon the old cults and adopt Christianity The culmination of decades of research *The Last Pagans of Rome* will overturn many long held assumptions about pagan and Christian culture in the late antique West

Damasus of Rome Dennis E. Trout, 2015 *Damasus of Rome* makes available in English the epigraphic poetry of Damasus bishop of Rome from 366 to 384 The translations are accompanied by the Latin text as well as by commentary on the literary topographic and archaeological features of Damasus inscribed epigrams Antonio Ferrua published the last critical edition of Damasus poetry in 1942 Since Ferrua s ground breaking edition however much has changed Recent scholarship has challenged the Damasan authorship of several epigrams other pieces have been reinstated as Damasan and archaeology has added fragments that were not known in 1942 Moreover in recent years new ways of appreciating Late Latin poetry have revolutionized thinking about many poets contemporary with Damasus *Damasus of Rome* therefore not only offers new translations but updates the corpus and criticism of Damasus poetry A full introduction situates Damasus in his times by considering his troubled election and the issues that dominated Rome and his papacy The introduction also sets the poems within the broader sweep of the history of epigraphic poetry at Rome and relates them both to the development of the Christian catacombs and to the emergence of the cults of the Roman saints Modern scholarship readily acknowledges that the years of Damasus episcopacy were pivotal ones in the transformation of Rome into a late antique Christian city His poetry much of it inscribed at the suburban tombs of the Roman saints and martyrs played an incalculable but significant role in the redefinition of both Roman and Christian identity in this remarkable age *Damasus of Rome* now makes that poetry more readily available to scholars and students alike

Nicomachus Flavianus und das sogenannte Carmen adversus paganos Albert Resch, 2007-11-17 Studienarbeit aus dem Jahr 2004 im Fachbereich Weltgeschichte / Frühgeschichte Antike, Note 1,0, Heinrich Heine Universität Düsseldorf, Lehrstuhl für Alte Geschichte, Veranstaltung: Christen und Heiden in der Spätantike, Sprache: Deutsch, Abstract: Dicite praefectus vester quid profuit urbi. Diese rhetorische Frage verweist bereits auf die zwei zentralen Themen, die im Mittelpunkt dieser Arbeit stehen. Zum einen stammt diese Aussage aus dem Ende des 4. Jahrhunderts verfassten sogenannten Carmen adversus paganos, welches die Quellengrundlage dieser Arbeit bildet. Zum anderen wird hierin ein praefectus erwähnt, der im Fokus des Gedichtes steht. Viele Teile der Literatur meinen ihn mit Nicomachus Flavianus identifizieren zu können, der somit in den Blickpunkt der folgenden Betrachtungen gerückt ist. ZPE, 1967 Dictionnaire des philosophes antiques Richard Goulet, 1989 V 1 Abammon Axiothas V 2 Babylas d'Argos Dyscolius **Motivi e forme della poesia cristiana antica tra scrittura e tradizione classica** Franco Gori, 2008 Wiener Studien Karl Schenkl, Wilhelm von Hartel, Friedrich Marx, Edmund Hauler, Hans Friedrich August von Arnim, Ludwig Radermacher, 2004 Zeitschrift für klassische Philologie und Patristik *L'apologetica dell'Ambrosiaster* Emanuele Di Santo, 2008 Raccolta di atti di un convegno di studi sul rapporto fra le chiese cristiane nella tarda antichità *Cassiodorus*, 1999 L'ultimo pagano Domenico Romano, 1998-01-01 *Comptes rendus des séances Académie des inscriptions & belles-lettres* (France), 1998 List of members in vols for 1857-64: the list in the vol for 1857 covers period from founding of the academy.

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