

The influence of Philodemus on [Horace's] Epistles 1 - dissertation Migliore

Post by “Kalosyni” of October 4, 2025 at 10:10 AM

In study of Philodemus, this may be of use:

"Horace an Epicurean Sage: The Influence of Philodemus on Epistles I", by Ryan Migliore - a dissertation...

https://deepblue.lib.umich.edu/bitstream/handle/2027.42/199343/rmiglor_1.pdf

Excerpt (pg. 28)

Quote

1.5 Roman Epicureanism in the 1st century BCE

So far, I have attempted to represent, in general terms, Philodemus' practice of Epicureanism as more flexible and open to new ideas but no less Epicurean. It must be remembered that for a philosopher like Philodemus, these characteristics are not signs of deviation from orthodoxy but a natural result of separation from Epicurus, contact with Roman culture, and his own experiences. He is not altering core Epicurean tenets but filling in gaps and 112 Asmis (1995) 21-22. 28often providing logical arguments like the ones needed by Cicero's Torquatus. This flexibility and openness are two aspects that can be traced in the practice of Epicureanism in the late Republic. Recently, there has been excellent work on the Epicureanism of Piso, Atticus, Vergil, and even Julius Caesar, a brief consideration of which further reveals how flexibility and openness were part of the philosophy's appeal.¹¹³ In discussing the extent of the philosophical convictions of these historical figures, I hope to show not only what might be considered the philosophy's more orthodox practice at Rome, but also the surprising presence of "Epicureanlight" ideas that pervade the Roman ethos. Alongside this discussion, I want to suggest what I believe is a more proper way of understanding professions of Epicureanism: that we should not evaluate such professions against a monolithic conception of the philosophy but rather accept them and seek to understand how Roman adherents applied the philosophical doctrines to improve their lives.¹¹⁴