

Michaelmas Term 2024 L&L Text Seminar

The Underworld and *Katabaseis* Across Time

Wednesdays 2.00–3.30pm, All Souls College
(Weeks 1, 5 in the Wharton Room; Weeks 2, 3, 4, 6, 7, 8 in the Old Library)

Organised by Alison John (All Souls) and Tom Nelson (St Hilda's)

Heroic journeys to the Underworld, encounters with the otherworldly spirits of Dis, and subversive necromantic rituals abound throughout Greek and Roman literature and culture. This seminar seeks to track engagements with the underworld and ideas of the afterlife through a wide range of texts, from well-known scenes in Homer and Virgil to later Latin depictions of Pluto and his cronies and the reception of underworld myths across Christian late antiquity, the Renaissance, and the modern day. Incorporating approaches from literary studies, philosophy, and religion, we hope to explore cross-cultural connections with other ancient societies and dig into the underlying human need to rationalise and populate the realms of the afterlife.

The plan is to analyse particular passages in detail each week, gradually moving later in time and thinking about diachronic developments and patterns. We hope to have two speakers each week to present on different angles of a similar period or topic; we're eager to have graduates (and of course senior members) involved, and we're now inviting **volunteers** to take slots. Presentations need only be 20–25 minutes to allow plenty of time for discussion. Presentations should consist of a brief introduction and summary of the text, reading out a translation of the passage(s) you're focusing on (not necessarily your own), and then commenting on some things that interest you – we encourage you to approach these texts from multiple perspectives, combining detailed literary analysis with broader cultural contextualisation. For DPhil students, presentation qualifies for the demands of transfer. We have suggested focus texts below, but if you'd like to suggest an alternative for a specific week, just let us know. Some weeks have a range of possibilities to choose from; we'll ask presenters to make a selection in advance so participants can read through the key passages before each seminar.

If you'd like to present, please send an email to both alison.john@classics.ox.ac.uk and thomas.nelson@classics.ox.ac.uk, specifying your preferred slot – we'd be very grateful! And naturally people can attend without presenting – the more the merrier!

Weekly Schedule

1. Introduction

- a. Tom Nelson: “Ancient hauntologies: ghosts of the literary past from antiquity to Atwood”
- b. Alison John: “Heroes in Hades: Virgil, *Aeneid* 6 and *The Gospel of Nicodemus*”

2. *Katabaseis* between Greece and the Near East

- a. Homer, *Odyssey* 11.13–89, 487–567 and/or Bacchylides 5.50–175

- b. SB Gilgamesh Tablet 12 and/or Underworld Vision of an Assyrian Prince (VAT 10057)
- 3. Death and Afterlives on Stage**
- a. Euripides, *Alcestis* (esp. 1–76, 1072–1163)
- b. Aristophanes, *Frogs* (esp. 108–96, 272–459) and *Gerytades* (esp. fr. 156 K–A)
- 4. Salvation and Renewal**
- a. Pindar, *Olympian* 2.15–88
- b. Plato, *Republic* 10.614–621 and *Gorgias* 523a–524a
- 5. The Infernal in Augustan Poetry**
- a. Tibullus 1.3.57–82 and/or Propertius 3.18, 4.11
- b. Ovid, *Metamorphoses* 4.432–480, 10.1–77, 11.1–66
- 6. Imperial Visions of the Underworld**
- a. Apuleius, *Metamorphoses* 6.16–22, 11.5–6
- b. Lucian, *True History* 2.11–16, 20–24 [NB also Lucian’s *Necyomantia*, *Cataplus*, *Dialogues of the Dead*, *On Grief*, etc.]
- 7. The Hellish in Later Latin Epic**
- a. Lucan, *Pharsalia* 6.507–830 and/or Statius, *Thebaid* 2.1–54, 4.406–645, 7.794–8.126
- b. Claudian, *De raptu Proserpinae* 1.1–121, 2. *praef.*, 151–372
- 8. Christian and Later Receptions**
- a. Early Christian receptions (e.g., *Apocalypse of Peter*, *Vision of Ezra* and/or the ‘Harrowing of Hell’ in NT and early Christian apologetics)
- b. Premodern receptions (e.g. Dante, *The Divine Comedy*; Milton, *Paradise Lost*)
- c. Modern receptions (e.g. Toni Morrison, *Song of Solomon*; Neil Gaiman, *The Sandman*; Salman Rushdie, *The Ground Beneath Her Feet*; Anaïs Mitchell, *Hadestown*, etc.)

Bibliography

General

- Bonnechère, Pierre and Gabriela Cursaru (eds) (2015) *Katábasis dans la tradition littéraire et religieuse de la Grèce ancienne*. 2 vols. (Namur)
- Bremmer, Jan (2017) “Descents to the Underworld from Gilgamesh to Christian Late Antiquity”, *Studia Religiologica* 50.4, 291–309.
- Dova, S. (2012) *Greek Heroes In and Out of Hades* (Greek Studies) (Lanham, MD)
- Edmonds, R.G. (2004) *Myths of the Underworld Journey* (Cambridge)
- Ellcock, Stephen (2023) *Underworlds : a compelling journey through subterranean realms, real and imagined* (London)
- Gazis, George A. and Anthony Hooper (eds) (2021) *Aspects of death and the afterlife in Greek Literature* (Liverpool)
- Gee, Emma (2020) *Mapping the Afterlife: From Homer to Dante* (Oxford)
- Lye, Suzanne (2024) *Life / Afterlife: Revolution and Reflection in the Ancient Greek Underworld from Homer to Lucian* (Oxford)

- Jouanna, Danielle (2015) *Les Grecs aux Enfers. D'Homère à Épicure* (Paris)
- Scherer, Madeleine and Rachel Falconer (eds) (2019) *A Quest for Remembrance. The Underworld in Classical and Modern Literature*. (New York)
- Tanaseanu-Döbler, Ilinca, Anna Lefteratou, Gabriela Ryser and Konstantinos Stamatopoulos (eds) (2017) *Reading the Way to the Netherworld: Education and the Representations of the Beyond in Later Antiquity* (Göttingen)

Week 2: *Katabaseis* between Greece and the Near East

Homer, Odyssey 11

- Gainsford, Peter (2008) 'Achilles' views on death', *The Classical Bulletin* 84, 7–26
- Gazis, George A. (2018) *Homer and the Poetics of Hades* (Oxford)
- Martin, Bridget (2014) 'Blood, honour and status in *Odyssey* 11', *CQ* 64, 1–12
- Slatkin, Laura and Nancy Felson (2020) 'Exchanges in the Underworld: *Odyssey* 11 and 24' in Menelaos Christopoulos and M. Paizi-Apostolopoulou (eds), *The upper and the under world in Homeric and archaic epic : proceedings of the 13th International Symposium on the Odyssey* (Ithaca) 263–278

Bacchylides, Epinician 5

- Cairns, Douglas L. (1997) 'Form and Meaning in Bacchylides' Fifth Ode', *Scholias* 6, 34–48
- Cairns, Douglas L. (2010) *Bacchylides: Five Epinician Odes (3, 5, 9, 11, 13). Text, Introductory Essays, and Interpretative Commentary* (Cambridge)
- De Jong, Irene J.F. (2014) 'Bacchylides 5 and the theme of non-recognition on the battlefield', in Eyjólfur K. Emilsson, Anastasia Maravela and Mathilde Skoie (eds), *Paradeigmata: studies in Honor of Øivind Andersen* (Athens) 29–37
- Gazis, George A. (2018) 'Voices of the dead: Underworld narratives in Bacchylides' *Ode* 5 and *Odyssey* 11', *Trends in Classics* 10, 285–305
- Goldhill, Simon (1983) 'Narrative Structure in Bacchylides 5', *Eranos* 81, 65–81
- Lefkowitz, Mary R. (1969) 'Bacchylides' *Ode* 5: Imitation and Originality', *HSCP* 73, 45–96

Standard Babylonian Gilgamesh Tablet 12

- Text: George, A.R. (2003) *The Babylonian Gilgamesh Epic: Introduction, Critical Edition and Cuneiform Texts* (2 vols) (Oxford)
- Translation: Helle, Sophus (2021) *Gilgamesh: A New Translation of the Ancient Epic* (New Haven)
- Ataç, Mehmet-Ali, 'The "Underworld Vision" of the Ninevite intellectual milieu', *IRAQ* 66, 67–76
- Vulpe, Nicola (1994) 'Irony and the Unity of the Gilgamesh Epic', *Journal of Near Eastern Studies* 53, 275–83

Underworld Vision of an Assyrian Prince

- Text: <https://oracc.museum.upenn.edu/saao/P337164/>
- Translation: Foster, Benjamin R. (2005). *Before the Muses: An Anthology of Akkadian Literature*. CDL Press. 730–737.
- Ataç, Mehmet-Ali, 'The "Underworld Vision" of the Ninevite intellectual milieu', *IRAQ* 66, 67–76

- Bach, Johannes (2018) ‘A Transtextual View on the “Underworld Vision of an Assyrian Prince”’, in Strahil V. Panayotov and Luděk Vacín (eds), *Mesopotamian Medicine and Magic* (Leiden) 69–92
- Loktionov, Alexandre A. (2016) ‘An “Egyptianising” Underworld Judging an Assyrian Prince? New Perspectives on VAT 10057’ *Journal of Ancient Near Eastern History* 3.1, 39–55
- Sanders, Seth (2009) ‘The First Tour of Hell’, *JANER* 9, 151–168
- Soden, Wolfram von (1936) ‘Die Unterweltsvision eines assyrischen Kronprinzen’, *ZA* 43, 1–31

Comparative Studies

- Burgess, Jonathan S. (1999) ‘Gilgamesh and Odysseus in the Underworld’, *ECM* 18, 171–210
- López-Ruiz, Carolina, Fumi Karahashi and Marcus Ziemann (2018) ‘*They Who Saw the Deep*: Achilles, Gilgamesh, and the Underworld’, *Kaskal* 15, 85–107
- Ziemann, Marcus (2022) ‘Raising the Dead: The Neo-Assyrian Ideological Background of *Odyssey* 11’, *Yearbook of Ancient Greek Epic* 6, 69–116

Week 3: Death and Afterlives on Stage

- Mikellidou, Katerina (2015) ‘Euripides’ *Heracles*: the katabasis-motif revisited’, *GRBS* 55, 329–52
- Macías Otero, Sara María (2015) ‘On the threshold of Hades: necromancy and *Nékyia* in some passages of Greek tragedy’, *Les Études Classiques* 83, 137–153

Euripides, Alcestis

- Bassi, Karen (2018) ‘Morbid materialism: the matter of the corpse in Euripides’ *Alcestis*’, in Mario Telò and Melissa Mueller (eds), *The materialities of Greek tragedy: objects and affect in Aeschylus, Sophocles, and Euripides* (London) 35–48
- Parker, L. P. E. (2017) *Euripides Alcestis with Introduction and Commentary* (Oxford)
- Pucci, Pietro (2011) ‘Euripides post-mortem: “The Alcestis”’, *Trends in Classics* 3, 301–340
- Slater, Niall W. (2013) *Euripides: Alcestis* (London)

Aristophanes, Frogs & Gerytades

- Bowie, Angus (1993) *Aristophanes: Myth, Ritual and Comedy* (Cambridge) ch. 10
- Dover, Kenneth (1993) *Aristophanes, Frogs, edited with introduction and commentary* (Oxford)
- Edmonds, Radcliffe G. (2003) ‘Who in Hell is Heracles? Dionysos’ Disastrous Disguise in Aristophanes’ *Frogs*’, in David B. Dodd and Christopher A. Faraone (eds), *Initiation in Ancient Greek Rituals and Narratives: New Critical Perspectives* (London) 181–200.
- Olson, S. Douglas (2020) ‘The Fragments of Aristophanes’ *Gerytades*: Methodological Considerations’, in Anna A. Lamari, Franco Montanari and Anna Novokhatko (eds), *Fragmentation in Ancient Greek Drama* (Berlin) 129–144
- Sommerstein, Alan H. (1996) *Aristophanes, Frogs, edited with translation and notes* (Warminster)

Week 4: Salvation and Renewal

Pindar, Olympian 2

- Gentili, Bruno (2013) *Pindaro. Le Olimpiche* (Milan)
- Hampe, Roland (1952) 'Zur Eschatologie in Pindars zweiter Olympischer Ode', in *EPMHNEIA. Festschrift Otto Regenbogen* (Heidelberg) 46–65
- Lloyd-Jones, Hugh (1985) 'Pindar and the After-Life'. in *Pindare. Entretiens sur l'antiquité classique* 31 (Vandoeuvres-Geneva) 1–32
- Nisetich Frank J. (1988) 'Immortality in Acragas: Poetry and Religion in Pindar's Second Olympian Ode', *CP* 83.1, 1–19
- Solmsen, Friedrich (1982) "Achilles on the Island of the Blessed: Pindar vs. Homer and Hesiod", *AJP* 103, 19–24

Plato, Myth of Er

- Casadesús Bordoy, Francesc (2015) 'The Myth of Er: between Homer and Orpheus', *Les Études Classiques* 83, 299–311
- Destrée, Pierre (2019) 'Myth inside the walls: Er and the argument of the *Republic*', in William Wians (ed.), *Logoi and muthoi: further essays in Greek philosophy and literature* (Albany NY) 279–296
- Gonzalez, F. J. (2012) 'Combating Oblivion: The Myth of Er as Both Philosophy's Challenge and Inspiration', in C. Collobert, P. Destrée and F. J. Gonzales (eds), *Plato and Myth. Studies on the Use and Status of Platonic Myths* (Leiden) 259–278
- Halliwell, Stephen (2007) 'The Life-and-Death Journey of the Soul: Interpreting the Myth of Er', in G. R. F. Ferrari (ed.), *The Cambridge Companion to Plato's Republic* (Cambridge) 445–473
- Hooper, Anthony (2021) 'Renovating the house of Hades: cult extensions and Socratic reconstructions' in George A. Gazis and Anthony Hooper (eds) *Aspects of death and the afterlife in Greek literature* (Liverpool) 153–170
- Johnson, Ronald R. (1999) 'Does Plato's Myth of Er contribute to the argument of the *Republic*?', *Philosophy and Rhetoric* 32, 1–13

Week 5: The Infernal in Augustan Poetry

- de Vasconcellos, P.S. (2017) 'Images of Dead Poets in Roman Elegiac and Lyric Underworld', *Revista Classica* 30, 47–74

Tibullus and Propertius

- Cilliers, J. F. (1974) 'The Tartarus Motif in Tibullus' Elegy 1,3', *Acta Classica* 17, 75–80
- Daeschel, Makaila (2016) 'Cerberus Amator: Underworld Imagery in the Elegies of Tibullus and Propertius' (Dissertation)
- Harrisson, Juliette (2019) 'Reality and unreality: literature and folklore in Propertius 4.7' in Harrisson, Juliette (ed), *Imagining the Afterlife in the Ancient World* (New York) 133–152
- Houghton, LBT (2007) 'Tibullus' Elegiac Underworld', *Classical Quarterly* 57(1), 153–165
- Rebello, Meryll (2017) '*Letum non omnia finit*. Propertius between this world and the next' in Ilinca Tanaseanu-Döbler, Anna Lefteratou, and Gabriella Ryser (eds),

Reading the way to the netherworld: Education and the Representations of the beyond in Later Antiquity (Göttingen) 191–214

- Rochette, Bruno (2003) 'Une évocation pythagoricienne des Enfers chez Tibulle (1,3,59–66)', *Les Études Classiques* 71(2), 175–180
- de Vasconcellos, Paulo Sérgio (2017) 'Images of dead poets in Roman elegiac and lyric underworld', *Revista Classica* 30(2), 47–74

Ovid, Metamorphoses

- Keith, Alison (2020) 'Vergilian underworlds in Ovid' in Bill Gladhill and Micah Young Myers (eds), *Walking through Elysium: Vergil's underworld and the poetics of tradition*. (London) 134–152
- Heath, John (1995-1996) 'The stupor of Orpheus: Ovid's *Metamorphoses* 10.64–71', *The Classical Journal* 91(4), 353–370
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- Stephens, Wade C. (1958) 'Descent to the Underworld in Ovid's *Metamorphoses*', *Classical Journal* 53, 177–183

Week 6: Imperial Visions of the Underworld

Apuleius

- Connors, Catherine (2012) 'Remembering Tartarus: Apuleius and the Metamorphoses of Aristomenes', *Trends in classics* 4(2), 338–351
- Finkelppearl, Ellen (1990) 'Psyche, Aeneas, and an ass: Apuleius' Metamorphoses 6.10-6.21', *TAPA* 120, 333–347
- Panayotakis, Stelios (2017) 'Underworld journeys in Apuleius' Metamorphoses' in Ilinca Tanaseanu-Döbler, Anna Lefteratou and Gabriella Ryser (eds), *Reading the way to the netherworld: Education and the Representations of the beyond in Later Antiquity* (Göttingen) 234–253
- Panayotakis, Stelios (1997) '*Insidiae Veneris*: lameness, old age and deception in the underworld (Apul. Met. 6, 18-19)' in Heinz Hofmann and Maaïke Zimmerman (eds), *Groningen colloquia on the novel. 8*. 22–39
- Stamatopoulos, Konstantinos (2017) '*Et adsurgit cadaver, et profatur adulescens*. Ghost evocation, Necromancy, and the "Beyond" in Apuleius' Metamorphoses', in Ilinca Tanaseanu-Döbler, Anna Lefteratou and Gabriella Ryser (eds), *Reading the way to the netherworld: Education and the Representations of the beyond in Later Antiquity* (Göttingen) 254–281
- Walls, Kathryn (2011) 'The "Cupid and Psyche" Fable of Apuleius and Guyon's Underworld Adventure in The Faerie Queene II.vii.3-viii.8', *Spenser studies* 26(1), 46–73

Lucian

- Beek, A. Everett (2019) 'The Open Door to Elysium in Lucian's True History' in Madeleine Sherer and Rachel Falconer (eds) *A Quest for Remembrance. The Underworld in Classical and Modern Literature* (New York) 108–131.
- Costantini, Leonardo (2019) 'Dynamics of Laughter: The Costumes of Menippus and Mithrobarzanes in Lucian's *Necyomantia*', *American Journal of Philology* 140, 101–22

- Nesselrath, Heinz-Günther (2018) ‘Down There and Back Again: Variations on the Katabasis Theme in Lucian’, in G. Ekroth and I. Nilsson (eds), *Round Trip to Hades in the Eastern Mediterranean Tradition: Visits to the Underworld from Antiquity to Byzantium* (Leiden) 260–72
- Newman, Nicholas (2015) ‘Sailing to the Underworld on a sea of milk: Orphic allusion and the transition to the Underworld in Lucian’s *Verae historiae*’, *New England Classical Journal* 42.2, 102–119

Week 7: The Hellish in Later Latin Epic

Lucan

- Amela Valverde, Luis and Alejandra Guzmán Almagro (2021) ‘La bruja Ericto y Sexto Pompeyo. Relectura de un acto de necromancia en la Farsalia de Lucano’, *Helmántica* 72(206), 9–34
- Anagnostou-Laoutides, Eva (2024) ‘Female agents of Hell, Stoic luxury, and failing leaders: Erictho, Tisiphone, and the female gaze in Lucan, Statius, Dante, and Boccaccio’, *Classical receptions journal* 16(2), 117–142
- Braund, Susana (1989) ‘Lucan 6.715’, *Classical Quarterly* 39(1), 275–276.
- Cruz, Kathleen (2023) ‘Courtesy for Corpses: Erictho’s Disturbing Decency in Lucan’s *Bellum Civile*’, *Classical Journal* 118(3), 329–360
- Gellérfi, Gergö (2012) ‘Troy, Italy, and the underworld: (Lucan, 9, 964-999)’, *Sborník Prací Filosofické Fakulty Brněnské University = Studia minora Facultatis Philosophicae Universitatis Brunensis. Rada archeologicko-klasická = Series archaeologica et classica*, 17(1), 51–61.
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- Tola, Eleonora, (2019) ‘Memories of Rome’s Underworld in Lucan’s Civil War Narrative’, in Madeleine Sherer and Rachel Falconer (eds) *A Quest for Remembrance. The Underworld in Classical and Modern Literature* (New York) 87–107
- Walker, Andrew (1996) ‘Lucan’s legends of the fall’, *Ramus* 25(1), 65–87
- Young, John Bryan (2011) ‘Deathly Erichtho as Vital to Lucan’s *Bellum Civile*’ (Dissertation)

Statius

- Anagnostou-Laoutides, Eva (2024) ‘Female agents of Hell, Stoic luxury, and failing leaders: Erictho, Tisiphone, and the female gaze in Lucan, Statius, Dante, and Boccaccio’, *Classical receptions journal* 16(2), 117–142
- Augoustakis, Antonios (ed) (2013) *Ritual and religion in Flavian epic* (Oxford)
- Bennardo, Lorenza (2018) ‘“Dominique imitantia mores”: Pluto’s unphilosophic Underworld in Statius *Thebaid* 8’, *Phoenix* 72(3-4), 271–292
- Egelhaaf-Gaiser, Ulrike (2017) ‘Mit Mercur an Tainaros’ Schwelle: Liminale Kategorien in Statius’ *Thebais* (2,1-133)’, in Ilinca Tanaseanu-Döbler, Anna Lefteratou and Gabriella Ryser (eds), *Reading the way to the netherworld: Education and the Representations of the beyond in Later Antiquity* (Göttingen) 215–233
- Heil, Andreas (2021) ‘Der Totengeist des Laius in Statius’ “*Thebais*”’, *Wiener Studien* 134, 139–161

- Pillinger, Emily (2020) ‘A walk in Vergil’s footsteps: Statius on the Via Domitiana’ in Bill Gladhill and Micah Young Myers (eds), *Walking through Elysium: Vergil’s underworld and the poetics of tradition* (Toronto) 31–61

Claudian

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- Hall, John Barrie (2004) *De raptu Proserpinae* (Cambridge)
- Kaufmann, Helen (2010) ‘Virgil’s Underworld in the Mind of Roman Late Antiquity’, *Latomus* 69(1), 150–160
- Ryser, Gabriela (2017) ‘*Dabitur coniux*: A wedding in the Underworld of Claudian’s *De Raptu Proserpinae*’ in Ilinca Tanaseanu-Döbler, Anna Lefteratou and Gabriella Ryser (eds), *Reading the way to the netherworld: Education and the Representations of the beyond in Later Antiquity* (Göttingen) 282–300
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- Wheeler, Stephen (1995) ‘The underworld opening of Claudians’ *De raptu Proserpinae*’, *TAPA* 125, 113–134

Week 8: Christian and Later Receptions

Christian

- Auffarth, Christoph (2017) ‘Gregors des Großen Dialogi - Rezeption antiker Jenseitsvisionen und Präfiguration der Visionen des Mittelalters’ in Ilinca Tanaseanu-Döbler, Anna Lefteratou and Gabriella Ryser (eds), *Reading the way to the netherworld: Education and the Representations of the beyond in Later Antiquity* (Göttingen) 445–476
- Baun, Jane (2007) *Tales from Another Byzantium. Celestial Journey and Local Community in the Medieval Greek Apocrypha* (Cambridge)
- Bumazhnov, Dmitrij (2017) “‘Gott liebt nicht die Person, sondern die Natur des Menschen’ Der hl. Isaak von Ninive über die Liebe Gottes zur menschlichen Natur im Kontext seiner Lehre von der allgemeinen Erlösung: Einfluss Maximus des Bekenner oder Entwicklung eigener Ideen?’, in Ilinca Tanaseanu-Döbler, Anna Lefteratou and Gabriella Ryser (eds), *Reading the way to the netherworld: Education and the Representations of the beyond in Later Antiquity* (Göttingen) 426–444
- Döbler, Marvin (2017) ‘Ein christlicher Hades im Kontext religiöser Bildung Religionswissenschaftliche Bemerkungen zum “reichen Mann und dem armen Lazarus” (Lk 16, 19-31)’ in Ilinca Tanaseanu-Döbler, Anna Lefteratou and Gabriella Ryser (eds), *Reading the way to the netherworld: Education and the Representations of the beyond in Later Antiquity* (Göttingen) 355–382
- Ramelli, Ilaria (2017) ‘The Beyond as an Educative Process in View of the Restorian. Christian Apokatastasis from Alexandria (and Edessa) to Antioch’ in Ilinca Tanaseanu-Döbler, Anna Lefteratou and Gabriella Ryser (eds), *Reading the way to the netherworld: Education and the Representations of the beyond in Later Antiquity* (Göttingen) 400–425
- Villani, Andrea (2017) ‘Von den inferi bis zur clavis paradisi Jenseitsbilder bei Tertullian’ in Ilinca Tanaseanu-Döbler, Anna Lefteratou and Gabriella Ryser (eds), *Reading the way to the netherworld: Education and the Representations of the beyond in Later Antiquity* (Göttingen) 383–399

Premodern

- Anagnostou-Laoutides, Eva (2024) 'Female agents of Hell, Stoic luxury, and failing leaders: Erictho, Tisiphone, and the female gaze in Lucan, Statius, Dante, and Boccaccio', *Classical receptions journal* 16(2), 117–142
- Gee, Emma (2020) *Mapping the Afterlife: From Homer to Dante* (Oxford)
- Kallendorf, Craig (2022) 'Allusion as Reception: Virgil, Milton, and the modern reader' in Craig Kallendorf (ed), *The Virgilian tradition II. Books and their readers in the Renaissance* (London) 7–20

Modern

- Fletcher, Judith (2019) *Myths of the Underworld in Contemporary Culture: The Backward Gaze* (Oxford)
- Barras, Arnaud (2019) "'An Australian-made hell". Postcolonial Katabasis in Alexis Wright's *The Swan Book*', in Madeleine Sherer and Rachel Falconer (eds) *A Quest for Remembrance. The Underworld in Classical and Modern Literature* (New York) 196–217
- Borg Cardona, Karen (2019) 'The Politics of Forgetting. Descents into Memory in Joseph Conrad's *Heart of Darkness*', in Madeleine Sherer and Rachel Falconer (eds) *A Quest for Remembrance. The Underworld in Classical and Modern Literature* (New York) 132–152
- Falconer, Rachel (2019) 'Memory and Forgetfulness in Seamus Heaney's Virgilian Underworlds', in Madeleine Sherer and Rachel Falconer (eds) *A Quest for Remembrance. The Underworld in Classical and Modern Literature* (New York) 218–238
- Foster, Frances (2019) 'Homer and LeGuin. Ancient and Modern Desires to be Remembered', in Madeleine Sherer and Rachel Falconer (eds) *A Quest for Remembrance. The Underworld in Classical and Modern Literature* (New York) 174–195
- Lin, Yi-Chuang E. (2019) 'In the Depth of Water and the Heat of Fire', in Madeleine Sherer and Rachel Falconer (eds) *A Quest for Remembrance. The Underworld in Classical and Modern Literature* (New York) 153–173.
- Scherer, Madeleine (2019) "'All must descend to where the stories are kept" Katabasis and Self-Reflexive Authorship in Margaret Atwood's *Surfacing* and *The Penelopiad*', in Madeleine Sherer and Rachel Falconer (eds) *A Quest for Remembrance. The Underworld in Classical and Modern Literature* (New York) 239–262