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*Lucretia in the Writings of Augustine and Leibniz*

*A Complicated Philosophical Case Study that never Wished to Serve as an Example*

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Since the times of Livy and Ovid, Lucretia has become the epitome of past Roman virtues and a reminder of future values alike. Her quasi-public suicide was a scandal, both conceived as fierce accusation and legitimate protest against rape by a member of the royal Etruscan family. From the very beginning, her case of vigilante justice served as a stimulating example to bring forward radical political change, from monarchy to Republic. This narrative is interrupted by Augustine, who disconnects the ancient code of honour from her desire to save her posthumous reputation. Furthermore, he questions Lucretia's virtue and values in order to stop her example becoming a prolific role model for raped women and girls in the chaos of the falling Roman Empire. Revengeful suicides are now regarded as social crimes. To prevent public scandal, Augustine invents the body-mind split anew, clearly for pastoral, not for theological reasons. Only the soul can sin, so that the violated body can heal. In a thought experiment, Leibniz later infamously reconciles even God's omniscience with the free will of Lucretia's rapist. The article analyses the extreme philosophical claims which Lucretia's actions give rise to and asks whether her voice is heard at all.