



*In the 1518 edition of Utopia, Thomas More also published over 280 of his Latin epigrams. Many of More's epigrams address themes similar to those treated in Utopia. The publication of the works together invites comparison and questions: How, for example, do the poems shed light on More's Utopia? How do the positions in the Epigrams compare to Raphael's account of Utopia? In addition to exploring the connections below, see the study guide to More's Epigrams.*

- Epigrams 43 and 157 describe bearded philosophers (EW 229, 243).  
Compare to the opening description of Raphael Hythloday in book one of *Utopia* (157).
- Epigrams 201 and 206 suggest that grand trappings and formalities do not make a king (249, 250).  
Compare to the Utopians' attitude toward finery and ornament (186-187, 190).
- Epigrams 109, 111, 112, 115, 120, and 121 advance a view of true kingship (236-238).  
Compare to Raphael's views of true kingship (169, 170-171).  
Compare with epigrams 80, 110, 114 and 243 on tyrannical leadership (233, 236, 237 254).
- Epigram 25 suggests the importance in the political world of favorable appearances (227).  
Epigrams 230 and 231 feature actors who play their part "contrary to the story" (253).  
Compare to More's "indirect" approach and use of comedy as a metaphor for politics (171-172).
- Epigram 198 asks the same question as *Utopia*: what is the best form of government? (249)  
Compare to the Utopian constitution (178-179). (See the guide to "Forms of Government in Utopia.")  
Compare to the treatment of elections in epigram 178 (245).
- Epigrams 40, 79, 107, and 139 suggest an equality that transcends wealth (229, 233, 236, 240).  
Erasmus also notes More's "love for equality" in a letter (1371/17-18).  
Compare to equality in *Utopia* (147, 173, 184/80-86) and the attitude toward wealth (185-187, 190-191).
- Epigrams 45 and 46 suggest an equality that transcends social distinctions (229).  
Compare to the Utopian view of slavery (195).
- Epigrams 77 and 78 engage dialectically with the philosophy of Epicurus (233).  
Compare to the Utopians' philosophy of pleasure (188-193, 195). (See the guide to "Pleasure in Utopia.")
- Epigrams 37, 83, and 134 condemn the cruelty of hunting (228, 233, 239).  
Compare to the Utopians' attitude toward hunting (191).
- Epigrams 58, 66, and 91 make satire on cosmetics (230-232, 234).  
Compare to the Utopian attitude toward cosmetics and physical appearances (195, 197).
- Epigrams 82, 85, 86, 138, 158, 165, 167, 174, 196, 205, and 245 make satire on faithless women (233-234, 240, 243-245, 248, 250, 254).  
Compare to the Utopian attitude toward marriage (195-197).  
Compare to epigrams 143 (choosing a wife) and 258 (More's epitaph for his wife Jane) (240-241, 257).
- Epigrams 68, 70, 74, 80, 81, 99, 152, and 153 treat death (232-233, 235, 242).  
Compare to the Utopian attitude toward death (195, 205).
- Epigrams 52, 116, and 117 make satire on corrupt lawyers and legal processes (230, 237).  
Compare to the Utopian attitude toward law and lawyers (197-198).  
Compare to the corrupt judges in Raphael's imagined council (170).
- Epigrams 211, 212, 213, and 224 discuss perjury and fidelity to oaths (251, 252).  
Compare to the Utopian attitude toward treaties and legal agreements (197-199).