

EMOTION, RESTRAINT,
and COMMUNITY
IN ANCIENT ROME



ROBERT A. KASTER

CLASSICAL CULTURE AND SOCIETY



Emotion Restraint And Community In Ancient Rome Classical Culture And Society

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Emotion Restraint And Community In Ancient Rome Classical Culture And Society:

Emotion, Restraint, and Community in Ancient Rome Robert Kaster, 2005-07-21 Emotion Restraint and Community examines the ways in which emotions and talk about emotions interacted with the ethics of the Roman upper classes in the late Republic and early Empire By considering how various Roman forms of fear dismay indignation and revulsion created an economy of displeasure that shaped society in constructive ways the book casts new light both on the Romans and on cross cultural understanding of emotions

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Managing Emotion in Byzantium Margaret Mullett, Susan Ashbrook Harvey, 2022-09-30 Byzantinists entered the study of emotion with Henry Maguire s ground breaking article on sorrow published in 1977 Since then classicists and western medievalists have developed new ways of understanding how emotional communities work and where the ancients concepts of emotion differ from our own and Byzantinists have begun to consider emotions other than sorrow It is time to look at what is distinctive about Byzantine emotion This volume is the first to look at the constellation of Byzantine emotions Originating at an international colloquium at Dumbarton Oaks these papers address issues such as power gender rhetoric or asceticism in Byzantine society through the lens of a single emotion or cluster of emotions Contributors focus not only on the construction of emotions with respect to perception and cognition but also explore how emotions were communicated and exchanged across broad multi linguistic political and social boundaries Priorities are twofold to arrive at an understanding of what the Byzantines thought of as emotions and to comprehend how theory shaped their appraisal of reality Managing Emotion in Byzantium will appeal to researchers and students alike interested in Byzantine perceptions of emotion Byzantine Culture and medieval perceptions of emotion

On Music, Sense, Affect and Voice Carol Harrison, 2019-06-13 This book explores early reflections on music and its effects on the mind and soul Augustine is an obvious choice for such an analysis as his De Musica is the only treatise on music by a Christian writer in the first five centuries AD concerned not only with poetic metre and rhythm but also with an ontology of music Focusing on the six books of De Musica the Confessions and the Homilies on the Psalms Carol Harrison argues that Augustine establishes a psychology ethics and aesthetics of musical perception which considered together form an effective theology of music For Augustine music both heard and performed becomes the means by which we can sense and participate in divine grace Composed by one of the world s foremost Augustine scholars this book

is a concise and powerful exploration of Augustine's writing and reflections on music and by extension the intimate relationship between music, religion and philosophy

Ancient Religiosities in Dialogue: Greek, Roman, Jewish, and Christian Teresa Morgan, 2025-08-25

Readers and Reading Culture in the High Roman Empire William A. Johnson, 2010-06-03

In *Readers and Reading Culture in the High Roman Empire* William Johnson examines the system and culture of reading among the elite in second century Rome. The investigation proceeds in case study fashion using the principal surviving witnesses beginning with the communities of Pliny and Tacitus with a look at Pliny's teacher Quintilian from the time of the emperor Trajan. Johnson then moves on to explore elite reading during the era of the Antonines including the medical community around Galen, the philological community around Gellius and Fronto with a look at the curious reading habits of Fronto's pupil Marcus Aurelius and the intellectual communities lampooned by the satirist Lucian. Along the way evidence from the papyri is deployed to help to understand better and more concretely both the mechanics of reading and the social interactions that surrounded the ancient book. The result is a rich cultural history of individual reading communities that differentiate themselves in interesting ways even while in aggregate showing a coherent reading culture with fascinating similarities and contrasts to the reading culture of today.

James among the Classicists Sigurvin Lárus Jónsson, 2021-06-07

This book gives attention to the language and style of the letter of James with a hypothesis about its rhetorical purpose in mind. It focuses on what we can learn about the author of James by reading the text in light of a guiding research question: How does the author establish and assert authority? The letter builds literary authority for a number of purposes, one of which is to address socioeconomic disparity, a major concern for the author. The author of James presents a speech in character in the shape of a letter to establish his ethos. Ch 2 employing vocabulary and style to signal his education implicitly. Ch 3, 4 and includes himself in the categories of sage teacher and exegete explicitly. Ch 5. From this standpoint the author can address the rich as equals, rebuke them and admonish both rich and poor to receive God's wisdom. Ch 6. The comparison with ancient literary criticism shows that the categories at play are the same. The insight that language and ethos are inseparable categories in antiquity provides us with renewed ways to interpret the literary production of early Christianity. Both James and the Classicists present a competing epic in the context of the early imperium: the former with an Israelite piety that is superior to contemporary economic and moral categories and the latter with the supremacy of Greek culture as a foundation for Rome. The letter of James emerges as a document that builds educational ethos as a balance against the rich and powerful, a strategy that calls for a revision of both its rhetoric and socioeconomic situation.

Aratus and the Astronomical Tradition Emma Gee, 2013-09-10

Why were the stars so important in Rome? Their literary presence far outweighs their role as a time reckoning device which was in any case superseded by the synchronization of the civil and solar years under Julius Caesar. One answer is tied to their usefulness in symbolizing a universe built on intelligent design. From Plato's time onwards the stars are most often seen in literature as evidence for a divine plan in the layout and

maintenance of the cosmos Moreover particularly in the Roman world divine and human governance came to be linked one striking manifestation of this being the predicted enjoyment of a celestial afterlife by emperors Aratus Phaenomena a didactic poem in Greek hexameters composed c 270 BC which describes the layout of the heavens and their effect on the lives of men was an ideal text in expressing such relationships a didactic model which was both accessible and elegant and which combined the stars with notions of divine and human order Across a period extending from the late Roman Republic and early Empire until the age of Christian humanism the impact of this poem on the literary environment is apparently out of all proportion to its relatively modest size and the obscurity of its subject matter It was translated into Latin many times between the first century BC and the Renaissance and carried lasting influence outside its immediate genre Aratus and the Astronomical Tradition answers the question of Aratus popularity by looking at the poem in the light of Western cosmology It argues that the Phaenomena is the ideal vehicle for the integration of astronomical data into abstract cosmology a defining feature of the Western tradition This book embeds Aratus text into a close network of textual interactions beginning with the text itself and ending in the sixteenth century with Copernicus All conversations between the text and its successors experiment in some way with the balance between cosmology and information The text was not an inert object of art but a dynamic entity which took on colors often in conflict in the ongoing debate about the place and role of the stars in the world With this detailed treatment of Aratus poem and its reception Emma Gee resituates a peculiar literary work within its successive cultural contexts and provides a benchmark for further research

Apollonius of Rhodes and the Spaces of Hellenism William G. Thalmann, 2011-05-20 Although Apollonius of Rhodes extraordinary epic poem on the Argonauts quest for the Golden Fleece has begun to get the attention it deserves it still is not well known to many readers and scholars This book explores the poem's relation to the conditions of its writing in third century BCE Alexandria where a multicultural environment transformed the Greeks understanding of themselves and the world Apollonius uses the resources of the imagination the myth of the Argonauts voyage and their encounters with other peoples to probe the expanded possibilities and the anxieties opened up when definitions of Hellenism and boundaries between Greeks and others were exposed to question Central to this concern with definitions is the poem's representation of space Thalmann uses spatial theories from cultural geography and anthropology to argue that the Argo's itinerary defines space from a Greek perspective that is at the same time qualified Its limits are exposed and the signs with which the Argonauts mark space by their passage preserve the stories of their complex interactions with non Greeks The book closely considers many episodes in the narrative with regard to the Argonauts redefinition of space and the implications of their actions for the Greeks situation in Egypt and it ends by considering Alexandria itself as a space that accommodated both Greek and Egyptian cultures

Pain Narratives in Greco-Roman Writings, 2023-07-03 Why is it so difficult to talk about pain As we do today the Greeks and Romans struggled to communicate their pain this required a rich and subtle vocabulary which had to be developed over time Pain

Narratives traces the development of this language in literary philosophical and medical texts from across antiquity poets physicians and philosophers contributed to an ever growing lexicon to articulate their own and others feelings The essays within this volume uncover the expanding Greco Roman vocabulary of pain analyse the medical discussions on pain symptoms and explore the religious reinterpretations of pain concepts in late antiquity

The Oxford Classical Dictionary Simon Hornblower, Antony Spawforth, Esther Eidinow, 2012-03-29 The revised third edition of the Oxford Classical Dictionary is the ultimate reference on the classical world containing over 6 200 entries The 2003 revision includes minor corrections and updates and all Latin and Greek words in the text are now translated into English

The Poetics of Late Latin Literature Jaś Elsner, Jesús Hernández Lobato, 2017 For a host of reasons traditionalist scholarship has failed to give a full and positive account of the formal aesthetic and religious transformations of ancient poetics in Late Antiquity This collection of new essays attempts to capture the vibrancy of the living ancient tradition reinventing itself in a new context in the hands of a series of great Latin writers of the fourth and fifth centuries AD

In the Eye of the Animal Patricia Cox Miller, 2018-06-15 Early Christian theology posited a strict division between animals and humans Nevertheless animal figures abound in early Christian literature and art from Augustine s renowned wonder at the agility of the mosquito on the wing to vivid exegeses of the six days of creation detailed in Genesis and when they appear the distinctions between human and animal are often dissolved How asks Patricia Cox Miller does one account for the stunning zoological imagination found in a wide variety of genres of ancient Christian texts In the Eye of the Animal complicates the role of animals in early Christian thought by showing how textual and artistic images and interpretive procedures actually celebrated a continuum of human and animal life Synthesizing early Christian studies contemporary philosophy animal studies ethology and modern poetry Miller identifies two contradictory strands in early Christian thinking about animals The dominant thread viewed the body and soul of the human being as dominical or the crowning achievement of creation animals with their defective souls related to humans only as reminders of the brutish physical form However the second strand relied upon the idea of a continuum of animal life which enabled comparisons between animals and humans This second tendency explains Miller arises particularly in early Christian literature in which ascetic identity the body and ethics intersect She explores the tension between these modes by tracing the image of the animal in early Christian literature from the ethical animal behavior on display in Basil of Caesarea s *Hexaemeron* and the anonymous *Physiologus* to the role of animals in articulating erotic desire and from the idyllic intimacy of monks and animals in literature of desert ascetism to early Christian art that envisions paradise through human animal symbiosis

[Paul, The Apostle of Obedience](#) Jason A. Myers, 2022-08-25 Jason A Myers reconsiders the meaning and context of the phrase the obedience of faith in Rom 1 5 and how it contributes to the theme of obedience in Romans In contrast to previous studies that have nearly exclusively focused on the obedience language in light of the Hebrew Bible and Second Temple literature Myers instead investigates how this language functioned within the Greco Roman world

particularly in the discourse of the Roman Empire By studying both the Greco Roman contexts and the use of obedience language during the Empire Myers sheds fresh light on the meaning of the obedience of faith and concludes that such examination helps contemporary readers understand how Gentiles in Paul s audience would have heard and received the terms and images relating to obedience In addition he argues that Paul s use of obedience language both at the beginning and end of Romans 1 5 15 18 serves as rhetorical bookends and signals a theme that is central to Paul s purpose in Romans and integral to his calling as an apostle to the Gentiles

The Captor's Image Basil Dufallo,2013-03-21 The first book length treatment of artistic ecphrasis in Roman literature The Captor s Image challenges pervasive views to argue for it as a site of subtle ongoing competition between Greek and Roman cultures

Untold Tales from the Book of Revelation Stephen D. Moore,2014-10-31 An interlinked collection of essays representing the best of Stephen D Moore s groundbreaking scholarship This collection of previously published essays is a companion to The Bible in Theory Critical and Postcritical Essays 2010 Chapters engage postcolonial studies cultural studies deconstruction autobiographical criticism masculinity studies queer theory affect theory and animality studies methods Moore believes present unprecedented challenges to the monochrome model of Revelation scholarship based on traditional historical critical methods Features Nine essays on biblical literary criticism including two co written with Jennifer A Glancy and Catherine Keller Contextual introductions for each essay Annotated bibliographies

2005 Massimo Mastrogregori,2009-12-22 Annually published since 1930 the International Bibliography of Historical Sciences IBOHS is an international bibliography of the most important historical monographs and periodical articles published throughout the world which deal with history from the earliest to the most recent times The IBOHS is thus currently the only continuous bibliography of its kind covering such a broad period of time spectrum of subjects and geographical range The works are arranged systematically according to period region or historical discipline and alphabetically according to authors names or in the case of anonymous works by the characteristic main title word The bibliography contains a geographical index and indexes of persons and authors

Abject Joy Ryan S. Schellenberg,2021 No extant text gives so vivid a glimpse into the experience of an ancient prisoner as Paul s letter to the Philippians As a letter from prison however it is not what one would expect For although it is true that Paul like some other ancient prisoners speaks in Philippians of his yearning for death what he expresses most conspicuously is contentment and even joy Setting aside pious banalities that contrast true joy with happiness and leaving behind too heroic depictions that take their cue from Acts Abject Joy offers a reading of Paul s letter as both a means and an artifact of his provisional attempt to make do By outlining the uses of punitive custody in the administration of Rome s eastern provinces and describing the prison s complex place in the social and moral imagination of the Greek and Roman world Ryan Schellenberg provides a richly drawn account of Paul s nonelite social context where bodies and their affects were shaped by acute contingency and habitual susceptibility to violent subjugation Informed by recent work in the history of emotions and with comparison to modern prison writing and

ethnography provoking new questions and insights Schellenberg describes Paul's letter as an affective technology wielded at once on Paul himself and on his addressees that works to strengthen his grasp on the very joy he names Abject Joy Paul Prison and the Art of Making Do by Ryan S Schellenberg is a social history of prison in the Greek and Roman world that takes Paul's letter to the Philippians as its focal instance or to put it the other way around a study of Paul's letter to the Philippians that takes the reality of prison as its starting point Examining ancient perceptions of confinement and placing this ancient evidence in dialogue with modern prison writing and ethnography it describes Paul's urgent and unexpectedly joyful letter as a witness to the perplexing art of survival under constraint *Biblical Heroes and Classical Culture in Christian Late Antiquity* Carson Bay, 2022-11-24 In this volume Carson Bay focuses on an important but neglected work of Late Antiquity Pseudo Hegesippus On the Destruction of Jerusalem De Excidio Hierosolymitano a Latin history of later Second Temple Judaism written during the fourth century CE Bay explores the presence of so many Old Testament figures in a work that recounts the Roman Jewish War 66-73 CE and the destruction of Jerusalem in 70 CE By applying the lens of Roman exemplarity to Pseudo Hegesippus he elucidates new facets of Biblical reception history writing and anti Judaism in a text from the formative first century of Christian Empire The author also offers new insights into the Christian historiographical imagination and how Biblical heroes and Classical culture helped Christians to write anti Jewish history Revealing novel aspects of the influence of the Classical literary tradition on early Christian texts this book also newly questions the age old distinction between the Christian and the Classical or pagan in the ancient Mediterranean world

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