



Envy And The Greeks

George Finlay

Envy And The Greeks:

Envy, Spite and Jealousy David Konstan, 2019-07-31 Classical Greece was permeated by a spirit of rivalry Games and sports theatrical performances courtroom trials recitation of poetry canvassing for public office war itself all aspects of life were informed by a competitive ethos This pioneering book considers how the Greeks viewed explained exploited and controlled the emotions that entered into such rivalrous activities and looks at what the private and public effects were of such feelings as ambition desire pride passion envy and spite Among the questions the authors address How was envy distinguished from emulation Was rivalry central to democratic politics What was the relation between envy and erotic jealousy Did the Greeks feel erotic jealousy at all Did the views of philosophers correspond to those reflected in the historians tragic poets and orators Were there differences in attitude towards the rivalrous emotions within ancient Greece or between Greece and Rome Did jealousy envy and malice have bad effects on ancient society or could they be channelled to positive ends by stimulating effort and innovation Can the ancient Greek and Roman views of envy spite and jealousy contribute anything to our own understanding of these universally troubling emotions This is the first book devoted to the emotions of rivalry in the classical world taken as a whole With chapters written by a dozen scholars in ancient history literature and philosophy it contributes notably to the study of ancient Greece and to the history of the emotions more generally

Envy and the Greeks Peter Walcot, 1978 **Envy and Jealousy in Classical Athens** Ed Sanders, 2014-01-13 Emotions vary extensively between cultures especially in their eliciting conditions social acceptability forms of expression and co extent of terminology Envy and Jealousy in Classical Athens examines the sensation expression and literary representation of these major emotions in Athens Previous scholarship has primarily taken a lexical approach focusing on usage of the Greek words phthonos and zlos This has value but also limitations for two reasons the discreditable nature of phthonos renders its ascription or declamation suspect and there is no Classical Greek label for sexual jealousy A complementary approach is therefore required one which reads the expressed values and actions of entire situations Building on recent developments in reading emotion scripts in classical texts this book applies to Athenian culture and literature insights on the contexts conscious and subconscious motivations subjective manifestations and indicative behaviors of envy jealousy and related emotions These critical insights are derived from modern philosophical psychological psychoanalytical sociological and anthropological scholarship thus enabling an exploration of both the explicit theorization and evaluation of envy and jealousy and also the more oblique ways in which they find expression across different genres in particular philosophy oratory comedy and tragedy By employing this new methodology Ed Sanders illuminates a significant and underexplored aspect of Classical Athenian culture and literature [Greek Poetry and Philosophy](#) Douglas E. Gerber, 1984 **A History of Greece from Its Conquest by the Romans to the Present Time** George Finlay, 1877 *A History of Greece: Greece under Othoman and Venetian domination, A.D. 1453-1821* George Finlay, 1877 **Persia and the Greeks** Andrew Robert Burn, 1984 [Beware](#)

the Evil Eye, 4-Volume Set John H. Elliott, 2017-09-20 In the Sermon on the Mount Jesus of Nazareth makes reference to one of the oldest beliefs in the ancient world the malignity of an Evil Eye The Holy Scriptures in their original languages contain no less than twenty four references to the Evil Eye although this is obscured by most modern Bible translations John H Elliott's *Beware the Evil Eye* describes this belief and associated practices its history its voluminous appearances in ancient cultures and the extensive research devoted to it over the centuries in order to unravel this enigma for readers who have never heard of the Evil Eye and its presence in the Bible The four volumes cover the ancient world from Sumer to the Middle Ages

The Greek anthology: Book X - The hortatory and admonitory epigrams, Book XI - The convivial and satirical epigrams, Book XII - Strato's Musa Puerilis, 1918 **Beware the Evil Eye Volume 2** John H. Elliott, 2016-01-22 In the present volume Elliott addresses the most extensive sources of Evil Eye belief in antiquity the cultures of Greece and Rome In this period features of the belief found in Mesopotamian and Egyptian sources are expanded to the point where an Evil Eye belief complex becomes apparent This complex of features associated with the Evil Eye human eye as key organ of information eye as active not passive eye as channel of emotion and dispositions especially envy arising in the heart possessors victims defensive strategies and amulets is essential to an understanding of the literary references to the Evil Eye This volume along with chapter 2 of volume 1 sets and illuminates the context for examining Evil Eye belief and practice in the Bible and the biblical communities the focus of volume 3 *The story of the Ionic revolt and Persian war, selections from the tr. of canon Rawlinson, revised and adapted by C.C. Tancock* Herodotus, 1897 A Handbook for Travellers in Greece John Murray (Firm), John Murray, 1872 **Studies of the Greek Poets** John Addington Symonds, 1920 **Greece under Othoman and Venetian domination, A.D. 1453-1821** George Finlay, 1877 *The Tragedies of Euripides: Hecuba; Orestes; Phoenissae; Medusa; Hippolytus; Alcestis; Bacchae; Heraclidae; Iphigenia in Aulide; Iphigenia in Tauris* Euripides, 1877 **The tragedies of Euripides** Euripides, 1884 *The Tragedies of Euripides: Hecuba, Orestes, Phoenissae, Medea, Hippolytus, Alcestis, Bacchae, Heraclidae, Iphigenia in Aulide, and Iphigenia in Tauris.-v.2. Hercules furens, Toades, Ion, Andromache, Suppliants, Helen, Electra, Cyclops, Rhesus* Euripides, 1879 **The Greek and Latin classics** Albert Richard Vardy, 1885 *The Greek Anthology: Book X, The hortatory and admonitory epigrams; Book XI, The convivial and satirical epigrams; Book XII, Strato's Musa puerilis*, 1918 **Historical Greece (concluded)** George Grote, 1888

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