Record Nr. UNINA9910453595003321 Autore Beard Mary <1955-> Titolo Laughter in ancient Rome: on joking, tickling, and cracking up // Mary Beard Pubbl/distr/stampa Oakland, California:,: University of California Press,, 2014 ©2014 **ISBN** 0-520-28758-4 0-520-95820-9 Descrizione fisica 1 online resource (336 p.) Collana Sather Classical Lectures; ; Volume 71 Disciplina 152.4/30937 Laughter - Rome - History - To 1500 Soggetti Latin wit and humor - History and criticism Electronic books. Rome Social life and customs Lingua di pubblicazione Inglese **Formato** Materiale a stampa Livello bibliografico Monografia Note generali Description based upon print version of record. Nota di bibliografia Includes bibliographical references and index. Nota di contenuto Front matter -- Contents -- Preface -- 1. Introducing Roman Laughter: Dio's "Giggle" and Gnatho's Two Laughs -- 2. Questions of Laughter, Ancient and Modern -- 3. The History of Laughter -- 4. Roman Laughter in Latin and Greek -- 5. The Orator -- 6. From Emperor to Jester -- 7. Between Human and Animal- Especially Monkeys and Asses -- 8. The Laughter Lover -- Afterword -- Acknowledgments -- Texts and Abbreviations -- Notes -- References -- List of Illustrations and Credits -- Index What made the Romans laugh? Was ancient Rome a carnival, filled with Sommario/riassunto practical jokes and hearty chuckles? Or was it a carefully regulated culture in which the uncontrollable excess of laughter was a force to fear-a world of wit, irony, and knowing smiles? How did Romans make sense of laughter? What role did it play in the world of the law courts, the imperial palace, or the spectacles of the arena? Laughter in Ancient Rome explores one of the most intriguing, but also trickiest, of historical subjects. Drawing on a wide range of Roman writing-from essays on rhetoric to a surviving Roman joke book-Mary Beard tracks

down the giggles, smirks, and guffaws of the ancient Romans

themselves. From ancient "monkey business" to the role of a chuckle in a culture of tyranny, she explores Roman humor from the hilarious, to the momentous, to the surprising. But she also reflects on even bigger historical questions. What kind of history of laughter can we possibly tell? Can we ever really "get" the Romans' jokes?