

1. Record Nr.	UNINA9910817734203321
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Titolo	Grammar and Christianity in the late Roman world // Catherine M. Chin
Pubbl/distr/stampa	Philadelphia, : University of Pennsylvania Press, c2008
ISBN	0-8122-0157-4
Edizione	[1st ed.]
Descrizione fisica	1 online resource (281 p.)
Collana	Divinations: Rereading Late Ancient Religion
Disciplina	415.0937
Soggetti	Christianity and culture - History Grammar, Comparative and general - History Rome History Empire, 284-476
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Bibliographic Level Mode of Issuance: Monograph
Nota di bibliografia	Includes bibliographical references (p. [245]-260) and index.
Nota di contenuto	Front matter -- Contents -- 1. Introduction. Toward Tyranny -- 2. Imagining Classics -- 3. From Grammar to Piety -- 4. Displacement and Excess Christianizing Grammar -- 5. Fear, Boredom, and Amusement Emotion and Grammar -- 6. Grammar and Utopia -- Epilogue. Christianization and Narration -- Notes -- Works Cited -- Index -- Acknowledgments
Sommario/riassunto	Between the years 350 and 500 a large body of Latin artes grammaticae emerged, educational texts outlining the study of Latin grammar and attempting a systematic discussion of correct Latin usage. These texts--the most complete of which are attributed to Donatus, Charisius, Servius, Diomedes, Pompeius, and Priscian--have long been studied as documents in the history of linguistic theory and literary scholarship. In <i>Grammar and Christianity in the Late Roman World</i> , Catherine Chin instead finds within them an opportunity to probe the connections between religious ideology and literary culture in the later Roman Empire. To Chin, the production and use of these texts played a decisive role both in the construction of a pre-Christian classical culture and in the construction of Christianity as a religious entity bound to a religious text. In exploring themes of utopian writing, pedagogical violence, and the narration of the self, the book describes the multiple ways literary education contributed to the idea that the Roman Empire and its inhabitants were capable of converting from one

culture to another, from classical to Christian. The study thus reexamines the tensions between these two idealized cultures in antiquity by suggesting that, on a literary level, they were produced simultaneously through reading and writing techniques that were common across the empire. In bringing together and reevaluating fundamental topics from the fields of religious studies, classics, education, and literary criticism, *Grammar and Christianity in the Late Roman World* offers readers from these disciplines the opportunity to reconsider the basic conditions under which religions and cultures interact.
