

DOWNLOAD PDF 12. MEPHISTO, THE ANGELS, AND THE HOMOEROTIC IN FAUST II W. DANIEL WILSON

Chapter 1 : 4, results in SearchWorks catalog

Mephisto is the devil - or is he? Diabolical entrapment: Mephisto, the angels and the homoerotic in Goethe's Faust ii W. Daniel Wilson part ii theatre.

Greek love Save Greek love is a term originally used by classicists to describe the primarily homoerotic , customs, practices and attitudes of the ancient Greeks. It was frequently used as a euphemism for homosexuality and pederasty. The phrase is a product of the enormous impact of the reception of classical Greek culture on historical attitudes toward sexuality, and its influence on art and various intellectual movements. If tolerance and approval of male homosexuality had happened onceâ€”and in a culture so much admired and imitated by the eighteenth and nineteenth centuriesâ€”might it not be possible to replicate in modernity the antique homeland of the non- heteronormative? It often serves as a "coded phrase" for pederasty ,[6] or to "sanitize" homosexual desire in historical contexts where it was considered unacceptable. There was no concept in ancient Greece equivalent to the modern conception of "sexual preference"; it was assumed that a person would have both hetero- and homosexual responses at different times. Both romantic love and sexual passion between men were often considered normal, and under some circumstances healthy or admirable. Martin Litchfield West views Greek pederasty as "a substitute for heterosexual love, free contacts between the sexes being restricted by society". A distinctive feature of Greek male-male eros was its occurrence within a military setting , as with the Theban Band ,[11]: The main Greek literary sources for Greek homosexuality are lyric poetry, Athenian comedy, the works of Plato and Xenophon , and courtroom speeches from Athens. Vase paintings from the s and s BCE depict courtship and sex between males. Fears that Greek models might "corrupt" traditional Roman social codes the mos maiorum seem to have prompted a vaguely documented law Lex Scantinia that attempted to regulate aspects of homosexual relationships between freeborn males and to protect Roman youth from older men emulating Greek customs of pederasty. One of his few surviving fragments is a poem of desire addressed to a male with a Greek name, signaling the new aesthetic in Roman culture. The poems of Gaius Valerius Catullus , written in forms adapted from Greek meters , include several expressing desire for a freeborn youth explicitly named "Youth" Iuventus. His Latin name and free-born status subvert pederastic tradition at Rome. The literary ideal celebrated by Catullus stands in contrast to the practice of elite Romans who kept a puer delicatus "exquisite boy" as a form of high-status sexual consumption, a practice that continued well into the Imperial era. The puer delicatus was a slave chosen from the pages who served in a high-ranking household. Among his duties, at a convivium he would enact the Greek mythological role of Ganymede , the Trojan youth abducted by Zeus to serve as a divine cupbearer. In his commentary to the Symposium, Ficino carefully separates the act of sodomy , which he condemned, and praises Socratic love as the highest form of friendship. The "rediscovery" of classical antiquity was perceived as a liberating experience, and Greek love as an ideal after a Platonic model. Kyllenion , a novel about an explicitly male-male love affair in a Greek setting by Augustus, Duke of Saxe-Gotha-Altenburg. The Regency in England was an era characterized by hostility and a "frenzy of The philosopher Jeremy Bentham , for instance, appealed to social models of classical antiquity, such as the homoerotic bonds of the Theban Band and pederasty, to demonstrate how these relationships did not inherently erode heterosexual marriage or the family structure. Religious and nationalist sentiments in England overall remained hostile. Sydenham regularly translated the word eromenos as "mistress", and "boy" often becomes "maiden" or "woman". He was even more familiar with the classical tradition of male love in Latin literature, and quoted or translated homoerotic passages from Catullus , Horace , Virgil , and Petronius ,[26]: His translation of the Symposium did not appear in complete form until John Tyrwhitt [62] warned against the perceived immorality of this agenda. Tyrwhitt, who was a vigorous supporter of studying Greek , characterized the Hellenism of his day as "the total denial of any moral restraint on any human impulses", and outlined what he saw as the proper scope of Greek influence on the education of young men. He treats "Greek love" as central to Greek "aesthetic

**DOWNLOAD PDF 12. MEPHISTO, THE ANGELS, AND THE HOMOEROTIC
IN FAUST II W. DANIEL WILSON**

morality". It is a pagan idea.

DOWNLOAD PDF 12. MEPHISTO, THE ANGELS, AND THE HOMOEROTIC IN FAUST II W. DANIEL WILSON

Chapter 2 : Goethe and Greek Love - Research - Royal Holloway, University of London

The chapters present new aspects such as the virtuality of Faust, the music drama, the modernization of evil, Faust's blindness, the gay Mephistopheles, classic beauty and horror as phantasmagoria, and Goethe's anticipation of modern science, economics and ecology.

It often serves as a "coded phrase" for pederasty , [7] or to "sanitize" homosexual desire in historical contexts where it was considered unacceptable. There was no concept in ancient Greece equivalent to the modern conception of "sexual preference"; it was assumed that a person would have both hetero- and homosexual responses at different times. Both romantic love and sexual passion between men were often considered normal, and under some circumstances healthy or admirable. West views Greek pederasty as "a substitute for heterosexual love, free contacts between the sexes being restricted by society. A distinctive feature of Greek male-male eros was its occurrence within a military setting , as with the Theban Band , [16] though the extent to which homosexual bonds played a military role has been questioned. The main Greek literary sources for Greek homosexuality are lyric poetry, Athenian comedy, the works of Plato and Xenophon , and courtroom speeches from Athens. Vase paintings from the 5th and 4th BCE depict courtship and sex between males. Homosexuality in ancient Rome and Sexuality in ancient Rome In Latin , *mos Graeciae* or *mos Graecorum* "Greek custom" or "the way of the Greeks" refers to a variety of behaviors the ancient Romans regarded as Greek, including but not confined to sexual practice. One of his few surviving fragments is a poem of desire addressed to a male with a Greek name, signaling the new aesthetic in Roman culture. The poems of Gaius Valerius Catullus , written in forms adapted from Greek meters , include several expressing desire for a freeborn youth explicitly named "Youth" *Iuventius*. His Latin name and free-born status subvert pederastic tradition at Rome. The *puer delicatus* was a slave chosen from the pages who served in a high-ranking household. Among his duties, at a *convivium* he would enact the Greek mythological role of *Ganymede* , the Trojan youth abducted by Zeus to serve as a divine cupbearer. Platonic love Male same-sex relationships of the kind portrayed by the "Greek love" ideal were increasingly disallowed within the Judaeo-Christian traditions of Western society. In his commentary to the *Symposium*, Ficino carefully separates the act of sodomy , which he condemned, and praises Socratic love as the highest form of friendship. The "rediscovery" of classical antiquity was perceived as a liberating experience, and Greek love as an ideal after a Platonic model. *Kyllenion* , a novel about an explicitly male-male love affair in a Greek setting by Augustus, Duke of Saxe-Gotha-Altenburg. The Regency in England was an era characterized by hostility and a "frenzy of The philosopher Jeremy Bentham , for instance, appealed to social models of classical antiquity, such as the homoerotic bonds of the Theban Band and pederasty, to demonstrate how these relationships did not inherently erode heterosexual marriage or the family structure. Religious and nationalist sentiments in England overall remained hostile. Sydenham regularly translated the word *eromenos* as "mistress," and "boy" often becomes "maiden" or "woman. He was even more familiar with the classical tradition of male love in Latin literature, and quoted or translated homoerotic passages from Catullus , Horace , Virgil , and Petronius , [72] whose name "was a byword for homosexuality in the eighteenth century. His translation of the *Symposium* did not appear in complete form until John Tyrwhitt [87] warned against the perceived immorality of this agenda. Tyrwhitt, who was a vigorous supporter of studying Greek , characterized the Hellenism of his day as "the total denial of any moral restraint on any human impulses," and outlined what he saw as the proper scope of Greek influence on the education of young men. He treats "Greek love" as central to Greek "esthetic morality. This section requires expansion. March The trial of Oscar Wilde marked the end of the period when proponents of "Greek love" could hope to legitimate homosexuality by appeals to a classical model.

DOWNLOAD PDF 12. MEPHISTO, THE ANGELS, AND THE HOMOEROTIC IN FAUST II W. DANIEL WILSON

Chapter 3 : Super-Team Family: The Lost Issues!: Green Arrow Vs. The Hulk

Stanford Libraries' official online search tool for books, media, journals, databases, government documents and more.

It often serves as a "coded phrase" for pederasty , [6] or to "sanitize" homosexual desire in historical contexts where it was considered unacceptable. Roman copy of Greek original This section requires expansion. June In his classic study Greek Homosexuality, Kenneth Dover points out that the English nouns "a homosexual " and "a heterosexual " have no equivalent in the ancient Greek language. There was no concept in ancient Greece equivalent to the modern conception of "sexual preference"; it was assumed that a person would have both hetero- and homosexual responses at different times. Both romantic love and sexual passion between men were considered normal[citation needed], and under some circumstances healthy or admirable. However, as noted by Martin Litchfield West: These erotic images can be found most commonly painted on pottery. A distinctive feature of Greek male-male eros was its occurrence or encouragement within a military setting ,[citation needed] as with the Theban Band. Moreover while there are a number of ancient texts that indicate the presence of pederast couples on Greek military campaigns, their presence appears to have been coincidental rather than systematic. The main Greek literary sources for Greek homosexuality are lyric poetry, Athenian comedy, the works of Plato and Xenophon , and courtroom speeches from Athens. Vase paintings from the 5th and 4th BC depict courtship and sex between males. A vaguely documented law that was passed during this period of Hellenization attempted to regulate aspects of homosexual relationships between freeborn males, perhaps to protect Roman youth from older men emulating Greek customs of pederasty. One of his few surviving fragments is a poem of desire addressed to a male with a Greek name, signaling a new aesthetic in Roman culture. His Latin name and free-born status subvert pederastic tradition at Rome. Roman attitudes toward Greek culture were thus ambivalent: In Archaic and classical Greece , pederasteia had been a formal social relationship between freeborn males; taken out of context, and imported into Rome as the luxury product of a conquered people, pederasty came to express roles based on domination and exploitation. It has been argued that the two sides of this cup represent the two pederastic traditions at Rome, the Greek in contrast to the Roman though the cup may be a modern forgery. In his work on Roman homosexuality , the classicist Craig A. Williams has emphasized that the Romans themselves did not regard male-male sexual behaviors as foreign, and argues that pederasty itself was not imported. What was foreign to the Romans was the Greek custom of pederasteia in which both participants were free citizens. Williams treats the phrase "Greek love" itself as a modern misconception, [29] and his purpose is to describe male-male relations in Rome as a reality. Discuss Proposed since May Male same-sex relationships of the kind portrayed by the "Greek love" ideal were increasingly disallowed within the Judaeo-Christian traditions of Western society. In his commentary to the Symposium, Ficino carefully separates the act of sodomy , which he condemned, and praises Socratic love as the highest form of friendship. The "rediscovery" of classical antiquity was perceived as a liberating experience, and Greek love as an ideal after a Platonic model. German Hellenism The German term griechische Liebe "Greek love" appears in German literature between and 1800, along with socratische Liebe "Socratic love" and platonische Liebe " Platonic love " in reference to male-male attractions. Kyllenion , a novel about an explicitly male-male love affair in a Greek setting by August, Duke of Sachsen-Gotha. The concept of Greek love was important to two of the most significant poets of English Romanticism , Byron and Shelley. The philosopher Jeremy Bentham , for instance, appealed to social models of classical antiquity, such as the homoerotic bonds of the Theban Band and pederasty, to demonstrate how these relationships did not inherently erode heterosexual marriage or the family structure. Religious and nationalist sentiments in England overall remained hostile. Sydenham regularly translated the word eromenos as "mistress," and "boy" often becomes "maiden" or "woman. Shelley complained that contemporary reticence about homosexuality kept modern readers without a knowledge of the original languages from understanding a vital part of ancient Greek life. His translation of the Symposium did not appear in complete form until 1817. Throughout the 19th

DOWNLOAD PDF 12. MEPHISTO, THE ANGELS, AND THE HOMOEROTIC IN FAUST II W. DANIEL WILSON

century, upper-class men of same-sex orientation or sympathies regarded "Greek love", often used as a euphemism for the ancient pederastic relationship between a man and a youth, as a "legitimizing ideal": John Tyrwhitt [86] warned against the perceived immorality of this agenda. Tyrwhitt, who was a vigorous supporter of studying Greek, characterized the Hellenism of his day as "the total denial of any moral restraint on any human impulses," and outlined what he saw as the proper scope of Greek influence on the education of young men.

Chapter 4 : Super-Team Family: The Lost Issues!: Tigra and Thundercats

12 - *Diabolical entrapment: Mephisto, the angels and the homoerotic in Goethe's Faust II pp* By W. Daniel Wilson, University of Berkeley, North America.

Chapter 5 : W. Daniel Wilson - Publications - Research - Royal Holloway, University of London

"Faust has been called the fundamental icon of Western culture, and Goethe's inexhaustible poetic drama is the centrepiece of its tradition in literature, music and art.

Chapter 6 : Greek love | Revolvly

Goethe and Greek Love. Project: Research. Wilson, W. Daniel (PI) School of Modern Languages, Literatures and Cultures Mephisto, the angels and the homoerotic in.

Chapter 7 : CiNii å³æ, - Goethe's Faust : theatre of Modernity

Goethe and Schiller, Peasants and Students: Weimar and the French Revolution Wilson, W. D., , (Re-)Writing the Radical: Enlightenment, Revolution and Cultural Transfer in s Germany, Britain and France.

Chapter 8 : Greek love - Infogalactic: the planetary knowledge core

W. Daniel Wilson The major works of German erotic literature in the eighteenth century included crucial homoerotic moments, and sometimes much more than moments.

Chapter 9 : best Goethe Faust images on Pinterest in | Drawings, Goethe's faust and Illustrations

Greek love is a term originally used by classicists to describe the primarily homoerotic, customs, practices and attitudes of the ancient calendriredelascience.com was frequently used as a euphemism for homosexuality and pederasty.