Robert Prus
University of Waterloo, Canada

DOI: https://doi.org/10.18778/1733-8077.9.3.07

Love, Despair, and Resiliency: Ovid's Contributions to an Interactionist Analysis of Intimate Relations

Abstract Ovid (Ovidius – Publius Ovidius Naso; 43 BCE-18 CE) is well known in classical studies and poetic circles for his insightful portrayals of heterosexual relations. However, his *The Art of Love* and related texts have received scant attention from those in the social sciences.

Ovid's writings on love may be best known for their advisory and entertainment motifs, but this same set of texts also provides an extended and comparatively detailed set of observations on heterosexual interchanges, as well as some remarkably astute analysis of interpersonal relations more generally.

Developed within a symbolic interactionist frame (Mead 1934; Blumer 1969; Strauss 1993; Prus 1996; 1997; 1999), this paper gives particular attention to the processes by which people engage others in romantic contexts, make sense of their experiences with one another, deal with an assortment of third-parties, and manage wide ranges of related emotional sensations as they work their ways through aspects of the broader relationship process (from preliminary anticipations and initial encounters to terminations and re-involvements of relationships). It is in these respects that this paper considers the more distinctive ethnographic potential of Ovid's depictions of love in the Roman classical era.

As an instance of ethno-history, Ovid's considerations of people's involvements with love, sex, and romance, as well as the varying emotional states that people experience along the way, add some highly instructive cross-cultural and trans-historical dimensions to more contemporary, generic examinations of affective relationships. Using Ovid's materials as an ethno-historical database with which to assess contemporary interactionist notions of "developing relationships," this paper concludes with a consideration of the implications of Ovid's works and contemporary interactionist studies for research on intimate relationships, emotionality, and influence work.

Keywords Ovid; Ovidius; Love; Relationships; Sexuality; Intimacy; Romantic; Symbolic Interaction; Influence; Ethno-historical

Robert Prus is a Sociologist at the University of Waterloo, Waterloo, Ontario, Canada. A symbolic interactionist, ethnographer, and social theorist, Robert Prus has been examining the conceptual and methodological connections of American pragmatist philosophy and its sociological offshoot, symbolic interactionism, with Classical Greek Latin, and interim scholarship. As part of this larger project, he has been analyzing a fuller range of texts produced by Emile Durkheim (most notably Durkheim's later but, lesser known works on morality, education, religion, and philosophy), mindfully of their pragmatist affinities with Aristotle's foundational emphasis on the nature of human knowing and acting, as well as Blumerian symbolic interactionism.

email address: prus@uwaterloo.ca
prus007@gmail.com

It's convention, no more, that men play the part of pursuer.
Women don't run after us; mousetraps don't run after mice.

(Ovid [*The Art of Love*, Book I: lines 275-280]; Humphries trans. 1957)

Although contemporary social scientists have largely ignored the classical Greek and Latin literatures as resources that might help them better comprehend the humanly known and enacted world, this literature offers some remarkably valuable materials for those interested in developing concepts of a more enduring trans-contextual and trans-historical nature. Still, not all of this material is equally instructive for comprehending the human condition. Likewise, one also requires a theoretical and methodological means of developing strong, viable linkages with the classical literature. The intellectual key for developing linkages between classical and contemporary notions of human knowing and acting is to be found in symbolic interaction.

Interestingly, while often seen as a unique, twentieth-century creation, symbolic interaction (a sociological offshoot of American pragmatist philosophy) is more appropriately rooted in classical Greek scholarship (most especially Aristotle – see Prus 2003; 2004; 2007; 2008a; 2009; Prus and Camara 2010). Further, as a theory and methodology that focuses directly on the problematics and processes of human knowing and acting, symbolic interaction provides the essential technology for connecting classical and contemporary scholarship in highly enabling and sustained terms.

The present paper has been developed within the context of a much larger project that focuses on the inter-linkages of classical Greek and Latin scholarship with the contemporary social sciences. Thus, whereas Ovid's *The Art of Love* and related texts are given particular attention in the present statement, Ovid represents only one of a much broader set of classical authors whose works merit extended attention on the part of social scientists.[1] Still, while Ovid's depictions of intimate relationships were predated by other analyses of love and friendship (most notably by Plato [*Symposium*] and Aristotle [*Nicomachean Ethics*]),[2] Ovid's quasi-ethnographic materials are highly instructive on their own and have particular value when located within a more generic or trans-situational comparative analysis of human relationships.

After (a) overviewing the premises and methodological emphases of symbolic interaction and (b) addressing Ovid's (circa 43 BCE-18 CE) texts on love as ethno-historical documents, this paper concludes by (c) briefly considering the relevancy of Ovid's work with respect to a series of subprocesses subsumed in interactionist analyses of relationships, emotionality, and influence work.

Since few social scientists are apt to have extended familiarity with Ovid's materials, these will be presented in ways intended to enable readers to follow the overall flows of each of his texts as well

[1] In addition to considerations of love and friendship (Prus and Camara 2010; present paper), some publications derived from "the Greek project" have focused on the matters of morality, deviance, and regulation (Prus 2007; 2011b), education, knowing, and scholarship (Prus 2006; 2011a; Puddephatt and Prus 2007), rhetoric (Prus 2008a; 2010), history and ethnography (Prus 2008d; Prus and Burk 2010), poetics (Prus 2008b; 2008c; 2009), and religion (Prus 2011c; 2011d).

[2] Prus and Camara (2010) provide an interactionist analysis of Plato and Aristotle's depictions of love and friendship. For another discussion of influence work and romantic involvements in classical Greek (particularly poetic and philosophic sources), see Nicolas P. Gross (1985) *Amatory Persuasion in Antiquity.*

as gain a more focused appreciation of what Ovid has to say about the emergence, continuity, intensification, and dissolution of intimate relationships and people's experiences with emotionality along the way. Still, readers are cautioned that without examining Ovid's actual texts, they will lose much of the more entertaining and eloquent features that Ovid develops.

Although Ovid could not possibly have anticipated the subsequent twists and turns in scholarship that would take place over the ensuing centuries, contemporary readers are apt to be struck not only by the detailed accounts of human circumstances that Ovid provides but also by his remarkable attentiveness to relationships in the making. Particularly consequential, thus, is Ovid's recognition of intimate relationships as developmental realms of human intrigues, influence work, resistance, and emotionality.

Ovid may have written his materials as a poet and an advisor, but because his texts provide so much detail on people's activities in, and experiences with, intimate relationships, Ovid's writings are highly instructive as ethno-historical materials and comparative-analytic resources. As well, because of the more generic nature of intimate relationships in the Western world, readers will find much of Ovid's material to have relevance for their own life-worlds and those of their associates. Thus, once one looks past the (more superficial) trends of the day and the seeming quaintness of other eras (both of which Ovid is acutely aware), contemporary readers are apt to be intrigued by the parallels suggested through Ovid's observations. Still, as a means of framing the subsequent consideration of Ovid's works, it is instructive to outline the basic features of an interactionist approach.

Symbolic Interactionism: Foundational Premises and Methodological Practices

Approaching interpersonal relations as problematic, interactionally accomplished realms of human group life, this statement builds on the symbolic interactionist tradition developed by George Herbert Mead (1934), Herbert Blumer (1969), and others working in this sociological extension of American pragmatist philosophy (for overviews of these materials, see Strauss 1993; Prus 1996; 1997; 1999; Prus and Grills 2003).

While many readers may be familiar with aspects of interactionist thought, it is important to establish a set of shared reference points for examining people's intimate relationships and emotional experiences within. Whereas Herbert Blumer (1969) provides an exceptionally valuable statement on the theoretical and methodological foundations of symbolic interactionism, one may identify twelve premises pertaining to human group life. Thus, *human group life* is (1) *inter-subjective*; (2) *knowingly problematic*; (3) *object-oriented*; (4) *(multi-)perspectival*; (5) *reflective*; (6) *sensory/embodied and (knowingly) materialized*; (7) *activity-based*; (8) *negotiable*; (9) *relational*; (10) *processual*; (11) *realized in instances*; and (12) *historically enabled*.

Methodologically, a fuller appreciation of these assumptions would require that social scientists attend to (1) the ways in which people make sense of the world in the course of symbolic (linguistic) interchange, (2) the problematic or ambiguous nature of human knowing (and experience), (3) the object-oriented worlds in which humans operate, (4) people's capacities for developing and adopting multiple viewpoints on [objects], (5) people's abilities to take themselves and others into account in engaging [objects], (6) people's sensory-related capacities and [linguistically meaningful] experiences, (7) the meaningful, formulative, and enabling features of human activity, (8) people's capacities for influencing, acknowledging, and resisting one another, (9) the ways that people take their associates into account in developing their lines of action, (10) the ongoing or emergent features of community life, (11) the ways that people experience and participate in all aspects of community life in the specific "here and now" occasions in which they find themselves "doing things," and (12) the ongoing flows of community life in each area of human endeavor – even as people linguistically, mindedly, and behaviorally build on, accept, resist, and reconfigure aspects of the (cultural) "whatness" that they have inherited from their predecessors and have come to know from their more immediate associates, as well as through their adjustive considerations of earlier, present, and anticipated activities.

Ovid – Engaging Intimacy

Although much better known as a poet than as a student of human behavior, Ovid's (circa 43 BCE-18 CE) texts, *The Art of Love*, *The Remedies for Love*, and *The Loves* clearly take readers into the realm of meaningful, intentioned, tactical interchange. While his statements are clearly playful at times and his materials are often expressed in more stylistic ways, Ovid's texts depict human interchange in rather detailed, processual terms and have considerable value as ethno-historical accounts.[3] Indeed, Ovid provides a great deal of insight into the ways in which heterosexual relations might be conceptualized, approached, and managed by his contemporaries.[4] Much of Ovid's work is directed toward young men interested in mastering romantic relationships, but Ovid also addresses the ways that intimate relationships might be anticipated, redirected, engaged, and sustained by their female counterparts. Consequently, although often prescriptive and satirical, as well as openly depreciative on occasion, Ovid's texts still are sufficiently detailed, open, and sustained to foster comparisons of early Roman heterosexual relations with more contemporary ethnographic materials.

Relatedly, while offering advice in an entertaining manner, Ovid openly attends to a multiplicity of viewpoints that people adopt in their romantic endeavors. Hence, Ovid acknowledges the standpoints of the various participants (i.e., as central players, supporting casts, competitors, and obstructionists) who become involved in romantic intrigues, as well as the differing ways that the same people may view and engage their relationships with others over time. Additionally (and in a highly reflective manner), Ovid uses his text to take explicit direct issue with those (moralists, literary critics) who may judge his writings to be overly sexually explicit or erotic in emphases. Thus, Ovid also explicitly addresses his own role as an author/strategist in the process of developing his texts.

[3] Ovid may be better known for *Metamorphosis*, an extended statement on transformations that assume distinctively poetic (fantastic or absurd) dimensions, than for his materials on love, but his works on love also have generated a great deal of attention (analytic, as well as admirational, applicational, and condemnational) over the millennia.

[4] Although related, Ovid's *The Art of Beauty* (of which only a small portion has been preserved) is more directly cosmetic in its emphasis.

While lacking the more analytical quality of Ovid's other works on love, *The Heroides* represent a series of fictional narratives that depict human-like experiences of various mythical and legendary women. Addressing aspects of these characters' struggles with love, these fictions seem intended for consumption primarily as entertaining, romantic stories. Still, in more general terms, they also reflect human viewpoints, sensualities, intrigue, dilemmas, tactical interchange, disappointments, losses, and the like.

Further, because Ovid deals with aspects of desire, anticipation, ambiguity, representation, images, tact, tolerance, flattery, deception, and ongoing adjustment in developing his analysis of romantic relationships, his texts also contribute notably to the broader study of influence work (Prus 1999). Thus, Ovid indicates how a variety of actors (more central and secondary) may become involved and tactically engaged in romantic relationships. Still, as a careful examination of his texts reveal, his considerations of influence work also represent documentaries on "impression management" (Goffman 1959), the "careers of relationships" (Prus 1996; Prus and Grills 2003), and "emotionality as a humanly engaged process" (Prus 1996; Prus and Grills 2003).

In more sweeping, historical terms, Ovid's *The Art of Love* may be seen as a highly consequential precursor not only to Andreas Capellanus' (circa 1185) *The Art of Courtly Love* but also Guillaume de Lorris (circa 1212-1237) and Jean de Meun (circa 1235-1305) *The Romance of the Rose*, and other 12-14th century French and Italian poetic accounts of romantic relations (Prus in progress). Ovid's text also represents a noteworthy forerunner to Niccolò Machiavelli's (1469-1527) *The Prince*. Whether or not "all's fair in love and war," the tactical (anticipatory, enacted, and adjusted) features of human interchange introduced in Ovid's writings address some essential features of ongoing community life.

In what follows, attention will be given to Ovid's *The Art of Love* (*AL*), *The Remedies for Love* (*RL*), and *The Loves* (*TL*). In each case, I will follow the overall flow of the materials that Ovid develops so that readers might more readily appreciate the themes he addresses in his works, as well as locate pertinent materials in his texts. Readers should recognize that in developing these synopses I have not been able to sustain the poetic images or even capture the fuller analytic detail that Ovid has crafted in these statements. Indeed, considerably more insight into human relationships can be gleaned by careful readings of his texts. My objective, more generally, has been to establish the relevance of Ovid's works on love as resources that contribute to a trans-contextual, trans-historical understanding of intimate relationships and associated notions of emotionality.

The Art of Love[5]

Take some trouble, at first, to make her handmaiden's acquaintance:

She, more than any one else, really can lighten your way.

She must be one you can trust, if she knows of the tricks you are playing,

Confidante, wise and discreet, high in her mistress' regard.

Spoil her by promising much, and spoil her by pleading a little,

What you seek you will find, if she is willing you should.

She will choose the right time – a maid is as good as a doctor – …

While her maid is at work, combing her hair in the morning,

Let her keep urging her on, let her add oars to the sail,

Let her say with a sigh, or the softest murmuring whisper,

"I don't suppose, after all, there is a thing you can do,"

Then let her talk about you, and add some words of persuasion,

Let her swear that she knows you must be dying of love.

(Ovid [*The Art of Love*, Book I: lines 351-360]; Humphries trans. 1957)

[5] In developing this statement on Ovid, I am particularly indebted to Rolfe Humphries' (1957) translation of *The Art of Love*. The citation numbers are based on those provided in J. H. Mozley's (1939) translation of *Ovid: The Art of Love and Other Poems*, Loeb edition. Still, readers may appreciate that, as a poet, Ovid tends to blend his discussions somewhat, as well as embark on illustrations of a more entertaining quality.

Ovid's *The Art of Love* [*AL*] consists of three books. The first two are addressed to men who wish to obtain instruction on the ways of love. The third book is written for their female counterparts.

Book I

Intending Book I for men who require instruction in developing and managing intimate relationships, Ovid (*AL*, BI:1-34) first emphasizes that *love is an art to be learned* and that he, Ovid, deserves to be considered the master of the art.

Appreciating intimate indulgences more generally, Ovid (*AL*, BI:35-134) encourages newcomers to adopt the role of the hunter and to be prepared to seek out all manners of places (including the theatre, law courts, and festival games, as well as more casual urban contexts) as settings in which to make contact with prospective females.

Using the openness of events such as horse races as an illustrative context, Ovid (*AL*, BI:135-229) suggests that a man find some common base on which to initiate a conversation with a lady of his choosing. Ovid then indicates how an admirer might create a more engaging and favorable impression in her mind.

Ovid (*AL*, BI:230-264) also discusses home parties as another viable setting in which to pursue women, noting that wine often helps minimize people's sorrows and reservations. Still, Ovid cautions his students not to drink too much or to disregard the flaws hidden by the evening light, lest they later find themselves in undesired situations. Shifting frames somewhat, Ovid also suggests that young men be mindful of more pious virgin females – noting that these individuals can cause great anguish on the part of those who become enchanted with them.

Having provided instruction on places in which one may encounter love objects, Ovid (*AL*: BI:265-352) next offers advice on ways to obtain the object of one's desires. He begins by encouraging males to be confident in their approaches and to recognize that, by convention, it is they who will be the pursuers.

Then, focusing on women of some standing in the community, Ovid (*AL*, BI:353-399) suggests that one way of winning the affections of one's desire is to develop an alliance with her maid. Although these instructions may be of limited value to many, Ovid's advice is tactically astute and provides insight into people's relations with others more generally. Thus, Ovid is particularly attentive to the opportunities that certain insiders (e.g., maids, family members, friends) have to encourage and discourage people's romantic involvements.

Ovid (*AL*, BI:400-439) also suggests that men be mindful of the ways in which women can entice them into buying them presents or loaning them money; neither of which, he cautions, are likely to be repaid to their value.

Continuing, Ovid (*AL*, BI:440-459) observes that sweet talk conveyed in written text may be helpful, but defines these endeavors as much less consequential than material goods. Still, even more important than any gifts actually given are the promises of gifts to be given. Noting that gifts are often taken for granted, once received, Ovid points to the value of not only promising women things but of promising more freely.

As well, Ovid (*AL*, BI:460-486) suggests that young men study rhetoric. The objective here is not to practice law, but to develop a more persuasive manner. Likewise, Ovid advises his pupils not to adopt the mannerisms and speech of the lawyer. The emphasis, instead, is on appearing natural and congenial while embarking on sustained persuasive endeavor. More generally, Ovid contends, persistence, especially coupled with patience, is the key to success in matters of love.

Still more is involved, Ovid (*AL*, BI:487-525) observes. It is important to be attentive to, and accommodate the whims of one's desired object. Ovid also encourages men to be clean, neat, and pleasant in appearance and personal hygiene, but to recognize that excessive concerns with masculine appearance may be self-defeating, as also may the adoption of more feminized appearances on the part of males.

In a later shift of emphasis, Ovid (*AL*, BI:565-608) focuses somewhat more directly on men's involvements with married women. While encouraging male lovers to be discreetly attentive to the woman involved, Ovid also recommends that these men endeavor to become defined as friends by the women's husbands. To this end, lovers are advised to be openly generous toward and thoughtful of the husband in order to better advantage themselves with the objects of their affection. Relatedly, Ovid cautions his students about excessive drinking and, especially, about the importance of avoiding violent interchanges. Still, he observes that lovers may obtain certain advantages, including a tolerance of some indiscretions by pretending to be drunk in more affable or playful manners.

Then, focusing more directly on one's primary target as someone (with whom earlier receptivity has been established), Ovid (*AL*, BI:608-739) instructs his students to be direct in assuming the role of the lover. The objective is to convey desire by indulging in flattery. Ovid says that women are highly amenable to flattery and that all, regardless of their qualities, wish to hear themselves described in terms of praise, beauty, and delight.

Continuing, Ovid recommends bold promises, as well as the practice of calling on the gods to witness one's sincerity. Observing that women are no less honorable than these pretentious lovers, Ovid further encourages the timely use and manufacture of tears and other emotional expressions on the part of males. Adding that women want to pretend that they are unwillingly giving themselves to their lovers, Ovid says that it would be foolish for the lover to assume that the girl would or should be the aggressor. If more substantial resistance is encountered, Ovid suggests that the lover invoke patience and assume the situationally more acceptable posture that one wishes only "to be a friend."

As Ovid (*AF*, BI:740-754) concludes Book I, he offers two other pieces of advice to his students. First, he suggests that men not praise the objects of their affection to their friends, lest their friends also become interested in these particular women.

Secondly, in something of an afterthought, Ovid (*AL*, BI:755-774) extends his analysis by observing that women differ so much in their styles and romantic leanings that it is a continual challenge to match one's approach with the orientations of one's object of desire:

I was about to conclude, but – the hearts of the girls! How they differ!

Use a thousand means, since there are thousands of ends...

Hearts have as many moods as the heaven has constellations:

He who is wise will know how to adapt to the mood...

Then there's the question of years, with experience also a factor;

Wary, naive – you must choose which is the method to use.

If you seem coarse to a prude, or learned to some little lowbrow

She will be filled with distrust, made to feel cheap in your eyes,

So she will run away from an honest man, and go flying

Off to the safer embrace of some inferior clown.

(Ovid [*The Art of Love*, Book I: lines 737-772]
Humphries trans. 1957)

Book II

Ovid opens Book II of *The Art of Love* with a somewhat different emphasis. Here, Ovid (*AL*, BII:1-159) intends to provide advice on maintaining the object of one's affections. Noting that things are continually changing. Ovid (*AL*, BII:91-159) observes that good looks represent a fleeting and only partially advantageous feature of obtaining love. Commenting on the desirability of men developing an enhanced quality of mind, Ovid advises his students to become more cultured, and especially to become more accomplished in the liberal arts and languages. Relatedly, instead of focusing on good looks or physique, Ovid describes tact and tolerance as more desirable virtues. Noting that wives tend to be quarrelsome, Ovid instructs his students to tell their mistresses only what they want to hear. Thus, Ovid recommends the extended use of courtesy, flattery, and endearment.

Then, observing that wealth contains its own form of genius, Ovid (*AL*, BII:160-233) flatly states that those with capacities to gift extensively have no need of his assistance. Defining himself as a "poor man's poet," Ovid says that the financially disadvantaged are required to be much more careful in their manners and language than their wealthy counterparts. Also, he adds, those who are financially disadvantaged can expect to endure more hardship in their quests for love. Thus, he encourages extended levels of patience, tolerance, and ingratiation. In the absence of wealth, Ovid instructs his students to be amenable to whatever their love objects desire; to blame what they blame, deny what they deny, laugh when they laugh, and join them with tears when they cry.

Likewise, in games of chance and skill, it is productive for the man to cheer for the woman's side and, in games of contest, to sacrifice one's own victories so that she may win. In addition to more extended courtesies, Ovid instructs men to be thoughtful, helpful, and appear dedicated to their lady in the face of whatever obstacles they may encounter.

Noting that the art of love is not for the lazy or cowardly, Ovid (*AL*, BII:233-249) likens love unto war. Love also is not a place for personal pride or concerns with comfort.

Ovid (*AL*, BII:250-274) also stresses the importance of winning favor with the maids and other servants. He advises his students to be thoughtful, warm, and gracious in dealing with these people, providing them with small gifts when this can be managed. Relatedly, he suggests that even those with limited funds can find ways of appearing gallant to their love objects with inexpensive gifts (as in bringing baskets of fruit when these are in season).

As for poems, Ovid (*AL*, BII:275-287) observes that they may be warmly acknowledged, but poets cannot compete with extravagant, even illiterate, spenders.

Then, returning to ingratiation as a tactic, Ovid (*AL*, BII:288-314) suggests some other, more effective, ways of winning favor than writing love poems. In addition to giving the woman credit for whatever good deeds one does, it is important, Ovid says, to openly stress her beauty, charm, attire, hairstyle, dancing ability, seductive qualities, and so forth. And, if deception is necessary in such matters, Ovid states it is to be concealed in order to be effective.

Continuing, Ovid (*AL*, BII:315-384) also instructs men on how to deal with instances of ill health on the part of their love objects. As before, he encourages attentiveness, sympathetic reactions, and ingratiation. However, Ovid cautions his students, more zealous flattery is less apt to be appreciated when people are not well.

While encouraging men to spend as much time in the presence of their love objects as their ladies might desire, Ovid also recommends that they not depart until they are likely to be missed. Even then, he suggests that shorter absences are preferable, lest one be too quickly forgotten and possibly replaced.

Ovid (*AL*, BII:385-434) subsequently engages the topic of multiple involvements. While emphasizing discretion, he recommends highly insistent denial if ever one is caught being unfaithful. Relatedly, he states, it is important not to be too offended or excessively attentive afterward since this would only confirm one's guilt. More importantly, Ovid advises his readers to engage in passionate lovemaking with the indignant party.

Later, Ovid (*AL*, BII:435-493) adds that some women grow complacent in the absence of rivals. Given more exclusive attention, they lose their interests or capacities for passionate involvements. These women, he says, require anxiety about their partner to re-establish their desires to love. Following more frantic, angered confrontations, they may be receptive to intense romantic involvements.

Then, observing that those who follow his sagely advice will win out in the end, Ovid (*AL*, BII:494-522) also says that those who pursue the course of love should expect to have much to endure.

Noting that women often are not as faithful as they claim, Ovid (*AL*, BII:523-642) encourages his students to be patient and to appear to believe what they are told, even when they definitely know otherwise. Emphasizing the importance of letting the woman's deceptions be sustained, Ovid discourages men from embarking on confrontations or attempts to expose a woman who has lied or cheated on them. Likewise, he dissuades his students from setting traps for their love objects or any rivals they may have. Later, he comments on the desirability of keeping one's own affairs secret and explicitly discourages readers from boasting about their conquests or pseudo conquests.

Shifting frames somewhat, Ovid (*AL*, BII:643-662) advises perspective lovers to be tolerant of a girl's flaws, to ignore these shortcomings, or to pretend that those do not exist. He goes on to show how, through the particular words one uses, the less desirable qualities of objects can be redefined and made more palatable.

Relatedly, Ovid (*AL*, BII:663-732) instructs his students not to ask potentially embarrassing questions of their lady friends. He then points to the redeeming qualities of more mature (over thirty) women. In particular, Ovid emphasizes their greater desires for romantic involvements, adding that he despises girls who only reluctantly give in bed or do so only out of a sense of duty. Observing that love is an art only adequately learned later in life, Ovid further emphasizes that love is something never to be hurried.

Concluding Book II (*AL*, BII:733-746) with a request that his male students afford him recognition as an instructor of the art of love, Ovid says that he will now direct his attention to those females who desire his instruction.

Book III

Then, addressing a female clientele, Ovid begins Book III (1-59) of *The Art of Love* by stating that it would be unfair for him to equip men so fittingly for the art of love and not do as much for women. Rather than leave them defenseless, Ovid will help guide them in the art of love. Likewise, Ovid adds, while men are generally deceptive and conniving, women of a comparable sort are more difficult to locate.

Ovid (*AL*, BIII:60-102) then encourages women to enjoy life while they can. He observes that time will take its toll on one's physical charms and old age often finds people cold and alone. Thus, although observing that they are apt to be deceived by men, Ovid says that women effectively lose nothing, but gain much joy by participating in intimate relations. Ovid says he is not encouraging promiscuity and cheapness, but instead is fostering a more adequate and enjoyable life-style for women.

Observing that the cultivation of a more attractive appearance is a matter of first importance, Ovid (*AL*, BIII:103-239) recommends that women take care to make the most of what they have been given. Adding that men find elegance irresistible, Ovid encourages women to be mindful of their hairstyles, facial features, and the like. He also states that fashion currently changes so quickly that it is not appropriate to recommend any particular style or look. Still, Ovid discusses matters such as dyeing one's hair and adding store-bought tresses for effects. He also suggests that women be attentive to the effects of particular fabrics and colors of clothing on one's overall appearance, noting that certain colors better compliment certain skin tones. Referencing his own text, *The Art of Beauty* (only part of which has survived), Ovid then comments on the importance of personal hygiene and the ways that women more effectively may use cosmetics. He also reminds his students about decorum. Thus, Ovid explicitly distinguishes between back region preparations and the ways that women show themselves to others. Like other artists, women are instructed to "keep the studio door shut."

Ovid (*AL*, BIII:240-252) also advises women to treat their maids with respect. This way, they are more apt to benefit from their maid's loyalty and their maid's more viable, concerned assistance in their preparations and other matters.

Noting that beautiful girls require little or no help at this point, Ovid (*AL*, BIII:253-312) says that he will offer the pretty ones, as well as the homely ones, ways of disguising or minimizing troubling imperfections. In quick order, Ovid offers suggestions for a variety of concerns women might have about height, body shapes, teeth, and so forth. Ovid then provides explicit instructions on more appropriate ways of governing one's laughter, learning how to turn on tears, and attending to one's posture and walk.

In addition to the beauty of appearance, Ovid (*AL*, BIII:313-379) instructs his pupils on achieving other attractive qualities and mannerisms. While some may be able to take advantage of beautiful voices and musical talents to help charm men, Ovid observes that it is desirable for women to read classical and contemporary poets (suggesting that some may find his own works worthwhile in developing their talents in this area). Then, after commenting on the allures of talented dancers, Ovid also points to the value of achieving familiarity with dice games, chess, and the like, but instructs his pupils on the advantages of losing to their lover, as well as the disadvantages of appearing too clever. Then, observing that people often express themselves emotionally in the course of *gaming*, Ovid explicitly warns women about the importance of maintaining composure and, in particular, the necessity of avoiding angry, quarrelsome displays.

While noting the advantage that beautiful girls have in attracting men, Ovid (*AL*, BIII:415-432) contends that the girl who is eager to please also will gain attention. Thus, while luck also enters into attractiveness and other affairs of the heart, Ovid encourages his students to be charming in every way they possibly can.

At the same time, Ovid (*AL*, BIII:433-465) cautions girls to avoid certain kinds of men. Thus, women are encouraged to distance themselves from men who are flashy dressers, those devoted to (their own) immaculate appearances or elegant natures, and those who dress expensively or wear a lot of jewelry. He also encourages women to avoid those who request material favors or assistance from women, those with bad reputations, and those who swear insistently of their undying love. As for those men who make big promises, Ovid says that women are free to match these. However, he adds, it also is expected that those men who live up to their promises will be rewarded accordingly, lest the women who accepted these promises be considered dishonorable because they broke their promises.

In dealing with the approaches they encounter from men, Ovid (*AL*, BIII:466-499) recommends that girls be thoughtful about these matters. He also notes that some delay may be advantageous in enhancing an admirer's passion. However, an extended delay is generally unwise. Thus, while discouraging reckless involvements, Ovid suggests that delays involving desirable males be presented in ways that convey hopefulness. When messengers are involved in the liaison, Ovid recommends even greater discretion. Only trusted individuals are to be involved, lest these assistants later use their knowledge of the situation for personal advantage.

Ovid (*AL*, BIII:500-524) then turns to what he considers more consequential matters. First, he states, if women, even beautiful girls, do not avoid instances of intense anger, they will suffer for it. No one who sees her own angry face in the mirror, Ovid notes, would like to admit that that face is her own. Likewise, says Ovid, expressions of pride, arrogance, haughtiness, or contempt also are quickly disenchanting to anyone whom those women may desire to find them attractive. Also, Ovid adds, few people are apt to be attracted to glum or dour individuals.

In addition, Ovid (*AL*, BIII:525-592) observes, there is the matter of the girl choosing the man best suited for her purposes. Thus, at different times, women may prefer those who (variously) offer wealth, advice, eloquence, entertainment, exuberance, or maturity. Ovid also insists that it would be foolish of women to expect any presents from a poet other than his poems. Noting that a woman should not plan to deal with different people in the same manner, Ovid encourages them to adjust accordingly, but to still insure that they maintain an intensity of desire on the part of the man they have selected.

Once a women has captured a lover, Ovid (*AL*, BIII:593-613) continues, he ought to be made to feel as if he is the only one. Later in the relationship, Ovid suggests that it may be desirable to let him suspect more than is the case, lest he takes her for granted. Still, Ovid states, it is most important that the girl provides her lover with genuine pleasure. Otherwise, he is apt to conclude that it is not worthwhile to spend his nights in the present company.

Extending his text somewhat, Ovid (*AL*, BIII:614-666) next considers the matter of women deceiving their husbands. While noting that brides may be expected by law to honor and obey their husbands, Ovid also observes that women have various ways of screening their activities from husbands and guardians. Appreciating that wine and sedatives can be effective in distracting people, Ovid notes that seductive maids can effectively occupy men's attention. He also alerts women to the advantages of bribery (as with the household staff) provided they are wise enough to maintain secrecy and that the bribe is adequate. As with the men, whom he cautioned about praising their love objects to their associates, Ovid observes that women's friends are no less trustworthy. Relatedly, he suggests that ladies monitor their maids since they may be prepared to do more for the man they are sent to distract than does the lady they serve.

As he works his way to the conclusion, Ovid (*AL*, BIII:667-747) says that he will indicate where men are most defenseless. Here, he instructs women to make men feel that they are loved. This, Ovid says, is an easy task, since this is what men want. Thus, he encourages expressions of affection, and indications of disappointment and mild resentment for being neglected, as well as a willingness to maintain composure. Ovid also cautions his students about being too quick to believe the worst and he especially stresses the risks of women engaging in fits of jealous rage.

Then, after encouraging women to be charming and lady-like (as in elegance, manners, and the restrained consumption of food and drink), Ovid (*AL*, BIII:748-812) turns more directly to the intimacies of lovemaking. He instructs women to be mindful of matching their methods of relating to

their lovers with their personal physical assets. Still more important, Ovid contends, is that the woman enjoys the encounter and insures that her lover enjoys being with her. If pretense is necessary, it is essential that her performance be convincing. Paralleling his conclusion to Book II, Ovid asks that grateful female students simply attest to the value of his instructions.

The Remedies for Love[6]

Although Ovid's *The Remedies for Love* [*RL*] is considerably less developed than *The Art of Love*, *RL* is an important statement on the disinvolvement, disentanglement, or detachment process. *RL* considers the matters of dealing with loss or rejection of love among people severing romantic relationships more generally.

While *RL* primarily is addressed to those men who have suffered loss or rejection in love, Ovid (*RL*:1-52) acknowledges a parallel concern on the part of women. Ovid is going to offer advice on how lovers may recover from these wounds.

Ovid (*RL*:53-134) begins by recommending that people attracted to others keep their passions under control, thereby reducing risks from the start. Still, he recognizes that this seldom is adequate advice, especially for those who are currently suffering from love.

Next, defining idleness as a major source of difficulty, Ovid (*RL*:135-287) instructs those experiencing the loss or rejection of love to eliminate their leisure time. If one cannot find enough work to occupy one's time, Ovid recommends recreational forms of involvement. Likewise, he discourages people from "counting the days and hours" and from reflecting back on "what was." He also dissuades people from seeking help through witchcraft, spells, potions, and the like.

Those men haunted by former loves also are instructed (*RL*:288-314) to itemize all of the woman's negative qualities and deeds, as well as the expenditures and other losses she has caused. Likewise, observing that one can find fault with anyone, Ovid suggests that his students explicitly exaggerate or dramatize (to themselves) any negative qualities they might associate with particular love objects.

Somewhat relatedly, Ovid (*RL*:315-439) suggests that one's love object be encouraged to display any negative qualities that she has so that this may provide a more pronounced reminder of her failings. In addition to seeking solace in other girls, Ovid also suggests that the men employ other women as more desirable comparison points with the former love. He encourages concerted focusing on her every defect.

After observing that the loss of a lover is less painful if one formerly had two sweethearts, Ovid (*RL*:440-487) suggests that one consult his earlier books on love.

When around these troublesome love-objects in group settings, Ovid (*RL*:488-524) instructs his students to maintain the appearances of composure and good spirits no matter how those women may act and, likewise, to distance themselves whenever possible.

Then, noting that some people may be unable to keep away from a troublesome love, Ovid (*RL*:525-542) suggests that they indulge themselves so fully that they become bored, weary, or otherwise disaffected with her company.

Continuing with his advice to those suffering from love, Ovid (*RL*:555-579) recommends that people set aside concerns with mistrust of the other and focus instead on diversionary matters, such as their financial woes (mortgages, debts, creditors), their properties, and related obligations.

Ovid (*RL*:580-644) also instructs heartbroken lovers to avoid lonely places and seclusion. He encourages these people to be around others, especially a good friend if possible. Ovid explicitly discourages the wounded from spending time in places where they might encounter the women they love. He also discourages men from associating with her acquaintances. Saying that things of this sort are to be avoided, Ovid recommends that the affected male establish a social world that is notably removed from the woman's presence.

Likewise, Ovid (*RL*:645-682) explicitly instructs his students not to ask about their love-objects or even to complain about them. It is much better, he says, to let love fade and die through silence. Still, he cautions, it is not appropriate to hate someone that one once loved. It is enough not to care. Gifts that were given, likewise, are to be left with the girl, lest they become points of contention. Should the parties meet on other occasions, Ovid encourages emotional distancing, treating the former lover as if she were a stranger.

Ovid (*RL*:683-707) further instructs troubled lovers not to be receptive to suggestions or other encouragements of re-involvement with the troublesome individual, warning that women have many ways of re-establishing their influences if given the opportunity to do so.

To assist in these distancing practices, Ovid (*RL*:708-787) suggests that the wounded lover may make comparisons with other girls that the troublesome one is sure to lose. Ovid then cautions people to avoid reading love letters that had been written to them by their former lovers. He also recommends that they avoid all manners of places and things that might foster sensations of love for that person. Likewise, Ovid instructs those struggling with a troublesome love to avoid reading all manners of love poems (including many of his own poems), lest they develop or renew more intense sentiments for their love objects.

As Ovid (*RL*:788-794) concludes *RL*, he instructs his students to put aside any thoughts they may have about rivals faring better than them with the troublesome love object. Instead of regarding the rival as an enemy, thus, Ovid encourages his students to treat the rival in a congenial manner, if only in shorter-term pretence. Later, when one can greet the rival with heartfelt gratitude, the loss of love is no more.

Ovid (*RL*:795-811) also cautions distraught lovers about their diet. In addition to avoiding foods associated with passion, he also warns people about the risks of wine. Either one should remain entirely sober and thereby unaffected by the temptations associated with wine or drink so much that one ceases to care.

Ovid (*RL*:812-815) ends by saying that his readers will thank him after they have come to terms with their situations.

[6] This statement on Ovid's *RL* is based on Rolfe Humphries' (1957) translation. However, I have used the somewhat more precise, standardized notations provided in the Loeb edition (J. H. Mozley's [1939] translation of *Ovid: The Art of Love and Other Poems*).

The Loves[7]

Denoting a collection of Ovid's shorter poems on love, *The Loves* [*TL*] is much less systematic in its development than either *The Art of Love* or *Remedies for Love*. Still, *TL* provides a noteworthy series of observations about love as a socially engaged essence. While fragmented and disjointed as a collection, and overlapping with Ovid's other texts in certain respects, the materials in *TL* not only complement Ovid's other considerations of interpersonal relations but also suggest a number of points of departure for future analysis.

Whereas Ovid's *TL* is packaged in three books and each entry is numbered, the individual poems have not been named by the author. Assuming some liberties, I have selected those entries that seem more central to a consideration of people's relationships with others and have designated these accordingly. Still, even more minimalist examinations of these entries offer snippets of insight. Further, while Ovid presents these materials as if they were his own experiences, readers may recognize the more prototypical qualities of the acts, actors, and situations being discussed.

TL, BI: II ["Identifying Oneself as a Victim of Love"] Ovid discusses the matter of identifying the (often debilitating) symptoms of love (e.g., restlessness, anxiety, loneliness) and the notion of people dealing with the emotional states that take them by surprise.

TL, BI: IV ["The Lovers Deal with the Husband"] Ovid considers the ways in which lovers may attend to one another in the presence of the woman's husband and how they may deal with him.

TL, BI: VII ["Violent Encounter between the Lovers"] Here, the poet laments the violence he has inflicted on the girl he loves. Acknowledging his ill treatment of the girl, he expresses remorse, as well as anger toward himself for having acted so violently.

TL, BI: VIII ["The Meddlesome Old Woman"] Ovid describes the attempts of an old woman to keep two lovers separated both by her actions and by the things she says. At the same time, the old woman encourages the younger woman to make the most of her presently good years. Stating that poets are of little value beyond their poems, she encourages the younger woman to be more aggressive in using her good years to accumulate material goods. Relatedly, the old woman also advises the younger woman on ways to obtain more presents from her lovers. Thus, for instance, maids and other acquaintances maybe used to drop hints on behalf of the woman or one may have more than the usual number of birthdays as occasions on which to be gifted. The old woman also suggests that some rivalry might prompt greater generosity. She also says that loans obtained from lovers need never be returned. As well, the old woman advises the younger woman to be coy and attentive to the use of flattery.

TL, BI: X ["The Poet's Justification"] In this entry, Ovid observes that women can use their charms to obtain wide ranges of goods from the lovers. Acknowledging his comparative poverty, Ovid says that he only can offer his poems. Still, unlike many other things, Ovid says, poems can have a lasting splendor.

TL, BI: XI ["Getting Help from the Maid"] This poem recognizes that women's maids, as insiders to their mistresses' life-worlds, can be of considerable tactical assistance in fostering romantic intrigues on the part of their mistresses. Ovid discusses the value of male lovers entreating maids to help them obtain access to their mistresses.

TL, BII: IV ["Being Attracted to Women"] Likening himself to a ship tossed about by the whims of the ocean, the poet says that despite all of his desires to be otherwise, he lacks the ability to avoid finding women attractive. Observing that there is no one particular type of girl that he finds alluring, he finds himself hopelessly attracted to an extended array of women, including those of seemingly opposite qualities. Thus, whether they are short or tall, modest or brash, distant or warm on the surface, cultured or folksy, or whether they are talented in certain ways or not, there are elements in each girl that he finds irresistibly appealing.

TL, BII: V ["Confronting his Lover about a Rival"] In this poem, Ovid addresses instances of males confronting their lovers about affairs they believe their lovers have had with other men. After the challenge and angered reaction, the lover acquiesces and takes pity on the woman's helpless state. While subsequently benefiting from her heightened affection, the lover is left wondering about her relations with the rival.

TL, BII: VII ["Facing Jealousy"] Focusing on the reactions of a jealous (female) lover, Ovid discusses the presumption of his sexual interest in other girls on her part. Stating that nothing has been going on, but still suffering the blame, he comments on the wearying effects of the invectives to which he has been subjected.

TL, BII: VIII ["The Implicated Maid"] Here, Ovid makes reference to a suspicion by his lover that he has been involved with her maid. Insisting that nothing has been going on, at least to the temporary satisfaction of the mistress, Ovid later reminds the maid of her obligation to him. He threatens to share every detail of their liaison with the mistress if the maid subsequently refuses him.

TL, BII: XI ["The Military Metaphor"] Here, Ovid likens the conquest of a mistress to a military success. While not claiming originality, he explicitly emphasizes the tactical nature of his romantic campaign.

TL, BII: XIII-XIV ["The Abortion"] On learning that his beloved had attempted an abortion on her own, Ovid expresses a number of viewpoints on the matter. While extremely grateful that his lover has survived the ordeal, he also expresses the fear that he probably, or at least possibly, was responsible for her predicament. Imploring her to do nothing of the sort again, he also chastises her for not following through on the pregnancy.

TL, BII: XV ["The Ring"] In this playful little poem, Ovid begins by noting that the ring is useless except as a token of the giver's love. Then, after savoring the closeness the ring will achieve with the recipient's person, he dispatches the ring as "love's ambassador."

TL, BII: XVIII ["Being Distracted"] In this little entry, Ovid makes reference to the demands that an affectionate girl can make on one's person at the times a poet should be working to produce text.

TL, BIII: II ["Race track Venture"] Viewing the race track a another setting for meeting girls, Ovid

[7] This discussion is derived from Rolfe Humphries' (1957) translation of Ovid's *TL*.

describes the ways in which one may use an outing such as this for making contact and consolidating oneself with someone that one finds attractive.

TL, BIII: III ["Beauty has its Privileges"] Here, Ovid notes that even though they may lie and otherwise are known to be deceitful, beautiful girls are apt to be forgiven for their transgressions. If there are gods, Ovid contends, even the gods are likely to find the charms of these women so irresistible that they too would forgive them for any wrongdoing.

TL, BIII: VIII ["Money Counts for More"] Noting that the gifts of poets and other authors hold little allure compared to the attractions women have for wealth and position, Ovid asks women who are attracted to such things to consider the killing and other injuries (as with military personnel) that has allowed these people to obtain wealth and position (compared to the gentle life-style of the poet). Because of their own greed, Ovid contends, these women effectively are turned into slaves for the wealthy. However, less advantaged men still may be able to access these women by bringing them gifts. Still, Ovid laments, it would be nice for neglected (and impoverished) lovers to have a god who might help make things right.

TL, BIII: XIV ["Trying to Believe"] In this entry, the speaker acknowledges his inability to keep his lover (spouse) from being involved with other lovers. Still, he asks that she try to be more discreet in her activities and the ways in which she manages appearances. While noting that he does not go snooping or otherwise try to trap or discredit her, he also asks her to deny her involvements and, in other ways, make it easier for him to imagine her sincerity for this is what he very much wishes to believe.

TL, BIII: XV ["Hoping to Endure"] In closing *The Loves*, Ovid (now seemingly in his later years) notes that he has had rather humble origins and has lived a modest life-style. Still, he hopes that his writings may bring some fame to his small community and that his works may last well beyond his lifetime.

Ovid in Historical Context

As Gross (1985) notes, aspects of the analysis of intimate relationships can be traced back to Homer (circa 700 BCE), Hesiod (circa 700 BCE), and Sappho (circa 600 BCE), as well as the Greek tragedians (Aeschylus, circa 525-456 BCE; Sophocles, circa 495-405 BCE; and Euripides circa 480-406 BCE) and the philosophers: Plato (circa 420-348 BCE) and Aristotle (circa 384-322 BCE).[8] While this does not diminish the remarkable contributions that Ovid has made to the study of intimate relationships, it makes an even more compelling case for social scientists giving more direct attention to the classical literature. Thus, in addition to the value of these classical sources in other ways, these works are even more important for the trans-contextual and trans-historical resources that they offer to present-day scholars.

[8] For a somewhat parallel interactionist consideration of love and friendship in the works of Plato and Aristotle, see Prus and Camara (2010). Contemporary readers in the social sciences may be struck by the exceptionally insightful and detailed analytic quality of the materials generated by Plato and Aristotle. Indeed, Plato and Aristotle not only have much to offer students of the human condition but they also provide an instructive base for assessing the adequacy of contemporary sociological and psychological analyses of interpersonal relations.

Still, focusing more directly on Ovid's work on love, it should be noted that in contrast to much contemporary scholarship in sociology and psychology that depicts intimate relations in more static and/or depersonalized manners (as in studies of attitudes, class backgrounds, religious similarities, and the like), Ovid clearly attends to the processual, enacted, tactically engaged, and emotionally experienced features of affective relations.

Although Ovid is somewhat presumptive and prescriptive in his analysis, as well as poetically playful at many points, Ovid's materials also attest to the great many astute observations he has made about human relations, as well as the remarkable assortment of analytic insights he has generated.

While not suggesting that Ovid's materials are to be used as the prototype for subsequent research and analysis, it is appropriate to observe that only a small number of contemporary book-length ethnographies addressing the matters of love, sexuality, and emotionality explicitly acknowledge process, activity, agency, persuasion, and emotionality in ways that favorably compare with Ovid's texts. Although it will not be possible in the present statement to develop sustained considerations of Ovid's texts with respect to interactionist analyses of (a) relationships, (b) emotionality, and (c) influence work, it is hoped that those who have examined the preceding depiction of Ovid's texts may begin to appreciate the potential his work offers for further analysis of these three interconnected aspects of community life.

Relationships in Process

To better assess the contributions of Ovid's texts on love to the contemporary social sciences, it is instructive to ask if, and in what ways, Ovid's materials might be used to assess and/or extend present day notions of relationships in the making. While space limitations preclude a more detailed consideration of Ovid's texts with respect to each of the subthemes addressed herein, much still may be gleaned by considering these matters in light of Ovid's materials.

As part of an ongoing quest (Prus 1987; 1996; 1997; 1999; Prus and Grills 2003) to identify a series of subprocesses that would enable social scientists to better comprehend and examine the ways in which people develop relationships with others in all manners of settings, four features of the relationship process are delineated. These are: (a) *anticipating encounters with others*; (b) *focusing on particular others*; (c) *intensifying association*; and (d) *dealing with distractions and disaffections*.[9] Focusing on

[9] Despite their centrality for the study of human group-life, intimate relationships have received comparatively little sustained ethnographic attention. Some instructive studies of intimate relations include ethnographies focusing on heterosexual life-worlds (Waller 1967 [1930]; Hunt 1966; Bartell 1971; Prus and Irini 1980; Vaughan 1986; Rosenblatt et al., 1995), homosexual encounters (Reiss 1961; Warren 1974; Humphreys 1975; Ponse 1978; Correll 1995), and transsexual interchanges (Kando 1973; Ekins 1997).

In addition to studies that focus directly on intimate relationships and interchanges, scholars also are apt to appreciate the ethnographies that address the development, maintenance, and severance of relationships in other settings. Especially noteworthy in this sense are considerations of the relationships that people develop within the contexts of: bar life (Roebuck and Frese 1976; Prus and Irini 1980); religious involvements (Lofland 1977 [1966]; Prus 1976; Van Zandt 1991; Jorgensen 1992; Shaffir 1993; 1995), the thief subculture (Shaw 1930; Sutherland 1937; Maurer 1955; Letkemann 1973; Prus and Sharper 1977; Adler 1985; Steffensmeier 1986; Shover 1996; Jacobs 1999), the marketplace (Prus 1989a; 1989b; Prus and Frisby 1990), fantasy role-playing games (Fine 1983), entertainment (Becker 1963; Faulkner 1971; MacLeod 1993), outlaw gangs (Wolf 1991), the tattoo subculture (Sanders 1989), medical treatments (Roth 1962; Davis 1963; Schneider and Conrad 1983; Charmaz 1991), and pronounced interpersonal difficulties (Lemert 1962; Karp 1996). For some reviews of the broader literature on the social psychology of interpersonal attraction and interpersonal relationships, see Secord and Backman (1964), Erber and Erber (2000), and Hendrick and Hendrick (2000).

these four aspects of the relationship process, the following extract from that volume addresses the subprocesses embedded within these four themes:

Anticipating encounters with others would include such things as (1) getting prepared for meeting people more generally; (2) envisioning oneself as available for association; (3) defining specific others as potentially desirable associates; (4) approaching others and/or receiving indications of receptivity from others; (5) encountering and indicating acceptance and/or distancing with respect to others; and (6) assessing self and others as viable associates for desired relationships.

As people begin *attending to particular others*, we may expect that their associations would assume a somewhat more distinctive cast, reflecting processes of the following sort: (1) assessing self and other for "goodness of fit;" (2) developing interactional styles with the other; (3) managing openness and secrecy in associations with the other; (4) developing shared understandings, joint preferences, and loyalties with the other.

Focusing on people developing a sense of "closeness" to the other, we can also ask about people *intensifying association* with their acquaintances. This may involve such things as (a) developing dependencies on the other – as in getting help from the other, attending to benefits/resources, and accessing/sharing other's things; (b) pursuing acceptance by the other – as in being helpful/considerate, adjusting to the other, engaging in ingratiation, and defending/protecting the other; (c) working as a team – as in embarking on cooperative ventures, establishing mutuality of routines, and collectively dealing with threats and opposition; and (d) being defined by themselves and/or others as a unit.

Following the overall relationship along, it also is instructive to ask the ways that people *deal with distractions and disaffections*. This means examining: (1) the kinds of things that participants define as problematic or that emerge as points of contention among the participants; (2) the ways that people attempt to deal with these troublesome situations; (3) when and how these episodes continue, intensify, dissipate, and possibly become renewed and extended among members of the group; (4) when and how other people (insiders and/or outsiders) become involved in these interchanges, and what sorts of directions the ensuing interchanges may take; and (5) how these interchanges are worked out with respect to any longer term relationships between the members of the particular group under consideration.

Although this statement has a notably more generic emphasis than Ovid's depictions of intimate associations, a quick review of *The Art of Love* and *Remedies for Love* attests to the comprehensive, detailed, analytic quality of Ovid's material. Indeed, once one puts Ovid's advisory stance and poetic playfulness aside, the preceding processual portrayal of relationships may be seen to summarize Ovid's analysis of intimate involvements. Still, as suggested in the subsequent considerations of emotionality and influence work, Ovid has yet more to offer to students of human group-life.

Experiencing Emotionality

Although matters of emotionality are consequential to people's relationships more generally, intimate relationships represent one area in which people's experiences with affectivity tend to be particularly prominent. Hence, while people's relationships also reflect the matters of acquiring perspectives, developing identities, doing activities, making commitments, and achieving linguistic fluency (see Prus 1996; 1997; 1999; Prus and Grills 2003), some more focused attention will be directed toward emotionality as a feature of intimate relations.

As used herein, the term "emotion" refers to the affective dispositions or self-feelings (involving bodily states and related sensations) that people attribute to themselves and others.[10] While one finds considerable variation in the ways in which people engage emotionality across communities, as well as within subcultures in particular communities, it is apparent that people's emotional experiences represent consequential features of their intimate associations. Relatedly, people may engage a rather extended range of affective sensations within the context of specific relationships. In given instances, thus, this may include matters pertaining to love and animosity, intimacy and distancing, generosity and greed, calm and anger, sadness and joy, anxiety and complacency, fear and courage, and pride and shame.

Further, although emotionality often is envisioned as an individualistic or psychological phenomenon, people's affective experiences more accurately reflect the realms of (linguistically-enabled) inter-subjectivity that people achieve with others in the community. Indeed, even though people often experience emotionality in more solitary ways, people's experiences with emotionality become meaningful only within the (shared) terms of reference invoked within particular human groups. Thus, not only do people often intensify, neutralize, and redirect one another's experiences with affectivity in more particular instances but they also may instruct one another on more particular frameworks within which to interpret, as well as experience instances of emotionality (see Prus 1996; 2008a; 2009; 2010; Prus and Grills 2003; Prus and Camara 2010).

While people commonly define and promote, as well as neutralize and discourage, emotional experiences pertaining to sincerity and trust, patience and composure, banality and boredom, and disaffection and disloyalty, other emotional themes revolve around the pursuit of more intense, often overt emotional experiences (and expressions)

[10] For some ethnographic research that addresses emotionality in more sustained terms, see: Brown's (1931), Ray's (1961), Becker's (1963), and Biernacki's (1988) work on drug-related experiences; Blumer's (1970[1933]), Blumer and Hauser's (1970 [1933]), and Harrington and Bielby's (1995) studies of people's encounters with the media; Evans and Falk's (1986) and Evans' (1994) examination of people learning to be deaf; Lofland's (1977 [1966]) and Van Zandt's (1991) studies of religious cults; Roebuck and Frese's (1976) and Prus and Irini's (1980) accounts of bar life; Bartell's (1971) work on mate-swapping; Rosenblatt and colleagues' (1995) account of multiracial couples; Reiss' (1961), Warren's (1974), Humphreys' (1975), and Ponse's (1978) depictions of homosexual relations; Ekins' (1997) inquiry into trans-gendering; Waller's (1967 [1930]) and Vaughan's (1986) analysis of marital dissolution; Lesieur's (1977) examination of gambling; Lemert's (1962) study of paranoia; Karp's (1996) research on depression; Rubinstein's (1973) and Charles' (1986) depictions of police work; Dietz's (1994) consideration of people's involvements in ballet; Davis' (1963), Schneider and Conrad's (1983), Charmaz's (1991), and Anspach's (1993) studies of illness; Haas' (1972; 1977) examination of high steel iron workers; Wolf's (1991) portrayal of outlaw bikers; Holyfield's (1999) and Jonas' (1999) account of people's experiences in white water rafting; and Fine's (2001) study of high school debaters.

Although writing over two millennia ago, Aristotle provides some exceptionally insightful analyses of emotionality in *Nicomachean Ethics* and (especially) *Rhetoric* (see Prus 2007; 2008a). Plato and Aristotle's depictions of love and friendship (Prus and Camara 2010) are notably relevant here as also is Cicero's consideration of emotionality in his portrayal of rhetoric (Prus 2010).

which are associated with drama and excitement, celebrations and euphoria, and anger and violence. Indeed, these notions are pertinent to the fuller range of emotional states.

Still, this does not mean that people will be able to define all of their emotional states in precise or singular terms. Hence, while people may develop fluencies in discussing certain kinds of emotional sensations, they may struggle to describe other emotional experiences (and sensations), both on their own and with the assistance of others. As well, even when people define themselves in particular emotional states, it should not be assumed that they would be able to manage these situations in more direct or adequate terms.

Because readers can obtain a fuller analysis of people's experiences with emotionality (as a generic social process) elsewhere (Prus 1996:173-201), it may be sufficient at present to identify three broader sets of processes central to people's notions of emotionality: (1) learning to define emotional experiences; (2) developing techniques for expressing and controlling emotional experiences; and (3) experiencing emotional episodes and entanglements.

These aspects of experiencing emotionality presume that people (a) acquire notions of what emotionality is and how emotionality might be expressed, viewed, and managed in particular group settings. Further, people's conceptions of emotionality also (b) include notions of who may or may not experience particular affective states and how others might deal with people in these conditions. Considerations of affectivity also imply an attentiveness to: (c) people's activities (as in expressing emotionality in certain manners and in specific situations and/or encouraging others to adopt particular emotional standpoints or expressivities), (d) commitments (as in anxiety and/or excitement about objectives, options, and long-term obligations), and (e) relationships (as in expressing affection, concern, or disenchantment with respect to particular others).

Further, although people often experience aspects of emotional sensations in more solitary (i.e., private, reflective) terms, people's experiences with affective states typically reflect (a) people's present associations (and interactions) with others, (b) their earlier interchanges with others, and (c) the encounters that they anticipate having with others.

Relatedly, while people may desire specific emotional experiences and diligently work toward these ends, they often encounter complexities and actual lived situations that blunt these objectives and nullify their efforts. Thus, whether people experience, invoke, or attempt to shape instances of emotionality on their own or in association with others, each episode or feature of their situations represents something to be accomplished in its own right.

As a result, people may not only find themselves dealing with matters of affection, intimacy, distancing, loneliness, and the like but also with ambiguity, confusion, resistance, and risk as they and their associates pursue particular interests (and emotional states) amidst the concerns, intentions, and adjustments of the others.

Although Ovid's considerations of emotionality are embedded within the context of romantic encounters and intrigues, his work provides testimony to the pervasive relevance of emotionality in intimate relationships.

Recognizing that people often have difficulties defining and dealing with their emotional sensations, Ovid sets out to instruct his pupils not only on ways of achieving desired love objects but also ways of managing the wide range of emotional states that may be associated with these "affairs of the heart."

Albeit often overlooked in contemporary considerations of romantic relationships, there also is the matter of human *resiliency*, wherein people attempt to revitalize or regenerate themselves (and/or others) after some loss, disappointment, or rejection – attempting to achieve or restore more desired levels of competence, composure, persona, and the like.

Notably, too, while love may be experienced as an individual or personal state, Ovid draws attention to the ways that people engage these notions in reflective, active, and interactive terms. Likewise, Ovid is acutely attentive to the role of the other in the emotions of the self, as well as the processual nature of affectivity as a humanly--experienced essence.

As with the preceding consideration of relationships, Ovid's statements on love provide further trans-historical and cross-cultural validation of an interactionist analysis of emotionality. At the same time, as well, the present consideration of emotionality shows how carefully and thoughtfully this classical scholar has dealt with emotionality as a humanly-engaged essence.

Engaging in Influence Work

Ovid is sometimes criticized for depicting the manipulative and deceptive features of human interchange, but it should be acknowledged that Ovid is very much concerned with the actualities of human relations and the ways that people manage their affairs as thinking, purposive, tactical agents. Thus, while Ovid may be seen as endorsing intimate relationships rather than invoking moralities of a more puritanical sort or adopting the more detached analytical stance of a social scientist, Ovid still provides considerable insight into the viewpoints, practices, dilemmas, and limitations of people who become caught up in romantic intrigues.

Clearly, Ovid is only one of a great many classical Greek and Latin scholars who provide depictions of influence work (and the associated matters of cooperation and resistance). Thus, one may refer to Plato (*Phaedrus*), Aristotle (*Rhetoric*), Cicero (*De Inventione*, *Brutus*, *De Oratore*, *Orator*), and Augustine (*On Christian Doctrine*) for other analyses of influence work. Indeed, as one of "the liberal arts" (see Martianus Capella, circa 380-440), the study of rhetoric or persuasive endeavor has been basic to the development of Western scholarship.

Ovid's contributions to rhetoric are overshadowed by other classical scholars, especially Aristotle (Prus 2008a), Cicero (Prus 2010), and Quintilian. Likewise, Ovid's materials on rhetoric are less extensive than those of Thucydides (circa 460-400 BCE) who instructively attends to political and military rhetoric in *The History of the Peloponnesian War*. Nevertheless, by providing

a highly sustained consideration of influence work (and resistance) in romantic settings, Ovid rather uniquely indicates the relevance of rhetoric in more casual interpersonal contexts.

To briefly situate Ovid's texts within the context of a more contemporary analysis of influence work, it may be useful to focus on the following aspects of the persuasion process (Prus 1996:158):

- Formulating (preliminary) Plans
- Role-Taking (inferring/uncovering the perspectives of the other)
- Promoting Interest in One's Objectives
- Generating Trust
- Proposing Specific Lines of Action
- Encountering Resistance
- Neutralizing Obstacles
- Seeking and Making Concessions
- Confirming Agreements
- Assessing "Failures" and Recasting Plans.[11]

Ovid has not set out to develop a theory of influence work *per se*. Nevertheless, an examination of the preceding processes in light of Ovid's *The Art of Love* and *Remedies for Love* reveals that he is acutely mindful of these matters. Thus, Ovid envisions influence work in process terms – as denoting anticipatory, deliberative, enacted, interpreted, resisted, and adjustive realms of activity. Ovid also shows how influence work is inter-constituted with people's relationships and notions of emotionality. Relatedly, while encouraging people to adopt certain tactics in dealing with others, Ovid also is aware of people's more common circumstances, dilemmas, tactical ventures, and the problematic nature of success.

Ovid's texts may be presented in more entertaining, poetic ways, but his work represents an invaluable set of trans-situational and trans-cultural reference points on relationships, emotionality, and influence work. Thus, scholars interested in the nature of intimate relationships may use Ovid's texts, along with other detailed, historically generated materials and contemporary examinations of people's experiences in intimate relationships, in developing more conceptually informed comparative analyses of community life

[11] Whereas the subprocesses outlined here are most extensively illustrated in an ethnographic study of interpersonal selling activity (Prus 1989a), the influence process is given much more comprehensive attention in *Beyond the Power Mystique* (Prus 1999). Envisioning power as a humanly-enacted (vs. structuralist or moralist) essence, the emphasis is on the ways in which people engage influence work as agents, targets, and third parties.

Acknowledgements

I would like to thank Fatima Camara, Arthur McLuhan, and Beert Verstraete for their helpful comments on earlier drafts of this paper. I am also grateful to Magdalena Wojciechowska (editor), Krzysztof Konecki, Anna Kacperczyk, and Łukasz Marciniak, as well as the staff of *Qualitative Sociology Review* for their assistance in moving this manuscript into publication.

References

Adler, Patricia. 1985. *Wheeling and Dealing*. New York: Columbia University Press.

Anspach, Renee R. 1993. *Deciding Who Lives: Fateful Choices in the Intensive Care Nursery*. Berkeley, CA: University of California Press.

Aristotle. 1915-1946. *The Works of Aristotle*, edited by W. D. Ross. 11 volumes. London: Oxford University Press.

Aristotle. 1984. *The Complete Works of Aristotle*, edited by Jonathan Barnes. Princeton, NJ: Princeton University Press.

Augustine. 1958. *On Christian Doctrine* [De Doctrina Christiana]. Translated by D. W. Robertson, Jr. Indianapolis, IN: Bobbs-Merrill.

Bartell, Gilbert. 1971. *Group Sex*. New York: Signet.

Becker, Howard S. 1963. *Outsiders: Studies in the Sociology of Deviance*. New York: Free Press.

Biernacki, Patrick. 1988. *Pathways from Heroin Addiction: Recovery without Treatment*. Philadelphia: Temple University Press.

Blumer, Herbert. 1969. *Symbolic Interaction*. Englewood Cliffs, NJ: Prentice-Hall.

Blumer, Herbert. 1970 [1933]. *Movies and Conduct*. New York: Arno Press.

Blumer, Herbert and Philip Hauser. 1970 [1933]. *Movies, Delinquency and Crime*. New York: Arno Press.

Brown, L. Guy. 1931. "The Sociological Implications of Drug Addiction." *Journal of Educational Sociology* 4: 358-369.

Capella, Martianus. 1997. *The Marriage of Philology and Mercury*. Volume II of *Martianus Capella and the Seven Liberal Arts*. Translated by William Harris Stahl and Richard Johnson, with E. L. Burge. New York: Columbia University Press.

Capellanus, Andreas. 1941. *The Art of Courtly Love*. Translated by John Jay Parry. New York: Norton.

Charles, Michael T. 1986. *Policing the Streets*. Springfield, IL: Charles C. Thomas.

Charmaz, Kathy. 1991. *Good Days Bad Days: The Self in Chronic Illness and Time*. New Brunswick, NJ: Rutgers University Press.

Cicero. 1942. *De Oratore* (Two Volumes). Translated by by E. W. Sutton and H. Rackham. Cambridge, MA: Harvard University Press.

Cicero. 1949. *De Inventione*. Translated by by H. M. Hubbell. Cambridge, MA: Harvard University Press.

Cicero. 1962. *Brutus*. Translated by G. L. Hendrickson. Cambridge, MA: Harvard University Press.

Cicero. 1962. *Orator*. Translated by H. M. Hubbell. Cambridge, MA: Harvard University Press.

Correll, Shelley. 1995. "The Ethnography of an Electronic Bar: The Lesbian Cafe." *Journal of Contemporary Ethnography* 24(3):270-298.

Davis, Fred. 1963. *Passage through Crisis*. Indianapolis, IN: Bobbs-Merrill.

Dietz, Mary Lorenz. 1994. "On Your Toes: Dancing Your Way into the Ballet World." Pp. 66-84 in *Doing Everyday Life: Ethnography as Human Lived Experience*, edited by Mary Lorenz Dietz, Robert Prus, and William Shaffir. Toronto: Copp Clark Longman.

Ekins, Richard. 1997. *Male Femaling: A Grounded Theory Approach to Cross-dressing And Sex-changing*. New York: Routledge.

Erber, Maureen Wang and Ralph Erber. 2000. *Intimate Relationships: Issues, Theories, and Research*. Boston: Allyn and Bacon.

Evans, A. Donald. 1994. "Socialization into Deafness." Pp. 129-142 in *Doing Everyday Life: Ethnography as Human Lived Experience*, edited by Mary Lorenz Dietz, Robert

Prus, and William Shaffir. Toronto: Copp Clark Longman.

Evans, Donald and W. W. Falk. 1986. *Learning to be Deaf*. Berlin: Mouton.

Faulkner, Robert R. 1971. *Hollywood Studio Musicians: Their Work and Careers in the Recording Industry*. Chicago: Aldine.

Fine, Gary Alan. 1983. *Shared Fantasy: Role Playing Games as Social Worlds*. Chicago: University of Chicago Press.

Fine, Gary Alan. 2001. *Gifted Tongues: High School Debate and Adolescent Culture*. Princeton, NJ: Princeton University Press.

Goffman, Erving. 1959. *The Presentation of Self in Everyday Life*. Garden City, NY: Anchor Books.

Gross, Nicolas P. 1985. *Amatory Persuasion in Antiquity: Studies in Theory and Practice*. Newark, DE: University of Delaware Press.

Haas, Jack. 1972. "Binging: Educational Control among High Steel Ironworkers." *American Behavioral Scientist* 16(1):27-34.

Haas, Jack. 1977. "Learning Real Feelings: A Study of High Steel Ironworkers' Reactions to Fear and Danger." *Sociology of Work and Occupations* 4(2):147-170.

Harrington, Carine L. and Denise D. Bielby. 1995. *Soap Fans: Pursuing Pleasure and Making Meaning in Everyday Life*. Philadelphia: Temple University Press.

Hendrick, Clyde and Susan S. Hendrick. 2000. *Close Relationships: A Sourcebook*. Thousand Oaks, CA: Sage.

Holyfield, Lori. 1999. "Manufacturing Venture: The Buying and Selling of Emotions." *Journal of Contemporary Ethnography* 28:3-32.

Humphreys, Laud. 1975. *Tearoom Trade: Impersonal Sex in Public Places*. Chicago: Aldine.

Hunt, Morton. 1966. *The World of the Formerly Married*. New York: McGraw Hill.

Jacobs, Bruce A. 1999. *Dealing Crack: The Social World of Street Corner Selling*. Boston: Northeastern University Press.

Jonas, Lilian. 1999. "Making and Facing Danger: Constructing Strong Character on the River." *Symbolic Interaction* 22(3):247-267.

Jorgensen, Danny. 1992. *The Esoteric Scene, Cultic Milieu, and Occult Tarot*. New York: Garland.

Kando, Thomas. 1973. *Sex Change: The Achievement of Gender Identity among Feminized Transsexuals*. Springfield, IL: Charles C. Thomas.

Karp, David A. 1996. *Speaking of Sadness: Depression, Disconnection and the Meanings of Illness*. New York: Oxford University Press.

Lemert, Edwin. 1962. "Paranoia and the Dynamics of Exclusion." *Sociometry* 25(1):2-20.

Lesieur, Henry R. 1977. *The Chase: The Career of the Professional Gambler*. Garden City, NY: Anchor.

Letkemann, Peter. 1973. *Crime as Work*. Englewood Cliffs, NJ: Prentice-Hall.

Lofland, John. 1977 [1966]. *The Doomsday Cult: A Study in Conversion, Proselytization and Maintenance of Faith*. New York: Irvington Publishers.

de Lorris, Guillaume and Jean de Meun (Jean Clopinel). 1962. *The Romance of the Rose*. Translated by Harry W. Robbins. New York: Dutton.

Machiavelli, Niccolò. 1950. *The Prince and the Discourses* (with an introduction by Max Lerner). New York: Random House.

MacLeod, Bruce A. 1993. *Club Date Musicians: Playing the New York Party Circuit*. Urbana, IL: University of Illinois Press.

Maurer, David. 1955. *Whiz Mob: A Correlation of the Technical Argot of Pickpockets with their Behavior Pattern*. New Haven, CT: College and University Press.

Mead, George H. 1934. *Mind, Self and Society*. Chicago: University of Chicago Press.

Ovid. 1914. *Heroides and Amores*. Translated by Grant Showerman. Cambridge, MA: Harvard University Press.

Ovid. 1921. *Metamorphoses*. Translated by Frank Justus Miller. Cambridge, MA: Harvard University Press.

Ovid. 1939. *The Art of Love and Other Poems*. Translated by J. H. Mozley. Cambridge, MA: Harvard University Press.

Ovid. 1957. *The Loves, The Art of Beauty, The Remedies for Love, and The Art of Love*. Translated by Rolfe Humphries. Bloomington, IN: Indiana University Press.

Plato. 1937. *The Dialogues of Plato*, edited by Benjamin Jowett. New York: Random House.

Plato. 1961. *The Collected Dialogues of Plato*, edited by Edith Hamilton and Huntington Cairns. Princeton, NJ: Princeton University Press.

Plato. 1997. *Plato: The Collected Works*, edited by John M. Cooper. Indianapolis, IN: Hackett.

Ponse, Barbara. 1978. *Identities in the Lesbian World: The Social Construction of Self*. Westport, CN: Greenwood.

Prus, Robert. 1976. "Religious Recruitment and the Management of Dissonance: A Sociological Perspective." *Sociological Inquiry* 46(2):127-134.

Prus, Robert. 1987. "Generic Social Processes: Maximizing Conceptual Development in Ethnographic Research." *Journal of Contemporary Ethnography* 16:250-291.

Prus, Robert. 1989a. *Making Sales: Influence as Interpersonal Accomplishment*. Newbury Park, CA: Sage.

Prus, Robert. 1989b. *Pursuing Customers: An Ethnography of Marketing Activities*. Newbury Park, CA: Sage.

Prus, Robert. 1996. *Symbolic Interaction and Ethnographic Research: Intersubjectivity and the Study of Human Lived Experience*. Albany, NY: State University of New York Press.

Prus, Robert. 1997. *Subcultural Mosaics and Intersubjective Realities: An Ethnographic Research Agenda for Pragmatizing the Social Sciences*. Albany, NY: State University of New York Press.

Prus, Robert. 1999. *Beyond the Power Mystique: Power as Intersubjective Accomplishment*. Albany, NY: State University of New York Press.

Prus, Robert. 2003. "Ancient Forerunners." Pp. 19-38 in *Handbook of Symbolic Interactionism*, edited by Larry T. Reynolds and Nancy J. Herman-Kinney. Walnut Creek, CA: Altamira.

Prus, Robert. 2004. "Symbolic Interaction and Classical Greek Scholarship: Conceptual Foundations, Historical Continuities, and Transcontextual Relevancies." *The American Sociologist* 35(1):5-33.

Prus, Robert. 2006. "In Defense of Knowing, In Defense of Doubting: Cicero Engages Totalizing Skepticism, Sensate Materialism, and Pragmatist Realism in *Academica*." *Qualitative Sociology Review* 2(3):21-47.

Prus, Robert. 2007. "Aristotle's *Nicomachean Ethics*:Laying the Foundations for a Pragmatist Consideration of Human Knowing and Acting." *Qualitative Sociology Review* 3(2):5-45.

Prus, Robert. 2008a. "Aristotle's *Rhetoric*: A Pragmatist Analysis of Persuasive Interchange." *Qualitative Sociology Review* 4(2):24-62.

Prus, Robert. 2008b. "On the Pragmatics and Problematics of Defining Beauty and Character: The Greek Poet Lucian (120-200) Engages Exacting Portraitures and Difficult Subjects." *Qualitative Sociology Review* 4(1):3-20.

Prus, Robert. 2008c. "Producing, Consuming, and Providing Instruction on Poetic Texts in the Classical Roman Era: The Pragmatist Contributions of Horace (65-8BCE), Longinus (100CE), and Plutarch (46-125CE)." *Studies in Symbolic Interaction* 30:81-103.

Prus, Robert. 2008d. "Writing History for Eternity: Lucian's (c120-200) Contributions to Pragmatist Scholarship and Ethnographic Analysis." *Journal of Contemporary Ethnography* 37(1):62-78.

Prus, Robert. 2009. "Poetic Expressions and Human Enacted Realities: Plato and Aristotle Engage Pragmatist Motifs in Greek Fictional Representations." *Qualitative Sociology Review* 5(1):3-27.

Prus, Robert. 2010. "Creating, Sustaining, and Contesting Definitions of Reality: Marcus Tullius Cicero (106-43BCE) as a Pragmatist Theorist and Analytic Ethnographer." *Qualitative Sociology Review* 6(2):3-50.

Prus, Robert. 2011a. "Defending Education and Scholarship in the Classical Greek Era: Pragmatist Motifs in the Works of Plato (c420-348BCE) and Isocrates (c436-338BCE)." *Qualitative Sociology Review* 7(1):1-35.

Prus, Robert. 2011b. "Morality, Deviance, and Regulation: Pragmatist Motifs in Plato's *Republic* and *Laws*." *Qualitative Sociology Review* 7(2):1-44.

Prus, Robert. 2011c. "On the Processes and Problematics of Representing Divinity: Dio Chrysostom (c40-120) and the Pragmatist Motif." Pp. 205-221 in *History, Time, Meaning, and Memory: Ideas for the Sociology of Religion*, edited by Barbara Jones Denison. Leiden: Brill.

Prus, Robert. 2011d. "Religion, Platonist Dialectics, and Pragmatist Analysis: Marcus Tullius Cicero's Contributions to the Philosophy and Sociology of Divine and Human Knowing." *Qualitative Sociology Review* 7(3):1-30.

Prus, Robert. in progress. "Encountering Nature, Experiencing Courtly Love, and Romancing the Rose: Generic Standpoints, Interpretive Practices, and Human Interchange in 12th-13th Century French Poetics."

Robert Prus and Matthew Burk. 2010. "Ethnographic Trailblazers: Herodotus, Thucydides, and Xenophon." *Qualitative Sociology Review* 6(3):3-28.

Prus, Robert and Fatima Camara. 2010. "Love, Friendship, and Disaffection in Plato and Aristotle: Toward a Pragmatist Analysis of Interpersonal Relationships." *Qualitative Sociology Review* 6(3):29-62.

Prus, Robert and Wendy Frisby. 1990. "Persuasion as Practical Accomplishment: Tactical Manoeuverings at Home Party Plans." Pp. 133-162 in *Current Research on Occupations and Professions: Societal Influences*. Volume 5, edited by Helena Znaniecki Lopata. Greenwich, CT: JAI.

Prus, Robert and Scott Grills. 2003. *The Deviant Mystique: Involvements, Realities, and Regulation*. Westport, CN: Praeger.

Prus, Robert and Styllianoss Irini. 1980. *Hookers, Rounders, and Desk Clerks: The Social Organization of the Hotel Community*. Salem, WI: Sheffield.

Prus, Robert and C.R.D. Sharper. 1977. *Road Hustler: The Career Contingencies of Professional Card and Dice Hustlers*. Lexington, MA: Lexington Books.

Puddephatt, Antony and Robert Prus. 2007. "Causality, Agency, and Reality: Plato and Aristotle Meet G. H. Mead and Herbert Blumer." *Sociological Focus* 40(3): 265-286.

Ray, Marsh B. 1961. "Abstinence Cycles and Heroin Addicts." *Social Problems* 9(2):132-140.

Reiss, Albert J. Jr. 1961. "The Social Integration of Queers and Peers." *Social Problems* 9(2):102-120.

Roebuck, Julian B. and Wolfgang Frese. 1976. *The Rendezvous: A Case Study of an After-hours Club*. New York: Free Press.

Rosenblatt, Paul C., Terri Karis, and Richard Powell. 1995. *Multiracial Couples: Black-and-White Voices*. Thousand Oaks, CA: Sage.

Roth, Julius. 1962. "The Treatment of Tuberculosis as a Bargaining Process." Pp. 575-588 in *Human Behavior and Social Process*, edited by Arnold M. Rose. Boston: Houghton-Mifflin.

Rubinstein, Jonathan. 1973. *City Police*. New York: Ballantine.

Sanders, Clinton. 1989. *Customizing the Body: The Art and Culture of Tattooing*. Philadelphia: Temple University Press.

Sanders, William B. 1977. *Detective Work: A Study of Criminal Investigations*. New York: Free Press.

Schneider, Joseph W. and Peter Conrad. 1983. *Having Epilepsy*. Philadelphia: Temple University Press.

Secord, Carl W. and Paul F. Backman. 1964. *Social Psychology*. New York: McGraw Hill.

Shaffir, William. 1993. "Jewish Messianism Lubavitch Style: An Interim Report." *The Jewish Journal of Sociology* 35(2):115-128.

Shaffir, William. 1995. "When Prophecy is Not Validated: Explaining the Unexpected in a Messianic Campaign." *The Jewish Journal of Sociology* 37(2): 119-136.

Shaw, Clifford. 1930. *The Jack-Roller*. Chicago: University of Chicago Press.

Shover, Neal. 1996. *Great Pretenders: Pursuits and Careers of Persistent Thieves*. Boulder, CO: Westview.

Steffensmeier, Darrell J. 1986. *The Fence: In the Shadow of Two Worlds*. Totowa, NJ: Rowman and Littlefield.

Strauss, Anselm. 1993. *Continual Permutations of Action*. Hawthorne, NY: Aldine de Gruyter.

Sutherland, Edwin. 1937. *The Professional Thief*. Chicago: University of Chicago Press.

Thucydides. 1972. *History of the Peloponnesian War*. Translated by Rex Warner, with an introduction by M. I. Finley. New York: Penguin Putnam.

Van Zandt, David E. 1991. *Living in the Children of God*. Princeton, NJ: Princeton University Press.

Vaughan, Diane. 1986. *Uncoupling: Turning Points in Intimate Relationships*. New York: Oxford.

Waller, Willard. 1967 [1930]. *The Old Love and the New*. Carbondale, IL: Southern Illinois University Press.

Warren, Carol A. B. 1974. *Identity and Community in the Gay World*. New York: Wiley.

Wolf, Daniel. 1991. *The Rebels: A Brotherhood of Outlaw Bikers*. Toronto, ON: University of Toronto Press.

Prus, Robert. 2013. "Love, Despair, and Resiliency: Ovid's Contributions to an Interactionist Analysis of Intimate Relations." *Qualitative Sociology Review* 9(3):124-151. Retrieved Month, Year (http://www.qualitativesociologyreview.org/ENG/archive_eng.php).