The book examines the various sources, distinctive forms, privileged recipients, and likely extent of almsgiving in the churches of the later empire. Almsgiving was crucial in the construction of the bishop's authority, but was also a cooperative task involving clerics and laity in which honour was shared and which exposed the bishop to criticism. Almsgiving by monks belongs in the context of self-dispossession and attracted further alms for distribution to the destitute, but proved controversial not least because of the potential for competition with bishops. Lay people were encouraged to give, at set times and in particular places, both through the Church's agency and directly to the poor. These practices gained meaning from the promotion of almsgiving in many forms, of which preaching was the most important. It involved redescription of the poor and the incorporation of almsgiving within the virtues of generosity and justice. So cast, Christian almsgiving differed from pagan almsgiving as an honourable benefaction typical of leadership. This distinctive pattern of thought and conduct existed alongside an older classical pattern of benefaction, and the interaction between them generated controversy over the conduct of bishops and consecrated virgins. The co-inherence of co-operation and competition in Christian almsgiving, together with the continued existence of traditional euergetism, meant, however, that Christian alms did not, as is sometimes thought, turn bishops into the megapatrons of their cities.
This chapter begins with biographical information about Leopold Schweich and his family. Leopold Schweich must have been born about 1840 and probably came from a Jewish family in Kassel, Germany. In February 1862 he married Philippina Mond (1840–73), a cultured young woman and the sister of Ludwig Mond, who was himself to become a great chemist and industrialist in England. Leopold and Philippina had two children before her early death in 1873, Emil(e) (b. 1865) and Constance (b. 1869). The discussion then turns to Constance Schweich, her marriage, and her benefactions. With her close connections to the Monds it is not at all surprising that Constance Schweich made a benefaction to the British Academy, only perhaps that she was the first to do so. It remains unclear, however, why exactly she wanted to support research into antiquity for the sake of biblical study. An appendix includes letters from Constance Schweich to Israel Gollancz.

**Fund-raising: Role of gifts**

Shanta Acharya and Elroy Dimson

in *Endowment Asset Management: Investment Strategies in Oxford and Cambridge*

Published in print: 2007 Published Online: May 2007
Published Online: May 2007
DOI: 10.1093/acprof:oso/9780199210916.003.0014

The endowments of the institutions of Oxford and Cambridge are the result of centuries of benefactions, donations, bequests, and legacies. In the majority of cases, benefactions were in the form of land. In principle, when institutions receive a gift, to provide true permanent support they also incur expenditures in maintaining that gift. Thus, offsetting benefactions in the form of land were the associated costs of maintaining buildings and estates. Similarly with financial donations, institutions are obliged to maintain the inflation-adjusted income from gifts. While gifts enlarge the scope of activities, it implies that institutions must factor in additional costs into their annual budgets to be able to deliver the same set of activities initially supported by the gift.

**War, Food, and Politics in Early Hellenistic Athens**

G. J. Oliver

Published in print: 2007 Published Online: September 2007
Published Online: September 2007
DOI: 10.1093/acprof:oso/9780199283507.001.0001
This book provides a new assessment of the economic history of Athens in the Hellenistic era, when the city was no longer an imperial power and struggled to maintain its territory, both at home in Attica and overseas in the cleruchies. The book assesses how political and military change affected the fragile economies of the Athenian polis. Warfare in Attica required the Athenians to protect their domestic grain supply and seek out those beyond the city to provide commodities from abroad. The book stresses the economic importance of benefaction and civic honours, and shows how much the citizens of Athens contributed to the defence and finances of their city.

Landscapes and Cities
John R. Patterson

The first two centuries AD are conventionally thought of as the ‘golden age’ of the Roman Empire, yet Italy in this period has often been seen as being in a state of decline and even crisis. This book investigates the relationships between city and countryside in Italy in the early Empire, using evidence from archaeology, literary texts, and inscriptions; it stresses the diversity of situations across Italy, with a focus on individual towns and regions as well as on the broader picture. Reviewing the wealth of data derived from archaeological field survey over recent years, it highlights the changing patterns of rural settlement in different regions of Italy, and in particular the growth of large estates. These are then related to contemporary developments in the cities, where the patterns of public building and benefaction revealed by urban excavation and by honorific inscriptions were influenced by changing conceptions of urban life at the local level as well as by the influence of contemporary building in Rome itself. The advancement of the Italian elites into the equestrian and senatorial orders under the early Empire brought challenges as well as benefits to the communities from which they came; the book underlines the resourcefulness of the cities, both large and small, in seeking to maintain and develop their civic traditions by drawing on new sources of support.
Beginning with case-studies of three former Latin colonies, Cosa, Beneventum, and Interamna Lirenas, this chapter focuses on the changing appearance of the cities of Italy, investigating their supposed decline in the first two centuries AD. A discussion of the evidence for urban life under the high empire leads into an examination of the types of building preferred by the cities and their benefactors, and the extent to which declining overall levels of public building were compensated for by new forms of benefaction such as the provision of banquets and distributions of money and food to the citizens. The picture that emerges is of a gradual transformation in the nature of civic life; the characteristic monuments of the period are amphitheatres, baths, and macella (market-buildings), all associated with the sociability which seems to replace formal political activity within the urban context in this period.

This chapter looks at how Christian and classical patterns of benefaction interacted in the moral authority and writings of three major Christian thinkers: Basil of Caesarea, civic patron, bishop, and founder of a famous hostel for the destitute, the Basileiados; Ambrose of Milan, who adapted many of Basil’s themes and diatribes on almsgiving for a Latin audience; and Jerome, the fierce advocate of a radical asceticism. Old and new patterns generated controversy over the proper form of Christian generosity towards the poor on the part of bishops, virgins, and lay patrons. Partly in response to such controversy, leading churchmen
revised an older moral philosophy to stress the cooperative nature of Christian almsgiving and its superiority over pagan ethics.

South to Achaia
Jerome Murphy-O'Connor

in Paul: His Story
Published in print: 2004 Published Online: November 2004
Item type: chapter

While waiting for Timothy in Athens, Paul concluded that Corinth would be much more fruitful mission territory. The intense commercial ethos of Corinth and the Sisyphus myth. Why Corinthians listened to the gospel. The potentially explosive composition of the community. Paul's first letters (to Thessalonica) and the confusion they caused. The need for financial support and the problem of benefactions.

Reconnaissance in La Vie de Marianne
Patrick Coleman

in Anger, Gratitude, and the Enlightenment Writer
Published in print: 2010 Published Online: January 2011
Item type: chapter

This chapter analyses how Marianne, the orphan heroine of Marivaux's novel La Vie de Marianne, manipulates the language of gratitude in order to secure the social recognition she believes she deserves. Although she is unable to prove her noble birth, by displaying a refined appreciation of the favors she receives she turns humiliating obligation into a self-validating evidence of high status. She transforms the hierarchical dynamic of benefaction into a mutual and more egalitarian exchange of tendresse reminiscent of the noble romances of Madeleine de Scudéry. By contrast, Marianne's noble friend Tervire's inability to devise successful recognition scenes (Terence Cave, Paul Ricoeur) makes her vulnerable to social degradation. The chapter argues that this double plot illustrates Marivaux's own reflection on his status as an author dependent on, and yet empowered by, the patronage of influential women.
In the twelfth century, the power of laymen had been deliberately harnessed to the monastic ideal. Great families still relied heavily for their hope of salvation on large benefactions to monastic communities engaged in permanent prayer and penitential exercise. However, by the time religious houses were suppressed in England in the 1530s, they no longer led society spiritually and intellectually. It would indeed be possible to chart a decline in the value attached to the religious by the laity from the thirteenth century onwards. The history of late medieval piety can be presented as a continuing search for novel expressions of spirituality. The Cistercians overtook the Benedictines in the twelfth century, the mendicants rose to popularity in the thirteenth, and for laymen the parish, chantry, and private chapel became the focus of spiritual attention by the fourteenth.

Investigation of the Impersonal Syntactic Uses of Old English Verbs

Ruth Möhlig-Falke

This chapter presents a detailed analysis of the various impersonal patterns found with Old English (OE) verbs to bring out the functional properties of the OE impersonal construction. The investigation of the frequencies of impersonal compared with alternative syntactic uses shows that both in terms of type and token frequencies the verbs of emotion show the highest proportions of impersonal use; verbs of physical sensation, cognition, existential experience, and appropriateness ranking in the middle; and verbs of nonavailability, benefaction, and motion being rather marginally found in impersonal uses. There is, however, a considerable amount of lexical variation
within the conceptual domains, so that these observations point only to tendencies.

### History of Universities

Mordechai Feingold (ed.)

Published in print: 2012 Published Online: March 2015

This book, which is a volume in a series of history of universities, contains a mix of chapters and book reviews. The book acts as a tool for the historian of higher education. The volume combines original research and reference material. Topics include medical education at the University of Marburg in Germany, academic patronage at Scottish universities, and the role of private benefaction in the early history of the London School of Economics and Political Science and Imperial College of Science and Technology.

### The Benefactor’s Account Book: The Rhetoric of Gift Reciprocation According to Seneca and Paul

Thomas R. Blanton, IV

in A Spiritual Economy

Published in print: 2017 Published Online: May 2017

In his treatise De beneficiis, “On Benefits,” Seneca indicates that patrons ought never to call attention to the fact when they have given gifts; to do so would humiliate the donee. Paul commits what in Seneca’s terms is a faux pas when he calls attention to the fact that he had mediated the “gift of salvation” to the slaveholder Philemon. For Paul’s mediation of that heavenly gift, Paul reminds Philemon that he owes Paul his very life; Paul indicates, however, that if Philemon were to grant Paul the continued use of the slave Onesimus, that would go a long way toward repaying Philemon’s debt. The economic locations of Paul and Seneca inflect their diametrically opposed practices: the inordinately wealthy Seneca can afford to give expensive gifts in abundance—accruing honor and prestige as a lavish donor in the process—whereas the impoverished Paul attempts (in his letter to Philemon) to gain access to the labor services of a wealthier man’s slave, an evident material benefit. Seneca and Paul differently utilize discourses and practices of gift exchange to gain access to valued resources, whether prestige or labor services.
This chapter examines how Prioresses could tightly control chronicle and governance literature in their lifetime, subjugating history to their own views, and yet how vulnerable these strategies were after their death. Prioress Lucy Herbert is the most versatile and prolific author studied here, and the most controversial. Through a combination of wealth, status, acumen, treachery, and determination, Herbert acquired property, extended the convent and school, transformed the nuns’ garments and sung Office, changed the school governance literature, and consolidated the power of the Prioress. Her voluminous anonymous manuscript output includes governance literature and a long stint in the ‘Chronicles of Nazareth’, all of which attest to her focus on benefactors, the convent’s reputation, and strengthening the power of the Prioress. Herbert’s focus on benefaction, and her printed works, can be partly credited with the convent’s survival in Bruges to this day. Case studies of Herbert’s successors, Prioresses Mary Olivia Darell and Mary Augustina More, explore how Herbert’s exploitation of anonymous subsumed autobiography in the chronicle and governance literature, her printed works, and cultivation of benefactors had lasting consequences for chronicling and governance practices at Nazareth. Darell and More’s responses to Herbert’s legacy expose the limits of anonymous and subsumed autobiography.

Reciprocity

Neil W. Bernstein

This chapter examines the intersection between the Major Declamations and Roman thinking on reciprocal obligations presented in Cicero’s De Officiis and Seneca’s De Beneficiis. The impoverished father of “The Ransomed Invalid” (DM 5) and the aggrieved husband of “The Blind Woman’s Hands” (DM 6) both argue that pietas has a more significant role in creating obligation among family members than mere biological
relatedness. The scenarios of “The Gladiator” (DM 9) and “The Pledged Friends” (DM 16) force individuals to prioritize their obligations to friendship over kinship. The figure of the uicarius (substitute), who willingly offers his life in order to save his friend, demonstrates that the friendship cannot have been pursued simply for instrumental benefit. “The Corpse Eaters” (DM 12) and “The Poor Man’s Bees” (DM 13) examine the obligations of the individual to the community. Each of these narratives offers an alternative perspective on the characteristic anxieties of Roman friendship discourse, in which self-interested, greedy excess always threatens to compromise the felicitous exchange of benefactions.

**Civic Patronage and ‘Motherhood’ of Cities and Associations**

Emily A. Hemelrijk

in Hidden Lives, Public Personae: Women and Civic Life in the Roman West

Published in print: 2015 Published Online: September 2015
DOI: 10.1093/acprof:oso/9780190251888.003.0006
Item type: chapter

Patronesses and ‘mothers’ of cities and collegia are the subject of Chapter 5. Patronage and metaphorical motherhood were formal institutions allowing women of different classes an official role in the cities and collegia that co-opted them. Patronesses (but not ‘mothers’) received a bronze tabula patronatus recording the co-optation decree. Most patronesses, especially those of cities, were of elite rank and also received a public statue. Apart from bestowing benefactions, their high rank lent fame to the cities and collegia they patronized. Whereas patronesses were mostly outsiders to the city or collegium they patronized, ‘mothers’ were meritorious local citizens or fulfilled duties within the collegium that elected them. Since most ‘mothers’ were of the same class as the members of the association, a public statue was beyond them. Instead, they were honoured within the collegium, for instance, by the prominent record of their names in the alba collegii (membership lists).

**Converging Perspectives on Antiochos III**

Johannes Haubold

in Hellenism and the Local Communities of the Eastern Mediterranean: 400 BCE-250 CE

Published in print: 2017 Published Online: August 2017
DOI: 10.1093/oso/9780198805663.003.0006
This chapter compares three texts about the Seleukid monarch Antiochos III: a decree of the Seleukid Greek city of Teos published shortly before the king’s war with Rome; a description of his conduct of the war written by the pro-Roman historian Polybios; and a cuneiform text from Babylon about Antiochos’ visit to the city just after the war. I argue that, despite differences in style, cultural background, historical context, and political allegiance, these texts converge around key themes of Seleukid imperial discourse, such as the king as benefactor and the importance of the royal couple. The chapter thus serves as a corrective to recent scholarship that tends to stress the differences between Greek and non-Greek perspectives on the Seleukid kings.

Euergetism and religion in the cities of the Peloponnese (first century BC to first century AD)
Yves Lafond

in Hellenistic Sanctuaries: Between Greece and Rome
Published in print: 2016 Published Online: March 2016
Item type: chapter

The aim of this chapter is to clarify the religious identity of the cities of the Peloponnese in the period between the first century BC and the first century AD. The documentary basis of this research consists of the honorific inscriptions which preserve the eulogies dedicated by the cities to their benefactors and help us describe how religious identities are constructed. These documents clearly reveal the desire to advertise the generosity of the benefactors within the religious space, in order to thank them for enabling the smooth functioning of religious life. This concerted celebration of the generosity of the elites reveals, on the one hand, the impact of a restricted social group on the civic body and on the other, the desire to conform to the most traditional euergetic models, thereby assuring a new civic order based on moral and religious values.

Re-shaping the sacred landscape through benefaction
Maria Kantirea

in Hellenistic Sanctuaries: Between Greece and Rome
Published in print: 2016 Published Online: March 2016
Item type: chapter
The inscription IG V.2, 515 is revisited in order to explore the building activity at the sanctuary of Lykosoura in the Roman period. It is an honorific decree for one of the aristocrats of Megalopolis, Xenarchos son of Onesikrates, for his benefactions for the city and the sanctuary. The examination of the buildings ascribed to his generosity and that of the material remains at the site help us understanding the topographical developments of the sanctuary as much as the ritual changes. Financing and managing cult activity reflected both personal ambitions and political aspirations of the highest ranks of Greco-Roman society and culminated in the introduction of the imperial cult at Megalopolis, with the result of further strengthening the ties between Rome and the Greek periphery.

Seneca’s Philosophical Cure
Neil Coffee

in Gift and Gain: How Money Transformed Ancient Rome
Published in print: 2017 Published Online: January 2017
Published Online: DOI: 10.1093/acprof:oso/9780190496432.003.0014
Item type: chapter

This chapter considers Seneca’s response to the yielding of gift to gain. Seneca writes the longest Roman treatise on gift giving and identifies most precisely the process by which commercial culture appropriated gift exchange. Seneca faced alarm among the elite about rising ingratitude, the transactionalization of dinner invitations, increasing elite financialization, and the distancing of the poor from the elite-dominated sphere of gift exchange. In contrast to Augustus’s efforts, carried out through the law and personal example, Seneca chose a therapeutic philosophical approach, trying to counsel the elite to change their mentality. The key move he advocates is to content oneself with giving, without looking for a return. To do otherwise leads to treating gifts as debts, which undoes the whole concept of gift giving, along with its ability to unite Roman society in harmony. Despite analyzing the problem precisely, Seneca was unsuccessful.