

## Rhizomatic Schemata and Deterritorialization in Juvenalian Satire

Recent work on globalization in the Roman era has demonstrated how Mediterranean communities, or localities, grow increasingly interconnected and interdependent as network activity accelerates with the circulation of goods and cultural practices (Jennings 2011, Collar 2014, Pitts and Versluys 2015). Where the extent of material remains (e.g. pottery, coinage, other artifacts, etc.) over a wide geographic area confirm this expression of globalization, or increased connectivity, so, too, does the literary account of Juvenal's *Satires*. In particular, Juvenal targets for satiric criticism the increased mobility of people and goods into and out of Imperial era Rome as a result of intensifying connections between peoples and ideas within the space of Rome's empire (Umurhan 2018).

As a complement to some aspects of globalization this paper argues that the postmodern literary theories of deterritorialization and the process of the rhizome proposed by Deleuze and Guattari (1972, 1980) offer a critical map that highlights the significance of circulation and exchange in the destabilization of Roman institutions described in Juvenal's *Satires*. I offer three test cases by which these processes illuminate the increasing effect of mobility and connectivity on institutional instability at the political (Satire 15.110-112), social (6.292-300), and economic (11.136-160) levels. Deterritorialization involves the increasing flow of people, goods, and foods to a locality—the conditions of which “act to dislodge everyday experience and meaning construction from their ‘anchors’ in the local environment” (Tomlinson 2012). The author's literary portrait illustrates how the indiscriminate circulation of people and goods dislodges the meanings of these institutions (and their participants) from their

traditional and stable Republican context anchored in the city of Rome. Juvenal's Rome of the Imperial period, instead, showcases the result of deterritorialization in the example of displaced clients, local environmental devastation and political upheaval (Umurhan, forthcoming).

Like deterritorialization, Deleuze and Guattari's "rhizome" offers another useful analytical tool for understanding the intensification of globalization processes within Juvenal's literary landscape. The rhizome is a *process*, not what was or what is, but will become. It is precisely the satirist's occupation of the "middle" (Deleuze and Guattari's *milieu*), like the rhizome, that I argue enables a perspective and awareness of the multiplicity of globalization unique to Juvenal's portrait of Rome. The basis of multiplicity represents the collection, or collective, of *directions mouvantes* ("directions in motion;" Deleuze and Guattari 1980: 31) that are sharply representative of network flows in the satirist's collection and those representations of the satirist as both physically movable and institutionally displaced. In other words, the satirist as rhizome captures an ongoing *process* expressed in the *Satires*—a satirist and his literary world not at any particular beginning or end, but in between, in flux. The text and satirist within it exemplify the rhizome: they occupy both a teleological and spatial middle as they grapple with the origins of institutional conflict. It is precisely the satirist's occupation of the "middle" (*milieu*), like the rhizome, which enables a perspective and awareness of the multiplicity of globalization processes that an arboreal or genealogical view would otherwise inhibit.

In conclusion, the processes described by deterritorialization and the rhizome prove not only relevant to the study of contexts predating modernity, but also, as I will

demonstrate, contribute an analytical map for understanding the shifting parameters of cultural and political activity produced by the exigencies of increased connectivity described in Juvenal's narrative.

### Bibliography

- Collar, Anna. (2014). *Religious Networks in the Roman Empire. The Spread of New Ideas*. Cambridge: Cambridge University Press.
- Deleuze, Gilles and Félix Guattari. (1972). *Capitalisme et Schizophrénie. L'anti-Œdipe*. Paris: Les Éditions de Minuit.
- Deleuze, Gilles and Félix Guattari. (1980). *Mille Plateaux*. Paris: Les Éditions de Minuit.
- Jennings, Justin. (2011). *Globalizations and the ancient world*. Cambridge: Cambridge University Press.
- Pitts, Martin and Miguel John Versluys, eds. (2015). *Globalisation and the Roman World: World History, Connectivity and Material Culture*. Cambridge and New York: Cambridge University Press.
- Tomlinson, John. (2012). "Deterritorialization." In George Ritzer, ed. *The Wiley Blackwell Encyclopedia of Globalization*. Malden, MA: Wiley-Blackwell.
- Umurhan, Osman. (2018). *Juvenal's Global Awareness: Circulation, Connectivity, and Empire*. New York and London: Routledge.