This chapter explores the powerful connections made between religion and medicine in the ancient world. It is shown that despite its lack of often basic knowledge of the body, the ancient world often exhibited a more integrated conception of health than the modern world does now.

The Origins of Monsters
David Wengrow

It has often been claimed that “monsters”—supernatural creatures with bodies composed from multiple species—play a significant part in the thought and imagery of all people from all times. This book advances an alternative view. Composite figurations are intriguingly rare and isolated in the art of the prehistoric era. Instead it was with the rise of cities, elites, and cosmopolitan trade networks that “monsters” became widespread features of visual production in the ancient world. Showing how these fantastic images originated and how they were transmitted, this book identifies patterns in the records of human image-making and embarks on a search for connections between mind and culture. It asks: Can cognitive science explain the potency of such images? Does evolutionary psychology hold a key to understanding the transmission of symbols? How is our making and perception of images influenced by institutions and technologies? The book considers the work of art in the first age of mechanical reproduction, which it locates in the Middle East, where urban life began. Comparing the development and spread of fantastic imagery across a range of prehistoric and ancient societies,
including Mesopotamia, Egypt, Greece, and China, the book explores how the visual imagination has been shaped by a complex mixture of historical and universal factors. Examining the reasons behind the dissemination of monstrous imagery in ancient states and empires, it sheds light on the relationship between culture and cognition.

Greek civilisation and slavery
Paul Cartledge

in Classics in Progress: Essays on Ancient Greece and Rome

This chapter examines whether Greek civilization was based on slavery. The silence of classicists on the subject is not surprising. The discussion here is limited to Anglo-American scholarship, in an attempt to achieve a manageable focus, though a great deal of the last half-century's work on ancient Greek slavery has been written in French and German. Slavery may cover very different types of unfreedom, such as the chattel slave system of Athens and the helotage that was the predominant form of servitude practised by Sparta. Whether slaves, especially chattel slaves, are to be seen principally as living property or as socially dead outsiders evokes further levels of definition, which are also contested.

Classics in Progress
T. P. Wiseman (ed.)
close readings of the great poets and philosophers of antiquity. This book reflects the current rejuvenation of classical studies.

Ciceronian correspondences: making a book out of letters
Mary Beard

in Classics in Progress: Essays on Ancient Greece and Rome

This chapter exemplifies the complexities of the surviving evidence, looking at the literary works of Cicero. The Letters of Cicero are one of the most extraordinary survivals from the ancient world, and a correspondence that ranks with the great letter collections of all time, from Abelard to Virginia Woolf. This chapter is an experiment in reading those Letters in a radically old-fashioned way. It poses a question: what difference does the order in which one chooses to read it make to our literary, cultural and historical understanding of the collection? It suggests that there is a strong cultural logic in the order of the letters preserved in the manuscripts. It also examines traditional books and Letters to Atticus and to Friends.

Creation and Moral Order
Sean M. McDonough

in Christ as Creator: Origins of a New Testament Doctrine

Even a cursory look at the statements concerning Christ and creation shows that they were formulated primarily by way of analogy with the relational aspect of Christ's redemptive work. Just as God saves people ‘through Christ’, so he created the world ‘through Christ’. Such a move was facilitated by the inextricable links between creation and redemption in the Hebrew Bible. But it is also part of a broader pattern in the ancient world, where cosmic order and social order were regularly seen as closely allied concepts. A variety of texts, from Sumerian hymns to Hellenistic philosophical treatises, are cited to demonstrate this point.
Tyrants and tyranny are more than the antithesis of democracy and the mark of political failure: they are a dynamic response to social and political pressures. This book examines the autocratic rulers and dynasties of classical Greece and Rome and the changing concepts of tyranny in political thought and culture. It brings together historians, political theorists and philosophers, all offering new perspectives on the autocratic governments of the ancient world. The volume is divided into four parts. It looks at the ways in which the term ‘tyranny’ was used and understood, and the kinds of individual who were called tyrants. The book then focuses on the genesis of tyranny and the social and political circumstances in which tyrants arose. The chapters in the final part of the book examine the presentation of tyrants by themselves and in literature and history. Part IV discusses the achievements of episodic tyranny within the non-autocratic regimes of Sparta and Rome and of autocratic regimes in Persia and the western Mediterranean world. Written by a wide range of leading experts in their field, this book offers a new and comparative study of tyranny within Greek, Roman, and Persian society.

Philosophy
Alexander Murray

in Suicide in the Middle Ages: Volume ii: The Curse on Self-Murder

The corpus mentioning historical suicides and historical accounts showing philosophical influence was so big as to have made suicide in the ancient world a subject on its own, with an appropriately large modern literature. For all its separation in time, this corpus of ancient philosophical attitudes was of considerable influence in the Middle Ages. The influence came through three channels. One was direct, and consisted in a handful of classical philosophical texts available in Latin in medieval libraries. The other two were indirect, namely histories that included suicides with a philosophical motive or message; and the diffuse, largely hidden influence that certain ancient philosophical
schools had on all who thought and wrote. This chapter tries to explain the character of each philosophical position by setting it in its broad cultural context, looking at Plato and Aristotle, Greek Stoicism, Stoicism in Roman philosophy and literature and Neoplatonism.

Introduction

Esther Eidinow

in Oracles, Curses, and Risk Among the Ancient Greeks

This introductory chapter discusses the nature and significance of oracle consultation and curse writing for ordinary men and women of the ancient world. It considers these two activities together, in the belief that they share certain characteristics and a particular cultural role: that is, both were strategies for the individual and collective expression and management of aspects of future uncertainty and risk in everyday life. An overview of the subsequent chapters is presented.

The Shock of the Ancient

Larry F. Norman

The cultural battle known as the quarrel of the Ancients and Moderns served as a sly cover for more deeply opposed views about the value of literature and the arts. One of the most public controversies of early modern Europe, the quarrel has most often been depicted as pitting antiquarian conservatives against the insurgent critics of established authority. This book turns the canonical vision of those events on its head by demonstrating how the defenders of Greek literature—rather than clinging to an outmoded tradition—celebrated the radically different practices of the ancient world. At a time when the constraints of decorum and the politics of French absolutism quashed the expression of cultural differences, the ancient world presented a disturbing face of otherness. This book explores how the authoritative status of ancient Greek texts allowed them to justify literary depictions of the scandalous. The book surveys the diverse array of aesthetic models presented in these ancient works and considers how they both helped to undermine the rigid codes

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of neoclassicism and paved the way for the innovative philosophies of the Enlightenment.

Author's Epilogue: Re-drawing the Map?
Fergus Millar

in Rome, the Greek World, and the East: Volume 3: The Greek World, the Jews, and the East

Manuscripts or documents from the Ancient World such as the Roman law and the Bible retain a relevance that is not solely historical but reflects their function in the modern world. This epilogue discusses these canonical texts and the ways in which they can be approached in a nonhistorical way. Roman law can be approached as a timeless example of legal reasoning and expression of legal principles, as embodied in three texts: Digest, Institutes of Justinian, and Gaius's Institutes. A number of possible approaches to the Bible include the search for the word of God to comparative religion, study of the religious customs portrayed, anthropological analysis, or concentration on language or literary forms.

A Lapse into Unreason
Esther Eidinow

in Oracles, Curses, and Risk Among the Ancient Greeks

In the Ancient Greek world, engagements with the supernatural were mundane, many, and varied: a spectrum of interactions at different social levels, involving different mortal and supernatural personnel and conducted with a variety of intentions. Alongside state-organized events, there was a vast market in supernatural services, offered both by institutions and individuals. This chapter examines the nature of this market, from the ritual specialists (male and female) who sold oracles, binding spells/curses, healing spells and initiations into mysteries, to the many different kinds of oracular sanctuaries scattered across the Greek landscape; as well as examining how modern attitudes to, and understanding of, these activities have changed over time.
Libraries of the ancient world have long held a space in the public imagination. The library at Alexandria, even during antiquity, was nearly legendary. Until now there has been relatively little research done to learn what was inside these libraries, who wrote the book rolls, who maintained and protected the holdings, and how those ancient collections came to be. This book examines the complex world of ancient libraries, from Greece, Italy, and Egypt, spanning four centuries from Cicero to Constantine. This study of early book collections illuminates the material culture of ancient writing alongside the role of these libraries in the intellectual world of their time. By answering questions about how curators built and maintained their collections of book rolls and how scholars used them, the book creates connections from the world of antiquity to modern day libraries and their scholarly functions, providing a detailed picture of ancient book collections and the essence of an ancient Roman library.

Epic Heroes on Screen
Antony Augoustakis and Stacie Raucci (eds)

This is the first collection to look at the most recent manifestations of the ancient hero on screen. This volume written by scholars in the flourishing field of reception studies, enters the conversation at an active point in the history of the ancients on screen, when new ancients commonly arrive multiple times per year. It brings together an array of perspectives on twenty-first century cinematic representations of ancient world heroes and antiheroes -- from the mythical Hercules in various forms to famous leaders of the Greek and Roman worlds. Films and television series examined range from Hercules and The Legend of Hercules to Atlantis and Supernatural, as well as other biopic works influenced by the figure of the ancient hero. Using diverse critical practices, the authors question what it means to be an ancient hero on the screens of the twenty-first century. The volume includes an introduction and fourteen chapters that explore the complicated nature of the ancient hero (and the antihero) and the ways these figures are (re) invented on screen in recent works.
This book collects and introduces some of the writing on sexual behaviour and gender differences in ancient Greece and ancient Rome, including four chapters translated from German and French. For centuries, discussions of sexuality and gender in the ancient world, if they took place at all, focussed on how the roles and spheres of the sexes were divided. While men occupied the public sphere of the community, ranged through the Greek and Roman worlds and participated in politics, courts, theatre and sport, women kept to the home. Sex occupied a separate sphere, in scholarly terms restricted to specialists in ancient medicine. And then the subjects were transformed, first by Sir Kenneth Dover, then by Michel Foucault. The book charts and illustrates the evolution of scholarly investigation of a once-hidden aspect of the ancient world. In so doing, it sheds light on aspects of ancient lives and thought.

Heresiology as Ethnography
Todd S. Berzon
in Classifying Christians: "Ethnography, Heresiology, and the Limits of Knowledge in Late Antiquity"

This chapter analyzes the forms and functions of ancient ethnography to provide the analytical foundation for the discussion of Christian heresiology as a mode of ethnographic writing. Through analysis of the works of Herodotus, Pliny, Josephus, Tacitus, Diodorus Siculus, and others, the chapter identifies the methodological, theoretical, and descriptive contours of classical ethnography. It proposes the idea of an ethnographic disposition, which captures the process and effects of writing people and defining cultural systems. The chapter also shows the bipartite scope of ethnographic writing about the ancient world: microscopic ethnography, which consists of descriptions of the customs and habits of peoples; and macroscopic ethnography, which uses grand paradigms such as genealogy, typology, and astrology to explain habits, customs, phenotypes, and behaviors.
Despite the ambition that is implied in the title The Human Condition, it is hardly surprising that Arendt does not offer a comprehensive and definitive theoretical account of human nature; the formal and substantive characteristics of the work reflect this. Arendt focuses upon key experiences that we can associate with the vita activa — with ‘human life in so far as it is actively engaged in doing something’. Arendt refers to examples principally from the ancient world, not as sources of traditional wisdom nor to provide the basis for a sense of narrative continuity that would allow them an unmediated applicability to the present. Arendt ‘raids’ the past for images that may remind of lost experiences and atrophied capacities that might help people to think with originality about the current condition.

Rome Season Two
Monica Cyrino (ed.)

Rome Season Two: Trial and Triumph is a collection of seventeen original research essays that responds to the critical and commercial success of the second season of the HBO television series, Rome (2005-07). While Rome gained immediate notoriety for its heady mix of exceptionally high production values with gripping performances and plot lines, the series also offers a new visual, narrative, and thematic aesthetic for the depiction of the tumultuous period after Caesar’s assassination, and in particular, the struggle between Octavian and Antony, the role of Cleopatra, and the story’s many received meanings. The essays in this volume explore the ways in which Rome nods to earlier receptions of ancient Rome as well as to more recent popular onscreen recreations of antiquity, while at the same time the series applies new techniques of interrogation to current social issues and concerns. The contributors to this volume are all authorities in their various sub-fields of ancient history and literature, whose academic work also engages expertly with popular culture and modern media appropriations and adaptations of the ancient
world. Individual chapters address questions of politics, war, and history, while examining the representation of gender and sexuality, race and class, spectacle and violence, all in the setting of late Republican Rome. This volume considers the second season of Rome as a provocative contribution to the understanding of how specific threads of classical reception are constantly being reinvented to suit contemporary tastes, aspirations, and anxieties.

Julius Caesar
Robert Garland

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DOI: 10.5949/liverpool/9781904675020.001.0001
Item type: book

Julius Caesar was, as this book maintains, quite simply the most famous Roman who ever lived. His influence endures to the present day: in our ‘Julian’ calendar of 365.25 days, which he introduced; in the geographical entity we call France, whose boundaries he established; and, thanks to his ‘invasion’ of 55 BCE, his is virtually the earliest familiar name in the history of Britain. This introductory book seeks to explore the many facets of his complex character — his vanity and his vitality, his charisma and his cruelty. It seeks to set his astounding career and accomplishments against the background of late republican Rome, so enabling the reader to understand not only Caesar himself but also the violent and destructive world in which he grew up. The book traces in detail the sources of his phenomenal rise to power and the deep unpopularity that ultimately made him ‘one of the loneliest men alive’. The book pays particular attention to the day of Caesar's death, which can, like no other day of the ancient world, be re-constructed on an almost hour-by-hour basis. Caesar's powerful legacy is also examined, as is his ‘reception’ in European thought and culture from antiquity to the present day in a variety of media, including epic poetry, drama, fiction, and film.

History and Its Objects
Peter N. Miller

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Cultural history is increasingly informed by the history of material culture—the ways in which individuals or entire societies create and relate to objects both mundane and extraordinary—rather than on textual
evidence alone. Books such as The Hare with Amber Eyes and A History of the World in 100 Objects indicate the growing popularity of this way of understanding the past. This book uncovers the forgotten origins of our fascination with exploring the past through its artifacts by highlighting the role of antiquarianism—a pursuit ignored and derided by modern academic history—in grasping the significance of material culture. From the efforts of Renaissance antiquarians, who reconstructed life in the ancient world from coins, inscriptions, seals, and other detritus, to amateur historians in the nineteenth century working within burgeoning national traditions, the book connects collecting—whether by individuals or institutions—to the professionalization of the historical profession, one which came to regard its progenitors with skepticism and disdain. The struggle to articulate the value of objects as historical evidence, then, lies at the heart both of academic history writing and of the popular engagement with things. Ultimately, this book demonstrates that our current preoccupation with objects is far from novel and reflects a human need to re-experience the past as a physical presence.