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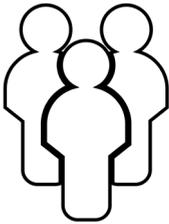
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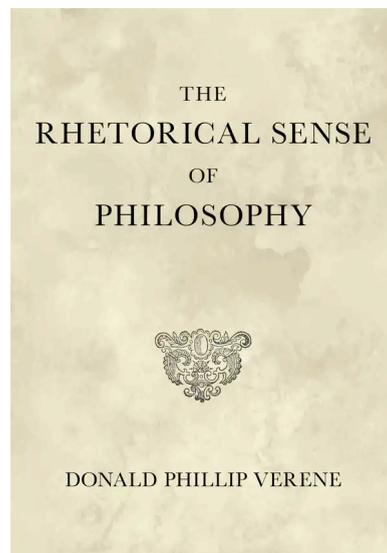
# The Rhetorical Sense of Philosophy

DONALD PHILLIP VERENE

Philosophy and rhetoric are both old enemies and old friends. In *The Rhetorical Sense of Philosophy*, Donald Phillip Verene sets out to shift our understanding of the relationship between philosophy and rhetoric from that of separation to one of close association. He outlines how ancient rhetors focused on the impact of language regardless of truth, ancient philosophers utilized language to test truth; and ultimately, this separation of right reasoning from rhetoric has remained intact throughout history. It is time, Verene argues, to reassess this ancient and misunderstood relationship. Verene traces his argument utilizing the writing of ancient and modern authors from Plato and Aristotle to Descartes and Kant; he also explores the quarrel between philosophy and poetry, as well as the nature of speculative philosophy. Verene's argument culminates in a unique analysis of the frontispiece as a rhetorical device in the works of Hobbes, Vico, and Rousseau. Verene bridges the stubborn gap between these two fields, arguing that rhetorical speech both brings philosophical speech into existence and allows it to endure and be understood. *The Rhetorical Sense of Philosophy* depicts the inevitable intersection between philosophy and rhetoric, powerfully illuminating how a rhetorical sense of philosophy is an attitude of mind that does not separate philosophy from its own use of language.

DONALD PHILLIP VERENE is Charles Howard Candler Professor of Metaphysics and Moral Philosophy and Director of the Institute for Vico Studies at Emory University. He is author of numerous books, including *Vico's New Science and The History of Philosophy*.

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180 pages, 6 x 9, 6 b&w halftones



"This important and timely book challenges us to pause and recollect the question of imagination, a question which both holds a memory of philosophy's beginning and discloses its promise of full speech. With startling originality, Donald Verene's ingenious interdisciplinary inquiry is an eloquent reflection on the nature of truth, the power of language, and the possibility of wisdom."—Erik Duxtader, Editor of *Philosophy & Rhetoric*

# Julian and Christianity

## Revisiting the Constantinian Revolution

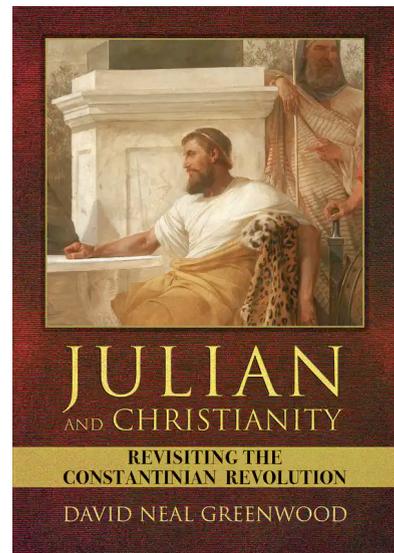
DAVID NEAL GREENWOOD

The Roman emperor Julian is a figure of ongoing interest and the subject of David Neal Greenwood's *Julian and Christianity*. This unique examination of Julian as the last pagan emperor and anti-Christian polemicist revolves around his drive and status as a ruler. Greenwood adeptly outlines the dramatic impact of Julian's short-lived regime on the course of history with a particular emphasis on his relationship with Christianity.

Julian has experienced a wide-ranging reception throughout history, shaped by both adulation and vitriol, along with controversies and rumors that question his sanity and passive ruling. His connections to Christianity, however, are rooted in his regime's open hostility, which Greenwood shows is outlined explicitly in *Oration 7 to the Cynic Heracleios*. Greenwood's close reading of *Oration 7* highlights not only Julian's extensive anti-Christian religious program and decided rejection of Christianity, but also his brilliant, calculated use of that same religion. As Greenwood emphasizes in *Julian and Christianity*, these attributes were inextricably tied to Julian's relationship with Christianity—and how he appropriated certain theological elements from the religion for his own religious framework, from texts to deities.

Through his nuanced, detailed readings of Julian's writings, Greenwood brings together ancient history, Neoplatonist philosophy, and patristic theology to create an exceptional and thoughtful biography of the great Roman leader. As a result, *Julian and Christianity* is a deeply immersive look at Julian's life, one that considers his multi-faceted rule and the deliberate maneuvers he made on behalf of political ascendancy.

DAVID NEAL GREENWOOD is Research Fellow in the School of Divinity at the University of Aberdeen.



**\$55.00** hardcover | \$26.99 ebook  
192 pages, 6 x 9, 1 chart

# Archaeology and the Emergence of Greece

ANTHONY M. SNODGRASS

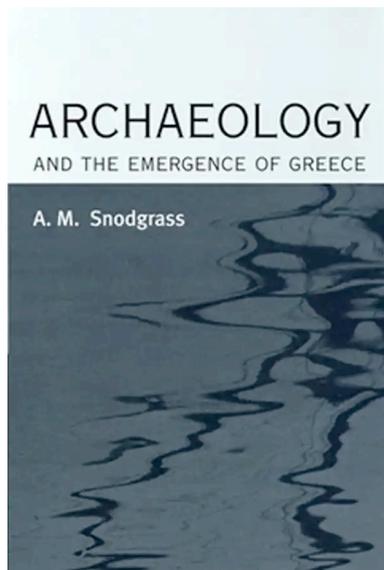
"The papers in this book presume to stray across the traditional boundaries with the domains of prehistorians, ancient historians, and literary critics.... It had been regarded as somehow out of order for Classical archaeologists to meddle with social, political, and economic history; or with topics that involved the entire Old World; or with testing the historical veracity of ancient authors; or with the intellectual presuppositions of ancient artists. At heart, my experience has been not so much of swimming across the tide, as of working across the grain of the subject."—from the Preface

In the past few decades the aims, subject matter, and methods of classical archaeology have changed beyond recognition. *Archaeology and the Emergence of Greece* collects twenty-five essays by A. M. Snodgrass, the leading authority on the archaeology of early Greece that led the way in this transformation. Snodgrass emphasizes the Iron Age as the formative period in the making of Classical Greece and elaborates upon this link by commenting on literature, history, anthropology, Aegean and European prehistory and Roman provincial archaeology. This volume, for which Snodgrass has written new introductions to each essay, will become required reading for students and scholars of the ancient world. The essays have been chosen and organized to facilitate classroom use.

A. M. SNODGRASS is Laurence Professor Emeritus of Classical Archaeology, University of Cambridge. His books include *The Dark Age of Greece*, *Archaic Greece: The Age of Experiment*, *An Archaeology of Greece*, and *Homer and the Artists*.

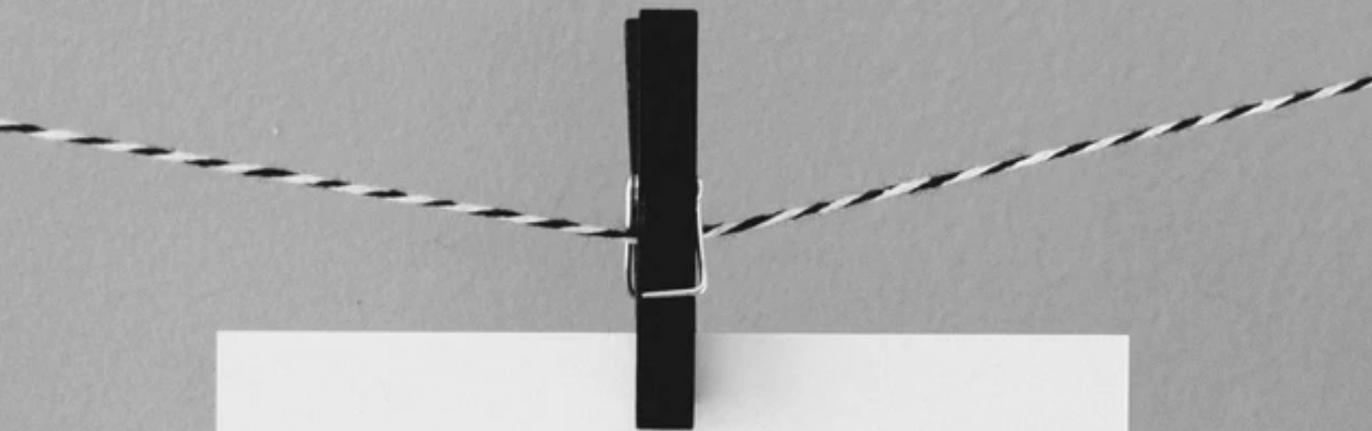
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484 pages, 6.12 x 9.25 x 1, 19 line drawings, 23 maps, 21 halftone, 8 tables/charts



"Anthony Snodgrass, as the groundbreaking and often brilliant papers collected in *Archaeology and the Emergence of Greece* amply testify, is committed to common sense, quantification, and limited conclusions."—Peter Greene, *New York Review of Books*, 30 November 2006

"In this work, the reader has the opportunity to read Snodgrass's arguments as a whole, grouped by theme, and see how 40 years of research by one of classical archaeology's foremost scholars have shaped the evolution of that discipline and others. Hence, from an historiographical standpoint, this work is uniquely invaluable for anyone who wishes to grasp the complexities of the various scholarly debates.... It is a testament to the myriad ways in which Anthony Snodgrass has affected the discipline of Classical Archaeology and has been, in turn affected by it. This is a very important work and will surely be useful to undergraduate and even graduate instruction. It will hopefully encourage debate over issues many had thought long closed."—Timothy Howe, *Bryn Mawr Classical Review*, 12 July 2007

A black clothespin is clipped to a white card, which is suspended by a black and white striped string. The background is a plain, light gray surface.

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# Platonism and Naturalism

## The Possibility of Philosophy

LLOYD P. GERSON

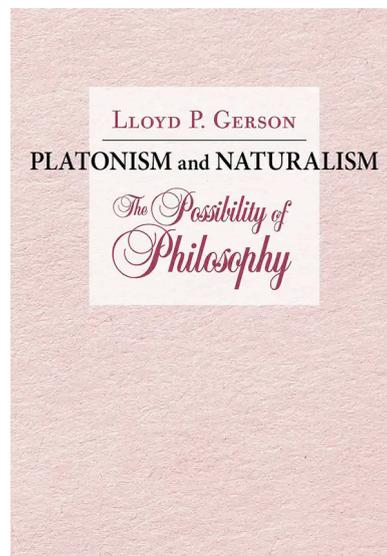
In his third and concluding volume, Lloyd P. Gerson presents an innovative account of Platonism, the central tradition in the history of philosophy, in conjunction with Naturalism, the "anti-Platonism" in antiquity and contemporary philosophy.

Gerson contends that Platonism identifies philosophy with a distinct subject matter, namely, the intelligible world and seeks to show that the Naturalist rejection of Platonism entails the elimination of a distinct subject matter for philosophy. Thus, the possibility of philosophy depends on the truth of Platonism. From Aristotle to Plotinus to Proclus, Gerson clearly links the construction of the Platonic system well beyond simply Plato's dialogues, providing strong evidence of the vast impact of Platonism on philosophy throughout history. *Platonism and Naturalism* concludes that attempts to seek a rapprochement between Platonism and Naturalism are unstable and likely indefensible.

LLOYD P. GERSON is Professor of Philosophy at the University of Toronto. He is the author or editor of numerous books, including, most recently, *From Plato to Platonism*.



**\$55.00** hardcover | \$26.99 ebook  
318 pages, 6.12 x 9.25



"*Platonism and Naturalism* is a work of magisterial scholarship. It is patently the product of a long engagement in philosophical thought, and offers an extended argument that provides profound insights into the connections between ancient Greek and contemporary philosophy."—Nicholas D. Smith, Lewis and Clark College, author of *Summoning Knowledge in Plato's Republic*

"Gerson's exceptionally detailed, rich and wide-ranging knowledge of Plato, Aristotle, Plotinus, and his distinctive reconstruction of their Platonism, combined with his vigorous style, makes this a fascinating book."—Vasilis Politis, Trinity College Dublin, author of *The Structure of Enquiry in Plato's Early Dialogues* and co-editor of *The Aporetic Tradition in Ancient Philosophy*

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## Greek Warfare beyond the Polis

### Defense, Strategy, and the Making of Ancient Federal States

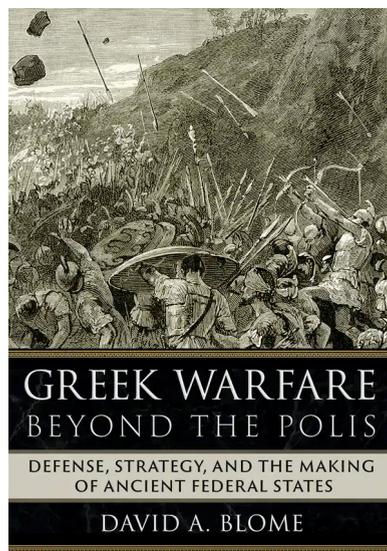
DAVID A. BLOME

*Greek Warfare beyond the Polis* assesses the nature and broader significance of warfare in the mountains of classical Greece. Based on detailed reconstructions of four unconventional military encounters, David A. Blome argues that the upland Greeks of the classical mainland developed defensive strategies to guard against external aggression. These strategies enabled wide-scale, sophisticated actions in response to invasions, but they did not require the direction of a central, federal government. Blome brings these strategies to the forefront by driving ancient Greek military history and ancient Greek scholarship "beyond the polis" into dialogue with each other. As he contends, beyond-the-polis scholarship has done much to expand and refine our understanding of the ancient Greek world, but it has overemphasized the importance of political institutions in emergent federal states and has yet to treat warfare involving upland Greeks systematically or in depth. In contrast, *Greek Warfare beyond the Polis* scrutinizes the sociopolitical roots of warfare from beyond the polis, which are often neglected in military histories of the Greek city-state.

By focusing on the significance of warfare vis-à-vis the sociopolitical development of upland polities, Blome shows that although the more powerful states of the classical Greek world were dismissive or ignorant of the military capabilities of upland Greeks, the reverse was not the case. The Phocians, Aetolians, Acarnanians, and Arcadians in circa 490–362 BCE were well aware of the arrogant attitudes of their aggressive neighbors, and as highly efficient political entities, they exploited these attitudes to great effect.

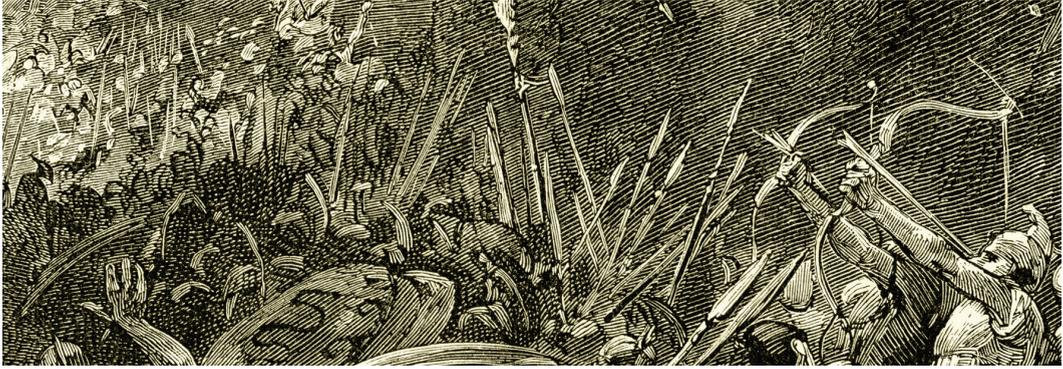
DAVID A. BLOME is a combat veteran of the US Marine Corps. He holds a PhD in Ancient History from Cornell University.

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168 pages, 6 x 9, 5 maps



"*Greek Warfare Beyond the Polis* tackles a topic given too little attention from scholars, and does so in a series of captivating stories that take the reader directly into the midst of the thoughts and actions of Greek hoplites and soldiers fighting for to save their cities and themselves."—Jim Lacey, Marine Corps War College, author of *The First Clash* and *The Washington War*

"This is an important work that fills a major lacuna in the field of ancient Greek military history. David A. Blome's military experience distinguishes it from other books."—Joseph Roisman, Colby College, author of *The Classical Art of Command*



## Catching Up with David A. Blome

What's your favorite anecdote from your research for this book?

While researching the Spartan army, I came across a saying attributed to the Spartan king Agesilaus: "When someone asked him why Sparta lacked fortification walls, he pointed to the citizens under arms and said: 'These are the Spartans' walls.'" The upland Greeks that I study would have known exactly what Agesilaus meant. In fact, they repelled two Spartan invasions during the classical period with almost no assistance from fortifications.

What do you wish you had known when you started writing your book, that you know now?

In a phrase: citation management software.

How do you wish you could change the field?

Historians debate each other primarily in writing, whether in conference presentations, book reviews, or introductory chapters, and they're really good at it. However, I would like to see more public debates between historians, especially on controversial topics. Such debates could potentially lead to broader engagement with historical issues outside of academia.

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"I would like to see more public debates between historians."

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# Thucydides, Hobbes, and the Interpretation of Realism

LAURIE M. JOHNSON

This original book has been consistently cited by scholars of international relations who explore the roots of realism in Thucydides's history and the political philosophy of Thomas Hobbes. While acknowledging that neither thinker fits perfectly within the confines of international relations realism, Laurie M. Johnson proposes Hobbes's philosophy is more closely aligned with it than Thucydides's.

LAURIE M. JOHNSON is Professor of Political Science at Kansas State University.

Laurie M. Johnson

## Thucydides, Hobbes, and the Interpretation of Realism



"Johnson's book... sets out to break the link between Hobbes and Thucydides by orchestrating a debate between them on the topics of nature, justice and regimes."—*The English Historical Review*

"Johnson's book has much to offer that is useful and instructive. She raises numerous intelligent questions of interest to political theorists, students of international relations, and political scientists generally."—*The Review of Politics*

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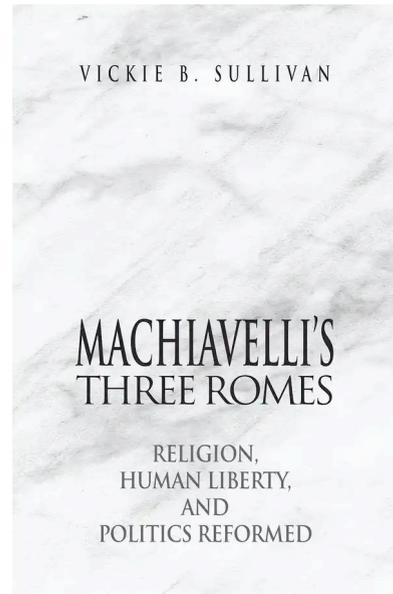
# Machiavelli's Three Romes

## Religion, Human Liberty, and Politics Reformed

VICKIE B. SULLIVAN

Machiavelli's ambiguous treatment of religion has fueled a contentious and long-standing debate among scholars. Whereas some insist that Machiavelli is a Christian, others maintain he is a pagan. Sullivan mediates between these divergent views by arguing that he is neither but that he utilizes elements of both understandings arrayed in a wholly new way. In this illuminating study, Sullivan shows Machiavelli's thought to be a highly original response to what he understood to be the crisis of his times.

VICKIE B. SULLIVAN is the Cornelia M. Jackson Professor of Political Science at Tufts University.



"Machiavelli's three Romes, according to Vickie B. Sullivan's nicely argued book, are Christian Rome, ancient Rome and his own—a critique and appropriation of the first two."—*Times Literary Supplement*

"She advances the novel proposition that Machiavelli is the enemy of all religion.... an important new study, cogently argued and beautifully written"—*The Annals of the American Academy of Political and Social Science*

"Her incisive and clever analysis, comparable to Victoria Kahn's Machiavellian Rhetoric, deserves a place on a shelf that include Sebastian DeGrazia, Felix Gilbert, Harvey Mansfield, Jr., J.G.A. Pocock, Leo Strauss, and Quentin Skinner. Although clearly intended for a discerning audience of graduate students and faculty, Sullivan's clear prose and powerful insight will captivate upper-division undergraduates and general readers of political philosophy."—*Choice*

"[Sullivan's] rhetorical stance is one of reevaluation, and her rhetorical methodology is one of close, painstaking textual analysis."—*The Sixteenth Century Journal*

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# I, the Poet

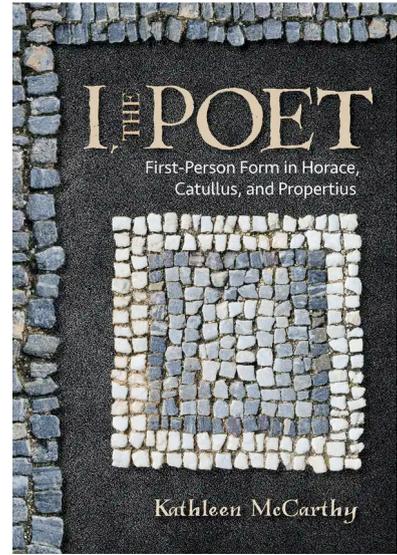
## First-Person Form in Horace, Catullus, and Propertius

KATHLEEN MCCARTHY

First-person poetry is a familiar genre in Latin literature. Propertius, Catullus, and Horace deployed the first-person speaker in a variety of ways that either bolster or undermine the link between this figure and the poet himself. In *I, the Poet*, Kathleen McCarthy offers a new approach to understanding the ubiquitous use of a first-person voice in Augustan-age poetry, taking on several of the central debates in the field of Latin literary studies—including the inheritance of the Greek tradition, the shift from oral performance to written collections, and the status of the poetic "I-voice."

In light of her own experience as a twenty-first century reader, for whom Latin poetry is meaningful across a great gulf of linguistic, cultural, and historical distances, McCarthy positions these poets as the self-conscious readers of and heirs to a long tradition of Greek poetry, which prompted them to explore radical forms of communication through the poetic form. Informed in part by the "New Lyric Studies," *I, the Poet* will appeal not only to scholars of Latin literature but to readers across a range of literary studies who seek to understand the Roman contexts which shaped canonical poetic genres.

KATHLEEN MCCARTHY is Professor of Classics at University of California, Berkeley. She is author of *Slaves, Masters*, and the *Art of Authority in Plautine Comedy*.



"*I, The Poet* is an elegant and exceptionally interesting book about an important topic in Latin literature, and I strongly recommend it."—Andrew Feldherr, Princeton University, author of *Playing Gods*

"By posing a deceptively simple question—is the "I" addressing a "you" in a given Latin poem also performing a poem, or just talking?—McCarthy's elegant eye-opener of a book productively disrupts stale categories and stands to reinvigorate the literary study of Latin poetry."—David Wray, The University of Chicago

"Kathleen McCarthy's book is a stimulating contribution to the application of narrative theory to the study of several major Latin poets."—Hayden Pelliccia, Cornell University, author of *Mind, Body, and Speech in Homer and Pindar*

"*I, the Poet* is an excellent, thought-provoking, and significant contribution to the study of Latin poetry."—*Choice*

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258 pages, 6 x 9

# Bishops and the Politics of Patronage in Merovingian Gaul

GREGORY I. HALFOND

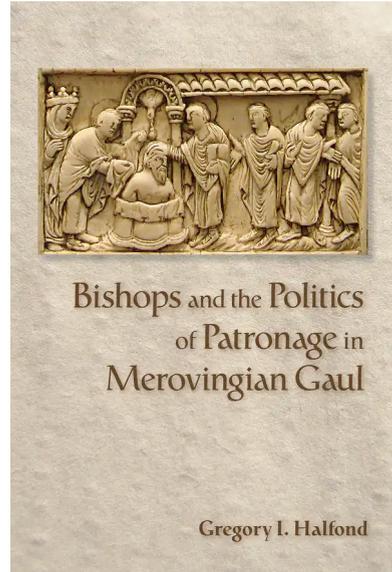
Following the dissolution of the Western Roman Empire, local Christian leaders were confronted with the problem of how to conceptualize and administer their regional churches. As Gregory Halfond shows, the bishops of post-Roman Gaul oversaw a transformation in the relationship between church and state. He shows that by constituting themselves as a corporate body, the Gallic episcopate was able to wield significant political influence on local, regional, and kingdom-wide scales.

Gallo-Frankish bishops were conscious of their corporate membership in an exclusive order, the rights and responsibilities of which were consistently being redefined and subsequently expressed through liturgy, dress, physical space, preaching, and association with cults of sanctity. But as Halfond demonstrates, individual bishops, motivated by the promise of royal patronage to provide various forms of service to the court, often struggled, sometimes unsuccessfully, to balance their competing loyalties. However, even the resulting conflicts between individual bishops did not, he shows, fundamentally undermine the Gallo-Frankish episcopate's corporate identity or integrity. Ultimately, Halfond provides a far more subtle and sophisticated understanding of church-state relations across the early medieval period.

GREGORY I. HALFOND is Associate Professor of History at Framingham State University. His prior publications include *The Archaeology of Frankish Church Councils, AD 511–768* and *The Medieval Way of War*.



**\$49.95** hardcover | \$24.99 ebook  
220 pages, 6 x 9, 1 map



"Gregory I. Halfond provides an intriguing study on the history of the church in the Merovingian kingdom. He shows convincingly how the formation of the first Catholic kingdom in the post-Roman west engendered a new sense of solidarity among the members of the Merovingian episcopate as well as new ideas about the nature of the church and its relation to the state."—Helmut Reimitz, Princeton University, author of *History, Frankish Identity and the Framing of Western Ethnicity, 550–850*

"*Bishops and the Politics of Patronage in Merovingian Gaul* shines new light on an important but unevenly treated topic. It will be a valuable addition to reading lists on Late Antiquity and the early Middle Ages at all levels."—James T. Palmer, University of St. Andrews, author of *The Apocalypse in the Early Middle Ages*

# PATRONAGE AND THE RESTORATION OF CHURCHES ON THE ÎLE DE LA CITÉ

Gregory Halfond

In the year AD 585, workmen in Paris discovered lodged within a clogged drain two metallic figurines: a snake and a dormouse. Once removed, for purportedly the first time in its history the city experienced not only infestations of vermin, but also devastating fire. Indeed, not long thereafter, a fire broke out which burned many private residences, and threatened to spread to public buildings as well, including an oratory dedicated to St. Martin, which stood at the north gate on the Île de la Cité. According to Bishop Gregory of Tours, writing not long after these events, the oratory and other nearby churches were miraculously spared. These buildings included the church of the bishop of Paris, dedicated to St. Stephen, and located on the southeastern corner of the Île de la Cité, the same part of the island where over 1400 years later another cathedral nearly succumbed to flames.

The fire that spread through the cathedral of Notre-Dame on April 15, 2019, was extinguished before bringing down the entire structure, but as the New York Times reported in July 2019, the cathedral actually came precariously close to experiencing this very fate, which would have been a near-incalculable cultural, historical, and symbolic loss. Speaking not long after the fire had been put out, French president Emmanuel Macron called for the cathedral to be rebuilt within five years, observing, "In the course of our history, we've built cities, ports, churches. Many have burned or were destroyed in wars, revolutions, or by man's mistakes. Each time, each time, we've rebuilt them."

Macron's speech was a necessary reminder of the illusion of permanency that surrounds cultural landmarks such as Notre Dame. So closely are they associated with a particular location or culture that it seems impossible that there ever was a time in which they did not stand. But on the Île de la Cité alone churches have been built, destroyed, rebuilt, and expanded many times over the centuries. The oratory of St. Martin, which had been spared by the fire of 585, for example, did not stand long, although there is no evidence to suggest that it suffered a premature demise. Conversely, in Gregory of Tours' own diocese, during the tenure of his predecessor Eufronius a fire raged throughout the city, destroying all of its churches, and requiring the bishop to sponsor a major restoration effort.

Bishops in Eufronius' time participated in a culture

of patronage, in which ecclesiastical and secular elites alike carefully managed the flow of resources to client individuals and institutions. Similar to those corporate and individual donors who to date have pledged millions of dollars towards the restoration of Notre Dame, early medieval elites were cognizant of the societal and personal benefits deriving from their generosity. Patrons of the churches of the Frankish Kingdom anticipated in return for their support prayers, personal prestige, strategic alliances with influential recipients, and even divine favor.

However, as I discuss in my book, *Bishop and the Politics of Patronage in Merovingian Gaul*, the unequal distribution of patronage could have the unintended consequence of undermining social cohesion and alliances. This problem, of course, remains true today. Newspaper reports have emerged in recent months regarding backlash against wealthy donors to the Notre Dame rebuilding project on the grounds that this money might have been better spent on addressing social inequalities. Even in light of such criticisms, elite patronage has proven a remarkably durable socio-economic instrument. In Paris alone, it quite literally provided the foundations for the many churches whose illusionary permanency has helped to define the identity of the city since antiquity.



## Catching Up with Gregory Halfond

What's your favorite anecdote from your research for this book?

In researching my book, I knew that one of the issues that I wanted to examine was the breakdown of relations between individual bishops in Merovingian Gaul. While I already was aware of several well-known examples, what caught me by surprise was the extent to which the unfiltered emotion and hostility engendered by such disputes is perceptible in the surviving sources, especially letters. One does not typically expect dignified, senior ecclesiastical officials to stoop to taunting and name-calling, yet the adoption of such language speaks clearly to the challenges of maintaining corporate solidarity within this elite community.

What do you wish you had known when you started writing your book, that you know now?

When I first began researching the royal patronage of bishops in Merovingian Gaul, my focus almost entirely was on the relations between individual monarchs and individual bishops. In attempting to reconstruct patronage networks, it did not occur to me initially that the creation of these networks might have significant implications for the affiliation of individual bishops with the larger episcopal order. It was only when

I became aware of these implications that the project came into focus, and I was able to understand more clearly the impact of royal patronage on the Gallo-Frankish episcopate.

How do you wish you could change the field?

As a student of early medieval history, I long have admired the willingness of my colleagues to regularly challenge venerable models and paradigms, not necessarily with the goal of dismissing them as anachronistic or meaningless, but rather to evaluate their continued usefulness as explanatory devices. In recent decades historians have reassessed everything from the periodization of Late Antiquity to Feudalism. In my own work, I have attempted to do something similar with the model of *Bischofsherrschaft* (or episcopal lordship), which has inspired a great deal of important scholarship, but which also—as I argue in my book—has limitations as an explanatory model.

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"I have long admired the willingness of my colleagues to regularly challenge venerable models and paradigms."

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## Beyond Provenance

### New Approaches to Interpreting the Chemistry of Archaeological Copper Alloys

EDITED BY MARK POLLARD

For the last 180 years, scientists have been attempting to determine the 'provenance' (geological source) of the copper used in Bronze Age artefacts. However, despite advances in analytical technologies, the theoretical approach has remained virtually unchanged over this period, with the interpretative methodology only changing to accommodate the increasing capacity of computers. This book represents a concerted effort to think about the composition of Bronze Age metal as the product of human intentionality as well as of geology. It considers the trace element composition of the metal, the alloying elements, and the lead isotopic composition, showing how a combination of these aspects, along with archaeological context and typology, can reveal much more about the life history of such artefacts, expanding considerably upon the rather limited ambition of knowing where the ore was extracted.

*Beyond Provenance* serves as a 'how-to handbook' for those wishing to look for evidence of human intentionality in the chemical patterning observed in bronzes.

MARK POLLARD is Edward Hall Professor of Archaeological Science at the Research Laboratory for Archaeology, School of Archaeology, University of Oxford, and PI on the ERC Advanced Grant 'FLAME'.

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#### Beyond Provenance

New Approaches to Interpreting the Chemistry of Archaeological Copper Alloys

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# The Avars

A Steppe Empire in Central Europe, 567–822

WALTER POHL

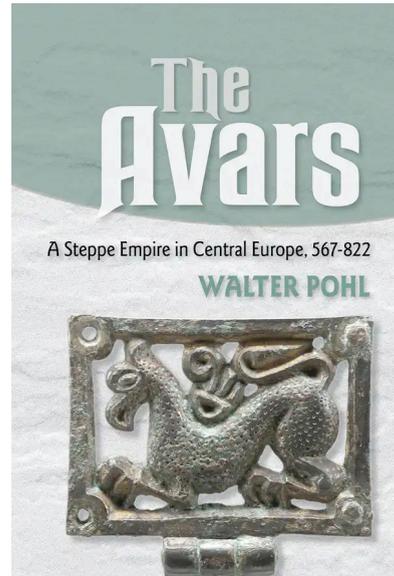
The Avars arrived in Europe from the Central Asian steppes in the mid-sixth century CE and dominated much of Central and Eastern Europe for almost 250 years. Fierce warriors and canny power brokers, the Avars were more influential and durable than Attila's Huns, yet have remained hidden in history. Walter Pohl's epic narrative, translated into English for the first time, restores them to their rightful place in the story of early medieval Europe.

*The Avars* offers a comprehensive overview of their history, tracing the Avars from the construction of their steppe empire in the center of Europe; their wars and alliances with the Byzantines, Slavs, Lombards, and others; their apex as the first so-called barbarian power to besiege Constantinople (in 626); to their fall under the Frankish armies of Charlemagne and subsequent disappearance as a distinct cultural group. Pohl uncovers the secrets of their society, synthesizing the rich archaeological record recovered from more than 60,000 graves of the period, as well as accounts of the Avars by Byzantine and other chroniclers.

In recovering the story of the fascinating encounter between Eurasian nomads who established an empire in the heart of Europe and the post-Roman Christian cultures of Europe, this book provides a new perspective on the origins of medieval Europe itself.

Walter Pohl is Professor of Medieval History at the University of Vienna, and Director of the Institute of Medieval Research at the Austrian Academy of Sciences. He is the editor of *Visions of Community and Strategies of Identification*, and author of numerous works in German.

**\$69.95** hardcover | \$34.99 ebook  
666 pages, 6 x 9, 4 maps



"Though the book was first published in German in 1988, this English version includes many revisions and updates and will be the definitive English-language study of the Avar empire for years to come. It will be invaluable for those interested in medieval history or in the impact of nomadic steppe empires on sedentary civilizations."—*Choice*

"This volume contains a wealth of information and informed discussion; it will repay careful study by anyone involved in the late Roman and early medieval period, and will remain the standard guide into the foreseeable future."—*English Historical Review*

"Walter Pohl has succeeded in stripping much of this veil of mystery from the Avars.... a heterogeneous group from central Asia who dominated the Byzantine Danube frontier in a complicated relationship that saw raids, wars, trade, and the payment of large annual sums of tribute. In tracing the history of the Avars and the peoples they dominated or fought and traded with, this is an illuminating history of southeast Europe in the early Middle Ages."—*Speculum*

# From Plato to Platonism

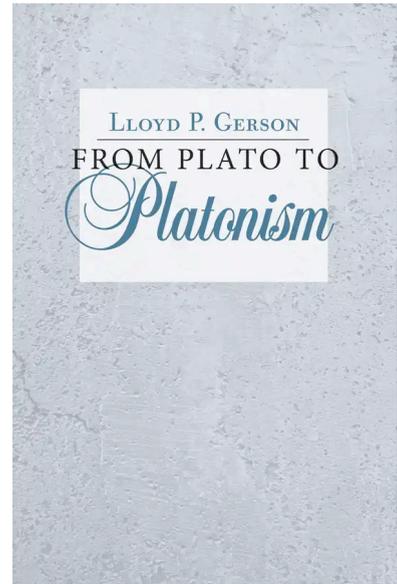
LLOYD P. GERSON

Was Plato a Platonist? While ancient disciples of Plato would have answered this question in the affirmative, modern scholars have generally denied that Plato's own philosophy was in substantial agreement with that of the Platonists of succeeding centuries. In *From Plato to Platonism*, Lloyd P. Gerson argues that the ancients were correct in their assessment. He arrives at this conclusion in an especially ingenious manner, challenging fundamental assumptions about how Plato's teachings have come to be understood. Through deft readings of the philosophical principles found in Plato's dialogues and in the Platonic tradition beginning with Aristotle, he shows that Platonism, broadly conceived, is the polar opposite of naturalism and that the history of philosophy from Plato until the seventeenth century was the history of various efforts to find the most consistent and complete version of "anti-naturalism." Gerson contends that the philosophical position of Plato—Plato's own Platonism, so to speak—was produced out of a matrix he calls "Ur-Platonism." According to Gerson, Ur-Platonism is the conjunction of five "antis" that in total arrive at anti-naturalism: anti-nominalism, anti-mechanism, anti-materialism, anti-relativism, and anti-skepticism. Plato's Platonism is an attempt to construct the most consistent and defensible positive system uniting the five "antis." It is also the system that all later Platonists throughout Antiquity attributed to Plato when countering attacks from critics including Peripatetics, Stoics, and Sceptics. In conclusion, Gerson shows that Late Antique philosophers such as Proclus were right in regarding Plotinus as "the great exegete of the Platonic revelation."

LLOYD P. GERSON is Professor of Philosophy at the University of Toronto. He is the author of many books, including *Aristotle and Other Platonists*, also from Cornell, and *Knowing Persons: A Study in Plato*, and editor of *The Cambridge History of Philosophy in Late Antiquity*.



**\$29.95** paperback | \$14.99 ebook  
360 pages, 6.12 x 9.25



"In *From Plato to Platonism*, Lloyd P. Gerson formulates in a new way the basic presuppositions behind Platonism and works them out with proper attention to the Old Academy, the New Academy, and the 'Middle' Platonists in a way that has not been done before, as well as bringing Aristotle into the fold. This work enhances Gerson's considerable reputation as an interpreter of the Greek philosophical tradition."—John Dillon, Emeritus Fellow, Trinity College, author of *The Heirs of Plato: A Study of the Old Academy*

"This is a fascinating book—erudite yet accessible—that rejects the nineteenth-century split, widely accepted in the modern world, between a supposed originary 'Plato' and the subsequent history of Platonism. Lloyd P. Gerson argues persuasively, on the basis of the overall thought embedded in Plato's dialogues and on indirect evidence from Aristotle onward, not only that Plato was a 'Platonist' but that Plotinus's interpretation of Plato's thought deserves to be taken more seriously as exegesis (as it was so understood by Proclus and others in late Antiquity)." —Kevin Corrigan, Samuel Candler Dobbs Professor of Interdisciplinary Humanities and Director, the Graduate Institute of the Liberal Arts, Emory University

**GREAT FOR CLASSROOM USE**

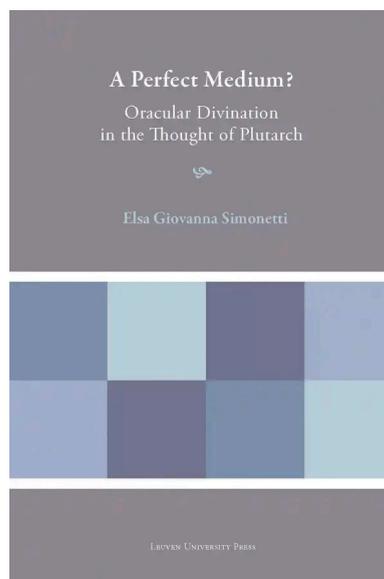
## A Perfect Medium?

### Oracular Divination in the Thought of Plutarch

ELSA GIOVANNA SIMONETTI

Oracular divination was of special concern for Plutarch of Chaeronea (45–120 AD), Platonic philosopher as well as priest at the oracle of Apollo in Delphi. The peculiar nature of Delphic divination as an (im)perfect intermediary between the material and the immaterial world is fathomed in a thorough study of Plutarch's Delphic dialogues. This in-depth philosophical-conceptual analysis will disclose an original interpretation of oracular divination in Plutarch as interconnected with his psychological and cosmological conceptions. *A Perfect Medium?* reveals the Delphic temple as a crucial element in Plutarch's philosophy, as a microcosm reflecting the cosmic dynamics, and as a symbol embodying the relationship between human thirst for knowledge and divine absolute wisdom.

ELSA GIOVANNA SIMONETTI obtained her PhD in philosophy from Università di Padova and KU Leuven in 2016.



"An extremely thorough, erudite, and convincing exploration of Plutarch's philosophical conceptions of oracular divination, which offers a detailed and sensitive analysis of Plutarch's philosophical theories regarding the operation and efficacy of divination and makes an extremely important contribution to scholarship on ancient philosophy and its relationship with divination. As such, this work should be read by all scholars and postgraduate students of ancient philosophy and Graeco-Roman religions. It will also be immensely useful for scholars and students in philosophy, classics, religious studies, theology, and anthropology."—*Bryn Mawr Classical Review*

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PLUTARCHEA HYPOMNEMATA

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## Christians and Their Many Identities in Late Antiquity, North Africa, 200-450 CE

ÉRIC REBILLARD

For too long, the study of religious life in Late Antiquity has relied on the premise that Jews, pagans, and Christians were largely discrete groups divided by clear markers of belief, ritual, and social practice. More recently, however, a growing body of scholarship is revealing the degree to which identities in the late Roman world were fluid, blurred by ethnic, social, and gender differences. Christianness, for example, was only one of a plurality of identities available to Christians in this period.

In *Christians and Their Many Identities in Late Antiquity, North Africa, 200-450 CE*, Éric Rebillard explores how Christians in North Africa between the age of Tertullian and the age of Augustine were selective in identifying as Christian, giving salience to their religious identity only intermittently. By shifting the focus from groups to individuals, Rebillard more broadly questions the existence of bounded, stable, and homogeneous groups based on Christianness. In emphasizing that the intermittency of Christianness is structurally consistent in the everyday life of Christians from the end of the second to the middle of the fifth century, this book opens a whole range of new questions for the understanding of a crucial period in the history of Christianity.

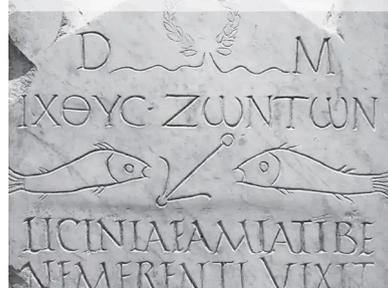
ÉRIC REBILLARD is Professor of Classics and History at Cornell University. He is the author of *The Care of the Dead in Late Antiquity*, also from Cornell.

**\$22.95** paperback | **\$10.99** ebook  
144 pages, 6 x 9

## Christians and Their Many Identities in Late Antiquity,

North Africa, 200-450 CE

Éric Rebillard



"*Christians and Their Many Identities in Late Antiquity, North Africa, 200-450 CE* is a provocative and very important book. Éric Rebillard argues that 'Christian' was not a relevant or influential identity marker for insiders or for outsiders in late antique North Africa. This book offers a very important, and for many of us long-awaited, paradigm shift for the discussion of late antiquity and early Christianity. Much as 'pagan' seems to be merely a rhetorical construction rather than a self-definition, so also 'Christian' did not have the implications of boundary or group identity that most historians assume."—David Frankfurter, Boston University, author of *Religion in Roman Egypt and Evil Incarnate*

"This book makes an important contribution to the growing field of religious identity studies and is likely to redirect the study of Roman imperial religious identities into new and more productive directions. By identifying and offering a methodology to avoid problems—such as artificial reification and acquiescence to clerical perspectives—that have bedeviled recent studies of Christian identity, the book should have a major impact on the field."—Judith Perkins, University of Saint Joseph, author of *The Suffering Self and Roman Imperial Identities in the Early Christian Era*

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# Philosophers in the "Republic"

## Plato's Two Paradigms

ROSLYN WEISS

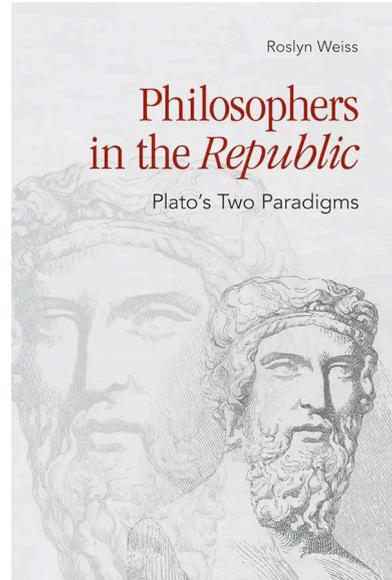
In Plato's *Republic*, Socrates contends that philosophers make the best rulers because only they behold with their mind's eye the eternal and purely intelligible Forms of the Just, the Noble, and the Good. When, in addition, these men and women are endowed with a vast array of moral, intellectual, and personal virtues and are appropriately educated, surely no one could doubt the wisdom of entrusting to them the governance of cities. Although it is widely—and reasonably—assumed that all the Republic's philosophers are the same, Roslyn Weiss argues in this boldly original book that the *Republic* actually contains two distinct and irreconcilable portrayals of the philosopher.

According to Weiss, Plato's two paradigms of the philosopher are the "philosopher by nature" and the "philosopher by design." Philosophers by design, as the allegory of the Cave vividly shows, must be forcibly dragged from the material world of pleasure to the sublime realm of the intellect, and from there back down again to the "Cave" to rule the beautiful city envisioned by Socrates and his interlocutors. Yet philosophers by nature, described earlier in the *Republic*, are distinguished by their natural yearning to encounter the transcendent realm of pure Forms, as well as by a willingness to serve others—at least under appropriate circumstances. In contrast to both sets of philosophers stands Socrates, who represents a third paradigm, one, however, that is no more than hinted at in the *Republic*. As a man who not only loves "what is" but is also utterly devoted to the justice of others—even at great personal cost—Socrates surpasses both the philosophers by design and the philosophers by nature. By shedding light on an aspect of the *Republic* that has escaped notice, Weiss's new interpretation will challenge Plato scholars to revisit their assumptions about Plato's moral and political philosophy.

ROSLYN WEISS is Clara H. Stewardson Professor of Philosophy at Lehigh University. She is the author of *The Socratic Paradox and Its Enemies*, *Virtue in the Cave: Moral Inquiry in Plato's 'Meno,'* and *Socrates Dissatisfied: An Analysis of Plato's 'Crito.'*

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248 pages, 6 x 9



"*Philosophers in the 'Republic'* offers a new and challenging interpretation of Platonic moral philosophy. Roslyn Weiss focuses attention on a careful reading of the *Republic* as a philosophical and dramatic work and also has important things to say about the history of Western moral philosophy and the structure and identity of moral philosophy generally. Weiss develops her case with extraordinary care, meticulously examining both the form of the arguments and the dramatic character of the dialogue."—Gerald M. Mara, Georgetown University, author of *Socrates' Discursive Democracy*

"Weiss develops her bold and refreshing alternative to standard interpretations of the *Republic* by way of close readings of the dialogue that attend with nuance to its language and arguments and also its dramatic structure. Weiss's exceptionally rich footnotes supplement the careful arguments of her text, while also offering, over the course of the book, a sustained set of insightful gestures to undernoted proximities between Plato and Aristotle."—*The Review of Politics*

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## Recent Classics Bestsellers

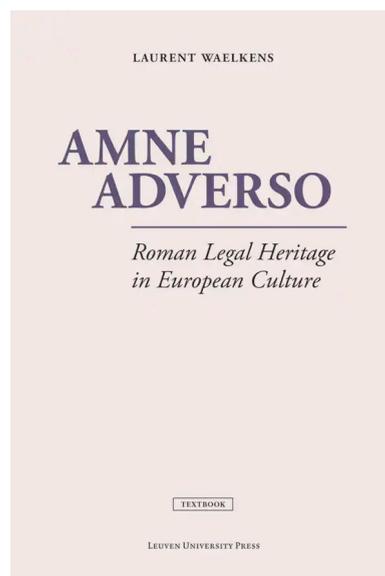
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## Amne Adverso

### Roman Legal Heritage in European Culture

LAURENT WAEKENS

Throughout its history, Europe has been influenced by Roman culture, which had a strong sense of society and was highly legal-minded. Hence, Roman law is of major importance in European thinking. It was the first subject to be taught at European universities and it remains tightly interwoven with all layers of European civilization. In *Amne adverso*, Laurent Waelkens provides an introduction to the history of Roman law and its institutions, as they developed from antiquity until the nineteenth century. Concepts such as fundamental rights and freedoms, lawsuits, family law, rights in rem, and obligations have their origins in classical antiquity and were developed further throughout European history. Waelkens treats Roman legal heritage from the perspective of comparative legal history.



"This is an excellent book aimed at students and intended to develop student interest and giving them considerable knowledge to understand Roman law. It provides a coherent point of view, and stresses the different contexts of Roman law, in a healthy and fruitful way. An up-to-date book, which takes into account the most recent learning and publications in the field."—John W. Cairns, University of Edinburgh

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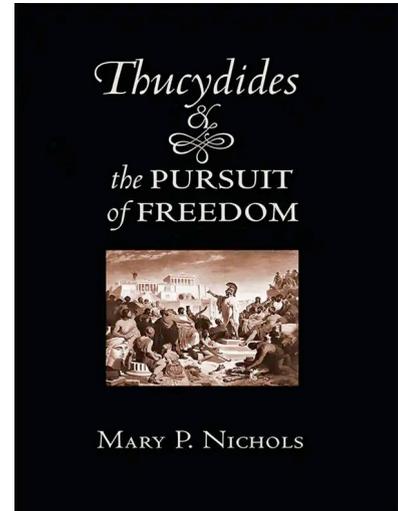
# Thucydides and the Pursuit of Freedom

MARY P. NICHOLS

In *Thucydides and the Pursuit of Freedom*, Mary P. Nichols argues for the centrality of the idea of freedom in Thucydides' thought. Through her close reading of his *History of the Peloponnesian War*, she explores the manifestations of this theme. Cities and individuals in Thucydides' history take freedom as their goal, whether they claim to possess it and want to maintain it or whether they desire to attain it for themselves or others. Freedom is the goal of both antagonists in the Peloponnesian War, Sparta and Athens, although in different ways. One of the fullest expressions of freedom can be seen in the rhetoric of Thucydides' Pericles, especially in his famous funeral oration. More than simply documenting the struggle for freedom, however, Thucydides himself is taking freedom as his cause. On the one hand, he demonstrates that freedom makes possible human excellence, including courage, self-restraint, deliberation, and judgment, which support freedom in turn. On the other hand, the pursuit of freedom, in one's own regime and in the world at large, clashes with interests and material necessity, and indeed the very passions required for its support. Thucydides' work, which he himself considered a possession for all time, therefore speaks very much to our time, encouraging the defense of freedom while warning of the limits and dangers in doing so. The powerful must defend freedom, Thucydides teaches, but beware that the cost not become freedom itself.

MARY P. NICHOLS is Professor of Political Science at Baylor University. She is the author of *Socrates on Friendship and Community: Reflections on Plato's Symposium, Phaedrus and Lysis*; and *Citizens and Statesmen: A Study of Aristotle's Politics* and cotranslator of *Plato's Euthydemus*.

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208 pages, 6.12 x 9.25



"Mary P. Nichols has written a wonderfully original book that interprets *Thucydides' History of the Peloponnesian War* as a sustained reflection on the conditions for and limitations of political freedom. In addition to tracing this theme across the Thucydidean narrative, she argues that this same complex freedom characterizes Thucydides' own writing, forging a link between his political thought and the activities of thoughtful citizens. It is a marvelous contribution."—Gerald Mara, Georgetown University, author of *The Civic Conversations of Thucydides and Plato*

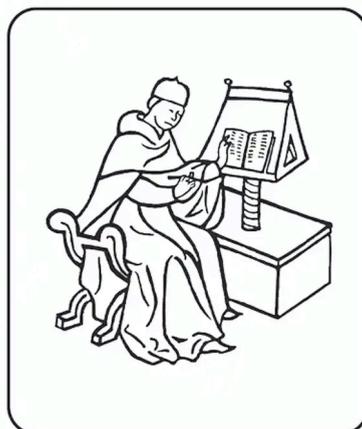
"*Thucydides and the Pursuit of Freedom* is a unique, detailed reading of the *History of the Peloponnesian War* and the beginning of a new conversation about the theme of freedom in that history. This book is groundbreaking because it deals with the subject of freedom at several levels and throughout the entire history. The theme of freedom, democratic and otherwise, is particularly appropriate in our times, as we see so many people struggling for it and grappling with its demands around the world."—Laurie M. Johnson, Kansas State University, author of *Thucydides, Hobbes, and the Interpretation of Realism*

# John Pagus on Aristotle's "Categories"

A Study and Edition of the "Rationes super  
Praedicamenta Aristotelis"

EDITED BY HEINE HANSEN

The *Rationes super Praedicamenta Aristotelis* of John Pagus is one of the earliest known literary products of the Arts Faculty of the University of Paris. Written in the 1230s, it is among the first extant commentaries on Aristotle's *Categories* and reflects a period in which philosophers had already absorbed the full range of Aristotle's logical writings and were becoming increasingly familiar with his physical and metaphysical works. The present volume contains the first full critical edition of the Latin text, preceded by an extensive introductory study consisting of two parts. The first part describes the life and work of John Pagus, the manuscript sources, formal features, authoritative sources, and date of his commentary, as well as its relationship to other known commentaries from the period. The second part is devoted to an analysis of some of the key features of Pagus' interpretation of the categories. The author takes account of Pagus's systematic construal of Aristotle's text, focusing particular attention on his position on perennial issues such as what categories are, which categories there are, what sort of items they collect, whether or not they can overlap, and the relationship between logical and metaphysical categories. To more appreciate and understand Pagus's approach, the volume also pays considerable attention to the views of his near-contemporaries Nicholas of Paris and Robert Kilwardby.



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ANCIENT AND MEDIEVAL PHILOSOPHY—SERIES 1

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## A Threat to Public Piety

### Christians, Platonists, and the Great Persecution

ELIZABETH DEPALMA DIGESER

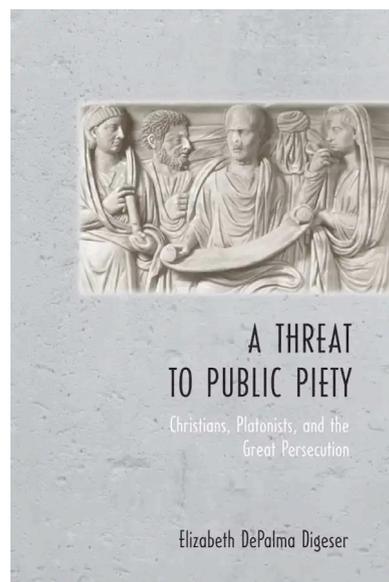
In *A Threat to Public Piety*, Elizabeth DePalma Digeser reexamines the origins of the Great Persecution (AD 303–313), the last eruption of pagan violence against Christians before Constantine enforced the toleration of Christianity within the Empire. Challenging the widely accepted view that the persecution enacted by Emperor Diocletian was largely inevitable, she points out that in the forty years leading up to the Great Persecution Christians lived largely in peace with their fellow Roman citizens. Why, Digeser asks, did pagans and Christians, who had intermingled cordially and productively for decades, become so sharply divided by the turn of the century?

Making use of evidence that has only recently been dated to this period, Digeser shows that a falling out between Neo-Platonist philosophers, specifically Iamblichus and Porphyry, lit the spark that fueled the Great Persecution. In the aftermath of this falling out, a group of influential pagan priests and philosophers began writing and speaking against Christians, urging them to forsake Jesus-worship and to rejoin traditional cults while Porphyry used his access to Diocletian to advocate persecution of Christians on the grounds that they were a source of impurity and impiety within the empire.

The first book to explore in depth the intellectual social milieu of the late third century, *A Threat to Public Piety* revises our understanding of the period by revealing the extent to which Platonist philosophers (Ammonius, Plotinus, Porphyry, and Iamblichus) and Christian theologians (Origen, Eusebius) came from a common educational tradition, often studying and teaching side by side in heterogeneous groups.

ELIZABETH DEPALMA DIGESER is Professor of History at the University of California, Santa Barbara. She is the author of *The Making of a Christian Empire: Lactantius and Rome, also from Cornell*.

**\$47.95** hardcover | \$22.99 ebook  
240 pages, 6.12 x 9.25



*"A Threat to Public Piety* is a well-conceived, well-written, significant, and original contribution to the field of late Roman studies that will attract those interested in religion, philosophy, the rise of Christianity, and the relation between religion and power in the later Roman Empire. Elizabeth DePalma Digeser shows that philosophers in the later Roman Empire were not marginal, idiosyncratic figures but formed part of the imperial court and exercised influence as imperial advisers."—Susanna K. Elm, University of California Berkeley, author of *Sons of Hellenism, Fathers of the Church: Emperor Julian, Gregory of Nazianzus and the Vision of Rome*

*"The intellectual conflict between pagan philosophy and Christian theology is one of the fascinating—if not booming—topics in current studies of the third and fourth centuries.... DePalma Digeser's book is a valid attempt to bring together the often fragmented research on the Christian and pagan sides of this discourse. It also highlights the immense importance of both Porphyry and Origen—not only for third-century thought, but also for the eventual developments in the realm of politics and Roman society."*  
—*Ecclesiastical History*

# Gilgamesh among Us

## Modern Encounters with the Ancient Epic

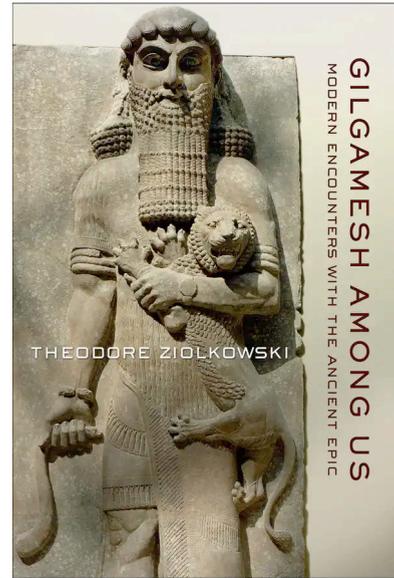
THEODORE ZIOLKOWSKI

The world's oldest work of literature, the *Epic of Gilgamesh* recounts the adventures of the semimythical Sumerian king of Uruk and his ultimately futile quest for immortality after the death of his friend and companion, Enkidu, a wildman sent by the gods. Gilgamesh was deified by the Sumerians around 2500 BCE, and his tale as we know it today was codified in cuneiform tablets around 1750 BCE and continued to influence ancient cultures—whether in specific incidents like a world-consuming flood or in its quest structure—into Roman times. The epic was, however, largely forgotten, until the cuneiform tablets were re-discovered in 1872 in the British Museum's collection of recently unearthed Mesopotamian artifacts. In the decades that followed its translation into modern languages, the *Epic of Gilgamesh* has become a point of reference throughout Western culture.

In *Gilgamesh among Us*, Theodore Ziolkowski explores the surprising legacy of the poem and its hero, as well as the epic's continuing influence in modern letters and arts. This influence extends from Carl Gustav Jung and Rainer Maria Rilke's early embrace of the epic's significance—"Gilgamesh is tremendous!" Rilke wrote to his publisher's wife after reading it—to its appropriation since World War II in contexts as disparate as operas and paintings, the poetry of Charles Olson and Louis Zukofsky, novels by John Gardner and Philip Roth, and episodes of *Star Trek: The Next Generation* and *Xena: Warrior Princess*.

Ziolkowski sees fascination with Gilgamesh as a reflection of eternal spiritual values—love, friendship, courage, and the fear and acceptance of death. Noted writers, musicians, and artists from Sweden to Spain, from the United States to Australia, have adapted the story in ways that meet the social and artistic trends of the times. The spirit of this capacious hero has absorbed the losses felt in the immediate postwar period and been infused with the excitement and optimism of movements for gay rights, feminism, and environmental consciousness. Gilgamesh is at once a seismograph of shifts in Western history and culture and a testament to the verities and values of the ancient epic.

**\$36.00** hardcover | \$16.99 ebook  
248 pages, 6 x 9, 6 line drawings



"The ancient and long-lost story of Gilgamesh, his friends, enemies, and staggering adventures is shown in Theodore Ziolkowski's learned and astute book to be, for artists of many nations, a resonant sounding board for urgent issues of modernity and postmodernity."—Stephen Knight, Cardiff University author of *Merlin: Knowledge and Power through the Ages*

"Theodore Ziolkowski is immensely learned and has read a staggering array of modern publications that somehow or other use Gilgamesh. He is interested to know why the epic evokes such a response and links it to various movements in the arts and literature, especially in the United States, as well as to specific social conditions in Germany."—Benjamin R. Foster, Yale University, translator of the Norton Critical Edition of *The Epic of Gilgamesh*

# Mourning Happiness

## Narrative and the Politics of Modernity

VIVASVAN SONI

For many eighteenth-century thinkers, happiness was a revolutionary new idea filled with the promise of the Enlightenment. However, Vivasvan Soni argues that the period fails to establish the importance of happiness as a guiding idea for human practice, generating our modern sentimental idea of happiness. *Mourning Happiness* shows how the eighteenth century's very obsession with happiness culminates in the political obsolescence of the idea.

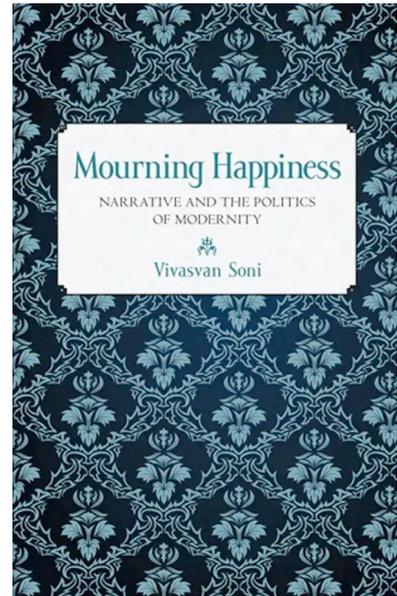
Soni explains that this puzzling phenomenon can only be comprehended by studying a structural transformation of the idea of happiness at the level of narrative form. Happiness is stripped of its ethical and political content, Soni demonstrates, when its intimate relation to narrative is destroyed. This occurs, paradoxically, in some of the most characteristic narratives of the period: eighteenth-century novels including *Pamela*, *The Vicar of Wakefield*, and *Julie*; the pervasive sentimentalism of the time; Kant's ethics; and the political thought of Rousseau and Jefferson.

For Soni, the classical Greek idea of happiness—epitomized by Solon's proverb "Call no man happy until he is dead"—opens the way to imagining a properly secular conception of happiness, one that respects human finitude and mortality. By analyzing the story of Solon's encounter with Croesus, Attic funeral orations, Greek tragedy, and Aristotle's ethics, Soni explains what it means to think, rather than feel, a happiness available for public judgment, rooted in narrative, unimaginable without a relationship to community, and irreducible to an emotional state. Such an ideal, Soni concludes, would allow for a radical reenvisioning of a politics that takes happiness seriously and responds to our highest aspirations rather than merely keeping our basest motivations in check.

VIVASVAN SONI is Associate Professor of English at Northwestern University.

**\$57.00** hardcover

552 pages, 6.12 x 9.25, 1 table



"*Mourning Happiness*, a work of rare scope and power, grapples with the big questions: Is happiness the proper end of life, as the Greeks conceived it to be, or is life, as it appears since the early English novel, an endless trial? Soni supports his overarching thesis about the ancient and future value of the happy life with careful and engaging close readings of an unusually wide variety of literary and philosophical texts. The result is a major contribution to both narratology and ethics—indeed, Soni shows that the two cannot properly be separated."—Adam Potkay, William R. Kenan Professor of Humanities, The College of William and Mary

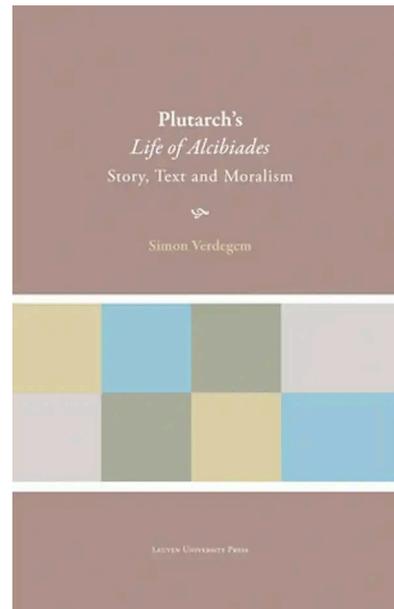
# Plutarch's "Life of Alcibiades"

## Story, Text and Moralism

SIMON VERDEGEM

At the beginning of the second century C.E., Plutarch of Chaeronea wrote a series of pairs of biographies of Greek and Roman statesmen. Their purpose is moral: the reader is invited to reflect on important ethical issues and to use the example of these great men from the past to improve his or her own conduct. This book offers the first full-scale commentary on the Life of Alcibiades. It examines how Plutarch's biography of one of classical Athens' most controversial politicians functions within the moral program of the Parallel Lives.

Built upon the narratological distinction between story and text, Simon Verdegem's analysis, which involves detailed comparisons with other Plutarchan works (especially the Lives of Nicias and Lysander) and several key texts in the Alcibiades tradition (e.g., Plato, Thucydides, and Xenophon), demonstrates how Plutarch carefully constructed his story and used a wide range of narrative techniques to create a complex Life that raises interesting questions about the relation between private morality and the common good.



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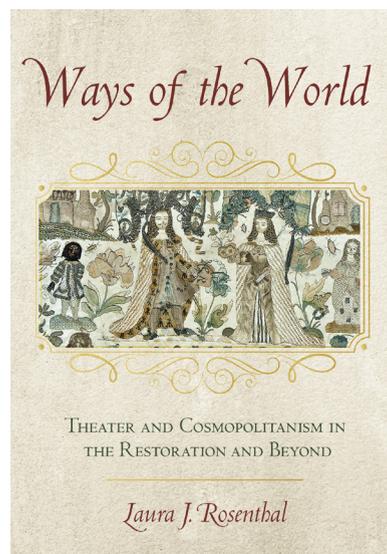
## Herom

### Journal on Hellenistic and Roman Material Culture

EDITED BY KRISTINA WINTHER JACOBSEN, JEROEN POBLOME, DANIELE MALFITANA AND JOHN LUND

*HEROM* is a peer-reviewed online journal presenting innovative contributions to the study of material culture produced, exchanged, and consumed within the spheres of the Hellenistic kingdoms and the Roman world from the late fourth century BC to the seventh century AD. The journal publishes papers in the full range of the scholarly field and in all relevant academic disciplines within the arts, humanities, social sciences, and environmental sciences. *HEROM* creates a bridge between material culture specialists and the wider scientific community, with an interest in how humans interacted with and regarded artefacts. For a full table of contents, visit [www.herom.be](http://www.herom.be).

**JEROEN POBLOME** is Professor of Archaeology at KU Leuven and coordinates the Sagalassos Archaeological Research Project.



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# Mythologizing Performance

RICHARD P. MARTIN

Building on numerous original close readings of works by Homer, Hesiod, and other ancient Greek poets, Richard P. Martin articulates a broad and precise poetics of archaic Greek verse. The ancient Greek hexameter poetry of such works as the *Iliad* and the *Odyssey* differ from most modern verbal art because it was composed for live, face-to-face performance, often in a competitive setting, before an audience well versed in mythological and ritual lore. The essays collected here span Martin's acclaimed career and explore ways of reading this poetic heritage using principles and evidence from the comparative study of oral traditions, literary and speech-act theories, and the ethnographic record.

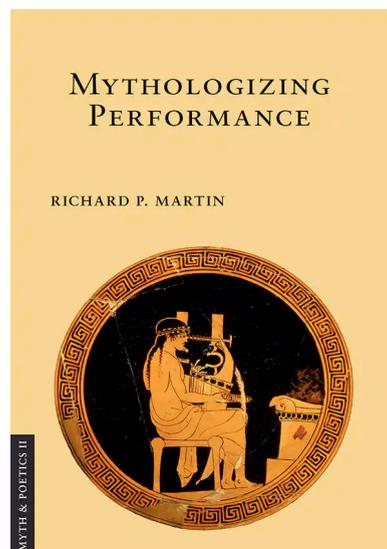
Among topics analyzed in depth are the narrative structures of Homer's epics, the Hesiodic *Works and Days*, and the Homeric Hymn to Apollo; the characterization of poetic and musical performers within the poems; the social context for verses ascribed to the legendary singer Orpheus; the significance of various rituals as stylized by poetic performances; and the interrelations, at the level of diction and theme, among the major genres of epic and hymn, as well as "genres of speaking" such as lament, praise, advice, and proverbial wisdom.

RICHARD P. MARTIN is the Antony and Isabelle Raubitschek Professor of Classics at Stanford University. Among his many books are *Classical Mythology* and *The Language of Heroes*.



MYTH AND POETICS II

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540 pages, 6 x 9



"Martin's book is a major collection from one of the most significant scholars of archaic poetry working in the past several decades. In this richly synoptic and synthetic meditation on the complex workings of archaic poetry, Martin builds on and brilliantly transfigures the implications of oral poetics for any study of archaic (and Hellenistic) poetry—and indeed for poetics as a whole."—Laura Slatkin, New York University

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## Catching Up with Richard P. Martin

What's your favorite anecdote from your research for this book?

How do you wish you could change the field?

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*"Pulp Fiction*  
was the  
gateway drug  
and it shows  
up in an essay  
on Hesiod,  
here."

---

Because a number of the chapters of this book began as stand-alone essays over the years, and those in turn had their start as papers delivered in various places, what I best remember, leafing through them now, are the trips and audiences, from Philadelphia and Columbus, Ohio to Athens and Crete, LaPlata (Argentina), Grenoble, Lausanne, and Cambridge, UK. I also remember the pleasures of exploring other literatures and media in search of useful analogies. In that regard, getting deeper into Quentin Tarantino's movies—*Pulp Fiction* was the gateway drug and it shows up in an essay on Hesiod, here—was a blast.

I wish I could get all the various experts in the multifarious subfields of Classics—history, archaeology, philosophy, philology—to try to read one another's books (or even articles).

What do you wish you had known when you started writing your book, that you know now?

As the writing started with the earliest essay and continued intermittently over the next 35 years, I'd have to look back to my 29-year-old self, struggling to get hold of books, spend time in libraries, and scribble on legal pads after a toddler had been lulled to sleep. I wish I had known touch-typing (I still don't, however, so maybe that answer should not count).



## Catching Up with Joel Christensen

What's your favorite anecdote from your research for this book?

I can't think of one single anecdote for researching this book because so many of the moments were similar: a nearly constant sense of excitement as I read through modern studies in psychology and heard echoes of the way people responded to challenges and suffering in the *Odyssey*. Perhaps the most exciting part of this was watching other people react. When I first started thinking about how characters in the epic might be thought of as suffering from something like learned helplessness—a declining willingness to act conditioned by repeated failure—I shared the notion with students. Their immediate recognition of the concept and its ability to help them understand the strange behavior of Odysseus and his son encouraged me to keep going.

What do you wish you had known when you started writing your book, that you know now?

Apart from using a bibliography manager to make everybody's lives easier in the editing process, I wish I had started with the confidence to read broadly in other disciplines that I developed during the writing of the book. At the beginning, if I encountered an idea I

found useful, I spent months tracing the concept through many different papers and books. By the end, I did not sacrifice this depth of research, but I was far more willing to go between ideas and return to confirm and build up more complex dialogue.

How do you wish you could change the field?

I wish my field were more outward looking, that we were encouraged to work beyond the confines of philology as a matter of practice and habit instead of something we do later in our careers. To my taste, we spend too much of our energy in the classroom and publication not talking about the 'big' topics, the most pressing issues of life, such as how we know who we are, how the stories we tell each other shape us, and how literature and culture can effect bad and good in the world at the same time.

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"I wish I had started with the confidence to read broadly in other disciplines."

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Bestseller



## The Many-Minded Man

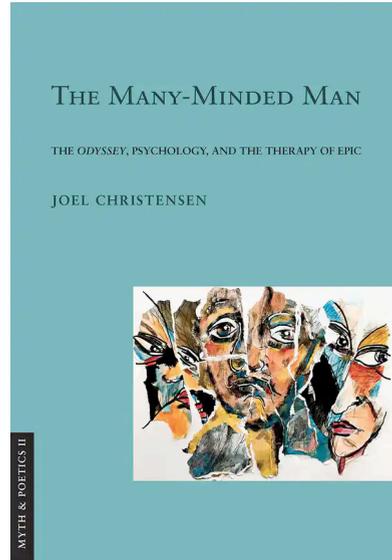
The "Odyssey," Psychology, and the Therapy of Epic

JOEL CHRISTENSEN

In *The Many-Minded Man*, Joel Christensen explores the content, character, and structure of the Homeric *Odyssey* through a modern psychological lens, focusing on how the epic both represents the workings of the human mind and provides for its audiences—both ancient and modern—a therapeutic model for coping with the exigencies of chance and fate.

By reading the *Odyssey* as an exploration of the constitutive elements of human identity, the function of narrative in defining the self, and the interaction between the individual and their social context, *The Many-Minded Man* addresses enduring questions about the poem, such as the importance of Telemachus's role, why Odysseus must tell his own tale, and the epic's sudden and unexpected closure. Through these dynamics, Christensen reasons, the *Odyssey* not only instructs readers about how narrative shapes a sense of agency but also offers solutions for avoiding dangerous stories and destructive patterns of thought.

JOEL P. CHRISTENSEN is Associate Professor and Chair of Classical Studies at Brandeis University. He is coauthor of *A Beginner's Guide to Homer* and *Homer's Thebes*. Follow him on Twitter @sentantiq.



"Christensen has written one of the most creative, meticulous, and broad-reaching analyses of the *Odyssey* of the last half-century, tying together the millennia-old saga and contemporary social problems."—Richard P. Martin, Stanford University, author of *Classical Mythology*

MYTH AND POETICS II

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360 pages, 6 x 9, 2 charts

# HUMAN MINDS AND HOMER'S ODYSSEY

Joel P. Christensen

Ancient Greek audiences used to gather for episodic or monumental performances, when they would hear large portions of the *Iliad* and *Odyssey* and other epics. How did these performances shape their view of the world and human life? How can their records—our texts—provide us with evidence for ancient beliefs about human minds?

Modern critics, drawing on cognitive science and psychology, have written about how contemporary novels convey or explore a 'theory of mind' while cognitive scientists like Mark Turner have argued that narrative itself is critical to human consciousness and thought. Other disciplines like sociology have also acknowledged the importance of cultural narratives in shaping who we think we are. As a pervasive performance genre, Greek epic was both a product and a producer of cultural narratives—of the stories that shape what people think is possible in their lives—and provides critical evidence for an ancient 'theory of mind', what the psychologist Jerome Bruner has described as "folk psychology".

Looking for such a "folk psychology" in Homer produces powerful parallels for modern approaches. At the beginning of the *Odyssey*, as Zeus looks down on human actions, he laments, "Mortals! They are always blaming the gods and saying that evil comes from us when they themselves suffer pain beyond their lot because of their own recklessness!" (1.32-34). Classical scholars have debated for many years whether or not this statement is programmatic for the epic as a whole. That is, whether we should understand it as framing the action and directing the audience's attention to who is responsible for human suffering. From a psychological perspective, the answer seems clear: Zeus' statement invites us to a complex contemplation of determinism and human agency.

Once we make questions of human agency central to our approach, the *Odyssey* can be read as a prolonged rumination on the conditions that help human minds function (and fail to function) in the world. The epic shows a series of central figures in a state of paralysis caused by a lack of choices, by a diminished sense of agency. Both Telemachus and Penelope are shown waiting at the beginning of the epic for someone else to act. When we first see Odysseus, he has spent seven years staring at the sea, weeping. From the perspective of modern psychology, this paralysis is a 'freeze' in the fight-or-flight instinct, creating what has been called a state of learned helplessness.

The *Odyssey* shows its main character suffering from different types of trauma, as Jonathan Shay has shown:

he faces the myriad challenges of a warrior returning home. Nevertheless, the epic is also deeply concerned with how all the people depicted relate to trauma, and what it takes to recuperate a sense of agency in the world. In its twenty-four books, the *Odyssey* provides parallels for modern studies of the effects of severe isolation, complex grief or loss, and the impact of harmful narratives on individual psychology. In addition, it explores how we can cope with some of these challenges. The epic's narrative demonstrates how Odysseus needs to engage inaction and tell his own story, echoing practices offered by cognitive behavioral therapy (CBT) and narrative therapy as described by Michael White.

This narrative, however, also invites us to consider the minds and experiences of a traumatized public (the people of Ithaca), of the marginalized (women and the aged), and of those subject to violence and oppression (enslaved peoples). In exploring a corollary to Zeus' statement—whether or not people can lessen their suffering through intelligent action—the *Odyssey* shows that to be a successful agent in the world is to control your own story, to be a master of your mind and an influencer of others'.

The consideration of how human minds work and how suffering and trauma can be mitigated is central to the *Odyssey*'s therapeutic impact for ancient audiences and modern readers. Reading the remains of Greek literature alongside modern psychological theories helps us both to appreciate the complexity of ancient thought on the human mind and to apprehend why such works remain vital to this day. The *Odyssey*'s end, however, reflects on the perils of taking such stories to heart. The epic close with Zeus proposing an *ekklēsis*, an erasure of the memory of Odysseus' murders of the suitors when he returns home. The sudden *deus ex machina* points to the impossibility of resolving some conflicts and the danger of using narratives of the past to guide our decisions of the future.

In the end, this is Homer's most challenging message: the human mind with the most agency (Odysseus) is the one who controls stories instead of being wholly under their control. Ultimately, the *Odyssey* asks its audiences to consider a world beyond the bounds of its tale, one where they live and have the power to make their lives better or worse.

# Aristotle and Other Platonists

LLOYD P. GERSON

"Aristotle versus Plato. For a long time that is the angle from which the tale has been told, in textbooks on the history of philosophy and to university students. Aristotle's philosophy, so the story goes, was au fond in opposition to Plato's. But it was not always thus."—from the Introduction

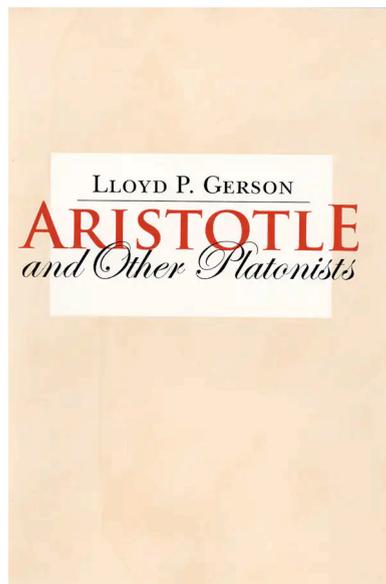
In a wide-ranging book likely to cause controversy, Lloyd P. Gerson sets out the case for the "harmony" of Platonism and Aristotelianism, the standard view in late antiquity. He aims to show that the twentieth-century view that Aristotle started out as a Platonist and ended up as an anti-Platonist is seriously flawed.

Gerson examines the Neoplatonic commentators on Aristotle based on their principle of harmony. In considering ancient studies of Aristotle's *Categories*, *Physics*, *De Anima*, *Metaphysics*, and *Nicomachean Ethics*, the author shows how the principle of harmony allows us to understand numerous texts that otherwise appear intractable. Gerson also explains how these "esoteric" treatises can be seen not to conflict with the early "exoteric" and admittedly Platonic dialogues of Aristotle. *Aristotle and Other Platonists* concludes with an assessment of some of the philosophical results of acknowledging harmony.

LLOYD P. GERSON is Professor of Philosophy at the University of Toronto. His books include *Knowing Persons: A Study in Plato, God and Greek Philosophy*, and *Plotinus (Arguments of the Philosophers series)*. He is the editor of *The Cambridge Companion to Plotinus* and the four-volume *Aristotle: Critical Assessments*. He is the author of several volumes of translations and commentaries on Greek texts, including *Aristotle: Selected Works and Aristotle's Politics* (with H. G. Apostle), *Hellenistic Philosophy: Introductory Readings* (with Brad Inwood), and *Neoplatonic Philosophy: Introductory Readings* (with John Dillon).



**\$27.95** paperback | \$12.99 ebook  
348 pages, 6.12 x 9.25



"This wide-ranging and deeply learned book casts a challengingly heterodox, and often convincing, light on every major aspect of Aristotle's thought from his metaphysics to his ethics. It deserves to be read by every student not just of Aristotle but of ancient philosophy more generally."—C. D. C. Reeve, University of North Carolina at Chapel Hill

"I read Lloyd P. Gerson's book with absorption and with pleasure. It is an impressive, solidly argued work, based on a profound knowledge of the ancient texts. It also considers and interprets a very large number of recent studies. Gerson is well aware that he is making a very bold challenge, but he does so seriously and precisely. The subtlety and insight of his analyses are truly stimulating."—Richard Bodéüs, Professor of Philosophy, University of Montreal

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# The Space That Remains

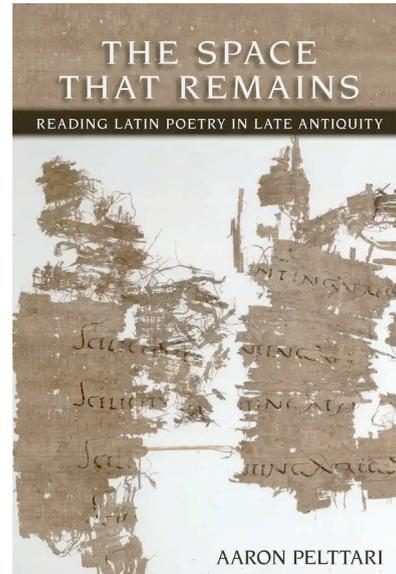
## Reading Latin Poetry in Late Antiquity

AARON PELTTARI

In *The Space That Remains*, Aaron Pelttari offers the first systematic study of the major fourth-century poets since Michael Roberts's foundational *The Jeweled Style*. It is the first book to give equal attention to both Christian and Pagan poetry and the first to take seriously the issue of readership.

As Pelttari shows, the period marked a turn towards forms of writing that privilege the reader's active involvement in shaping the meaning of the text. In the poetry of Ausonius, Claudian, and Prudentius we can see the increasing importance of distinctions between old and new, ancient and modern, forgotten and remembered. The strange traditionalism and verbalism of the day often concealed a desire for immediacy and presence. We can see these changes most clearly in the expectations placed upon readers. The space that remains is the space that the reader comes to inhabit, as would increasingly become the case in the literature of the Latin Middle Ages.

AARON PELTTARI is Senior Lecturer in the Department of Classics at the University of Edinburgh.



*"The Space That Remains makes an important contribution to the study of late Latin poetry, specifically the study of the poetry of the fourth century. Central to Aaron Pelttari's thesis is the role of the reader, who, he argues, takes on an unusually active and creative role in the poetry of the period. Pelttari's discussion of allusion strikes me as particularly valuable in this regard."*—Michael Roberts, Wesleyan University, author of *The Jeweled Style*

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# The Life of Alcibiades

## Dangerous Ambition and the Betrayal of Athens

JACQUELINE DE ROMILLY. TRANSLATED BY ELIZABETH TRAPNELL RAWLINGS.

This biography of Alcibiades, the charismatic Athenian statesman and general (c. 450–404 BC) who achieved both renown and infamy during the Peloponnesian War, is both an extraordinary adventure story and a cautionary tale that reveals the dangers that political opportunism and demagoguery pose to democracy. As Jacqueline de Romilly brilliantly documents, Alcibiades's life is one of wanderings and vicissitudes, promises and disappointments, brilliant successes and ruinous defeats. Born into a wealthy and powerful family in Athens, Alcibiades was a student of Socrates and disciple of Pericles, and he seemed destined to dominate the political life of his city—and his tumultuous age.

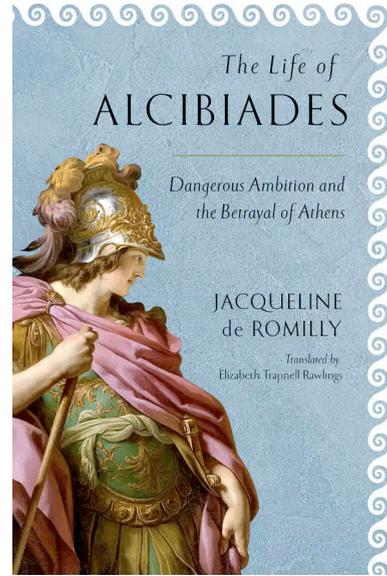
Romilly shows, however, that he was too ambitious. Haunted by financial and sexual intrigues and political plots, Alcibiades was exiled from Athens, sentenced to death, recalled to his homeland, only to be exiled again. He defected from Athens to Sparta and from Sparta to Persia and then from Persia back to Athens, buffeted by scandal after scandal, most of them of his own making. A gifted demagogue and, according to his contemporaries, more handsome than the hero Achilles, Alcibiades is also a strikingly modern figure, whose seductive celebrity and dangerous ambition anticipated current crises of leadership.

ELIZABETH TRAPNELL RAWLINGS is a freelance translator of texts in French, working since 1992. She has degrees from the University of North Carolina, Chapel Hill, and the University of Iowa. Since 1995, she has translated independently, or with others, a number of books and articles, primarily in the field of Greek and Roman literature and history.

JACQUELINE DE ROMILLY (1913–2010) was a distinguished scholar of Greek history and culture. In 1973, she became Chair of Greek at the College de France, the first woman nominated to this prestigious institution. In 1988, she was elected to the Académie Française as the second woman member, after Marguerite Yourcenar. Romilly was an A.D. White Professor at large at Cornell from 1974 to 1980.

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"Jacqueline de Romilly's study of Alcibiades astonishingly succeeds in arousing in the reader the same feelings as those undoubtedly once experienced by the Athenian public before this extraordinary person. Her book inspires not only wonder at Alcibiades's varied talents and admiration at his ability to seduce those around him but also anxiety about his ambitions and fear for the risks he takes. With its sudden reversals—victories followed by terrible defeats, resounding successes as well as the most bitter failures—Romilly's book possesses the color of an epic with accents of tragedy." —*Revue des Études Grecques* (reviewing the French edition)

"With this translation, Rawlings makes available to Anglophones a biography of Alcibiades by esteemed Franco-Greek scholar Jacqueline de Romilly... *The Life of Alcibiades* is a remarkable adventure story of political intrigue, warfare, and betrayal carried out by an egomaniacal leader... *The Life of Alcibiades* offers warnings for contemporary readers about the dangers of blind ambition and unchecked power on the part of charismatic leaders." —*Choice*

## On Roman Religion

### Lived Religion and the Individual in Ancient Rome

JÖRG RÜPKE

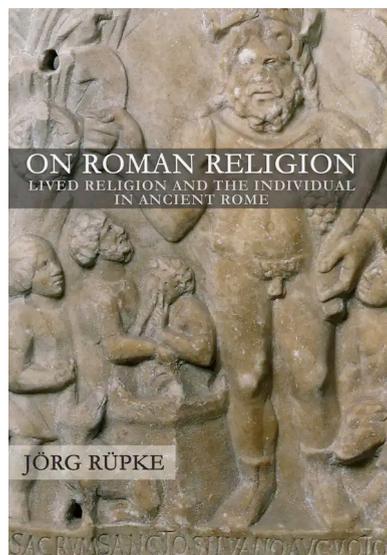
Was religious practice in ancient Rome cultic and hostile to individual expression? Or was there, rather, considerable latitude for individual initiative and creativity? Jörg Rüpke, one of the world's leading authorities on Roman religion, demonstrates in his new book that it was a lived religion with individual appropriations evident at the heart of such rituals as praying, dedicating, making vows, and reading. *On Roman Religion* definitively dismantles previous approaches that depicted religious practice as uniform and static. Juxtaposing very different, strategic, and even subversive forms of individuality with traditions, their normative claims, and their institutional protections, Rüpke highlights the dynamic character of Rome's religious institutions and traditions.

In Rüpke's view, lived ancient religion is as much about variations or even outright deviance as it is about attempts and failures to establish or change rules and roles and to communicate them via priesthoods, practices related to images or classified as magic, and literary practices. Rüpke analyzes observations of religious experience by contemporary authors including Propertius, Ovid, and the author of the "Shepherd of Hermas." These authors, in very different ways, reflect on individual appropriation of religion among their contemporaries, and they offer these reflections to their readership or audiences. Rüpke also concentrates on the ways in which literary texts and inscriptions informed the practice of rituals.

JÖRG RÜPKE is Permanent Fellow in Religious Studies at the Max Weber Center, University of Erfurt. He is the author of many books, including *From Jupiter to Christ: On the History of Religion in the Roman Imperial Period*, *Religion: Antiquity and Modern Legacy*, and *Religion in Republican Rome: Rationalization and Ritual Change*.

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210 pages, 6 x 9, 10 b&w halftones



"The perspective adopted on Roman religion by Jorg Rupke in this book is radically new and puts the period in a long-awaited conversation with other eras. His work allows historians to better understand the transformations of religious practices in the first three centuries of the common era and beyond. Rüpke must be commended for his all-encompassing approach to the material from Latin poetry to inscribed ex-votos, from prosopographical data to religious literature."—Eric Rebillard, Cornell University, author of *Christians and Their Many Identities in Late Antiquity, North Africa, 200-450 CE*

**GREAT FOR CLASSROOM USE**

# The Mind of Thucydides

Mikhail Katkov and the Great Russian Novel

JACQUELINE DE ROMILLY. INTRODUCTION BY HUNTER R. RAWLINGS III AND JEFFREY RUSTEN. TRANSLATED BY ELIZABETH TRAPNELL RAWLINGS.

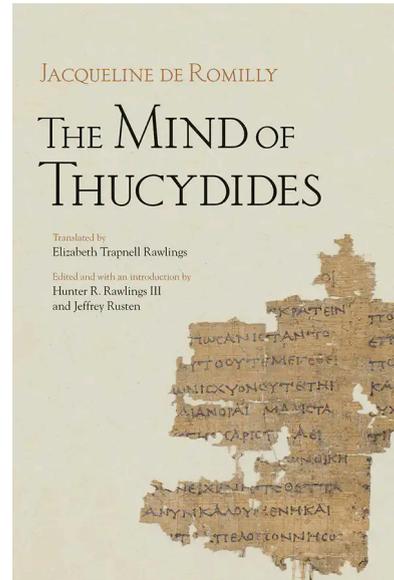
The publication of Jacqueline de Romilly's *Histoire et raison chez Thucydide* in 1956 virtually transformed scholarship on Thucydides. Rather than mining The Peloponnesian War to speculate on its layers of composition or second-guess its accuracy, it treated it as a work of art deserving rhetorical and aesthetic analysis. Ahead of its time in its sophisticated focus upon the verbal texture of narrative, it proved that a literary approach offered the most productive and nuanced way to study Thucydides. Still in print in the original French, the book has influenced numerous Classicists and historians, and is now available in English for the first time in a careful translation by Elizabeth Trapnell Rawlings. The Cornell edition includes an introduction by Hunter R. Rawlings III and Jeffrey Rusten tracing the context of this book's original publication and its continuing influence on the study of Thucydides.

Romilly shows that Thucydides constructs his account of the Peloponnesian War as a profoundly intellectual experience for readers who want to discern the patterns underlying historical events. Employing a commanding logic that exercises total control over the data of history, Thucydides uses rigorous principles of selection, suggestive juxtapositions, and artfully opposed speeches to reveal systematic relationships between plans and outcomes, impose meaning on the smallest events, and insist on the constant battle between intellect and chance. Thucydides' mind found in unity and coherence its ideal of historical truth.

JACQUELINE DE ROMILLY (1913–2010) was the author of more than thirty books on the literature and history of ancient Greece; among her many honors, she was the first woman Professor of the Collège de France, and in 1989 was the second woman elected to the Académie Française.

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"Students at every level, from undergraduates to advanced scholars, will be grateful for this English translation of *Histoire et raison chez Thucydide*, the best of all Jacqueline de Romilly's many and distinguished publications on Thucydides, and one of the best books on Thucydides of any period and in any language. It was way ahead of its time in its sophisticated examination of Thucydides' narrative technique."—Simon Hornblower, University of Oxford, author of *Thucydides and Pindar: Historical Narrative and the World of Epinikian Poetry*

"This translation is valuable in making more widely available a book which, though half a century old, has endured as a classic of Thucydidean scholarship. Reading this book will give all those who encounter Thucydides, whether in the original Greek or in translation, much more of a feeling for the texture of his language. The chapter on the Archaeology is particularly significant: it remains the most lucid analysis of Thucydides' techniques in this important section of the work."—Timothy Rood, St Hugh's College, University of Oxford, author of *Thucydides: Narrative and Explanation*

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# Theater and Spectacle in the Art of the Roman Empire

KATHERINE M. D. DUNBABIN

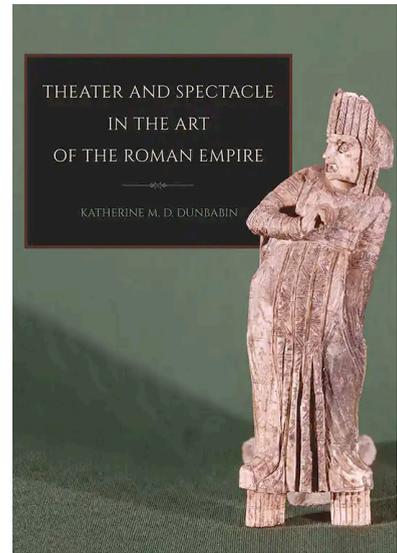
Theater, spectacle, and performance played significant roles in the political and social structure of the Roman Empire, which was diverse in population and language. A wide and varied range of entertainment was available to a Roman audience: the traditional festivals with their athletic contests and dramatic performances, pantomime and mime, the chariot races of the circus, and the gladiatorial shows and wild beast hunts of the arena. In *Theater and Spectacle in the Art of the Roman Empire*, which is richly illustrated in color throughout, Katherine M. D. Dunbabin emphasizes the visual evidence for these events. Images of spectacle appear in a wide range of artistic media, from the mosaics and paintings that decorated wealthy private houses to the sculpture of tomb monuments, and from luxury objects such as silver tableware to more humble ceramic lamps and pottery vessels. Dunbabin places the information derived from this visual material into the wider context provided by the written sources, both literary and epigraphic. This allows us to understand the functions that these images served in the social rituals of public and domestic life. By explicating both the social and cultural role of the spectacles themselves and the nature of their representation in art, Dunbabin provides a comprehensive portrait of the popular culture of the period.

KATHERINE M. D. DUNBABIN is Professor Emerita of Classics at McMaster University, Hamilton, Ontario. She is the author of *The Roman Banquet: Images of Conviviality*, *Mosaics of the Greek and Roman World*, and *The Mosaics of Roman North Africa*.

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*"Theater and Spectacle in the Art of the Roman Empire is a superb book by a superior scholar whose vast erudition, lightly worn, is evident on every page. It is very well written, very clear, and extraordinarily well informed on a wide range of topics. There is no one else today who commands the range of material Katherine M. D. Dunbabin controls in this book on the artistic side, and her command of the latest literature on the documentary side is exceptional. This is a book that no one who is interested in sport and spectacle, especially in the history of drama, can possibly ignore."*—David Potter, Francis W. Kelsey Collegiate Professor of Greek and Roman History and Arthur F. Thurnau Professor in the Department of Classical Studies, University of Michigan, author of *Constantine the Emperor*

*"The comprehensive organization of Theater and Spectacle in the Art of the Roman Empire is perfect, starting with the Greek basis of the performance festival, alert to the distinctions between the Eastern and Western Empire, and to differences of ideology and practice in events that were otherwise similar. It will be an indispensable resource not only for specialists in this growing topic but also, because of its wonderful illustrations, for a much broader public."*—Jeffrey Rusten, Cornell University, editor of *The Birth of Comedy*

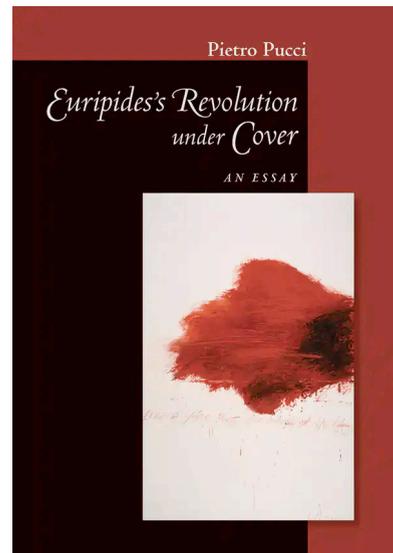
# Euripides' Revolution under Cover

## An Essay

PIETRO PUCCI

In this provocative book, Pietro Pucci explores what he sees as Euripides's revolutionary literary art. While scholars have long pointed to subversive elements in Euripides's plays, Pucci goes a step further in identifying a Euripidean program of enlightened thought enacted through carefully wrought textual strategies. The driving force behind this program is Euripides's desire to subvert the traditional anthropomorphic view of the Greek gods—a belief system that in his view strips human beings of their independence and ability to act wisely and justly. Instead of fatuous religious beliefs, Athenians need the wisdom and the strength to navigate the challenges and difficulties of life. Throughout his lifetime, Euripides found himself the target of intense criticism and ridicule. He was accused of promoting new ideas that were considered destructive. Like his contemporary, Socrates, he was considered a corrupting influence. No wonder, then, that Euripides had to carry out his revolution "under cover." Pucci lays out the various ways the playwright skillfully inserted his philosophical principles into the text through innovative strategies of plot development, language and composition, and production techniques that subverted the traditionally staged anthropomorphic gods.

PIETRO PUCCI is Goldwin Smith Professor of Classics Emeritus at Cornell University. He is the author of several books, including *Odysseus Polutropos: Intertextual Readings in the "Odyssey" and the "Iliad"*, *The Violence of Pity in Euripides' "Medea"*, and *Oedipus and the Fabrication of the Father: "Oedipus Tyrannus" in Modern Criticism and Philosophy*.



"Like the revolutionary and resolutely demystifying Euripides he puts before the reader, Pietro Pucci has been a pioneer in bringing intertextual and deconstructive readings to the major Greek poets. And the Euripides depicted here, like his learned and humane critic, brings to bear an acute sensitivity to the artifice of language to produce a poetry that not only dispels illusions but also fortifies the reader."—Andrew Ford, Ewing Professor of Greek Language and Literature, Princeton University

"Reading these texts through Pietro Pucci's exacting and precise critical lens is an exhilarating experience that transforms our understanding of the nature of Euripides's tragic theater."—Phillip Mitsis, A. S. Onassis Professor, New York University

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## Libanius the Sophist

### Rhetoric, Reality, and Religion in the Fourth Century

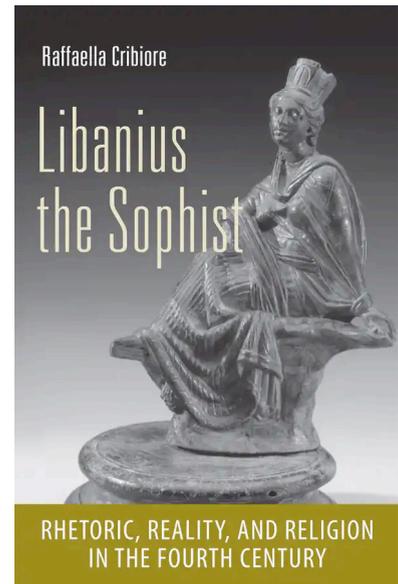
RAFFAELLA CRIBIORE

Libanius of Antioch was a rhetorician of rare skill and eloquence. So renowned was he in the fourth century that his school of rhetoric in Roman Syria became among the most prestigious in the Eastern Empire. In this book, Raffaella Cribiore draws on her unique knowledge of the entire body of Libanius's vast literary output—including 64 orations, 1,544 letters, and exercises for his students—to offer the fullest intellectual portrait yet of this remarkable figure whom John Chrysostom called "the sophist of the city." Libanius (314–ca. 393) lived at a time when Christianity was celebrating its triumph but paganism tried to resist. Although himself a pagan, Libanius cultivated friendships within Antioch's Christian community and taught leaders of the Church including Chrysostom and Basil of Caesarea. Cribiore calls him a "gray pagan" who did not share the fanaticism of the Emperor Julian. Cribiore considers the role that a major intellectual of Libanius's caliber played in this religiously diverse society and culture. When he wrote a letter or delivered an oration, who was he addressing and what did he hope to accomplish? One thing that stands out in Libanius's speeches is the startling amount of invective against his enemies. How common was character assassination of this sort? What was the subtext to these speeches and how would they have been received? Adapted from the Townsend Lectures that Cribiore delivered at Cornell University in 2010, this book brilliantly restores Libanius to his rightful place in the rich and culturally complex world of Late Antiquity.

RAFFAELLA CRIBIORE is Professor of Classics at New York University. She is the author of *The School of Libanius in Late Antique Antioch*, *Gymnastics of the Mind: Greek Education in Hellenistic and Roman Egypt*, and *Writing, Teachers and Students in Graeco-Roman Egypt* and coauthor of *Women's Letters from Ancient Egypt 300 BC–AD 800*.

CORNELL STUDIES IN CLASSICAL PHILOLOGY

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"The corpus of Libanius' speeches and letters is enormous, and few scholars can rightly claim, as Raffaella Cribiore can, to have an excellent command of the whole. In *Libanius the Sophist*, Cribiore offers original interpretations of some of these texts and makes stimulating connections between them. Cribiore's reassessment of Libanius' personality, career, and social interactions is splendid."—Craig A. Gibson, University of Iowa, author of *Interpreting a Classic: Demosthenes and His Ancient Commentators* and translator of *Libanius's Progymnasmata*

"Raffaella Cribiore rescues Libanius from the charge of ivory-tower sophist and situates his writings in the midst of the debates of his rapidly changing era. Carefully distinguishing Libanius's letters from his orations, she argues that his expression of paganism varies with genre and with anticipated audience. Cribiore convincingly highlights Libanius's association with and defense of Christians and his possible knowledge of Christian writings. This book is a refreshing new analysis of a major late-ancient figure by a scholar whose knowledge of Libanius's vast literary corpus is as impressive as her challenge to traditional interpretations."—Elizabeth A. Clark, John Carlisle Kilgo Professor of Religion, Duke University

# The Origin of Sin

## An English Translation of the "Hamartigenia"

PRUDENTIUS. TRANSLATED BY MARTHA A. MALAMUD

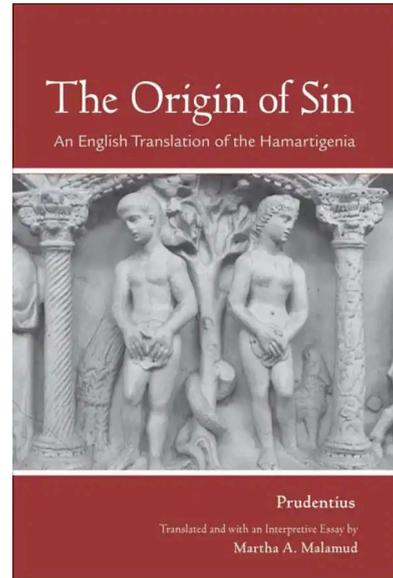
Aurelius Prudentius Clemens (348–ca. 406) is one of the great Christian Latin writers of late antiquity. Born in northeastern Spain during an era of momentous change for both the Empire and the Christian religion, he was well educated, well connected, and a successful member of the late Roman elite, a man fully engaged with the politics and culture of his times. Prudentius wrote poetry that was deeply influenced by classical writers and in the process he revived the ethical, historical, and political functions of poetry. This aspect of his work was especially valued in the Middle Ages by Christian writers who found themselves similarly drawn to the Classical tradition.

Prudentius's *Hamartigenia*, consisting of a 63-line preface followed by 966 lines of dactylic hexameter verse, considers the origin of sin in the universe and its consequences, culminating with a vision of judgment day: the damned are condemned to torture, worms, and flames, while the saved return to a heaven filled with delights, one of which is the pleasure of watching the torments of the damned. As Martha A. Malamud shows in the interpretive essay that accompanies her lapidary translation, the first new English translation in more than forty years, *Hamartigenia* is critical for understanding late antique ideas about sin, justice, gender, violence, and the afterlife. Its radical exploration of and experimentation with language have inspired generations of thinkers and poets since—most notably John Milton, whose *Paradise Lost* owes much of its conception of language and its strikingly visual imagery to Prudentius's poem.

MARTHA A. MALAMUD is Professor of Classics at the University at Buffalo. She is the author of *A Poetics of Transformation: Prudentius and Classical Mythology*.

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"I am most impressed with the clarity and precision of this translation. Martha A. Malamud's verses render Prudentius' Latin into lucid and compelling measures that honor the literal meaning even as they imitate the cacophony, alliteration, and occasional clusters of half rhyme in the original. Throughout, Malamud demonstrates her keen ear for Prudentius' language."—Emily Albu, UC Davis

"Martha A. Malamud's translation is readable and dynamic. Her interpretive essay skillfully sets the literary context and is first-class in its close reading and interpretation. I learned a great deal. *The Origin of Sin* is a substantial and much-needed contribution to Prudentian studies, late antique studies, and even comparative literature."—Marc Mastrangelo, Dickinson College

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# On Greek Religion

ROBERT PARKER

"There is something of a paradox about our access to ancient Greek religion. We know too much, and too little. The materials that bear on it far outreach an individual's capacity to assimilate: so many casual allusions in so many literary texts over more than a millennium, so many direct or indirect references in so many inscriptions from so many places in the Greek world, such an overwhelming abundance of physical remains. But genuinely revealing evidence does not often cluster coherently enough to create a vivid sense of the religious realities of a particular time and place. Amid a vast archipelago of scattered islets of information, only a few are of a size to be habitable."—from the Preface

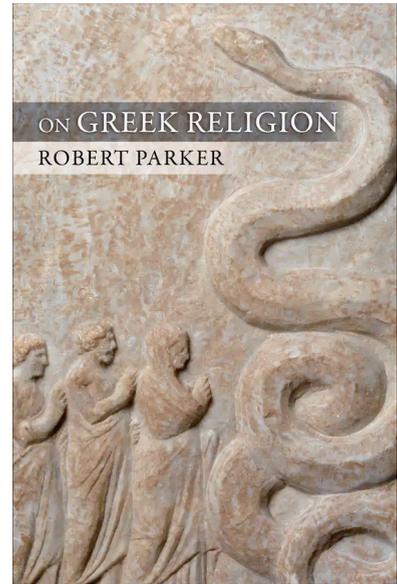
In *On Greek Religion*, Robert Parker offers a provocative and wide-ranging entrée into the world of ancient Greek religion, focusing especially on the interpretive challenge of studying a religious system that in many ways remains desperately alien from the vantage point of the twenty-first century. One of the world's leading authorities on ancient Greek religion, Parker raises fundamental methodological questions about the study of this vast subject. Given the abundance of evidence we now have about the nature and practice of religion among the ancient Greeks—including literary, historical, and archaeological sources—how can we best exploit that evidence and agree on the central underlying issues? Is it possible to develop a larger, "unified" theoretical framework that allows for coherent discussions among archaeologists, anthropologists, literary scholars, and historians?

In seven thematic chapters, Parker focuses on key themes in Greek religion: the epistemological basis of Greek religion; the relation of ritual to belief; theories of sacrifice; the nature of gods and heroes; the meaning of rituals, festivals, and feasts; and the absence of religious authority. Ranging across the archaic, classical, and Hellenistic periods, he draws on multiple disciplines both within and outside classical studies. He also remains sensitive to varieties of Greek religious experience. Also included are five appendixes in which Parker applies his innovative methodological approach to particular cases, such as the acceptance of new gods and the consultation of oracles. *On Greek Religion* will stir debate for its bold questioning of disciplinary norms and for offering scholars and students new points of departure for future research.

ROBERT PARKER is Wykeham Professor of Ancient History at the University of Oxford.

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328 pages, 6 x 9, 11 halftones, 2 tables



"[Parker's] vast knowledge of the documentary evidence for Greek religion makes this essay instructive and persuasive while the questions he proposes offer challenging perspectives on the nature of the Greek religious experience. This essay will be useful to scholars of ancient religion seeking to reassess the milestones of scholarship in the field and to explore complex theoretical and theological questions relating to Greek religion."—Marie-Claire Beaulieu, Tufts University

"This work, derived from a series of lectures given by the author at Cornell University in 2008, offers a discussion on a series of central questions in the domain of Greek religion. R. Parker achieves his goal with much *maestria* in this work, which is proof of an excellent knowledge of Greek religion, both ancient evidence and equal historiography, to which he returns frequently. To enrich his reflections, the author systematically echoes various interpretations of the issues he tackles, thus giving breadth to his analysis. All of these qualities make *On Greek Religion* an indispensable text for specialists in Ancient Greek religion, who will find in it abundant material for reflection."—L'Antiquité Classique

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## The Shorter Writings

XENOPHON. EDITED BY GREGORY A. MCBRAYER.

This book contains new, annotated, and literal yet accessible translations of Xenophon's eight shorter writings, accompanied by interpretive essays that reveal these works to be masterful achievements by a serious thinker of the first rank who raises important moral, political, and philosophical questions. Five of these shorter writings are unmistakably devoted to political matters. *The Agesilaos* is a eulogy of a Spartan king, and the *Hiero*, or the *Skilled Tyrant* recounts a searching dialogue between a poet and a tyrant. *The Regime of the Lacedaemonians* presents itself as a laudatory examination of what turns out to be an oligarchic regime of a certain type, while *The Regime of the Athenians* offers an unflattering picture of a democratic regime. *Ways and Means*, or *On Revenues* offers suggestions on how to improve the political economy of Athens' troubled democracy.

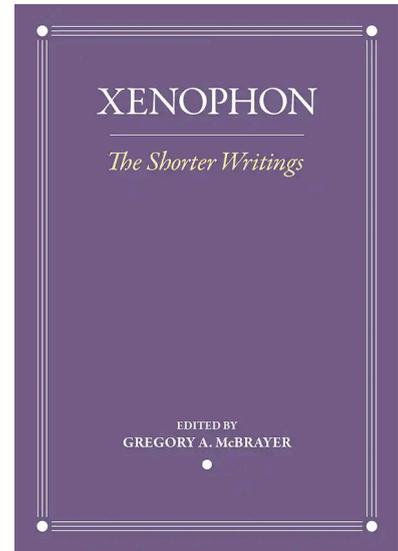
The other three works included here—*The Skilled Cavalry Commander*, *On Horsemanship*, and *The One Skilled at Hunting with Dogs*—treat skills deemed appropriate for soldiers and leaders, touching on matters of political importance, especially in regard to war. By bringing together Xenophon's shorter writings, this volume aims to help those interested in Xenophon to better understand the core of his thought, political as well as philosophical.

Interpretive essays by: Wayne Ambler, Robert C. Bartlett, Amy L. Bonnette, Susan D. Collins, Michael Ehrmantraut, David Levy, Gregory A. McBrayer, Abram N. Shulsky.

GREGORY A. MCBRAYER is Assistant Professor of Political Science and Director of the University Core Curriculum at Ashland University.

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"By making available the shorter writings of Xenophon in reliably accurate translations, accompanied by consistently illuminating interpretations, this volume makes an important contribution to one of the most heartening and consequential scholarly achievements of the past fifty years: the rediscovery of Xenophon as a political philosopher of the first rank."—Peter J. Ahrens Dorf, James Sprunt Professor of Political Science, Davidson College

"For anyone who wants to understand Xenophon's thought fully, these shorter works are vital. McBrayer has brought together an impressive group of scholars who have produced excellent, reliably faithful translations as well as illuminating introductory essays on these deceptively unassuming gems."—Timothy Burns, Baylor University

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## On Duties

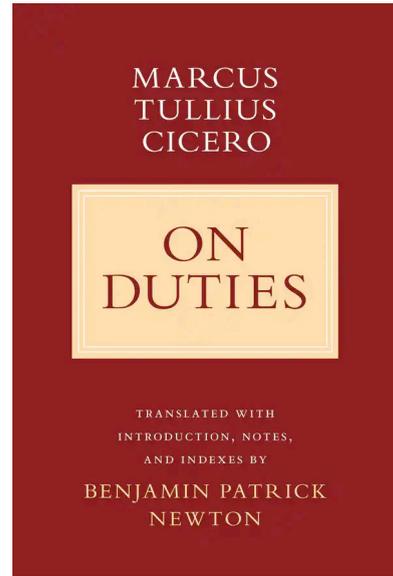
MARCUS TULLIUS CICERO. TRANSLATED BY BENJAMIN PATRICK NEWTON.

Benjamin Patrick Newton's translation of Cicero's *On Duties* is the most complete edition of a text that has been considered a source of moral authority throughout classical, medieval, and modern times. Marcus Tullius Cicero was a preeminent Roman statesman, orator, and philosopher who introduced philosophy into Rome, and through Rome, into Christendom and the modern world. *On Duties* was championed by important thinkers including Thomas Aquinas, Montesquieu, and Voltaire, and it was one of the earliest books printed on the Gutenberg press. The true significance of *On Duties* lies in its examination of several fundamental problems of political philosophy, the most important being the possible conflict between the honorable and the useful. The honorable encompasses the virtues of human beings, which include justice and concern for the common good. The useful refers to the needs of living beings, which includes certain necessities and concern for private good. Only by understanding the possible conflict between these two sides of human nature, Cicero declares, may we understand our duties to our community and to ourselves. This new edition of *On Duties* aims to provide readers who cannot read Latin but wish to study the book with a literal yet elegant translation. It features an introduction, outline, footnotes, interpretative essay, glossary, and indexes, making Cicero's thought accessible to a general audience.

BENJAMIN PATRICK NEWTON is Assistant Professor of Political Science and Coordinator of the Legal Studies Program at Tarleton State University.

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"This book is a gem in the renaissance of Cicero studies now occurring. A literal translation at times throws new light on long troublesome passages in Cicero. This is just what happens in reading Benjamin Patrick Newton's literal, lucid, and often elegant translation of Cicero's most influential work. This book is enriched both with informational notes that make the text accessible to a first-time reader of Cicero and with an interpretative essay informed by recent scholarship and marked by the author's notable insights."—Walter Nicgorski, University of Notre Dame

"This new translation of Cicero's *De Officiis*, which combines scrupulous faithfulness to the Latin text with smooth readability in English, is a welcome gift to students of manners, morals, ethics, and politics. Cicero's classic book, somewhat neglected over the last century or so, is due for a revival of interest; this translation, together with its helpful aids to interpretation, should contribute to that end."—James H. Nichols, Claremont McKenna College

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## The Political Writings, Volume I

### "Selected Aphorisms" and Other Texts

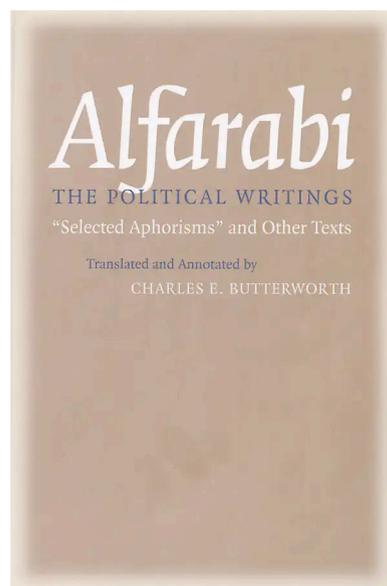
ALFARABI. TRANSLATED BY CHARLES E. BUTTERWORTH.

Alfarabi was among the first to explore the tensions between the philosophy of classical Greece and that of Islam, as well as of religion generally. His writings, extraordinary in their breadth and deep learning, have had a profound impact on Islamic and Jewish philosophy. This volume presents four of Alfarabi's most important texts, making his political thought available to classicists, medievalists, and scholars of religion and Byzantine and Middle Eastern studies. In a clear prose translation by Charles E. Butterworth, these treatises provide a valuable introduction to the teachings of Alfarabi and to the development of Islamic political philosophy. All of these texts are based on new Arabic editions. Two of the texts—*Book of Religion* and *Harmonization of the Two Opinions of the Two Sages: Plato the Divine and Aristotle*—appear in English for the first time. The translations of the other two works—*Selected Aphorisms* and chapter five of the *Enumeration of the Sciences*—differ markedly from those previously known to English-language readers. Butterworth situates each essay in its historical, literary, and philosophical context. His notes help the reader follow Alfarabi's text and identify persons, places, and events. English-Arabic and Arabic-English glossaries of terms further assist the reader.

CHARLES E. BUTTERWORTH is Emeritus Professor of Government and Politics at the University of Maryland.

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"At last, a wider English-speaking audience will gain access to the riches contained in Alfarabi's political philosophy.... As always, Butterworth walks the fine line between literalness and readability with extraordinary grace, making this volume of equal value to scholar and student alike. He also offers introductions to each work that exemplify this same balance. For the scholar, he describes the manuscripts consulted and justifies our conviction that at last we have a trustworthy translation based on a critical Arabic text. For the student, as well as the scholar, and, above all, the teacher, he offers concise, insightful introduction to these challenging works. These introductions are a great boon in the classroom; each introduction leads the reader to raise the relevant questions to begin to unlock the secrets within. In the footnotes, Butterworth strikes the same balance, drawing the scholar's attention to alternate manuscript readings and translations while offering crucial pieces of information and insight, especially valuable to the novice."—*Journal of the American Oriental Society*

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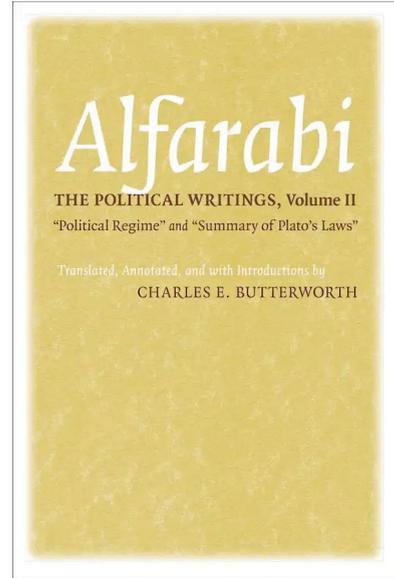
## The Political Writings II

### "Political Regime" and "Summary of Plato's Laws"

ALFARABI. TRANSLATED BY CHARLES E. BUTTERWORTH.

Alfarabi (ca. 870–950) founded the great tradition of Aristotelian/Platonic political philosophy in medieval Islamic and Arabic culture. In this second volume of political writings, Charles E. Butterworth presents translations of Alfarabi's *Political Regime* and *Summary of Plato's Laws*, accompanied by introductions that discuss the background for each work and explore its teaching. In addition, the texts are carefully annotated to aid the reader in following Alfarabi's argument. An Arabic-English/English-Arabic glossary allows interested readers to verify the way particular words are translated. Throughout, Butterworth's method is to translate consistently the same Arabic word by the same English word, rendering Alfarabi's style in an unusually faithful and yet approachable manner.

CHARLES E. BUTTERWORTH is Emeritus professor of Government and Politics at the University of Maryland, College Park.



"Butterworth richly deserves to be congratulated for providing advanced students and scholars with authoritative, reliable, and readable translations of Alfarabi's important political writings."—*Choice*

"Butterworth here offers... a commendable, skilled rendition of the *Summary of Plato's Laws*."—*Journal of the History of Philosophy*

"Butterworth brilliantly combines in one volume the theoretical agenda of the *Political Regime* and the practical concerns of the *Summary*. This volume is an excellent contribution to Alfarabi scholarship and should be most welcome to anyone interested in Islamic philosophy."—*The Review of Politics*

"The translation on the whole is clear and very readable.... Readers with neither knowledge of Arabic nor familiarity with al-Farabi's writings will find the text easy to understand and follow, and the book will be useful for students."—*Journal of Islamic Studies*

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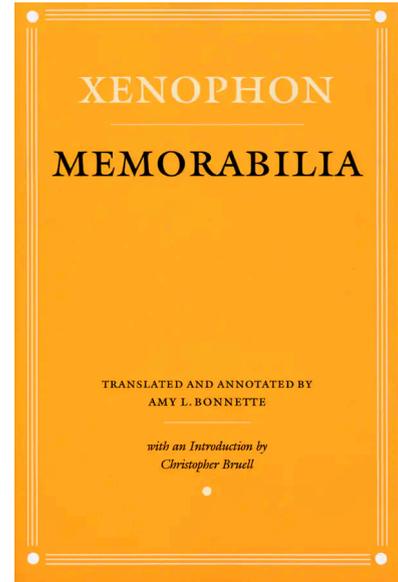
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## Memorabilia

XENOPHON. TRANSLATED BY AMY L. BONNETTE.  
INTRODUCTION BY CHRISTOPHER J. BRUELL

An essential text for understanding Socrates, Xenophon's *Memorabilia* is the compelling tribute of an affectionate student to his teacher, providing a rare firsthand account of Socrates' life and philosophy. The *Memorabilia* is invaluable both as a work of philosophy in its own right and as a complement to the study of Plato's dialogues. The longest of Xenophon's four Socratic works, it is particularly revealing about the differences between Socrates and his philosophical predecessors. Far more obviously than Plato in the dialogues, Xenophon calls attention in the *Memorabilia* to his own relationship with Socrates. A colorful and fully engaged writer, Xenophon aims above all to convince his readers of the greatness of Socrates' thought and the disgracefulness of his conviction on a capital charge. In thirty-nine chapters, Xenophon presents Socrates as an ordinary person and as a great benefactor to those associated with him.



"This new translation of Xenophon's *Memorabilia*... provides something that all the other translations do not: it is a current and faithful English translation supplemented by introductory text and extensive notes which serves well its intended audience—primarily scholars outside of the field of classical studies who possess little to no Greek.... This edition will certainly meet the needs of all scholars and students having an interest in Socrates,... in political science,... history, law, and philosophy.... If, as is implicit in the text, the intention of Bonnette is to make Xenophon's *Memorabilia* more accessible to a larger audience, then she certainly has succeeded."—*Bryn Mawr Classical Review*

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## The Theban Plays

"Oedipus the Tyrant"; "Oedipus at Colonus";  
"Antigone"

SOPHOCLES. TRANSLATED BY PETER J. AHRENSDORF  
AND THOMAS L. PANGLE

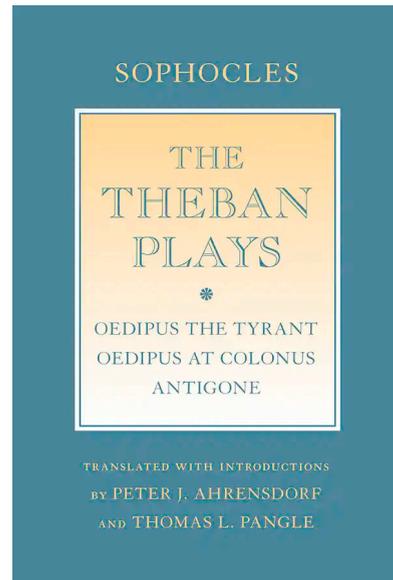
The timeless Theban tragedies of Sophocles—*Oedipus the Tyrant*, *Oedipus at Colonus*, and *Antigone*—have fascinated and moved audiences and readers across the ages with their haunting plots and their unforgettable heroes and heroines. Now, following the best texts faithfully, and translating the key moral, religious, and political terminology of the plays accurately and consistently, Peter J. Ahrensdorf and Thomas L. Pangle allow contemporary readers to study the most literally exact reproductions of precisely what Sophocles wrote, rendered in readily comprehensible English. These translations enable readers to engage the Theban plays of Sophocles in their full, authentic complexity, and to study with precision the plays' profound and enduring human questions. In the preface, notes to the plays, and introductions, Ahrensdorf and Pangle supply critical historical, mythic, and linguistic background information, and highlight the moral, religious, political, philosophic, and psychological questions at the heart of each of the plays. Even readers unfamiliar with Greek drama will find what they need to experience, reflect on, and enjoy these towering works of classical literature.

PETER J. AHRENSDORF is James Sprunt Professor of Political Science and Affiliated Professor of Classics at Davidson College. He is the author of *Homer on the Gods and Human Virtue: Creating the Foundations of Classical Civilization*, *Greek Tragedy and Political Philosophy: Rationalism and Religion in Sophocles' Theban Plays*, and *The Death of Socrates and the Life of Philosophy: An Interpretation of Platos Phaedo*.

THOMAS L. PANGLE is Joe R. Long Chair in Democratic Studies in the Department of Government and Co-Director of the Thomas Jefferson Center for the Study of Core Texts and Ideas at the University of Texas at Austin. He is the author of many books, most recently *Aristotle's Teaching in The Politics*, and editor of books including *The Roots of Political Philosophy: Ten Forgotten Socratic Dialogues*, also from Cornell. Ahrensdorf and Pangle are coauthors of *Justice among Nations: On the Moral Basis of Power and Peace*.

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"Peter J. Ahrensdorf and Thomas L. Pangle make a very persuasive case that there remains a need for literal translations of the Theban Plays that render clearly and consistently all key terms in nonarchaic English. These translations combine a remarkable fidelity to the originals with a readable style that is also quite powerful and even moving."—Robert C. Bartlett, Behrakis Professor of Hellenic Political Studies, Boston College, editor and translator of *The Shorter Socratic Writings* and translator of "Protagoras" and "Meno"

"These excellent translations will serve a useful purpose in the classroom in the hands of serious students of the profound relationship between literary wisdom and ethical-political thought."—Leslie Rubin, Duquesne University, editor of *Justice v. Law in Greek Political Thought*

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## "On the Republic" and "On the Laws"

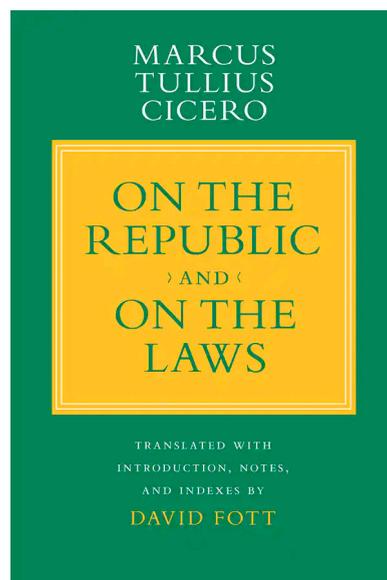
MARCUS TULLIUS CICERO. TRANSLATED BY DAVID FOTT.

Cicero's *On the Republic* and *On the Laws* are his major works of political philosophy. They offer his fullest treatment of fundamental political questions: Why should educated people have any concern for politics? Is the best form of government simple, or is it a combination of elements from such simple forms as monarchy, aristocracy, and democracy? Can politics be free of injustice? The two works also help us to think about natural law, which many people have considered since ancient times to provide a foundation of unchanging, universal principles of justice. *On the Republic* features a defense of politics against those who advocated abstinence from public affairs. It defends a mixed constitution, the actual arrangement of offices in the Roman Republic, against simple forms of government. The *Republic* also supplies material for students of Roman history—as does *On the Laws*. The *Laws*, moreover, presents the results of Cicero's reflections as to how the republic needed to change in order not only to survive but also to promote justice. David Fott's vigorous yet elegant English translation is faithful to the originals. It is the first to appear since publication of the latest critical edition of the Latin texts. This book contains an introduction that both places Cicero in his historical context and explicates the timeless philosophical issues that he treats. The volume also provides a chronology of Cicero's life, outlines of the two works, and indexes of personal names and important terms.

DAVID FOTT is Associate Professor of Political Science at the University of Nevada, Las Vegas. He is the author of *John Dewey: America's Philosopher of Democracy*.

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"This is an excellent book. David Fott's scrupulously accurate and smoothly readable translation makes Cicero's precise use of terms available to the English reader. And of course these two works by Cicero are of the greatest value for our continuing inquiries into republican government."—James H. Nichols, Claremont McKenna College

"David Fott locates Cicero and his ideas within contemporary debates regarding the nature of republicanism and the nature of liberty—debates that are at the center of many of the theoretical, moral/intellectual, and political writings being produced today. This book is useful in the clarification of significant controversies regarding the nature of Cicero's thought, as well as its relation to its sources. Fott's clear style is both genial and felicitous, and his book's intellectual rigor, theoretical sophistication, and historical sensitivity are impressive."—Benedetto Fontana, Baruch College of CUNY, author of *Hegemony and Power: On the Relation between Gramsci and Machiavelli*

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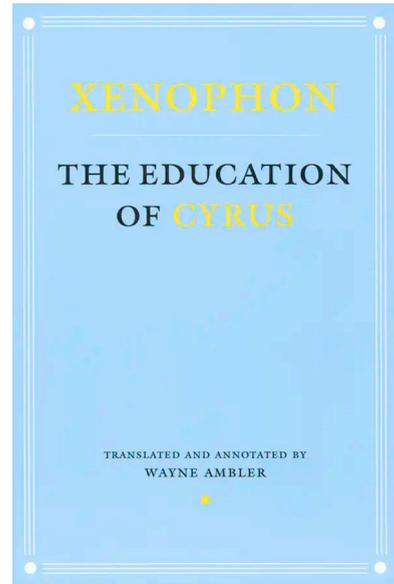
Bestseller

## The Education of Cyrus

XENOPHON. TRANSLATED BY WAYNE AMBLER.

Xenophon's masterpiece, *The Education of Cyrus*, is a work that was admired by Machiavelli for its lessons on leadership. Also known as the *Cyropaedia*, this philosophical novel is loosely based on the accomplishments of Cyrus the Great, founder of the vast Persian Empire that later became the archrival of the Greeks in the classical age. It offers an extraordinary portrait of political ambition, talent, and their ultimate limits. The writings of Xenophon are increasingly recognized as important works of political philosophy. In *The Education of Cyrus*, Xenophon confronts the vexing problem of political instability by exploring the character and behavior of the ruler. Impressive though his successes are, however, Cyrus is also examined in the larger human context, in which love, honor, greed, revenge, folly, piety, and the search for wisdom all have important parts to play. Wayne Ambler's translation captures the charm and drama of the work while also achieving great accuracy. His introduction, annotations, and glossary help the reader to appreciate both the engaging story itself and the volume's contributions to philosophy.

WAYNE AMBLER is Associate Professor and Director of the Herbst Program of Humanities at the University of Colorado at Boulder.



"Xenophon's *The Education of Cyrus* is a political masterpiece on the order of Machiavelli's *The Prince*. Xenophon makes Cyrus, his exemplary king, a worthy rival to Socrates, his ideal philosopher. This precise new translation is most welcome."—David O'Connor, University of Notre Dame

"At long last, Xenophon's masterpiece is available in an absolutely reliable translation that conveys even the charms of the original: clarity and grace, profundity and levity. An exemplary rendering of a marvelous book."—Robert Bartlett, Emory University

"At a time of renewed interest in Xenophon, and *The Education of Cyrus* in particular, Wayne Ambler has produced the most accurate and useful English translation to date. Only with this definitive translation can students profitably engage in the kind of close textual reading necessary to make sense of Xenophon as an important political thinker."—Christopher Nadon, Trinity College, author of *Xenophon's Prince: Republic and Empire in the Cyropaedia*

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# The Anabasis of Cyrus

XENOPHON. TRANSLATED BY WAYNE AMBLER.  
INTRODUCTION BY ERIC BUZZETTI

One of the foundational works of military history and political philosophy, and an inspiration for Alexander the Great, the *Anabasis* of Cyrus recounts the epic story of the Ten Thousand, a band of Greek mercenaries hired by Cyrus the Younger to overthrow his brother, Artaxerxes, king of Persia and the most powerful man on earth. It shows how Cyrus' army was assembled covertly and led from the coast of Asia Minor all the way to Babylon; how the Greeks held the field against a superior Persian force; how Cyrus was killed, leaving the Greeks stranded deep within enemy territory; and how many of them overcame countless dangers and found their way back to Greece.

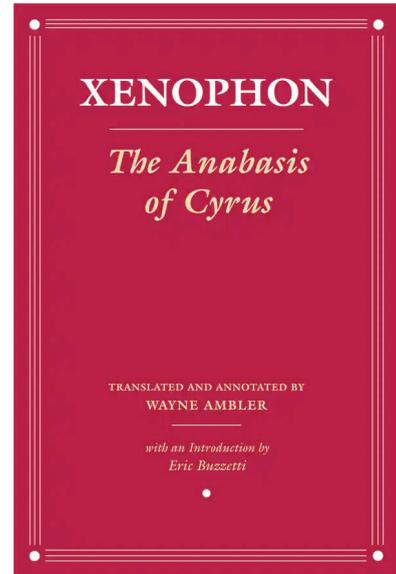
Their remarkable success was due especially to the wily and decisive leadership of Xenophon himself, a student of Socrates who had joined the Ten Thousand and, after most of the Greek generals had been murdered, rallied the despondent Greeks, won a position of leadership, and guided them wisely through myriad obstacles.

In this new translation of the *Anabasis*, Wayne Ambler achieves a masterful combination of liveliness and a fidelity to the original uncommon in other versions. Accompanying Ambler's translation is a penetrating interpretive essay by Eric Buzzetti, one that shows Xenophon to be an author who wove a philosophic narrative into his dramatic tale. The translation and interpretive essay encourage renewed study of the *Anabasis* as a work of political philosophy. They also celebrate its high adventure and its hero's adroit decision-making under the most pressing circumstances.

WAYNE AMBLER is Associate Professor and Director of the Herbst Program of Humanities at the University of Colorado at Boulder. ERIC BUZZETTI is Associate Professor in the Liberal Arts College of Concordia University, Montreal.

AGORA EDITIONS

**\$19.95** paperback | **\$8.99** ebook  
304 pages, 6 x 9, 2 maps



"This is a superb translation of a timeless classic of political philosophy. The *Anabasis* is the most important writing of the political philosopher Xenophon and any introductory or advanced study of the history of political theory must give prominence to this work. So rich is the *Anabasis* that it will naturally command the interest of scholars and students of political and military history, political leadership, military science, and classics."—Peter Ahrensdorf, Davidson College

"'In the army there was a certain Xenophon...' Here is a new translation of Xenophon's most beautiful work, done for the first time with the care due to its political acuteness and its philosophical importance. Wayne Ambler and Eric Buzzetti invite us to ponder and enjoy Xenophon's third-person, autobiographical masterpiece."—Harvey C. Mansfield, Professor of Government, Harvard University

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ARCH

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## New Directions in Cypriot Archaeology

EDITED BY CATHERINE KEARNS AND STURT W. MANNING.

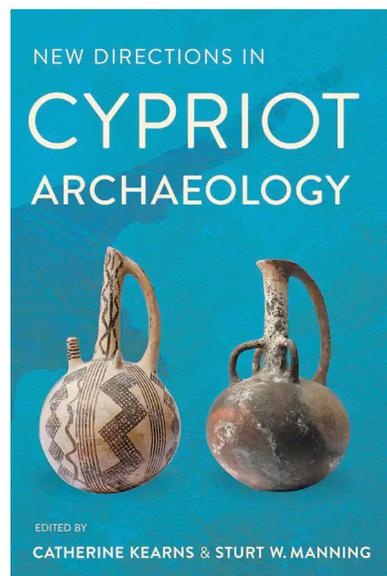
*New Directions in Cypriot Archaeology* highlights current scholarship that employs a range of new techniques, methods, and theoretical approaches to questions related to the archaeology of the prehistoric and protohistoric periods on the island of Cyprus. From revolutions in radiocarbon dating, to the compositional analysis of ceramic remains, to the digital applications used to study landscape histories at broad scales, to rethinking human-environment/climate interrelationships, the last few decades of research on Cyprus invite inquiry into the implications of these novel archaeological methods for the field and its future directions. This edited volume gathers together a new generation of scholars who offer a revealing exploration of these insights as well as challenges to big questions in Cypriot archaeology, such as the rise of social complexity, urban settlement histories, and changes in culture and identity. These enduring topics provide the foundation for investigating the benefits and challenges of twenty-first-century methods and conceptual frameworks. Divided into three main sections related to critical chronological transitions, from earliest prehistory to the development of autonomous kingdoms during the Iron Age, each contribution exposes and engages with a different advance in studies of material culture, absolute dating, paleoenvironmental analysis, and spatial studies using geographic information systems. From rethinking the chronological transitions of the Early Bronze Age, to exploring regional craft production regimes of the Middle and Late Bronze Ages, to locating Iron Age cemeteries through archival topographic maps, these exciting and pioneering authors provide innovative ways of thinking about Cypriot archaeology and its relationship to the wider discipline.

CATHERINE KEARNS is Assistant Professor of Classics at the University of Chicago.

STURT MANNING is Goldwin Smith Professor of Classical Archaeology at Cornell University.

**\$55.00** hardcover | \$26.99 ebook

312 pages, 7 x 10, 22 b&w halftones, 34 maps, 31 charts



"This important volume showcases some of the current research of early-career Cypriot archaeologists who adopt innovative spatial, science-based and theoretical approaches that mirror wider conceptual trends in current world archaeology. As such, it is a book that belongs on the shelves of anyone interested in the prehistoric archaeology of Cyprus and the eastern Mediterranean."—A. Bernard Knapp, University of Glasgow, and author of *Seafaring and Seafarers in the Bronze Age Eastern Mediterranean*

"*New Directions in Cypriot Archaeology* is an important volume that presents new information and interpretations and incorporates and advances theoretical discussion. It will be a valuable resource for both specialists and students."—Jennifer Webb, La Trobe University, and author of *Ambelikou Aletri. Metallurgy and Pottery Production in Middle Bronze Age Cyprus*

## Incidental Archaeologists

### French Officers and the Rediscovery of Roman North Africa

BONNIE EFFROS

In *Incidental Archaeologists*, Bonnie Effros examines the archaeological contributions of nineteenth-century French military officers, who, raised on classical accounts of warfare and often trained as cartographers, developed an interest in the Roman remains they encountered when commissioned in the colony of Algeria. By linking the study of the Roman past to French triumphant narratives of the conquest and occupation of the Maghreb, Effros demonstrates how Roman archaeology in the forty years following the conquest of the Ottoman Regencies of Algiers and Constantine in the 1830s helped lay the groundwork for the creation of a new identity for French military and civilian settlers.

Effros uses France's violent colonial war, its efforts to document the ancient Roman past, and its brutal treatment of the region's Arab and Berber inhabitants to underline the close entanglement of knowledge production with European imperialism. Significantly, *Incidental Archaeologists* shows how the French experience in Algeria contributed to the professionalization of archaeology in metropolitan France.

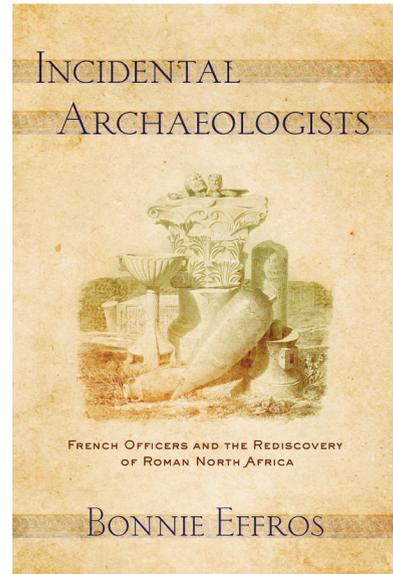
Effros demonstrates how the archaeological expeditions undertaken by the French in Algeria and the documentation they collected of ancient Roman military accomplishments reflected French confidence that they would learn from Rome's technological accomplishments and succeed, where the Romans had failed, in mastering the region.

BONNIE EFFROS is Professor of European History and holder of the Chaddock Chair of Economic and Social History at the University of Liverpool. She is author of, most recently, *Uncovering the Germanic Past: Merovingian Archaeology in France, 1830-1914*.



**\$49.95** hardcover | \$24.99 ebook

392 pages, 6 x 9, 42 b&w halftones, 1 map



"In this fascinating new book, Bonnie Effros continues to explore the politics of archaeology in nineteenth-century France by focusing on North Africa and the activity of French officers between 1830 and 1870. Uncovering many archival documents, she challenges the too often triumphal narrative of French archaeology in North Africa and reminds us of the violence that accompanied archaeological exploration."—Éric Rebillard, Cornell University, and author of *Christians and their Many Identities in Late Antiquity*

"*Incidental Archaeologists* shows how nineteenth-century French colonizers explored and exploited some remnants of North African antiquity while erasing other layers of history, including long-established local Muslim communities and their histories. Effros's deep and rich contextualization of these highly consequential military and cultural 'campaigns' is history of archaeology at its finest."—Suzanne Marchand, Professor of History, Louisiana State University

# Sicily

## Culture and Conquest

DIRK BOOMS AND PETER HIGGS

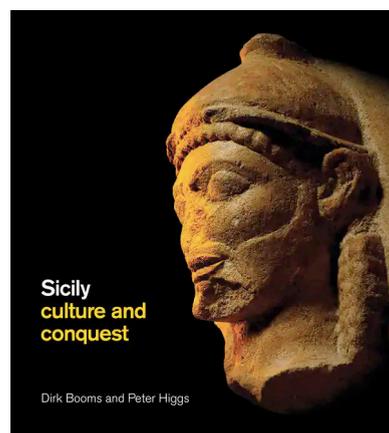
The largest island in the Mediterranean, Sicily has been continuously inhabited for millennia. Its strategic position and fertile soil, enriched by the fires of Mount Etna, made it alluring to successive waves of settlers and conquerors. Phoenicians, Greeks, Romans, Byzantines, Arabs, and Normans vied to stake their claim on the island. Periods of decline, exploitation, and neglect alternated with those of enlightenment and prosperity, during which the arts flourished. This book, accompanying a major 2016 exhibition at the British Museum, offers a broad survey of the island's geography and its rich mythological and historical past, while focusing on Sicily's two most artistically innovative periods. Greeks began settling on the island in the late eighth century BCE, encountering Phoenicians and other peoples. The artistic achievements of this Classical golden age include some of the most awe-inspiring temples seen anywhere in the Greek Mediterranean. A second extraordinary period of enlightenment took place under Norman rule in the twelfth century AD, when Sicily became a power broker in the Mediterranean world and one of the wealthiest and most culturally prosperous places in Europe. Richly illustrated with full-color images of more than two hundred remarkable objects drawn from the collection in the British Museum and from museums across Sicily and around the world, this book highlights the skills of artists and artisans, architects and builders—and the vision of their patrons across the centuries—who together produced some of the most unique and significant works of art in the history of the Mediterranean.

**DIRK BOOMS** is curator of Roman Mediterranean archaeology at the British Museum, specializing in architecture, sculpture, and inscriptions, and Norman Sicily. He is the author of *Latin Inscriptions* and coauthor and cocurator of *Roman Empire*.

**PETER HIGGS** is a curator of ancient Greek sculpture and architecture at the British Museum. He has contributed to numerous publications and journals and is the coeditor of *Cleopatra of Egypt*.

**\$35.00** paperback

288 pages, 9.5 x 10.6, over 250 color illustrations, 15 maps and line figures



# Ancient People of the Andes

MICHAEL A. MALPASS

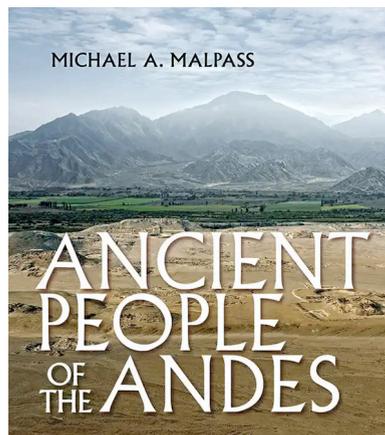
In *Ancient People of the Andes*, Michael A. Malpass describes the prehistory of western South America from initial colonization to the Spanish Conquest. All the major cultures of this region, from the Moche to the Inkas, receive thoughtful treatment, from their emergence to their demise or evolution. No South American culture that lived prior to the arrival of Europeans developed a writing system, making archaeology the only way we know about most of the prehispanic societies of the Andes. The earliest Spaniards on the continent provided first-person accounts of the latest of those societies, and, as descendants of the Inkas became literate, they too became a source of information. Both ethnohistory and archaeology have limitations in what they can tell us, but when we are able to use them together they are complementary ways to access knowledge of these fascinating cultures.

Malpass focuses on large anthropological themes: why people settled down into agricultural communities, the origins of social inequalities, and the evolution of sociopolitical complexity. Ample illustrations, including eight color plates, visually document sites, societies, and cultural features. Introductory chapters cover archaeological concepts, dating issues, and the region's climate. The subsequent chapters, divided by time period, allow the reader to track changes in specific cultures over time.

**MICHAEL A. MALPASS** is Charles A. Dana Professor in the Social Sciences and Professor of Anthropology at Ithaca College. He is the author of *Daily Life in the Inca Empire*, editor of *Provincial Inca: Archaeological and Ethnohistorical Assessment of the Impact of the Inca State*, and coeditor of *Distant Provinces in the Inka Empire: Toward a Deeper Understanding of Inka Provincialism*.

**\$34.95** paperback | \$16.99 ebook

312 pages, 8.5 x 9.62, 8-page color insert, 60 halftones, 43 line figures, 14 maps, 3 tables, 2 charts



"In *Ancient People of the Andes*, Michael A. Malpass offers a balanced synthesis of the archaeological and historical record bearing on fundamental questions being addressed by contemporary scholars exploring an area of the Americas that has undergone explosive growth: How and why did Andean cultures develop into complex civilizations and to what extent did environmental and climate change play a role? Happily, there are more people than pots in archaeologist Malpass's book. A seasoned teacher as well, Malpass gives us a welcome, jargon-free narrative that differs from the ordinary by being highly student-oriented, yet his work will also appeal to readers well outside the classroom."—Anthony Aveni, Russell Colgate Distinguished University Professor of Astronomy, Anthropology, and Native American Studies, Colgate University

"Michael A. Malpass has given his colleagues and fellow instructors of Andean archaeology a fine text with exceptionally broad and inclusive coverage of the diverse array of pre-Hispanic cultures that developed up and down the cordillera of western South America. Using his own recipe to create this textbook based on personal classroom observations, Malpass finds just the right blend of theoretical depth and reader-accessibility with a writing style that is clear, engaging, and infused with infectious enthusiasm."—Warren Church, Columbus State University

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EGYPT

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# Death and Salvation in Ancient Egypt

Abridged and Updated By the Author

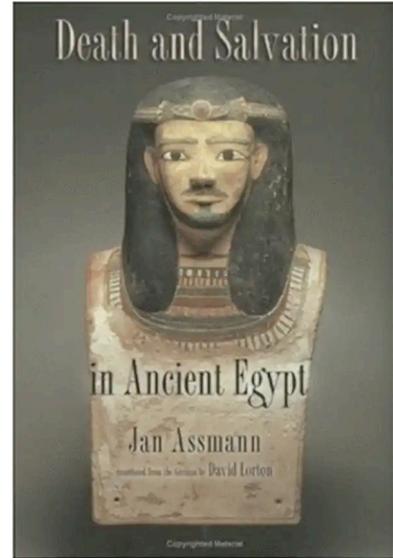
JAN ASSMANN. TRANSLATED BY DAVID LORTON.

"Human beings," the acclaimed Egyptologist Jan Assmann writes, "are the animals that have to live with the knowledge of their death, and culture is the world they create so they can live with that knowledge." In his new book, Assmann explores images of death and of death rites in ancient Egypt to provide startling new insights into the particular character of the civilization as a whole. Drawing on the unfamiliar genre of the death liturgy, he arrives at a remarkably comprehensive view of the religion of death in ancient Egypt. Assmann describes in detail nine different images of death: death as the body being torn apart, as social isolation, the notion of the court of the dead, the dead body, the mummy, the soul and ancestral spirit of the dead, death as separation and transition, as homecoming, and as secret. *Death and Salvation in Ancient Egypt* also includes a fascinating discussion of rites that reflect beliefs about death through language and ritual.

JAN ASSMANN is Professor Emeritus of Egyptology at Heidelberg University and the 1998 winner of the prestigious Deutsche Historikerpreis (German History Prize). He is the author of *The Search for God in Ancient Egypt*, also from Cornell. The late David Lorton, an Egyptologist, was the translator of many books, including *Ancient Egypt in 101 Questions and Answers*, *The Secret History of Hermes Trismegistus*, *The Secret Lore of Egypt*, and *Akhenaten and the Religion of Light*, all from Cornell.

**\$34.95** paperback

504 pages, 6.12 x 9.25, 8 tables, 6 line drawings, 1 halftone



"This very important book represents the fruit of many years of reading, thinking, and writing about the Egyptian conceptions of death and the afterlife, and constitutes a comprehensive analysis of the subject. It is a complex, multilayered interpretation that reveals the great depth and breadth of Jan Assmann's knowledge. He systematically investigates the processes of and reactions to the experience of death, the reconstitution of the body/person of the deceased, and rites and texts that relate to the afterlife."  
—Gerald Kadish, Binghamton University

"Assmann astounds the reader with his deep knowledge of religious texts from all periods of Egyptian civilization and from the Greeks and Romans too. He is equally familiar with evidence from art and architecture.... He leads the reader through the maddeningly opaque pronouncements of Egyptian intellectuals about the nature of death, its origin, its meaning, its importance. Every page shines a fresh light on a topic that fascinates us all, but leaves us puzzled. Assmann's book will take its place as classic study and shows again why he is justly regarded as one of the great Egyptologists writing today."  
—Bryn Mawr Classical Review

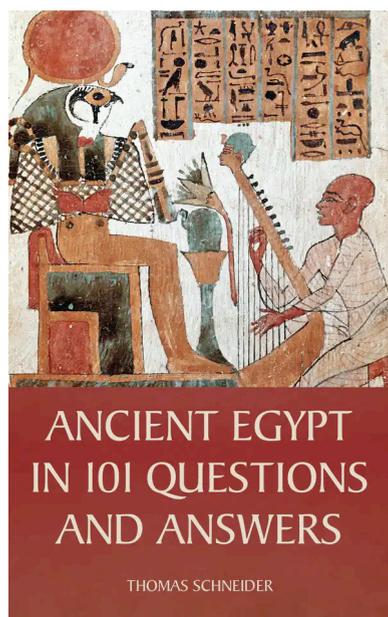
# Ancient Egypt in 101 Questions and Answers

THOMAS SCHNEIDER. TRANSLATED BY DAVID LORTON.

How well do we really know ancient Egypt? The world of the Egyptians seems strangely familiar to us: exhibitions of ancient art and archaeological discoveries in the desert sands continue to generate interest and amazement, while Egyptian motifs appear in architecture, literature, artworks, advertising, and film. Yet, this modern reception can sometimes preserve the myths and inaccuracies about ancient Egypt that derive from classical antiquity and the Renaissance. It is only in the past two hundred years that we have been able to read for ourselves ancient Egyptian texts and to reveal the true nature of its civilization through excavation. This modern discovery of ancient Egypt is now astonishing us with a culture of incomparable richness and remarkable diversity. In this book, the internationally acclaimed Egyptologist Thomas Schneider asks, "What are the 101 most important questions about ancient Egypt?" The questions he has chosen—and the answers he provides—challenge almost everything we thought we knew about the ancient civilization in the Nile valley. They range from the surprising ("Why did upper-class Egyptians never wear a beard?") to the profound ("Was ancient Egypt a culture of death?") and the provocative ("What do we not know about ancient Egypt?"). Schneider's answers will surprise, inspire, and challenge a wide range of readers. *Ancient Egypt in 101 Questions and Answers* provides a completely fresh way of looking at all aspects of ancient Egypt—from history, art, and everyday life to religion and ancient attitudes to death and the afterlife.

THOMAS SCHNEIDER is Professor of Egyptology and Near Eastern Studies at the University of British Columbia. He is editor-in-chief of the *Journal of Egyptian History and Near Eastern Archaeology*.

**\$29.00** hardcover | \$12.99 ebook  
304 pages, 5.5 x 8.5, 16 halftones



"In conclusion, the wide-ranging assortment of topics and the question-and-answer format will likely appeal to the casual reader who does not look for structure or background information on ancient Egypt. It may also be useful to a specialist who wishes to gather fresh ideas for teaching material; it provides a window into the types of questions that occur to students but are perhaps forgotten by those who have spent years in specialized study. Certain topics are indeed intriguing, and for those who find themselves teaching, lecturing, or writing for the general public, it is worth perusing Schneider's answers to some of the fundamental questions of Egyptology." — Lindsay Ambridge, *Journal of the American Oriental Society*

"Ancient Egypt, with its pharaohs, pyramids, and mummies, never ceases to fascinate. Employing a question-and-answer format, this handy volume provides a wealth of information about ancient Egyptian history, society, religion, and more. For example, did ancient Egyptian women have equal rights? How was the Great Pyramid built? The answers, ranging in length from one to three pages, are engagingly and accessibly written and invite further research.... It is highly recommended for the circulating shelves of most academic and public libraries." — *Booklist*

# The Sungod's Journey through the Netherworld

## Reading the Ancient Egyptian Amduat

ANDREAS SCHWEIZER. FOREWORD BY ERIK HORNUNG.  
TRANSLATED BY DAVID LORTON.

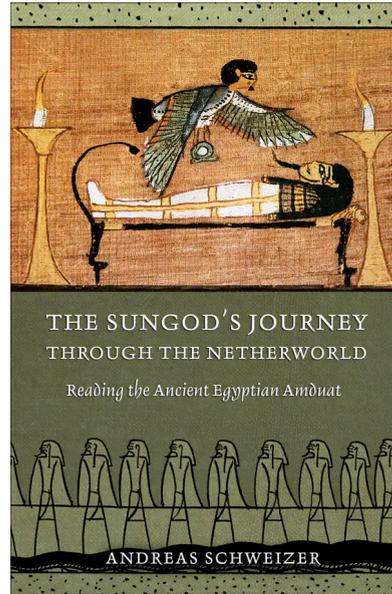
"The ancient Egyptian sources come alive, speaking to us without seeming alien to our modern ways of thinking. Andreas Schweizer invites us to join the nocturnal voyage of the solar barque and to immerse ourselves, with the 'Great Soul' of the sun, into the darkness surrounding us. Here in the illustrations and texts of the Amduat, threats hidden in the depths of our soul become visible as concrete images, an analysis of which remains ever worthwhile: even in the guise of the evil, ominous, or dark side of godhead with which Schweizer concerns himself. The netherworld into which we descend underlies our own world. Creative energies of dreadful intensity are active there, and only death, to which all must surrender, makes us truly alive by offering us regeneration from the depths."—Erik Hornung, from the Foreword

The Amduat (literally "that which is in the netherworld") tells the story of the nocturnal journey of Re, the Egyptian Sungod, through the netherworld from the time when the sun dies, after setting in the west, to its rebirth at sunrise in the east. In the middle of the night, in the profoundest depths of the netherworld, this resurrection is made possible by a mystical union of the sun with the mummified body of Osiris, god of the dead. This great mystery of the union between the freely moving soul of the Sungod, longing for the bright and boundless sky, with Osiris's corpse, which is irrevocably bound to the subterranean realm of the dead, evokes the renewal of all life and the restoration of totality.

In the Egyptian belief system, the pharaohs and in later times all blessed dead embarked on this same "night-sea journey" after death, ultimately becoming one with Re and living forever. The vision of the afterlife elaborated in the Amduat, dating from around 1500 B.C.E., has been influential for millennia, providing the model for an entire genre of Egyptian literature, the Books of the Afterlife, which in turn endured into the Greco-Roman era. Its themes and images persisted into gnostic and alchemical texts and made their way into early Christian portrayals of the beyond.

**\$39.95** hardcover | \$16.99 ebook

248 pages, 5.5 x 8.5, 46 line drawings and an 8-page color gallery



In *The Sungod's Journey through the Netherworld*, Andreas Schweizer guides the reader through the Amduat, offering a psychological interpretation of its principal textual and iconographic elements. He is concerned with themes that run deep and wide in human experience, drawing on Jungian archetypes to find similar expression in many cultures worldwide: sleep as death; resurrection as reawakening or rebirth; and salvation or redemption, whether from original sin (as for Christians) or from the total annihilation of death (as for the ancient Egyptians).

*"The Sungod's Journey Through the Netherworld is a unique examination of the Egyptian concept of the afterlife. It provides a window into the thought processes of this ancient civilization and their mythology. Indeed this book opens new possibilities for examining the psychological foundations of ancient mythologies and the texts that describe them."*—*Near East Archaeological Bulletin*

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Bestseller

## Homer

### The Poetry of the Past

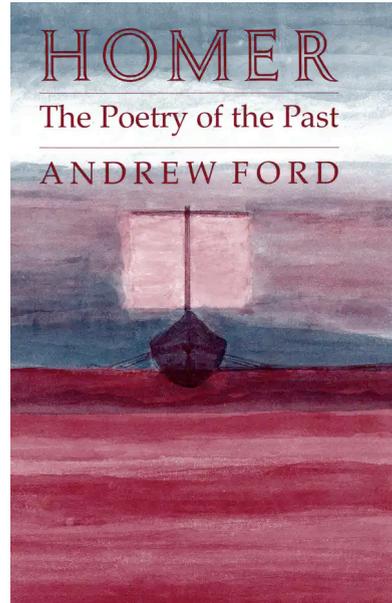
ANDREW FORD

Andrew Ford here addresses, in a manner both engaging and richly informed, the perennial questions of what poetry is, how it came to be, and what it is for. Focusing on the critical moment in Western literature when the heroic tales of the Greek oral tradition began to be preserved in writing, he examines these questions in the light of Homeric poetry. Through fresh readings of the *Iliad* and the *Odyssey*, and referring to other early epics as well, Ford deepens our understanding of what poetry was at a time before written texts, before a developed sense of authorship, and before the existence of institutionalized criticism.

Placing what is known about Homer's art in the wider context of Homer's world, Ford traces the effects of the oral tradition upon the development of the epic and addresses such issues as the sources of the poet's inspiration and the generic constraints upon epic composition. After exploring Homer's poetic vocabulary and his fictional and mythical representations of the art of singing, Ford reconstructs an idea of poetry much different from that put forth by previous interpreters. Arguing that Homer grounds his project in religious rather than literary or historical terms, he concludes that archaic poetry claims to give a uniquely transparent and immediate rendering of the past.

*Homer: The Poetry of the Past* will be stimulating and enjoyable reading for anyone interested in the traditions of poetry, as well as for students and scholars in the fields of classics, literary theory and literary history, and intellectual history.

ANDREW FORD is Ewing Professor of Greek Language and Literature and Professor of Classics at Princeton University.



**\$9.95** paperback | free ebook  
240 pages, 5.5 x 8.5

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## The Idea of the Labyrinth from Classical Antiquity through the Middle Ages

PENELOPE REED DOOB

Ancient and medieval labyrinths embody paradox, according to Penelope Reed Doob. Their structure allows a double perspective—the baffling, fragmented prospect confronting the maze-treader within, and the comprehensive vision available to those without. Mazes simultaneously assert order and chaos, artistry and confusion, articulated clarity and bewildering complexity, perfected pattern and hesitant process. In this handsomely illustrated book, Doob reconstructs from a variety of literary and visual sources the idea of the labyrinth from the classical period through the Middle Ages.

Doob first examines several complementary traditions of the maze topos, showing how ancient historical and geographical writings generate metaphors in which the labyrinth signifies admirable complexity, while poetic texts tend to suggest that the labyrinth is a sign of moral duplicity. She then describes two common models of the labyrinth and explores their formal implications: the unicursal model, with no false turnings, found almost universally in the visual arts; and the multicursal model, with blind alleys and dead ends, characteristic of literary texts. This paradigmatic clash between the labyrinths of art and of literature becomes a key to the metaphorical potential of the maze, as Doob's examination of a vast array of materials from the classical period through the Middle Ages suggests. She concludes with linked readings of four "labyrinths of words": Virgil's *Aeneid*, Boethius' *Consolation of Philosophy*, Dante's *Divine Comedy*, and Chaucer's *House of Fame*, each of which plays with and transforms received ideas of the labyrinth as well as reflecting and responding to aspects of the texts that influenced it.

Doob not only provides fresh theoretical and historical perspectives on the labyrinth tradition, but also portrays a complex medieval aesthetic that helps us to approach structurally elaborate early works. Readers in such fields as Classical literature, Medieval Studies, Renaissance Studies, comparative literature, literary theory, art history, and intellectual history will welcome this wide-ranging and illuminating book.

**\$9.95** paperback | free ebook  
378 pages, 6 x 9, 26 halftones

## The Idea of the Labyrinth

from Classical Antiquity through the Middle Ages



PENELOPE REED DOOB

"An admirably argued, massively informed, and often brilliant book. It will be a widely useful source, and will lead to important new approaches to a whole range of texts and artworks. Doob includes superb new readings of Virgil, Boethius, Dante, and Chaucer."—Christopher Baswell, Barnard College

**GREAT FOR CLASSROOM USE**

Bestseller

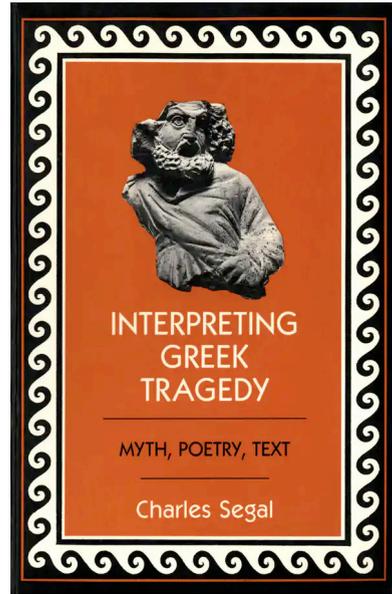
# Interpreting Greek Tragedy

Myth, Poetry, Text

CHARLES SEGAL

This generous selection of published essays by the distinguished classicist Charles Segal represents over twenty years of critical inquiry into the questions of what Greek tragedy is and what it means for modern-day readers. Taken together, the essays reflect profound changes in the study of Greek tragedy in the United States during this period—in particular, the increasing emphasis on myth, psychoanalytic interpretation, structuralism, and semiotics.

CHARLES SEGAL (1936–2002) taught classics at the University of Pennsylvania, Brown University, Princeton University, and Harvard University, where he was Walter C. Klein Professor of the Classics. Among his many books are, as author, *Interpreting Greek Tragedy: Myth, Poetry, Text and Singers, Heroes, and Gods in the "Odyssey"*, both published by Cornell University Press.



**\$9.95** paperback | free ebook  
390 pages, 6 x 9

GREAT FOR CLASSROOM USE

# Poetry in Speech

## Orality and Homeric Discourse

EGBERT J. BAKKER

Applying linguistic theory to the study of Homeric style, Egbert J. Bakker offers a highly innovative approach to oral poetry, particularly the poetry of Homer. By situating formulas and other features of oral style within the wider contexts of spoken language and communication, he moves the study of oral poetry beyond the landmark work of Milman Parry and Albert Lord.

One of the book's central features, related to the research of the linguist Wallace Chafe, is Bakker's conception of spoken discourse as a sequence of short speech units reflecting the flow of speech through the consciousness of the speaker. Bakker shows that such short speech units are present in Homeric poetry, with significant consequences for Homeric metrics and poetics. Considering Homeric discourse as a speech process rather than as the finished product associated with written discourse, Bakker's book offers a new perspective on Homer as well as on other archaic Greek texts. Here Homeric discourse appears as speech in its own right, and is freed, Bakker suggests, from the bias of modern writing style which too easily views Homeric discourse as archaic, implicitly taking the style of classical period texts as the norm.

Bakker's perspective reaches beyond syntax and stylistics into the very heart of Homeric—and, ultimately, oral—poetics, altering the status of key features such as meter and formula, rethinking their relevance to the performance of Homeric poetry, and leading to surprising insights into the relation between "speech" and "text" in the encounter of the Homeric tradition with writing.

EGBERT J. BAKKER is Professor of Classics at Yale University. He is the author of many books, including *Pointing at the Past: From Formula to Performance in Homeric Poetics* and *The Meaning of Meat and the Structure of the Odyssey*.

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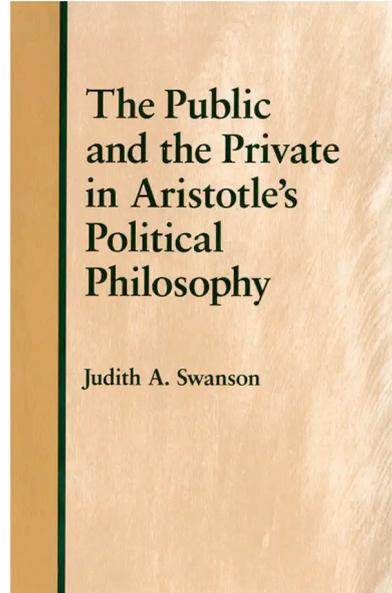
Aristotle offers a conception of the private and its relationship to the public that suggests a remedy to the limitations of liberalism today, according to Judith A. Swanson. In this fresh and lucid interpretation of Aristotle's political philosophy, Swanson challenges the dominant view that he regards the private as a mere precondition to the public. She argues, rather, that for Aristotle private activity develops virtue and is thus essential both to individual freedom and happiness and to the well-being of the political order.

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*The Public and the Private in Aristotle's Political Philosophy* will be essential reading for scholars and students of political philosophy, political theory, classics, intellectual history, and the history of women.

JUDITH A. SWANSON is Associate Professor of Political Science at Boston University. She is the author of *The Public and the Private in Aristotle's Political Philosophy* and coauthor of *Aristotle's Politics: A Reader's Guide*.

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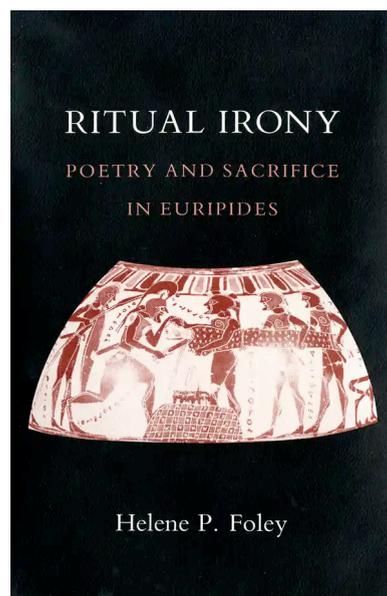
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HELENE P. FOLEY is Professor of Classical Studies at Barnard College, Columbia University.

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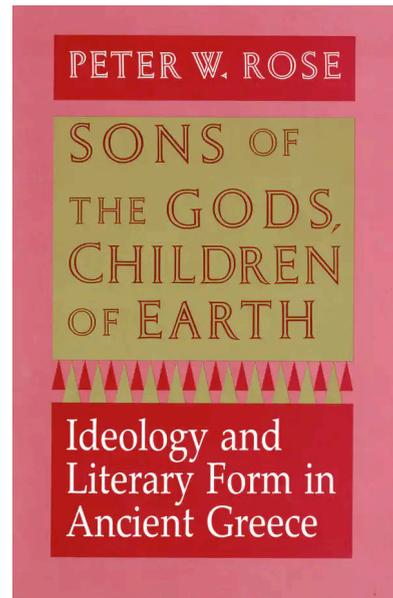
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PETER W. ROSE is Professor of Classics at Miami University, Ohio.

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