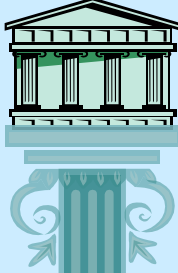
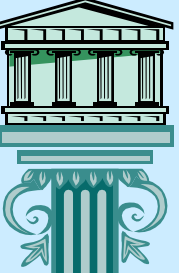


Catullus

and the Invention of Roman Literature

- The History of Hellenistic Greece
- The Arts and Sciences in the Hellenistic Age
 - Post-Classical Philosophy
 - Art and Science in Post-Classical Greece
 - Hellenistic Literature
- Catullus and Roman Literature
 - The Rise of Rome
 - Early Roman Literature
 - Catullus: Poem 63 (Attis)

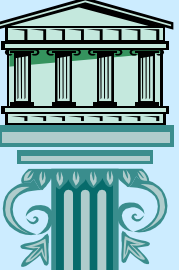


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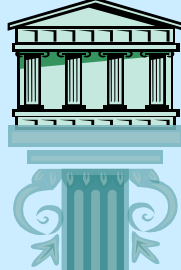
The History of Hellenistic Greece

- the **Hellenistic Age**: Alexander's death (323 BCE) until the Roman conquest of Greece (ca. 146 BCE)
 - the Peloponnesian War (431-404 BCE) ends the Classical Age
 - in the fourth century BCE, civil war among Greek *poleis* (*polis* = "city-state")



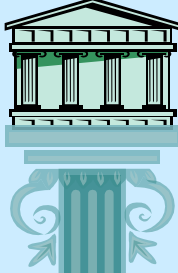
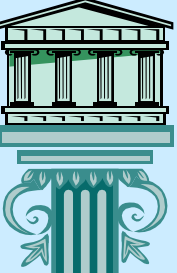
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The History of Hellenistic Greece

- the Hellenistic Age: Alexander's death (323 BCE) until the Roman conquest of Greece (ca. 146 BCE)
 - at the Battle of Chaeronea (338 BCE)
Philip II of Macedon defeated the combined forces of the Greeks
 - the Macedonian conquest marked the end of Greek independence in antiquity

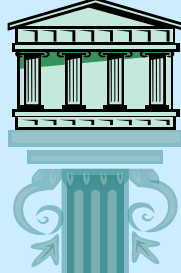
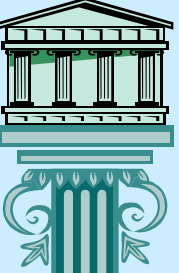


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The History of Hellenistic Greece



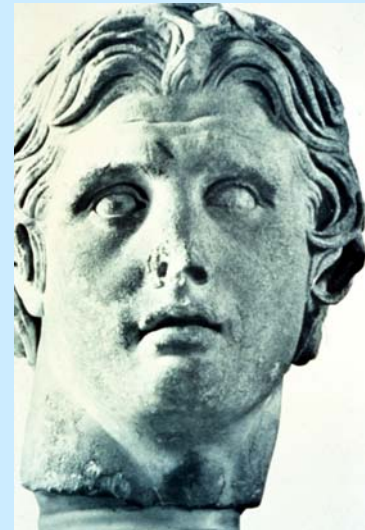


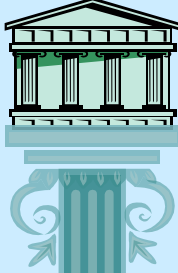
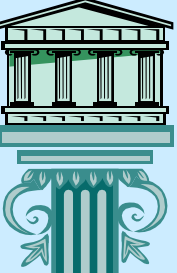
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The History of Hellenistic Greece

- the Hellenistic Age: Alexander's death (323 BCE) until the Roman conquest of Greece (ca. 146 BCE)
 - 336-323 BCE: **Alexander** the "Great" conquered much of the known world

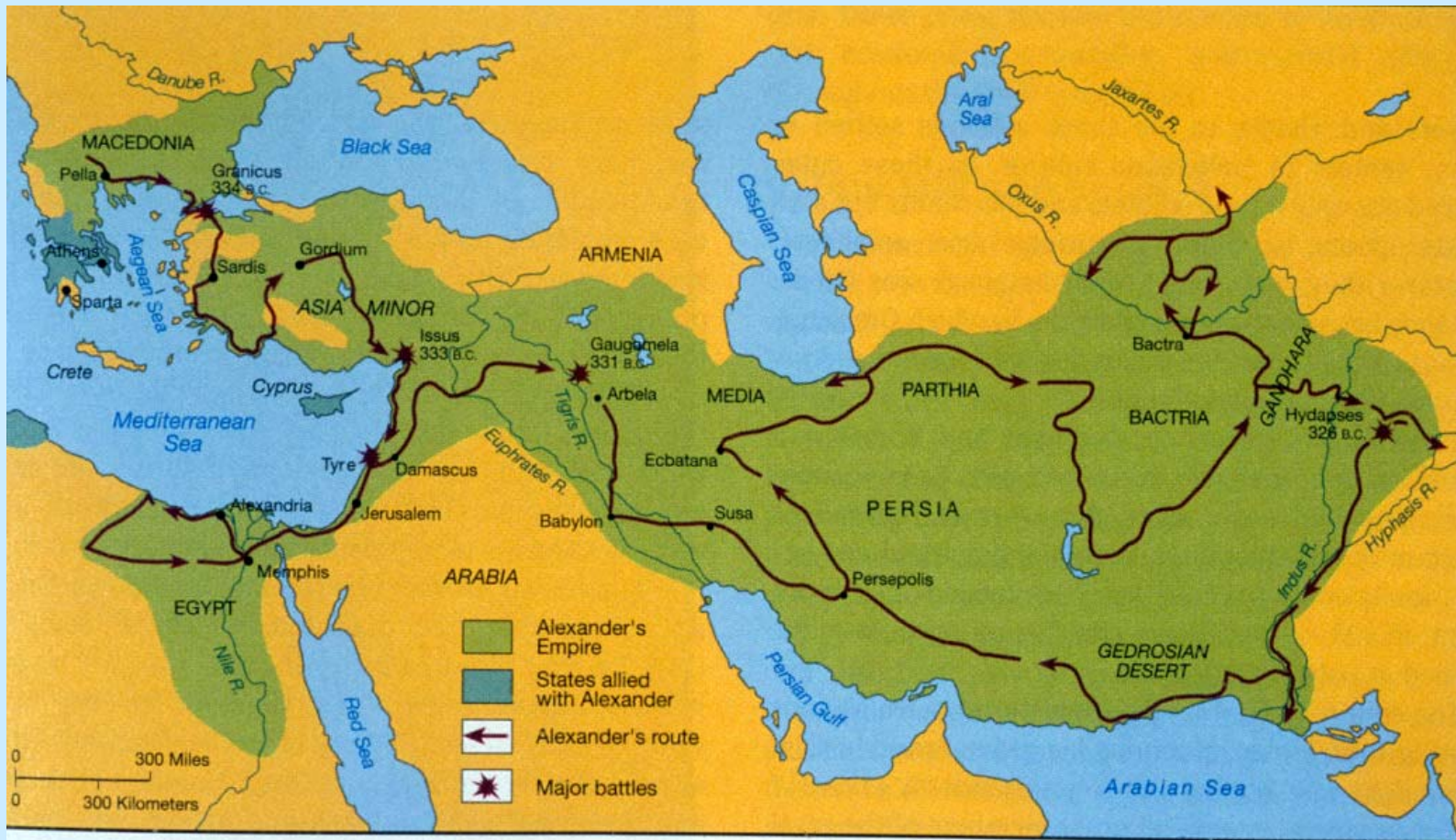




Catullus

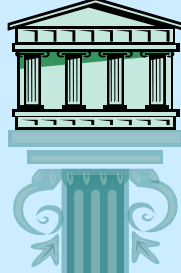
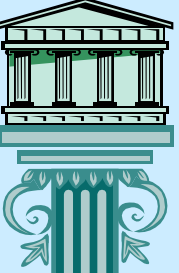
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The History of Hellenistic Greece



Empire of Alexander the Great



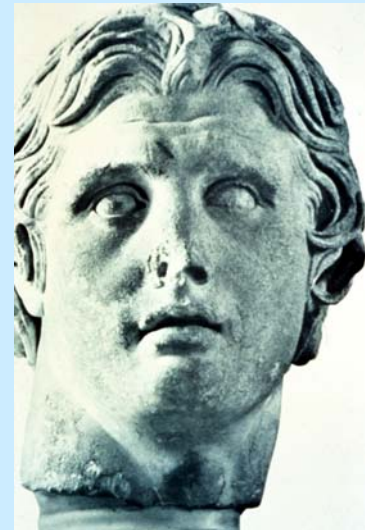


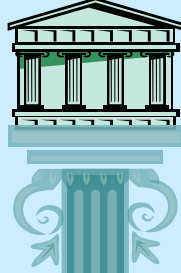
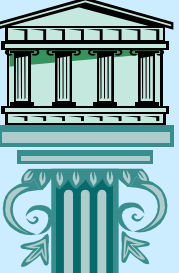
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The History of Hellenistic Greece

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 - 336-323 BCE: Alexander the "Great" conquered much of the known world
 - 323 BCE: Alexander died suddenly, leaving no son or heir



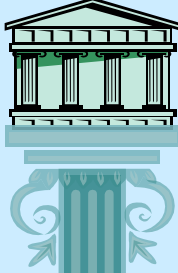
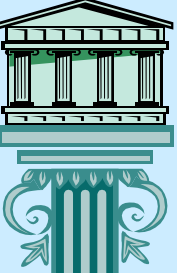


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The History of Hellenistic Greece

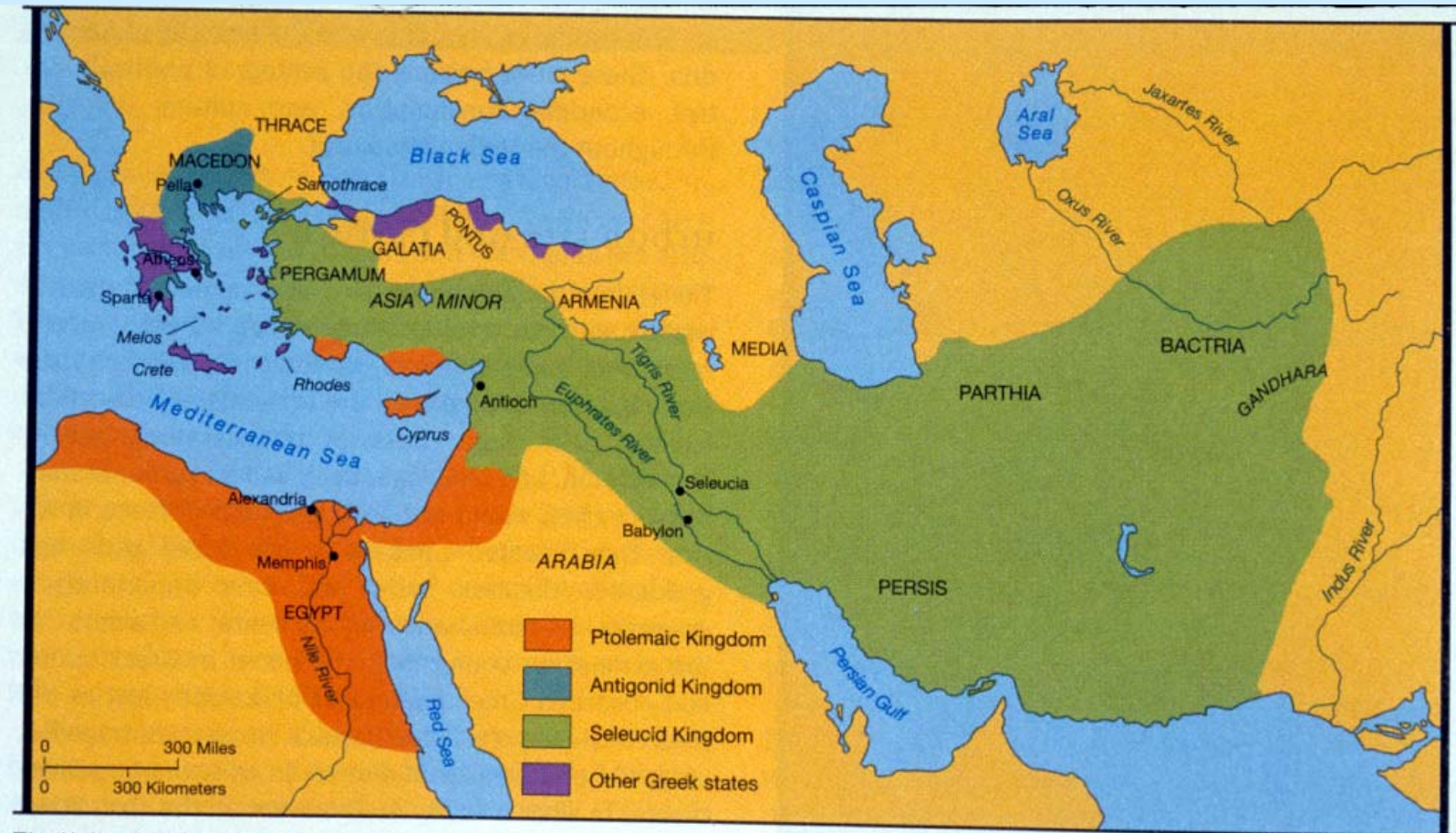
- the Hellenistic Age: Alexander's death (323 BCE) until the Romans conquer Greece two centuries later
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Catullus

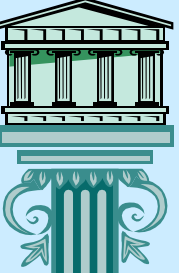
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The History of Hellenistic Greece



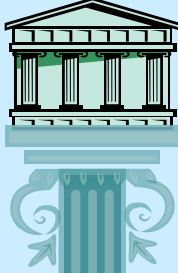
The Hellenistic Kingdoms





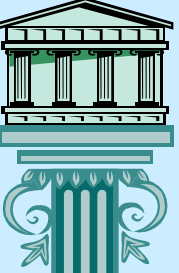
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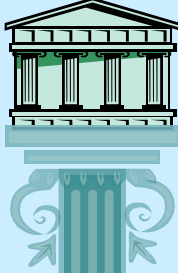
The History of Hellenistic Greece

- the **Hellenistic Age**: Alexander's death (323 BCE) until the Romans conquer Greece two centuries later
 - 323-146 BCE: the **successors** of Alexander ruled Greece, Egypt, Mesopotamia and the Near East
 - in the second century BCE, the Romans conquered and ruled Greece



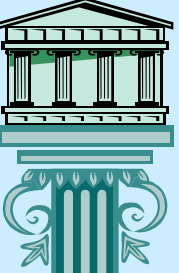
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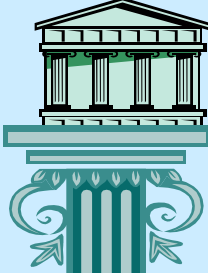
The History of Hellenistic Greece

- for most of the Hellenistic period, Greece was ruled by Alexander's "successors," often petty tyrants who called themselves gods
- these conquests in post-Classical Greece undermined the Greeks' sense of superiority over the "barbarian" peoples



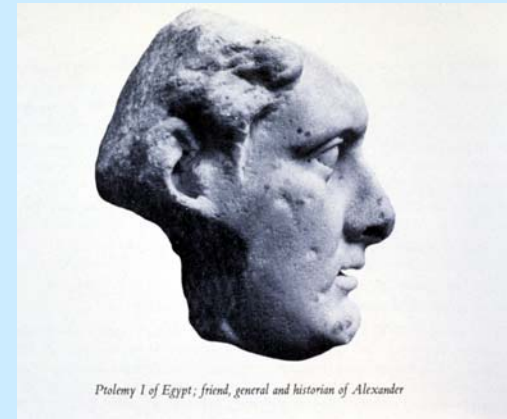
Catullus

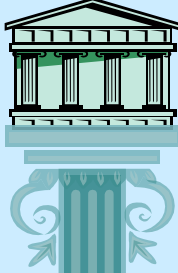
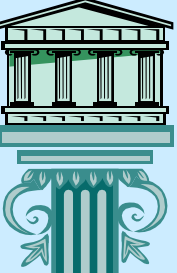
and the Invention of Roman Literature



The History of Hellenistic Greece

- most of Greece was now no longer a hospitable place to live
- many Greeks, especially artists and intellectuals, fled their homeland
- most moved to **Alexandria** in Egypt which was ruled by the family of **Ptolemy**, one of Alexander's generals

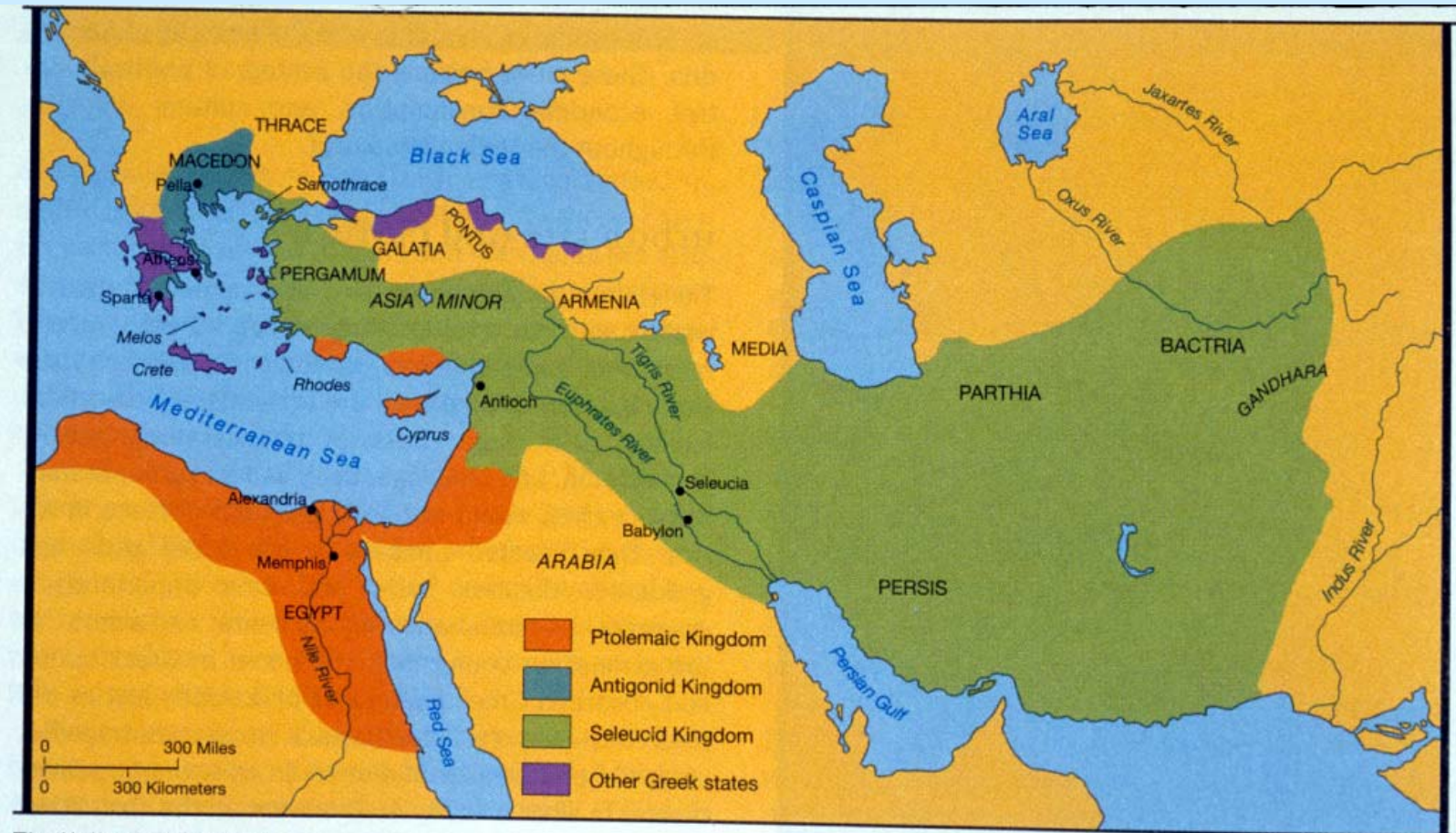




Catullus

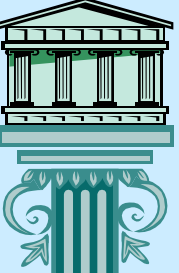
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The History of Hellenistic Greece



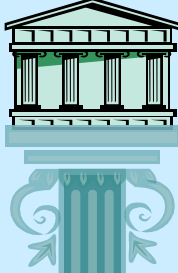
The Hellenistic Kingdoms





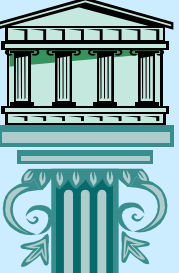
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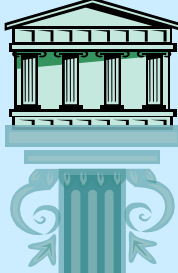
The History of Hellenistic Greece

- thus, by the end of the fourth century (ca. 300 BCE), the Greeks had lost pre-eminence in political and military affairs, both at home and abroad
- at the same time, ironically, they were better off financially than their predecessors in the Classical Age had ever been



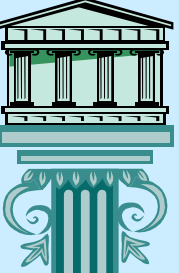
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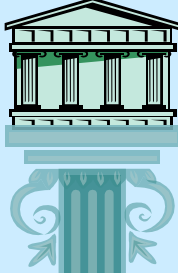
The History of Hellenistic Greece

- Hellenistic art and literature evidence a fundamental sense of despair among the Greeks
- many began to look outside their own culture and traditions for answers to life's problems
- the ensuing multi-culturalism laid the foundation for the Greco-Roman civilization



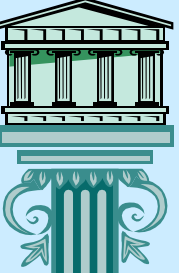
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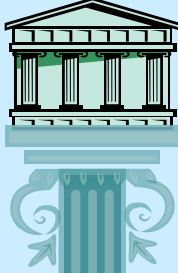
The History of Hellenistic Greece

- all in all, the later Greeks' material gains could not compensate for their feelings of cultural insignificance and their loss of political independence
- in the end, they had won the world but lost themselves in the bargain



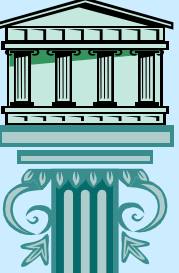
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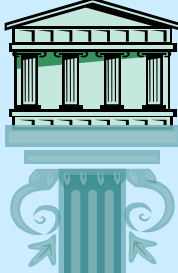
Post-Classical Philosophy

- because of this despair, Hellenistic Greeks in large numbers pursued avenues by which to retreat from what they saw as a hostile world
- moreover, the classical Olympian gods looked to many Greeks in the day like just another set of local deities, irrelevant in the larger world



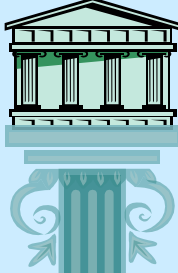
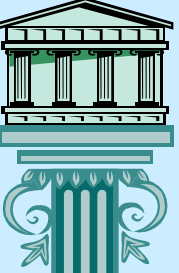
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and the Invention of Roman Literature



Post-Classical Philosophy

- with that, many began exploring other religious options
- for instance, the worship of foreign gods and abstract divinities like Chance and Wealth
- when tyrants like Alexander's "successors" rule, these sorts of deities will make sense

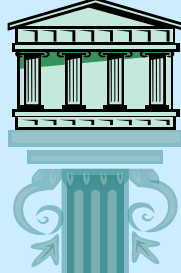
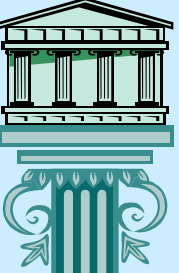


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Post-Classical Philosophy

- quite a few subscribed to complex philosophical systems which served as religions of another kind
- for instance, the **Epicureans** followed a philosophy based on the pursuit of pleasure
- **Epicureanism** taught that the soul was not immortal and there is no punishment in the afterlife

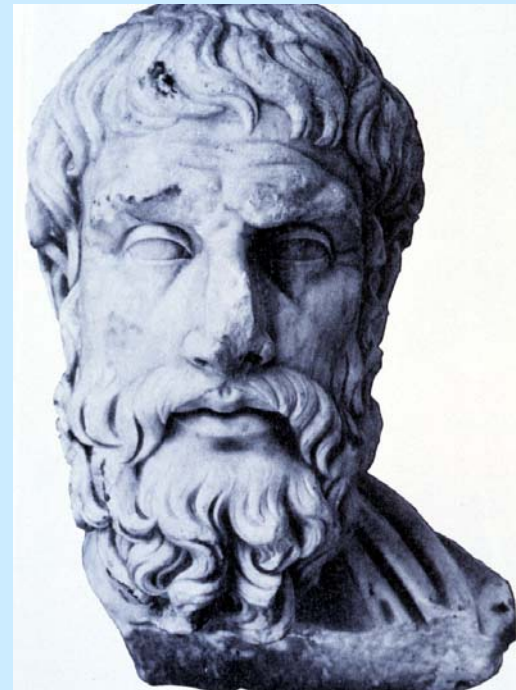


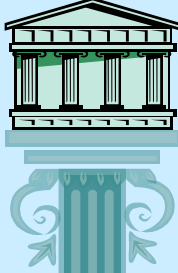
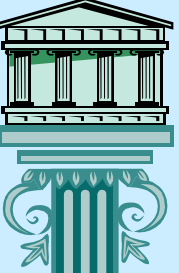
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Post-Classical Philosophy

- the founder of this philosophical cult was **Epicurus**
- Epicurus encouraged his followers not only to pursue pleasure but not to do anything that caused them pain
- including politics and public service



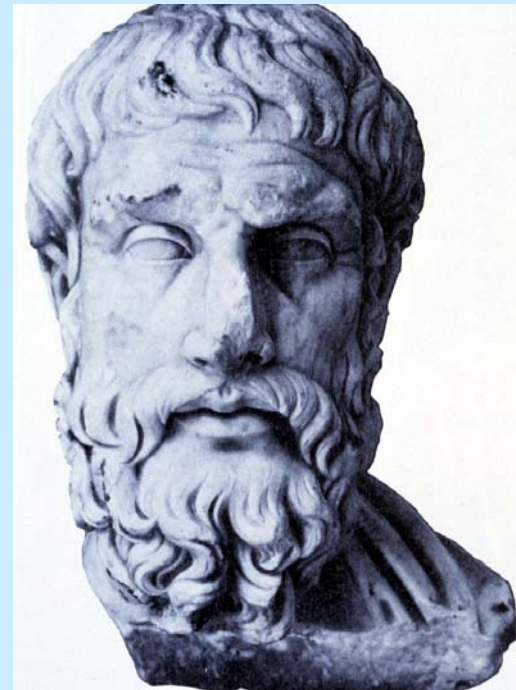


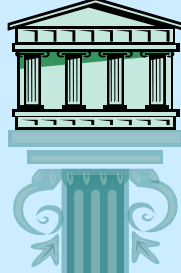
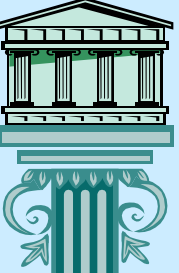
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Post-Classical Philosophy

- instead, Epicurus and his followers withdrew inside their houses and stayed in their gardens
- the **Garden of Epicurus** became a symbol for the rejection of society at large



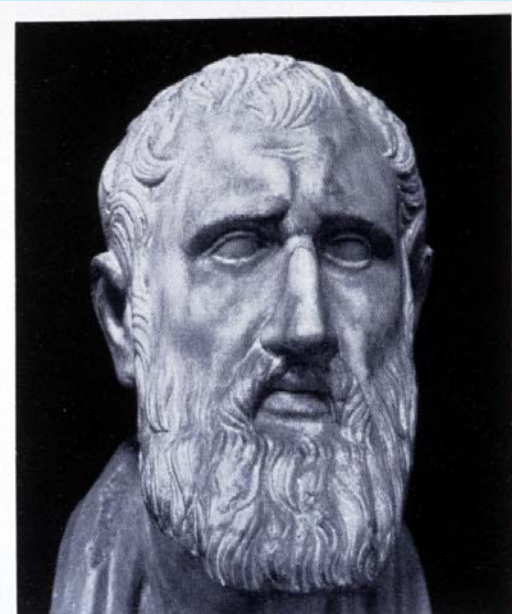


Catullus

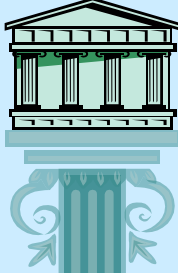
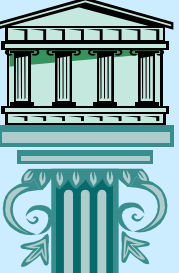
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Post-Classical Philosophy

- the result was that Epicurus depleted the Greek world in his day of its best and brightest minds
- conversely, **Zeno** taught his followers who were called **Stoics** to be unemotional and do their duty



ZENO 334–262

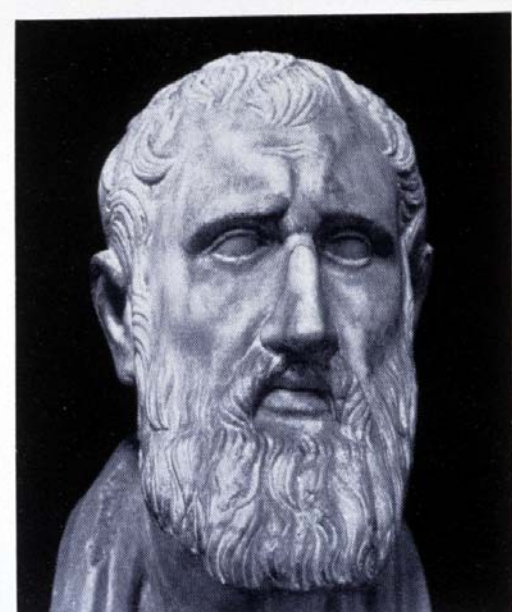


Catullus

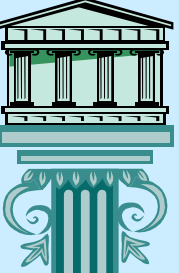
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Post-Classical Philosophy

- however, this philosophy – known as **Stoicism** – in reality only created a different sort of “garden wall”
- a mental and emotional barrier against the harsh realities of Hellenistic life

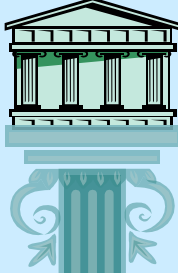


ZENO 334–262



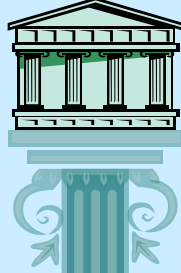
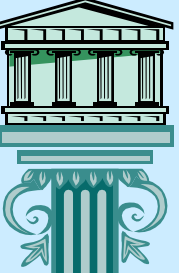
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Post-Classical Greek Art and Science

- Hellenistic Greek arts also reveal a sense of anxiety and the desire to retreat from social unrest
- Hellenistic statuary, for instance, tends to focus on *pathos*
- in Greek, *pathos* means “suffering” and usually implies some sort of extreme pain, shock or horror

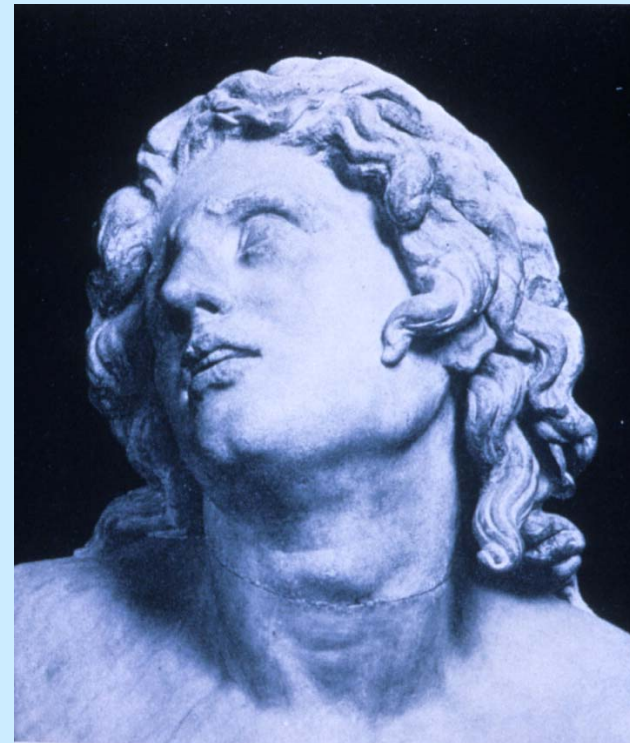


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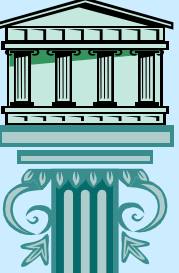
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Post-Classical Greek Art and Science

Examples of pathos in Hellenistic art

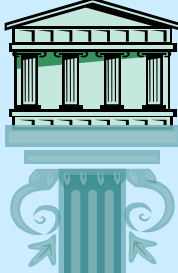


Graeco-Roman pathos; (left)



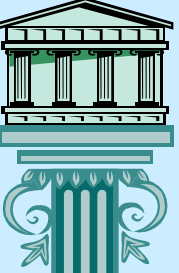
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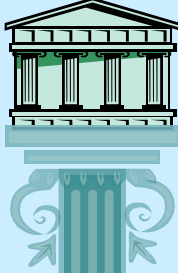
Post-Classical Greek Art and Science

- at the same time, science and engineering grew dramatically
 - Greek doctors explored anatomy
 - Greek astronomers theorized about a heliocentric solar system and calculated the earth's circumference
 - engineers designed the steam engine
 - **Archimedes** used mirrors to defend Syracuse (Sicily) against the Romans



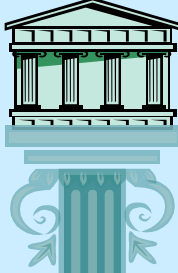
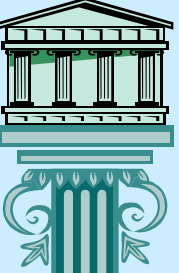
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Post-Classical Greek Art and Science

- this rapid growth in technology, however, spurred a cultural backlash against logical thinking
- many people chose to retreat from science by joining **mystery cults**
- the major attraction of these cults was that they were “garden wall” against learning complex things

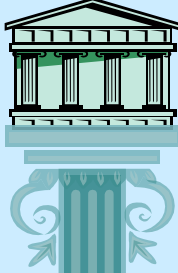
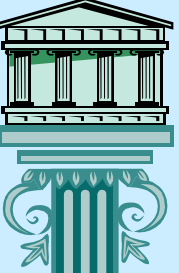


Catullus

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Hellenistic Literature

- it will come as little shock, then, that the Hellenistic Greeks' greatest contribution to literature is the invention of the situation comedy
- arising from the politically oriented **Old Comedy** of the Classical Age, this so-called **New Comedy** centered around the travails of upper-middle-class family life

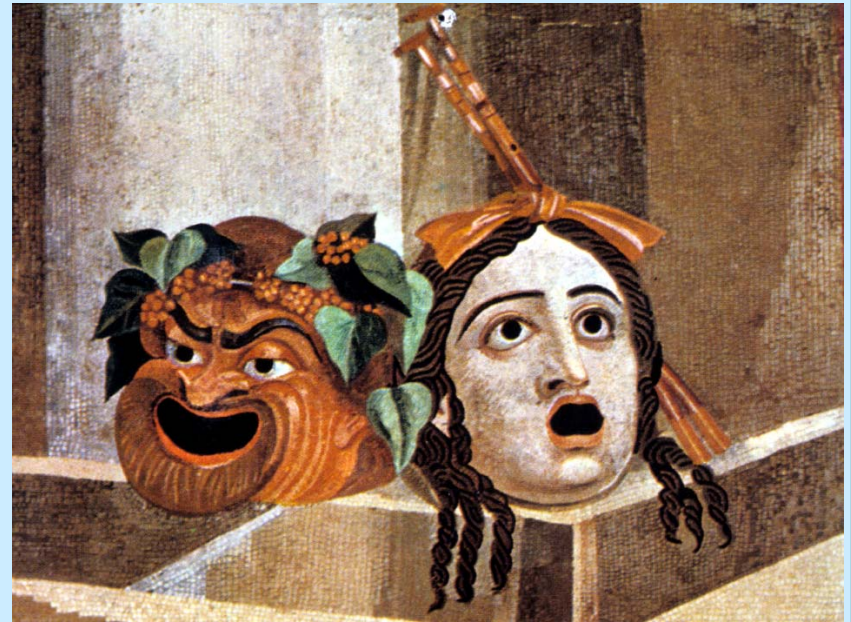


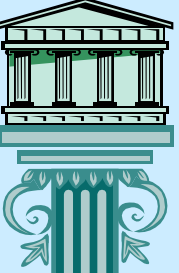
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Hellenistic Literature

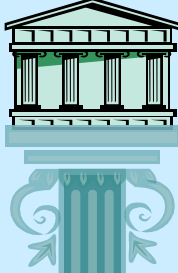
- New Comedy also featured characters based on stereotypes
- also happy endings, benevolent deities, etc.
- the theatre now was also a “garden wall”





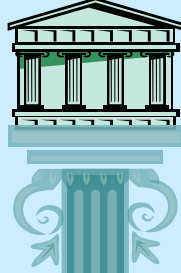
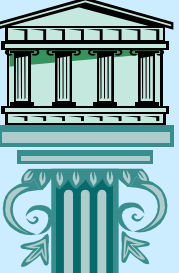
Catullus

and the Invention of Roman Literature



Hellenistic Literature

- the **Library at Alexandria** was the center of intellectual activity
- the “librarians” who worked there were copyists, historians, scientists, poets, essayists, etc.
- in many ways, the Library at Alexandria was the first great modern university

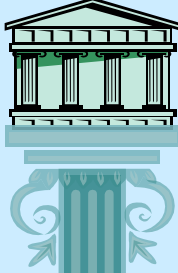
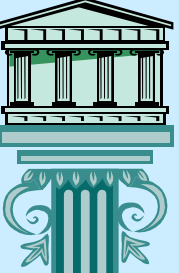


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and the Invention of Roman Literature

Hellenistic Literature

- the greatest of these librarian-poets was **Callimachus**
- his mantra was *mega biblion mega kakon* (“big book big bad”)
- his literary and scholarly adversary was **Apollonius** who wrote a long poem entitled *The Argonautica*

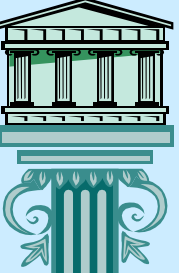


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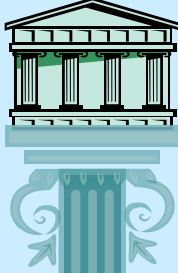
Hellenistic Literature

- nevertheless, Callimachus and Apollonius shared two things:
 - a love of esoteric literary detail
 - and enormous popularity as authors
- the Hellenistic reading public sought escapism, in this case by delving into mythological trivia
- more important, they could read and afford to buy books!



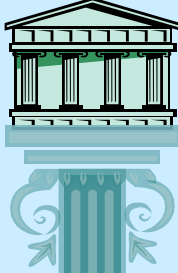
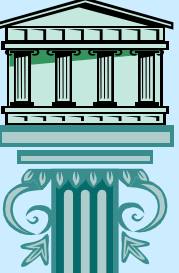
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Hellenistic Literature

- this marks the beginning of true literature, in the literal sense of the word: “works written and read”
- that is, the Hellenistic public bought works like Callimachus’ at a bookstore, took them home and read them by themselves or in small groups of friends

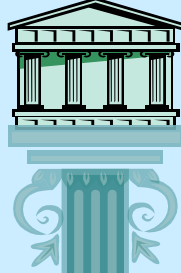
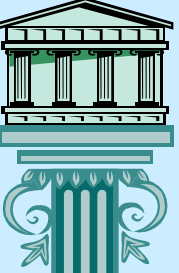


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Hellenistic Literature

- this constitutes a marked contrast from Homeric epic and Greek tragedy
 - literature plays in the “theatre” of reader’s mind
 - the reader’s “eye” is now as important as the listener’s ear was to Homer and Aeschylus

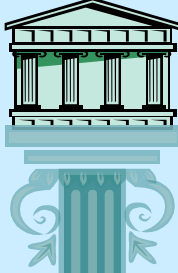
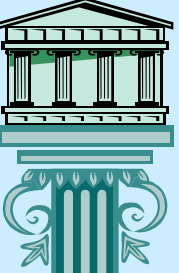


Catullus

and the Invention of Roman Literature

The Rise of Rome

- and as the Hellenistic Greeks had their noses buried deep in papyrus scrolls full of mythological minutiae, things were, in fact, happening outside their garden walls
- for instance, at the western end of the Mediterranean basin, **Rome** was extending its domain



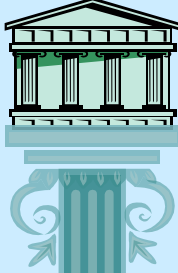
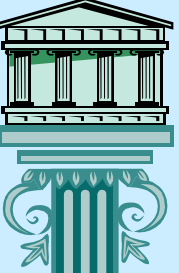
Catullus

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The Rise of Rome

- at first, a small city-state in central Italy, the **Romans** had taken control of all Italy by 265 BCE
- it was a slow and deliberate expansion of power





Catullus

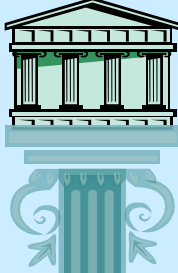
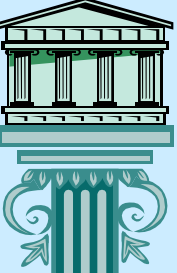
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The Rise of Rome

- the Roman army was based on the **legion**
- the legion was a highly organized but flexible fighting unit

Roman Legionary The backbone of the Roman army was the legionary, shown here in battle. His basic equipment—shield, sword, spear, and armor—is simple and allowed great flexibility of movement. (Source: Laurie Platt Winfrey, Inc.)





Catullus

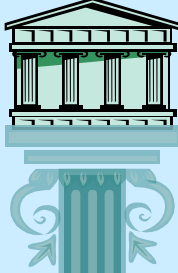
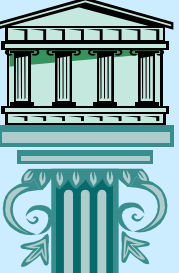
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The Rise of Rome

- Roman religion in many ways centered around the worship of military heroes
- the Romans were also kind and compassionate overlords



This panel from a monumental column erected by the Emperor Trajan in A.D. 113 is a vivid portrait of Roman soldiers attending wounded comrades. Note the standards of a Roman legion carried by soldiers on the right. Such realistic narration characterizes Roman art; Greek artists preferred symbol over reality.
Photo: Alinari

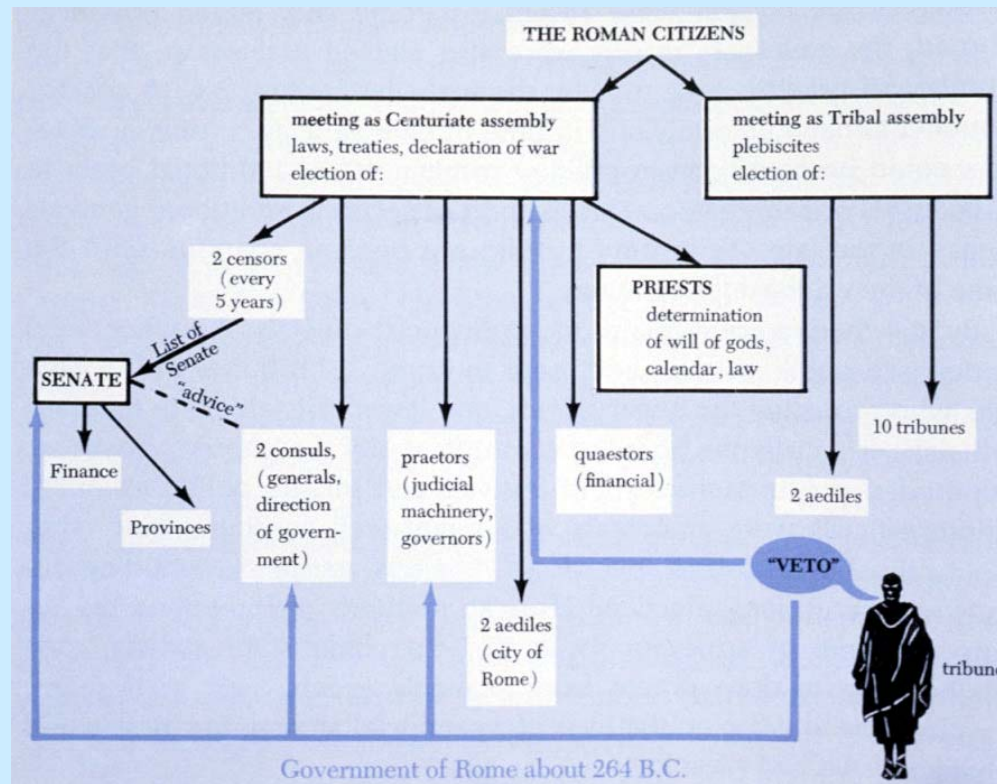


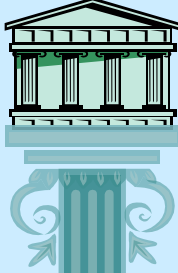
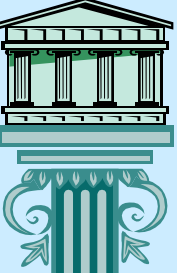
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The Rise of Rome

- early Roman government was called the **Republic**



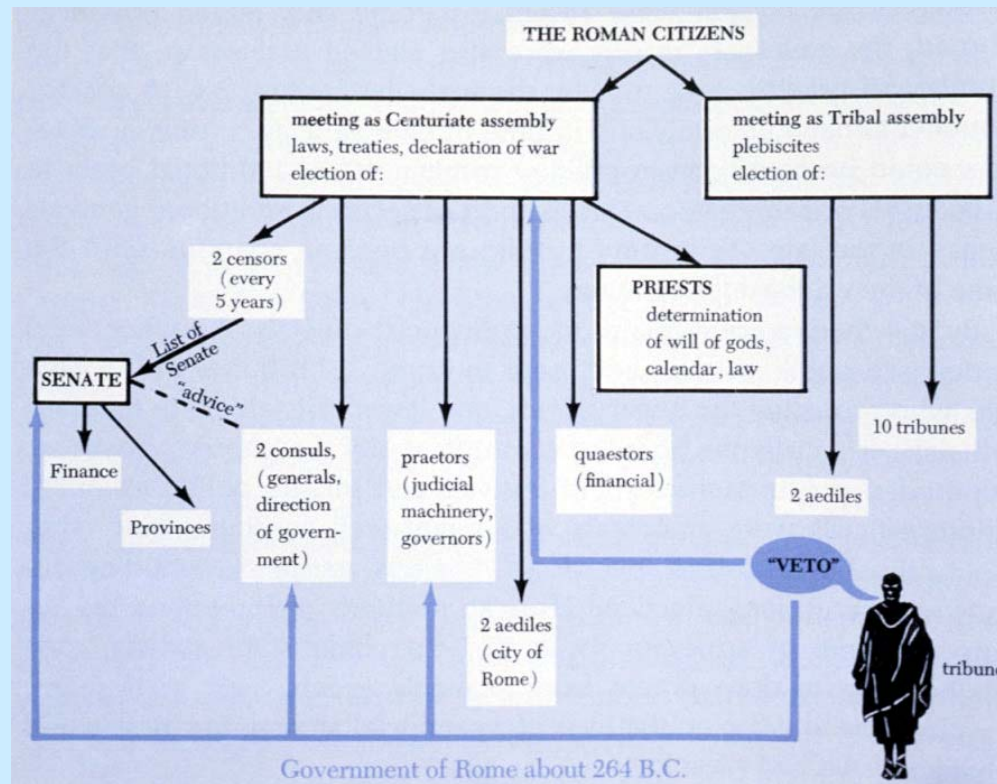


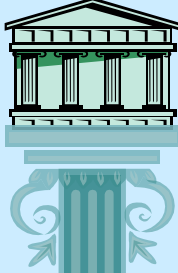
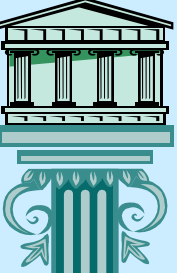
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The Rise of Rome

- the principal ruling body was the **Senate** (“body of elders”)



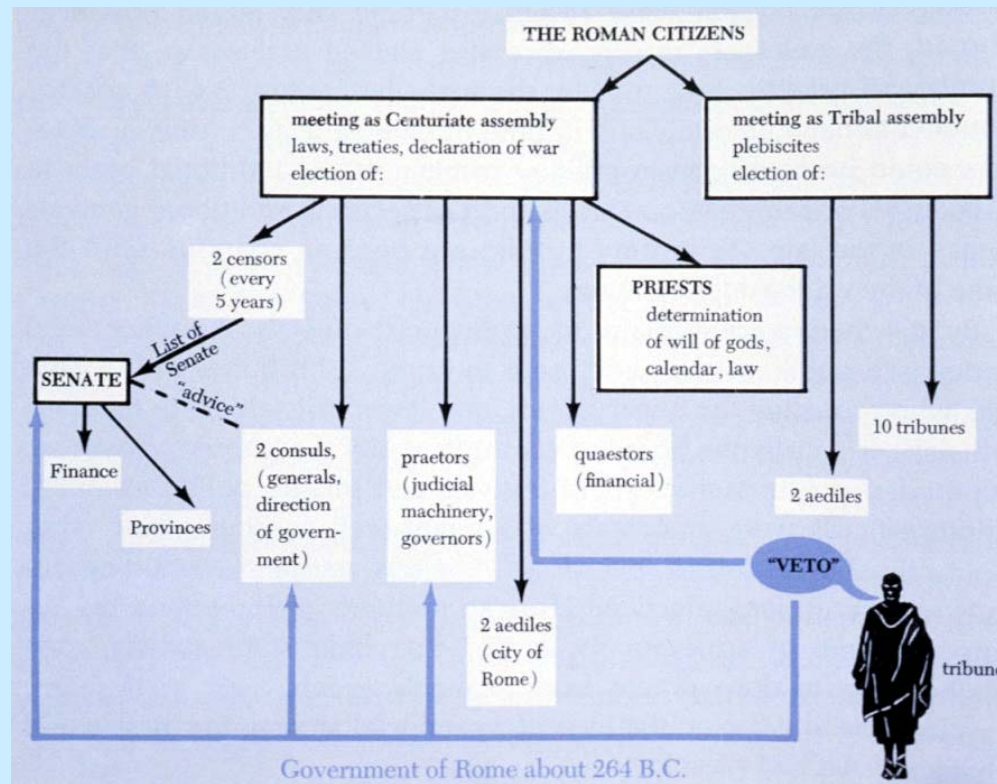


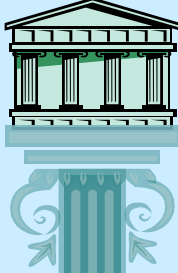
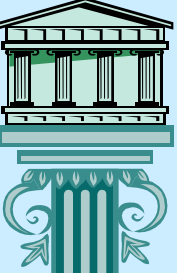
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The Rise of Rome

- it was a representative democracy of sorts, with the wealthy in charge



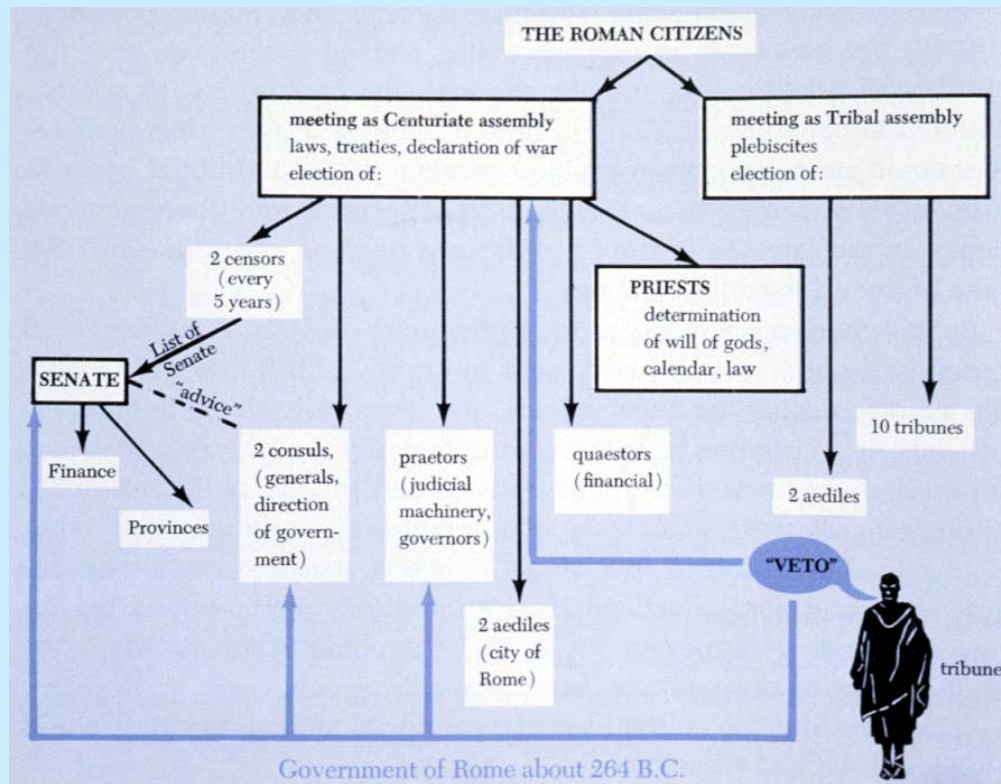


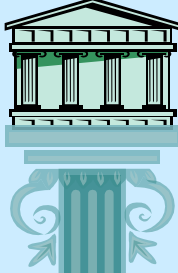
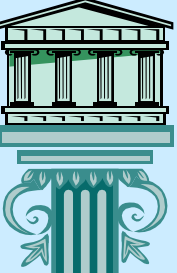
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The Rise of Rome

- society and government was ruled, in fact, by large clans called **gentes**



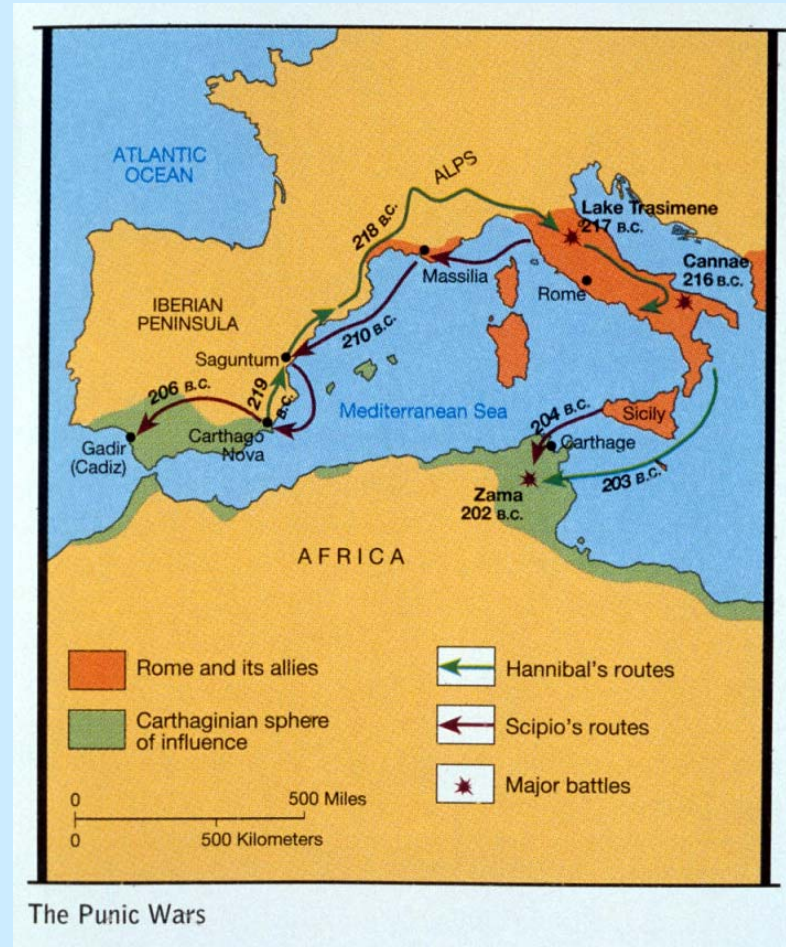


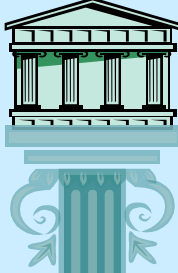
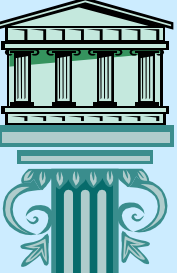
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The Rise of Rome

- the greatest test that early Rome faced was the **Second Punic War** against the **Carthaginians**
- the city of **Carthage** is in North Africa



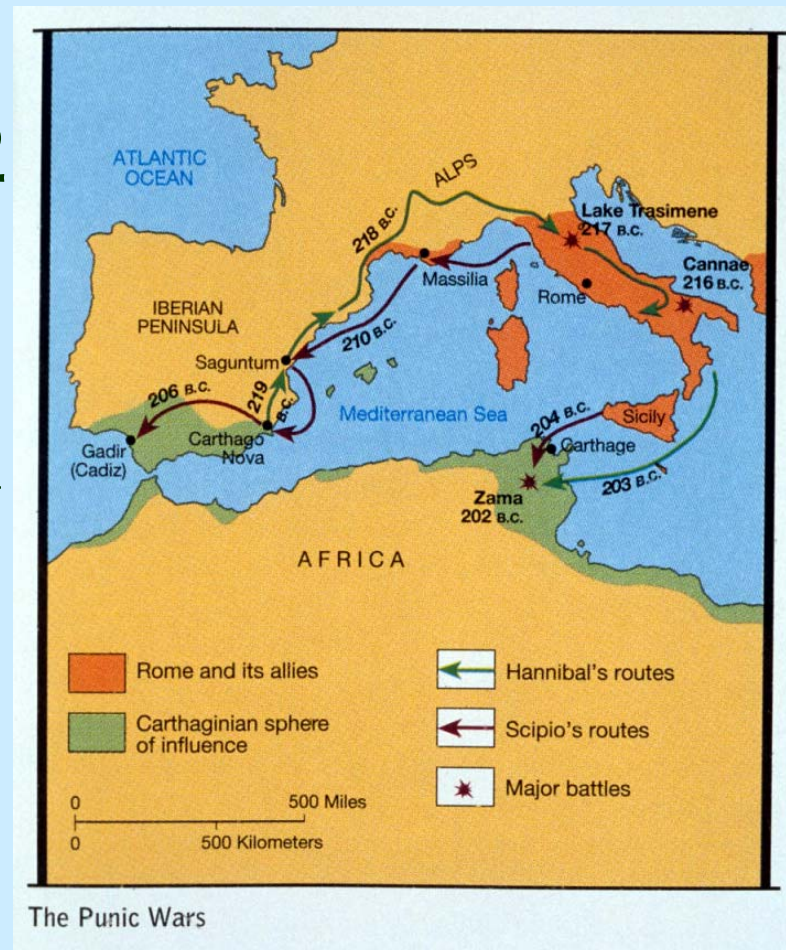


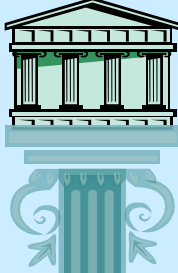
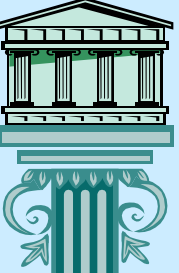
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The Rise of Rome

- for nearly two decades (218-202 BCE), the Romans fought the great general Hannibal
- they finally defeated him at Zama (202 BCE)



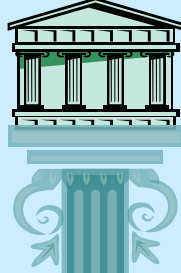
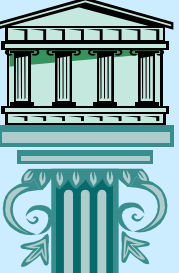


Catullus

and the Invention of Roman Literature

The Rise of Rome

- the Romans conquered the Greeks in the second century BCE
- but Greek culture overwhelmed native Roman cultural traditions
- according to the Roman poet Horace, “Conquered Greece conquered Rome”
- this process is called **Hellenism**

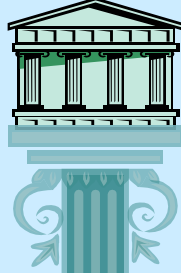
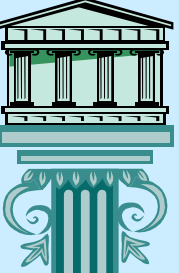


Catullus

and the Invention of Roman Literature

The Rise of Rome

- in Rome, Hellenism amounted to a battle between the old and the new:
 - sophisticated, urbane, revolutionary Greek ways of reasoning, writing and living
 - versus the traditional, rustic, simple Roman way of life
- liberal (Greek) and conservative (Roman) values divided Rome

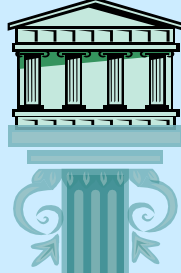
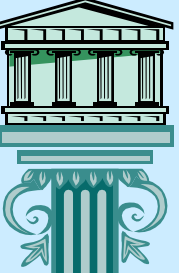


Catullus

and the Invention of Roman Literature

The Rise of Rome

- this social strife opened the door for political and military unrest
- which, in turn, evolved into a civil war called the **Roman Revolution**
- generals like Marius, Sulla and Pompey won the loyalty of their legions away from the state
- they became more powerful than the government itself

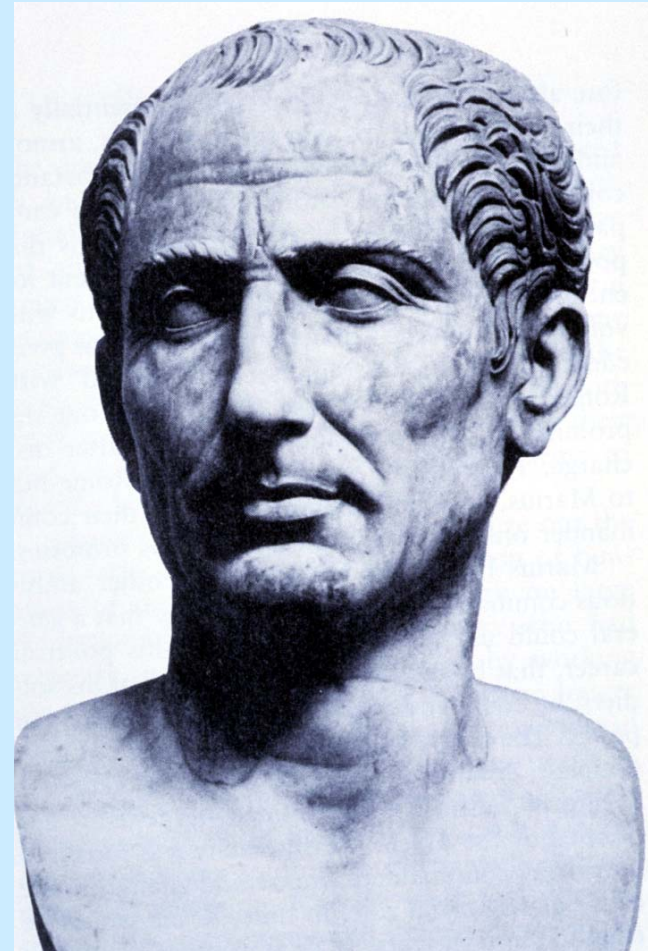


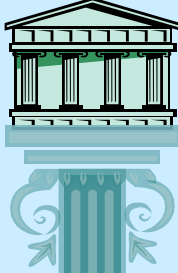
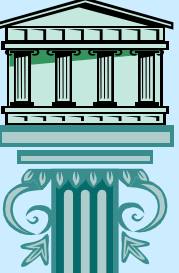
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The Rise of Rome

- eventually, **Julius Caesar**, one of those generals, beat all the others
- he paved the way for an empire
- he was assassinated on March 15, 44 BCE





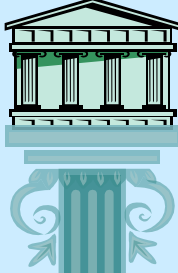
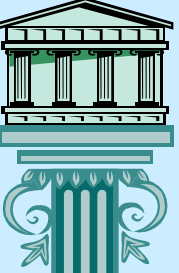
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The Rise of Rome

- Julius Caesar's heir was his nephew **Augustus Caesar**
- 31 BCE: Augustus defeated Cleopatra, the Queen of Egypt
- 29 BCE: Augustus became the sole ruler of Rome



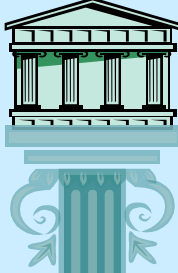
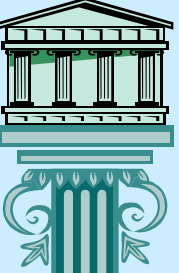


Catullus

and the Invention of Roman Literature

The Rise of Rome

- the Roman Revolution caused much bloodshed and destruction
- one of the greatest tragedies of this civil war was that it ended representative (quasi-democratic) government in Rome
- at the same time, the Romans produced some of the greatest literature ever written

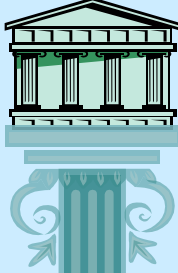
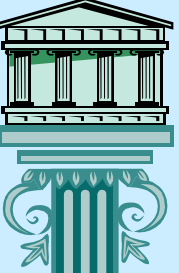


Catullus

and the Invention of Roman Literature

Early Roman Literature

- the earliest surviving examples of works written in **Latin** consist mainly of simplistic prayers, almanacs and patriotic legends
- 240 BCE: a Roman slave **Livius Andronicus** translated Homer's *Odyssey* into Latin
- this marks the beginning of Roman literature

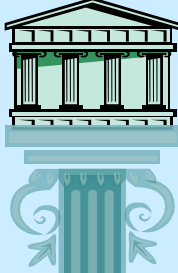
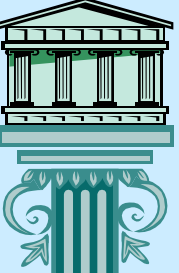


Catullus

and the Invention of Roman Literature

Early Roman Literature

- for the next century (200-100 BCE) the Romans focused on translating the classics of Greek literature into Latin
- this also entailed adapting **Greek originals** to Roman culture
- this “Romanizing” process is the first step toward the creation of Greco-Roman civilization

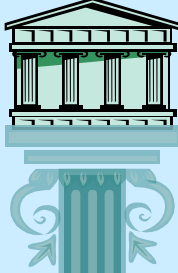
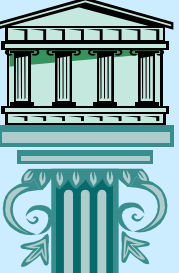


Catullus

and the Invention of Roman Literature

Early Roman Literature

- some of these authors clung to traditional Roman values and resisted the attractions of Greek literature
- others called **neoteric** (“newer”) poets imitated the Greeks more closely
- all great Latin authors are neoteric

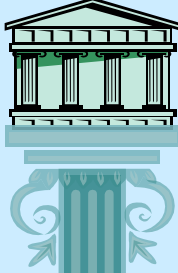
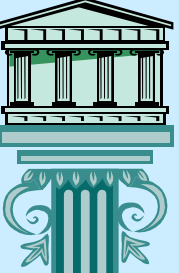


Catullus

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Early Roman Literature

- the neoteric poets of Rome imported Hellenistic values into Latin literature
 - short, intense, erudite poetry
 - focused on detail and sensationalism
 - meant to be read and re-read



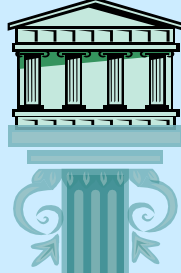
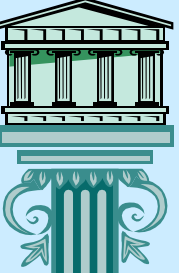
Catullus

and the Invention of Roman Literature

Catullus: Poem 63 (Attis)

- all in all, Hellenistic escapist literature attracted a large Roman readership seeking refuge from the turmoil of social unrest and the civil wars around them
- ironically, then, Latin poetry provides the best example we have of Greek Hellenistic poetry



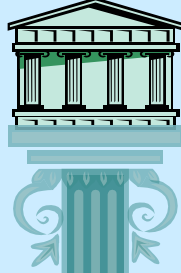
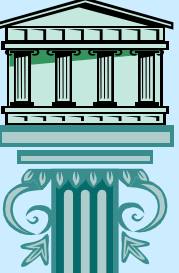


Catullus

and the Invention of Roman Literature

Catullus: Poem 63 (Attis)

- the best Roman poet of the early first century BCE was **Catullus**
- he came to Rome from a small town in northern Italy (Verona)
- fell in with a circle of rich friends who lived life in the fast lane
- died young (in his 30's), having left behind about a hundred poems, many very short

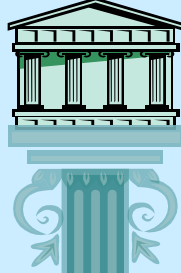
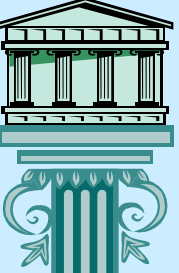


Catullus

and the Invention of Roman Literature

Catullus: Poem 63 (Attis)

- Catullus' **Poem 63** is one of the best in his surviving collection of verse
- it is written in **galliambs**, a very difficult verse to write in Latin
 - it has many short feet which make it sound like a fast drum beat
 - it is hard to write that many short, fast syllables in Latin which is naturally a "heavy" language

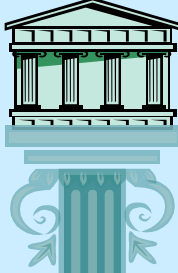
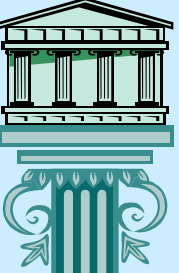


Catullus

and the Invention of Roman Literature

Catullus: Poem 63 (Attis)

- it concerns a young man named **Attis** who joins the eastern cult of the goddess **Cybele**
- priests of Cybele were eunuchs
- the poem narrates Attis' castration as part of his initiation to the cult
- this emasculation seems to be a symbol of Rome's degeneration into neoteric effeminacy

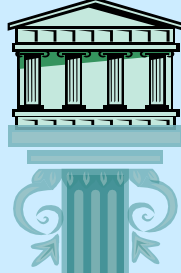
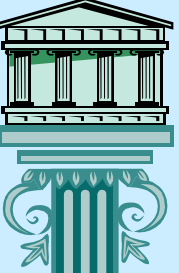


Catullus

and the Invention of Roman Literature

Catullus: Poem 63 (Attis)

- there are several interesting things to note about Poem 63:
 - Catullus has reconfigured the central myth in the Cybele cult into a parable of modern life in his day
 - after castration, Attis becomes a “she,” but later in the poem when he tries to assert himself and escape from Cybele, he becomes a “he” again

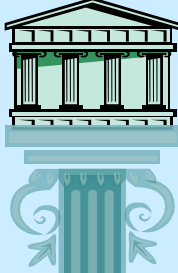
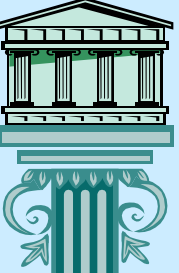


Catullus

and the Invention of Roman Literature

Catullus: Poem 63 (Attis)

- there are several interesting things to note about Poem 63:
 - Catullus alludes to Homer (the god of Sleep) and Greek tragedy (Euripides' *Bacchae*), grounding his work in the tradition of classical literature
 - in the end, Attis' means of escaping what he has done to himself is the insanity which Cybele mercifully sends on him



Catullus

and the Invention of Roman Literature

Catullus: Poem 63 (Attis)

- the poem's sense of confusion as Attis madly chases revelation across the Greek frontier reflects the Romans' cultural disorientation in Catullus' day
- they had conquered the East which, in turn, had conquered them
- like the Hellenistic Greeks, they had won the world but lost themselves