

## Historical Agency and the 'Great Man' in Classical Greece

The 'great man' of later Greek historical thought is the long product of traceable changes in ancient ideas about the meaning and impact of an individual life. At least as early as the birth of the Athenian democracy, questions about the ownership of the motion of history were being publicly posed and publicly challenged. The responses to these questions, however, gradually shifted over time, in reaction to historical and political developments during the fifth and fourth centuries BC. These ideological changes are illuminated by portrayals of the roles played by individuals and groups in significant historical events, as depicted in historiography, funerary monuments, and inscriptions. The emergence in these media of the individual as an indispensable agent of history provides an additional explanation for the reception of Alexander 'the Great': the Greek world had long since been prepared to understand him as it did.

SARAH BROWN FERRARIO is Associate Professor of Greek and Latin at The Catholic University of America. She is a specialist in Greek history and literature, particularly of the fifth and fourth centuries BC.

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*For Ollie, the greatest little man I know.*

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Portions of this monograph in the same or similar form appear in the following locations:

- Material now in Chapters 5 and 6: “The Tools of Memory: Crafting Historical Legacy in Fourth-Century Greece,” in Giovanni Parmeggiani, ed., *Between Thucydides and Polybius: The Golden Age of Greek Historiography*

(Washington, DC: Center for Hellenic Studies, Hellenic Studies Series 64, 2014), 263–88.

- Material now in Chapters 5 and 6: “Historical Agency and Self-Awareness in Xenophon’s *Hellenica* and *Anabasis*,” in Fiona Hobden and Christopher Tuplin, eds., *Xenophon: Ethical Principle and Historical Enquiry* (Leiden: Brill, 2012), 341–76.
- Material now in Chapters 2, 4, and 5: “Replaying *Antigone*: Changing Patterns of Public and Private Commemoration at Athens c. 440–350,” in Cynthia Patterson, ed., *Antigone’s Answer: Essays on Death and Burial, Family and State in Classical Athens = Helios 33 S* (2006), 79–117.

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## Notes on translations, abbreviations, and transliterations

Translations of ancient texts and inscriptions not otherwise acknowledged are my own; all others are cited individually as they are quoted.

Ancient Greek and Roman authors and their works are abbreviated throughout as in the *LSJ* and the *OLD*. Names of journals and periodicals are abbreviated as in *L'année philologique*. The most important exception to the standard bibliographic conventions is Christoph W. Clairmont, *Classical Attic Tombstones*, 8 vols. (Kilchberg, 1993), which is cited as "Clairmont 1993" with page numbers when reference is made to essays and introductory material, and as *CAT* with entry numbers when individual tombstones or their records are cited.

Greek names of both people and places are most often Latinized, with some exceptions where a Hellenizing transcription is in more common use, and with one particular personal indulgence ("Kerameikos" rather than "Ceramicus"). Original spellings have also been preserved in quotations from other sources.