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Preface

Twenty-seven years of thinking and writing about Seneca have convinced me, finally, that I have something to say about this author that is best said in a book: that my smaller investigations have all along tended in the same direction, and that Seneca himself offers one version, not many, of a life devoted to philosophical reading, writing, and teaching. Hence this volume, which brings together twelve studies that were written at different times, but with a single objective: to see how this unquestionably literary talent perceived, reimagined, shaped, and was shaped by the philosophy of his time. Ten of the twelve have been published before:

- Chapter 1 under the title “Seneca and the *Contemplatio Veri: De Otio and Epistulae Morales*,” in *Theoria, Praxis, and the Contemplative Life after Plato and Aristotle*, ed. Thomas Bénatouil and Mauro Bonazzi (Brill, 2012), 73–98
- Chapter 2 in *Brill’s Companion to Seneca*, ed. Gregor Damschen and Andreas Heil (Brill, 2014), 257–75
- Chapter 4 in the *Oxford Handbook of Epicureanism*, ed. Phillip Mitsis (Oxford University Press, 2020), 487–506
- Chapter 5 in a longer version titled “Seneca’s Peripatetics: *Epistulae Morales* 92 and Stobaeon Doxography ‘C,’” in *Arius Didymus on Peripatetic Ethics: Text, Translation and Discussion*, ed. William Fortenbaugh (Routledge, 2018), 309–42
- Chapter 6 in French under the title “La Maîtrise de la Colère: Théorie et pratique stoïcienne,” in *Lectures plurielles du “De ira” de Sénèque: Interprétations, contextes, enjeux*, ed. Valéry Laurant, Ermanno Malaspina, and François Prost (Walter de Gruyter, 2021), 150–72
- Chapter 7 in *Tears in the Graeco-Roman World*, ed. Thorsten Fögen (Walter de Gruyter, 2009), 235–52
- Chapter 8 in *Hope, Joy and Affection in the Classical World*, ed. Ruth R. Caston and Robert A. Kaster (Oxford University Press, 2016), 123–42
- Chapter 10 in *Laughter, Humor, and Comedy in Ancient Philosophy*, ed. Pierre Destrée and Franco V. Trivigno (Oxford University Press, 2019), 245–62

- Chapter 11 in *American Journal of Philology* 119.4 (1998), 607–32 (Johns Hopkins University Press)
- Chapter 12 under the title “Honeybee Reading and Self-Scripting: Seneca’s Epistle 84,” in *Seneca Philosophus*, ed. Julia Wildberger and Marcia Colish (Walter de Gruyter, 2014), 269–93

A portion of Chapter 3 was also published, under the title “Interiority and Freedom in Seneca’s *De Beneficiis*,” in *Self, Self-Fashioning and Individuality in Late Antiquity*, ed. Maren R. Niehoff and Joshua Levinson (Mohr Siebeck, 2020), 69–86. All the previously published studies have been revised for inclusion here, and I have done my best to incorporate at least some of the insights from much excellent work that has appeared in print since my earlier versions were written. I wish to thank the respective publishers for permission to reproduce these pieces in their current form, with particular thanks to the volume editors, anonymous peer reviewers, and copyeditors who lavished their expertise on my efforts.

In addition, I am very grateful to Dartmouth College, to the Sorbonne University in Paris, and to the University of Bordeaux–Montaigne for institutional support. Thanks are due to the following individuals, who provided comments and suggestions at various points either orally or in writing: Thomas Bénatouil, Susanne Bobzien, Thorsten Fögen, Christopher Gill, William Fortenbaugh, Allison Glasscock, Brad Inwood, Bob Kaster, David Konstan, Valéry Laurand, Carlos Lévy, Tony Long, Ermanno Malaspina, Camille Marrou, Stefano Maso, Phillip Mitsis, Scott Smith, Jan Szaif, James Tatum, Franco Trivigno, and Julia Wildberger. Thanks are due also to several of my former students at Dartmouth College, in particular to Leah Alpert and Aaron Pellowski, each of whom discussed Seneca’s philosophy with me for a period of several months, and Gabriela Sommer and Lynette Long, who aided me with the bibliographical work. Many others have contributed to this project at the various seminars, lectures, and conferences where ideas for these essays were first developed. Although I cannot name them all, I am very conscious of how much I owe to their patient attention and thoughtful questioning.

As always, my deepest gratitude belongs to Bruce Graver for his never-failing love and support. The dedication is to my children, Sarah Margaret Graver and Nicolas Robson Graver, who have grown to maturity along with this book.

nemo non olivetum alteri ponit

Texts, Translations, and Abbreviations

For the works of Seneca, I use the following abbreviations and English titles:

<i>Anger</i>	<i>On Anger (De ira)</i>
<i>Ben.</i>	<i>On Benefits (De beneficiis)</i>
<i>Brevity</i>	<i>On the Brevity of Life (De brevitae vitae)</i>
<i>Clemency</i>	<i>On Clemency (De clementia)</i>
<i>Cons. Helv.</i>	<i>Consolation to Helvia (De consolatione ad Helviam Matrem)</i>
<i>Cons.</i>	<i>Consolation to Marcia (De consolatione ad Marciam)</i>
<i>Marc.</i>	
<i>Cons.</i>	<i>Consolation to Polybius (De consolatione ad Polybium)</i>
<i>Polyb.</i>	
<i>Constancy</i>	<i>On the Constancy of the Wise (De constantia sapientis)</i>
<i>Happiness</i>	<i>On Happiness (De vita beata)</i>
<i>Leisure</i>	<i>On Leisure (De otio)</i>
<i>Letters</i>	<i>Letters on Ethics (Epistulae morales ad Lucilium)</i>
<i>NQ</i>	<i>Natural Questions (Quaestiones naturales)</i>
<i>Prov.</i>	<i>On Providence (De providentia)</i>
<i>Tranq.</i>	<i>On Tranquility of Mind (De tranquillitate animi)</i>

For the Latin texts of the letters and dialogues, I rely on Reynolds (1965) and (1977), respectively, except that I use *v* to represent consonantal *u*. For the *De Beneficiis*, I use Hosius (1914). Translations from the *Letters on Ethics* match those in Graver and Long (2015), with minor adjustments for clarity in a handful of places. Other translations of Greek and Latin are my own unless otherwise indicated.

xii *List of Texts, Translations, and Abbreviations*

Note also the following:

- LS A. A. Long and D. N. Sedley (eds.) (1987) *The Hellenistic Philosophers*
LSJ⁹ H. J. Liddell, R. Scott, and H. S. Jones (eds.) (1940) *A Greek–English Lexicon*
OLD P. G. W. Glare and C. Stray (eds.) (2012) *Oxford Latin Dictionary*
SVF H. von Arnim (ed.) (1921–24) *Stoicorum Veterum Fragmenta*