



READER'S DIGEST

Anchoring Innovation Publications of 2024-2025

N.B. the works listed here are the titles that the Anchoring Innovation coordinate has thus far received. Contributions to the same volume are listed under a single heading. If your publication is not on the list, please send an e-mail to anchoring@let.ru.nl including the title of the publication and a brief summary of approximately 150 words.

EUHORMOS Series (in order of appearance)

1. Dijkstra, Roald (ed.), *The Early Reception and Appropriation of the Apostle Peter (60-800 CE): The Anchors of the Fisherman* (Leiden/Boston: Brill, 2020). doi: [10.1163/9789004425682](https://doi.org/10.1163/9789004425682).

The apostle Peter gradually became one of the most famous figures of the ancient world. His almost undisputed reputation made the disciple an exquisite anchor by which new practices within and outside the Church could be established, including innovations in fields as diverse as architecture, art, cult, epigraphy, liturgy, poetry and politics. This interdisciplinary volume inquires the way in which the figure of Peter functioned as an anchor for various people from different periods and geographical areas. The concept of Anchoring Innovation is used to investigate the history of the reception of the apostle Peter from the first century up to Charlemagne, revealing as much about Peter as about the context in which this reception took place.

2. Wessels, Antje, and Jacqueline Klooster (eds.), *Inventing Origins? Aetiological Thinking in Greek and Roman Antiquity* (Leiden/Boston: Brill, 2021). doi: [10.1163/9789004500433](https://doi.org/10.1163/9789004500433).

Aetiologies seem to gratify the human desire to understand the origin of a phenomenon. However, as this book demonstrates, aetiologies do not exclusively explore origins. Rather, in inventing origin stories they authorise the present and try to shape the future. This book explores aetiology as a tool for thinking, and draws attention to the paradoxical structure of origin stories. Aetiologies reduce complex ambivalence and plurality to plainly causal and temporal relations, but at the same time, by casting an anchor into the past, they open doors to progress and innovation.

A number of (former) members of the Anchoring Innovation team have contributed to the volume. Antje Wessels and Jacqueline Klooster edited the volume and wrote its introduction (pp. 1-13). Jacqueline Klooster explores why *Ex eventu*-prophecies form a frequent phenomenon in ancient literature, analyzing structural similarities between aetiological and prophetic texts (pp. 31-46). Andrea de March discusses how aetiological thinking is addressed in Plautine comedy, demonstrating that Plautus' meta-literary discourse aims at 'double anchoring' his poetic innovations (pp. 49-64). Inger Kuin argues that Lucian's *De parasite* is among the author's works that represent his playful response through parody to rationalizing aetiologies of myth (pp. 183-198).

3. Agut-Labordère, Damien, and Miguel John Versluys (eds.), *Canonisation as Innovation: Anchoring Cultural Formation in the First Millennium BC* (Leiden/Boston: Brill, 2022). doi: [10.1163/9789004520264](https://doi.org/10.1163/9789004520264).

Canonization is fundamental to the sustainability of cultures. This volume is meant as a (theoretical) exploration of the process, taking Eurasian societies from roughly the first millennium BCE as case studies. It focuses on canonization as a form of cultural formation, asking why and how canonization works in this particular way and explaining the importance of the first millennium BCE for these question and vice versa. As a result of this focus, notions like anchoring, cultural memory, embedding and innovation play an important role throughout the book.

Two members of the Anchoring Innovation team have contributed to this volume. Miguel John Versluys edited the volume and wrote a chapter that deals with canonization as cultural innovation in Antiquity (pp. 34-79), serving as a framework for the case studies in the remainder of the book. In one of these, André Lardinois explores how the tragic canon was used as anchor for political and educational changes in antiquity (pp. 152-163).

4. Castelli, Silvia, and Ineke Sluiter (eds.), *Agents of Change in the Greco-Roman and Early Modern Period* (Leiden/Boston: Brill, 2023). doi: [10.1163/9789004680012](https://doi.org/10.1163/9789004680012).

Who or what makes innovation spread? Ten case-studies from Greco-Roman Antiquity and the early modern period address human and non-human agency in innovation. Was Erasmus the ‘superspreader’ of the use of New Ancient Greek? How did a special type of clamp contribute to architectural innovation in Delphi? What agents helped diffuse a new festival culture in the eastern parts of the Roman empire? How did a context of status competition between scholars and poets at the Ptolemaic court help deify a lock of hair? Examples from different societal domains illuminate different types of agency in historical innovation.

A number of (former) members of the Anchoring team have contributed to this volume. Silvia Castelli has written the introduction (pp. 1-27). Robin van Vliet and Onno van Nijf discuss the contests in Boeotian Thespia, and show how from the first century BCE onwards both human and non-human agents were intertwined in integrating Rome in the framework of these contests (pp. 70-90). Albert Joose discusses anonymization as a strategy employed by the author of the pseudo-Platonic dialogue to reduce resistance to philosophical innovation (pp. 111-128). Merlijn Breunese and Lidewij van Gils examine Cicero’s awareness of the relevant factors needed to create a major impact in a political contexts and his own role as agent during the conflict between Octavian and Mark Antony (pp. 129-147). The chapter of Roald Dijkstra focuses on the role of early Christian Latin poets in the creation and affirmation of a specifically Christian poetry (pp. 148-167). Nienke Vos studies Cassian’s agency in (re-)inventing and propagating an ethically focused, psychologically sophisticated, and well-regulated brand of monasticism in early Christian Gaul (pp. 168-190).

5. De Jong, Irene, and Miguel John Versluys (eds.), *Reading Greek and Hellenistic-Roman Spolia* (Leiden/Boston: Brill, 2023). doi: [10.1163/9789004682702](https://doi.org/10.1163/9789004682702).

The research programme Anchoring Innovation investigates the ways in which people make sense of innovation by connecting the new to the old, the traditional, and the already known. Spolia, ‘new’ objects coming in from the outside to be incorporated in the ‘old’, own society, where they from then on start to function, are an excellent subject, therefore, to illustrate and explore practices and theories of anchoring. This is what this book sets out to do, focusing on the Greek and Hellenistic-Roman worlds. In order to produce a coherent volume that adds to the theory-building around the concept of Anchoring Innovation, it was decided to put central the notion of appropriation. Together with related concepts pertaining to the question what role spolia play, what they do in ancient societies, this concept is extensively elaborated upon in the theoretical introductions that form Part 1 of this book. In Part 2 a number of significant spolia scenes from Greek and Latin literature are presented. Each text is discussed by a set of two specialists from different backgrounds (historians, archaeologists, literary critics and linguists – in one case two specialists have even, between them, produced one single chapter.) Part 3

consists of a critical conclusion that looks back on all earlier chapters and, this way, may inspire readers to do the same.

A number of (former) members of the Anchoring team have contributed to this volume. Irene de Jong and Miguel John Versluys have written the introduction (pp. 3-13). Miguel John Versluys discusses Roman spoliation and the triumph, fueled by Roman imperialism in the final centuries BC, from an anthropological point of view (pp. 27-45). The chapter of Irene de Jong focusses on Greek amazement at Persian luxury in Herodotus' report on the spoliation after the battle of Plataea (pp. 71-86). Suzan van de Velde studies the impact of the spolia from Sicily in and on Republican Rome to convincingly argue for the impact of the Ludovisi acrolith on Roman society in terms of (anchoring) innovation (pp. 123-146). Lidewij van Gils and Rebecca Henzel confront Livy's claim that *luxuria peregrina* started with the influx of luxury goods after Cn. Manlius' victory in 187 BCE with the archaeological picture, focusing on culinary practice (pp. 147-169). Luuk Huitink discusses the spolia taken from Judea after Vespasian and Titus' triumph in the context of Josephus' *Bellum Judaicum* (pp. 215-237). Eric Moormann deals with the short- and long-term impact of these same spolia, focusing on appropriation and objectification as well as incorporation and transformation (pp. 238-262).

6. Monaco, Chiara, Robert Machado, Eleni Bozia (eds.), *Redefining the Standards in Attic, Koine, and Atticism* (Leiden/Boston: Brill, 2024). doi: [10.1163/9789004687318](https://doi.org/10.1163/9789004687318).
Scholarship surrounding the standard varieties of Ancient Greek (Attic, the Koine, and Atticistic Greek) focused from its beginnings until relatively recently on determining fixed uniformities or differences between them. This collection of essays advocates for understanding them as interconnected and continuously evolving and suggests viewing them as living organisms shaped by their speakers and texts. The authors propose approaches that integrate linguistics, sociolinguistics, and literary studies to explore how speakers navigate linguistic norms and social dynamics, leading to innovations and reshaping of standards. Each contribution challenges the dichotomy between standards and deviations, suggesting that studying linguistic diversity through socio-literary interconnectedness can enrich our understanding of language history and cultural wealth.
7. Flohr, Miko, Stephan Mols and Teun Tieleman (eds.), *Anchoring Science and Technology in Greco-Roman Antiquity* (Leiden/Boston: Brill, 2024). doi: <https://doi.org/10.1163/9789004714915>
This collection of essays explores processes of innovation in Greco-Roman technology and science. It uses the concept of 'anchoring' to investigate the microhistories of technological and scientific practices and ideas. The volume combines broad, theoretical essays with more targeted case studies of individual inventions and innovations. In doing so, it moves beyond the emphasis on achievement that has traditionally characterized modern scholarship on ancient technology and science. Instead, the chapters of this volume analyse the manifold ways in which new technologies and ideas were anchored in what was already known and familiar, and highlight how, once familiar, technologies and ideas could themselves become anchoring points for inventions and innovations.
8. Huitink, Luuk, Vlad Glaveanu and Ineke Sluiter, *Social Psychology and the Ancient World* (Leiden/Boston: Brill, 2025). doi: <https://doi.org/10.1163/9789004731301>
Social Psychology and the Ancient World: Methods and Applications fosters an interdisciplinary dialogue between classics and social psychology. Classicists use modern social-psychological insights to interpret ancient texts, while social psychologists engage with classical case studies to refine their own conceptual frameworks. This dialogue unfolds through an innovative structure: thematic sections introduced by social psychologists are paired with wide-ranging case studies by classicists, covering topics such as the psychology of tragic characters, comedic group dynamics, and the cognitive processes at play in oracles and deification. The volume offers methodological guidance for reconstructing the social psychology of past societies, addressing questions like: How did ancient Greeks understand character? How did laughter shape social cohesion? What role did emotional contagion play in

narratives? How did ancient societies accommodate religious innovation? And above all: how do we know, and how can we properly investigate such questions?

Other Open Access Publications of 2024 and 2025 *(in alphabetical order by surname of (first) author)*

9. Adema, Suzanne, 'Hoe herkennen we de emoties van Ovidius' Aglauros, Pyramus en anderen', *Lampas* 56:1 (2023) 30-54. <https://doi.org/10.5117/LAM2023.1.003.ADEM>

Emotions make a story more than a list of events. While reading, readers assign emotions to characters, and this constitutes an important, if not crucial, aspect of understanding narrative texts. Information in the text enables this process of assigning emotions, but readers' pre-existing knowledge and their previous (emotional) experiences also play a role. In this article, I aim to provide more insight into the interaction between reader and text, and present different types of information that play a role in understanding emotions in narratives. These types are based on research on text comprehension and reading processes and concepts from cognitive and affective narratology. Examples include knowledge about typical plot structures, types of characters and emotional scripts. I provide illustrations taken from the set texts of the 2023 Latin Dutch exam (Ovid's *Metamorphoses*). Some passages in this corpus provide detailed descriptions of a character's emotions, while others appeal more to the reader's background knowledge. The collected texts contain many stories with a romantic plot line. We find gods with sudden feelings of desire, unrequited love, budding and forbidden relationships, long and happy marriages. Deception, misunderstanding and bad news (*Fama*) are obstacles to these relationships, creating strong emotions.

10. Breunesse, Merlijn, 'Haec Urbs est Thebae: Proximal Deixis in the Prologue of Plautus' *Amphitruo*', *Mnemosyne. A Journal of Classical Studies* 76, no. 2 (2024): 197-216. doi: [10.1163/1568525X-bja10094](https://doi.org/10.1163/1568525X-bja10094).

This paper analyses the use of proximal deixis in Mercury's prologue to Plautus' *Amphitruo*. The study revolves around the referential ambiguity that characterizes proximal deictics such as *here* and *this city*, arguing that it contributes significantly to the blurred distinction between reality and fiction that is typical for Plautine theatre, and for his prologues in particular. The paper shows (1) that proximal deictics play a crucial role in Mercury's creation of and transition into the fictional world; (2) that their unique referential features during audience address enable Mercury to transform the spectators' surroundings in addition to his own; and (3) that their use underlines the similarity between Rome and fictional Thebes, which is subsequently connected to the Greek setting of Plautus' plays and their performance during Roman festivals. Moreover, the paper claims that Mercury partly relies on proximal deixis for the inductive effect of his prologue.

11. Castelli, Silvia, 'The Language of the Law: Narratology and Register Variation in Josephus' Cultic Laws and Constitution', in: Carson Bay, Michael Avioz and Jan Willem van Henten (eds.), *From Josephus to Yosippon and Beyond. Text – Re-interpretations – Afterlives* (Leiden/Boston: Brill 2024): 116-144. doi: https://doi.org/10.1163/9789004693296_006

By combining narratological considerations with linguistic variation analysis, this chapter argues that in crafting the Judean cultic laws and constitution in the way he does, Josephus intentionally anchors his discourse in Greek ethnographic and legal discourse. It shows that Josephus not only had genre awareness, as pointed out by previous scholarship, but that he also had awareness of the style required by a specific discourse. The article paves the way for further studies on Josephus' style.

12. Kroon, Caroline, 'Hoge pieken, diepe dalen. Verteltechniek in Livius' Hannibal-boeken', *Lampas* 57 (2024): 96-120. doi: <https://doi.org/10.5117/LAM2024.1.006.KROO>

This article takes the brief paragraph on Livy's style in the syllabus Central Examination Latin Language and Culture 2024 as a starting point for a discussion of Livy's art of writing which is based on linguistic and narratological analysis. The first part discusses a combined linguistic-narratological tool that can help in a better understanding of the style and composition of Greek and Latin narrative texts at the meso and macro levels. In the second part, this tool is applied to Livy's Book 21, especially the Alpine passage, in order to show how this method of analysis (which is in fact also a close reading method) can reveal tension arcs at different levels of the text, including at the sentence level. It is demonstrated, among other things, how such analysis can help identify which emphases the narrator is placing in his narrative, thus contributing to the process of interpreting the content and giving meaning to the text.

13. Neugarten, Julia, 'MythFic Metadata', *DH Benelux Journal, Volume 6: Crossing borders: digital humanities research across languages and modalities* (2024), 133-153. doi: 10.5281/zenodo.14169050

This paper analyzes metadata from Archive of Our Own (AO3), one of the largest online repositories of fanfiction. I use tags to map the relationship between violence and the gender of the fictional characters in relationships in fanfiction about Greek myth to test two hypotheses:

1. The affirmative hypothesis: fanfiction perpetuates the patriarchal worldview of Greek myth.

Violence-related tags correlate positively with tags referencing female/male relationships.

2. The transformative hypothesis: fanfiction subverts the patriarchal worldview of Greek myth. There is no relationship, or a negative correlation, between heterosexual relationship-tags and violence-tags.

In other words, does violent fanfiction perpetuate the dominant cultural narrative that casts men as perpetrators and women as victims, or does it subvert this dynamic? To operationalize violence, I selected all violence-related tags from the most-frequent additional tags in the metadata, leading to five violence-types: physical violence, sexual violence, roughness, captivity, and death. To find stories containing particular types of relationships, I used existing relationship tags: female/male, male/male, female/female, no relationships, no relationships tagged, multiple relationships, or other. I find some patterns in support of the affirmative hypothesis, since two violence-types – sexual violence and captivity – correlated positively with heterosexual relationships. In the case of captivity, this relationship was especially pronounced: more than half of all fanfiction tagged with captivity featured a female/male relationship. I conclude that on AO3, reference to Greek myth is used both in progressive stories celebrating female agency and in more ideologically complicated narratives exploring the darkness – and sometimes the imagined appeal – of gendered oppression and violence.

14. Neugarten, Julia, Tess Dejaeghere, Pranaydeep Singh, Amanda Robin Hemmons en Julie M. Birkholz, 'Catching Feelings: Aspect-Based Sentiment Analysis for Fanfiction Comments about Greek Myth', in: *Proceedings of CHR 2024: Computational Humanities Research Conference* (Aarhus 2024) 217-231. [paper23.pdf](#)

The application of sentiment analysis in literary studies has been limited and often criticized, yet aspect-based sentiment analysis (ABSA) offers interesting applications in this domain because it addresses some limitations of traditional SA tools and provides a more detailed and context-sensitive analysis of

sentiment. To investigate its usage in literary reception studies, we apply ABSA to a corpus of $\pm 25,000$ comments written by readers in response to fanfiction about Greek mythology on fanfiction website Archive of Our Own (AO3), one of the largest platforms for fanfiction in English. Our ABSA pipeline detects sentiment (positive/negative) associated with eight aspects of fanfiction stories (general evaluation, Greek mythology, character, character emotion, reading experience, writing style, events and storyworld, and non-specific sentiment). We explain the process of data collection and annotation and present a small inter-annotator agreement study (Pairwise Cohen's k 0.86 for aspects and 0.88 for sentiments). We develop, evaluate, and fine-tune a machine-learning pipeline for ABSA, tackling the aspect extraction and sentiment analysis tasks respectively. We obtain the best results using NuNER for aspect extraction (0.5 macro F1) and Twitter-roBERTa-sentiment for sentiment analysis (0.75 macro F1). Finally, we outline some avenues for future research and reflect on the generalizability of our method to other domains, especially to fanfiction from other fandoms and platforms but also other social media.

15. Neugarten, Julia and Marieke van Erp, 'What Fans Think Greek Myth Smells Like: sea, smoke, and flower shampoo', *DH Benelux Journal* (2025). doi: <https://doi.org/10.5281/zenodo.15424192>.

The ways smells feature in fanfiction – a genre of online literature often deeply engaged with the emotional and sensory dimensions of fictional experiences and with value judgements of cultural materials – offers a path to understanding fans' intimate connections with the narratives that fanfiction rewrites. Research has shown that online fan communities often engage with scents as a way to achieve closeness to their object of fandom (Yodovich 2022). This analysis also furthers the understanding of contemporary audiences' relationship to Antiquity, since "olfaction [is] a potent tool for understanding and evaluating the Greco-Roman world" (Toner and Bradley 2015). In this paper, we therefore use the Odeuropa information extraction system (version 2, Menini 2024) to extract the "smellscape" (Porteous 1985) in a corpus of fanfiction about Greek mythology. We examine associations between smells, character gender and storyworld by comparing the smell-properties of male and female characters, and of stories situated in ancient versus contemporary settings. Overall, we find that smells contribute to an immersive reading experience and work to underscore the attractiveness of protagonists.

16. Peels-Matthey, Saskia, Evelien de Graaf, Silvia, Stopponi, Jasper Bos and Malvina Nissim, 'Automatic lemmatization of ancient Greek inscriptions: A presentation of AGILe', *The Journal of Epigraphic studies* 7 (2024): 29-50. doi: [10.19272/202413701002](https://doi.org/10.19272/202413701002)

In this paper, we present the first automatic lemmatizer for Ancient Greek Inscriptions (AGILe). Lemmatization of ancient texts, the process of tagging each word with the base form equal to the dictionary entry, benefits researchers, since searches on a lemmatized corpus can retrieve all occurrences of a lemma in one query. Whereas the corpus of literary texts (e.g. the Thesaurus Linguae Graecae) has been lemmatized, the vast majority of Ancient Greek inscriptions has not. Lemmatization is useful especially for inscriptions, since these are texts with a great amount of dialectal and spelling variation, but to lemmatize this vast corpus by hand would be an enormous task. We evaluated the performance of five existing automatic lemmatizers, developed for literary Greek, on epigraphic texts. Since their performance was disappointing (61.5% accuracy at best), we developed a new lemmatizer dedicated to Greek inscriptions. The performance of our lemmatizer is 85.6%. We provide a detailed error analysis as well as concrete suggestions for future improvement, as first steps towards the integration of AGILe in an online corpus of inscriptions.

17. Sluiter, Ineke, 'Plato's Exemplary Craftsman', in: Miko Flohr and Kim Bowes (eds.), *Valuing Labour in Greco-Roman Antiquity* (Leiden/Boston: Brill, 2024), 23-40. doi: [10.1163/9789004694965_003](https://doi.org/10.1163/9789004694965_003).

In this chapter, we demonstrate that even an elite author like Plato betrays the contemporary cultural presence of a generally positive attitude to work and workers; this is presupposed in the communicative situation of the dialogues and thus offers a counterweight to the well-known explicitly negative passages. Ancient attitudes to work, progress, or technology have traditionally been taken as negative.

However, in recent years two (relatively) new approaches have nuanced this view. The first one counters the previous emphasis on elite written sources, notably by philosophers, by taking into account different bodies of evidence: literary texts (for ancient Greece: Homer, Hesiod, the lyric poets, comedy), but also inscriptions, and in particular other forms of material culture and information on how work was organized in antiquity. The second approach complements this extension of the range of evidence by reverting to those traditional and authoritative texts of the philosophers with a new and less trusting focus: this time, the rhetorical, political, and ideological purposes of these sources take center stage, e.g. their antidemocratic tendencies. While such political parti-pris has been acknowledged before, now it is being connected to the philosophers' representation and evaluation of work and workers, and thus becomes part of socio-economic history. Philosophers, like everyone else, tend to frame their texts in certain ways, and their biases can be analyzed.

This chapter uses the case of Plato to add a new angle to the second approach. Undoubtedly, some of the negativity about laborers that we can find in his work can be defused by an analysis of his ideological biases. However, we can go further than that: in a cognitively inflected reading of the (psychologically plausible) communicative behavior of Socrates and his interlocutors, we can reveal shared cultural beliefs about work that are positive. This positive attitude is un-reflected and not connected with explicit views on work elsewhere in the dialogues.

The argument proceeds in several steps. We discuss the overt and explicitly negative statements on work and workers in Plato. Then, we explain the concept of 'common ground'. On this basis, we present the two elements in the Socratic dialogues that together make up the argument for a positive underlying view of work in that common ground: first, the fact that tekhnai represent the most readily available and recognizable examples of a body of knowledge; and second, the fact that tekhnê-knowledge is seen as something morally good. This last point turns out to have antecedents in the earlier poetic tradition. The thesis defended here, then, is this: in spite of the generally negative assessment of work in Plato, Socratic discursive strategies betray an underlying positive cultural evaluation of τέχνη-work in the common ground between Socrates and his interlocutors (even the higher-class ones).

18. Stopponi, Silvia, Nilo Pedrazzini, Saskia Peels-Matthey, Barbara McGillivray and Malvina Nissim, 'Natural Language Processing for Ancient Greek Design, advantages and challenges of language models', *Diachronica* 41 (2024): 414-435. doi: <https://doi.org/10.1075/dia.23013.sto>

Computational methods have produced meaningful and usable results to study word semantics, including semantic change. These methods, belonging to the field of Natural Language Processing, have recently been applied to ancient languages; in particular, language modelling has been applied to Ancient Greek, the language on which we focus. In this contribution we explain how vector representations can be computed from word co-occurrences in a corpus and can be used to locate words in a semantic space, and what kind of semantic information can be extracted from language models. We compare three different kinds of language models that can be used to study Ancient Greek semantics: a count-based model, a word embedding model and a syntactic embedding model; and we show examples of how the quality of their representations can be assessed. We highlight the advantages and potential of these methods, especially for the study of semantic change, together with their limitations.

19. Stopponi, Silvia, Saskia Peels, and Malvina Nissim, 'AGREE: A New Benchmark for the Evaluation of Semantic Models of Ancient Greek', *Digital Scholarship in the Humanities* 39, no. 1 (2024): 373-392. Doi: [10.1093/llc/fqad087](https://doi.org/10.1093/llc/fqad087).

The last years have seen the application of Natural Language Processing, in particular, language models, to the study of the Semantics of ancient Greek, but only a little work has been done to create gold data for the evaluation of such models. In this contribution we introduce AGREE, the first benchmark for intrinsic evaluation of semantic models of ancient Greek created from expert judgements. In the absence of native speakers, eliciting expert judgements to create a gold standard is a way to leverage a competence that is the closest to that of natives. Moreover, this method allows for collecting data in a uniform way and giving precise instructions to participants. Human judgements about word relatedness

were collected via two questionnaires: in the first, experts provided related lemmas to some proposed seeds, while in the second, they assigned relatedness judgements to pairs of lemmas. AGREE was built from a selection of the collected data.

20. Stopponi, Silvia, Saskia Peels-Matthey en Malvina Nissim, 'Viability of Automatic Lexical Semantic Change Detection on a Diachronic Corpus of Literary Ancient Greek', in: Colin Swaelens, Maxime Deforche, Ilse De Vos en Els Lefever (eds), *Proceedings of the First Workshop on Data-driven Approaches to Ancient Languages* (Gent 2024) 47-57. DAAL_proceedingsU1.pdf

We apply two measures of lexical semantic change detection to Word2Vec embeddings trained on a diachronic corpus of literary Ancient Greek texts. The two measures are Vector Coherence, based on the comparison between vectors of the same word in different time periods, and the J, based on the Jaccard coefficient, which quantifies the overlap between the k nearest neighbours in each possible combination of time slices. Through the analysis of the most stable and unstable words detected with both measures, we show that the two measures are effective at finding non-changed words, while Vector Coherence seems to be more reliable than J at detecting changed words. Still, low J could indicate a real semantic change when the same word also has a low Vector Coherence. For both measures, the detection of changed words is hampered by the presence of lemmatization errors in the training corpus.

21. Tritsaroli, Paraskevi, Efthymia Nikita, Ioanna Moutafi and Sofia Voutsaki, 'Kinship as social strategy: A contextual biodistance analysis of the Early Mycenaean Ayios Vasileios North Cemetery, southern Greece', *Journal of Anthropological Archaeology* 76 (2024). doi: <https://doi.org/10.1016/j.jaa.2024.101633>

The Early Mycenaean era in mainland southern Greece is characterized by radical social transformations. The changes observed in the mortuary sphere include the introduction of new practices that stressed group identity alongside traditional modes of burial. Our hypothesis is that these mortuary choices should be seen as a social strategy for redefining kinship relations.

Here, we examine the extent to which the adoption of specific mortuary practices was based on biological or social affiliation by using the Ayios Vasileios North Cemetery, southern Greece (ca. 1700–1500 BCE) as a case study. We collected cranial and dental phenotypic data (measurements and non-metric traits) recorded for 69 individuals. Interindividual Gower distance coefficients were used to combine these metric and nonmetric data in the estimation of biological relationships.

The results show a biologically related burial group that shared relatively homogeneous mortuary practices. Therefore, biological kinship was not a determining factor in the adoption of different mortuary practices; instead, social kin ties were constructed by being buried together, and by sharing practices, experiences and choices. Finally, the burial of such a group in the same ground over a long period of time implies social strategies of exclusion and inclusion based on age and kinship divisions.

22. Zehner, Joseph, 'Anchoring Genealogy: Hecataeus of Miletus, Pherecydes of Athens, and Herodotus', *Mnemosyne. A Journal of Classical Studies* 77, no. 2 (2024): 197-216. doi: [10.1163/1568525X-BJA10189](https://doi.org/10.1163/1568525X-BJA10189).

The writings of both Hecataeus and Pherecydes focus on genealogies, but scholars have characterized their styles differently: Hecataeus is anti-traditional and idiosyncratic, while Pherecydes is an impartial recorder of myths. This contribution argues for a neglected side of each author: Hecataeus follows Homeric genealogical traditions, while Pherecydes constructed novel genealogies of his own. Both authors, then, used tradition to accommodate, or 'anchor,' their innovations in genealogical writing, a strategy which Herodotus, in turn, improves upon in his own use of genealogies.

Publications of 2024 and 2025 not (yet) in OA (in alphabetical order by surname of (first) author)

23. Fossi, Caterina, *Plato's eschatological myths: Between immersion and distance*, PhD Thesis (2024). <https://hdl.handle.net/11245.1/e0d6ee53-e8f7-4474-b798-15f5234889a5>
The doctoral thesis Plato's Eschatological Myths: Between Immersion and Distance aims to uncover the functions of Platonic myths within the dialogues in which they are embedded. Through the lenses of cognitive narratology and discourse linguistics, I conduct an in-depth analysis of the linguistic and narrative devices Plato employed in the eschatological myths of the Republic, the Phaedo, the Gorgias, and the Phaedrus, while also considering the dynamics of appropriation of traditional mythological material characterising these myths. Exploring the response(s) that Plato may have expected his myths to elicit in his narratees, I investigate the extent to which the myths aim to emotionally engage their narratees or, conversely, force them to become aware of the epistemological distance that separates them from the narrated events.
24. Van Gils, Lidewij, and Caroline Kroon, 'Conversational strategies in non-conversational texts: the communicative structure of Cicero's Fourth Catilinarian', in: Concepción Cabrillana, (ed.), *Recent Trends and Findings in Latin Linguistics: Volume II: Semantics and Lexicography. Discourse and Dialogue* (Berlin: de Gruyter Mouton), 667-684. doi: [10.1515/9783110722116-038](https://doi.org/10.1515/9783110722116-038).
Cicero's fourth political speech against Catiline was held in 63 BCE and published in 60 BCE. Whether the original speech had been adapted before publication is a matter of debate among Latinists. In this article we adduce linguistic support for the hypothesis that the speech was indeed adapted, bringing together methodologies and concepts from both Conversation Analysis (CA) and Discourse Analysis (DA). We have analyzed the complete speech in CA-terms as a multi-unit-turn with many insert expansions and some pre-expansions. For each expansion, in turn, we have made a DA-analysis, in terms of the rhetorical function of the expansion and of references to common ground. The results of this combined analysis show that at least four substantial insert expansions cannot be logically analyzed as part of the 'conversation' of 63 BCE but are best explained as expanding another conversation, namely, as we know from other sources, a discussion in 60 BCE in which Cicero needed to defend himself from accusations related to his politics of 63 BCE. We show that the four insert expansions fit perfectly as justifications triggered by an implicit second pair part (reactive move) in this conversation of 60 BCE.
25. Hamelink, Anique, *Monumentalising identities. Presenting dress, gender and identity in funerary portraits in the Roman north-west*, PhD Thesis (2024). <https://hdl.handle.net/11245.1/9bc1913e-8079-43d0-b528-6a52e657e67b>
This dissertation examines the impact of the integration of the far north-western provinces into the Roman Empire on the (self-)representation of people through clothing, hairstyles, jewellery, and accessories. It focuses on the adoption, adaptation, rejection, or invention of new dress elements in dress, employing the concept of anchored innovations - the ways in which people relate and then embed 'new' things into their pre-existing traditions, beliefs and ambitions - to understand the dynamics of cultural change. Funerary portraiture serves as the primary evidence, as a medium of public representation designed by and for local communities, which offer an insight into local views on status, cultural, ethnic, and gender identities. The study reveals differing views on gender norms between Italy and the far north-west, and illustrates the flexibility of the gendered meaning and use of objects. Regional diversity in response to Roman influence becomes apparent from the remarkable rarity of the toga in the far north-west, as opposed to the Rhineland and other parts of the Roman empire. Yet while the toga is rare in the far north-west, the synthesis (the Roman dining costume) indicates a familiarity and acceptance of

Roman cultural practices of both men and women, particularly in Roman Britain. By far the most dominant form of dress in the far north-west is the local innovation known as Gallic dress. The local origin and distribution of this dress style, however, does not represent a rejection of Italian-Roman culture. A tension between local and empire-wide trends, and the creative ways in which people combined references to the local and Roman within their appearance, is apparent in the Gallic tunic. The widespread adoption of Gallic dress coincided with the decline of fibulae, rendering the once common objects obsolete. This abandonment signalled a significant change in appearance, though it does not necessarily imply the demise of ethnic identities. In hairstyles, veiling, and bonnets, we observe varying levels of "Roman-ness" as a distinguishable aspect in dress, with bonnets most clearly illustrating a differentiation between Roman and local dress in the provinces. This indicates that innovations occurred across a spectrum of Roman-ness and were met with different levels of acceptance.

26. Kroon, Caroline, 'Latin Linguistics in Harm's Way', in: Concepción Cabrillana, (ed.), *Recent Trends and Findings in Latin Linguistics: Volume I: Syntax, Semantics and Pragmatics* (Berlin: de Gruyter Mouton), 1-17. doi: [10.1515/9783110722116-001](https://doi.org/10.1515/9783110722116-001).

Harm Pinkster died on 14 December 2021, only a couple of months after the publication of the second volume of his formidable lifework *The Oxford Latin Syntax* (OLS, 2015–2021). This article traces the major developments in Harm Pinkster's scholarly career leading up to the publication of the OLS, with emphasis on how he anchored his innovative approach to Latin linguistics in the grammatical tradition.

27. Malkin, Irad, and Josine Blok, Albert (ed.), *Drawing Lots: From Egalitarianism to Democracy in Ancient Greece* (Oxford: Oxford University Press, 2024).

Drawing Lots is the first comprehensive study of the foundational institution of drawing lots, applied in a range of domains of ancient Greek society. The first two parts (Irad Malkin) explore the egalitarian mindset geared towards horizontal relationships, expressed in drawing lots instead of a top-down vision of authority and sovereignty. Drawing lots presupposes equality among participants deserving equal "portions" and was used for distributing land, inheritance, booty, sacrificial meat, selecting individuals, setting turns, mixing, and reorganizing groups, and divining the will of the gods. It was a self-evident method broadly applied. The gods were the guardians of the just procedure of drawing lots, but they did not predetermine the outcome. The third part (Josine Blok) investigates the transposition of the drawing of lots to the governance of the polis. The implied egalitarianism was often in conflict with a top-down perception of society and the values of inequality, status, and merit. Drawing lots was introduced into oligarchies and democracies at an uneven pace and scale. Its use in the democracy of classical Athens was an exceptional case, eye-catching both in antiquity and today. Conclusions about the meaning of the Greek examples for drawing lots today and an appendix (Elena Iaffe) surveying the Greek vocabulary of drawing lots close the book.

28. Pagkalos, Manolis, 'The Histories of the Achaian League: Constructing Identities in the Early Hellenistic Peloponnese', in: Manolis Pagkalos and Andrea Scarpato (eds.), *New Perspectives on the Hellenistic Peloponnese. History, Politics, and Material Culture* (London 2024).

This chapter examines how ancient societies used their past to articulate claims of present political power. The chapter focuses on Polybios, a prominent member of the elite and self-proclaimed historian, as an example of how the past could be used for political purposes. Polybios argued for a unified and linear development of the Achaian League, using its history to legitimize the Koinon's power. The chapter focuses, then, on Polybios' role as a story-teller, extending what any ancient Greek society already did: using the past for personal and state benefits. It demonstrates, once again that the past was an important tool for political elites, and that was often used to justify their power and control.

29. Sluiter, Ineke, 'The Opening Riddle of Plato's Cratylus', in: Arnaud Zucker, Claire Le Feuvre and Maria Chriti (eds.), *Ancient and Medieval Greek Etymology. Theory and Practice II* (Berlijn 2025), 375-390. doi: doi.org/10.1515/9783111572796-013.

This paper discusses the roles of the opening riddle in Plato's *Cratylus*. The riddle is that Cratylus and Socrates are 'truly' called 'Cratylus' and 'Socrates', but that 'Hermogenes' is not Hermogenes' name. The riddle functions as an effective rhetorical opening move (*captatio benevolentiae*) and supports important characteristics of the dialogue genre, notably its tendency to 'make things personal'. It marks important junctures (opening, ending, transition to major new part) in the literary construction of the dialogue. It represents an example of Cratylus' Heraclitean literary style and its clash with Socratic dialectic. And, crucially, it invokes genealogy as a culturally relevant anchor for an investigation of the problematic practice of etymology. Genealogy can fulfill this role since it is the most 'natural' of anchoring discourses, a discursive form capable of forging a link between a (new or difficult) point of discussion and something familiar (a 'beginning' in the past, tracked through the succession of generations). Exploiting a 'genealogical principle', well established in Greek cultural history, to think about etymology is a perfect illustration of the situatedness and cultural specificity and embeddedness of the Socratic dialogue.