This application builds upon a seed grant that the August Boeckh Center of the Humboldt-University and the Departments of History and Classics of Princeton University were awarded for the project “Ancient Knowledge in the Modern University” in 2014-15. During this project the partners conducted two workshops: the first one in Berlin (‘Ancient Knowledge in the Modern University’, March 2015) launched the project and gathered papers on a range of topics, such as the influence of late antique bibliography on early modern literary history, the formation of canons of medical texts in early modern times, or the history of Arabic studies; the second one in Princeton (‘Technical translation; translation technique’, December 2015) concentrated on an important aspect of our project and focused on problems of translation within antiquity as well as translation of ancient texts in later periods with a special interest in the question of what role specific disciplinary knowledge plays in translation, and, vice versa, what translations contribute to the transformation and proliferation of certain ideas. In addition to the workshops, one graduate student from each institution was supported by the grant to spend time at the partner university: Paul Touyz worked on his PhD project on the reception of the Greek satyr-play at the Humboldt University in June and July 2015, and Christopher Londa was able to use the research facilities of Princeton University during the Fall semester 2015 working on his Latin master’s thesis.

Having completed this stage of the project, we are now eager to expand our cooperation. We therefore present an application for a larger grant that will extend our exchange to the academic years 2016-17 and 2017-18. We aim to build upon the discussions in progress and the relationships already established to solidify the link between ancient studies at HU and PU generally. We see this larger grant as an important step in the internationalization of both units. As discussed in the original grant application and specified below, permanent faculty at both institutions have significant common areas of interest, and we envision the collaboration remaining vital and productive well beyond the period of the grant. On Princeton’s side, the project will now be housed by the Department of Classics, while at the Humboldt University, the August Boeckh Center would continue to play its role as an organizational unit which creates and offers opportunities for researchers working in different departments of the university on adjacent or intersecting topics to connect with each other and present their work in an international context.
The proposed collaboration shifts the focus of our attention to Greco-Roman antiquity itself, and investigates ancient knowledge as it is manifested within and beyond the classical world. We see this as a fruitful field for comparative, synchronic, and diachronic approaches. This is already a major research area in both institutions. In asking particularly about the ways in which ancient knowledge becomes legible (thus the subtitle “text, media, performance”), we aim to create a dialogue between investigations of the content of knowledge and its social functions, with a particular emphasis on issues of transmission and questions of authority. The project thus situates itself at the intersection of classical philology, philosophy, the history and sociology of science and medicine, and intellectual and cultural history. We are confident that this project will not only enrich the research of the faculty and graduates involved in the collaboration, but will also provide a model for interaction across these different disciplines and subfields.

A number of recent developments in scholarship make this a timely topic: most importantly (and at the same time a significant context of the original grant), recent years have seen a major expansion in the investigation of modes of knowing in antiquity, which has moved beyond the privileged status of philosophy within the field of knowledge. Moreover, the ‘history of knowledge’ is increasingly conceptualized as a distinct field of study and research. Recently, for instance, Peter Burke tried to define it in relation to established fields such as intellectual history, the history of science, and the sociology of knowledge (see his programmatic *What is the History of Knowledge?* 2016). These developments offer the possibility for alternative histories of scientific, medical, and mathematical knowledge, to name but a few. The grant seeks to explore the nexus of ancient knowledge with material and bodily aspects, another area of particular interest at both institutions, which offers a context for thinking about manifestations of knowledge in texts, other media, and performance – all of which are themselves objects of increasingly sophisticated theoretical study. Finally (and again closely related to the original grant), the expansion of interest in classical reception and the postclassical makes the proposal timely, and offers a lens for exploring the materiality of knowledge both within and beyond antiquity that will speak to constituents well beyond the classics.

Knowledge itself is a huge topic, and its uses are many. We have identified a series of overlapping questions that we hope the workshops we plan will address:

- *Defining ancient knowledge*: How are knowing and the known understood in antiquity? What are the words and the concepts for knowing? What are the semantic fields of knowledge within a language and across languages via translation? What is occluded by the language of knowledge? Are there cultural differences in the notion of knowledge between
the Greek and Roman contexts? What can we gain from modern discussions of kinds of knowledge (tacit, explicit, theoretical, etc.) for ancient knowledge?

- **Justifying knowledge**: How was knowledge justified in antiquity? How is authority constructed within the different realms of ancient knowing? How do these ancient areas correspond to modern disciplines, and how was knowledge “disciplined” in antiquity? What role do social actors and author(itie)s play in justifying knowledge? How do media influence the justification of knowledge in different cultures?

- **Inscribing knowledge**: How is knowledge performed and inscribed in antiquity? What are the forms of textuality and the alternatives to textual media? How are textual and non-textual media theorized and understood in relation to knowledge? What were the ways to perform textual and non-textual knowledge? How do established standards of performance inform textual structures? Is there a link between non-textual and textual ways to perform knowledge?

- **Transmitting knowledge**: How is knowledge transmitted across space and time, within antiquity and into modernity? How do textual and non-textual media affect the possibilities and forms of transmission? How do modern technologies mediate and transmit ancient knowledge? How is knowledge, conversely, lost, forgotten, or effaced? And how can we analyse and understand these processes of knowledge loss and forgetting?

These sub-topics overlap and re-arrange themselves upon closer inspection. For example, defining knowledge might in some contexts mean to inscribe and perform it in a certain way; to choose another pair: knowledge is often transmitted with a view towards its legitimation. A discussion of these aspects of what knowledge is in our target cultures and what they did with it and used it for, will certainly lead to a notion of knowledge that will transcend obsolete categories such as ‘scientific’ or ‘theoretical’ and push through to an encompassing and theoretically attractive concept of ancient knowledge.

The project will be geared primarily towards fostering collaboration and helping young researchers develop their networks and research methodologies. More precisely, we plan to continue the successful program of workshops with a mix of graduate and faculty presentations, with one workshop a year in Princeton and one in Berlin. Now that the project is well established in both institutions, we hope to integrate an even wider swath of scholars working in related fields (especially intellectual history, history of science, religion, philosophy, and post-antique literatures). We are interested in wide-ranging presentations that converge on discussions of method, which we believe will be particularly valuable to graduate students.
We plan two four-day, intensive workshops, to take place in the two years of the grant. We envision a core group of 16-20 graduates and faculty from each institution, to which others, both from university units and from outside, will be invited. The first workshop will broadly treat questions of defining and contextualizing ancient knowledge, while the second will consider issues of media and transmission. We hope to experiment with hybrid styles of interchange, involving traditional research papers from scholars at all levels, method-oriented working papers and responses, and seminar-style reading and discussion projects.

Our first workshop, to be held in May 2017, will be entitled “What is ancient knowledge?” In advance of the first meeting, we will pair graduates from the two institutions with one another, and the first session of the workshop will consist of presentations on different concepts of knowledge in Greek and Latin; this will lead into a seminar-style discussion of the language and concepts of knowledge, which will center around an assigned reading of an ancient text addressing what knowledge is (most likely Plato). The second day will focus primarily on questions of context and justification, and will be structured by a series of breakout groups with presentations in the morning (on topics such as “forgetting,” “authority,” “performance”) with faculty-led discussions of a seminal scholarly text on orality/literacy in the afternoon. The third day will be devoted to presentations of work-in-progress from graduates and faculty alike relating to the theme of ancient knowledge, to which members of other University units will be invited as discussants (for example, Anthony Grafton and Alexander Nehamas at Princeton; Stephen Menn and Gerd Graßhoff in Berlin). Finally, the fourth day will feature two longer keynote lectures by senior scholars (potentially from outside the participating universities, for example Glenn Most (Pisa/Chicago), Lorraine Daston (Berlin/Chicago), Brad Inwood (Yale), Nick Jardine (Cambridge)) concluding with a plenary discussion of the issues raised and planning for the next meeting. Over the course of the four days, we will arrange visits to rare books collections and museums as well, and will seek input from curatorial staff on how best to integrate the available resources into our program. A similar mix of formats would be planned for the next workshop as well, with flexibility depending on the success of the various components. The goal of this hybrid structure is to involve an array of graduates and faculty at all stages, from within the hosting departments and from other University units, and to allow the workshops to be valuable both to those who are already working on the topic, and those whose research program is less fully-formed or more tangentially connected. In the 2017-18 academic year, we hope to incorporate the workshop’s topics into our respective graduate teaching plans, which will further increase the impact of the project on the intellectual life of both departments.
In addition to continuing the program of workshops, we plan to expand the possibilities for staff exchange at graduate, postdoctoral, and faculty levels. The project’s first stage, along with the KOSMOS Summer University, has already stimulated significant interest on both sides in further exchange, and we anticipate funding two members from each institution per year for up to one term’s length. We expect that by including faculty in these exchange programs, sustainable links will be formed between the two programs.

The project complements existing research structures at both universities. In Princeton, the Postclassicsms Network, funded by the Global Collaborative Networks Fund and led by our co-PI Brooke Holmes, has been a major force in expanding the questions and concerns of classical scholars, and recently put on a workshop on “classical knowing.” In Berlin, a number of research groups investigate issues relating to ancient knowledge:

- **EXC 264 TOPOI II** – the cluster which funds and coordinates research on space and knowledge in ancient civilizations; TOPOI unites experts on all aspects of ancient Mediterranean cultures well into the Middle ages;
- **CRC 644 Transformations of Antiquity** – a collaborative research group that focuses on the receptions of ancient knowledge and its uses in 19th-century Germany;
- **CRC 980 Episteme in Motion** – another collaborative research group, interested in longue-durée transmission of ancient knowledge and its structure;
- **RTG 1939 Philosophy – Science and the Sciences in Antiquity**; a research training group that produces PhDs on topics that are all concerned with ancient knowledge and its interaction with philosophy;
- **The collaborative research initiative “A Fresh Look Backwards: Scholarly Forgetting in the History of the Humanities”,** funded by the Volkswagen Foundation (2016–2017), which explores the relevance of the concept of scholarly forgetting for the history of the humanities;
- **The Berlin Center for the History of Knowledge**, a collaborative partnership between the three Universities and the Max Planck Institute for the History of Science.

It is evident that a more general, encompassing and comparative approach to the notion of knowledge would benefit all these major research structures and that, in turn, our project would be able, on a modest scale, to bring all the players into interaction with each other. By addressing primarily the needs of PhD candidates and PostDocs in Berlin’s quickly evolving research landscapes, the project will, in addition, serve to connect the ‘new people’ in all these structures beyond the borders of each single institution.
The participating staff at both institutions is largely the same as those in the initial grant, with new PIs on the Princeton side: Joshua Billings now joins the Classics Department as a co-PI on the grant, following in the steps of Constanze Güthenke, who has left Princeton for Oxford. His research focuses on tragedy and intellectual history in classical Greece and modern Germany, and he has close ties to a number of Berlin-based academics and research projects. He is currently working mainly on a number of areas closely related to the grant: a main project on the Greek “Enlightenment,” and ongoing research into intellectual history and the history of classical scholarship. Brooke Holmes, co-PI, is an expert on ancient knowledge, especially scientific, medical, and philosophical, and works to connect these areas to questions of the subject, ethics, and politics. Closely involved in the original grant, her current research focuses on the concept of sympathy in Greco-Roman antiquity, and offers a perspective on the ways that knowledge becomes embodied and relational. Her continuing work on Postclassicisms through a Princeton-funded grant has already made a significant impact within the University by bringing together scholars from across the humanities to consider issues of knowing and transmission, among many others.

At the Humboldt University the directors of the August Boeckh Center, Markus Asper and Philip van der Eijk, will act as PIs. Both are experts in the fields of ancient Greek scientific and medical literature and have other wide-ranging interests in Greco-Roman literature and culture, such as Hellenistic literature and the sociology of literature (Asper), and philosophy – in particular Aristotle – and early Christian thought (van der Eijk). In addition, two postdocs representing the Latinist and reception-studies side of the project will complement the organizing committee: Han Lamers, a postdoctoral fellow of the Center for the History of Knowledge at the Humboldt University, whose research focuses on the Classical Tradition in Early Modern and Modern Europe and the history of classical scholarship, and Martin Stöckinger, coordinator of the August Boeckh Center, who works on classical Latin literature with special interests in literary, e.g. (cross-)generic dynamics and the intersection of writing and power in Augustan and early imperial literature.

At both participating institutions there is a critical mass of scholars working on topics related to ancient knowledge, which makes the proposed collaboration highly opportune for both departments, and holds the possibility of strengthening ties between the two programs long into the future.