

## Alexander as *Oikumene*: Focalization and Pompey in Diodorus's *Bibliothēkē Historika*

Diodorus Siculus structures Books 11-40 of his universal history annalistically, a marked difference between the *Bibliothēkē Historika* and the works of his predecessors, such as Ephorus of Cyme. However, there lies a contradiction between the *prooemia* theory and the narrative practice of Diodorus Siculus in Book 17 of the *Bibliothēkē* (Sacks 1982). Diodorus says in the *prooemion* to Book 17 that he will discuss the life and death of Alexander the Great along with contemporaneous events happening in the *oikumene*, as is typical in the annalistic books of his work (Diod. 17.1.2). Diodorus does not follow through with this in his narrative, as it resembles a biography of Alexander rather than annals of the period. The only times in which Diodorus discusses other contemporaneous events in Book 17 are to detail those which Alexander will encounter soon in the narrative. Contemporaneous affairs within Sicily and Roman Italy are not elaborated upon in Book 17, despite Diodorus doing so in every other extant annalistic book (Sacks 1982).

This paper will argue that in Book 17 Diodorus is consciously shifting the focalization of the *oikumene* to Alexander. Further, it will analyze the *Bibliothēkē*'s place within universal history, and whether Diodorus's history of Alexander reflects Diodorus's affinity towards Pompey (Westall 2018). Diodorus crafts a history where the periphery of the *oikumene* has become inconsequential during the life of Alexander the Great (Prandi 2018). Liv Yarrow has shown how literary and artistic evidence in the mid-first century BCE demonstrated a shift in Roman perceptions of universality (2010). For example, a set of coins issued by Pompey's son-in-law, Faustus Sulla, display representations of Pompey's three triumphal victories alongside a globe (Beard 2007, 18-31; Yarrow 2010).

Diodorus's witnessing of these changing perceptions in Rome during the first century, along with his own Greek background of seeing the universality of the *kosmos*, shaped the structure of his universal history. An analysis into the major divergence from his annalistic structure of the *Bibliotheca Historika* in Book 17 can reveal how ancient perspectives of the *oikumene* were changing during the first century BCE. In addition, this further investigation into Diodorus's predilection for Pompey can yield salient context of Diodorus's universal history (Westall 2018).

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