

were composed some four centuries after Alexander's death, and in the introduction to the *Alexander* Plutarch himself stresses that he intends to write a *life*—a study of moral character—rather than a *history*.²⁴ I also do not want to suggest that the appearance of an account of expansive political action comparable to the account of globalization I have given above amounts to irrefutable evidence that contemporary globalization is best understood along the lines I have suggested. As I have mentioned, it is quite possible that globalization is “overdetermined”—that the phenomenon in question arises from multiple sources simultaneously—and in any event one might accept that globalization driven by indeterminate identity existed in the ancient world while still questioning whether it remains so driven today. Even if one doubts the historicity of Plutarch's *Alexander* or questions the evidentiary power of this ancient example with respect to the modern world, one might nevertheless accept this text as a paradigm for an account of political action motivated by indeterminate identity. Once this paradigm has been elaborated, we can then turn to consider the status of the proof it provides.

That one can locate such a paradigm in the works of Plutarch in particular is fitting, for Plutarch himself seems to have had ample personal experience of what I have called the indeterminacy of identity. Culturally, Plutarch was a native Greek at ease in the larger Roman world; politically, Plutarch was an active citizen of his local polis with excellent connections among the Roman ruling elite.²⁵ His overlapping political and cultural allegiances surely helped to fashion the literary form of his most famous work, the *Parallel Lives*, in which biographies of Greek and Roman statesmen are presented in tandem and then compared with one another.²⁶

These *Lives* are often read as though Plutarch's intent were to facilitate a harmonious fusion of Greek and Roman culture. Indeed, on several occasions Plutarch praises statesmen who manage to reconcile alien peoples to political coexistence.²⁷ Plutarch even presents Alexander as just such a statesman in a work of rather overwrought oratory, “On the Fortune or the Virtue of Alexander,” contained within the collection of essays, dialogues, and miscellany we know as the *Moralia*. In this speech, Alexander is praised for

²⁴Plut., *Alex.* 1.2.

²⁵On Plutarch's ties to the Roman elite, see C. E. Jones, *Plutarch and Rome* (Oxford: Clarendon, 1971). Plutarch discusses the importance of having friends in high places at *Pol. Franc.* 814c–d. He describes his active involvement in his native city of Chaeroneia at *ibid.*, 811b–c and 816d.

²⁶There is an extensive bibliography on Plutarch's comparative method of composing *Lives*. One should see in particular C. B. R. Pelling, *Plutarch and History* (London: Duckworth, 2002), chap. 16; see also Tim Duff, *Plutarch's Lives: Exploring Virtue and Vice* (Oxford: Clarendon, 1999), chaps. 8–9.

²⁷See, for instance, Plut., *Nam.* 17; *Ejc.-Nam.* 4.8; and *Rom.* 19, where Plutarch's vivid recital of the Sabine women's speech to two warring peoples demonstrates that not only statesmen deserve praise for feats of cultural reconciliation.

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