The idea for this book began to take shape at a conference on Apuleius at Corpus Christi College, Oxford, in 1995. The conference was organized by Stephen Harrison, whose work on the Roman novel has always been a model for me. At that same conference, I met Peter Walsh, another of my longtime role models, who later agreed to write a chapter for this book, in which he surveys medieval Latin satire on marriage. Heinz Hoffman, at the University of Tübingen, had some helpful ideas on getting the book organized and made the happy suggestions of Karla Pollmann and Barbara Feichtinger as possible contributors. Susanna Morton Braund—then at Royal Holloway, University of London, and now at Stanford University—suggested Regine May, who at that time was Steve Harrison’s doctoral student at Oxford, to write on the Greek and Roman novel; she also introduced me to Richard Hawley, who eventually wrote the chapter on Greek rhetorical influence on the Romans. Susanna herself read an early version of my chapter on the Wife of Bath and encouraged me in that effort, and to top it off, she also contributed the chapter on attitudes toward women in Roman comedy. In a very real sense, she is a spiritual parent of this book. The other contributors, Ralph Hanna III and Elizabeth A. Clark, are well known in their fields and fortuitously joined the project when they were needed.

Many years ago, I heard Wendell Clausen lecture on Juvenal one summer at Harvard University, and this started my lifelong fascination with satire, which is still my first love in the classics, though my research gets sidetracked in other directions. My interest was renewed after a summer National
Endowment for the Humanities session at the University of California, Berkeley, with W. S. Anderson in the late 1970s. Other more recent fruitful contacts have come from Maaike Zimmerman at the University of Groningen; from Martin Winkler, a Juvenal and film scholar; from Barbara Gold, who was to have written a chapter on Juvenal's sixth satire but finally had to decline because of other commitments; and from the late Don Fowler, a generous and kind man, whose illness finally prevented him from completing a chapter on Lucretius.

I first read Jerome’s Against Jovinian, a work that finds prominent mention in this book, in Migne’s Patrologia Latina more than a decade ago, when I taught for a year at St. Andrews Theological Seminary in Manila in the Philippines. That I had extra time to spend and that the library was the only air-conditioned room in the complex drove me to these books at first out of boredom, which turned to fascination.

In conclusion, I thank Lori Czosnyka, who, as an editorial assistant, helped me prepare the bibliography; Joseph McAlhany, who read part of the manuscript and offered helpful suggestions; and John Owen, who continually supplemented my rudimentary computer skills.