



# Nota Bene



Vol. 14 No. 2

WHAT'S HAPPENING AT HARVARD CLASSICS

Fall/Winter 2008



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## Notes from the Chair, by John Duffy

Exactly a year ago I noted that “It is an exciting time for the University, as we begin the school year under a new President and a new Dean of the Faculty of Arts and Sciences.” Those two top administrators, after a dramatic reversal in the fortunes of the world of finance, now have their hands full trying to prepare for the coming impact on the University of the sharp economic downturn. It is too soon to know to what extent and in what ways programs in the Humanities might be affected; we can hope that wise minds will decide to put in place a temporary “pause” for hugely expensive development plans, such as the Allston campus, and allow departments to carry out their central missions of teaching and research, with as little disruption as possible.

In the meantime, the school year is well under way and our department has been invigorated by the arrival of seven new graduate students, whose non-academic activities range from the physically exhausting (triathlons and marathons) to the spiritually relaxing (baking cupcakes and listening to “rebetika” songs). We have welcomed a new Preceptor in Modern Greek, and over the course of the year our students will benefit from the talents and wisdom of four visiting faculty.

Nor are we standing still in other areas. Mark Schiefsky, who has inherited the mantle of Director of Undergraduate Studies, is spearheading a full review of the undergraduate curriculum, the first in a generation; in December, the series of four Jackson Lectures (on Isaac Casaubon) was delivered in tandem by Anthony Grafton of Princeton and Joanna Weinberg of Oxford; a search is in progress to appoint a Full Professor in Classical Archaeology for the Department; and all the while our tireless editor, Lenore Parker, is helping to have our website updated and is working on converting *Nota Bene* to a solely online publication, beginning with our next Commencement issue.

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# New Students



*Daniel Bertoni*

**D**an Bertoni has never lived in England. He has, however, lived in Ohio, Arkansas, Michigan, Thailand, and, most recently, California. He is glad to be back in a place with four seasons after a year in the incessant sun of San Diego. Dan earned his bachelor's degree at the University of Michigan, majoring in Biochemistry and Classics. After spending the past year working at a biotechnology company, he has fled the real world to return to Classics and plans to study Indo-European languages and their interactions with Greek and Latin. Dan enjoys music, backpacking, the works of P. G. Wodehouse, and writing awkwardly about himself.



*Vladimir Bošković*

**V**ladimir Bošković graduated in Classical Philology from the University of Belgrade and did an MA in Modern Greek Literature at Aristotelian University of Thessalonica. His first great love was Old Church Slavonic, but he has been cheating on it with Greek all along. He was initiated into classical languages by his high school teacher and dear friend Sonja Vasiljević. His main points of interest include twentieth-century Greek poetry, Medieval Greek civilization, literary production in the Balkans on the eve of the nineteenth-century national revolutions, and travel literature. He also likes reading medieval Slavic manuscripts and spending time on the Aegean islands (or both, as happened last summer in the monastery of St. John the Theologian in Patmos). He was born and raised in Belgrade, which he occasionally calls Alexandria. Sometimes he listens to rebetika songs. Sometimes he doesn't.



*Saskia Dirkse*

**S**askia was born in the Netherlands, a few meters under sea level. She left her native land as a young child and lived for some time in Egypt and in Belgium. For her undergraduate degree in Classics, she attended the University of St. Andrews in Scotland the same year as Prince William and thinks she saw him once, although it could have been someone else. After a visit to Istanbul she became enamored of Byzantium and decided to study the New Rome at Oxford and also spent time in the Epirus to learn Modern Greek. While her interest is primarily in Byzantine hagiography, she also enjoys Greek folktales, P. G. Wodehouse, and swimming in the sea.

# New and Returning Students



***Andrea Kouklanakis***

**A**fter a ten-year hiatus in my graduate education, I am happy to be back at Harvard. Everyone has been very welcoming, and I am just delighted to have the opportunity to conclude my studies. In the past ten years, I have lived in Ireland, visited my native Brazil a few times, taught high school Latin and Greek, and married and had three children (*see page 11*). I live in New York, where my husband is working on his MD/PhD at Albert Einstein College of Medicine. I am now working on my Special Examinations, taking a seminar, and looking forward to a very full year.

**R**ebecca Miller was born in the small town of Watertown, Wisconsin, but since found her niche in city life while attending Georgetown University in Washington, DC. There she was able to deepen her passion for the Classics, which she first discovered in high school thanks to her twenty-something, John Cusack-obsessed Latin teacher. She is happy to be in Boston after spending a year in the quiet English countryside completing a master's degree at Oxford that included much reading of Cicero and the obscure and underrated epigrams of Crinagoras. Beyond reading Latin and Hellenistic poetry, Rebecca enjoys watching reality TV, baking cupcakes, and, before finishing her PhD, she hopes to run at least one Boston Marathon and survive to tell the tale.



***Rebecca Miller***



***Sergios Paschalis***

**S**ergios Paschalis grew up in Rethymnon, an idyllic small town on Crete, Greece, and as an undergraduate studied Greek Philology (Ancient Greek, Latin, Medieval and Modern Greek) at the University of Crete. He attended the University of Munich for one semester as an Erasmus exchange student, where he discovered that translating Seneca into German is virtually impossible! His academic interests encompass Greek and Latin poetry (i.e., Homer, Euripides, and Timotheus, as well as Virgil, Ovid, and Propertius). The reception of classical literature by modern authors, such as Shakespeare, Wilde, and Tolkien, is another field that intrigues him. In his leisure time, he enjoys listening to music (classical, rock, blues, “rebetika,” etc.), playing the classical guitar, traveling (he hopes to visit Italy this summer), and watching cinema and theater. As a Mediterranean, he shivers at the notion of the impending New England winter and hopes to survive it.

# New Students



*Sarah Rous*

Sarah Rous hails from central Wisconsin and accordingly loves cheese and the Green Bay Packers. She also loves John Adams. This adoration was inspired by childhood visits to Boston and was, in fact, responsible for her first forays into Classics. Enticed by Adams' youthful lamentations about the difficulties of learning Latin and his lifelong fondness for classical references and quotations, she began to study Latin on her first day at the University of Wisconsin. Three years later she tackled Greek at Harvard Summer School, and, by the next year, that initial indulgent venture into Latin had turned into a Classics major and a thesis on how John Adams was influenced by the classical tradition. Driven by her philosophy of life—that everything is connected—she is thrilled to have the opportunity to continue researching connections over space and time at Adams' alma mater. Her penchant for interdisciplinary projects has steered her toward archaeology as a focus, and, after a summer of work at Troy, she is eager for more fieldwork. When she is not researching loomweights, columns, or Greek particles, you will likely find her out running, biking, or swimming in preparation for her next triathlon or marathon. While her zeal for the sport has not brought her lucrative prizes or world renown, it has brought her a lovely fiancé named Dan, whom she met on the UW Tri Team. Besides racing, she is passionate about baseball, NPR, the color orange, the Doric order, board games, cake, and—of course—John Adams.

Julia Scarborough grew up in Arlington, Virginia, and read Classics at Christ Church, Oxford, where she enjoyed such indigenous sports as Greek verse composition and punting. She concentrated on classical literature, especially Homer, Aeschylus, and Horace, and partially fulfilled her childhood dream of reading the *Odyssey* in Greek. After graduating from Oxford, she spent a year in London at the Courtauld Institute, specializing in fifteenth-century Florentine art. Her MA thesis explored the reimagining of the dragon by Paolo Uccello and other painters of the late Quattrocento, a topic that reflected her underlying interest in how artists respond to one another's work. She returned to the United States in 2007 and flirted briefly with the idea of emerging into the real world: she interned in New York at an art auction house and a publishing firm, and even applied to law school. After deciding to return to Classics instead, she spent last spring in Vienna, where she discovered a passion for opera at the expense of learning German verbs. She is delighted to be back in literature and looks forward to studying the translation and reception of classical poetry in modern English.



*Julia Scarborough*

## *Salvete!*

# New Faculty



*Vassiliki Rapti*

I am delighted to join the Department of the Classics as the Preceptor in Modern Greek. I received my PhD in Comparative Literature, with an emphasis on drama, from Washington University in St. Louis, and held the position of the Alexander S. Onassis Public Benefit Foundation Assistant Professor of Modern Greek Language and Literature at the University of Missouri-St. Louis from 2004-08. Along with my interest in differentiated instruction in L2 Acquisition, I specialize in surrealist drama and theory, especially the poetics of play and games, and contemporary adaptations of Greek tragedy. At Harvard I am teaching two courses on Modern Greek and I am also in charge of administrative duties for the Modern Greek Studies Program. I am now engaged in two projects: first, revising my dissertation, “Ludics in Surrealist Theatre and Beyond,” and, second, exploring technology-based instruction in Modern Greek.

Χαίρετε!

# Visiting Faculty



*Aldo Corcella*

In the Roaring Twenties, a young man from Southern Italy came to the States. He had a clarinet and many dreams in his bag. He was my grandfather. Now I am here at Harvard to play a different kind of music—the sweet and terrible music of ancient historians’ words. I was taught this peculiar art in Italy (at Bari, then Pisa, Scuola Normale Superiore) and have practiced it at the Università della Basilicata, Potenza. This fall I am teaching a course on Thucydides and a graduate seminar on Herodotus and the Persian Wars. Herodotus is indeed my favorite writer, to whom I have devoted a book, a commentary (on Book IV), a partial edition (on Books VII-IX), and some articles; I have also written on other historians (Thucydides, Diodorus Siculus), philosophers (Aristotle), rhetoricians (Lucian, the School of Gaza), and novelists (Heliodorus’ fortune in the Syriac and Byzantine culture). What especially fascinates me in studying ancient history and literature is exploring how ancient writers—historians, above all—select and interpret facts in order to elaborate narratives that make sense, challenging their contemporaries’ views and leaving a stimulating heritage to subsequent generations. Modern scholars do—or should do—the same; that is why I consider the history of historiography as a fundamental part of our job, as Arnaldo Momigliano loved to say, and not only a pastime for our *horae subsecivae*.

Hallie Franks received her PhD from Harvard’s History of Art and Architecture department in June, and is pleased to be here in Classics as a lecturer in Classical Archaeology. Her dissertation, which she is beginning to revise for publication, was on the well-known painted frieze on the façade of Tomb II at the ancient Macedonian capital of Aegae. She spent two weeks this summer as a teaching assistant for History of Art’s sophomore excursion course in Turkey, led by Professors Betsey Robinson and Ioli Kalavrezou. After the whirlwind tour of Ionian sites and Istanbul, she spent a short time traveling and doing research on site in Greece. This fall, she is teaching a survey of Greek art and a Freshman Seminar on the representation of “cultural outsiders” in the ancient world, and she is looking forward to the spring, when she will teach a seminar on ancient portraiture and the archaeology tutorial.



*Hallie Franks*

*Nota Bene* comes out twice a year, in fall and spring. Send typed copy to Lenore Parker, *Nota Bene* Editor, Department of the Classics, 204 Boylston Hall, Cambridge, MA 02138; fax: 617-496-6720; e-mail: lparker@fas.harvard.edu.

# Visiting Faculty



**Peter Hunt**

I was at first mystified when an e-mail with the subject heading “visit Harvard?” showed up on my computer; I quickly became enthusiastic when I read John Duffy’s invitation to be a visiting professor in your Department. My wife, Mi-Kyoung Lee (a former student of Gisela Striker), who will teach a course in philosophy, and our twin daughters, Julia and Isabel (age three and a half), are also looking forward to the visit—the latter admittedly most excited by the chance to go somewhere new and to be near their cousins. I received my degree in Classics from Stanford University and have taught at Vassar and Davidson colleges. I’m now based at the University of Colorado, where I’ve taught a variety of undergraduate courses ranging from “Homer’s *Iliad*” to “Alexander and the Rise of Macedonia” and graduate seminars such as “Attic Orators” and “Greek Epigraphy.” This spring at Harvard I look forward to teaching the sophomore tutorial, “Greek Culture and Civilization,” but I am most excited about my graduate seminar, “War and Society in Classical Athens,” a topic that I’ve studied for a long time but have never been able to teach at an advanced level. Slavery and foreign-policy thinking are also among my research interests. My books are *Slaves, Warfare, and Society in the Greek Historians* (Cambridge, 1998) and *War, Peace, and Alliance in Demosthenes’ Athens* (Cambridge, forthcoming). My hobby is rock climbing, a topic it’s wise not to broach with me unless you have some time on your hands.

I started learning ancient Greek—mostly Attic and Aeolic—at age eight. My decision to study Classics at Oxford had already been made during my high-school years. I am delighted to be back in Cambridge, a city I know as well as Athens and Oxford. My early training was quite traditional (*Literae Humaniores*), but I was also seriously attracted to classical archaeology, particularly Attic, Corinthian, and South Italian vase-painting, and archaeological methodologies. At Oxford, I specialized in Greek papyrology, studying for a number of years with P. J. Parsons. I spent several further terms investigating stone inscriptions and vase-inscriptions. This academic year, I am looking forward to catching up with everyone I met during my tenure as Junior Fellow at the Society of Fellows here at Harvard, and to seeing old friends and making new ones. My published research has mostly focused on archaic and classical Greek ritual; archaic, classical, and Hellenistic poetry and performance cultures; Greek vase-painting; Greek papyri; and Attic and Corinthian vase-inscriptions. I have also worked on the modern reception of Herodotus and Plato. My current projects are a book on the socio-cultural history of the institution of *mousikoi agones* for OUP and a large-scale commentary on Plato’s *Lysis*. Apart from *Towards a Ritual Poetics*, co-authored with P. Roilos (2003), and *Interdiscursivity and Ritual* (forthcoming), a 2007 book *Sappho in the Making* (which focuses mainly on classical and Hellenistic Greece, although a lot of later material is also investigated) and my commentary on *Fragments of Sappho* (based on a large-scale examination of papyri and parchments) give an idea of how I have spent my time in European as well as American museums and what captivating academic and non-academic cultures I have encountered during the last several years.



**Dimitrios Yatromanolakis**

# Faculty

## CARMEN ARNOLD-BIUCCHI

traveled to Sicily this year to see the coin collections in Syracuse and Palermo for her work on Selinous. She lectured at the University of Messina and enjoyed seeing the major sites in preparation for her spring classes on Sicily in Classics and in the Extension School. With her colleagues on the International Numismatic Commission, she is organizing the next Congress in Glasgow in 2009. They met in April in Vienna, where Carmen was a keynote speaker at the “Numismatikertage” of the Austrian Numismatic Society with a lecture on Syracusan dekadrachms. Her publications include the *INC Compte Rendu* and an article on a new coin of Syracuse in *Quaderni Ticinesi*.

## KATHLEEN COLEMAN

visited New Zealand in August to deliver the Syme Lecture, on music in the Roman amphitheatre, at Victoria University, Wellington; among other natural wonders she saw Royal Albatross nesting on the Otago Peninsula. This fall she is teaching Roman Games in the new General Education curriculum, under the category “Culture and Belief,” and the Roman half of the sophomore tutorial; and in the spring a Freshman Seminar on “Beasts of Antiquity” (with Farish Jenkins from Organismic and Evolutionary Biology), and a graduate seminar on Roman childhood. In June she was awarded the Ausonius-Preis by the University of Trier.

## EMMA DENCH

spent the spring on sabbatical and enjoyed working on her book *Imperialism and Culture in the Roman World*, as well as some articles and book reviews. She gave talks at Stanford, Brooklyn College, and the Getty Villa. She is currently enjoying teaching Livy on early Rome and a new ancient history class, “Selves and Other Peoples in Classical Antiquity,” as well as engaging in three exciting “Special” and “Field” examinations with graduates in the Classics and in History, and in two very interesting senior theses. She was recently awarded a John Marquand Prize for advising undergraduates.

## JOHN DUFFY

is very happy to be introducing Byzantium to an eager group of new students in the Freshman Seminar “Meeting the Byzantines” this fall; he is also offering the “Introduction to Byzantine Greek” through literature for more advanced scholars. In spring he will teach a course on “Byzantine Religious Tales.”

Following his freshman year as Chair, he took advantage of the relative quiet of summer to get some of his research on the move again. He prepared two contributions for *Festschrift* volumes, completed a book review, and inched forward on one of his several text edition projects. In August, he escaped for ten relaxing days to the north of Ireland, dividing time equally between Belfast and Donegal.

## SUSANNE EBBINGHAUS

has almost recovered from the burst of activity that surrounded the “Gods in Color” exhibition. She helped to create a color reconstruction of a Persepolis relief and organized the symposium “Superficial? Approaches to Painted Sculpture,” which included talks on Chinese, Indian, and Mesoamerican art. In the spring, she oversaw the installation of the Ancient Art section of “Re-View,” on view at the Sackler Museum while the old Fogg building is being renovated. She published “Of Rams, Women, and Orientals: A Brief History of Attic Plastic Vases,” and finally visited the home of rhyta, Persia, in October.

## DAVID ELMER

is very happy to be returning to the classroom after a year of leave, during which he managed to write several chapters of a book on the *Iliad* and acquire a working knowledge of Sanskrit. A summer of travel took him to Tuzla, Bosnia-Herzegovina, where he presented a paper at a conference on the Milman Parry Collection of Oral Literature; Athens and Olympia, where he spoke to the talented students in Harvard’s Olympia Summer Program; and Lisbon,

where he gave a paper at the 4th International Conference on the Ancient Novel.

## ALBERT HENRICHS

just returned from Oxford, where he saw a stunning performance of the *Agamemnon* in Greek, with masks, music, and choral dance. For the first time, two Harvard graduates, Claire Catenaccio ('07) and Joshua Billings ('07), directed and produced the triennial Greek Play, a tradition inaugurated in 1880 with a Victorian rendition of the same tragedy. In the spring, he presented papers on epiphany at Yale and animal sacrifice at University of Chicago. Most recently, he contributed a chapter on “Dionysische Imaginationswelten” to a catalog for a Dionysos exhibition at the Pergamon Museum in Berlin that opened on November 5th.



# Highlights

# Faculty

## CHRISTOPHER JONES

spent the summer at the Institute for Advanced Study, Princeton, mainly working on his new book, *New Heroes in Antiquity*, which he has just submitted to the Harvard University Press. He also wrote two articles, one on a Hellenistic priestess who underwent “apotheosis” after her death, the other on the recently discovered ancient lighthouse in Patara (southern Turkey). In October, he traveled to Italy for a conference about the great plague in the reign of Marcus Aurelius.

## CHRISTOPHER KREBS

received the APA *Thesaurus Linguae Latinae* fellowship, and is therefore currently working on “rebellis” in Munich, where he will remain for the fall. He is grateful to his colleagues for making this leave possible. Back in Cambridge in the spring, he will teach Latin H and Herodotus and Specials on Livy and Tacitus before returning to the Bavarian Academy for the summer to complete his fellowship. His most recent work includes a dozen entries for the *TLL* and articles on Sallust (*CQ*) and Catullus (*Philologus*).

## DAVID MITTEN

lectured in Montreal, Montana, and on a Harvard alumni trip to Algeria, Tunisia, and Malta while on leave in the spring. He changed over from using slides to PowerPoint to teach his Core course on “Images of Alexander the Great” and a new course, “Arts of the Nomads of the Eurasian Steppes and their European Descendants,” during the fall term. His article, with Aimee Francesca Scorziello, on some reused blocks in the Roman synagogue at Sardis will appear in the Crawford H. Greenewalt Festschrift volume in January 2009. He has begun work on a long article (or short book) on the uses of quartz crystal in antiquity.

## GREGORY NAGY

continues his normal weekly pattern of alternating between the Center for Hellenic Studies in Washington, DC (where he is Director) and teaching at Harvard. He has finished a book that stems from his Sather Classical Lectures at the University of California in Berkeley (2002). *Homer the Preclassic* will be published in early 2009 by the University of California Press. He has also finished a twin book that stems from the same lectures. *Homer the Classic* will be published online in 2008 by the CHS. A printed version will be published later on in 2009 by Harvard University Press.

## JEREMY RAU

is spending the year on leave in the wonderfully idyllic setting of the Center for Hellenic Studies in Washington, DC. He recently presented a paper on numerals in Greek and Indo-European at the “XVIII. Fachtagung der indogermanischen Gesellschaft” at the University of Salzburg. He continues to work on Greek and Indo-European word formation, and looks forward to seeing everyone again next year when he returns.

## PANAGIOTIS ROILIOS

conducted archival research this summer on the eighteenth-century Greek diasporas in Romania and Italy. In August he continued his fieldwork on oral literature in Crete, initiated in the late 1990s as a continuation of James Notopoulos’ similar work from the 1950s. On leave this year, he will spend the spring semester at Dumbarton Oaks working on the interaction of Neoplatonism and Byzantine rhetorical theory, especially in the eleventh century. He will conduct further research on the eighteenth-century Greek diasporas in Romania, Italy, and Hungary in summer 2009. Finally, the first volume (on C. P. Cavafy) of the new publication series “Harvard Early Modern and Modern Greek Studies” will appear in winter 2009-10.

## MARK SCHIEFSKY

resumes his former role of Director of Undergraduate Studies after a relaxing summer in Southern California. He is teaching a Freshman Seminar on ancient astronomy in the fall and upper-level courses on ancient medicine and mathematics in the spring. He continues to research various topics in the history of Greek philosophy and science; studies on Galen’s

theory of the soul and on the conceptual foundations of ancient mechanics are forthcoming.

## FRANCESCA SCHIRONI

worked over the summer on an article on the language of Greek mathematics and medicine, and finally (almost) finished her two books: *From Alexandria to Babylon. Near Eastern Languages and Hellenistic Erudition in the Oxyrhynchus Glossary* (P. Oxy. 1802 + 4812) and *Tò μέγα βιβλίον: Book-ends, End-titles, Coronides in Papyri with Hexametric Poetry*. With Greg Nagy and Albert Henrichs she organized and enjoyed a symposium on the Derveni Papyrus at CHS in July. This year she is teaching archaic Greek literature and Greek readings for graduate students. She is also meeting with some graduate students for a very exciting workshop on Megasthenes and Berossus.



# Highlights

# Faculty Highlights

## **GISELA STRIKER**

This year, the summer in Hamburg (Germany) was sunnier than last year but with enough rain to make me relish August in Massachusetts. Apart from being a grandmother, I somehow managed to finish—or rather send to the press—my translation and commentary of Aristotle’s *Analytics* Book I. So now I can indulge in a year full of Aristotle: classes, senior theses, dissertations, but no syllogistic. And here’s hoping that I will still enjoy being here after November 4th.

## **RICHARD TARRANT**

has returned to teaching this fall after a most enjoyable spring semester sabbatical, in the course of which he delivered the Comparetti Lectures at the Scuola Normale Superiore in Pisa. Currently teaching the history of Latin literature and Ovid’s *Metamorphoses* (both with great pleasure), he is also at work on three projects: a commentary on Virgil, *Aeneid* 12 for the Cambridge “green and yellow” series (tantalizingly close to completion), a book on textual criticism and editing based on the Pisa lectures, versions of which may eventually appear in both English and Italian, and a book on Horace’s *Odes* for the series “Oxford Approaches to Classical Literature.”

## **RICHARD THOMAS**

managed to complete a draft of his commentary on Horace, *Carmen saeculare* and *Odes* 4, and is mostly focused on that and on *The Virgil Encyclopedia*, which he is co-editing with Jan Ziolkowski. He is in his second year as Director of Graduate Studies and has enjoyed welcoming a new cohort to the Department. He is teaching Virgil in the Core Curriculum, Bob Dylan in a Freshman Seminar, and Caesar in the Harvard Extension School, an unlikely but enjoyable trio. He and Joan spent two weeks in Paris and Scotland in early September, with a brief trip to Vindolanda and Hadrian’s Wall.

## **BEN TIPPING**

helped his family less than he would have liked this past year, rewrote for the umpteenth time his very important monograph on Silius Italicus’ *Punica*, and learned to knit.

## **JAN ZIOLKOWSKI**

will be around the Department Tuesdays and then some, to teach courses, advise students, and attend meetings. Other days, he will be at Dumbarton Oaks as Director. This term he teaches a Medieval Latin course on “Wisdom and Learning”; next term, one on “The Cambridge Songs and Medieval Lyric.” In publications, *Letters of Peter Abelard: Beyond the Personal*; *A Garland of Satire, Wisdom, and History* (with former Classics grad students Bridget Balint, Justin Lake, and others); *Solomon and Marcolf*; and *The Virgilian Tradition* (with Michael C. J. Putnam) appeared.

## **Emeriti:**

### **MARGARET ALEXIOU**

spent the last four months mourning the sudden death of her beloved husband, Dr. Michael Hendy, and arranging joint household, academic, and legal business and affairs. When all is settled, and their libraries are re-organized, she hopes to complete a translation and critical edition of the four twelfth-century Ptochoprodromic Poems, for publication in the new Harvard Medieval Texts series initiated by Professor Panagiotis Roilos. She may also write something more on grief and mourning. In the meantime, the Kent countryside is healing, and walks are lovely.

### **GLORIA FERRARI PINNEY**

just received advance copies of her book on the Louvre Parthenon (*Alcman and the Cosmos of Sparta*, University of Chicago Press) and will soon deliver one to Smyth Library in grateful thanks for a publishing grant from the Loeb Fund. Her current research focuses on representations of geography. She looks forward to traveling to Greece and lecturing in Berkeley and Vienna in the coming winter and spring.

### **IHOR ŠEVČENKO**

*Vizantijskij Vremennik* 66 (91) 2007 (published in 2008) contains the following three items: “Concerning Western Sources of the Old Church Slavonic Terms ‘Relics’ and ‘Communion’”; “I. I. Ševčenko’s Appendix to the Article by I. P. Medvedev,” announcing the source (Parisinus graecus 2075) of another forgery by Ch.-B. Hase; and a laudatory note, “Concerning the Eighty-Fifth Anniversary of Igor’ Ivanovič Ševčenko.” In early 2008, he deciphered a Greek inscription recently revealed in the cistern of the citadel of Alanya (southern shore of Turkey). The inscription, referring to the restoration of the Alanya castle (?), seems to be the only precisely dated witness (December 1099) reflecting events in that area during the years immediately following the First Crusade. The publication is planned for 2009. The Ukrainian version of his Polish speech given at his induction into the Polish Academy of Arts and Sciences in 2007 will appear in the February 2009 issue of *Krytyka*. He continues to work on the *Prolegomena* to his edition of *Vita Basilii*.

### **CALVERT WATKINS**

and Stephanie Jamison had a two-week visit to Ireland last June, seeing old friends and touring the country, staying in hotels they would never have dreamed of being able to afford in the old days. Next September, they will return to Kyoto, this time for the World Sanskrit Conference. Later this fall, his “Milk of the Dawn Cows revisited” should appear, as well as a third volume of his *Selected Writings*, covering 1994-2008 (Innsbrucker Beiträge zur Sprachwissenschaft).



# Noteworthy

## Engagements, Marriages, and Births

Cupid has been busy in Boylston Hall.

- **Timothy Barnes** (G6) and Anna Moore Barnes were married on O'ahu, Hawaii, on August 16th.
  - **Saskia Dirkse** (G1) and Roderick Saxey were married in Leiden, the Netherlands, on May 28th.
  - **Andrew Johnston** (G3) and Jennifer Yadon Johnston were married in Coeur d'Alene, Idaho, on June 29th.
  - **Andreya Mihaloeuw** (G6) and James Berry were married on Nantucket, Massachusetts, on April 19th.
  - **Ryan Samuels** (G3) and Vicki Coons Samuels were married in Newport Beach, California, on June 14th.
  - **Francesca Schironi** (Assistant Professor of the Classics) and Enrico Landi were married in a civil ceremony in Cambridge, Massachusetts, on June 27th, and in a religious ceremony in Pavia, Italy, on August 31st.
- Mark Schiefsky** (Professor of the Classics and Director of Undergraduate Studies) and Mary Elise Sarotte became engaged.
- Five of our graduate students became engaged: **Emily Allen** (G6) to Sam Hornblower; **Elizabeth Engelhardt** (G4) to **David Camden** (G4); **Sarah Insley** (G4) to Ozan Say, and **Sarah Rous** (G1) to Dan Albright.
  - **Andrea Kouklanakis** (G6) and Gregory Hoge welcomed their third child, Jolein Hazel, on November 5th.
  - **Justin Stover** (G4) and Nikki Stover welcomed their second child, Maximilian Nikolaus Maria, on July 31st.

## Alumni News

- **Jennifer Ferriss** (PhD '08) and Robert Hill were married in New York City on August 17th.
- **Leah Kronenberg** (PhD '03) and Christopher Bolinger welcomed their first child, Hugh Kronenberg Bolinger, on October 23rd.
- **Daniel Tober** (MA '08) and Marianne Algret Tober were married in Putney, Vermont, on June 1st. They welcomed their first child together, Anatole Naphtali, on July 29th.



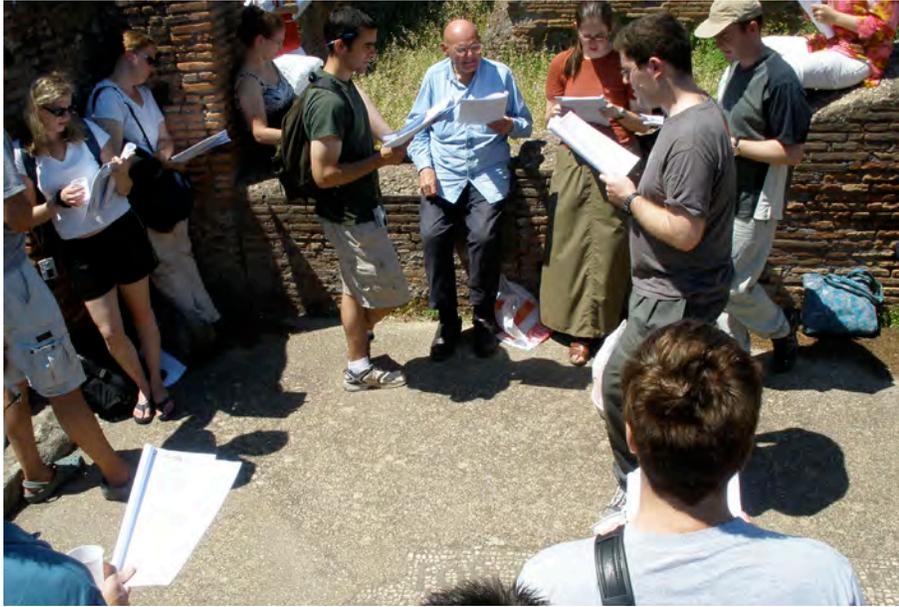
## Graduate Student News

- **Elizabeth Engelhardt** (G4) passed her Special Exams in October on Sophocles, Horace, and Greek History and Athens.
- **Paul Kosmin** (G4) had his Prospectus approved in December on "Seleucid Space."
- **Andreya Mihaloeuw** (G6) had her Prospectus approved in July on "The Role of Lamps in Archaic and Classical Greek Life."
- **Peter O'Connell** (G5) had his Prospectus approved in December on "Prose as Performance: Style, Occasion and Authority in Early Attic Prose."
- **Nikolaos Pouloupoulos** (G10) has accepted a three-year appointment as Assistant Professor of Modern Greek at McGill University.

## HSCP 104 Due Out

To be published in the fall/winter of 2008 and edited by Nino Lu-raghi, *Harvard Studies in Classical Philology* volume 104 will contain the following articles: Jeremy Rau, "Δ 384 Τυδῆ, Ο 339 Μηκιστῆ, τ 136 Ὀδυσσῆ"; Naomi Rood, "Craft Similes and the Construction of Heroes in the *Iliad*"; Yaov Rinon, "The Tragic Pattern of the *Iliad*"; Catherine Rubincam, "Herodotus and his Descendants: Numbers in Ancient and Modern Narratives of Xerxes' Campaigns"; Chiara Thumiger, "Personal Pronouns as Identity Terms in Ancient Greek: The Surviving Tragedies and Euripides' *Bacchae*"; Luis Andrés Bredlow Wenda, "Epicurus' Letter to Herodotus: Some Textual Notes"; Ulrich Gotter, "Cultural Differences and Cross-Cultural Contact: Greek and Roman Concepts of 'Power'"; Christopher Krebs, "*Hebescere virtus* (Sallust *BC* 12.1): Metaphorical Ambiguity"; Alexei A. Grishin, "*Ludus in undis*: An Acrostic in *Eclogue* 9"; Jackie Elliott, "Aeneas' Generic Wandering and the Construction of the Latin Literary Past: Ennian Epic vs. Ennian Tragedy in the Language of the *Aeneid*"; Luis Rivero García, "Virgil *Aeneid* 6.445–446: A Critical Note"; Monika Asztalos, "The Poet's Mirror: Horace's *Carmen* 4.10"; Denis Rousset, "The City and its Territory in the Province of Achaea and 'Roman Greece'"; D. R. Shackleton Bailey, "Further to Ps.-Quintilian's Longer Declamations"; Alexander Kirichenko, "Satire, Propaganda, and the Pleasure of Reading: Apuleius' Stories of Curiosity in Context."





We read Latin and toast Fortunatus in his taberna in Ostia Antica

## *Vivat Latinitas*, by Mary Anne Marks ('10)

I slowly approached the small circle of people gathered on the grassy area across from San Pancrazio basilica. Are they here for the program? I wondered. A telltale *Lewis and Short* clasped in someone's arms provided a quick answer. As I joined the group and glanced around, a stentorian voice, which I soon discovered belonged to a middle-aged Latin teacher from Texas, enthusiastically urged us to introduce ourselves in Latin; to his evident disappointment and my great relief, everyone slipped into English. More and more people gradually meandered up, and we waited expectantly for The Great Man, as Father Foster was termed in an e-mail sent several weeks later by one of the students. When a figure finally appeared in the gateway of the monastery gardens, I was prepared, thanks to diligent internet research, for Father Foster's blue outfit and gruff manner, but not for the unfamiliar sound of fluent Latin that greeted my ears.

So begins a story well known to any of you who have attended *Aestiva Romae Latinitas* in the past or have read about it year after year in the pages of this newsletter. At first, 2008 was no different. From 2:00 to 7:30 p.m. each day, the seventy of us sight-read

everything from Tacitus's *Agricola* to Galileo's account of his discoveries to the first Vatican radio broadcast. We learned about the eight ways of expressing negative commands, the sixty-five verbs that take the dative, the second meaning of *esse*, "Track I" and "Track II" in the sequence of tenses, and the contemporaneous participle—emphatically not the present participle. We were informed of all the entities that know Latin better than we do, or would if they had any instruction whatsoever, including your next-door neighbor's two-year-old grandchild and the Great Dane walking down the street. We walked in the footsteps of Caesar and read Augustine's account of his mother's death in the ruins of the very house where she died at Ostia. We sang songs and hymns in Latin and listened to one another reciting passages from memory. Four evenings each week, we gathered *sub arboribus* in Father Foster's monastery gardens to converse *latine* and enjoy some lighter reading.

Until suddenly, one afternoon, everything ground to a halt. It was Wednesday of the fourth week of the course. We were all seated in the classroom, chatting as we awaited Father Foster's arrival, when a student rushed in, breathless. Father Foster had fallen as

he was hurrying to class and was conscious on the sidewalk across the street but immobilized by pain.

As he waited for the ambulance that had been called against his wishes, Father Foster asked someone to open his briefcase and take out the newest batch of homework sheets so we would have them to keep us busy, whatever happened to him.

Initial reports about the nature of the injury and the expected duration of Father Foster's stay in the hospital were completely wrong. We were told that he would be out by Monday, but days stretched into weeks, and, ultimately, he did not leave the hospital until the day after the course ended. Some students left Rome immediately. Some went sightseeing, planning to return Monday to resume the course. The handful who remained decided to continue learning on their own.

For me, the course to that point had been a series of paradoxes. Father Foster's noticeable physical fragility stood in stark contrast to his phenomenal intellectual power: he had consistently awed us with the depth of his knowledge, the clarity of his explanations, and the strength of his memory. Then there was the humble setting in which the teaching and learning took place. People come from all over the world to study with Father Foster, a man who

We read passages from Caesar and toast him at his statue on the Via dei Fori Imperiali



has devoted himself to all things Latin for more than half a century and whose teaching has inspired thousands over the years. The summer school students themselves amazed me, arriving at the program already well versed in Latin literature and the fine points of Latin grammar. And yet our classroom was an undistinguished grammar school auditorium, complete with stage, curtains, and a large, 3-D paper model of Jonah's whale. Our desks and chairs, designed for the small pupils who normally attend school there, were a bit cramped. During the day, Father Foster's voice often competed with the noisy, albeit cheerful and welcome, shouts of the children playing outside.

The greatest paradox of all, however, involved the events following Father Foster's fall. A course that should have fallen apart entirely after the loss of its leader in fact flourished more than ever before. The fact that it did remain a lasting testament to the eagerness and expertise of the students and to Father Foster's enthusiasm and dedication, because it was his example that we followed and the thought of him that kept us at it.

In the first few days after Father Foster's hospitalization, we compiled an e-mail list and divided up responsibilities for teaching. Students picked their favorite authors from the primary sources we already had or brought in material from their particular areas of interest. We enjoyed inspired lectures on Tacitus and Tibullus and an animated class on Latin vocabulary for modern-day sports. The first Sunday, someone organized a trip to Naples and Cumae and put together a wonderful, Foster-style packet of excerpts about and by Virgil. Sitting in the cave where the Sibyl may once have prophesied, our lanterns alone penetrating the darkness, we read aloud her famous speech to Aeneas.

On Monday, it was becoming clear that Father Foster would not return for quite some time. Jason Pedicone, an ARL alum who happened to be in Rome with the American Academy, offered to help. He called another alum, Leah Whittington ('02), who was vacationing in the north of Italy, and she volunteered to lead the class



*At the Cistercian Abbey of Fossanova, we prepare to sing "Pange Lingua" with Father Foster, whose voice rings out from his hospital room on speaker phone on a student's cell phone*

for the remaining four weeks. Between them, the course went on. Leah and Jason put in hours of preparation for each class, guided us confidently through the sight-reading, ensured that our ears did not become unaccustomed to the music of spoken Latin, and even planned and executed Sunday trips. *Sub arboribus* sessions continued as well, although in the Villa Pamphilj park rather than the monastery gardens. Jason devised diverting Latin games and debate topics for the two days allotted to conversation; for the other two, one of the students, who happened to be a great Plautus enthusiast, would work through several scenes of *Menaechmi* ahead of time, often consulting multiple Latin texts and translations so he could help us to the best rendering.

At the end of the summer, we performed our two favorite scenes from *Menaechmi* for Father Foster in his hospital room. That room, to the great astonishment and vexation of the hospital staff, became a second Grand Central terminal. One time, no fewer than twenty people crowded in to fill it with the celestial strains of a Gregorian chant setting of Psalm Six. Friends and students streamed through at all times of the day and night, utterly heedless of the visiting hours. From his hospital bed, Father Foster corrected homework sheets and composed new ones, an-

swered grammatical questions that came up in class, and advised Leah and Jason about teaching and trip planning.

The course ended with the traditional Saturday trip to Horace's villa and the Fons Bandusiae. At the waterfall, we poured libations to the spirit of Horace, savored mozzarella, and basked in the warmth of the friendships we had formed and the satisfaction of a job well done.

Yes, it was an incredible summer.

*Leah Whittington ('02) leads us in reading excerpts from Cicero's letters at Formia*





*A view of the old town of Nafplio from the Venetian fortress of Palamidi above*

## A Modern American Odyssey in an Original Setting, by Joshua Kearney ('10)

My extended summer stay abroad—courtesy of both the Center for Hellenic Studies (CHS) and the Zeph and Diana Stewart Travel and Research Fund—was a time of great exploration into both the modern and ancient cultures of Greece. I was fortunate enough to be able to partake in two different programs, the first of which enabled me to explore something of the field of archaeology, the second of which allowed me to explore some of my own interests in religion, magic, and anthropology.

Upon my arrival in Greece in late June, I was quickly welcomed into the fold of the Center for Hellenic Studies' summer program in Nafplio. It had been decided through e-mail correspondences with Jennifer Kellogg and Dimitris Antoniou that I would work on a small archaeological dig at the site of Midea with the Swedish Institute upon completion of the first week of the program, which featured a break-neck introduction to the Modern Greek language and culture. Not only were we to study the more recent history of the nation, however, but we were also provided with tools of analysis which I had never before been exposed to by

Mr. Antoniou, highlighting the roles of collective memory, national religion, and monumentality, and allowing us deeper cultural insight.

Not long after I had settled in to Nafplio, I was already out on the dig. While the hours of an archaeologist took some getting used to (waking up before five every morning was never my specialty), I quickly learned to love my work. As I told most everyone who asked, those first few days were like being a child in a sandbox again—digging for who knows what and never knowing what to do when you actually found it. As my time spent in Nafplio wore on, I learned much more about the Mycenaean site upon which I was digging and, consequently, more about the Mycenaean civilization itself. I also picked up a fair amount of Modern Greek, having to interact with a number of workers who were not comfortable with the English language. On weekends, all of my fellow interns and I would go on excursions to various sites, including the beautiful island of Poros, awe-inspiring Delphi, Mycenae, and a number of other archaeological sites. All of these excursions left a lasting impression on me, most notably Delphi, and each one

enriched and enlivened my interest in the Classics, as well as my desire to learn more about the current inhabitants of the land, the stewards of this rich inheritance.

A few weeks before my slated departure from this place that I had grown infinitely more invested in, the opportunity to extend my stay was presented to me by the ever-alert Teresa Wu through Jennifer Kellogg. At this point in my internship, I was no longer working in the field, and while I missed the days of hard labor and exciting discoveries, I was enjoying my new role with the Swedish Institute in helping to sort out the finds from the very dig on which I had been working. In line with my childish analogies, I can compare this to trying to put together the pieces of many different jigsaw puzzles at once. Needless to say, this was an entirely new challenge, but one that afforded me much learning experience regarding the motifs and periods of Mycenaean pottery. With the help of the ever-supportive CHS faculty and the Department of the Classics, however, I was able to find time after work to create, pen, and submit a research proposal that enabled me to stay in Greece a full month beyond the end of my internship.

*Images of bronze figurines with arms and legs bound, used in magical practices, in the National Archaeological Museum*





*Stopping for a bit of shade and a drink of water on another hot day at Midea*

As a recipient of the Zeph and Diana Stewart Travel and Research fund, I tried to do as much travel and research as I could. I spent the first week of August on Syros at the house of Mr. Antoniou, studying as much as I could about certain types of magic employed by the ancient Greeks for the purposes of obtaining a desired or loved one. I would arise early in the morning, read books like Christopher Faraone's *Ancient Greek Love Magic* and J. C. B. Petropoulos' *Greek Magic: Ancient, Medieval, and Modern*, as well as anything I could dig up online through Harvard's various e-resources. In the evenings, Dimitris and I would go on excursions throughout the island, taking time to see and explore some of the modern Greek culture. For example, we reconnoitered and investigated both sides of the apparent religious dichotomy of the city of Hermopolis, visited the Catholic portion of the island on one evening, and spent other evenings and afternoons exploring Byzantine cathedrals.

After my time in Syros, I returned to Athens to continue my study and travels. Here I pursued much of the vast bibliography I had created while on Syros and met with Professor Petropoulos to discuss in full which sites I should visit and different avenues of research I could pursue. Over the course of the next few weeks, I ranged broadly, visiting many archaeological

sites and museums which I had not yet been to, and a few that I had. I spent most of a day at the ancient cemetery (*kerameikos*) of Athens, both learning the layout of the place and exploring the magical artifacts in that museum. I returned to the National Archaeological Museum of Athens, where I was able to find a number of inscribed curse tablets and figurines apparently used for magical rites. I traveled to Olympia to see what, if anything, had been unearthed at one of the agonistic centers of the Greek world. I visited the site and museum of Corinthia, where a number of votive offerings caught my attention. I also made time to take a sunset excursion to Sounion and explore the city of Athens, never wanting to forego the modern culture and world around me entirely for the ancient one. At the end of all this tiring but fruitful exploration, I accompanied Professor Petropoulos to the island of Crete, where we were invited to attend not one but two Greek weddings. I again was afforded the opportunity to learn much more about both the ancient and modern Greek cultures in the land that may well have birthed many of the traditions of the former, as well as to further discuss what I had discovered in my research with a prominent scholar in the field.

Throughout my extraordinary stay in Greece, I was met with uncommon hospitality and opportunities. Through

my excavation and later work with the Swedish Institute, I developed a much greater interest in the field of archaeology and a much better understanding of how what you see in the museums actually gets there. I was also able to see enough of Greece during my time as an intern with the Center for Hellenic Studies to deepen not only my appreciation for the land itself, but also for the field in which I study, and the literature which I read, as well as to help me contextualize much of my learning, historical and literary, up to this point. While studying under the Zeph and Diana Stewart Travel and Research Grant, I was able to broaden my horizons further through closer interactions with native Greeks and to deepen my knowledge in a specific subject within the broader field of Classics, something I have been hard-pressed to do as a Classics concentrator at Harvard with no previous knowledge of either Greek or Latin. For all these things, as well as for the people who helped make them possible, I could not be more thankful, and I am certain that the studies I engaged in this summer will make choosing and writing a thesis, something many people in my year are hardly even fretting about, a much easier and much more enjoyable experience.

*The magnanimous hosts and their gluttonous guest pose together after a wedding feast on Crete*





The Roman amphitheater at Tarragona, Spain (Tarraco)

## *Balearis Minor*, by Andrew Johnston (G3)

**Q** Caecilius Metellus had the right idea: convince your employer to fund a trip to Menorca for the summer. Alright, so there are a few minor differences between his summer of 123 BC on Menorca and mine some 2100 years later. His employer, the Senate, had slightly larger dominions than our Department (much of the known world, as opposed to the second floor of Boylston Hall) and expected a more tangible return on their investment (my suggestion to bring back several cohorts of Balearic slingers was met with disapproval by the graduate committee); the Menorca of his day, unlike my own, was not yet subject to seasonal waves of fair-skinned Germanic and Celtic invaders from the North seeking any land not *informis terris, aspera caelo, tristis cultu aspectuque*; and, most importantly, Metellus spent his summer constructing the military fort that I spent mine excavating.

I embarked on a boat bound for Menorca in early August, having spent the previous month on the Iberian mainland honeymooning with my wife. *Uxor optima*, Jen selflessly wandered with me in the 110-de-

gree heat amidst the dusty Roman ruins at Italica, outside Seville, and together we braved the Portuguese bus system to visit the Roman city of Conimbriga, near modern Coimbra. After she had returned back across the Atlantic to start her new job, I spent three days exploring Tarragona, ancient Tarraco (named a UNESCO world heritage site earlier this decade for its magnificent Roman remains), before returning to Barcelona, whence I made my passage to the island. For a *nauta Romanus* it would have been about a five-day journey from Rome to Menorca; when I set foot back on *terra firma* after twelve hours on unseasonably rough waters, I was quite thankful for the relative brevity of the trip.

Our dig at the Roman site of Sanisera, modern-day Sanitja on the north-central coast of the island, commenced the next morning (I was told that 4:45 a.m. is indeed morning, although to untrained eyes like mine it looked an awful lot like the middle of the night). The project—under the supervision of Fernando Contreras Rodrigo, director of the local archaeological museum (Ecomuseo de Cap de Cavalleria)—entails concurrent

excavation of two separate areas on opposite sides of a narrow inlet of the sea: the military fort established by Q. Caecilius Metellus in 123 BC and the city founded toward the end of the Republic. The excavation of the fort—a small facility designed to accommodate a garrison of one or two cohorts—has been ongoing for the last decade and is nearing completion, while this summer was the first season of work on the urban settlement. As our month was divided between the two sites, I feel very fortunate to have simultaneously gotten a taste of two of the most exciting phases of any excavation: the very beginning, when so little is known and each stone uncovered or potsherd classified brings the thrill of illuminating a forgotten past, and the very end, when one is able to move toward a more complete analysis of a site's history and significance. In addition, since one of my chief academic interests is the local cultural history of peoples under the Roman Empire, I was thrilled to have a chance on free days to visit a few sites of the native Talaiotic culture, whose stone cities with their large megalithic temples, in use even into the Roman period, are still remarkably well-preserved and are among the most impressive pre-Roman archaeological remains in Western Europe.

For a historian like myself, the opportunity to do fieldwork in archaeology was painful—for there is far less exposure to UV rays poring over Herodian in Smyth Library, and, despite its hazards, flipping through Liddell & Scott causes fewer blisters than swinging a pickaxe hour after hour—but also profoundly rewarding. Besides gaining a familiarity with the Harris system, stratigraphy, Dressel types, and total stations, I was able to witness how archaeological data are acquired, how interpretations take shape, and how the two disciplines of archaeology and history are deeply interdependent. I owe a debt of gratitude to the generosity of the Department of the Classics, from whom I received a Charles Segal grant, and to my comrades-in-trowels who made the excavation such a joy.

# *Travels through Magna Graecia,* *by David Camden (G4) and Elizabeth Engelhardt (G4)*

This summer, the Segal Travel and Research Fellowship allowed us to spend three weeks traveling around the Greek sites of Southern Italy and Sicily. We visited temples, museums, the occasional poorly-marked cluster of Doric columns, many fine purveyors of seafood and gelato, Naples in mid-June and mid-garbage crisis, and, in an unplanned 2 a.m. excursion on the wrong Neapolitan night bus, Pozzuoli. At the end of it all, we got engaged. (This last part is not solely due to the generosity of the Segal Fellowship, but we are grateful for it anyway.)



*The harbor at Syracuse*



*The Vatican tennis court and swing set*



*Liz in Temple E at Selinunte*



*Liz and Dave on Capri*



*A discontented field trip at Paestum*



*View of Naxos from Taormina*



Duncan MacRae, John Tully, and Paul Kosmin in Nehavend, with the “unrelated” Loris

## *The Road to Susiana, by Paul Kosmin (G4) and Duncan MacRae (G2)*

This summer, Paul Kosmin, Duncan MacRae, and John Tully (MA '08) spent a month in Iran, visiting the remnants of ancient Persia.

From Tehran, we headed into the valleys of Media, in the northern Zagros mountains. This is nomad country, barren pastel hills, populated by mixed communities of Kurds, Azeris, and Turks in isolated, ignored villages. Our route took us south, ever lush and wealthier, along the Royal Road towards Hamadan (ancient Ekbatana). This part of the Zagros was densely settled with Greek colonies during the Seleucid Empire, and the archaeological remains were quite impressive.

Numinous Behistun rises over the Royal Road. The famous inscription of Darius is remarkably high and impossible to read: the Great King, Ahuramazda, and the pointy-hatted Skythian can just about be made out. The mountain was still venerated in the Hellenistic period: at its base a Seleucid-era Herakles, reclining on a lion skin in sympotic pose, stares back to the west, a sight for mortals not gods.

Hamadan is a gem. Cool and breezy, this ancient Median capital became the summer residence of the Achaemenid kings and a major provincial center of the Seleucid dynasty. The modern city,

rebuilt along wide boulevards in the late nineteenth century, surrounds the mud-brick walls of the ancient citadel. Nearby, local spinsters, eager for love, utter spells and burn candles on the now greasy face of the city's famous stone lion, Alexander the Great's memorial to his lover Hephaisstion. Before the Revolution, Hamadan had one of the country's largest Jewish populations. All that remains is the little-visited Tomb of Esther and Mordechai, heroes of Purim and legendary protectors of the Jewish community of the Achaemenid Empire (although it is more likely that the tomb holds the Jewish wife of a later Sassanid monarch). The Hebrew writing on the walls is slowly transforming into illegible and abstract pseudo-kufic shapes as faded words are randomly and carelessly repainted.

In Nehavend, Seleucid Laodikeia, we embarked on a fruitless but adventure-packed search for the *buyuk sutun*, the ancient “big column” which Lonely Planet optimistically placed in a shopping center. Needless to say, the Zagros Mountains possess no malls. The local Loris, who, despite appearances, were not all related to one another (a national joke, as I learned through a rather ill-advised question), delighted in this quixotic quest. As it turned out, the

local hamam, closed down to protect Lori morality, was not the ancient temple to Queen Laodike.

After two weeks in the mountains, we descended into the plain of Basra, to the desert city of Ahwaz. Iranian Mesopotamia was hot (131 degrees Fahrenheit and humid), dusty, battle-scarred from the Iran-Iraq War, and filled with protesting Iraqi refugees from the recent conflict. Faded murals of school-age “martyrs,” in fact human mine-field clearers, covered the city's walls; one mural simply depicted a helmet tossed among blood red poppies. Ancient Susa had been the winter capital of the Achaemenids: after Hamadan, the rhythms of seasonal monarchy made better sense. Beside the Persian palaces, an Achaemenid village and Greek town are well preserved, and the tomb of the prophet Daniel, wise adviser to Babylonian and Persian kings, is housed in a nearby mosque. Things are a little safer today than they were for the French expedition at the end of the nineteenth century: the archaeologists were obliged to construct a large stone fortress out of the ancient ruins, where they would hole up to defend themselves from local tribes of marauding bandits.

We spent the second part of our travels in Fars/Parsa. Shiraz is an exquisite irrigated city, home to Qajar garden fortresses and the tombs of poets Hafez and Sa'di. It was our base for visiting the Achaemenid palace cities of Persepolis and Pasargadai, the royal tombs of Naqsh-e Rostam, and the Hellenistic town of Istakhr. The main excavator of Istakhr, Ali Asadi, was our guide for two days. We could not have hoped for a more informed and generous host. Persepolis' high platform looms over the rusting folly of the Shah's 2500<sup>th</sup> anniversary celebration of Cyrus the Great. The entrance route to the palace platform remains that of the tribute-bearers: as *ba'dakā* of the Great King, we passed up the double staircase, through the Gate of All Nations, and into the Apadana palace of Darius I. The Hellenistic period in Fars is known as the “Dark Age,” as so little is known of the post-Achaemenid settlement. We were very fortunate, therefore, to have had Ali's guidance through Istakhr and the famous *frataraka*



*Paul Kosmin at Palace of Darius I, Susa*

temple. At Pasargadai, the stepped stone tomb of Cyrus, markedly different from the cliff-cut tombs of Naqsh-e Rostam, stands isolated amid the former Paradeisos. A Seleucid fort, the Seat of Solomon, overlooks the palace complex. Our Achaemenid and Seleucid journey was over.

This was not all that we saw in Iran, however. We spent much of our time discovering the remains of the “other” Persian empire—the Sassanid, contemporary with the Roman Empire from 226 until 651 AD, when the kingdom fell to the armies of Islam. Our tour of Sassanid sites started at Takht-e Suleiman, high in the Zagros, an isolated fire temple by a still pool in the crater of an extinct volcano. It was an auspicious place for us to begin, since it was the place where the Kings of Kings (a title that the Sassanians picked up from the Achaemenids) made a pilgrimage upon their coronation.

We came face to face with some of these kings at Taq-e Bostan, the site of an incredible set of royal reliefs on a cliff face. Depicted on these monumental reliefs are the kings Ardashir and Khusrow II, being crowned by the same Ahuramazda who appears next to Darius at Behistun. Also here is the first depiction of the god Mithras, one of the Zoroastrian divine triad, and an incredible royal hunt scene, so reminiscent of earlier Near Eastern art.

Our next encounter with the Sassa-

nians was in the boiling-hot Mesopotamian plain at Shushtar, where we found a terrible monument to the sufferings and labors of the captured army of the Roman emperor Valerian: a Roman-looking bridge (shades of the bridge over the River Kwai) and water mills hacked out of rocky banks of a fast-flowing river. The labors of the Roman captives were also evident at the capital of Shapur I, Bishapur, in the province of Fars. Here we saw a large palace structure, with stucco still clinging to the stone walls, and a subterranean temple to the Zoroastrian goddess Anahita. There were more monumental reliefs, including a vast triumphal scene depicting rows of Roman prisoners and victorious Persians.

We also saw some of these huge reliefs at Naqsh-e Rostam, where the victorious Shapur can be seen trampling on the fallen body of Gordian III and receiving the submission of Philip the Arab and Valerian. By using the site of the Achaemenid royal tombs, the Sassanians were probably attempting to link themselves with their Persian (and Zoroastrian) “ancestors.”

Our Sassanid tour ended where the dynasty itself did, at a remote village called Chak Chak. Here a daughter of Yazdegerd III, the final Sassanid monarch, took refuge and, desperate for water in the desert, prayed for help, which came when she was swallowed up into the hillside and avoided her would-be captors. This is now one of the holiest places for contemporary Zoroastrians and is the location of the religion’s major annual pilgrim festival.

Ancient Persia cannot, of course, be separated from the modern Islamic Republic of Iran, an oppressive, theocratic police-state, which in very obvious ways restricted the freedoms of everybody we met. In particular, we were shocked by the legal obligation for women to wear the hijab and by the evident subordination of women in public. Our driver, a child soldier in the Iran-Iraq War, had even been imprisoned for holding his girlfriend’s hand in the street. Horrifying, too, was the evident persecution of religious minorities, barely concealed by the state-approved “show” Armenian church and Zoroastrian temple to which we were taken.



*Xerxes’ Tomb at Naqsh-e Rostam*

Life is even more difficult for the Bahai and Jewish communities. When we entered a synagogue, there was evident fear of trouble with the authorities from our presence. Those with whom we discussed modern Iran, admittedly educated English-speakers, were friendly, pro-Western, hostile to their government, and dismissive of their “crazy president.”

On our way to the airport at the end of our travels, we passed Ray, ancient Rhagae. Over the ancient city, a huge concrete mausoleum for Ayatollah Khomeini is being constructed—a fitting image of the relationship between ancient and modern in Iran.

*(The Achaemenid and Seleucid sections were written by Paul Kosmin, the Sassanid section by Duncan MacRae.)*

*Seleucid Herakles at Behistun, with club, olive tree, and royal letter*





*The Sanctuary of the Great Gods, Samothraki*

## ***Travels in Northern Greece, by Isabel Köster (G4)***

“We serve seven different varieties of goat.” The waiter proceeded to give a mouthwatering list of options ranging from goat with couscous to chèvre frites. He quickly added: “We have other food, too, but you won’t be interested in that.” Goats are everywhere on Samothraki: on your plate, on their very own road signs, on the streets at any time of day or night, on top of your car if you happen to have parked under a tree (that’s how they get to the leaves), and peacefully grazing around you while you explore ancient ruins.

The island’s main attraction for someone interested in the ancient world is, of course, the spectacular Sanctuary of the Great Gods, which first put the island on my “places I must see” list. After spending a few weeks in the American School library working on my Specials, though, Samothraki had a range of other things going for it as well. An incredibly green remote island mostly populated by goats and with a climate that can best be described as cool and wet, it is probably the most pleasant contrast to Athens in the summer imaginable.

After a few days on Samothraki, I moved on to the mainland, where I wanted to spend some time exploring sites and cities that most travel guides

to Greece will treat with the summary description “very pretty, but no one really visits it.” That is a pity, since, if you have your own transportation and some time, it is well worth the exploration. So Messembria/Zone on the coast opposite Samothraki, for example, features a very well-presented site that offers an interesting comparandum for the grid structure of Olynthos.

Part of the fun of northeastern Greece is that you are never quite sure where

### *Traffic on Samothraki*



exactly you are and what exactly you are dealing with. So the site I have just confidently called “Messembria/Zone” still has more than a few archaeologists wondering about its exact identity. What went on in Samothraki’s Sanctuary of the Great Gods remains quite literally a mystery. Wandering around Xanthi’s old town can make you a little unsure whether you are in Greece or Turkey. The marvelous site of Philippi almost makes you wonder whether you are still in Greece and did not just travel to Italy. A few miles west, the museum devoted to finds from ancient Amphipolis almost makes you wonder whether the Romans did anything in Greece at all. Since I had spent much of the earlier part of my summer reading about the Romans in Greece and was especially looking forward to Amphipolis’ Roman remains, that was a bit of a disappointment. Greek sites can occasionally treat Roman material as an unimportant appendix to the Greek period, and Amphipolis unfortunately seems to be one example.

Though my quest to find some Romans in northeastern Greece was not as successful as it could have been, the trip gave me the chance to explore a number of sites rather off the beaten track. And what was in it for the ubiquitous goats of Samothraki? Well, I might just have enough photographs of them to illustrate more than a few Hansen and Quinn practice sentences.

### *Olynthos*



## Travels with Horace in the Renaissance and Early Modern Europe, by Ariane Schwartz (G4)

Horace was my traveling companion this summer. Together, we made our way up and down the northeast corridor of the United States, trying to figure out how readers several centuries earlier made sense of him via the technologies of their day: manuscript and printed books. All of this work is a part of preliminary research for my dissertation, which will focus on the seventeenth-century reception of Horace. By the end of August, we discovered that some of his fans in the seventeenth century wanted to purge him of all his salacious bits (salacious by their standards, of course), while others were happy printing him in full but supplied generous commentaries to help their readers figure him out, and still others repackaged him in their own commonplace books to make Horace useful for their own purposes, whether political or personal.

I began my journey through these rare book and manuscript libraries in Washington, DC, our country's own center of political activity, where I examined several editions of Horace from the late fifteenth and sixteenth centuries in the Library of Congress. In order to get a good sense of how readers in the seventeenth century were reading Horace, I need to examine the history of the printed Horace; thus, I looked at how readers and printers dealt with him in print in the fifteenth and sixteenth centuries. A 1506 edition of Horace's *Odes* which was bound with Cicero's *De Officiis* quickly caught my attention. Extensive marginal and interlinear notes from different hands filled the pages of this particular volume, which indicates that several readers took an active interest in what Horace was telling them on every page . . . up to *Ode* 1.18. Perhaps they agreed so much with Horace's praise of wine in that poem that they turned to the bottle after having read it.

At Princeton, I made my way through many specimens in their

Patterson Collection of editions of Horace and learned about how readers and printers dealt with him in the sixteenth and seventeenth centuries. The collection began as the gift from Robert Patterson, a lawyer, who graduated from the university in 1876. It now contains about 1200 volumes of Horace, ranging from fifteenth-century manuscripts to modern translations, imitations, and editions. I noticed several interesting things about how Horace lived in Renaissance readers' hands by examining part of this collection. Beginning in the late sixteenth century, printers closely associated all of Horace's poems with the satires of Juvenal and Persius by printing these three authors together; Horace's *Satires* thus took center stage within his poetic corpus. Also, the group of commentators on Horace took on their own distinctive role within the scholarly community since, by the early seventeenth century, the Plantin press in Antwerp was already printing a separate list of commentators on Horace at the end of its 1608 volume of his works, and, three years later, that same press printed a list of editions of Horace in circulation in its 1611 edition. Nineteen years later in Antwerp, the printer Jan Cnobbaert, famous for publishing emblem books in the first half of the seventeenth century, also published an edition of Horace's works where he took out every line or group of lines that seemed salacious but did not indicate that anything was missing in the arrangement of the book; he made the purged poems seem as though they had always been that way. Several editions of a purged Horace followed into the eighteenth century and later, but this particular 1630 copy seems to be the first of its kind.

Further north, in New Haven, I found more editions of purged Horaces in the Beinecke Rare Book and Manuscript Library. In Paris in 1625, Sebastian Chappellet printed a purged edition of Horace with the English

philologist John Bond's already-famous commentary. This edition differs from the 1625 Princeton edition in two important ways: first, Chappellet signaled to his readers that the edition was intended for Christian youths to read and absorb, and, second, all lines that are cut are indicated as such with asterisks. Thus, within the same decade of the first half of the seventeenth century, printers both wanted to call attention to the fact that they were producing a bowdlerized edition of Horace and wanted to hide it. They left it up to their readers to make the effort to discover who the real Horace was.

Also in the Beinecke Library, I found a chopped-up and repackaged Horace in a later seventeenth-century reader's commonplace book. This manuscript is a collection of brief Latin excerpts that are arranged under several alphabetical topics such as *Fidelitas*, *Liberalitas*, *Libido*, and *Periculum*. Curiously, all the pages containing entries for the letter "A" and the first half of "B" (until "*Bellica virtus*") were excised, but there was plenty of rich material in the rest of the volume. Ovid, Seneca, and Sallust (among others) also have roles in this book, but Horace really takes center stage. Under the entry for "*Civis, civitas*," for example, our reader scribbled the famous line *Dulce et decorum est pro patria mori* from *Odes* 3.2. These kinds of commonplace books served the purpose of being a repository of quotations that someone could later use for political purposes. It is in this very field of politics that Horace was actively used in the seventeenth century, functioning as the figure from whose work you selected quotations to further your own political arguments.

Now that Horace and I have returned to Cambridge, we'll spend some time in Harvard's own rare book and manuscript library, Houghton, to plough through what Harvard has to offer. Thanks to the generosity of the Segal Travel Fund, however, I was able to scout out some of the territory that shows how printers and readers grappled with Horace's text in the Renaissance and early modern periods and, as a result, can begin to narrow my field of research for the months and years to come.



*Aya Sofya from the Golden Horn*

## Istanbul: Images of a Living City, by Sarah Insley (G4)

To the *yabancı*—the outsider, the foreigner—modern Turkey often appears as a country full of implicit and explicit contradictions. While true of any nation, this is certainly one of the features that struck me most deeply in my own travels in Turkey. It is, according to “official” ideology, a strictly secular nation, and yet the population, at least on paper, is 99% Muslim. It is a country whose military, rabidly nationalist and secularist, is a major political player and yet exists in a precarious balance with the Islamic ruling party—a complex relationship in which both sides often fire warning shots across the bow of their opponent but, at least currently, do not stand in open conflict. It is a nation that espouses, again according to “official” rhetoric, a commitment to the democratic process and the ideals of “Western” society, and yet it is the same place in which a Turkish-Armenian journalist can be gunned down in the street by an angry teenager on the grounds that he has broken the law by “insulting the Turkish nation” in print; a Nobel prize-winning author can be prosecuted in a national court and threatened with jail for the same reason; and a woman can be barred from at-

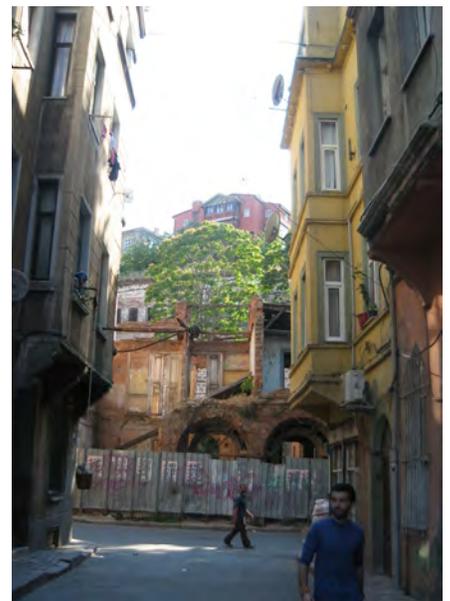
tending class at state universities, if she chooses to arrive wearing a headscarf. On the crossroads between Europe and Asia, on the fence between East and West, in the complex and heady mixture of its own rich regional cultures and identities sometimes co-existing with, sometimes in open conflict against, the principles of “modernity,” “progress,” and “westernization” which its government has sought to impose on the whole nation, Turkey is a country of layers, of contradictions, and, through it all, of vibrant life.

I went back to Turkey this summer less as a tourist and more as an interested observer hoping to experience that life. Having done six weeks of fairly grueling travel from Istanbul down the Aegean coast, through Cappadocia, and around the southeast from Nemrut Dağı to Antakya the previous year, I felt that I had seen Turkey’s layers of history and cultural complexity in broad brush strokes. This past summer, with exams and requirements finished and a dissertation to plan, I decided on a quieter trip and spent the better part of June and July in Istanbul reading for my Prospectus, coming to grips with the remains of Byzantine Constantinople,

and experiencing the life of the modern city. While the beginning stages of dissertation research seemed, and indeed often still seem, like chipping away at a marble block with a blunt knife, I do believe that, for Byzantinists, spending time living in Istanbul, much like traveling more widely in Turkey, provides irreplaceable insight into the cultural richness of our own subject, but also more broadly into the ways in which aspects of the world we try to reconstruct and rewrite still survive today as just one more element in the complex world that is modern Turkey. With that in mind, I thought I would offer reminiscences of Istanbul as a living city, and one which lives not just in today, but in the fullness of its past. For Istanbul, perhaps unlike wider Turkey, is not so much a city of contradictions as a city of layers: in the same way that digging for the planned extension to the metro system uncovers centuries upon centuries of debris of the city’s living, so walking the streets of Istanbul and interacting with its people brings to mind the continuities and survivals of the cultural heritage in the Queen of Cities.

At this point I could wax poetic about any number of sites on the historical peninsula of Istanbul, meditate on the warren of neighborhoods where

*Street in Fener with the Patriarchate above*





*View of Istanbul from Aya Yorgi, Büyükkada*

new apartment blocks are squeezed in cheek-by-jowl with crumbling Ottoman houses, or describe Fener, one of my favorite neighborhoods for walking, at once home to the seat of the Greek Orthodox Patriarchate and a district within the conservative Islamic borough of Fatih. A stroll through Fener produces encounters with Christianity, Judaism, and Islam, and, in that layering so typical of an ancient capital, you can literally stumble upon the remains of a Byzantine church or a synagogue as you step aside from the tangle of people on the sidewalk, many of whom are women wearing the most conservative dress you will find in Turkey, the *kara çarşaf*. Yet, rather than set my sight here in the most ancient part of the city, I thought instead I would go a bit off the beaten path to another of my favorite spots in wider Istanbul, this time to Büyükkada, literally “the big island” in the Marmara just off the coast on the Anatolian side.

To me Büyükkada perfectly encapsulates this idea of Istanbul as a site of cultural layers rather than cultural contradictions. The largest of the nine islands in the Sea of Marmara, known since the Byzantine period as the Princes’ Islands, Büyükkada is a popular destination for Istanbul day-trippers looking for nice views and some peace and quiet. In the Byzantine Empire, it was used as the other islands were, as a convenient place to exile uppity aristocrats and members of the imperial house who had fallen from grace, but also was an ideal location for the settlement of monastic communities. Büyükkada was home to a couple of monasteries, of which one is still functioning today. Called Aya Yorgi in Turkish (Gr. Ἁγίος Γεώργιος), this monastery with roots in the sixth century is the prize at the end of an arduous climb to the highest point of the island, the first stage to be taken by horse-cart since motor vehicles

are banned, and the second on foot up a steep cobbled path. One of the things that I love most about this climb is the clear view it provides into beliefs and practices that cross the boundaries of religious difference and have survived centuries of historical upheaval. The trees and brush on either side of the path are covered in pieces of paper, bits of cloth, and small tokens (which can be purchased for a lira at the base of the hill) that those who have traveled the way before have left to mark their personal prayers and requests. Arriving at the top of the hill, you can find a tranquil site with a breathtaking view of the Marmara on one side and the steadily growing city on the other. Yet what I find most inspiring is that the visitors to the monastery chapel are comprised of all sorts: Turks and tourists, Muslims and Christians, the merely curious and those who have come with a deeper religious purpose. In my view, this mixture is the essence of Istanbul, at once an ancient and a modern city, and a place where it is possible to find what seems to us, as outsiders, to be a mass of contradictions harmonized instead into cultural richness. I feel very fortunate at the beginning stages of my dissertation, which will focus on issues of identity in the early Byzantine Empire, to have had Istanbul itself as inspiration.

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*The mixture of old and new in Istanbul*



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