

**The 50th Annual Conference of
the Israel Society for the Promotion of Classical Studies**
הכנס ה-50 של האגודה לקידום הלימודים הקלאסיים בישראל

16-15 ביוני 2022, טז'-יז' בסיון תשפ"ב | אוניברסיטת בן-גוריון בנגב | בניין 51, אודיטוריום 015
June 15th–16th, 2022 | The Marcus Family campus of Ben-Gurion University of the
Negev | Building no. 51, auditorium 015

DAY 1: JUNE 15, 2022

10:00-11:30 Session 1

The Future of Classics in Israel

Ory Amitay (Haifa University): Classics in Israel Today and Tomorrow

אורי אמיתי (אוניברסיטת חיפה): לימודים קלאסיים בישראל – מכאן לאן

מצב הלימודים הקלאסיים, בארץ ובעולם, מושפע באופן ישר ממשבר לימודי הרוח. בימים עברו שחקו הלימודים הקלאסיים תפקיד מפתח בהסבת העבודה האקדמית מעיסוק באמת מקודשת להתמקדות במחקר אמפירי. הכלים הפילולוגיים שעוצבו אגב כך משמשים את המחקר בלימודי הרוח עד היום. עם זאת, כיום מצב הלימודים הקלאסיים אינו מזהיר, הן בזירה הציבורית הן מבחינת מספרי תלמידות ותלמידים. הבעיא חריפה במיוחד בישראל, בה הלטינית והיוונית העתיקה לעולם אינן נלמדות בבתי-הספר, בעת שהיוונים והרומאים נזכרים בתור "הרעים" התורנים מדי שנה בשנה.

למרות זאת, ניתן לנקוט כמה וכמה אמצעים כדי לשפר את העמדה של הלימודים הקלאסיים בישראל. ראשית, ניתן לעשות שימוש נרחב בהרבה באמצעים דיגיטליים, סינכרוניים וא-סינכרוניים, בהוראת השפות העתיקות. שיטות הלימוד החדשות שהתפתחו בזמן המגפה מאפשרים לקיים שעורים אונליין, של קהל מגוון במקומות שונים. החלקים המתוקשבים במלואם בלימודי השפה מאפשרים גם גמישות מלאה בזמן. שימוש נכון באמצעים הללו יוכל להרחיב בהרבה את מעגל הלומדות והלומדים של השפות העתיקות, מה שצפוי להביא לעליה במספר התלמידות והתלמידים, כמו גם באיכות ההכנה שלהם ושלהן. אמצעי נוסף שניתן לנקוט הוא רתימה של העבודה האקדמית שלנו להנגשת היצירות הקלאסיות לציבור הרחב בתרגום. בהוראה בשטח, בכתה, יש מקום לשאוף לתוצרי למידה שיבואו לידי ביטוי ברשת, וישמשו בו-זמנית להעלאת המודעות ללימודים הקלאסיים, ולהכשרת התלמידות והתלמידים לעולם התעסוקה.

Amit Baratz (Oranim College): Teaching Latin in Israeli high schools

עמית ברץ (מכללת אורנים): לימודים קלאסיים בבתי הספר בישראל

המקום שתופסים לימודי יוון ורומא בחינוך בישראל הולך ומצטמצם בעקביות בעשרות השנים האחרונות. בדברי אציג בקיצור את היסודות שנלמדו בתחום זה במערכת החינוך בעבר, אסקור את החלק שנותר כיום, ואציין כמה מפעלים מהשנים האחרונות שזכו לאישור משרד החינוך ומרימים במקצת את קרנו של התחום. אתמקד בין היתר בלימודי יוון ורומא בתיכון למדעים ולאומנויות בירושלים, בבגרות החדשה בלטינית, ובמשמעות הביטול של בחינות הבגרות בהיסטוריה ובספרות עבור לימודי התרבות הקלאסית.

11:45-12:45: Session 2

The Future of Classics: Cognitive Studies

Yulia Ustinova (Ben Gurion University): Embodied Cognition and the Study of Ancient Behaviour

Historians will readily agree that our mind is ‘embedded’, meaning that cognition is dependent on historical context. However, many scholars tend to disregard the fact that our mind is also moulded by its being embodied, i.e. shaped by bodily experiences, limitations of the body, and physical factors of the surrounding world, influencing various physiological processes. In a word, manipulation of the body influences cognition, comprising both reasoning and emotions. The practical corollary is that a student of any culture, ancient cultures included, cannot regard human agents as cultural entities only.

People are biological and cultural creatures at the same time. The categories of ‘biological’ and ‘cultural’ are not antithetical, but interact in numerous intricate ways. The brain is affected by social factors, and culture is to a considerable extent conditioned by human biology. Thus, social phenomena and attitudes to them feature sets of neurological and culturally specific manifestations that are constantly interrelating, and it is the interface between them that cognitive approach to the study of ancient behaviour seeks to explore.

My presentation discusses the theory of embodied cognition and its application to the study of ancient history, and illustrates this methodology and its benefits with an example of the extraordinary events before and during the battle of Marathon. It examines Pan’s epiphany to Pheidippides, the exceptional elation of the Athenians which looked like madness, and the marvelous story of Epizelus, and suggests interpreting them in terms of interaction between culture, environment, physiological processes, and cognition. I argue that Pheidippides’ vision was a multi-sensory phenomenon, ensuing from his desperate wish to summon help; the apparently superhuman fearlessness of the Athenians is to be regarded as resulting from an alteration of consciousness in the situation of tremendous danger; and Epizelus’ blindness was a somatoform disorder known as conversion reaction. This presentation demonstrates that cognitive approach is useful not only in research on ancient religion and emotions, where it has recently started to gain ground, but also in other spheres of Classical studies.

Andrea Rotstein (Hebrew University of Jerusalem): Cognitive Classics: A Personal Journey

The “cognitive turn” in the study of the ancient world is not a new trend anymore. Workshops, conferences, generously funded projects, companion volumes and dedicated blogs are all indicative of an established field of research.¹ From linguistics and literature to emotion and religious experience, a growing body of research on the ancient world is nowadays being informed by the study of the brain. The approach is not entirely foreign to Classical Studies. Rhetoric has for long proposed strategies of persuasion that take into account mental and emotional processes. Even philology, perhaps the more conservative branch of our field, has always taken into account issues of attention, perception and memory, in understanding the transmission of ancient texts. What is new is the reliance on empirical research. Although at times we seem to get traditional work wrapped in new jargon, sometimes the application of these new perspectives has real explanatory potential.

In over 20 years of research I have found the cognitive sciences useful to think with. In the introduction to my book on Greek iambic poetry² I proposed a view about the ancient conceptualization of poetic genres alternative to the classic form of categorization *per genus et differentiam*. This helped me account for a mismatch between ancient definitions and the corpus of iambic poetry as it emerges from our sources. Later on I applied a similar approach to *mousikoi agones*, concluding that branches of competition enacted musical and poetic categories in a way that could promote classifications of poetry through performance.³ In retrospect I have to say that citation rates tend to conceal a lack of substantial engagement with my approach.

I am currently working on a well-known feature of Vergil’s style: his tendency to say the same thing twice (“theme and variation”, “*dicolon abundans*”) drawing on extensive research on the Biblical *parallelismus membrorum*. I am exploring the possibility that a combination of theoretical principles (such as “redundancy gain”) and empirically supported hypotheses (such as “hedonic fluency”) could illuminate the way our brain processes redundancy through parallelism, thus accounting for its powerful communicative and aesthetic effects. Granted that brains functioned quite similarly in antiquity, the emerging field of “neurocognitive poetics” could account for the ubiquitous presence of redundancy in Vergil and in a range of ancient poetic traditions. I am trying to find ways to collaborate with neuroscientists in what could be an exciting learning opportunity with potentially meaningful results.

1. E.g. Anderson, M., D. Cairns & M. Sprevak (eds.), *Distributed Cognition in Classical Antiquity*, Edinburgh University Press, 2019; Meineck, P., W.M. Short & J. Devereaux (eds.), *The Routledge Handbook of Classics and Cognitive Theory*, Routledge, 2019; Grethlein, J., L. Huitink & A. Tagliabue (eds.), *Greek Literature and Cognitive Sciences*, OUP, 2020; *Cognitive Approaches to Ancient Religious Experience*, CUP, forthcoming.

2. Rotstein, A., *The Idea of Iambos*, OUP, 2010, 3-24.

3. Rotstein, A., ‘*Mousikoi Agones* and the Conceptualization of Genre in Ancient Greece’, *Classical Antiquity* 31, 2012, 92-127

14:00-15:30: Session 3:

The Future of Classics: Classics and Exact Sciences

Dimitar Iliev (St. Kliment Ohridski University of Sofia): Social Intersections and Diversity in the Roman East as Seen in the Telamon Collection of the Greek Inscriptions from Bulgaria

The *Telamon* collection of ancient Greek inscriptions from today's Bulgaria is the work of a team of scholars from the Department of Classics to the University of Sofia, Bulgaria. As most of the recent digital epigraphic collections, it applies the XML encoding standards of the EpiDoc initiative (<https://epidoc.stoa.org/>). After the texts of the inscriptions together with their metadata (physical description, date and place of origin, previous publications, types of object and of document, etc.) are encoded, they are incorporated into *Telamon*'s own AJAX digital database based on the EFES service (<https://github.com/EpiDoc/EFES>). The monuments are indexed and displayed as an online corpus searchable with different filters that the users can choose according to their purposes and interests.

Dating from the first archaic colonies to Late Antiquity, the Greek inscriptions from Bulgaria are more than 6, 000. A significant part of them has remained from the times of the Roman provinces, classical or late (I-VI c. CE). Previously scattered in several corpora and various other publications, the inscriptions are subject to fresh autopsy, their content is revised, they are provided (sometimes for the first time) with new translations and rich commentaries in Bulgarian and English. In the less clumsy and much more interactive fashion allowed by digital editions and corpora (see pilot version at: <https://telamon.epistone.net/>), scholars as well as the wider public interested in the ancient history of the region can glimpse the vivid picture of a society pierced by intersections. There were intersections of indigenous "low" and Greek "high" culture, of local (city) and global (Empire) power structures, of urbanity and countryside, of different languages and ethnicities (as attested in the terminology and onomastics of the inscriptions), etc.

The paper will briefly present the tools, methods and workflow that made a digital collection such as *Telamon* possible and available. It will also examine, by particular case studies, the ways in which the interactive browsing through the collection can reveal the ethnolinguistic, cultural, and religious intersectionalities in the Roman province of Thrace in II-III c. CE as attested in the texts on stone

Orly Lewis (Hebrew University of Jerusalem): Anatomy in Ancient Greece and Rome: An Interactive Visual and Textual Atlas

The bodies of living beings were the physical subjects at the centre of medical theory and practice and also of philosophical investigations in the fields of biology and zoology. From early on, the investigation of the structure of the body and its parts became a field of knowledge called *anatomē*. The name derived from the literal meaning of the term ('cutting up'), which referred to the practice of cutting open the body for research purposes. Throughout antiquity, *anatomē* maintained its twofold meaning as a field of knowledge and an empirical practice which stood at the basis of the medical art. As in other ancient natural sciences, there was no single standardised set of ideas constituting ancient anatomy, no single accepted depiction of the human body and its internal structure. We must speak, in fact, of Greco-Roman *anatomies*, in the plural. It was a dynamic field and the anatomical picture and terminology differed among authors and even among treatises from the same author.

In my talk I will present project ATLOMY, an interdisciplinary research at the Department of Classics at the Hebrew University, which is exploring Greco-Roman *anatomē*: the ideas concerning the structure of the body, the rich terminology used to convey these ideas and the practical methods of investigating the body. ATLOMY's team consists of classicists, modern anatomists, 3D modelers as well as software and product experts. Our unique method and team allow us to bridge the disciplinary gap between historians and classicists and the natural scientists whose works we study. We are analysing together the ancient texts, re-enacting ancient dissections described in our sources and developing an interactive digital atlas of the Greco-Roman anatomies. The atlas, a high-end web-based software, presents original 3D models of the anatomical ideas depicted in our sources and offers innovative lexical, textual and visual research tools for scholars from diverse fields.

Gil Gambash (Haifa University): Classical Climate and Environment

The field of environmental history has developed significantly over the last few decades, producing numerous new tools for studying the reality of past societies. Such developments bear crucial relevance for those veteran branches in the humanities which study the human past, though some have been slower to respond to the environmental challenge than others. A symposium dedicated to the future of Classics presents an opportunity to examine how our field relates to the environment and climate within which it existed, and still exists today. This talk will aim to map, briefly and superficially though it may be, the progress that has been made so far in the interface between the two fields, distinct existing lacunae, and the potential for the future.

Michal Bar Asher Siegal (Ben Gurion University): Futurism in Late Antiquity Research: Interdisciplinary Research and the Study of Jewish Studies

מיכל בר אשר סגל (אוניברסיטת בן גוריון), עתידנות בחקר שלהי העת העתיקה: מחקר בין תחומי וחקר מדעי היהדות

בבסיס תחום המידע הזה עומד הרציונאל שחיבור בין חוקרות וחוקרים מובילים מתחומי ידע שונים יוביל למחקר סינרגי חדשני שלא יכול להתקיים בכל אחד מתחומי הידע בנפרד. בהרצאה זו אציג מספר פרויקטי מחקר שבהם אני מעורבת המשלבים בין תחומי מחקר רחוקים, המקדמים את חקר מדעי היהדות בכיוונים חדשים ומבטיחים: עיבוד אוטומטי של מסמכים היסטוריים (יחד עם פרופ' גיהד אל סנא); מחקר רשתות ביחסי יהודים נוצרים (יחד עם פרופ' יוסי יובל); ומחקר אלגוריתם התאמה עמומים לשחזור טקסטים אבודים (יחד עם פרופ' אבי שמידמן). ולצידם אציג את מיזם פומב"י אופק חדש למחקר בין-תחומי, שקיבל לאחרונה מימון, ונועד לקדם את המחקר הבין תחומי בישראל, בשלוש השנים הקרובות.

15:45-16:15: Session 4

Fifty Years of Classics in Israel

Prof. Deborah Gera (Hebrew University of Jerusalem)

16:30-18:00: Session 5:

The Future of Classics: Confucianism and Romanness

Pietas, Iustitia, Prudentia, Fidelitas, Civilitas. Universal Virtues between Confucianism and Romanness in the Confucius Sinarum Philosophus (1687)

This panel looks at the relationship between the Latin Classics and Chinese culture. In particular, it aims at investigating this interaction within the *Confucius Sinarum Philosophus*, a Confucian text translated into Latin in which the mediation of the Jesuit missionaries plays a crucial role. The focus will be on the virtues that the *Life of Confucius*, a part of the *Confucius Sinarum Philosophus*, regards as fundamental to the Confucian thought.

Overall, these three papers, which are closely connected with one another, will show that the Jesuit author of the *Proemialis declaratio* makes abundant use of classical Latin categories of thought to interpret, and facilitate the diffusion in the West of, Chinese Confucianism

Andrea Balbo (University of Turin): The Classics and their Rhetorical Influence within the *Confucius Sinarum Philosophus*

This introductory paper has a twofold aim: on the one hand, it looks into the presence of explicit classical sources in the *Confucius Sinarum Philosophus*; on the other hand, it tries to show how and to what extent classical authors influenced the Jesuits at rhetorical level. By examining some passages of the work and of the *Proemialis Declaratio* in particular, it will become clear that the language of the Jesuit fathers reveals the influence not only of Christian texts, but also of pagan classical authors. More specifically, Cicero represents both one of the most considered ancient authors and a stylistic model for those writing in Latin, as already indicated in the Jesuit *Ratio Studiorum*. In this regard, this paper sets itself in the wake of other previous contributions on this topic («Rhétorique classique et représentation du divin dans les textes latins jésuites sur la Chine», Université de Lausanne; «Classical authors in Jesuit Writings concerning China (with particular attention to Cicero)», Anyang University).

Elisa Della Calce (University of Turin): *Pietas* and *Iustitia* in the *Proemialis Declaratio*

A Roman virtue *par excellence*, *pietas* is not only Aeneas' main feature in Virgil's *Aeneid*, but also plays a fundamental role in Cicero's thought, appearing more than 150 times in his oeuvre. Although it underwent a process of semantic change during the Christian age, it is striking that in the *Confucius Sinarum Philosophus* the term preserves its original nuances, for example with regard to the cult of ancestors, when Jesuits tried to reconcile Confucianism with Catholicism without falling into superstition. In the *Life of Confucius* as well as in the *Proemialis declaratio*, *pietas* is paired with other virtues, for example *iustitia*, and yet this association is anything but new, since it can be found e.g. in Cicero's *De re publica* 6.16 and *De finibus bonorum et malorum* 5.65, in Augustus' *clipeus virtutum* (27 b.C.) and, among Christians, in Lactantius' *Divinae Institutiones* 6.13.12 and in several passages by Augustine. In the *Proemialis declaratio*, the end of the Golden age, as it was conceived by ancient pagan poets, is symbolized by the disappearance of justice (*iustitia*), overwhelmed by human vices. By contrast, in the wake of Christian authors, Jesus Christ, the restorer of a Golden age, is defined as *Sol Iustitiae*. *Pietas*, *iustitia* and their interconnection are therefore key to understanding the cultural horizons of the author of the *Proemialis declaratio*.

Simone Mollea (University of Turin): *Prudentia*, *Fidelitas* and *Civilitas* in the *Proemialis Declaratio*

Prudentia, the Latin translation of the Greek *phronesis* according to Cicero, *De officiis* 1.153, is another recurrent virtue in the *Proemialis declaratio*, but, at the same time, it plays a fundamental role both in pagan and Christian Latinity. In two out of the twelve occurrences in the *Proemialis declaratio*, *prudentia* is linked to *sapientia*, describing for instance the *prisca Sinarum aetas*, which is regarded as a *syncera cultrix et magistra* of these two virtues. Yet it is remarkable that these same value concepts characterize, for example, Cato the Elder in Cicero's *Verrines*. And what is more, in both these instances this dittology introduces a *laudatio temporis acti*. By contrast, the role of *fidelitas* is far less documented in the *Proemialis declaratio* and this is striking as well, for this virtue, much more characteristic of Christian rather than pagan thought, should be expected in a Jesuit text. Lastly, *civilitas*, already rare in classical Latin, is totally absent from the *Proemialis declaratio*, and yet it leads to the moral improvement of those who possess it. In this sense, it is linked e.g. to *clementia*, as shown by Suetonius' *Life of Augustus* 51.1, and *clementia* appears as many as six times in the *Proemialis declaratio*. It becomes therefore clear that not only the presence, but also the absence of value concepts contributes to spotlighting the cultural background of the author of the *Proemialis declaratio*.

DAY 2: JUNE 16

9:30-11:30: Session 6

Greek History and Literature

Dylan James (Haifa Center for Mediterranean History, Haifa University): Local Guides in the Classical Greek Historians

Local knowledge is essential for military activity in foreign lands, and this was no less true for the Greeks and Romans. We might recall Polybius' famous statement (9.25.3):

"For the native inhabitants (*enkhorioi*) of a place do not only know best, as the saying goes, the directions of the winds, but also the character of their compatriots."

Various passages from ancient historiography support Polybius' comments, especially when it comes to local guides (*hegemones*). The local knowledge of Herodotus' Ephialtes secured the Persian victory at Thermopylae (7.213ff.). Thucydides' Athenians fled from the Aetolians into unfamiliar terrain and perished, as their Messenian guide (*hegemon*) had already been killed (3.98.2). Xenophon's 'Ten Thousand', stranded in Asia, despaired at being surrounded by enemies, far from Greek territory, with no *hegemon* to lead them (*Anabasis*, 3.1.2).

Despite their significance, surprisingly little has been written on guides in antiquity. Some work has been done on the Roman period (e.g. Lee 1993; Austin & Rankov 1995) and indeed the Classical (e.g. Bosworth 1996; Russell 1999; Stoneman 2015). More detailed study is needed, however, particularly on the nuances of terminology and historiographical presentation. This is the basis for my postdoctoral project on guides in Greco-Roman historiography.

This paper will survey the references to guides in Herodotus, Thucydides, and Xenophon. I am particularly concerned at this stage with the terminology employed: for example, what nouns and adjectives are used to describe guides and guiding? Were *hegemones* always 'locally sourced', or could they accompany an expedition from the beginning? What is the relationship between the figure of the *hegemon* as a source of local knowledge, and more generic terms for 'locals' (*enkhorioi/epikhorioi*)? How consistent were the Classical Greek historians in their usages?

References:

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Keren Freidenreich (New York University): Alcibiades in Thucydides: On Democratic Tolerance toward the Homeric Hero

Of the many characters who fill up Thucydides' *History of the Peloponnesian War*, one of the most problematic – and memorable – is the Athenian general and statesman Alcibiades. Known for his beauty and ancestry, Alcibiades was a promising, highly motivated politician, who possessed a talent for charming the Athenian *demos* but time after time. his sexual *paranomia* made the people anxious. Based on Thucydides' depiction of Alcibiades, modern scholars often consider his figure to be the embodiment of the democratic tyrant, posited in sharp contrast to the ideal democratic leader, Pericles. However, a close reading of Thucydides' account suggests that Alcibiades is modeled after a different type: that of the Homeric hero Achilles. Like all Homeric heroes, Achilles is characterized by his larger-than-life personality and uncompromising quest for glory (κλέος). However, unlike other heroes, Achilles is seen as the 'problematic' hero, since his prideful nature made him transgress the accepted social behavior of his society, and even cross the gods.

This presentation will argue that within Thucydides' narrative, Alcibiades' character embodies the clash between the hero and the democratic polis. This claim is based on several instances in Thucydides, especially the actions associated with Alcibiades in book V and the speech attributed to him in book VI. Moreover, since the Athenian democracy could not contain heroes (exemplified in the ostracism procedure), it will be my claim that in the Classical polis, such a personality was perceived as an *Hybristes* (ὕβριστής), the citizen who disrupts the social order and promotes his own private interests. While Achilles eventually redeemed himself and earned his eternal fame, Alcibiades' actions further alienate him from every community he comes in touch with. Thus, as I will show, Alcibiades' character came to serve as a new archetype of the *heros*, an updated version proper to the democratic age.

Henry L. Spelman (Merton College, Oxford): Schools, Reading, and Poetry in the Early Greek World

A guiding concern with (democratic) politics has long preoccupied discussions of early Greek literacy, and schools are thus often slotted into teleological stories about the growing centrality of writing within society. My paper instead draws on the work of Pierre Bourdieu to frame schools as institutions of elite self-definition and self-reproduction. While ‘optimists’ and ‘pessimists’ debate the importance of literacy within society as a whole, I explore the practices through which a thin stratum of society acquired unusually deep experience with written literature. Combining a pessimistic view about the popularity of early Greek schools with an optimistic view about the stability of institutional patterns, I argue that from an early date elite ideology valorized education through the concerted study of canonical written poetic texts. Schools thus worked to institutionalize an enduring and important connection between economic capital and cultural capital acquired through reading and performing poetry. It was in the classical period, if not before, that the interconnected practices of literate schooling and literary reading acquired their distinctive social character.

Opposing commonplace evolutionary narratives, I first draw on early visual and literary evidence to argue that from at least the late sixth century BCE schools focused on written texts and fostered a hierarchy of prestige which culminated with intensive reading and accomplished musico-poetic performance. The private, decentralized structures of such education enabled an economically privileged minority to distinguish themselves from the rest of society.

To close, I sketch some connections between schooling and extra-scholastic reading. The real and imagined community of readers closely paralleled the real and imagined community of the educated, on which it directly depended. It is hard to say how many readers there were in archaic and classical Greece, but more can be said about what is meant to be a reader.

Alexandros Kampakoglou, (Trinity College, Oxford): Daphnis in the Middle: Theocritus' Inter-generic Poetics and the Origins of the Bucolic Genre

Embedded in the song Thyrsis delivers to an unnamed goatherd, Theocritus' *Idyll* 1 preserves the earliest account of the myth of Daphnis. The presence of gods, the appeal to the Muses, the prominence of Daphnis in the later bucolic tradition, and especially the placement of the poem at the opening of Hellenistic editions have bestowed upon this poem a programmatic significance that is rivaled only by that of *Idyll* 7. As a result of this, *Idyll* 1 has featured prominently in modern discussions of the origins of the bucolic genre. While some scholars (Halperin, Fantuzzi) prioritize the connection with early hexameter poetry, particularly that of Homer, others (Sistakou) have called attention to the dramatic (or tragic) potential in Theocritus' treatment of Daphnis. Against this background, this paper argues that Daphnis holds an interstitial position between epic and drama: his behavior recalls aspects of the typical Sophoclean hero. In this way, Theocritus not only alludes to the importance of Achilles for Sophocles and his own poetry but also makes use of tragedy's critical reworking of epic (Goldhill) to establish his own independence in the face of epic tradition. Through a careful reworking of aspects of Homeric idiom (e.g., enjambement, formulaic repetition etc.), Theocritus signals both his dependence on and distance from Homer. Developing Plato's insights in *Ion*, Theocritus fashions a rhapsodic performance for Thyrsis that makes use of recent developments in tragic performance particularly in late Euripidean tragedy (e.g., monody). If the death of Daphnis seals the birth of the new bucolic genre, Thyrsis' impersonation of Daphnis provides the scenario which will be acted out by other characters in Theocritus' idylls. Mimesis of Daphnis not only explains the proemial function of the idyll but also invests the corpus with a sense of unity.

14:15-15:5: **Keynote speaker:**

Prof. Emily J. Gowers (Cambridge University): "Sallust's Salient Snails"

What's in a detail? Following a lead from art history, this paper takes a closer look at a tiny feature of Sallust's *Jugurtha*: the snails whose discovery sets in motion a series of world-changing events at an impasse in the Romans' North African campaign. Microscopic as they look against the vast backdrop of the desert, these creatures turn out to be building-blocks for much broader theories of human, animal and plant behaviour, especially in relation to survival in arid climates. What is more, it will be argued, they challenge the whole idea that details have only a small part to play in historiography.

15:15-16:45: Session 7

The Future of Classics: The New Frontier

Michael Paschalis (University of Crete): The Past and Present of Latin in Greece

Just as knowledge of Greek was ‘lost’ in the West during the Middle Ages in analogous terms knowledge of Latin was ‘lost’ in Byzantium except where practical purposes required it, such as reading religious works pertinent to the theological debate with the West or in contacts with the Latin-speaking world. But while in the West the unity of Greco-Roman culture was re-established through the rediscovery of Greek Antiquity, knowledge of Latin language and literature in the East will remain restricted and conditioned by historical developments and circumstances. The Christian Church schism of created a permanent gap between Catholic Latin West and Christian Greek East — the agreed reunion fifteen years before the fall of Constantinople met with almost universal rejection in the East. The division had widened from the 11th century onwards, especially due to Western aggression against the East in the form of campaigns intended to liberate Jerusalem from the Arabs, which eventually led to the conquest of Constantinople in 1204, the creation of the Latin Empire and later the division into Latin States of the territory which is roughly identified with Modern Greece. The conquerors spoke early versions of Italian and French but the language of the administration, the Catholic Church and learned individuals was Latin. The Greek territories that resisted the Ottoman expansion for a longer time, like Crete and especially the Ionian Islands, retained the knowledge of Latin also for a longer time. In the rest of Greece knowledge of Latin was conditioned by European contacts, the existence of a Greek diaspora, the emergence of Greek Enlightenment etc. The first King of Greece was from Bavaria and so Greece adopted the Bavarian educational system: in 1836 the teaching of Latin was introduced in Secondary Education and a year later in University Education (Foundation of the first University in Athens). In the former case it included both language and literature but some forty years ago it was limited to language courses alone, taught in the last two classes of Λύκειον, until the former Greek government abolished it altogether. It has been reintroduced by the current government and we are expecting to see how its teaching will progress. Perhaps because of its association with the conflict of the Orthodox with the Catholic Church, with conquest and occupation, and eventually with the Bavarians, Latin language and culture never became popular in Greece —contrary to what happened in antiquity when the Roman conquerors embraced Greek (*Graecia capta ferum victorem cepit*, according to Horace) and in the West, where the northern conquerors of Western Europe embraced Latin.

Teddy Fassberg (Tel Aviv University): New Frontiers in Greco-Arabic Studies: Belles Lettres

Greco-Arabic studies are no longer a "neglected outpost of classical scholarship", as Richard Walzer remarked nearly 70 years ago. Today they are a thriving growth area in classics. The aim of my talk will be to argue that they have yet more room to grow.

It was Walzer who, along with many others, also declared: "neither Greek poetry nor artistic prose was ever translated into Classical Arabic". This would appear to hardly require explanation: what use could Arabic speakers in the early Islamic period have made of Greek *belles lettres*? It is telling that Aristotle's *Poetics* and *Rhetoric* were only translated into Arabic because they were categorized in late antiquity as logical treatises. More broadly, Denis Feeney has recently suggested that in antiquity "literature" can be defined as "that which does not get translated".

The unprecedented translation movement active in Baghdad between the 8th and 10th centuries CE indeed focused its efforts on scientific and philosophical texts, but I shall argue that the model they provide – so remarkably close to that of modern scholarship – has distracted us from considering other ways in which early Islamic culture will have come in contact with ancient Greek literature. Moreover, some "Greek poetry and artistic prose" was in fact translated into Arabic: Greek wisdom literature, probably the novel *Metiochus and Parthenope*, and most likely Aratus' *Phaenomena*. These works have received some attention individually, but not as a group, and not with regard to their broader significance. Were they fringe activities, or are they evidence for deep, different forms of engagement with Hellenistic culture? In this talk I will prowl the margins of the scientific translation movement in an attempt to contextualize such translations and chart a path towards broadening the field of Greco-Arabic studies.

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Giacomo Loi (Johns Hopkins University – Fondation pour la Mémoire de la Shoah, Paris):
 Beyond the Limits of Analogy: Classical Myth and Hebrew Holocaust Literature

Although Graeco-Roman culture is usually associated with the Nazis' claim to racial-cultural superiority, classical antiquity was mobilized by Hebrew writers as a way to approach the Shoah before it gained center stage in the Israeli and international cultural scene before the late 1980s. In this paper I will present three Modern Hebrew texts from different literary genres to analyze the use of Greek myth as a strategy to communicate the traumatic experience of the Holocaust by reflecting on the limits of literary representation.

First, I will examine Aharon Appelfeld's short story *Bertha*, from the collection of stories *Smoke* (1961), where the author, a survivor himself, stages the struggle of two survivors by referencing Odysseus and Penelope: while the man is constantly trying to flee the memory of the trauma, the woman is prisoner to an always-recurring cycle. In this way, the author manages to depict the opposite, contradictory psychic pulsions of the Holocaust survivor.

Secondly, I will discuss Michal Govrin's poem "Won't You See", a preface to her collection of stories and essays *Hold On To The Sun*, and her story *The End of the Pythia*, (1976, publ. 1984). Govrin, a Second generation survivor, essayist and theater director, develops metaphors that convey the unspeakable senselessness of the suffering itself, accepting and rejecting, at the same time, the charged legacy of Greek culture, profound but insufficient to speak the horror, aiming to overcome the indescribable horror of the Shoah.

I aim to demonstrate how classical myth allowed early Holocaust writers, both Holocaust survivors and Second generation writers, to experiment with the representation of the Holocaust by testing the limits of analogy beyond the domain of history. While avoiding a direct comparison with other historical events, they explored the possibility of myth as an indirect way to convey the unspeakable.