

Man loses nose in prison fight! Hear about it in new course at UCL!

'I'll mention just one of his vile acts and leave aside the rest. Before he left the prison, some man from Tanagra came in awaiting bail; he had a note book. Aristogeiton went up to him and chatted about something or other and filched the note book. When this man complained and made a fuss and said that nobody else could have stolen it, such was his unscrupulousness that he tried to hit the man. But this fellow, a fresh fish new to prison, was getting the better of Aristogeiton, dried out from his long time in jail. When it got to this point, Aristogeiton swallowed the fellow's nose.' (*Demosthenes Against Aristogeiton* 60-61)



Athens had crime. And courts. Busy courts (in Aristophanes' *Clouds* 206-8, when Strepsiades is shown Athens on a map of Greece he refuses to believe it, 'because I don't see the juries in session'). It's impossible fully to understand Athens without knowing something about its legal system. And that is the focus of a new course at UCL, *The Law of Athens*. This course will have two aspects. It will look at the way the Athenian legal system operated and what the law of Athens said on a wide range of issues: homicide, wounding and assault, sexual offences, marriage and the family, succession and adoption, slander, property, theft and damage, lending and borrowing, citizenship, religion and magic, political offences, military offences. The other aspect will be the way people argued in court – how they turned the system to their advantage. The course, which will make use of Aristophanes and the orators as well as Aristotle, Plato and the historians, will be taught by Chris Carey, who says: 'OK, I'm biased. But I think the study of Athenian law is absolutely fascinating.' The new course will start in autumn 2004.

Chris Carey, Professor of Greek

London Summer School in Classics



More than 100 students braved the summer heat-wave and came to UCL for the 28th London Summer School in Classics in July 2003. Extra drinks were provided throughout the week as temperatures soared over 90 degrees and a garden party with strawberries and cream brought proceedings to a refreshing close.

Besides the usual intensive classes in Greek and Latin language at all levels, there were special lectures by the current Professor of Greek, Chris Carey, ('Homer in Context') and a former Professor of Latin, Malcolm Willcock ('Cicero's Letters'). Another lecture, by Bill Lawrence, a Highgate School Classics teacher, gave us a tour of the Classical resonances still vibrating to this day in London. There was also the now well established debate, this time on who was the most important person in Classical antiquity. The candidates were Homer, Pericles, Menander, Alexander the Great and Julius Caesar, with Homer very narrowly winning by the width of a phorminx string from Menander. For details of this year's Summer School, contact jillian.wadie@kcl.ac.uk (020 7848 2299/2343).

Classics and classics

The very name of our subject indicates a concern with what has been regarded as pre-eminent, chiefly in literature but also in art. What may not be quite so familiar is the extent to which this approach was already true of the culture of classical antiquity itself. There are well-known examples – the most obvious being Virgil's presumed expectation that his audience would compare his work with Homer – but the attitude is pervasive in literature from the Hellenistic period. In the period of the Roman empire the way one did philosophy, too, was, increasingly, to interpret Plato and Aristotle. Ironically, it is because of our own emphasis on "the classics" that we may fail to realise just how classicizing classical antiquity itself was.

Little enough has been preserved of the writings of ancient authors, but even within the selection that has already been made for us in the process of transmission, we tend to concentrate on the most highly esteemed works. One cannot quarrel with this; it would be absurd to suggest that someone should study Nonnus rather than Homer, if there is not time to study both. But concentration on the "best" works may give a false historical perspective. The works and the ideas that we now regard as classics may not have stood out as such so clearly at the time; and they were written and read, or heard, in the context of others less familiar to us. The reconstruction of the works of minor authors and thinkers, often from fragments, has its place in intellectual history. There is no reason why a philosophy syllabus should not jump from Aristotle to Descartes, ignoring everything in between, if what is of interest is the ideas of Aristotle and of Descartes as ideas; but we may understand more about why Descartes thought as he did if we know about how he saw his immediate and less immediate intellectual forebears, and knowing how people in later antiquity interpreted, or misinterpreted, Aristotle or Plato may actually help us in the same task, if only by indicating some pitfalls to avoid.

The study of later antiquity is a growth area; it is so partly because of the wealth of relatively neglected material – far more ancient Greek literature survives from the centuries A.D. than from the centuries B.C., even if much of it is highly technical, Christian, or both – and partly because of a growing realisation of the importance of this period in shaping our understanding both of the "classics" and of the world as such. The problem is that, just because later antiquity was classicizing, it is difficult to understand it without an awareness of what preceded; to study Plotinus without knowing anything about Plato, or to appreciate Boethius' poetry in the *Consolation* without knowing anything about classical Latin poetry, is no doubt possible, but hardly ideal. Nevertheless, Plotinus and Boethius – the latter an author who was translated into English by, or at the behest of, Alfred the Great, Chaucer and Elizabeth the First, among others – are a part of cultural history as much as are Plato and Virgil. Even Nonnus and Numenius have their place.

Bob Sharples, Professor of Classics

The Original Sex-Strike Comedy

For four months nearly forty students worked hard together to stage the UCL Department of Greek and Latin's production of Aristophanes' *Lysistrata* in March 2004. With much help from others I think that my first play as director went wonderfully. Aristophanes has Athens' women, normally confined to home, taking control of the city's sacred sites and money, and all Greece's women having the nerve to hold a sex-strike. All to stop a war. It's absurd!

I have always enjoyed reading *Lysistrata* – more so than most other plays. It is funny, accessible and deals with contemporary and timeless issues. The wisdom of war – is there an alternative? The relative pressures of war and sex – which is more important...and how long will it take the men to burst?! The role of women – are they all a body of boozing nymphomaniacs?! Of course, Aristophanes' treatment of these contemporary, though unreal, issues was fantastic. And that is exactly what made them funny for the Athenians.

Despite the accessible nature of the play, I knew that pleasing and entertaining the audience would be difficult. I even tried my hand at choreographing a fight scene, which went down admirably. I also have others to thank for many other ideas in the play. One lady, however, said to me, "I didn't like the red things." Well, the rest of the audience laughed at the phallos and I did explain that they were historically accurate (well, sort of).

Sam Rice (Director)

Goat-song hits central London

Did you know that Plato was ridiculed by comic poets of the fourth century? Or that Plutarch compared unwanted flatterers to tragic choruses? Or that Pericles was satirised in a highly sophisticated comic re-working of the judgment of Paris? These and other nuggets of classical scholarship were revealed in March this year at the Hellenic Centre in central London.

The Hellenic Centre is a meeting point for the London's Greek community, and we very much enjoyed their hospitality. The evening comprised seven short talks given by members of the Greek and Latin Department to an audience of over seventy members of the Hellenic Centre, friends of the department and interested members of the public. The theme of the evening was the Greek theatre, and the talks covered the full breadth of the subject, from the history and politics of tragedy in classical Athens to the impact of Athenian drama on the rest of the Greek world and its reception in the Roman period.

Research students Emmanuela Bakola and Ioanna Karamanou reconstructed some of the 'lost' plays of the fifth century, talking respectively on the comedies of Cratinus and the tragedies of Euripides. Athina Papachrysostomou shone some light on the intriguing topic of 'middle comedy,' that is comedy from the period in the fourth century between the better-known works of Aristophanes and Menander. Diotima Papadi showed us how Plutarch, writing in Greek around the turn of the second century AD, revealed his own ideas on tragedy in his philosophical treatises.

Then it was the turn of the teaching staff in the department. Dr David Carter attempted to untangle the vexed debate on the political nature of tragedy, and invited us to unpack the notion 'political': by any definition of the word, most tragedies were political. Professor Chris Carey gave an inspiring survey of the proliferation of tragedy through the Greek world, especially Sicily, after the fifth century, using the idea of drama as an Athenian 'cultural export.' Professor Simon Hornblower asked why theatre does not feature in classical Greek historians more than it does, and suggested that things look different if we look west towards (again!) the Sicily of Diodorus and his sources.

The evening provided a wonderful opportunity for both PhD students and academic staff to present some of the fruits of their current research to the general public, and in particular to members of London's Greek community. Our thanks go to the Hellenic Centre for welcoming us so warmly.

Dr David Carter, Lecturer, Greek and Latin



Emergency Powers in Rome and America

What does a state do when it feels threatened? President Bush, faced with an emergency situation where 'invisible' enemies attacked America, declared a de facto state of war. As a result of this 'state of war' the Americans have detained prisoners without guaranteeing the legal rights established by the Geneva Convention. Those detained are even denied those rights granted to criminals under the US constitution, such as the presumption of innocence or the right to a trial by jury.

During the Republic, the Romans, when faced by a serious threat, called the *senatus consultum ultimum*: they declared a state of emergency. According to this decree, magistrates were allowed to take whatever measures were deemed necessary to defend the safety of the *res publica*; thus they were authorised to employ violence and physical repression against those considered *publici hostes*. Since the security of the state was considered to be at stake, the respect for regulatory legislation became a secondary need; even standard Roman rights such as *provocatio*, the right to a regular trial presided over by a tribune, were violated.

So far then, not much difference between the two 'empires' (as many like to call them), but it is where the two differ that the story becomes more interesting. Not officially designated as American soil, Guantanamo (where hostages or prisoners of war – we must be careful with the words we use – are sent) permits an infringement of the US Constitution (Bush could not after all simply declare the American constitution 'suspended'). The detained alleged 'enemies' to American and international security belong to a host of countries, some are even British citizens, i.e. citizens of the American allies. It does not matter whether the world cries outrage, international organisations are mobilised in defence of violated human rights or even if the British government intervenes in defence of its own citizens, The Bush Administration persists with its policy in Guantanamo. This is where the most essential difference with Rome lies: emergency measures could only be implemented if the Roman magistrates could rely on a considerable number of followers amongst the citizen body. Consensus amongst the Roman citizens was essential to legitimise any act of violence, however questionable. Obviously such a consensus does not seem to matter to democratic America in the twenty-first century.

Valentina Arena, Lecturer in History

The Fayum Survey Project

A survey, financed by the British Academy, and the Gerda Henkel Stiftung in Germany, was conducted in the north-western Fayum, the great Oasis south-west of Cairo in Egypt, by a team of archaeologists and papyrologists under the directorship of Professor Cornelia Römer, Department of Greek and Latin, from 31 August to 20 September 2003. The 2003 campaign continued the survey of the four previous years, and two students of papyrology from UCL were part of the team, David Leith and Anastasia Maravela-Solbakk.

All the surveyed sites had been visited by Grenfell and Hunt, the great Oxford papyrologists shortly after the beginning of the twentieth century. The two scholars looked for papyri but did not spend time recording any of the buildings in which they found the papyri, nor were they interested in any other features still visible in the surrounding areas, such as the canal system of Philoteris. In the 1920s, houses in Theadelphia were still standing more than three metres in height (the temple more than 4 metres), some of them showing several floors and even the roofing. Nearly all of this is now gone. During the first decades of the twentieth century, extensive land-claim programmes developed the area into a hot-point for busy agricultural activities. The desert which had been surrounding the ancient sites since the fourth century was pushed back for agricultural use. To fertilize the fields, farmers carried tons of mud bricks, actually the Nile silt cast into brick-form and dried, onto their potato and wheat plantations. The result has been that what remains are predominantly the fired-brick buildings, such as the bath-houses in Euhemeria and Theadelphia. Both sites have been nearly completely stripped of their mudbrick buildings. Philoteris shows a different situation with walls of fired and mud brick still covered by the sand, some of them still standing nearly a metre high. The team worked in Philoteris, Euhemeria and Theadelphia, all settlements from the Ptolemaic period. In Philoteris the study focused on the extensive canal system which kept the village alive on the border of the desert till the fourth century A.D. Plans were made of a so-far undiscovered temple and the cemeteries. In Euhemeria the team drew maps of two bath-houses. Both bath-houses are of the so-called tholos type with two circles side by side which are surrounded by bath tubs. The circles offered tubs for 25 people who would have been seated on the elevated part at the outer end of each tub while facing each other. In Theadelphia, two bath-houses of the same type as in Euhemeria were mapped. Besides this bath tub, water tanks are still standing up to two stories in height. The team continued to map the cemetery which lies to the west of the former village. More than 100 tombs, cut into the bedrock, were recorded. The survey will continue this year.

Cornelia Römer, Professor of Papyrology

Papyrology

An International Summer School in Papyrology was held in London from 20 to 28 July 2003, organised by Professor Cornelia Römer, in collaboration with the Institute of Classical Studies, London. Twenty-five students from nine European countries and the United States of America participated. They came from departments of Classics or Ancient History, few of them having any prior acquaintance with papyri and their decipherment. The programme consisted of four lectures every day about literary texts and documents written on papyri. Other lectures focused on the archaeological background of papyrological finds. Even though Classicists were more interested in the literary texts, and Ancient Historians more in the documents, all classes were eagerly attended by both, the lectures being given by experts in the relevant fields from London, Oxford and Cambridge. The evenings were filled by intensive work on unpublished papyri from the Oxyrhynchus collection. Every student had his or her own text to work on and prepared a preliminary edition to be presented at the end of the school. Workshops about papyrus-making (from stalks of the papyrus plant which were delivered from the Royal Botanical



Gardens at Kew) and about the use of reed pens on papyrus complemented the programme. Students considered this an exhausting but wonderful week.

Cornelia Römer, Professor of Papyrology

Farewell, Norman Hare



I started at UCL in 1985, as a Beadle (previous occupation a fitter-welder). This involved wearing maroon three-piece suits with garish brass buttons. In those days it was all pomp and regalia. But that was the way Major General Baker (the then College Secretary) loved the College to run. The Beadles acted as a link between the departments and the rest of College.

Over the years the system has changed many times. The first change, to Security, lasted a few years, and then some of us changed over yet again to become Attendants. I've been stationed in quite a few buildings, but since 1992 I've been in the Greek and Latin Department. I like to think (and hope) that I have had a good interaction with the students and staff. A lot of students need a friendly ear to talk to sometimes, and I think I have served that role quite well. The Greek and Latin Department is one of the best that I've worked in, with friendly staff and very nice students (sometimes!).

I believe that the best time in College is when the results come out, and seeing the faces of the students as they realise that they have the grades that they wanted or even higher! As I will have left the College by the end of March, that will be one thing that I shall miss the most. It is also good to see the students enter the University and follow their progress through to the exams three years later.

The changes over the years at UCL have been amazing. When I first started at College the intake of students was about 7,500 and it now stands somewhere in the region of 19,000. I do not know whether that is a good thing or not, but I'm sure you all have your own views.

As I will not be here for the new intake, I would like to say that I wish all the staff and students the very best for the coming years.

Norman Hare

Staff Changes

The staff of the department, academic and administrative, seem to come and go with dizzy speed: I think that in 2005 there will be not more than three faces still remaining from ten years earlier. That sort of turnover might give the impression of an unhappy, unsettled department but that is far from the truth. On the administrative side, Amanda Cater has been joined by Alison Angel and the two As run the department so well between them that we hardly need a Head of Department at all, except to sign off the occasional invoice and to help eat sandwiches at school Open Days, as I am happy to do. (These Open Days are an innovation this year and have proved an enormous success: school students get treated not just to lunch in the handsome Old Refectory but to talks from present students as well as staff, as part of the interviewing process, which used to be rather shapeless and soggy – unlike the sandwiches we now get).

One very welcome change concerns the editor of this newsletter, Stephen Instone, whose position has (largely through the wonderful efforts of the outgoing Head of Department Gerard O'Daly), been made permanent after many years during which it was less than satisfactory for him although he was doing a lot of excellent teaching for us not just in language but in Greek myth, Reading Lists and so on. He now has a proper College teaching post, but will, I know, be carrying out research as well, for instance he will be working on his projected sourcebook on Greek personal religion. He has also contributed a (very topical) chapter on the origins of the Olympic Games to a book which I am myself editing with Cathy Morgan of King's College London, on Pindar, patronage and panhellenic festivals. This is the book of a seminar held in autumn 2002.

As already announced in the previous newsletter Chris Carey has joined us (in May 2003) as Professor of Greek, moving from Royal Holloway not far away. He replaces Richard Janko who resigned to go to Ann Arbor Michigan to be both professor and 'Chair' (in effect, Head of Department). Chris established himself immediately as indispensable, throwing himself into every aspect of the department's activities with ferocious energy, and it is hard to believe that it is only a year since he joined us. He has somehow managed to combine his duties here with being Acting Director of the Institute of Classical Studies during a vacancy caused by the unexpected resignation of Geoffrey Waywell. It is expected that he will replace me as Head of Department in September 2004; until then, I am doing the job in a caretaker, lame-duck capacity – rather anomalously considering that I am half in the History Department and continue to have my office over there.

Meanwhile we look forward to the arrival of Stephen Colvin from Yale in the summer of 2004. He will fill a new permanent lectureship in Greek literature, but with his expertise in dialects and philology he will also go a long way to fill the gap left by the departure of Elisabeth Rieken at a very young age to the Chair of comparative philology at Marburg. At Oxford, Stephen was the star graduate pupil of the great Anna Morpurgo Davies, and the product of this period was his important OUP book on the dialects of Aristophanes, a work which ranges much wider than its title might suggest.

During the hiatus until he arrives, we are very glad to have David Carter as a full-time temporary lecturer; last year he was with us in a more limited capacity as a teacher of Greek tragedy. David has not only been a very successful teacher across a wide range of courses but has helped with the Greek play and has organised a very valuable and interesting series of lunchtime research seminars. He participated in the Greek tragedy colloquium in March held in conjunction with the Hellenic Centre in Marylebone, although the main aim of this event was to 'showcase' the work of four of our very promising graduate students: Athina Papachrysostomou, Ioanna Karamanou, Emmanuela Bakola and Diotima Papadi.

Simon Hornblower, Head of Department 2003/4

Alumni Open Day! Saturday 9 October 2004

Don't miss the chance to renew old acquaintances at the UCL Alumni Open Day.

Coffee 10.30 – 11 am
Talks and Discussion 11 am – 1pm

The doors of the Department of Greek and Latin will be open from 10.30 am; please come to see us in Room 106, Gordon House, 29 Gordon Square.

If you'd like to come, RSVP or e-mail a.angel@ucl.ac.uk