



Pennsylvania

Classical Association

Newsletter

THE PENNSYLVANIA CLASSICAL ASSOCIATION

Department of Classics

Duquesne University

Pittsburgh, PA 15282-1741

Fall

2001

new pca officers, 2001-2002

The following slate of new officers for 2001-2002 was elected at the annual PCA conference in Pittsburgh, October 26-27, 2001. Also, heartfelt thanks to Terry Klein and the other outgoing officers who served so well in 2000-2001.

President	Chris Francese (francese@dickinson.edu)
1 st Vice President:	Martha Davis (madavis@unix.temple.edu)
2 nd Vice President:	Sylvia Affleck
Treasurer:	Scott Stickney (klibstick@aol.com)
Secretary:	Jerry Clack (clack@duq2.cc.duq.edu)
Webmagistra	Greta Ham
Newsletter	Vicky Jordan (tvdjordan@aol.com)

PCA NEWSLETTER: SUBMISSIONS NEEDED

Submissions are needed for future PCA newsletters. Book reviews, pedagogical hints, conference announcements, trip advertisements are all welcomed. Submit your items to Vicky Jordan at TVDJordan@aol.com. Thanks!!

Dickinson Latin Workshop

Pompeii and Herculaneum: Windows on Roman Life

with

Ann Olga Koloski-Ostrow
Associate Professor of Classical Studies, Brandeis University

Saturday, February 23rd
10:30 a.m. to 5:00 p.m.
Tome Science Building 115
Dickinson College, Carlisle, PA

The workshop will explore these ancient cities from every angle of first century CE life. Sample topics include food, hygiene, politics and death. Unlike previous renditions of the Dickinson Latin Workshop, this one requires no previous knowledge of Latin, and so is open to teachers from any field. Please spread the word to those you think might be interested!

Lunch will be provided. The workshop is free of charge, but space is limited, and pre-registration is required so that materials can be sent in advance. For directions and pre-registration, please contact Mrs. Barbara McDonald by email before February 1st: mcdonalb@dickinson.edu

Professor Koloski-Ostrow has many years of experience excavating at and studying the remains of Herculaneum and Pompeii. She is the author of *The Sarno Bath Complex: Architecture in Pompeii's Last Years* (Rome, 1990), and is currently at work on a book about the archaeology of latrines, sewers, and cesspits in ancient Italy. She received the Louis Dembitz Brandeis Prize for Excellence in Teaching in 1988-89, and the American Philological Association National Award for Excellence in Teaching, 1997-98.

Act 48: The Dickinson Department of Classical Studies is an approved provider of professional development opportunities under Pennsylvania Act 48. Those who complete the workshop receive four hours of Act 48 credit.



PEDAGOGY CORNER

TIPS FOR TEACHERS

Have you ever needed to create a vocabulary list for a class? The Perseus website has a handy new tool: the Greek and Latin Vocabulary Tool. This program can generate vocabulary lists for many authors, either by the entire corpus, a single work, or a part of the work. Whether you are reading a book of the Iliad or the corpus of Cicero, Perseus can help you quickly and easily create a custom lexicon. You can select the most important words or generate a comprehensive list. You can sort the words alphabetically or by frequency. To learn more about this or use the tool, visit

<http://www.perseus.tufts.edu/PR/vocab.ann.html>

CANE INSTRUCTIONAL MATERIALS

Contact Gilbert Lawall for a current price list or visit his website (listed below). Selections from a wide variety of Greek and Latin authors are available in user-friendly format with facing vocabularies and notes and study questions. Suitable for secondary schools and intermediate college/university courses.

Contact Gil if you would be interested in authoring materials of this sort. Help expand the range of options available for Greek and Latin instruction.

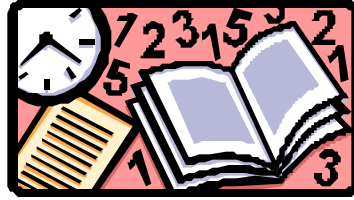
Gilbert Lawall
71 Sand Hill Road
Amherst, MA 01002
e-mail: glawall@classics.umass.edu
web-site: <http://www-unix.oit.umass.edu/~glawall>

ATTENTION ECCE ROMANI TEACHERS

Publication of the *Ecce Romani Newsletter* has been discontinued as of Spring, 2001. Now please share materials that you have created for use with the *Ecce Romani* series with other teachers by submitting them to Gilbert Lawall for posting on his website (see the address above). Send materials in camera-ready format printed on 8 _ by 11 inch paper. Materials sent electronically will not be accepted.

GREEK TEACHER'S CORNER

School teachers of Classical Greek are invited to share materials they have created and use in their teaching of Greek (handouts, work sheets, quizzes, tests, etc.) Send materials to Gilbert Lawall at the above address in camera-ready format on 8 _ by 11 inch paper for posting on his website. Materials sent electronically will not be accepted.



BOOK REVIEWS

G.W. Bowersock, Peter Brown and Oleg Grabar (eds). *Late antiquity : A guide to the postclassical world*. Cambridge, Mass. : Belknap Press of Harvard University Press, 1999. Pp. xiii, 780 : ill. (some col.), maps. Series: Harvard University Press reference library. \$ 49.95 ISBN: 0674511735

Late Antiquity is a book about the Age of Empires (roughly 250 A.D. – 800 A.D.), during which the vast territory from Central Asia to the Atlantic coasts of Western Europe was ruled by only two major imperial systems: the Roman empire and the Sassanian empire of Persia. Around the year 800 those two empires were superseded by the Islamic caliphate -- the so-called last great empire of antiquity -- under the Abbasid dynasty, the center of which was Baghdad on the Tigris River. The year 800 A.D. apparently was a turning point in many respects. But although major changes occurred at that time both in the West and the East of the Roman empire, *Late Antiquity* has its gaze turned deliberately towards the East.

This time period is commonly thought of as a period of transition, that is, the transition between the pagan world of antiquity, and the Christian and Islamic worlds of the Middle Ages. The authors of this book do not see it that way; for them, this is “a distinctive and quite decisive period of history that stands on its own” (Introduction, p. ix), a period of remarkable domestic prosperity and vast building activity – quite unlike a period of an irrevocable Decline and Fall. Its outcomes and traditions, good and bad alike, they say, are still with us today, and probably more so than any of the traditions claiming to go back to ancient Greece or Rome directly.

The three monotheistic religions, Judaism, Christianity and Islam, have all taken their distinctive shape at that time – while sharing to a large extent the notion of the sacred; the Roman law was codified and passed on to successive generations of jurists throughout Europe (and later the Americas); ancient philosophy was re-examined, systematized, and has found its place among the building blocks of Christianity; cities of great historical symbolism, such as Constantinople and Baghdad, were built in the tradition of ancient urban design; an intense process of ethnogenesis had taken place among the various barbarian peoples, and led to significant changes affecting all subsequent European history; the foundations of the medieval monastic learning were laid out on the stretch from Ireland all the way to Syria and Mesopotamia.

All of these processes have been known for some time now, and each one in turn has been studied, explained, and presented in major encyclopedias such as *The Oxford Classical Dictionary*, *The Oxford Dictionary of the Christian Church*, *The Oxford Dictionary of Byzantium*, *The Encyclopedia Judaica*, *The Encyclopedia of Islam* – to mention just a few. But *Late Antiquity* is not an encyclopedia, and it does not have the ambition to supersede any of the existing encyclopedias, lexicons and the like. It calls itself a *Guide*, whose aim it is to “broaden the mind” and “enable the readers to compare regions which have often been kept apart by the barriers erected by separate disciplines” (p. xi). Whether or not those barriers have actually been totally impervious in the past – as the authors seem to suggest -- is, perhaps, a matter of debate. But nevertheless, this book is largely successful in demonstrating how some of the traditional historical and territorial divisions represent artificial constructs, while the actual communities and various peoples moving around this vast realm managed somehow to organize their day-to-day existence in a relative continuum. The recent

advances in archaeology of the Mediterranean and the Middle East especially have made it possible to illustrate with vivid detail the daily lives of not only the rich and famous, but also of the humbler, and yet sufficiently prosperous majority of the late antique society.

The structure of this *Guide* is somewhat unusual. One third of the book is comprised of a dozen longer essays, while two thirds are filled with lexicon style entries covering the broadest range of information on all aspects of life in this time period. The essays, each one of which offers an overall introduction to a selected theme, were meant to “provoke thought”, and not to give an exhaustive account of the matter at hand – and they are largely successful at it. Some are a real pleasure to read, like Henry Maguire’s “The Good Life”, an essay describing the material trappings and imagery of the good life, enjoyed by pagans, Christians, Jews and Muslims alike, complete with a large number of well chosen and carefully explained illustrations.

Several essays deal with religious and philosophical issues so prominent at that time. G. Fowden in “Religious Communities” considers the rise of religious self-consciousness and the ultimate transformation of the empire into a commonwealth built on cultural, i.e. religious foundations. The development of the very notion of the self, deeply rooted in late antique neoplatonist philosophy, is the subject of H. Chadwick’s “Philosophical Tradition and the Self”. In “Sacred Landscapes” B. Caseau gives a vivid account of how the competing religions in the Roman and Persian worlds altered the society, and the very landscape, through their various practices of sacralization of space: “first the sounds and perfumes of pagan processions had filled the streets of Syrian cities; then the music of Christian hymns and the odor of incense sanctified the urban space as Christians went in procession from one sanctuary to another; finally their voices were silenced by the chanting of the muezzin calling the Muslims to prayer from the minarets which dominated the ancient cities” (p. 49). In “Christian Triumph and Controversy” R. Lim reviews the religious controversies of the time, reminding us that the phenomenon was not unique to Christians, but visibly present in Islam too. Finally, in his fine essay on Islam H. Kennedy discusses change, ethnic, political and administrative, as well as the change in the patterns of settlement and built environment, in a region called greater Syria (roughly between Antioch and Gaza), on the basis of literary and archaeological evidence; the conclusion he reaches is that the transition from the world of late antiquity to that of early Islam was gradual and multifaceted, and that Islam was as much, and as little, a continuation of late antiquity as was western Christendom.

In “Remaking the Past” A. Cameron considers late antique thinking on the meaning of time, history and the scope of human civilization, the re-interpretation of the past according to the need of the present, as well as the process of myth-making and development of new identities in this period of intense intellectual experimentation. The process of ethnogenesis among the numerous ‘barbarian’ peoples within the empire, as well as the changing ways in which the Romans and the barbarians looked upon each other, are the subject of P. J. Geary’s “Barbarians and Ethnicity”; three models of ethnic formation are identified in it: one linked to the authority of a royal family, another centered around the charismatic leadership and organization capable of creating polyethnic confederations, and the third characterized by the absence of centralized leadership and rather loose communal identity. Fundamental to this process of making and unmaking of political and cultural entities was the “worst of all evils”, war; the inadequacy of the sources in describing the “real face of war”, as well as the dominant patterns of warfare in late antiquity, are dealt with in B. D. Shaw’s “War and Violence”. The autocratic and highly centralized nature of Roman rule at this period, and its symbolic representation in art and ceremonies of the court, are the subject of C. Kelly’s “Empire Building”.

In the second part of the book more than 500 lexicon entries deal with all aspects of life in this period, from politics, religion and philosophy, to manufacturing, commerce and economy, to family structure and the intricacies of domestic life, to popular customs and beliefs, art and entertainment, etc. Some of the entries are highly informative and make a

systematic effort to consider the question from three vantage points: Christian, Jewish and Muslim. Other entries, however, are one-sided only, or too specialized and technical (while some go to the other extreme of being too basic). In perusing this section of the book one becomes aware of an underlying problem of the intended audience. Is this book meant for the specialist, or for the general reader? The intent was clearly to try and reach both, but the results are somewhat uneven. The specialist will find a lot of up to date information here, but the general reader may feel shortchanged at times: some of terms and ideas dealing with the Church doctrine, or specific to the world of Islam, may require further explanation which is not always easy to locate in the book. The valuable index, which was meant to “enable the reader to follow subjects, places, and persons that are not dealt with explicitly in the essays or in the articles” (p. xiii), offers some help, but it too could be improved by adding few more cross-references.

These minor problems aside, *Late Antiquity* is a fascinating book and a mine of valuable information that will definitely find its place among the major reference books on the ancient world.

Celica Milovanovic
Millersville University of PA