ACADEMY OF ATHENS

HEIDELBERGER AKADEMIE DER WISSENSCHAFTEN
Akademie der Wissenschaften des Landes Baden-Württemberg

MINISTRY OF EDUCATION AND RELIGIOUS AFFAIRS
CENTRE FOR THE GREEK LANGUAGE
MEMBER OF THE EUROPEAN FEDERATION OF NATIONAL INSTITUTIONS FOR LANGUAGES (EFNIL)

International Conference on

The "future of the past": Why Classical Studies still matter

In honour of Professor **Nicolaos Conomis** (Academy of Athens)

WEDNESDAY – FRIDAY, NOVEMBER 23–25
EAST HALL OF THE ACADEMY OF ATHENS (28 PANEPISTIMIOU STREET)

SATURDAY, NOVEMBER 26
THE ACROPOLIS MUSEUM

• PROGRAMME • ABSTRACTS

The "Future of the Past": Why Classical Studies still matter

Organisers:
Antonios Rengakos, Theodore D. Papanghelis, Georgios Giannakis

PROGRAMME

▶ Wednesday, 23 November ◀

16:00-17:00	**Registration** – COFFEE / TEA
17:00-17:30	**Welcome remarks** Antonios Rengakos (President of the Academy of Athens) & (via Zoom) Bernd Schneidmüller (President of the Heidelberg Academy of Sciences and Humanities)
17:30-19:30	**Us and Them: From the present to the past and into the future** *Chair:* Sophia Papaioannou (National and Kapodistrian University of Athens) Hans-Joachim Gehrke (German National Academy of Sciences Leopoldina/Heidelberger Akademie) ***The ancient world – past, present, and future of Europe*** Richard Hunter (University of Cambridge) ***"Another journey": The future in the past*** James Porter (University of California, Berkeley) ***The future of the ancient self*** (via Zoom) Filippomaria Pontani (Ca' Foscari University of Venice) ***Nous choisirons Sophocle***
19:30	DINNER

▶ Thursday, 24 November ◀

09:00-09:30	**Registration**
09:30-10:30	**A history of history: Classics from antiquity to modern times I** *Chair:* Simon Goldhill (University of Cambridge) Alexandra Lianeri (Aristotle University of Thessaloniki) ***Antiquity's disconnective futures: Classical presences beyond presentism*** Jonas Grethlein (Heidelberg University/Heidelberger Akademie) ***Post-classicism and "das nächste Fremde"*** (via Zoom)
10:30-11:00	COFFEE / TEE BREAK
11:00-12:30	**A history of history: Classics from antiquity to modern times II** *Chair:* Evina Sistakou (Aristotle University of Thessaloniki) Simon Goldhill (University of Cambridge) ***What forgetting costs*** Tim Whitmarsh (University of Cambridge) ***Why the Augustan era still matters to cultural history*** Sophia Papaioannou (National and Kapodistrian University of Athens) ***Reflective discourse and the Augustan paradigm: The archetype of modern critical debate***
12:30-14:30	LUNCH BREAK

14:30-15:30 **Language in time: Greco-Roman linguistics and modern perspectives**
Chair: Ioanna Karamanou (Aristotle University of Thessaloniki)

Franco Montanari (University of Genoa)
Language and culture of ancient Greece in today's world

Brian D. Joseph (Ohio State University)
A linguistic perspective on the continued value of Classical Studies (via Zoom)

15:30-16:00 COFFEE / TEA BREAK

16:00-17:00 **Classics in the classroom: Practices, challenges, and perspectives**
Chair: Franco Montanari (University of Genoa)

Emilio Crespo (Universidad Autónoma de Madrid)
The "future of the past": An optimistic viewpoint

Nuccio Ordine (University of Calabria)
Ten words in defense of the Humanities and humanity

▶ Friday, 25 November ◀

9:00-10:30 **Intertextuality and interdisciplinarity I**
Chair: Alexandra Lianeri (Aristotle University of Thessaloniki)

Edith Hall (Durham University)
The Iliad: Poem of the Anthropocene

Bernhard Zimmermann
(University of Freiburg/Heidelberger Akademie)
Nietzsche's "Geburt der Tragödie aus dem Geiste der Musik" and the consequences

Ioanna Karamanou (Aristotle University of Thessaloniki)
Restoring the Past through Multispectral Imaging

10:30-11:00 COFFEE / TEA BREAK

11:00-12:30 **Intertextuality and interdisciplinarity II**
Chair: Bernhard Zimmermann
(University of Freiburg/Heidelberger Akademie)

Florian Steger (Ulm University/Heidelberger Akademie)
Why history, philosophy, and ethics of medicine in a medical faculty?

Sophia Xenophontos (Aristotle University of Thessaloniki)
Boosting the Classics with shots of interdisciplinarity: Some remarks on the future of Classical Studies

Therese Fuhrer (Ludwig Maximilian University of Munich)
On the concept of "slow reading" in Latin language and literature

12:30-14:30 LUNCH BREAK

14:30-16:00 Patterns of politics and "socio-culture" I

Chair: Richard Hunter (University of Cambridge)

Josiah Ober (Stanford University)
Practical reasoning, ancient and modern (via Zoom)

Douglas Cairns (University of Edinburgh)
Hubris, ancient and modern

Jacqueline Fabre-Serris
(Charles de Gaulle University – Lille III)
Desire and sexual violence in the Metamorphoses
(Salmacis, Hermaphrodite; Arethusa, Alphaeus).
How to read and understand Ovid in his/our social context

16:00-16:30 COFFEE / TEA BREAK

16:30-18:30 Patterns of politics and "socio-culture" II

Chair: Lucia Athanassaki (University of Crete)

Roderick Beaton
(King's College London/British School at Athens)
Civilisation or civilisations? New contexts for the ancient Greek achievement

Margalit Finkelberg (Tel Aviv University)
Julian's school law, cultural capital, and the study of Classics

Paul Cartledge (University of Cambridge)
Why Sparta and the Spartans still matter (via Zoom)

Joshua T. Katz (American Enterprise Institute)
Classics: Inside out and upside down (via Zoom)

▶ Saturday, 26 November ◀

(Venue: The Acropolis Museum)

9:30-11:00	**The materiality of Classics: Monument and artifacts** *Chair:* Tim Whitmarsh (University of Cambridge) Lucia Athanassaki (University of Crete) ***Art, Text, and Lyric Performance: Towards a gender-sensitive and inclusive interpretative model*** Tonio Hölscher (Heidelberg University/Heidelberger Akademie) ***Rise and fall of public monuments: History as mirror or window?*** Richard Janko (University of Michigan) ***Using the future to illuminate the past: New technologies for new insights***
11:00-12:00	COFFEE / TEA BREAK
12:00-14:00	**Guided tour at the Acropolis Museum**
14:00	LUNCH

The "future of the past": Why Classical Studies still matter

ABSTRACTS

Athanassaki Loukia (University of Crete)

Art, Text, and Lyric Performance: towards a gender-sensitive and inclusive interpretative model

Centuries of male dominated print culture have encouraged successive generations of readers to think of the archaic melic poets as solitary geniuses who devoted all their energy to the composition of words. This paper revisits the issue and through close reading of selected texts, taking account of the artistic environment, and resorting to interdisciplinary approaches, chiefly cognitive deixis and performance studies, argues in favour of a gender-sensitive interpretative model that brings out the prominent role of performers female and male and their contribution to a composite audio-spectacle, a contribution that was still in evidence in the Graeco-roman period, but disappeared later.

Beaton Roderick (King's College London)

Civilisation or civilisations? New contexts for the ancient Greek achievement

What do we mean by "civilisation"? The word and many of the associations it carries today are the product of the European Enlightenment in the eighteenth century. But what the moral and political philosophers of that time extolled as the blueprint for a bright, rational, forward-looking modern world drew very heavily on their understanding of the distant past, and particularly on the example of the ancient Greeks. Civilisation in the abstract is a concept, a condition – one in which generally, when we use the word, we assume or imply that it includes ourselves. The state of being civilised, for far longer than the word itself has existed, has been paired with its opposite, barbarism. Indeed, we still use the word coined by the ancient Greeks to describe anyone who spoke a different language: "barbarians", originally, just meant "others". But this condition is not unique to the arts and political systems that for the last couple of centuries have come to be known as "western", "European", or perhaps even, during recent decades, "global". Civilisations exist in the plural. Defined by anthropologists as "complex societies", very many have existed at different times and in different places in the history of our planet. Aztecs, Incas, ancient Egypt, India, and China (the last uninterruptedly for 3000 years) have all created systems of their own which share many of the characteristics of "civilization" in the abstract, but quite

independently of “classical antiquity” or the “West”. One way of re-imagining the Greek achievement is as a whole series of interconnected civilisations, from the Mycenaean to the Byzantine and beyond. Another is to contextualise “Ancient Greece” in a broader, comparative framework than we used to, the better to understand the very specific diagnostics of the “classical” Greek civilisation of antiquity that can explain its foundational role in the formation of modern Europe and the “Western” world.

CAIRNS DOUGLAS (University of Edinburgh)

Hubris, ancient and modern

Hubris: there is a lot of it about. From the financial crisis of 2008 to Donald Trump and Boris Johnson, the ancient Greek term seems to explain a lot – or perhaps nothing at all. Is the modern concept of hubris just a clichéd slogan, a fossilized, etiolated, and garbled reflection in modern political discourse of an ancient and outmoded value-system? Not according to a certain strand of opinion in disciplines such as psychology and business studies, in which hubris is increasingly theorized as a term of art with real explanatory power (e.g. Owen and Davidson 2009; Sadler-Smith 2019). The terms in which this theorization is carried out provide opportunities for dialogue between ancient and modern theories and concepts, e.g. by bringing Aristotle’s views on equality “according to worth” in the *Politics* into relation with modern critiques of the theory and practice of “meritocracy” (as, for example, in Michal Sandel’s recent (2020) assault on the evils of “meritocratic hubris”, but already there at the outset in Michael Young’s dystopian satire, first published in 1958), and by exploring the affinities between Aristotle’s emphasis on *axia* as the basis of justice in communities and the fundamental importance of mutual recognition in the political philosophy of Axel Honneth. Not only do ancient and modern hubris share a solid conceptual core, but dialogue between ancient and modern conceptions can be productive in making us reflect on our profession as classicists and the role of that profession in our current predicaments as citizens of increasingly polarized and unequal societies.

CARTLEDGE PAUL (University of Cambridge)

Why Sparta and the Spartans still matter

January 6, 2021 (US Capitol), like December 7, 1941 (Pearl Harbor), is –or ought to be– “a day that will live in infamy”. The two attacks were of course radically different in nature and context, but they have this in common: they were both attacks on US democracy. Invocation of the ancient Spartans in pursuit of anti-democratic insurrection (Jan 6, 2021) needs to be called out. In a far more minor key on my side of the Atlantic there has been a recent “Spartan manifestation”, actually within the House of Com-

mons, again likewise invoking the ancient Spartans (the Spartans of Thermopylae as conventionally understood) as a model for political action today.

Classics as a profession and discipline is often now derided by liberals both for its out-of-time anachronistic irrelevance, and for its fatal implication with alt-Right and alt-White politics of racism, sexism, and enslavement. Its genuine –and no less enlightened– exponents must therefore stand up and be counted when people or aspects of ancient Greek history and culture are invoked to subserve nefarious ends by anti-democratic reactionaries who profess to admire them.

CRESPO EMILIO (Autonomous University of Madrid)

The "future of the past": An optimistic viewpoint

A friend of mine often says that the hardest thing to foresee is the future. Although the truth of this assertion puts me at a disadvantage, the aim of my contribution to the conference on *"The future of the past": Why Classical Studies* still matter is to offer data and insights that encourage tempered optimism about the role that classical studies will play in our society in the near future.

At first glance, the prospect before us is unfavorable. Classics teachers, both secondary and university, complain that the time devoted to the teaching of classical civilization and, particularly, of classical Greek and Latin is being increasingly reduced in formal education. Teachers of such subjects see their jobs in risk or, at least, feel increasingly constrained by limitations in achieving their teaching goals. Students, for their part, unless they are very determined, tend to drop out or choose other subjects that will make it easier for them to enter the job market.

My moderately optimistic forecast is based not only on the inherent value of classical studies, but also on examining the evolution of classical studies over a longer period than the last few decades. More specifically, I will refer to the developments of classical studies in the Spanish formal education since the first university degree in Classical Philology began in 1933. The number of Latin and Greek students in secondary education has been decreasing since the 1990s, but the number of university professors has increased in the same period. If we look at the number of students, we discover that until the 1980s only a minority had the economic means to access the studies of Latin and Greek, while today a large part can access. This relatively optimistic forecast is also based on the skills and the traditional vocational commitment of most professionals in teaching and research on the classical world and the accessibility of written, archaeological, and literary sources thanks to digitalization and updating through the application of digital technologies. All this allows significant progress both in the generation and large-scale circulation of new knowledge and in its dissemination in non-formal education and leisure.

Beyond formal education, I intend to evoke the image that society is creating of classical language teachers from the fictional novels in which they appear. I will also briefly refer to the ancient dialect of Greek spoken in the kingdom of Macedonia and to the sheets of lead containing questions addressed to the oracle of Dodona. Such recent finds are contributions made by classicists to the future which shape the identity of the Greek nation and bear witness to the memory of human culture.

FABRE-SERRIS JACQUELINE (Charles de Gaulle University – Lille III)

Desire and sexual violence in the Metamorphoses (Salmacis, Hermaphrodite; Arethusa, Alphaeus). How to read and understand Ovid in his/our social context

Any society is structured by the division between the sexes in all the fields of public and private activity. Since the Ancients themselves seem to have used the masculine and feminine as social categories, applying the modern concept of genre in the study of Antiquity means to engage in a process not so much of reconstruction as of contextualization, which is illuminating for our knowledge of the past and of the roots of our society and culture. A key feature of Antiquity is that, especially in literature, the authors are trained to produce complex analysis resulting from their use of narrative and rhetoric techniques. My paper focuses on Ovid, the poet, who in Rome was most interested in the relations between men and women. Since the 1964 study of Hugh Parry ("Ovid's *Metamorphoses*: Violence in a Pastoral Landscape") the topic "violence and rape in Ovid's *Metamorphoses*" has received serious scholarly attention (for example Richling, 1992, "Readings Ovid's Rapes"). In the United States there is an ongoing debate on whether and how it is possible to teach Ovid today, since his vivid depictions of rape and sexual assaults may be potentially offensive, notably for some students. I agree that reading ancient texts can help us to identify the roots of our social system (in which a sex is oppressed by the other), but in my opinion we have to avoid simplistic readings, in the first degree. How to read, and understand, Ovid both in his and our social context? In my paper I would like to compare the stories of Arethusa and Hermaphroditus, respectively "victims" of the violent desire of a man, Alphaeus, and of a woman, Salmacis. I will examine how Ovid's point of view can be hypothesized from the narratives he constructs as the principal narrator, from the feelings and speeches he attributes to female and male characters, and by contrast with the social and ideological context of Augustan age. I want to argue that the complexity of this point of view is always interesting for us to question and discuss.

FINKELBERG MARGALIT (Tel Aviv University)

Julian's School Law, Cultural capital, and the study of Classics

One of the central arguments in the ongoing discussion of the future of the Western Canon is that the cultural canon is a vehicle for perpetuating the distribution of power in the society, in that it represents a "cultural capital" to which the underprivileged groups have no access. Accordingly, any social transformation should be accompanied by "a genuine inversion of the table of values" (Pierre Bourdieu) that would lead to replacement of the old canon by a new one. This is the theoretical basis of contemporary calls for canon-revision, in which classical antiquity is one of the main targets. Yet even a cursory examination of historical examples referring to what happened in the past as a result of social transformations suggests that the thesis of canon-replacement cannot be corroborated by historical fact. Much more widespread are the efforts to appropriate the inherited canon while making it relevant to social groups that had no access to it in the past. The discussion stirred by the so-called School Law of Emperor Julian (362 CE), which prohibited Christian educators from teaching classical Greek texts, and the eventual incorporation of these texts into the Christian curriculum is an illuminating example. This appropriation, however, had its price, for the works of classical antiquity began to be read through the prism of the new table of values.

For classicists, the lessons of the past seem to bear a double message. On the one hand, although the once privileged position of classical antiquity cannot be sustained any longer and the classical world cannot any longer be approached without regard to other civilizations, we can be reasonably certain that calls for abolishing Classics as an autonomous discipline have no future. A capital, even a cultural one, is not a thing to be thrown away. On the other hand, whether we like it or not, we should be prepared to the readings of ancient texts that may significantly differ from the messages with which these texts were originally informed. It seems, however, that only in virtue of such anachronistic readings would these texts be made relevant to modern audiences and thus prevented from becoming antiquarian objects with no meaningful connection to the world of the living. Accordingly, the classicists should be open to the spectrum of contemporary reception of Greece and Rome – without, at the same time, losing their core identity as beareres of in-depth knowledge about classical antiquity.

FUHRER THERESE (Ludwig Maximilian University of Munich)

On the concept of "slow reading" in Latin language and literature

The techniques of so-called "slow reading" or "close reading" (or "deep reading") are taught exemplarily in Classics as an academic discipline. The intentional reduction of reading speed has been systematically cultivated and developed as a method since Nietzsche, and recently there has been an increased interest in this concept. Literary

scholar and author Lindsay Waters, senior editor for humanities at Harvard University Press, speaks of a “worldwide reading crisis” caused by instant communication technologies: we run the risk of losing control of the pace of one’s reading and thus being at the mercy of the (also manipulative) strategies of texts and messages, let alone being able to interpret literary texts appropriately.

Teaching and research in the field of Latin language and literature are, I argue, neither conceivable nor justifiable in schools and universities without the mastery of the technique of precise analysis of language and “literariness” of texts, which can only be acquired through slow reading. This is due to the peculiarity of the Latin language, which is that its syntax often does not reveal clear discourse relations between individual pieces of information and does not allow for a clear diagnosis of causal relations. An “ancient reader” must, therefore, make an additional effort to decode the elliptical sentence-valued construction on the basis of his (prior) knowledge of the particular utterance context; the ancient Latin ‘native speaker’ obviously did not need explicitness. Latin language and literature then offer opportunities to avoid or even prevent explicitness in representation and, subsequently, in interpretation by the reader. The methods of Latin studies, i.e. the study of Latin grammar (not necessarily prose composition!), which makes concise textual analysis possible in the first place, and the training in the analysis of literary texts, which is often strongly formal due to the focus on language, are therefore pounds with which we can grow.

Gehrke Hans-Joachim (German National Academy of Sciences Leopoldina /Heidelberger Akademie)

The ancient world – past, present, and future of Europe

Shared notions of history are crucial for collective identities. This also applies to Europe. In this context, it is tempting to look for the unifying elements by separating themselves from the Other as the ultimate foreigner, comparable to the procedures common in nationalism. In this way, myths of Europe have emerged, such as the idea of a fundamental West-East antagonism. The lecture contrasts this with a differentiated picture of European history. It leads back to the roots, to the cultures of antiquity. After being definitely shaped in the Roman Empire, they had a significant impact on European civilisation. In this way, beyond all differences, essential commonalities become visible that long precede the formation of the individual nations. They will also be sustainable in the future if we do not forget their origin.

GOLDHILL SIMON (University of Cambridge)

What forgetting costs

This paper will contrast the well-known if still underappreciated Victorian obsession with the classical and biblical pasts, with the very different modern acknowledgment of the lure of the past. The aim is to explore not so much how modernity's current understanding of why and how the past might matter to contemporary society has its strategies of forgetting or re-articulating a relationship with a past – which, after all, is how each era has explored its own engagement with antiquity. Rather I want to investigate how such a shift in public historical frameworks brings with it profound losses in terms of self-understanding. I will ask three questions:

1. Has the risk and excitement of understanding the ancient past disappeared? Certainly, there is still a turn to a national past in expressions of ethno-nationalism and racism (and its counters), but has genealogy, in a Nietzschean or Foucauldian sense, been squandered in the triviality of heritage culture (which ironically has so little sense of its own intellectual roots/heritage)? Or merely replaced with a self-serving certainty of difference?

2. In the public discourse of politics or social policy has the recognition that values have a history, been forgotten and what are the consequences of an avoidance of such explication and exploration? What disavowals make modern value systems function?

3. The history of disciplinary formation requires a 19th century focus. Yet the constantly expressed will towards interdisciplinarity as a response to disciplinary organization has become a cliché that falls far short of the intellectual bravery of the Victorian scholars who crossed such boundaries with aplomb. It seemed obvious for Marshall, one of the founders of mathematical economics, to start his work in ancient Greece; it seemed obvious to Freud to use antiquity as an analytic frame. Can interdisciplinarity also embrace a historical self-consciousness of its own formation?

GRETHLEIN JONAS (Heidelberg University/Heidelberger Akademie)

Post-classicism and "das nächste Fremde"

There is currently a fierce debate about the significance of Greco-Roman antiquity and the discipline of Classics notably in the anglophone world. While the name of Classics preserves the claim that "classical antiquity" continues to play a special role for our understanding of the present, the movements of anti-racism and decolonization not only deny this claim vehemently, but also highlight ethically questionable aspects of ancient cultures and accuse the discipline of Classics of being inextricably tied up with the history of repression. At the same time, scholars have advanced the concept of post-classicism as an attempt to engage with Greco-Roman antiquity not only by

contextualizing its texts and artifacts historically but by relating it also to the present without granting it the status of being "classical". Surprisingly –this being a sign for the gulf that continues to separate the national traditions of scholarship from one another– the advocates of post-classicism ignore the concept of antiquity as "das nächste Fremde", coined by Uvo Hölscher for the very same purposes. In my talk, I will use a critical re-assessment of Hölscher's intervention to reflect on the role that Greco-Roman antiquity, not being classical anymore, can play in a globalized world.

HALL EDITH (Durham University)

The Iliad: Poem of the Anthropocene

The shield made for Achilles by Hephaestus in *Iliad* 18 already received diverse interpretations in antiquity and has divided readers of the epic, while continuously fascinating them, ever since. As a symbol of the mimesis of active life, it is a counterpart within the poem to the function of the whole poem itself. It is also, in a sense, a symbol of the continuing vitality and contestability of classical epic. This lecture briefly overviews transhistorical cultural responses to the shield before offering a new reading. This is a response fitted to the new apocalyptic mood of our era, defined by the inter-related global phenomena of pandemic, climate change, widening socio-economic gaps, erosion of democracy and human rights, and political corruption.

From Poliziano to Lessing, and in the modern scholarly obsession with *ekphrasis*, the shield has mainly been discussed in the context of aesthetics. Outside classical circles, at least since the Cold War began, it is the contrast between war and peace that has dominated the shield's reception (Auden, Heaney, Bobbitt).

But horror at large-scale boots-on-the-ground international military combat has over the last two decades begun to be replaced by our fears that our industrial, capitalist, patriarchal way of life is completely unsustainable, and that *homo sapiens* may be on the brink of disaster if not extinction. Drawing on the importance of Achilles' shield in the work of ecologist Aldo Leopard, a new reading of this fictional artefact can emphasise the darkness of the evocation even of the city supposedly at peace. Each epoch has always responded to literature in ancient Greek in ways that resonate with its own contingent anxieties. Perhaps it has taken the gravity of our current situation to hear the full pessimism of Achilles' shield.

Hölscher Tonio (Heidelberg University/Heidelberger Akademie)

Rise and fall of public monuments: History as mirror or window?

The basic claim of this contribution will be to argue against identitarian uses of history and to plead for critically investigating societies of the past to widen our experience of possible and alternative forms of human culture. The goal of Classical Studies should not be to identify –or dismiss– authoritative traditions of an *own* past as a foundation of Western cultural identity. Rather, Classics should aim to provide and explore a fruitful field of *differing* forms of human culture for critical reflections and discussions on the multiple possibilities of human social practice.

In this sense, the actually much-discussed problem of the maintenance or destruction of public monuments will be discussed from the perspective of ancient Greek cultural practices. Present-day debates over these questions mostly suffer from a problematic lack of relevant and robust criteria. A look at ancient Greece can help to clarify basic questions regarding: What is the essence, the aim, and the impact of a public monument? What is the essence and the power an image? What is the specific power of material monuments and visual images in comparison with other media of memory? Which are the different kinds of memory preserved by public monuments?

Only after clarifying such general preliminary questions, a reasoned judgement regarding our present-day attitude towards public monuments will be possible. On this basis, some reflections will be presented regarding how to deal with public monuments between the challenges of political actuality and the necessity of historical consciousness.

Hunter Richard (University of Cambridge)

"Another journey": The future in the past

In Greek literature itself, the past and the future are inextricably interwoven; no less than modern students of Classics, the ancients too very often turned to the past in order to try to grasp the future. This paper will use one very important example of that drive for understanding, Homer's *Odyssey*, as a pattern of the different models of exploration which confront us today. In particular I will be concerned with the narratives of the past which are told by Odysseus and others and with the Underworld of Book 11 and the prophetic figure of Teiresias, from whom, like Odysseus himself, we have much to learn. A text which for centuries has been read as an allegory for our own lives may also suggest future directions of travel.

Janko Richard (University of Michigan)

Using the future to illuminate the past: New technologies for new insights

The past will only have a future if humanity has a future. Yet, if humanity does not learn from our collective past, we will certainly have no future at all. As the current invasion of Ukraine shows, the knowledgebase of the military-industrial complex is dangerous on its own. Our future leaders need to remember the insight of the best authors in world literature (including Homer), that even our seemingly worst enemy may one day be our friend. We all need the supreme gift that good literature can offer, the ability to imagine ourselves in someone else's shoes. We all need the example offered by the ancient Greek experiment in advanced civilization and self-government, the need to rule and be ruled in turn. We all need the teachings of Greek philosophy on the need for self-knowledge, self-control, and the avoidance of excess.

Many scholars believe that we have learned all that we can about the ancient Mediterranean, and that it is time to move on. This dispiriting view is based on a lack of imagination. Almost uncounted exciting puzzles remain to be solved and doing so will bring many new and unexpected prospects and fresh challenges. Many can be solved by applying methods that we already know, but others demand new approaches. In particular, new technology that can be brought in to illuminate antiquity. This paper will present several of the most important and show what spectacular results they can have for the recovery and analysis of ancient writings. These will include statistical analysis, various kinds of digital imaging, and methods of reading papyrus-rolls that cannot be opened. Lastly, I will show that very many ancient books, perhaps hundreds or thousands of them, probably remain to be discovered, not only by renewed excavations at the Villa of the Papyri in Herculaneum, but also in a place where nobody has thought to look, if only the right scientific methods can be developed to recover them.

Joseph Brian D. (Ohio State University)

A Linguistic Perspective on the Continued Value of Classical Studies

The Classical past will always matter by revealing important lessons to be learned by considering the past that could not be learned otherwise. Working within the field of Classical Linguistics, I discuss here two areas of investigation involving the historical span of Greek that accomplish this very goal.

The first lesson concerns linguistic continuity, thus addressing a particularly telling question for Greeks and Greece. Continuity requires comparison of at least two points eras, so that to some extent the past is necessarily relevant. But looking to the distant past, here Classical times, makes a demonstration of continuity especially compelling as a greater timespan is involved. The lesson comes from a consideration over time

of the Greek grammatical element known as the "augment", the past-tense prefix, consisting generally of just the vowel ε-, e.g. Ancient Greek ἔ-γραψα "I wrote". The fact that the augment continues into Modern Greek with the same function is itself striking, but it could in principle be a borrowing from Classical Greek directly into the modern language, artificially offering the appearance of continuity. In this case, though, the continuity with the augment is real. It is evident at all stages of Greek — Mycenaean, Classical, Koine, Post-Classical, Medieval, and Modern, occurring also in many modern regional dialects—and more importantly, numerous exceptional characteristics persist, e.g. augment-doubling (cf. ancient ἠνειχόμην "I endured" and medieval (and modern regional) ἐπῆγα "I went"). Thus, the augment has continued across millennia in function, form, and exceptional traits, thereby linking any two stages of Greek; only by considering the past does this emerge.

Second, continuity with the augment informs about language change in general. Looking in the other temporal direction, many linguists are interested in what the future may bring. The augment, however, shows the difficulty of predicting change. As a typically unaccented vowel on the left edge of a word, it is vulnerable, and moreover redundant since past tense is also signaled by special endings. Nonetheless, the augment has persisted across c.3500 years in Greek. Thus, our sense of what changes are likely must be tempered by what we see with the augment.

KARAMANOU IOANNA (Aristotle University of Thessaloniki)

Restoring the Past through Multispectral Imaging

This paper derives from an interdisciplinary research project launched by Professor Emeritus Egert Pöhlmann (University of Erlangen) and late Professor Martin West (Oxford University) that aimed at providing a holistic study (philological, archaeological, musicological, anthropological) of the findings of a fifth-century BC tomb in Daphne, Attica (dated to 430/25 BC). These findings, kept at the Archaeological Museum of Piraeus, include a poorly preserved papyrus-roll and five writing tablets coming from a *polyptychon* –in fact, the earliest known Greek papyrus and tablets– further writing tools, musical instruments (fragments of a harp, of a lyre and of an aulos), an iron saw, and nine knucklebones.

The speaker was invited to participate in the project by deciphering and editing a collection of fragments from the Daphne roll. The reading of the roll, which is disintegrated due to humidity with most of its fragments consisting of multiple layers pasted together, was made possible only by means of multispectral imaging. The latter task was undertaken by Prof. Athena Alexopoulou (University of West Attica), who applied imaging documentation techniques and non-destructive investigation technology to all findings of the Daphne tomb. In the case of the papyrus-roll, in particular, the high

resolution and optical quality of the photomacrographs has enabled the detection of words and syllables on its surface and the lower layers, significantly improving its legibility and giving scope for a cautious interpretation of the textual remains.

In turn, it is thanks to this interdisciplinary research activity that the Daphne roll may be mapped onto the framework of papyrological research, as well as onto its cultural context. In papyrological terms, it is made possible to draw parallels (regarding the handwriting, discovery and conservation circumstances) with other early rolls, such as the Derveni and Timotheus papyrus, as well as the recently published *P.Callatis* 1. In literary terms, it is noteworthy that the legible fragments of the Daphne roll and the accompanying tablets display signs of poetic diction and mythological themes mostly represented in poetry until that period. This factor in conjunction with the notable collection of musical instruments unearthed in this tomb is suggestive of the close interplay between music and poetry in fifth-century Athens, which also emerges from the curriculum of the 'old' Athenian education.

Overall, this case-study seeks to bring forward the fruitful interdisciplinary collaboration of classical scholarship with science and new technologies, with the purpose of retrieving as much as possible from shards of Athenian cultural activity in the third quarter of the fifth century BC. At the same time, it may provide an articulate instance of the ways in which research in Classics could be re-enhanced and reinvigorated through a prolific dialogue with new technologies that could offer a glimpse of an otherwise lost part of Athenian culture.

KATZ JOSHUA T. (American Enterprise Institute)

Classics: Inside out and upside down

Whatever one thinks of the state of Classics these days, it is, at least in the Anglosphere, undeniably different from just a few years ago. In this talk, I intend to sketch my view of what has gone wrong and how we might begin to fix things so that people both inside and outside the academy respect the field again and understand why it matters.

Inevitably, I will speak from personal experience as a member of Princeton's Classics department for nearly a quarter of a century. I began as an outsider: a comparative philologist, not a classicist, all of whose degrees are in Linguistics. And now, after making my way into the center of the discipline of Classics with the zeal of a convert, I am once again an outsider: because of my outspokenness on contemporary American social and political issues, I went overnight from respected colleague to academic pariah. I have since sought refuge outside the academy at the American Enterprise Institute, a public policy think tank.

These days, then, I tend to approach the issue of "why classical studies still matter"

from a specifically American perspective. I contend, for instance, that the practice of philology, which used to be the backbone of Classics, but which universities have been sidelining for decades, is of vital importance for American citizenship.

Of course, this contention is as political as the statements of a number of professional classicists that we should "burn it all down" in the name of social justice. I would like to believe, though, that there are also many reasons to study the ancient Greco-Roman world that transcend the overtly political and are not tied to the mores of any one country. These, too, will be the subject of my talk.

LIANERI ALEXANDRA (Aristotle University of Thessaloniki)

Antiquity's disconnective futures: Classical presences beyond presentism

In this paper I discuss the relation between historical apprehensions of the Greek and Roman pasts and emerging notions of disconnective futures, formulated in the last decades as temporal horizons set beyond or against presentism. Historians and critics have recently observed a revived sense of futurity (Jameson) and a growing production of alternatives to Francois Hartog's *Zeitdiagnose* of presentism as disruptive successor of modern developmental and progressive times – that is to say, presentism as crisis of time combining a sense of boundless, almost immobile, present with one of catastrophic (ecological, technological, et.al.) futures. These new futures do not go back to modern progressive or utopian temporalities but posit a radical break with the core narratives of modernity, insofar as prospects are perceived to unfold out of anthropogenic changes, technoscientific, or sociopolitical transformations beyond the present's control, intentions, or subjects in several ways.

The future today, as Zoltan Simon and Marek Tamm have argued, looks different in unprecedented ways that were not imaginable in modern times. While the relationship between classical antiquity and modernity has been variously examined and theorized, historical scholarship has yet to foreground antiquity's role in conceptualizing contemporary disconnective senses of futurity and modalities of transition from past to future. Drawing on debates about the Anthropocene, critical posthumanism, but also sociopolitical futures, the paper argues that developing an understanding of today's apprehensions of prospects requires us to address the role of Greek and Roman pasts in shaping disconnective futurity. This is not only because antiquity was crucial to the appearance of a (modern) sense of the future, in the eighteenth century, as different from the present and past; it is also because classical presences today may provide new and vital insights into registers of radical alterity, ways of understanding disconnective transition and change, and temporal modalities that inform present horizons of expectation and future times.

Montanari Franco (University of Genoa)

Language and culture of ancient Greece in today's world

In everyday life, in the foundations of our activities of all kinds, we encounter the ancient Greek and Latin civilizations, often without realizing it unless we have a good classical education. Examples can be found everywhere: in newspapers, in business news, in medicine, in mathematical, physical, and natural sciences, in commerce. But it is above all in the education and training of young people that knowledge of ancient civilizations proves to be important and ineradicable.

Ober Josiah (Stanford University)

Practical reasoning, ancient and modern

Cooperation among self-interested agents, whether individuals or groups, is a deep and persistent problem for social order. Cooperation is necessary for human welfare and security, the preconditions for justice and human flourishing, however defined. Ancient Greek sophists, historians, and philosophers recognized that what is in the interests of clever, self-interested individuals may not be good for others. When agents pursue interests strategically, the result may be systematic exploitation, or costly cooperative failure. That realization led to new theories of motivation, action, and ethics. Those theories were in turn the basis for new approaches to teaching and learning, and to the design of institutions by political entrepreneurs. The Greek discovery of practical reason, as the skilled performance of strategic thinking in public and private affairs, was an intellectual breakthrough. It was one of the fundamental insights of ancient ethical and political philosophy and allowed better understanding of interstate relations and economic behavior.

Greek writers explained individual and group choice-making and behavior with reference to preferences, beliefs, expectations, and utility. Similar premises inform modern theories of rational choice, including decision and game theory. That similarity falsifies the claim that ancient modes of reasoning were radically different from modes characteristic of modernity. Likewise, it belies the claim that the premises of rational choice theory arose from uniquely modern economic (capitalism) or military (nuclear confrontation) conditions. Recognizing the similarity of ancient and modern approaches to strategic reasoning allows us to better understand shared features of Greek antiquity and modernity, including democracy, imperialism, and market economy.

Greek writers on practical reason did not employ the algebraic expression characteristic of modern choice theory; ancient theories lack the modern theory's precision and replicability across cases. But ancient theories of choice and action integrated three domains that are often unhelpfully segregated in modern scholarship: (1) formal theory

that abstracts from human cognitive limitations by assuming ideal-type agents, (2) behavioral economics that analyzes the choices of actual agents in experimental settings, and (3) expertise theory that explores reasons for differences in human performance and studies the relationship between experts and non-experts in decision contexts.

Ordine Nuccio (*University of Calabria*)

Ten words in defence of the Humanities and humanity

In the paper I will try to analyse some key words that today hint at the subjugation of schools and universities to a mercantile education. The prevailing utilitarianism leads our students to believe that it is necessary to study in order to learn a trade and earn a lot of money. We have forgotten the importance of knowledge itself and its noble social and civic function. Education no longer serves the purpose of forming cultured citizens capable of making humanity more humane. Education is now a tool at the service of production and consumption, with the aim of churning out passive consumers and citizens deprived of any critical sense. This is why defending classical languages, the memory of the past, free knowledge and basic research today means defending the future of democracy and human solidarity.

Papaioannou Sophia (National and Kapodistrian University of Athens)

Reflective discourse and the Augustan paradigm: the origins of modern critical debate

To all those who believe in the Bloomian idea of the reflective quality of all cultural production, the “future” as perceived by people across the centuries and as envisioned by the generations of the present era – and I mean the generations of those who share the cultural products of western education – has been and will continue to be founded on a system of contextualization principles methodologically determined by the Classics. The core of this system is close reading, which is combined with reflection and purports to the creation of interpretative frameworks. The output thus produced is not the same for all interpreters, yet it furnishes a common basis, which enables the forging of a dynamic dialogue operating both vertically (reader-response) and horizontally (individual responses of different readers). This cultural process is the signature production of the Augustan age: it involves the multilayerism of Augustan art, and the comparably dense reception thereof in the literary works of Augustus’ contemporaries. Modern historians and critics of the Age of Augustus focusing on the philosophy behind the visual iconography of the principate have emphasized the significance of complexity in Augustus’ construction of his own image, which they further consider

a major source of inspiration for Augustan literature, both for the creation of intellectual products (literature) that are similarly nuanced, and for forging a rival, informed reaction to the *princeps*' narrative. By examining representative examples of this two-dimensional dialogue between Augustan poetry and Augustan art, I will illustrate the beginnings of an intellectual process of rivalry, involving close reading, reflection, and contextualization – a process that firmly occupies the core of modern critical thinking across disciplines.

PONTANI FILIPPOMARIA (Ca' Foscari University of Venice)

Nous choisirons Sophocle

From Elfriede Jelinek to Wajdi Mouawad, from Kae Tempest to Anish Kapoor to Yorgos Drivas, the Greco-Roman heritage worldwide is still massively present even in the most recent artistic attempts to answer the key questions of humankind, and this will probably be the case in the near future, too. I am not referring here to weary rewritings of mythological tales nor to post-modern, "Alexandrian" absorptions of single aesthetic elements, but rather to full-fledged appropriations of texts and issues with all their complexity and historical depth. Not the lip-service paid to a glorious past, but rather the conscious reworking of controversial topics that first appeared in some form in Classical literature or art. *Einfühlung*, not Classicism.

It must be borne in mind, as Salvatore Settis once wrote, that no other heritage in the world has grown into such a cyclically imperishable object of self-reflection and spur of creativity, for better or for worse. While these instances of "reception" are by now a dignified object of study *per se* and can indeed contribute to free Classical studies from what looks like their present *cul de sac*, they nonetheless present two problems. On the one hand, their understanding (just as the understanding of most of what we call "Western humanistic culture") cannot do without a deeper and demanding engagement with the language and the history of the ancient worlds and their aftermath - a perspective dramatically at odds with the widespread shrinking of concentration time especially among the newer generations. On the other hand, contemporary artworks designed for cultivated audiences may run the risk of being no less elitarian than Classical culture itself, thus leaving room, in the wider population, for an easier, pernicious but always latent attitude of conventional reverence and veneration of the ancient traditions and paradigms - or, worse, for their appropriation in a nationalistic or identitarian key.

Is there a way out? Can we somehow bridge the gulf between the exceptionally complex and problematic and multifaceted image of Greco-Roman antiquity that emerges from the unprecedented wealth of studies and research work carried out in our universities, and the way in which the "public opinion" – be it in schools, in theatres or

in the *espace public* – considers that same antiquity? This was one of the ideas behind a modest project running in Italy since 2010 ("Classici contro"), to which a brief reference will be made.

PORTER JAMES (University of California, Berkeley)

The future of the ancient self

Just as our world is undergoing radical transformations, so too is our conception of the "self". Contemporary theories of community, ecology, the posthuman, plasticity, the queer, the racialized, or the disabled (in)human, not to mention much of modern philosophy since Sartre and Bataille, have rejected the very idea of the self and have made the self's minimization and dissolution, not its care and fashioning, into an object of ethical concern. The object of concern here is not selves but *beings*—ontological, elemental, political, racialized, and differently abled yet always vulnerable beings. What the ancient sources offer us, when read alongside contemporary thought, is a way to write for ourselves a new history of the present. Even more significantly, they can offer us resources for reconceiving human identity as an integral part of nature and not as its antithesis or exception. What will the ancient self-look like in the future? This paper will outline some brief suggestions by reappraising the philosophy of nature and the human from Heraclitus to the Stoics.

STEGER FLORIAN (Ulm University/Heidelberger Akademie)

Why history, philosophy, and ethics of medicine in a medical faculty?

Why do we still need departments in which the history, philosophy and ethics of medicine are researched and taught? Why do our future physicians and medical practitioners still have to deal with the history of ancient cultures? Would it not be much more purposeful to only teach the principles of evidence-based medicine alone and thus serve the "progress" of science?

Uvo Hölscher's definition of Antiquity as the "Next Stranger" has received convincing counterarguments. Literary evidence from Greco-Roman antiquity, such as the *Corpus Hippocraticum* or Galen's writings, is certainly not the only element of a history of ancient medicine. For example, a focus on the achievements of other ancient civilizations, such as Chinese medicine, would perhaps be equally fruitful. Similarly, we cannot simply speak of "shared values". And yet, as I suggest, the engagement with Greco-Roman antiquity for contemporary medicine makes sense for several reasons:

1. Medical terminology –in German as well as in the Anglo-Saxon speaking countries– consists mainly of Greek and Latin root forms. All medical students must deal

with this vocabulary at the beginning of their studies, and those who have not been trained in a classical language benefit most from this. In addition, mastering medical terminology is essential when interacting with patients.

2. In the first semester of the clinical study section, every student must discuss the history, philosophy and ethics of medicine in lectures, seminars and examinations:

2.1 Ancient humoral pathology played a decisive role in the history of medicine up to the 19th century; far beyond being a mere exemplarity, it is about a holistic concept of illness and health, which is increasingly demanded today.

2.2 Ethics is a key component of a cutting-edge, responsible medicine in both research and care. The arguments for most issues related to medical ethics go back to antiquity. Hippocrates' legacy must be considered in its potentials, its context sensitivity, but also its limitations. Once again, we are not talking about normativity here. Much of ancient medical ethics may be irritating, perhaps even repulsive to us, but it is still worth looking. In this respect, Hölscher was right in stating that the ancient world is sufficiently foreign to us to challenge our patterns of thought but at the same time close enough to be relevant. This also reflects Jonas Grethlein's descriptions for ancient tragedies as "spaces of tension" and "whirlpool of an open thought process". Looking at the anthropological cores, one can envisage diversity, historical ties, alienation, and closeness in equal measure.

2.3 Holistic, integrative medicine finds an unsurpassed model in the medicine of Asclepius, the ancient god of healing. Asclepius' patients could still choose to retain the sovereignty of interpretation over their illness; today this lies solely with the doctors. Here, too, I believe, antiquity can provide a stimulus for open reflection.

WHITMARSH TIM (University of Cambridge)

Why the Augustan era still matters to cultural history

There are very many ways in which "classics still matters": it offers, for example, our best opportunity for insight into our best-evidenced western cultures before Christianity; it offers a storehouse of ideas, imagery and narrative that continues to inspire and provoke new ideas; it allows us to see in some detail how social and historical processes recognisable from the modern world play out in a world that was very differently configured; it offers a rich opportunity to revisit some of the pivotal moments in history and re-explore their implications. This paper takes the last course and asks why we have not thought more about the impact of the Augustan accession on the Greek-speaking world. Everyone knows that Augustus mattered to Roman politics and to cultural production in the City of Rome, but how did he redraw the mental map for the wider world (which means, given our limited evidence base, the Greek-speaking

world)? While we have been mesmerised for over 150 years by the idea of Roman-Greek culture as dominated by archaising, Atticising sophists, much less attention has been paid to the influence of Augustus' settlement (*pace* Bowersock's influentially Symean *Augustus and the Greek World*, 1965), and to ways in which issues such as universalism, migration, connectivity, reticulation and cosmopolitanism, and the symbolic renegotiation of power hierarchies achieved a dominance in Greek thought as a result. When we start thinking in these terms, I shall argue, then many of the intellectual moves made in Greek culture from the first century onwards being to much less "second-sophistic" and much more "Roman". Seeing matters in these terms, moreover, makes early Christian thought seem less like an outlier and more continuous with other phenomena explored in the Greek linguistic field at the time. One of the many reasons why Classics (still) matters is because it can help reconceive the origin narrative of a major world religion and help understand why it may have taken the form it did.

Xenophontos Sophia (Aristotle University of Thessaloniki)

Boosting the Classics with shots of interdisciplinarity: Some remarks on the future of Classical Studies

The productive infusion of the study of the ancient world with theories and methodologies from modern technoscience – broadly defined as interdisciplinarity – is one dynamic way of reinforcing the relevance of Classical Studies to contemporary reality. In this paper I will provide three recent examples from my career that all cement the authoritative status of the classical past in modern-day discourses of the philosophy and history of science, offering new pathways to research and public engagement strategies for "modernising" the Classics.

The first example focuses on the importance of ancient stoicism in the formation and development of modern Cognitive Behavioural Therapy (CBT). Constructive collaboration with colleagues from Clinical Psychology, Human Geography and the area of the Medical Humanities in UK institutions has led to remarkable results revealing the impact of Graeco-Roman philosophies and epistemologies on Western psychotherapy. The collaboration began with an international conference (April 2017, University of Glasgow) and culminated in an interdisciplinary publication, the aim of which is to enable modern readers to appreciate the variety of "healing" interactions across time, geographies and cultures. Classics has proved not to be a dead component in the history of modern psychotherapy, but a key player in making sense of modern therapeutic concepts and practices.

The second example derives from my current research into the history of medical ethics. As I aim to show in a future study, the characteristics of the medical encounter

between physician and patient, as related by various Greek and Roman sources, are closely connected with present-day notions of medical deontology and bioethics, which they seem to have influenced to some extent. The connection can be two-directional, given that our current understanding of medical ethics can breathe new life into our reading of the ancient texts and make us approach them in fresh ways.

The third example I would like to discuss leads to the same conclusion. The new series I am about to establish entitled "Theorising the Classics" (Cambridge University Press) seeks to deconstruct any traditionalist frameworks that have dominated the field of Classics and foster new, less biased and more inclusive paradigms in the study of the Graeco-Roman world (e.g. posthumanism, ecocriticism, globalising the Classics, decolonising the Classics and many others). The important point about this new series is that it will produce short books in the region of 20,000–30,000 words called "Elements", targeted at scholars unfamiliar with the subject, intelligent upper-level students but also the educated general public. This will be another important step in broadening accessibility to the field, expanding it and helping it evolve.

ZIMMERMANN BERNHARD (University of Freiburg/Heidelberger Akademie)

Nietzsche's *Geburt der Tragödie aus dem Geiste der Musik* and the consequences

150 years ago, Friedrich Nietzsche's libellus *The Birth of Tragedy* was published, provoking philology and inspiring literature. The lecture will discuss the reception of Nietzsche's study with some significant examples from philology and literature.

NOTES

Printed material is sponsored by:

UNIVERSITY STUDIO PRESS