



Panel Abstracts Booklet

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[PANEL 10] **TRANSITION AND TRANSFORMATION: THE EARLY RECEPTION OF THE
GREEK AND ROMAN INHERITANCE (3TH-8TH C. CE)**

[Wednesday]

Slot 1: 1:30 - 2:20pm

Sarah Beckmann, Dept. of Classics, University of California Los Angeles [sbeckmann@humnet.ucla.edu]

Villa as monumentum in the Late Roman World

The last century of excavation and survey throughout the Western Roman provinces has brought to light extensive archaeological evidence for the reconstruction and renovation of villa estates in the later 3rd and 4th centuries C.E. This flurry of estate building – well documented in Iberia, Gaul, southern Britain, and along the Danube – has been dubbed a “villa boom” in recent scholarship, yet our understanding of the motivations behind it remain inconclusive. My paper therefore approaches the late antique villa as a *monumentum*, that is, a structure built to remind and recall what it meant to be Roman in the late Empire. I argue that the villa boom is correlate to the villa’s role as a metaphorical bridge to the past.

By emphasizing the rural estate as a traditional *topos* of the Roman elite, I argue, late antique *domini* experimented with this inheritance in novel ways. I survey how authors like Ausonius and Sidonius used descriptions of their “country estates” to present themselves as legitimate inheritors of the *mos maiores*. I then consider archaeological case studies for the ways that villas in late antiquity differ from those in earlier eras, for example: the construction of estate temples and churches; the collection and display of antique sculpture collections; the decoration of elaborate stand-alone bath complexes designed for a visiting public. The notion of inheritance, I argue, permitted creative licensing which in turn reorganized the late antique villa as a socio-political landscape, under the guise of tradition. As a final thought, I consider the historical context of the building boom and the era of experimentation. Having argued that the villa equated to Roman-ness, I conclude by tracing the demise of the villa habit alongside the changing political structure of the post-antique world.

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Anna Salsano, Dipartimento di Scienze dell'Antichità – “Sapienza” Università di Roma [anna.salsano@uniroma1.it]

The Graeco-Roman inheritance in the Late-antique architectural elements in Egypt

The architectural elements of Late-antique Egypt show an interesting blend of Graeco-Roman and local features, coming from the Pharaonic past and from the influence of the Graeco-Roman culture. This influence is evident in the figurative themes that might derive from the Christian tradition, such as biblical scenes or symbolic animals, or from Greek and Roman myths, such as Leda and the swan, the rape of Europe and the birth of Venus. Furthermore, the elements' shape itself is typical of the classical entablature; however, the Pharaonic tradition influenced the frequency of their appearance. Although they adorn buildings different from those of the Pharaonic past, the use of this elements in the Pharaonic temples affected their use in the Late-antique period (for example, the cavetto molding is really common). The entablature could follow the classical partition or could be reinterpreted in a different way, by placing the elements according to their curved or linear shape. In my presentation I will show some examples, in order to illustrate this unconventional blending of local and classical features in themes, typology and placing.

Slot 2: 2:30 - 3:20pm

Felicia Tafuri, University of Salerno [fel.tafuri@gmail.com]

Reshaping Pliny the Elder: the critique of luxury in Tertullian's De cultu feminarum between intertextuality and Christianization

In the preservation and transmission of the Pliny's *Naturalis Historia* an important role was played by Christian evaluation of the work and its author. The Plinian encyclopedia, in fact, was one of the few classical works considered not implicated in the risk of paganism; in this perspective, the research of Plinian echoes in Christian authors can start from Tertullian, who, in the first years of the III century CE, made wide use of the *Naturalis Historia* in his *De cultu feminarum*.

In order to show how the inheritance of Pliny the Elder flows into Tertullian's work, this paper explores the reuse of some Plinian passages of *Naturalis Historia*, with a special focus on how Tertullian adapts and reshapes what he took from Pliny to his own purpose: the critique of luxury and women's vanity. Through an intertextual reading of passages from book 1 of *De cultu feminarum* and from books 33 and 37 of *Naturalis Historia*, I will argue examples of reuse of themes linked to Roman moralism in Tertullian's invective against *cultus* and *ornatus*.

Though some scholarship attempted to argue that Tertullian rejected pagan culture, this analysis aims to scrutinize the debt of the Carthaginian writer towards Pliny, in order to demonstrate the pivotal role of Christian authors in assuming and transmitting Roman inheritance, of which the *Naturalis Historia* represents the *summa*.

Sergey Vorontsov, Department of Religious Studies; Faculty of Theology – Saint Tikhon Orthodox University (Moscow) [vorontsoff.s@gmail.com]
Antiqui dixerunt...: the reception of Classical authors by Isidore of Seville

The problem of reception of the Classical authors in the 6-7th centuries is related to the question of “early” reception of Christian inheritance of the fathers of the Church. On the one hand, both groups possessed literary authority (*auctoritas*), on the other hand, they were separated from each other as “antiqui / nostri”. The question about the status of the “*antiqui*” should be posed: how the rhetoric in which they were presented correlates to the practice of using them in writing and compiling the texts?

The present talk will consider the case of Isidore of Seville (ca. 560-636), who covered a wide range of themes in his writings (not only “theological” topics). Rhetorically, he represents the authority of the Classical authors as inferior to the Catholic. However, sometimes he prefers Classical conceptions to that of the Christian authors.

Slot 3: 3:40 - 4:30pm

Christian Thrué Djurslev, Aarhus University (Denmark) [ctd@cas.au.dk]
Semiramis of Babylon goes West. Some Observations on the Christianization of her Graeco-Roman Legend

Semiramis, first and last Queen of Assyria, is one of the most legendary women in the Classical Tradition. She captivated the Greek and Roman imagination to the extent that scholars have named her one of the ‘fantastic four’ (Trnka-Amrhein 2018). Semiramis joined her consort Ninus, the Pharaoh Sesonchosis, and King Alexander of Macedon in a quadrumvirate of primeval conquerors, whose literary traditions influenced each other throughout antiquity. Historians and philologists typically investigate the Near Eastern origin of her story (e.g. Stronk 2017), as well as her medieval and later receptions (Samuel 1941 for the Middle Ages; Asher-Grave 2006 for the Renaissance and beyond). Given this focus on other high points of history, less attention has hitherto been paid to her afterlife in Late Antiquity that connect the earlier era with the later ones.

In this paper, I will review her textual tradition in the Latin West from Augustan Rome to the rise of the ‘Barbarian kingdoms’ in the fifth and sixth centuries AD. By quantifying the many references to her and showing the distributions of *topoi/loci*, I will detect commonplaces for both Christian and pagan writers. For example, I will pay particular attention to the disappearance of traditional topics, such as her origin story, her enthralling beauty, and her sexual affair with her son, Ninyas. Considering the absence of such loci, I will argue for a less negative reception in late antique literature than previously believed. I will interpret this tendency as a collective streamlining of her story that eschews the unwanted features and brings out ones appropriate for educational purposes. The paper seeks to contribute to our understanding of the later Latin canonization of classical literature. Famous characters’ literary traditions provide the richest nodes of knowledge that we may tap to discover central, if overlooked, patterns of transformative thought.

[Thursday]

Slot 5: 9:00 - 9:50am

Benedetta Contin, 9 SALT ERC project, Institute for Byzantine and Modern Greek Studies at the University of Vienna [benedetta.contin@univie.ac.at]

The Late-Antique Debate on Evil in the 6th-7th century Armenia: The “Contra Manicheos” Attributed to Gregory of Nyssa and its Alleged Armenian Version Attributed to David the Philosopher

The brief Armenian treatise “Every Evil is suffering” by David the Philosopher, Armenian disciple of the Neoplatonic Ammonius Hermiae in Alexandria, is generally considered a translation of the “Contra Manicheos” attributed to Gregory of Nyssa, presenting a Christian philosophical view in the framework of the debate on the ontological status of matter and evil. Against the Middle Platonic and Plotinian theories considering evil as a hypostatized principle opposed to good, the “Contra Manicheos” relates to the Christian view on the non-ontological status of evil grounded in the Platonic doctrine of it and predicts also the view of evil as *alogon* (“no rational principle”) extensively supported by the Athenian and Alexandrian Neoplatonists in 6th-7th centuries.

In this paper, I shall offer a comparative linguistic analysis between the Greek and the Armenian texts and try to make sense of the authorship for the Armenian treatise unanimously referred to David the Invincible Philosopher in the Armenian tradition. I shall demonstrate then how the treatise bearing the title “Every evil is suffering” is grounded in the David’s views on matter and evil as attested in his philosophical commentaries. On the basis of this analysis, I will propose some remarks on the phenomenon of transmission of late ancient philosophical and theological ideas to Armenia and their subsequent endorsement and rethinking.

Sara Scarpellini, Département des Langue méditerranéennes, slaves et orientales (MESLO) – Université de Genève [Sara.Scarpellini@unige.ch]

Voyages dans le “continent” apocryphe arménien: le cas de la traduction des Actes de Pierre et Paul du Pseudo-Marcellus

Le “continent” apocryphe est un domaine de la littérature chrétienne ancienne riche de témoignages et de sources, « souvent méconnues voir inconnues, mais importantes pour une meilleure compréhension de la pensée chrétienne des origines » (Picard 1999).

Le concept d’“apocryphe” est lié à la formation du *canon*, processus complexe qui, dans les différentes églises d’occident et d’orient, a été achevé au cours du IV^e siècle.

En ce qui concerne le monde arménien, après la traduction de la Bible au V^e siècle, les textes apocryphes grecs et syriaques ont été traduits et remaniés pour créer un propre patrimoine apocryphe qui a joué un rôle important dans la formation de l’identité du peuple arménien (dont des traces sont encore bien visibles dans l’historiographie, la poésie et l’art) mais qui demeure encore très peu étudié.

Ma contribution vise donc à apporter un exemple inédit issu de ce “continent” apocryphe: le cas de la traduction arménienne des *Actes de Pierre et Paul* du Pseudo-Marcellus, dont l’édition critique commentée est l’objet de ma thèse de doctorat en cours.

Bien que l’origine de ce texte soit ancienne, la traduction arménienne a été faite sur la base d’une rédaction grecque longue (BHG 1490) du VII^e/VIII^e siècle.

Ce texte, centré sur les derniers moments de la vie des apôtres Pierre et Paul à Rome et sur leur martyre, a été tellement apprécié dans le monde arménien que sa diffusion a

entraîné des modifications dans la circulation d'autres récits apocryphes (ex. interpolations des *Actes* du Pseudo-Marcellus dans le *Martyre de Paul*).

Dans mon intervention je me pencherai ainsi sur les rapports entre le grec et cette version arménienne afin de mettre en lumière la réception de ce texte chrétien dans le monde arménien ainsi que l'importance de l'arménien pour la reconstruction de son original grec.

Slot 6: 10:00 - 10:50am

Irene Tinti, Department of Mediterranean, Slavic and Oriental Languages and Literatures (MESLO), University of Geneva [irene.tinti.82@gmail.com]

Greek Paideia in Armenian Milieux: The Platonic Versions in Relation to Other Translated Literature

The invention of the Armenian alphabet in the early 5th century C.E. initiated an intense translation activity based on Syriac and Greek sources. The Bible and other religious writings came first, but Greek scholarly texts soon followed, as part of a conscious effort of transferring Greek learning into an Armenian context (starting with grammar, rhetoric, and philosophy).

Several periodizations have been proposed for these scholarly translations, which have been traditionally ascribed to the so-called *Hellenising School* and to a timeframe spanning the 5th/6th–8th centuries. However, given the substantial lacunae in our documentation and the absence of up-to-date tools – notably, reliable dictionaries, comprehensive linguistic descriptions of non-standard texts, and complete textual databases that would make cross-references easier – it is at present impossible to reconstruct any objective and motivated chronology of translated literature, or to prove without any doubt that a structured 'School' even existed.

Still, it is becoming increasingly clear, on the one hand, that an approach based on scalar categories, emphasizing continuity rather than clear-cut definitions, should be applied to the corpus of translated literature; on the other, that the practice of translating from Greek continued well after the 8th century, and not only for religious texts, as has often been assumed.

Within this reference framework, the present paper will describe the methodology and results of an ongoing research project funded by the *Swiss National Science Foundation* (2016–2019), devoted to investigating the date and authorship of the Armenian versions of five Platonic or Pseudo-Platonic dialogues (*Timaeus*, *Euthyphro*, *Apology of Socrates*, *Laws*, and *Minos*), and thus their position and relevance in Armenian literature.

Vasiliki Chamourgiotaki, Freie Universität Berlin [vasiliki.chamourgiotaki@fu-berlin.de]

Between Byzantium and the Islamic world. The emergence of the Melkite Community

The Near Eastern provinces of the Byzantine Empire were deeply influenced by the Greek culture and language. One of the most profound signs of this effect is to be found in the literature and more specifically in the translations of the Greek texts into Syriac, mostly literal, after the Christological controversies, which divided the Church of the Byzantine Empire into many denominations.

In the seventh century and after the Sixth Council (680-1), which was called to act against Monothelitism, a new community raised its voice in Egypt, Syria/Palestine and

Mesopotamia: the Melkites. They were Chalcedonians, and more specifically Dyothelites, the adherents of all six Ecumenical Councils, whose heart of community laid mostly in Jerusalem and the monasteries around it. They developed their own ecclesiastical identity and differentiated themselves from the other denominations of the East not only in terms of doctrine but also of patristic and liturgical heritage (they were using almost exclusively the Greek language both in liturgy and in their literary production).

The current paper aims to examine the impact of the Greek culture and language on the emergence of the Melkite community. The liturgy, which took place almost exclusively into Greek, and the literary production, whether in Greek or in Syriac being translated from Greek, will be thoroughly examined.

Slot 7: 11:10 - 12:00am

Emanuele Zimbardi, Dipartimento di Scienze dell'Antichità – “Sapienza” Università di Roma / Freie Universität Berlin [emanuele.zimbardi@uniroma1.it]

“The poison of the Greek”. Some Reflections on the Reception of Hellenism in Syriac Literature during Late Antiquity

From the late second century CE onwards a new literary culture spread in the Eastern Roman Empire, and this expressed itself through a Semitic language labelled as ‘Syriac’. The first surely dated literary achievement of Syriac literature is “The Book of the Laws of Countries”, written allegedly by a student of the Edessan philosopher Bardaisan. This is a dialogue about the influence of fate and stars on human actions, and it discusses in a Platonic dialogic framework several philosophical ideas that refer to different systems of thoughts and beliefs. This work shows a high degree of influence from Hellenism in the very first phase of Syriac literature.

When in the 4th century Syriac literature knew its Classical phase, with authors such as Ephrem and Aphraat, there was in the indigenous literary production a certain degree of awareness of its independence from Greek and Hellenistic culture. Syriac literature, mostly religious in character, could perfectly express itself without the reference to the long tradition of the language that prevailed in the East since the age of Alexander the Great. Now, as Ephrem affirmed, Syriac literature could avoid “the poison of the Greek”, and use its own stylistic and expressive devices to communicate the highness of its contents. This approach towards Greek seemed to continue in the following centuries in authors, such as Isaac of Antioch or Jacob of Sarugh in the 6th century.

This paper aims to explore in the most important authors and works of the Syriac literature in Late Antiquity the approach towards Greek culture, in order to assess the degree of the influence of Hellenism in Syriac production, and how Greek *paideia* was perceived by its authors. This could shed some new lights on our comprehension of the long-lasting reception of Hellenism outside the boundaries of the Greek language.

Slot 9: 2:30 - 3:20pm

Anna Trento, University of Padua [anna.trento.1@phd.unipd.it]

Question-and-answer Literature from Classical Antiquity to Byzantine Period: a New Example from Late Antique Sinai

The «Frage- und Antwort-Schema lag in der Antiken Literatur seit den frühesten Zeiten

bereit» (H. Dörrie, *RAC I*, p. 342); it was employed in different fields: exegetical, philosophical, scientific and oracular. *Quaestiones et responsiones* are indeed a cross-category literary genre, intrinsically flexible in content, style and length.

H. Dörries (*RAC I*, p. 353) pointed out that «eigene Antriebe führten zu ähnlichen Bildungen». Indeed, this multifaceted literary inheritance was taken up and developed differently by many Christian writers, thus resulting in the theological masterworks by Augustine, Hieronymus, Maximus the Confessor and Photius among others. Also the wisdom of the Desert Fathers has been recorded in *apophthegmata*, a sort of *quaestiones et responsiones* collections, all dealing with a general question: πῶς σωθῶμεν;

During centuries-long history of the Christian reception of question-and-answer literature, I would like to focus on the role played by the transmission of the Desert Fathers' thought and the monastic tradition in the Christian reinterpretation of this genre, especially in Palestinian and Sinai region. In particular, this paper aims to present the small collection of *erotapokriseis* between abba Nilus of Sinai and his disciple Thalelaius.

The collection is still unpublished and is to be read in ms. *Karakallou* 251 and, partially, in *Vat. gr.* 731 and *Petropolitanus* 247. Asked by his disciple, abba Nilus authoritatively explains how to carry on an ascetic life conduct, how to face temptations based on his own experience and on the Bible. He also clarifies difficult biblical passages that Thalelaius could not understand. Very little is known about both Nilus and Thalelaius, but the former can be settled in a semi-anachoretic monastery on Mount Sinai between the 6th and the 7th century, i. e. on a crossroads of cultures, where the classic inheritance has been preserved in monasteries after Arab and Persian invasions.

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Ignorantia simulari non potest. *Classical παιδεία and the Construction of the ἀγράμματος in Late Antique Hagiography*

When some pagan philosophers, attracted by Antony's fame, pay a visit to the Christian ascetic, they are strongly surprised to meet a true polemicist. The supposed ἀγρόμματος demonstrates full knowledge of Pagan beliefs and refutes them through a refined speech not devoid of echoes from classical παιδεία. Obviously, such an extraordinary rhetorical ability comes from God, who allows His soldier to fight the enemies of the right faith with their own weapons. Human history is interpreted as a universal path which goes from pagan error to Christian truth under the guidance of an eloquent holy man.

This is not an isolated anecdote. In Late Antique hagiography, the saint is often described as a man who rejects earthly wisdom and, at the same time, as an elegant speaker, either when he teaches his disciples about life or when he disputes pagan ideals. As a result, the biographer depicts a peculiar portrait of the protagonist, framing his deeds in the rhetorical culture which pervades the educated *élites* and tacitly admitting that classical art of persuasion cannot be abandoned at all.

The aim of this paper is to analyse the "rhetorical *ethos*" attributed to Late Antique holy men and the elements of classical παιδεία which emerge from their speeches. In order to do this, particular attention will be paid to rhetorical structures and literary tools displayed by the biographer and to the results that he wants to achieve. Through a philological analysis, it will be fascinating to study how Christian biography depicts the relationship between ignorance and wisdom, even making the saint a living contradiction.

Slot 10: 3:30 - 4:20pm

Kyriakoula Tzortzopoulou, Classics Department – King's College London [kyriakoula.tzortzopoulou@kcl.ac.uk]

Christianizing the conceptualization of envy in the 4th c. C.E.: the case of Cappadocian Fathers

Recent scholarship on patristic texts has shown that the Christianization of the classical intellectual heritage concerns -among other things- the domain of emotion conceptualization. The Church Fathers of the 4th century C.E. inherited a broad array of concepts and conflicting ideas about emotions drawing on texts of the Greco-Roman literary tradition. They modify this emotional knowledge in such a way that their theorizations over emotions respond also to scriptural beliefs, and thus differentiate Christian from Pagan morality. However, one aspect of patristic discourses on human emotions that has not yet received enough attention is metaphorical conceptualization, namely the examination of basic concepts that underlie their metaphors and of the extent of their correlation with the classical ones.

The aim of this paper is to address this issue, through the lens of the Conceptual Metaphor Theory, and indicate how the Cappadocians Basil of Caesarea and Gregory of Nyssa make use of their classical paideia and Christianize several well-entrenched ideas in their metaphorical conceptualization of envy. Focusing primarily on Basil's treatise *On envy* and on Gregory's work *On the life of Moses*, I shall argue that both authors emphasize the destructive effects of envy on one's morality by the means of various metaphorical expressions that are based on well-established concepts of Greco-Roman culture and can be found in numerous classical literary texts. At the same time, though, they further elaborate those metaphors by blending them with additional concepts that did not exist in Classical Antiquity. As I shall show, the main idea that pervades their thinking is the fundamental Christian belief that humans were created according to God's image and, thus, the passions are external additions to humanity after the fall from Paradise. In this way, they Christianize concepts of the

emotions and shape a new emotional repertoire that defined Christian religious identity.

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The platonic Dialogue at the service of Christian Rhetoric: the School of Gaza and the Christian Reconfiguration of Classical Paideia

At the dawn of the 5th century AD, the Gazan *Marneion* temple was destroyed by the will of the bishop Porhyry and a new Christian church was erected with the remains from pagan building. This episode marked the beginning of an important turning point in Christian direction for the pagan city: the classical culture was colonized by Christians in the same way as the materials and it was resemantized in a hybrid form of *paideia* which sought to demonstrate the truth of Christian arguments by means of classical plots and genres.

Between 5th and 6th century the Gazan rhetorical school was seat of significant interactions, because of the large turnout of diverse students, attracted by the cultural fervour characterizing Palestinian city. Jews, Christians and Pagans were fellow students under the guidance of Professors who were Christians as regards their faith, but Neoplatonists in relation to their philosophical training received at the schools of Alexandria and Athens. In such a context, Christian rhetors did not give up their cultural inheritance, but they recast it in something new, by transforming the aspects which threatened to conflict with their religious positions. Thus, Gazan rhetors Aeneas and Zacharias, disciples, respectively, of Alexandrian Neoplatonists Hierocles and Ammonius, chose the platonic dialogue as the better literary form to compare opposite philosophical and religious theories and to assert finally Christian principles of the creation of the cosmos as well as the resurrection of bodies.

This paper wants to examine some crucial episode of Zaccharias' *Ammonius* as well as Aeneas' *Theophrastus* in order to show that these dialogues prove to be hybrid not only regarding the combination of platonic form and Christian contents, but also due to the syncretism inherent to their thought systems which sometimes makes Christian rhetors slip towards Neoplatonic claims.

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Slot 11: 9:00 - 9:50am**Marco Formisano**, Ghent University [marco.formisano@ugent.be]*The Great Return. Rutilius Namatianus and the End of Rome*

In the early fifth century the poet Rutilius Namatianus writes a poem narrating his return from Rome to his native Gallia. Although he is going home, the poem itself uses the language of exile. Such a dissonance between content and form is, to be sure, a typical feature of late antique literature, and yet Rutilius' *reditus* receives a particular metaphorical value because it grandly represents a movement opposite to Aeneas' foundational voyage towards Rome. If the *Aeneid* founds Rome (and its literature), Rutilius leaves it behind himself, no matter how melancholic his journey might be. It is commonly argued that Rutilius' poem is a nostalgic eulogy on the classical pagan tradition and that his journey is a "voyage intertextuel", but I argue that his readers cannot ignore the metaphorical power of that centrifugal and exilic movement: by leaving Rome, Rutilius unavoidably quits its literary past. This return towards a ruinous home thus disrupts and disintegrates the Book of Rome.

Slot 12: 10:00 - 10:50am**Alberto Corrado**, University of Oxford [alberto.corrado@queens.ox.ac.uk]*Lucretius and Prosper of Aquitaine: the proem to De Rerum Natura 4 in the praefatio epigram of Liber epigrammatum*

Prosper of Aquitaine's *Liber sententiarum ex operibus Sancti Augustini* is the attempt to epitomise part of Augustine's philosophy in *sententiae* during his later years in Rome, as Pope Leo's advisor. It was an effort aimed at fitting Augustine's doctrines – which, previously, Prosper had firmly and naïvely defended – to the cause of the primacy of Roman Church, as a great, final homage to his master of the early years (Hwang, 2009: 198-202; 204-205). Shortly after, Prosper drew from his *sententiae* to create one of the oddest Fathers' works of poetry: a book of epigrams in which each poem corresponds to a maxim (despite a few exceptions, see Horsting, 2016: 1-6). Remarkably, the collection is introduced by a poem which is completely separate from the rest of the epigrams, introducing Prosper's poetic endeavour as *decerpere flores* (*Lucr.* 4.4) and presenting the *liber*. I maintain that this quotation from the proem to Lucretius' book 4 holds a deeper meaning than just a stylistic *mimesis*. In fact, the two prooemial passages share more than just a quote, since the themes and the images of the epigram continuously echo Lucretius. We should not ignore, therefore, the programmatic relevance that quoting Lucretius eventually assumes in this case, which appears, at the same time, to suggest a deeper reference: as Lucretius turned the Epicurean philosophy into poetry, the old Prosper versified his own Augustinian epitome; as Lucretius honoured Epicurus, Prosper paid a tribute to his master Augustine. In the oral presentation, I will try to outline the reasons why Prosper summons Lucretius in his *praefatio* epigram and attempt to go beyond the typical exploitation of the classical literature in early Christian poets in order to detect a bond between Prosper and Lucretius which may not only be exquisitely literary.

Bibliography

- HWANG, A. Y. (2009), *Intrepid Lover of Perfect Grace: The Life and Thought of Prosper of Aquitaine*. Washington D.C.
- HORSTING, A. G. A. (2016) (ed.), *Prosper Aquitanus, Liber Epigrammatum*. Berlin.

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Prudentius' Agnes and the Elegiac Puella: Generic Interactions in Late Antique Christian Poetry

Many models that shaped the notion of the virgin saint more generally and the picture of Agnes more specifically have been identified hitherto. Polyxena and Thecla are two notable examples from Classical and Christian literature respectively. In *Peristephanon* 14 (end 4th/ beginning 5th c. AD), Prudentius creates an inventive verse rendering of the story of Agnes. Versions of her story are also recounted by the contemporaries of Prudentius; Damasus and Ambrose. Prudentius' Classicising poetry is characterised by the mixture of genres and literary traditions, one of them being Roman Love elegy. The affinities, however, between Prudentius and the latter tradition deserve closer attention. Interestingly, in Prudentius' *Peristephanon* 14, the portrayal of Agnes shares many features with the elegiac *puellae* of Roman Love elegy (key-words describing their behaviour, sexualisation of their body, the use of speaking names, the reference to the topography of Rome). In this paper, first I will offer an overview of elegy in Late Antiquity in general, and in Prudentius more specifically. Then, I will survey the literary representation of Agnes in Late Antiquity, focusing on Prudentius' 'innovations' to her story. Finally, by identifying vocabulary, themes and motifs of Roman elegy in *Peristephanon* 14, I will illustrate ways in which Prudentius' Agnes can be read as a Christianised elegiac *puella*.

Slot 13: 11:10 - 12:00am

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The effects of transition through the papyrological documentation: the documents about governors of Egyptian provinces in 4th c. AD

After the reforms of the Tetrarchic Period, the administration of Egypt underwent some changes: the ancient province was split up into smaller administrative units and new officials were introduced. As a result, Egyptian administration became more similar to that of the other provinces of the Roman Empire. This phase of transition can be clearly observed through the papyrological documentation. In particular, documents concerning governors, i.e. the prefect and the *praesides* that headed Egyptian provinces, show us some new developments occurred in this period: on the one hand, the documents issued by the governors and the court proceedings show how the central government presented itself; on the other, in documents by which people made an application to the authority, we can observe their attitude toward the authority itself.

In this paper I will show some results of my research about governors of Egyptian provinces in order to stress the elements of continuity with the first century of Roman domination and the innovations concerning the language of the administration.

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Traces of paideia in the monastic settlements of Western Thebes (Upper Egypt) from the ostraca (6th – 8th cent.)

From the 6th cent. onwards, the tombs of the New Kingdom in Western Thebes were reoccupied by numerous monks. Many papyri and ostraca have been found there informing us about aspects of the monastic life. Among this material, a small number of ostraca contains texts related to *paideia*. In this paper, I shall study these pieces from both an internal (content, language) and external (writing support, layout, writing) points of view, to try to identify possible contexts of production and usage.