AH SUMMER…

Mark Golden wrote a chapter on Children in Roman Literature for the *Oxford Handbook on Children and Education in the Ancient World* and generally enjoyed Victoria and Major League Baseball.

Michael Mackinnon spent much of the past year as a visiting professor in Athens, but his osteological ramblings took him to Corinth, Pergamon (Turkey), Butrint (Albania) and sites in Tuscany.

Mark Joyal’s bibliography on Greek and Roman education appeared in *Oxford Bibliographies Online* in June. He spent part of May studying Plato manuscripts in the Vatican Library and in Venice … Ah la dolce vita! (= spending time in libraries).

Mark Lawall spent part of June in Athens in part to co-organize a conference in honor of a past CAM/AIA speaker, Susan Rotroff. He later participated in a conference on ancient markets held at Durham University.

Lea Stirling spent part of the summer in libraries in Rome and then returned to Tunisia for the first time since the Arab Spring began. Despite the atmosphere of low-grade anarchy, all was well at the site of Leptiminus.

The Winnipeg Classics community welcomes U of M’s latest hire, Mike Sampson. He is joined by Dina Guth who will be teaching at the U of W in the 2011-2012 year. Despite their very busy summer Mike and Dina managed not only to continue their scholarly research but also reached Winnipeg far ahead of their furniture!

FALL EVENTS AT A GLANCE

SUNDAY LECTURE: September 18
Dr. Yannis Lolos
*Via Egnatia: A Journey Across the Lower Balkans Through Time*

SUNDAY LECTURE: October 30
Dr. Rachel Scott
*Leprosy and Leper Hospitals in Late Medieval Ireland*

CLASSICAL ASSOCIATION OF CANADA, WESTERN TOUR
MONDAY October 31, 12:30 pm (U of M) and 2:30 pm (U of W)
Dr. Victoria Wohl
*Living the Law in Democratic Athens*

SUNDAY LECTURE: November 20
Dr. Kent Fowler
*Style and the Marking of Social Boundaries in Africa*

Unless otherwise noted, all lectures take place in 237 University College, at 3pm and are followed by a reception in the Senior Common Room.
The Via Egnatia, initiated by the proconsul of the Roman province of Macedonia, Cn. Egnatius, probably in the mid-140s BCE, was the first Roman highway built east of the Adriatic sea. It originally led from Apollonia and Dyrrachion in Illyria (modern Albania) to the Hebrus river in Thrace (modern boundary between Greece and Turkey), but later its line extended to Constantinople (Istanbul). With a length of almost 1100 km and a lifespan of many centuries (until the 5th century AC) the Via Egnatia crossed many nations and important cities in modern Albania, F.Y.R.O.M., Greece and Turkey. The largest part of this artery has been obliterated or covered over by modern roads or again destroyed by cultivations and land development in the course of the 20th century. Yet, some sections are still visible, especially near Pequin and Librazhd (Albania), and near Kavala and Alexandroupoli (Greece). The entire artery and many of the old cities along its course revived under the Ottoman rule (from the 15th century onwards). During the lecture we shall follow the Via Egnatia from west to east and track its history through the centuries.

YANNIS Lолос is with the Department of History, Archaeology and Social Anthropology at the University of Thessaly (Volos, Greece), and he holds his degrees from the University of California at Berkeley (Ph.D.) and the University of Paris, Sorbonne (M.A. and B.A.). His areas of specialization are landscape archaeology, the archaeology of the Hellenistic city, and Greek and Roman architecture and topography; his recent fieldwork has been at Sikyon in the northern Peloponnese. He is this year’s Kress Lecturer for the AIA.
The image of the medieval leper – ubiquitous, deeply feared, and socially outcast – still evokes an emotional response today. Yet recent research has begun to question the validity of this popular image, tracing its origin to 19th century concern with controlling leprosy in colonized countries. In addition, regional historical studies have revealed that the medieval European response to the disease was not uniformly hostile. For example, leprosaria may have been less about segregating lepers than providing the spiritual care they themselves desired. In this lecture, I present my own work on leprosy and leper hospitals in late medieval Ireland. Historical and human skeletal evidence suggests that leprosy arrived in Ireland in the 10th or 11th century. Following general European trends, the majority of leprosaria date to the 12th century or later. In Ireland, however, the introduction of leper hospitals roughly correlates with the Anglo-Norman conquest of AD 1169-1171. Indeed, preliminary documentary research indicates that these institutions were largely founded and funded by Anglo-Norman settlers. Ireland thus offers a unique opportunity to observe how leprosy was treated by two co-existing medical and social systems, Anglo-Norman vs. Gaelic Irish. I will begin by reviewing the historical background before discussing the results of my field survey of surviving leper hospital sites.

Rachel Scott is Assistant Professor with the School of Human Evolution and Social Change at Arizona State University at Tempe. She holds her degrees from the University of Chicago (B.A.), University College Dublin in Ireland (Higher Diploma in Celtic Archaeology), and the University of Pennsylvania (Ph.D.). Her areas of specialization are bioarchaeology, social identity (especially gender and religion), social construction of disease and disability, and European archaeology (especially early and late medieval Ireland), mortuary practices, and paleopathology.
Pericles’ Citizenship Law of 451 BCE defined a citizen as the child of an Athenian father and an Athenian mother. This law thus created a sharp distinction between legitimate and illegitimate marriages and between legitimate and illegitimate families. But when we look at court cases from Classical Athens, a murkier picture of family life emerges, full of mistresses and prostitutes, bastard children and secret love-affairs. Here the distinction between legitimate and illegitimate is policed not by the law but by neighborhood gossip. While the court cases show Athenians living their lives in the gray areas left by the law’s black-and-white distinction, Athenian tragedy widens the gap between lived reality and the law in order to show the high cost to the individual of transgressing the law and the high cost to society of upholding it.

VICTORIA WOHL is a Professor of Classics at the University of Toronto. She holds her degrees from Harvard College (B.A.), and the University of California at Berkeley (M.A. and Ph.D.). Her research spans a variety of genres, poetic and prosaic, and focuses on the social relations, political thought, and psychic life of democratic Athens. She is the author of Intimate Commerce: Exchange, Gender, and Subjectivity in Greek Tragedy (Texas, 1998), Love Among the Ruins: The Erotics of Democracy in Classical Athens (Princeton, 2003), and Law’s Cosmos: Juridical Discourse in Athenian Forensic Oratory (Cambridge, 2010), as well as articles on Athenian tragedy, comedy, oratory, philosophy, and cultural history.

THE CLASSICAL ASSOCIATION OF CANADA WESTERN TOUR. The Classical Association of Canada is a national non-profit organization aiming to advance the study of ancient Greek and Roman civilizations. As part of the Association’s mandate to promote the study of these ancient cultures, two lecture tours, one in central Canada and one in Western Canada are organized each year. The Western tour includes Classics departments in Manitoba, Alberta and British Columbia. These tour lectures are free and open to the general public and always showcase top talent in the Canadian classics scene.
Style, ‘a highly specific and characteristic manner of doing something’, is a central concept in the archaeological project of defining past groups in space and time. Since Abbé Breuil’s 1912 lecture defining the European Paleolithic based on stone tool styles, this project has worked towards answering the question “How does style reflect identity?” We now know that sometimes the style of objects and cultural practices reflects group boundaries, but most often they do not. Many archaeological groups are far larger and persist for longer than groups documented ethnographically. Is this a matter of how we identify and define ‘ways of doing things’? Is this a contrast between the modern and ancient worlds? Or are archaeological groups and stories of their interactions based upon the unrealistic assumption that style reflects identity? Research on style in Africa has taken a new direction relating material culture to group identity by asking instead ‘How does identity influence style?’ This lecture presents the results of investigating this question through the ceramic traditions of Nguni-speaking peoples in southeastern Africa and shows that understanding how artisans learn, teach and innovate lay at the heart of discovering why people use material culture to mark social boundaries.

KENT FOWLER is an Assistant Professor of Anthropology at the University of Manitoba. He holds degrees from the University of Manitoba (MA) and the University of Alberta (PhD). His current ethnographic research with potters in South Africa emerged out of his earlier archaeological work in that region. He has also worked on Neolithic sites in the Balkans.
All dues for CAM are due in the Fall of each year.

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Dr. Lea Stirling
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Or bring your cheque to the lecture. Please include a note with your contact information (current mailing address and email address) so that we can keep our records up to date.

Remember that your membership in the Archaeological Institute of America is the only way we are able to bring our core schedule of three visiting speakers to Winnipeg each year. For AIA membership, go to www.archaeological.org.