

Sortes ~ Spring 2015

Letter from the President

December 17, 2014

Dear Friend of the Vergilian Society,

As I look back over my first year as President of the Society I see much to be happy about, but also see some very real challenges that I wish to share with you as I ask you for your support in our Annual Appeal. As any of you who have recently visited the Villa know, it is now in splendid shape, completely refurbished as the Harry Wilks Study Center, and utterly transformed from the condition of a decade ago, when many of us wondered how we could continue to bring groups to the area. If you haven't visited since the renovations I encourage you to do so when you can. We remain grateful for the efforts of Steve Tuck (President 2008–2010, currently Chair of the Villa Management Committee), who identified Mr. Wilks as the generous donor who permitted this renewal.

Mr. Wilks also endowed a scholarship fund to support study visits to the Villa by high school students who would otherwise be unable financially to attend. This has been a very exciting development. And we have continued our annual symposium at the Villa along with panels at CAMWS and the SCS. The symposia have now attracted the interest of local universities in the area, both in Naples and in Salerno. Villa occupancy has increased steadily over recent years, and the response from new groups has been very encouraging. Vergilius continues to be an important international outlet for scholarship, with prominent scholars choosing to publish their best work in the journal. Our academic programs and exchange activities continue and I feel very positive about the various activities we support.

I feel less cheerful about the current financial situation, mostly because we have had smaller student groups in recent years, and have seen lower enrollment in some study tours. This is in part due to the continued effects of the recession and the slow recovery, along with the perception, right or wrong, that the recovery is not strong. At the same time, there are other groups offering similar tours; that is, there is more competition than we saw in previous years. We are working hard to offer tours that will be attractive in this climate, and we are in the process of identifying new tour leaders and new tours. Those tours that use the Villa will be particularly appealing.

I am writing now to ask for your financial support in this Annual Appeal. Your generous gift is critical to the continuation of the present programs and initiatives that you value. Please consider a donation to the Society. Online donations can be made through our website as well. Your annual gifts have a huge and direct impact on all the vital work of the Society, particularly in the funding of scholarships, upkeep of the Villa, publishing of Vergilius, and support of general operations. Please join me in donating what you can to ensure that our work continues.

With sincere thanks for your support at any level,

Richard F. Thomas
President, Vergilian Society

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Our Greek odyssey began in Athens with visits to the new Acropolis Museum, the Acropolis, and the Agora. The new Acropolis Museum is a stunning display of the artifacts uncovered in the Acropolis excavations. The top floor is arranged reflecting the plan of the Parthenon with the temple's sculptures arranged as they were original on the temple itself; through the windows of this room the Parthenon is visible. After two days in Athens we began our journey north, driving to Thessaloniki, stopping in Volos to visit the new museum there with its display of Neolithic artifacts found in the area. A trip north would not be complete without a visit to Thermopylae, where 300 Spartans died fighting the Persians, and the Vale of Tempe, the narrows, according to myth, created by Poseidon.

In Thessaloniki we went to the archaeological museum to view its collection of Hellenistic artifacts, after which participants were free to visit the city with its Byzantine remains and to go to the Byzantine Museum. On the next day we drove to Pella, birthplace of Alexander. Work has continued on the site, with foundations of several houses revealed, and a new museum, constructed to house objects and mosaics excavated at the site. From Thessaloniki we journeyed to Vergina, where Philip, father of Alexander, was assassinated; here we visited the tumulus discovered several years back which housed several royal burials. The tumulus has been turned into a museum with the mound reconstructed and the interior tombs restored with artifacts on display by each tomb. This museum several years back was awarded a UNESCO prize for its innovation. From here we went to Meteora to see the monasteries in the sky, built high upon cliffs overlooking the valley below.

The next day it was time to cross over the spine of Greece into Epirus, home of Olympias, mother of Alexander, and where Aeneas met Andromache and Helenus. We stayed in Ioannina, the city by the lake, noted for its silver and Turkish remains. From Ioannina we made an excursion to two sites very rarely included in tours of Greece: Dodona, oracle of Zeus and Dodona, and the Nekromanteion, oracle of the dead. In antiquity at Dodona the wind blowing through the sacred oak tree was thought to reveal the will of Zeus. At the Nekromanteion, pilgrims descended into the underworld like Odysseus and Aeneas to consult the dead. We made our own journey to the underworld; I know not what questions were asked.

From Ioannina we traveled south and took a ferry to the island of Corfu, believed to be the home of Odysseus. From here we crossed the sea to Albania to go to Buthrotum which, according to tradition had been founded by Helenus, son of Priam, and visited by Aeneas. We returned to the mainland the next day, driving to Actium, location of the battle between Octavius and Antony and Cleopatra. A new museum has been constructed in the town, displaying the finds from the site. From here it was on to Delphi with visits to the site and the museum. Finally, our odyssey returned to Athens, our starting point.

On this journey through Northern Greece it had been the goal of the directors to visit places seldom included in Greek tours; we believe, from the comments of participants, that we were successful. We look forward to continuing our journey with Aeneas as he travels to Carthage; our next program, summer 2015, is a journey to Tunisia, home of Dido.



Vergina: Tumulus mound in back ground

Front row: Nancy Antonellis, Ginny Walters, Jessica Levknecht, Tina Moller, Sally Morris, George Perko, and Cheryl Spilliane

Back row: Phil Stanley Frank Ordiway, Susan Brockman, John Morris, Jane Woodruff, Eddie Lowry, Daniel Jordan, and Paul Langford



Meteora

Front row: Ginny Walters and Paul Langford

Second row: Jessica Levknecht, Susan Brockman, Cheryl Spillane, and Jane Woodruff

Back row: John Morris, Sally Morris, George Perko, Tina Moller, Frank Ordiway, and Daniel Jordan

Scholarship Recipient Report, Jessica Levknecht

Greece seemingly plays second fiddle to Italy (especially with Latin teachers), but it likely shouldn't given the important place it holds in the history of the Mediterranean. I had never been to Greece before, so it was with novice eyes and understanding of the country and culture that I emerged from the metro at Akropoli. Soon, a hardy band of Latin, Greek and history teachers (and even an aspiring teacher!) began our adventure with a walk up the hill to the new Acropolis Museum. One of my favorite parts of Vergilian Society Tours is that I get what feels like a VIP tour of places that I have never been. Participants and tour guides alike help explain the highlights of each location. While I had seen pictures of many of the artifacts before, to see the metopes, pediments and friezes of the Parthenon and the Caryatids of the Erechtheion in person deepened my understanding of Greek culture, mythology and history immensely.

The next day we hiked with the cruise shippers and the masses of tourists to the foot of the Acropolis. We walked by the Theatre of Dionysus, the Temple to Asclepius and the Odeon of Herodes Atticus, which is still used for performances in the modern day. We finally turned the corner and looked up at the Propylaea for the first time. Thinking back to the previous day's lessons in the Acropolis Museum, we were able to explore the site on our own. The Parthenon is glorious with wonderful proportions and clean lines, grandeur and wonder at how it was built, but the Erechtheion holds a greater place in my heart. This temple was built on the site of the fight for Athens between Athena and Poseidon, with the olive tree that Athena gifted to the city supposedly still growing near the temple. We next walked down the Panathenaic Way to the Agora. Explanations about the marketplace and trade were followed by a walk around the site, including the area where Socrates may have sat and questioned his fellow Athenians.

After two days in Athens, we gamely loaded up the bus for our tour of Northern Greece. We travelled past the location of the stand of the three-hundred at Thermopylae and on to Volos, where Jason mustered with Argonauts. At the museum in Volos, exhibits included using pottery to date sites as well as beautifully painted Hellenistic grave stelae. We continued on to Thessaloniki passing Mount Olympus and the Vale of Tempe on the way. The following day, we took a day trip to Pella. Pella was the hub of Macedonian development and the birthplace of Alexander the Great. The site is not fully excavated, but is known for pebble mosaics of both geometric patterns and mythological stories. I love mosaics, but to see pebble mosaics was mind-blowing! From there we headed to the museum, which didn't have electricity, but that didn't stop us! Several artifacts which were highlights were a head of Alexander and a vase depicting the fight between Athena and Poseidon over Athens. The following day, we headed to Vergina, which is believed to be the burial site of Philip II, the father of Alexander. The tomb mound has several burial sites which were excavated, displaying the large frescoes showing scenes from mythology. The museum, also contained under the burial mound, houses beautiful artifacts like crowns of leaves made from gold and the Derveni Krater, a large bronze vessel.

We hopped back on the bus to travel to Meteora, a stunning sight in northern Greece where monks built monasteries atop high peaks. We continued on to the Greek city of Ioannina, our jumping off point for the sites of Epirus, Dodona and the Nekromanteion. Dodona is the location of the oldest of the oracles, dedicated to Dione and eventually Zeus. Here we learned about how to question the oracle, to which priests and priestesses responded by listening to the rustling of the oak tree to interpret the whims of the gods. The importance of Dodona is measured by the 17,000 seat theatre, which was in use until the late Roman era, when the rise of Christianity and Christian emperors shut down important pagan sites. The Nekromanteion was believed to be one of the entrances to the Underworld, where three rivers met. After learning about the site and moving through the rooms as a celebrant would, we stopped for lunch on the banks of the Acheron River. After lunch we threw caution to the wind and took a boat down the Acheron, first listening to a very in-depth tour narrative in Greek, which was then repeated in English.

Our bus continued from Ioannina on to a ferry which took us to Corfu. From Corfu, we took a day trip to Albania to go to the ancient site of Buthrotum. This site is another which exceptionally displays the multiple layers of history, from Greek to Roman to Byzantine to Venetian. Only twenty percent of the site has been excavated, but it is important as it is believed to be the location where Aeneas meets Helenus and Andromache, who came here after the Trojan War. While touring, book three of the Aeneid was referenced as the outer wall of the city was explained. We spent the rest of the day exploring a little of Albania, before returning to Corfu.

The next day we hopped back on our ferry to the mainland and headed to Delphi, the most famous of all the oracles. On the way, we made an impromptu stop at the museum for the ancient site of Nicopolis, founded by Octavian after his win over Antony and Cleopatra in the Battle of Actium. It is a new museum, but effectively highlighted the different eras of history. We continued on to Delphi, passing by the site of Octavian's naval victory. After a long bus ride, we arrived in Delphi to go to the museum, again, lacking electricity! We took a brief tour of the museum, pausing at the most important artifacts, some of the better preserved friezes, the Omphalos and especially the Charioteer. The next morning, we toured Delphi, learning of the oracle and the development of the shrines, temples and treasuries that surrounded the site. Once again, it was so helpful to a novice Greek traveler to be with such knowledgeable people who could help me to focus in on the most important parts of the site and explain the significance in detail. I suppose one always remembers their first visit to Delphi, and mine was made so much more memorable by my travelling companions.

In my mind, the real measure of a travel tour for teachers is how well teachers are able to use what they have learned and collected with the students. This year, I have been able to show pictures and maps of the locations where significant events took place in history, allowing students to better conceptualize their learning. My unit on Greek and Roman gods and goddesses was much more in-depth and allowed the students to better appreciate the role of the gods in antiquity. Lastly, from sharing teaching techniques with my fellow teachers I was able to improve my practices in creating assessments and helping students' understanding of grammatical construction. This school year, I have been able to speak with more confidence about the gods and goddesses, noteworthy locations in Greek and Roman history and reference sites that I was unable to prior to the Vergilian Society Tour of Aeneas and Alexander in Northern Greece with Phillip Stanley and George Perko.



By Jessica Levknecht

“Greeks and Romans in Town and Country, under the Shadow of Vesuvius”

Vergilian Society Program at the Harry Wilks Study Center in the Villa Vergiliana, Cumae: 30 June - 12 July 2014
(Directors Ann O. Koloski-Ostrow, Brandeis University; Steven E. Ostrow, Massachusetts Institute of Technology)

Hunting up the denizens of ancient Campania as they worked and played and lounged about the Naples Bay region in both rural and urban settings proved even more pleasant a touring task than we had anticipated. We enjoyed the companionship of a cordial and intrepid crew of teachers, retirees, and students (at every level, from middle school ranging up through undergraduate and grad school), hailing from coast to coast within the United States and Canada and from as far away as South Korea, and ranging in age from 20-somethings to hearty septuagenarians. If there were not exactly farmers in our midst, there were certainly many whose homes in the U.S.A. sit not far from prime farming country (from California to Tennessee, from Arizona to Virginia, and from Texas to Indiana and Michigan) -- as well as a number of city slickers (Boston and New York): In short, we were well equipped by background and inclination to scout out Greek and Roman farm life, as well as the working lives and leisure pastimes of people in cities and towns.

For vivid peeks at the agricultural scene of ancient Campania we roamed from the outskirts of Pompeii, into the deep inland Apennine highlands at Saepinum. At the villa rustica (“Villa Regina”) in Boscoreale (a Pompeian neighbor), we viewed the simple but impressive farmhouse with its rows of flush-to-the-ground storage jars (dolia) and adjacent (replanted) vineyard, and the superb little museum that illuminates so much of what Greco-Roman farming methods offered to -- and demanded from -- so many ancient peasants. The grand (imperial family?) “Villa of Oplontis” (at Torre Annunziata, again very near to Pompeii) offered a hint at the pleasures-of-planting from the opposite end of the socio-economic spectrum: the patient results of the late Prof. Wilhelmina Jashemski’s exploration of the roots of trees and flowers are on vivid display alongside the villa’s porticoes. Our beautiful country drive to Saepinum, in the very heart of the central Italian mountain chain, brought us the other -- faunal -- side of ancient agriculture. We saw signs of drinking arrangements for cow and horse, the intersection of two major pathways marking the ancient and long-enduring practice of transhumance for cattle and sheep, and an over-the-top 2nd cent. A.D. inscription recording in agonizing detail a bitter dispute over livestock (and slaves) between local town magistrates and the keepers of the Emperor’s own flocks. Not every day, were things nice and tranquil down on the farm!

By no means, of course, was the countryside reserved strictly for agricultural affairs. Whether or not the “Oplontis Villa” was in fact owned by the family of Nero’s (unfortunate) wife Poppaea, two other magnificent villas on our itinerary were most certainly in the possession of the emperor Tiberius, far from any major town. One greeted us at Sperlonga on our very first day of travel south from Rome -- its vast seaside cavern (the “Grotto di Tiberio”) decked out with massive sculptural reminders of the woes of the wandering Odysseus, the Cyclops Polyphemus very much included. The second sits on the even more remote island of Capri, where the emperor’s own woes -- self-doubt, melancholy, paranoia? -- are only too easy to read in the bizarre and breathtaking setting of his cliff-top home. And to cite a final, very different kind of ancient “rural activity,” we must recall our ascent to the very summit of Mt. Vesuvius, which brought us through thick woods that are heir to the dense ancient forest in which Spartacus and his fellow rebel slaves clambered and hid in the late 70’s B.C. We sampled, in short, ancient “countrysides” of very diverse shape and purpose.

Given the nature of the surviving evidence -- the masses of brick and mortar, of marble and limestone, the street grids and fortification walls -- it’s much easier to sample the urban side of ancient life in Italy. And our samples were abundant, revealing, and ever so enjoyable. While it was widely recognized in antiquity that there was but one true Urbs -- Rome itself --, the Bay of Naples area and its immediate hinterland could boast of the next two largest cities in all the peninsula: Capua and Puteoli (modern Pozzuoli) were proud and wealthy and bloodthirstily rival neighbors -- one rich from its agricultural bounty, the other from its Mediterranean-wide seaborne commerce -- and they were home to the largest of all Italian amphitheaters after the Colosseum. We visited both, along with a host of middling towns and cities that dotted the local landscape and others that pushed us even beyond the borders of ancient Campania into three other ancient regions: Latium (modern Lazio), where Tarracina’s mighty mountain-top sanctuary of “Iuppiter Anxur” (or is it really a temple of Fero

nia?) was our first stop of all; Lucania, where the three miraculously intact Greek temples of Poseidonia/Paestum were our primary goal; and Samnium, to view the stunningly well preserved triumphal arch of the emperor Trajan at Beneventum. (Modern Benevento is a calm and charming city very recently demoted by modern Rome's powers-that-be -- to the great sadness of its townspeople and likely detriment of its economic fortunes -- from its status as long-time "capoluogo," a provincial capital on the modern Italian political checkerboard).

Within Campania itself we were naturally drawn also to that handful of famous towns and small cities that have long been at the heart of Vergilian Society study tours -- modest in size, perhaps, but all of crucial importance in the history of ancient Italy, or in the history of the archaeological discovery of that world. Our "own" Cumae, of course -- home to the Villa Vergiliana and its Harry Wilks Study Center -- claims pride of place: The immense and ever puzzling cavern of the "Sibyl's Grotto" (likely inspiration for Vergil's imagined drama of his enraptured Sibyl in Aeneid VI) and the lofty temple-bedecked acropolis above it are witness to an early Greek colony that can justifiably claim to have been the single most effective impulse behind the spread of "Western Civilization" to the central and western Mediterranean world. But elsewhere in Cumae's immediate neighborhood lie two other uniquely memorable "urban" places: the massive hillside of little Baiae, transformed into a centuries-long favorite watering hole of the Roman elite (including Emperors and family members themselves); and Misenum, headquarters to the Roman imperial fleet in the West, where a colossal, all but perfectly preserved "basilica-like" cistern reminds us of the mighty thirst that had to be assuaged for masses of local Roman troops and sailors -- and of the equally mighty Roman engineering skills that were equal to the task.

Only a bit further afield: Naples itself -- Neapolis, "New City," daughter colony to enterprising Cumae, and eventual inheritor of what was originally dubbed the Gulf of Cumae. We sampled briefly but intensely a few of the modern metropolis' delights: from the unmatched treasures of its Archaeological Museum and the utterly sublime array of Titian, Raphael, and Caravaggio canvasses in its Capodimonte Gallery, to the not-quite-ridiculous Christmas presepio ("crèche") figurines on offer from innumerable street vendors, along with scrumptious coffee, chocolate, sfogliatelle, and gelato treats. And last -- but hardly least! -- renowned Pompeii and Herculaneum themselves, the world's first-ever archaeological laboratory, where the "shadow of Vesuvius" was ever with us -- for good and for ill. For every disappointing "House of the Deer" (in Herculaneum) that was closed off to us for the sake of on-going conservation work, there were more than compensating discoveries made accessible to us, as Vergilian Society members, thanks to special permission kindly granted by the Pompeian Department of Antiquities. We thus relished the curious erotica of the recently excavated "Suburban Baths" at Pompeii, and such long known but also long closed-to-the-public Pompeian houses as those of the Amorini Dorati ("Gilded Cupids"), the Nozze d'Argento ("Silver Wedding"), Lucius Caecilius Iucundus, and Marcus Lucretius Fronto.

From these few remarks we hope it is clear how magnificently colorful and diverse are the landscape -- and cityscape -- of the extended region around ancient Naples Bay. The momentary aspirations and achievements of its people, those of lofty status and those of modest means; the self-indulgent extravagance of the few (which nevertheless has left us a legacy of priceless art and architecture, along with many a cautionary tale), and the day-in and day-out toil of the many; the Greek and Roman genius for drawing sustenance from the land and sea, and for devising eye-popping means of building, decorating, honoring the gods, and satisfying their own desires both physical and spiritual: all these are on display view in the realm of Vesuvius to a degree that may well be unique on earth. We all felt blessed to share in it together.

It has been our pleasure and good fortune over many decades of leading Vergilian Society programs at the Villa Vergiliana to be welcomed by the exceptional, only-at-Cumae hospitality of the extraordinary Sgariglia-Pesce family: Biagio and Maria (husband and wife), their daughter Mina, and other family members and friends who offer an occasional hand in keeping Villa life on an even keel -- and at an exemplary culinary level! -- that generations of Vergilians have treasured among their most precious memories of a summer season "at the Villa." (Their in-Villa hospitality run now extends beyond half a century, and counting....) We are happy here again to express, on behalf of all our dear and appreciative Cumaeans companions of early July 2014, our deepest gratitude to this warm and adventuresome family. May they flourish for many long seasons ahead!

"Shadow of Vesuvius 2014" Participants: Joshua Benjamins, H. Christian Blood, Julie Crisafulli, Pam and Joe Dargan, Abbey Elder, George Fitzmaurice, Celia Harris, Matthew Lindbloom, Robert Padgug, Zachary Woolfolk

Scholarship Recipient Report, Matthew Lindbloom

I was fortunate enough this summer to participate in the Vergilian Society's tour, *Greeks and Romans in Town and Country, under the Shadow of Vesuvius*, led by Steven Ostrow and Ann Koloski-Ostrow. Simply put, I couldn't have asked for a more edifying, enriching encounter with the fascinating Bay of Naples. Steve and Ann were both wonderful leaders: warm, personable, humorous, and incredibly knowledgeable about the history, culture, art, and architecture of this region. Their intimate knowledge of this beautiful part of Italy brought the places we visited to life in a way impossible for the solo traveler to experience. Because of their years spent living in and sojourning through the Bay of Naples, Steve and Ann had friends at many of the sites we visited; it felt as if we Vergilians were VIPs afforded the special "behind the scenes" glimpses available only to friends (or friends of friends, as the case may be). For example, we were able to visit special homes in Pompeii and hear the stories of the dedicated archaeologists currently working at this time capsule of Roman history. We were even able to enter and explore the *Piscina Mirabile*, the truly massive aqueduct-fed reservoir that ensured a steady water supply for the Roman fleet at Misenum.

From these twelve days of travel I made a multitude of memories that I will hold dear my whole life. We Vergilians encountered the seaside Grotto of Tiberius at Sperlonga, where Ann read to us a passage of Homer as we imagined being guests at one of the Emperor's sumptuous (and sometimes dangerous) feasts. With Steve's guidance, we explored the gloomy substructures of the remarkably well-preserved amphitheaters of Capua and Pozzuoli (arenas bested in size by only the Colosseum itself), pondering the chaos and tension that must have been ubiquitous down there while the spectacles raged on the arena floor above. In Naples, we visited the National Archaeological Museum, where we studied the colorful wall paintings and the various remnants of daily life in Pompeii and Herculaneum; we then did a walking tour of the city itself, where the markets created an entrancing kaleidoscope of sights, sounds, and fragrances. We climbed to the top of the infamous Mount Vesuvius (where Steve proved capable of outhiking us all!) and we peered both into the abyss of the crater and out over the expansive Bay of Naples. We took the hydrofoil to Capri, where we visited the imposing ruins of Tiberius' Villa Iovis and trekked around what must be one of the most sublime islands in the entire world. And, of course, we experienced the exceptional hospitality and culinary delights of our hosts at the beautiful Villa Vergiliana in Cumae, where we resided within earshot of both the whispers of Aeneas' Sybil and the splashing waves of the Tyrrhenian.

A thousand thanks to Ann, to Steve, and to the Vergilian Society for an enchanting and wonderful journey! With fondest memories, Matt Lindbloom





**Revisiting Vergil and Roman Religion
Symposium Cumanum 2015**

June 23, 2015

by 7:00 pm Arrivals

Wednesday, June 24

9:00 to 9:30 Welcome

9:30 to 10:30 Session 1: Fate, Fortune, and Prophecy

James O'Hara, University of North Carolina at Chapel Hill

“Prophecy in the *Aeneid* Revisited: Lying, Exaggeration and Encomium in *Aeneid* 8 and the Shield of Aeneas”

Calypso Nash, Oxford University

“*Fatum* and *fortuna*: Religion and Philosophy in Virgil's *Aeneid*”

10:30 to 10:45 Break

10:45 to 1:00 Session 2: Ritual

Nandini Pandey, University of Wisconsin

“In the Name of the Father: Perverted Sacrifice under the Laurel in *Aeneid* 2”

Sergio Casali, Università di Roma, Tor Vergata

“Dido's Gods: Reading the Sacrifice Scene at *Aen.* 4.56–67”

Barbara Weiden Boyd, Bowdoin College

“Fire Walking on Soracte: A Modest Proposal”

Petra Schierl, Universität Basel

“Reconsidering Ritual in the *Eclogues*”

1:00 to 2:30 Lunch

2:30 to 4:15 Session 3: Religion as Category

Richard Thomas, Harvard University

“*Di meliora piis*: Revisiting the Efficacy of Religion in the *Georgics*”

Giovanna Laterza, Université de Strasbourg and Albert Ludwigs Universität Freiburg

“Methodologies en comparaison: la religion dans la sixième livre de l’*Énéide*”

Carey Seal, University of California, Davis

“Cacus, Hercules, and the Natural History of Religion”

4:15 to 4:30

Break

4:30 to 6:15

Session 4: Vergil’s Gods 1

Rachael Cullick, University of Minnesota

“*Saturnique altera proles*: Divine Wrath and Authority in the *Aeneid*”

Elina Pyy, University of Helsinki

“*Nunc etiam manis . . . movet*: Cthonic Deities and Cults in the *Aeneid*”

Tammy Di-Giusto, University of Adelaide

“Vergil’s Faunus: Augustan Innovation”

Thursday, June 25

9:00 to 10:45

Session 5: Intertextualities

Britney Szembruch, Stanford University

“Marcellus’ Spoils: Performing a Callimachean Hymn in the Underworld”

Spencer Cole, University of Minnesota

“Mapping the Posthumous Path: Vergil, Cicero, and the Afterlife”

John Schafer, Northwestern University

"Vain Address: The Catullan Brother in the Aeneid."

10:45 to 11:00

Break

11:00 to 1:15

Session 6: The Politics of Religion

Stephen Heyworth, Oxford University

“Vergil and the Calendar”

Damien Nelis, Université de Genève

“*Viamque adfectat Olympo*: Vergil’s Caesar”

Anton Powell, University of Swansea

“Virgil and Neptune: Plastic Theology?”

Vassiliki Panoussi, College of William and Mary

“She Who Shall Not Be Named: Isis and the Politics of Religion in Vergil’s
Aeneid”

1:15 to 2:45

Lunch

2:45 to 4:30

Session 7: Rituals and Death

Ingo Schaaf, Universität Konstanz

“Death and the Maiden: Sibyls, Cumae, and Necromancy in and outside *Aeneid*
Book 6”

Arduino Maiuri, Independent Scholar

“The Cave of the Sibyl: Geographic Place or Pure Fantasy? Some Observations on
a uexata quaestio”

David Wright, Rutgers University

“‘Death by Drowning?’ Rivers, Rituals, and the *Aeneid*”

4:30 to 4:45

Break

4:45 to 6:30

Session 8: *Georgics*

Anne-Angèle Fuchs, Université de Genève

“A Strange Rite Alluded to in Vergil, *Georgics* 1.156–57”

Christine Perkell, Emory University

“The Poetics of *Bugonia*: Ritual and Literary Contexts”

Julia Hejduk, Baylor University

“If Isaiah Speaks: Original Sin and an Astonishing Acrostic in Virgil’s *Orpheus and Eurydice*”

Friday, June 26
Sessions at the University of Naples

9:15 to 9:30 **Welcome to the University of Naples**

9:30 to 12:00 **Session 9: *Bucolics***

Giampiero Scafoglio, Seconda Università di Napoli
 “The Orpheus-theme and Orphism in Vergil’s *Bucolics*”

Leah Kronenberg, Rutgers University
 “Virgil’s Pastoral God: Daphnis as Lucretius”

Joseph M. Romero, University of Mary Washington
 “Touched by Heaven (*de caelo tactas...*): Philosophy and Religion in Vergil, *Ecl. 1*”

Caleb M. X. Dance, Washington and Lee University
 “Gods, Vision, and World-Changing Laughter in *Eclogue 4*”

12:00 to 1:45 **Lunch**

1:45 to 3:45 **Session 10: Vergil’s Gods 2**

Anne Rogerson, University of Sydney
 “Virgil’s Tiber: River and God”

Anna Everett Beek, University of Minnesota
 “The Gods Unmasked”

John Makowski, Loyola University
 “Cybele, Troy, and Rome”

3:45 to 4:00 **Break**

4:00 Excursion and Return to the Villa Vergiliana