

**ARCHAEOLOGICAL INSTITUTE OF AMERICA  
SAN FRANCISCO SOCIETY - SPRING 2016**



**THE KRESS LECTURE**

Wednesday, January 27<sup>th</sup>, 2016, 7:00 p.m.  
370 Dwinelle Hall, UC Berkeley

**Daniele Maras**

Pontificia Accademia Romana di Archeologia

***A Way to Immortality:***

***Greek Myths of Divinization and Etruscan Funerary Rituals***

Greek mythology was the core of a religious, ideological and visual language shared by the peoples of the Mediterranean as part of the broader phenomenon of Hellenization. This phenomenon began earlier and developed in greater depth in Etruria than elsewhere; this involved an unprecedented reception of Greek myth, which prefigured a similar phenomenon that occurred later in the Roman culture.

In actuality, Etruscan selection and representation of particular Greek myths shed light on their own concept of religion and demand for self-identity. From this perspective, any discrepancy and inconsistency in the shared mythological language is particularly relevant, and can be compared with known differences between Etruscan and Greek ritual behavior. This approach provides the key to deciphering the peculiarities of the selection and adaptation of Greek myth in Etruria, where figural monuments often represent mythological scenes that do not correspond to the narratives preserved for us in Classical literary sources.

Our knowledge of Etruscan civilization derives in large part from tomb contexts, thus providing a somewhat funerary-biased image of this people. Still, it is clear that funerary religion played an important role in Etruscan ideology, with special regard to their beliefs and expectations in afterlife.

From a few passages found in Roman sources, we know that Etruscan lore knew a ritual destined to make the soul of the deceased immortal and divine by means of special, recurring sacrifices. The dead arising to the rank of (minor) deities were then called *di animales*, “animal gods” (or, better, “gods (deriving) from souls”).

The existence of such a ritual could then encourage the proliferation of myths that concerned the divinization of human beings; in turn, this provides an explanation for the preference of such myths on the side of the Etruscans. This is the case, for instance, with Hercules, very often represented as ascending to Olympus or presented to the gods in an apotheosis; this could work as well for Leucothea, Ariadne, Tithonus, and so on. These heroic and divine figures were all much more frequently represented in Etruria than in Greece, the Etruscan often selecting rare variants of a myth that would show the performance of a sacred

ritual (such as, for instance, a libation offered by Hercules, or the liquid of immortality offered by Athena). Even Tydeus, the only Greek hero who was refused immortality because of his impiety (in the saga of the Seven Against Thebes), in Etruria acquired a popularity that was unparalleled in the Greek world.



Wednesday, February 10<sup>th</sup>, 2016, 7:00 p.m.  
370 Dwinelle Hall, UC Berkeley

**Rita Lucarelli**

Assistant Professor of Egyptology, Department of Near Eastern Studies,  
UC Berkeley

***Magic and Demonology in Ancient Egypt***

In this lecture the character of ancient Egyptian magical practices, with a special focus on the role that demons played in magical texts and images, will be thoroughly discussed. Questions of definition, function and understanding of what is meant by "magic" and "demons" in ancient Egypt and in the ancient world at large will be addressed according to the most recent studies on the topic and on available textual and material sources (magical spells, ritual and magical objects) produced from the early Pharaonic to the Greco-Roman periods in Egypt. Comparative views with other demonologies of the ancient world will be also explored; contacts and influences existing among the magical practices and demonologies of Egypt and those of the ancient Near East, Greece and Jewish world will be also illustrated.



Tuesday, April 5<sup>th</sup>, 2016, 7:00 p.m.  
370 Dwinelle Hall, UC Berkeley

**Justin Leidwanger**

Assistant Professor of Classics, Department of Classics,  
Stanford University

***The Marzamemi “Church Wreck” in the Shrinking World of the  
Late Antique Mediterranean***

Situated at the crossroads of Mediterranean shipping, the southeast corner of Sicily witnessed its share of maritime disasters over the millennia. Among the dozens of ancient shipwrecks that foundered off these shores, the large vessel that sank near Marzamemi in the 6<sup>th</sup> century AD stands out. Since 2012, investigations by a team from Stanford University and the Soprintendenza del Mare have shed light on this monumental cargo of several hundred tons of partially prefabricated religious architectural elements, almost certainly en route from the northern Aegean region for decoration of some new, or newly renovated, early Christian church in the recently recaptured west. This peculiar site, the so-called Marzamemi “church wreck”,

serves as vivid testimony to the struggle for integration—religious, economic, and political—among the disparate fragments of the once unified Roman world. Yet the wreck reflects far more than a prefabricated or “flat-pack” structure sent at imperial behest for rote provincial assembly. Together with emerging clues about the ship, crew, and cargo—from cooking pots, iron fasteners and tools, to transport amphora lids and mineral pigments—this assemblage raises critical questions about interrelated issues of private commercial and directed exchange, local and imperial patronage and propaganda, urban and provincial religious life, and maritime connectivity more generally. Through a more holistic approach that embraces the complexity of the site and situates it within its historical and archaeological context, we explore the social, political and other processes that fostered and sustained connectivity during the turbulent late antique world.

## **OTHER EVENTS AND LECTURES OF INTEREST IN SPRING 2016**

### **AHMA Noon Colloquium Series**

<http://ahma.berkeley.edu/ahma-noon-colloquium>

### **Ancient Art Council Lectures**

All lectures held at the Florence Gould Theater at the Legion of Honor, San Francisco

#### **Saturday, February 27<sup>th</sup>, 2:00 p.m.**

Richard Martin, Antony and Isabelle Raubitschek Professor in Classics, Stanford University  
“Hero in Tears: Reading Homer’s Achilles with the Baltimore Painter”

#### **Saturday, March 5<sup>th</sup>, 2:00 p.m.**

Kristen Collins, Associate Curator of Manuscripts, The J. Paul Getty Museum  
“A Thorny Issue: The Reinvention of an Ancient Bronze in the Middle Ages”

#### **Saturday, April 16<sup>th</sup>, 2:00 p.m.**

Rossitza Schroeder, Associate Professor of Arts and Religion, Pacific School of Religion  
“Ancient Iconography in a New Context: Byzantine Monosandali and Their Monastic Audiences”

#### **Saturday, May 14<sup>th</sup>, 2:00 p.m.**

Jonathan Elias, Akhmim Mummy Studies Consortium  
“New Perspectives on the Art of Mummification”

### **American Research Center in Egypt Lectures**

All lectures are held in Room 20 Barrows Hall, UC Berkeley

#### **Sunday, February 14<sup>th</sup>, 2:30 p.m.**

Dr. Eugene Cruz-Uribe, Indiana University East  
“A Nubian Walked into a Christian Bar at Philae and Asked...”

### **Sather Classical Lectures**

Philip Hardie, Senior Research Fellow, Trinity College, and Honorary Professor of Latin, University of Cambridge  
“Classicism and Christianity in Late Antique Latin Poetry”

#### **Thursday, February 4<sup>th</sup>, 8:00-9:30 p.m., Wheeler Hall, Maud Fife Room (315 Wheeler)**

Lecture 1: The Long Goodbye: Ausonius and Paulinus of Nola

#### **Thursday, February 11<sup>th</sup>, 5:30-7:00 p.m., 370 Dwinelle Hall**

Lecture 2: Virgilian Plots: Public Ideologies and Private Journeys

**Thursday, February 18<sup>th</sup>, 5:30-7:00 p.m., 370 Dwinelle Hall**

Lecture 3: Paradox, Mirabilia, Miracles

**Thursday, February 25<sup>th</sup>, 5:30-7:00 p.m., 370 Dwinelle**

Lecture 4: Cowherds and Saints: Realism and Humour in Paulinus of Nola

**Thursday, March 3<sup>rd</sup>, 5:30-7:00 p.m., 370 Dwinelle**

Lecture 5: Cosmos: Classical and Christian Universes

**Thursday, March 10<sup>th</sup>, 5:30-7:00 p.m., 370 Dwinelle**

Lecture 6: Mosaics and Intertextuality

**For more information on:**

AHMA Noon Colloquium Series, email [caroline.cheung@berkeley.edu](mailto:caroline.cheung@berkeley.edu) or [edris@berkeley.edu](mailto:edris@berkeley.edu).

Ancient Arts Council events, information and/or membership, see

<http://www.ancientartscouncil.org> or email [ancientart@famsf.org](mailto:ancientart@famsf.org).

American Research Center in Egypt (ARCE), Northern California Chapter events, see

<http://www.arce.org/chapters/northerncalifornia/home>.

**NEWSLETTERS BY EMAIL:**

The SF Society newsletter is available for download from:

<http://archaeological.org/societies/sanfrancisco>. This website also lists the AIA lectures.

***2015-2016 AIA Officers:***

Kim Shelton, President; Deborah Anderson, Vice President and Treasurer; Lissette Jimenez, Program Coordinator; Louise Chu, FAMSF Liaison; Maribelisa Gillespie, Entertainment Chair; Isabelle Pafford and Marvin Morris, Publicity

***AIA Executive Advisory Committee:***

James Barter, Elizabeth S. Peña

For information on Spring AIA events or your membership, contact Debbie Anderson (408-489-2054, [dwanders@sonic.net](mailto:dwanders@sonic.net)) or Kim Shelton ([sheltonk@berkeley.edu](mailto:sheltonk@berkeley.edu))