



## Byzantine Colloquium

2-3 June 2016

Court Room  
Senate House, University of London  
Malet Street, London WC1E 7HU

### Arcadia: Real and Ideal

The Colloquium aims at exploring important elements that contributed to the creation, preservation and promotion of the Arcadian Ideal from Antiquity, through the Middle Ages (in East and West) and the Renaissance to the modern world. It discusses themes reflecting the Arcadian ideal and legacy in dialogue with the geographical, real Arcadia.

Twelve speakers from Britain, Cyprus, Greece, France and the United States of America present and discuss their work spanning across various disciplines including theology and philosophy, history and literature, art and archaeology, economy and numismatics, sociology and geography, education and culture.

### Provisional Programme

#### Thursday 2 June

- 16:30-16:40 Welcome by Professor Greg Woolf, Director of Institute of Classical Studies
- 16:40-16:45 Address by Mr Nikos Kaltetzotes, President of International Society for Arcadia
- 16:45-17:00 Opening remarks by Dr Charalambos Dendrinou, Director of Hellenic Institute, RHUL
- 17:00-17:45 **Key Lecture by Dr Pedro Olalla (Athens): "Arcadia: bearer of Hellenism, fundamental component of culture"**

If Western culture has received the contribution of democracy, philosophy and tragedy, identifying them with the name 'Athens', equally essential features of Greek culture, such as the idea of happiness and the notions of social justice and harmony between man and nature, have passed on to world culture, which are interlinked with the name and poetic image of Arcadia. This second path, characterised by a touching feeling and intuition, standing somehow opposite to the Athenian rationalism, has grafted Western culture across the centuries with scions of humility, innocence, joy of life, love for nature, a sense of measure, eros and poetic sensitivity. From Antiquity to our days, Arcadia's trace has never been absent from the cultural expressions of the West, so that we could justifiably claim that the Arcadian element was not only a bearer of Hellenism but also a fundamental component of our culture. This lecture aims at exploring the constituent elements of this common wealth we call "Arcadian Legacy" and in what ways it can contribute to our modern world in facing its challenges.

- 17:45-18:00 Questions
- 18:00-18:10 Vote of thanks
- 18:10-18:15 Closing remarks
- 18:15-19:00 Drinks

Friday 3 June

09:00-09:15 Tea/coffee

09:15-09:30 Welcome

### Session I: Arcadia from Antiquity to the Renaissance

Chair: Dr George Vassiadis

09:30-10:15 **Dr Anna Vasiliki Karapanagiotou (Arcadia): “Mantineia: the earliest democracy in Arcadia”**

In antiquity the Arcadians occupied several settlements in a mountainous portion of the central Peloponnese. Mantineia, one of the most influential cities in the region, was established on the modern Tripolis plateau covering its northern part. Strabo relates that Mantineia arose from a *synoecism* of the small agricultural settlements, where the population of the Mantinike region was dispersed. The foundation took place at the latest immediately after the Persian wars. The historical sources imply that, around the mid-6<sup>th</sup> century BC, Mantineia was a prosperous community. It constituted a well-governed state, which according to Herodotus was chosen by the Delphic oracle to send its most valued citizen, named Demonax, to the Libyan Cyrene as a mediator and arbitrator of the political system of this Thera colony in Libya. According to Aristotle, the Mantinean institution was a ‘democracy of the old and moderate type, based on the agricultural population who are very busy and cannot meet so often in the assembly’. There is no agreement among scholars as to the exact date of the appearance of this earliest form of democracy in Arcadia. The paper presents recent archaeological and archaeometrical evidence in the ancient town, which shed light on the development of the Mantinean form of popular government.

10:15-11:00 **Professor James Roy (Nottingham): “Progress in classical Arcadia”**

‘Quant à la sauvage Arcadie, elle a dû rendre plus farouche le caractère de ses habitants’. (S. Follet, 1991)

There are different modern conceptions of classical Arcadia. The best-known is characterised by Nicolas Poussin’s *Et in Arcadia ego* – a view of Arcadia as a beautiful pastoral landscape peopled by nymphs and shepherds. This view, found in art and literature is a conscious creation of the artistic imagination, and does not attempt to represent a real Arcadia. Another view, found among some modern historians, is that ancient Arcadia was not only simple but primitive and backward compared with other regions of Greece: the words of Simone Follet are an example. This view is presented as a statement of what ancient Arcadia was really like. However recent progress in historical and archaeological research in Arcadia has shown that the region in classical times was very different from this bleak view. In recent years two planned new towns of the fifth century BC. have been found near Megalopolis, and research on ancient roads has shown that there was in Arcadia, as elsewhere, a well-developed network of wagon-roads. Work on the political organisation of Arcadian communities has shown that by the classical period they were organised as city-states (*poleis*) like other areas of Greece. The quality of the sculptural decoration on Arcadian temples was comparable to that seen elsewhere, and Arcadia produced coins as beautiful as any in Greece. A great deal remains to be done in the study of ancient Arcadia, but major progress is being made; and, as studies progress, they show that progress in Arcadia itself matched progress in other parts of Greece.

11:00-11:45 **Dr George Kakavas (Athens): “Et in Arcadia Ego: bringing to light the ancient Greek and Roman Arcadian coins of the Epigraphic and Numismatic Museum in Athens”**

*Et in Arcadia Ego* – like Ariadne’s thread, this phrase leads to a labyrinth of meanings and hidden symbols as part of a whole movement revolving around the Greek land of Arcadia, and its deeper symbolism. It is this symbolism that the paper attempts to decipher through the rich numismatic evidence of the Arcadian land preserved in the Epigraphic and Numismatic Museum in Athens, presented here for the first time. Gods, semi-gods, nymphs and heroes, personified cities and rivers, kings, emperors and their companions and protégés, empresses, Nike, Tyche, Helios, Centaur, an hoplite dancing, gorgoneion, the Erymanthean Boar, the Ceryneian Hind, the Stymphalian Birds, eagle, serpent, owl, rooster, bear, horse, ram, bull, dolphins, trout, branches of grapes or olives, ivy or oak leaf, acorns, trident, bow, quiver, column, altar with

a helmet, Corinthian helmet, laurel or olive or oak wreath, musical instruments, elbow, syrinx, *lagobolon* mace, thunderbolt, and swastika, among other sacred symbols and monograms, parade on the small surfaces of the coins issued by the city-states of Arcadia. The Peloponnesian Arcadia in antiquity expanded over a geographical area larger than the present one. Evidence of twenty-five mints from the late archaic period to the imperial age is attested, the most famous among them being those of Megalopolis, Mantinea (Antigoneia in the Hellenistic age), Kleitor, Pheneos, and Tegea. The Arcadian mints operated either independently, issuing coins in silver and bronze, or as members of alliances. More specifically, as members of the Arcadians' Koinon they minted triobols and obols from the second quarter of the fifth century BC, bearing the Lykaios Zeus enthroned on the obverse and the head of nymph Callisto and the inscription ΑΡΚΑΔΙΚΟΝ, ΑΡΚΑ and the monogram ΑΡ on the reverse. As members of the Achaean League the Arcadians minted, from the second half of the third century BC, the widely circulated triobols bearing the characteristic monogram ΧΑ on the reverse and the head of Zeus on the obverse, as well as bronze issues with Zeus standing on the obverse and the personified Achaia enthroned on the reverse. Exceptional are the coins of Mantinea bearing the head of Antinous of the second century AD. The Arcadian coinage comes to an end with a number of Severan issues. Apart from temples Arcadians built to worship Olympian gods and goddesses and the festivals they organised to honour them, their depiction on the silver and bronze issues of the Arcadian Koinon and the various cities presented in the paper offers valuable evidence concerning Arcadian local mythology and religion, history and culture, economy and society.

11:45-12:30 **Professor Evangelos Chrysos (Athens): "Arcadia in Byzantium"**

The first part of the paper briefly presents the region of Arcadia in the Byzantine times: Its history, its geography, the demographic changes through new settlements, the monuments, the urban and the country-side life. All the transformations caused through the centuries of the Christian Era did not affect the fundamental characteristics and the profile of the region. Nature and the traditional bucolic forms of physical and cultural life remained unaltered. The second part of the paper turns to the search for the Arcadian ideal during the Middle Ages in the Christian East. It explores the world of beliefs and assumptions that prevailed as the Byzantine counterpart to the 'Arcadian ideal'. In the linear conception of time, from the *prōta* to the *eschata*, on which the *history of salvation* moves for the Jewish, the Christian and the Islamic worldview, Arcadia for the Christians is the Garden of Eden before the fall of the 'first created'. In the patristic and theological literature, the chronicles and art, Arcadia is the paradise manifested as the imaginary place as described in the Bible, presented as the *locus amoenus par excellence*. Paradise is perceived as the ideal place of residence; as a beautiful garden meant by lush vegetation and peaceful wildlife, a place of peace, happiness and tranquility, which was given by God to man as a place to live. On the other hand the term refers to a future place in the afterlife, an abode of God and the angels, where the blessed ones will be taken after death – the Heaven. Both aspects are actually identical, although the paradise to come in the *eschata* is an otherworldly one while the paradise of the *prota* is an earthly place. This reflects the Byzantine perception of the unity between the physical and metaphysical world, the real and ideal.

12:30-13:15 **Dr Alessandro Scafi (London): "Et in Arcadia Ego? Is sex even in Arcadia?"**

The *Ego* in the phrase *Et in Arcadia Ego* is supposed to be referring to death, meaning that death is everywhere, even in Arcadia. This paper explores the issue of whether and how sexuality features in Renaissance visions of pastoral paradise. According to Greek mythology, Arcadia is ruled by Pan, the god of the forest famous for his sexual powers and associated with fertility and spring. The inhabitants of Arcadia, shepherd and shepherdesses, nymphs and Satyrs, were regarded as having continued to live close to nature, uncorrupted by civilization and virtuous as people did in the Golden Age. For European Renaissance writers Arcadia became a symbol of pastoral simplicity expressing nostalgia for a simpler life: a life lived naturally in a virgin wilderness home to romantic love. But is sexual love 'natural' to man? Was it included in Renaissance visions of pastoralism and harmony with nature? Did Renaissance visions differ, in this respect, from their classical sources, such as the *Georgics* and *Eclogues* of Virgil? Pastoral poetry was notably popular in Italy in the early sixteenth century when works like Sannazaro's *Arcadia* (1504) were published. In these works pastoral happiness is often viewed from the man's perspective and described in terms of free love and fulfillment of man's erotic desire (as opposed to the law of society). Yet in the Italian pastoral tradition a recurrent theme, based on Sannazaro's model, is the sojourn in Arcadia of the main character purged from the passions of love: he joins a male pastoral community to follow a spiritual path in an allegorical landscape. This takes place in pastoral novels such as *Leucadia* by Antonio Droghi (1598),

*Insogni pastorali* by Marzio Bartolini d'Arcidosso (1596), *Prose tiberine del pastor Ergasto* by Antonio Piccioli (1597), and *Mergellina* by Giulio Cesare Capaccio (1598). Particularly interesting in this context is *Arcadia felice* by Lucrezia Marinella (1605), female author and one of the early advocates of women's right and dignity in Italy.

13:15-14:00 Buffet lunch

## **Session II: Arcadia and its European legacy**

**Chair: Dr Nil Pektas**

**14:00-14:45 Dr Stefano Cracolici (Durham): "Nineteenth-century Arcadian landscapes in Italy from a British perspective"**

In 1819-1820, Lady Elizabeth Cavendish (1759-1824), née Hervey, subsequently Elizabeth Foster, Duchess of Devonshire and member of the Roman Academy of Arcadia (founded in 1690), promoted the production of a lavishly illustrated edition of Virgil's *Aeneid* in the Renaissance translation of Annibal Caro (a key-author to understand the circulation of Arcadian motifs in the early-modern period together with Battista Guarini's *Pastor Fido*). The particularity of this edition is that the illustrations, drawn by the most illustrious landscape painters of the time, were meant to portray Virgilian sites in their contemporary setting away from the idealised reconstruction of their ancient outlooks. The 'political' idea behind the project was to show that the Arcadian dimension of the Italian landscape could have been appreciated also in its modern version. Lady Cavendish kept 150 copies for herself (out of only 230 made) and sent them to all heads of government in Europe and most prominent aristocratic families, suggesting quite paradoxically that the 'real' Arcadia ought to be found geographically in Italy (hence the use of the Italian version by Caro) against its 'fictional' version only culturally located in Greece. This edition, often overlooked, established a new turn in landscape painting throughout Europe — a sort of 'new pastoralism' (i.e., the tourist as an Arcadian 'shepherd'), spurring an interesting debate over the meaning of Arcadia.

**14:45-15:30 Dr William Bainbridge (Durham): "Douglas Freshfield and Arcadian geography in the Dolomites"**

Whether classically recycled in the art of Lorrain, heroically romantic in the bucolic reinventions of Poussin, or, indeed, fantastically reconfigured in the wild rocky mountainscapes of Salvator Rosa, Arcadian imagery travelled from Italy to Britain in the eighteenth century to establish a 'picturing' process, which, through loops of emotional attachment, intimately connected the landscapes of Virgil and Livy to Britain's own designs for constructing nature. The paper will turn to some novel examples and applications in order to reveal the symbolic resilience of Arcadian ideas in Victorian Britain in its quest for the picturesque, particularly in regard to mountain landscapes. In their discovery of the rocky background of Venice, for example, Victorian travellers 'invented' what were to become known as the Dolomite Mountains. This district of unfrequented valleys offered Victorians a 'new' Arcadia, off the well-beaten tourist track of Venice, where they could both fantasise about the spectacular fairyland of bizarre landforms they encountered and literally ramble in the painted backgrounds they saw in Titian's art as they visited his birthplace in Piave di Cadore. The Arcadian playground the Victorians discovered in the Dolomites allowed the British to recover what had by then become almost impossible to consider as part of their own landscape. In unravelling this debate, Douglas William Freshfield (1845-1934), president of both the Alpine Club and Royal Geographical Society, is crucial for establishing an 'Arcadian Geography' in the Dolomites. Such was his passion for the Arcadian dimension of these mountains, that by the moment of war between Italy and Austria had ignited, he would say in 1915, 'now this Garden of Proserpine, the haunt of shepherds and peaceful herds, is being defaced by trenches and watered with blood'. Blending romantic geology with classical erudition, Freshfield's picturesque Arcadia had taken on a political dimension. From this vantage point, classical Arcadia became the symbolic counterpart of Germanic *Heimat* firmly rooted in the earth.

**15:30-16:15 Dr Solon Charalambous (Nicosia): "Arcadia and Cyprus"**

The paper discusses the eternal and historically documented bonds between Cyprus with Arcadia, since the 13th century BC, with the installation of Arcadians guided by Agapinor, King of Tegea and hero of the

Trojan War, who founded the (New) Paphos, according to Herodotus, Aristotle, Lycophron, Strabo, Pausanias, among others. Ancient authors and mythology have been confirmed by archaeological discoveries in many areas of Cyprus (Paphos, Engomi and elsewhere), findings in linguistics concerning the Arkadokyprian dialect, as well as other historical evidence and the large number of common place-names in Cyprus and Arcadia. Thus it is evident that the main installation of the Achaeans in Cyprus – in two main waves – was carried out between the 12th and 11th c. BC, gradually assimilating a large percentage of the indigenous Eteokypriots and finally dominating the island. Due to its geographical location and its natural wealth, Cyprus became a stake for several strong nations which conquered the island throughout the ages. Nevertheless it maintained its Greek character and lifestyle unadulterated due to its economic self-sufficiency and cultural strength. Apart from these relations, Cyprus – like all countries of the Western civilization – has been affected by the principles and values consisting the Arcadian ideal. The paper will examine the usefulness of applying this system of principles and lifestyle as a solution to overcome problems and the general situation Cyprus is presently experiencing in areas such as stability, growth, respect among people and peoples, and of peace on the island by implementing sustainable actions and programmes in matters of human rights, social welfare, the environment, development cooperation, and the development and management of national wealth. The paper will close with a presentation of the *Arcadian Youth Clubs*, an established institution for the education of young people in the values of the Arcadian Ideal, in order to become mindful and active citizens.

16:15-16:45 Tea/coffee

### **Session III: Arcadia in the modern world**

**Chair: Dr Charalambos Dendrinis**

16:45-17:15 **Marie-Claude Mioche (Goutelas), “Arcadia real and ideal: the case of Forez”**

The paper will present the historical background and the way that a French local community utilized the Arcadian image of its region from the seventeenth century onwards, achieving sustainable growth in culture, industry and society through the implementation of the principles and values of the Arcadian Ideal. Since 2009 the challenge of keeping the Arcadian identity of Forez is undertaken by the *Centre culturel de Goutelas* (CCG), founder member of the *Arcadia International Network*. A hub of humanism and voluntarism for more than fifty years, CCG leads the efforts using Honoré d’Urfé’s famous novel *L’Astrée*, published between 1607 and 1627, as well as the Goutelas castle as an inspiration and centre for activities promoting the French Arcadian Vision with international collaboration. Among its projects two deserve special mention: The *Paths in L’Astrée*, a network of well-signed trails raising awareness of the ‘French Arcadia’ on a number of aspects, including touristic, cultural, social and economic. Walking along these paths the visitor experiences the Arcadian Forez taking as a point of departure the *L’Astrée* and the imaginary Arcadia – natural, cultural and literary – enjoying the beautiful landscape and contemplating the universal Arcadian message of love, peace, justice and freedom. The second project, *Arcadia, history and future of a European dream*, which aims at bringing together European countries which nourished the ideal of Arcadia through literature, art and landscape, was conducted among the cities of Tegea, Weimar and the Communes of Pays d’Astrée between August 2006 and July 2007 and financed by the European Union. Goutelas is currently applying to join the international network of *Centres Culturels de Rencontre* (ACCR), while the Pays de Forez and the Région Rhône-Alpes are eager to assert the common European legacy of Arcadia by developing cultural exchanges among countries, to further promote collaboration and spread the Arcadian ideal and turn it into reality.

17:15-17.45 **Dr David Gilman Romano (Arizona): “The Parrhasian Heritage Park of the Peloponnesos: Greece’s first Cultural Heritage Park”**

Since 2004 the Mt. Lykaion Excavation and Survey Project working under the direction of the Ephorate of Antiquities of Arcadia and under the auspices of the American School of Classical Studies at Athens has been working towards the creation of Greece's first large scale cultural heritage park, encompassing parts of Arcadia, Messenia and Elis. A cultural heritage park implies that the natural landscape will be protected and the cultural and historical aspects of the area will be highlighted and preserved. The Parrhasian Heritage Park of the Peloponnesos includes an area of ca. 650 square km.

including aspects of two important rivers of the Peloponnesos, the Neda and the Alpheios, famous mountains including Mt. Lykaion, Mt. Tetrazio and Mt. Minthi, villages and farms, flora and fauna and in addition nine ancient sanctuaries and four ancient cities. The idea of the Park is to link these important natural and cultural elements by means of a series of trails to provide tourists and interested visitors the means to enjoy the beautiful landscape. Since 2011 the Parrhasian Heritage Park Field School has been carried out in each summer by the Mt. Lykaion Excavation and Survey Project and the Parrhasian Heritage Foundation to promote the creation of the Park by means of teaching Greek and US students about European cultural heritage parks and to encourage the students to become actively involved in the the creation of the Parrhasian Heritage Park of the Peloponnesos.

17:45-18.15     **Angelos Dendrinios (Athens): “The *Arcadia International Network*: the Arcadian legacy in the 21<sup>st</sup> century”**

Arcadia, more than a historical and a modern geographical region, is a name which carries a connotation which prevailed in world civilization as a reminder of a simple and attainable happiness, intertwined with the concepts of harmony, innocence, joy of life, sensitivity, measure and return to what is essential. From Antiquity to our days, in opposition to fanaticism, lack of self-consciousness and responsibility, many distinguished personalities, based on this poetic image of Arcadia, maintained an attitude of resistance against these vices. For this reason, in spring 2007, a small group of people from different countries founded *The International Society for Arcadia* for the study and the utilization of the Arcadian world legacy. In August 2008 the *Arcadia International Network* was established with the aim of creating a channel worldwide between the real, geographical Arcadia and ‘Arcadia’ as a concept and an ideal. The wealth linked with the name of Arcadia can form the basis for the contact and co-operation among people and institutions inspired by the Arcadian ideal, which can only be beneficial for all. The intention is to continue and broaden the efforts and examples of the past in response to present challenges, including the conservation of natural world, sustainable development, fair trade, humanism as a model of life, and man’s reconciliation with himself and his environment.

18:30   Closing remarks

**Co-organised** by the Institute of Classical Studies, University of London, The Hellenic Institute, Royal Holloway, University of London and the International Society for Arcadia.

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**Organising Committee:** Charalambos Dendrinios, Nil Palabiyik and George Vassiadis

**All welcome. To reserve a place and for further information** please contact Charalambos Dendrinios: [ch.dendrinios@rhul.ac.uk](mailto:ch.dendrinios@rhul.ac.uk)