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Hesperia 84.4 now online!

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HESPERIA

THE JOURNAL OF THE AMERICAN SCHOOL
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The American School of Classical Studies at Athens is pleased to announce the publication of *Hesperia* 84.4. Topics in this issue include a consideration of the imagery on the Tanagran larnakes, a discussion concerning the influence of the nonelite on Athenian democracy, a new look at a fragmentary Panathenaic victor list, a reevaluation of whether Pausanias ever referred to the Archaic Agora, and an archaeological examination of the building that was constructed as a mosque within the fortress of Anavarin-i cedit.

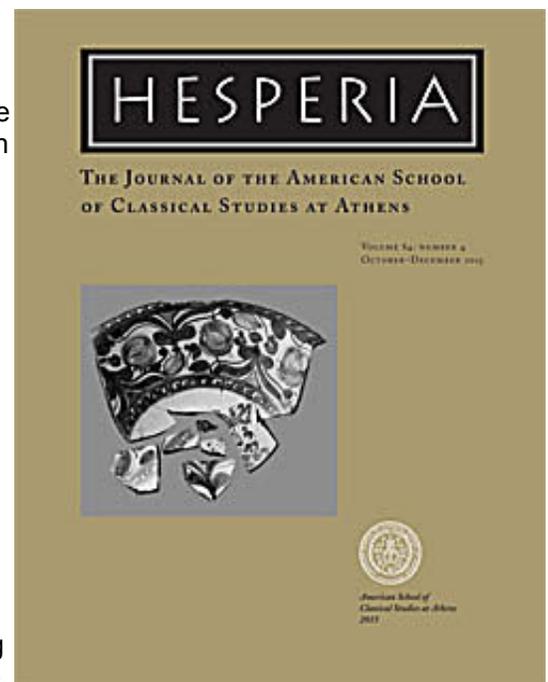
Subscribers can read the issue [online at JSTOR](#), which now hosts all current issues of *Hesperia* as well as an archive of past volumes.

[Mourning on the Larnakes at Tanagra: Gender and Agency in Late Bronze Age Greece](#), by Margaretha Kramer-Hajos, analyzes the iconography found on the larnakes of Tanagra and groups them into four categories. Kramer-Hajos highlights the fact that a few of the larnakes go against our expectations in their depictions of men and women: some show men who are mourning in poses that women are most often found in, and in a few instances women are shown making authoritative gestures. Kramer-Hajos proposes that women may have, at times, been responsible for the production of the larnakes. A table providing the provenience and bibliography for each larnax is also included.

[Sokrates among the Shoemakers](#), by Robert Sobak, discusses how Athenian democracy was affected by the day-to-day interaction of elites and nonelites in various social networks that existed within Athens. As part of his discussion, Sobak looks specifically at how Sokrates valued the opinions of both the elites and workmen in his search for knowledge, considers why Sokrates pursued wisdom in this way, and shows that Sokrates acted as a bridge between the two communities.

[Agora I 6701: A Panathenaic Victor List of ca. 190 B.C.](#), by Stephen V. Tracy, presents a detailed analysis of the inscription Agora I 6701. Tracy securely identifies this inscription as a list of victors of the Great Panathenaia, and shows how it fits together with other such lists, which Tracy, together with Habicht, to whom the article is dedicated, have discussed in previous articles.

[Pausanias and the "Archaic Agora" at Athens](#), by Christopher P. Dickenson, challenges the view that Pausanias referred to the Archaic Agora in his description of Athens. Dickenson details the possible routes that Pausanias could have taken when walking through Athens and explores the implications those routes would have for our



understanding of the identity of the agora mentioned by Pausanias. Dickenson also considers attitudes toward the concept of the agora in ancient times, and comes to the conclusion, based on this and other lines of evidence, that it is more likely that Pausanias was referring to the Roman Agora.

[From Mosque to Church and Back Again: Investigating a House of Faith in Post-Medieval Pylos](#), by Nikos D. Kontogiannis, Ioanna M. Grigoropoulou, Eleni Barmparitsa, Sophia Sakkari, Ioanna Moutafi, Anna Lagia, and Lilian Karali, presents the multifaceted archaeological investigation of the building that is currently known as the Church of the Transfiguration of the Savior, but which started its life as a Friday mosque in Anavarin-i cedid. The stages of construction of the building itself are discussed in detail against the background of the primary historical evidence. The ceramics and the small finds are presented in a substantial catalogue. In addition, the authors analyze burials found both within the building and surrounding it; evidence suggests that those buried at the site suffered from chronic diseases, such as advanced syphilis and perhaps tuberculosis. The authors conclude that the building was originally constructed as a single-domed mosque in the late 16th century, and that later, during the Second Venetian Rule (1686–1715), its roof was reconstructed as a cruciform church with a central dome and four lower domes.

[Corrigendum: A Nemean Mu](#), by Stephen G. Miller, serves to correct a mistaken identification of a letter inscribed on the starting block A 489. Miller had originally identified the letter as a san in his article that was published in *Hesperia* 84.2. Upon further study, it was decided that the letter must actually be a mu. This article explains Miller's reasoning for revising his interpretation.

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