

made it apparent that the classification of poverty was subject to fierce debate. Overall it is argued that concepts of poverty should be viewed within the context of Roman moralizing discourses: they were drawn upon to negotiate the remembrance of the past and to articulate the anxieties of the present. More broadly, I situate my approach to the topic with current re-examinations of the nature and functioning of the Roman republic.

The findings of my research will be published as a monograph, which will be the first dedicated to poverty in the late Republic. The British School at Rome's comprehensive library greatly assisted with my research, particularly by allowing me to access both older and contemporary historiography published in Italian. Residence in Rome has enriched my work by allowing me to examine related examples of visual and material culture in museums, such as wall paintings and remains from *columbaria*, as well as site visits to a number of *columbaria* that are not open to the public. I would like to thank the staff of the BSR as well as my fellow award-holders for providing a collegial and stimulating environment in which to work, particularly Professor Christopher Smith for his advice on chapters, and Maria Pia Malvezzi and Stefania Peterlini for their assistance in obtaining *permessi* to access archaeological sites. In addition, I am grateful to Mrs Janet Gale and Macquarie University for enabling me to pursue my research in Rome.

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#### ROME AWARDS

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*Politian's Hellenism: reading, writing, teaching and studying Greek at the court of Lorenzo de' Medici and the Florentine studio, 1469–94*

I am completing my Ph.D., entitled at present 'Politian's Hellenism: Homer, Hesiod, Theocritus, Moschus, Aratus and Callimachus translated, adapted and commented'. The centre of my work is the relationship between Politian's scholarly work and his creative output: in addition to being the most innovative and competent philologist of the fifteenth century (he was responsible for the *editio princeps* of Callimachus's 'Bath of Pallas' hymn, among many other efforts), his prose and verse in Latin, his Italian poetry and his Greek epigrams are the most impressive and durable (dare one say the *greatest*) of his period. Politian's Latin has been the focus of considerable study, and his translations of and commentaries on a diverse range of Greek texts have been examined in a number of excellent recent volumes (not least by Paola Megna and Luigi Silvano); still, there has been little consistent attention given to the relationship between both sides of his output.

Politian first came to public attention with a translation into Latin hexameters of *Iliad* II–V (begun in 1469, when he was fifteen); his 1489 rendition of the 'Bath of Pallas' into elegiac couplets at once reminiscent of Catullus and Propertius is well known; but so far works like his *Manto* (1482, surely the most attractive of his Statius-influenced *Sylvae*) have not been analysed with respect to how they respond to poems like the *Phaenomena*, and what such a response might mean for the understanding of his

*oeuvre*. Because Politian was almost superhumanly erudite, it is impossible to grapple with his attitude towards the entire classical tradition in a study of only 80,000 words; thus my dissertation deals only with his studies of Greek verse in hexameters and elegiac couplets. A claim to be made indirectly (in the absence of surer evidence) is that he seems to have had almost no first-hand experience of classical Greek tragedy beyond short excerpts and quotations in scholia. The absence of response in his work is otherwise puzzling.

My work at the British School at Rome over the course of my Rome Award involved transcribing some important manuscripts and incunabula in the Vatican and Corsiniana, as well as looking at a number of important recent studies in the American Academy library that are so far unavailable in England. During the three months of my Award I also found the time to complete half of my Ph.D. dissertation and submit an article that will be published in the next volume of *Studi Umanistici Piceni*. The Award was invaluable to my studies; without it I should have relied almost entirely on secondary materials and other scholars' editions of Politian's translations and commentaries, which, in at least one case, might not be uniformly reliable.

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### *Enmity and peace-making in the Kingdom of Naples, c. 1600–1700*

My doctoral project investigates the ideas and practices of 'enmity' in early modern Italian history explored through a case-study of the Spanish-ruled Kingdom of Naples in the period c. 1600–1700. Acknowledged states of enmity were part of the fabric of everyday life in early modern Italian towns and villages. Thoughts on politics and society were articulated through vocabularies of enmity, friendship and peace. These relational idioms were fundamental to early modern visions of human society, yet the academic study of them is still in its infancy. Violent outlaws and their bloody feuds remain potent symbols of southern Italy's past. This association persists, with the south still often imagined as a society where antique notions of honour and retribution retain their power. My dissertation explores these phenomena, but also moves beyond crude theories of southern Italian character and society.

Attending to the languages and practices of enmity permits one to untangle the complex relations between individuals, communities and the state in early modern southern Italy. Quarrels, arguments and disputes are common parts of human life. Despite this attention, enmity often has had only a shadowy presence in our historical imagination, as the nemesis of social development and human progress. I draw from new historiographical movements, such as the history of the emotions, to help analyse the place of enmity. By focusing on the notion of enmity, my thesis reconsiders the trajectory of attitudes towards violence and its control in the development of modern Italian states and legal systems from a novel viewpoint.

The specific research I undertook in Rome concerned the peace-making activities of the Jesuit missions in the Kingdom of Naples. I studied the annual reports and correspondence