

Zeitschrift: Entretiens sur l'Antiquité classique
Herausgeber: Fondation Hardt pour l'étude de l'Antiquité classique
Band: 64 (2018)

Nachwort: Épilogue
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ÉPILOGUE

A. Chaniotis: In the last days (and nights) we have talked a lot about human activities and experiences between dusk and dawn in the Graeco-Roman world. And yet, there are so many subjects that we could have discussed in addition to the themes that dominated our discussions. I am thinking of the importance of astronomy and astrology, dreams and magic, homoerotic encounters, and nocturnal epiphanies. An interesting aspect that emerged from our discussions — and, again, belongs to the subjects that require special treatment — is the different perception and, sometimes, specific value of the short time immediately after sunset and shortly before sunrise. All these aspects reveal the importance of the night as a subject of enquiry in Ancient History, Archaeology, and Classics. I would now ask you to make any additional remarks, before I bring our work to a closure.

K. De Temmerman: To follow up on Angelos' reference to nocturnal epiphanies: another possible question to be addressed in future research is how the night as a time of divine communication and revelation relates to other such moments, for example midday, which in ancient literature is often foregrounded as another time privileging divine epiphanies.

F. Carlà-Uhink: I think that one of the greatest difficulties we are facing is ultimately, paradoxically, connected with the statement with which Angelos Chaniotis opened this conference: that we do know what the night is. While I obviously agree with him, I fear that the night is much more differentiated than we usually assume, and this differentiation is crucial for understanding the cultural elaborations of the night. Just to

mention two points which have emerged in different papers: on the one side the night can be perceived as the ‘continuation’ of the day before — as in the case of feasts, celebrations, and banquets that continue well into the night — or it can be the ‘anticipation’ of the following day, as in the Christian vigils. This difference in perspectives gives a radically different meaning to the function of the night as a ‘boundary’ between the days connected to it. In addition to that — and also in consideration of the ‘technological’ aspects presented by Andrew Wilson, we need to also consider the radical difference between a night with a full moon — which means with light and visibility — and the dark night of a new moon. This has huge repercussions on how the night is experienced and lived, and also, in particular, the religious experience.

A. Chaniotis: With the pleasant duty to thank Pierre Ducrey and the wonderful staff of the Fondation Hardt, I now officially close the 64th *Entretiens*.

PLANCHES

