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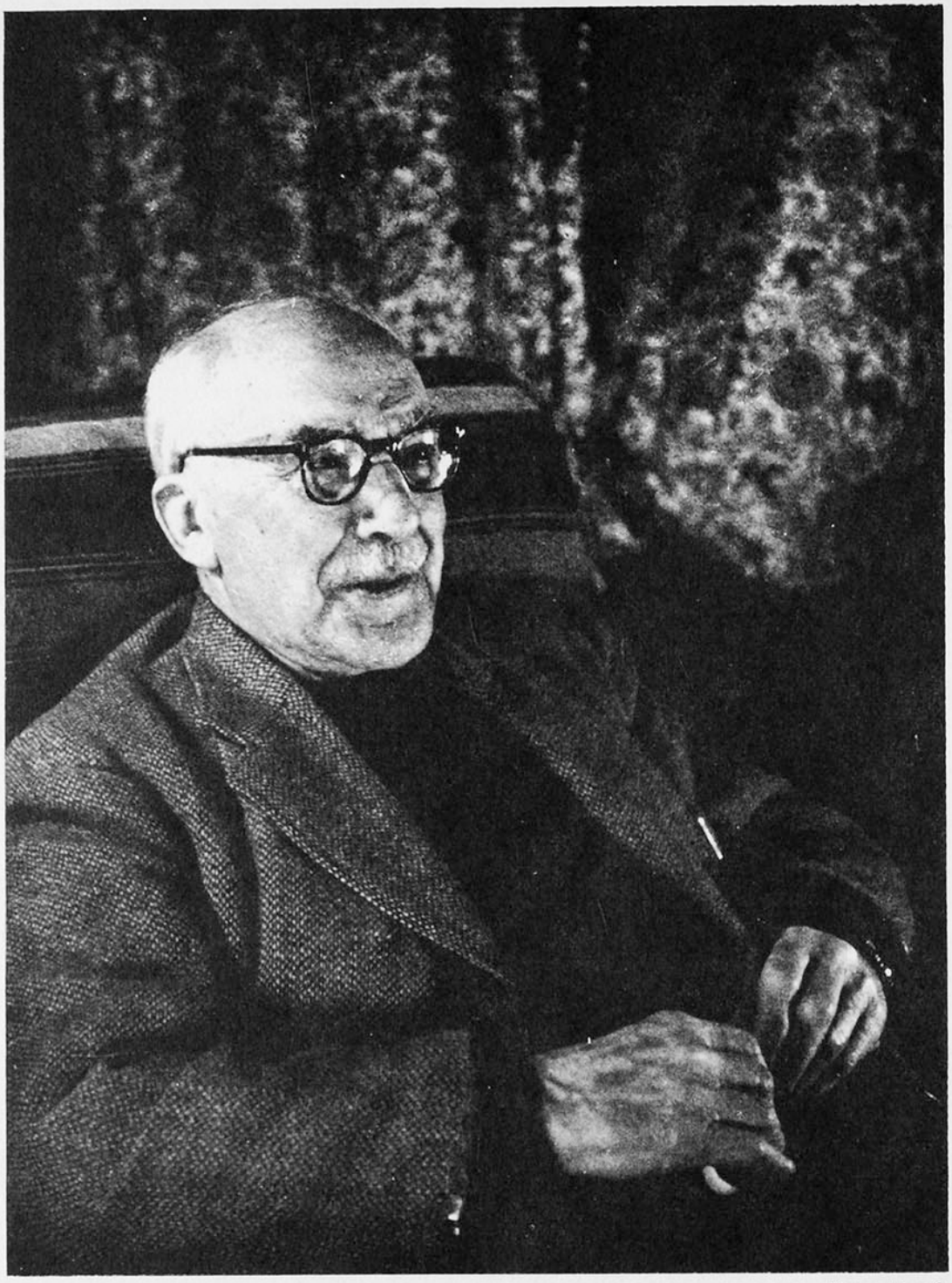

Photograph 1960

SIR WILLIAM CALDER

WILLIAM MOIR CALDER[1]

1881–1960

WILLIAM MOIR CALDER was born at Presley in the parish of Edinkillie, Morayshire, on 2 July 1881, the eldest son of George Macbeth Calder and his wife Isabella Moir. His father was a farmer and held the offices of Inspector of Poor, Registrar of Births and Deaths, and Collector of Rates, as well as Clerk to the Parish Council of Edinkillie; he appears as Inspector of Poor in the Local Government Directory as late as 1920, some nine years before the county council took over this work and the local parish inspectors disappeared. To his mother, a deeply religious woman of high intelligence, Calder owed his early interest in biblical studies. Of Calder's brothers, George Macbeth graduated M.A. in 1915 in the University of Aberdeen, his medical course having been interrupted by the First World War, and was killed at the battle of Loos on 25 September of the same year, while John continues the family tradition of farming at Presley. Calder's long life ended near the spot where he was born; at Presley Cottage, where he had spent the years of his retirement, he was taken ill and removed to Aberdeen for an operation. While convalescing at Spynie Hospital, near Elgin, he died on 17 August 1960; he was buried in Edinkillie churchyard on 20 August.

Calder was very proud of being a farmer's son, and he belonged to the generation when it was the regular thing for the lad o' pairts to go to the university for half the year and return to help on the land in the long vacations. The source of his strength lay in his close contact with the earth, and he owed his immense physical stamina, his common sense, his practicality, his down-to-earthness to a long line of shrewd forebears who had farmed the soil of Moray. To him as the eldest son fell many of the tasks of the farmer's *durus labor*; he mended the implements on the farm, he minded the cows, he could light a fire in the open in any weather, he could scythe a whole morning without stopping. His real passion was wood, and his knowledge of every kind of timber was remarkable; daily he went from Presley Cottage on wood forays bringing home tree-trunks over his

[1] I am indebted for source-material for this biography to many of Calder's colleagues and friends, too numerous to mention; to them all I express my warmest thanks.

shoulder; these he sawed and axed and provided all the firewood needed; he was very proud of his autarky and independence of the National Coal Board. 'Calder', wrote the *Scotsman* on 7 June 1951, 'combines to a happy degree the outlook of the scholar with the tastes of the countryman. Those who did not know that he was a Christian epigraphist might well imagine him to be a farmer with studious interests.'

Calder had an intense local patriotism; he maintained that Morayshire was not part of Scotland, but that all men of Moray were Picts. He held that the Moray motto was 'Scots, gae hame!' In the *Inverness Courier* of 23 August 1957 appeared a learned article on a 'New Pictish Inscription from Moray' in which he described how, with the help of a task force of boys from Gordonstoun School, he had cleared the lichen from a sandstone pillar, used as a rubbing-post for cattle, in a field near Altyre House, Morayshire, and how he had 'squeezed' the Ogham inscription, dating between A.D. 750 and 850, following 'a Moravian's whimsy that what his Pictish forebears thought worth carving on stone over a thousand years ago is worthy of meticulous record today'. He was in his element; this was Anatolia all over again, only the language was Pictish, not Phrygian. Another local inscription that he rescued from oblivion (*Scotsman*, 13 October 1956) was on the gravestone of Wm. Saunders, minister of Bellie, Morayshire, who was born in 1556 and lived to the ripe age of 107, having been minister in the same parish for seventy-seven years.

His local patriotism manifested itself in other ways, for example, in his 'The Deil in Moray' (*Aberdeen University Review*, vol. xxxvii, 1958, p. 276) and in his 'Moray Sang' (reproduced, from the *Scotsman*, 9 April 1949, in *Scottish Verse 1851–1951*, selected by Douglas Young, Thomas Nelson & Sons Ltd., 1952, pp. 162–3):[1]

The win' blaws oot o' Orkney
A winter month or twa,
An' rievin' ower the Moray Firth
If lifts the gangrel snaw,
An' sets it doon on Badenoch
A hunder mile awa'.
The April win' fae Athol
Blaws up wi' breath o' balm,

[1] For other poems by Calder, see the *Scotsman*, 30 May 1952; 7 January 1954; 22 December 1956.

An' melts the snaw's caul hairt tae ruth
For yeanin' ewe an' lam';
An' Spey maun post it doon the Strath
The hunder mile it cam'.

He held that Macbeth was a Morayshire man and was probably 'a very decent fellow' until the Scots blackened his character with falsehoods. In the official guide, *Forres for Healthful Holidays*, appeared an article on 'The Blasted Heath in A.D. 1040' (complete with engraving from Holinshed of Macbeth's meeting with the witches) in which he argued convincingly that the old trackway from Glamis to Cawdor led through the garden of Presley Cottage, and that it was beside the Fairy Hillock, two hundred yards from Fowlpyok 'the soft boghole', that the witches met Macbeth and Banquo on the blasted heath. The foreword to this guide was written by Maurice Walsh, who confided to Calder's doctor that Calder was his prototype for Tom King of Loch Ruighi in the Province of Moray, the hero of his novel *The Key above the Door*, but, when told this, Calder protested that he was not like King. The likeness between the Buchanesque, genial Calder and Tom King, compound of gentleman and tramp, hermit and wanderer, scholar and ignoramus, realist and idealist, is a superficial one.

In 1910 Calder married Isabel Watt Murray by whom he had three sons; the eldest, George Macbeth, a captain in the Royal Army Medical Corps, was wounded at El Alamein and subsequently died of wounds in April 1943; Francis Robert Murray, his second son, is a psychiatrist practising in Colchester; his youngest son, William Moir, is a Fellow and Tutor in German of The Queen's College, Oxford. Calder's first wife died in 1956, and in October 1959 he married Mrs. Renate Strauss (*née* Warburg) of Braemoriston House, Elgin.

Calder began his schooling at Logie School, Dunphail, and from 1894 to 1899 he was a scholar of Robert Gordon's College, Aberdeen; his filial piety brought him back to his old school to deliver the Founder's Day Oration on 27 April 1945 (reprinted in the *Gordonian*, June 1945). In his speech he began with the school motto *omni nunc arte magistra* (Virgil, *Aeneid* viii. 442) and developed the theme of Western civilization. Though he was not Dux of the school, he obtained first place in Greek, Latin Prose Composition, and French, an earnest of the distinction he was to win later, not only in the Classical tongues, but as a linguist in German, French, modern Greek, and Turkish.

From Robert Gordon's College he sat the Entrance Bursary

Competition for Aberdeen University in 1899, taking sixth place and being awarded the Hutton Bursary of £24 per annum. His career at Aberdeen University thus coincided with the opening stages of the South African War which continued for the greater part of his undergraduate life. It was in the University of Aberdeen that Calder first came under the spell of Harrower, who for forty-five years trained and inspired a succession of brilliant Greek scholars; it was under Harrower that Calder laid the foundations of that superb and intimate knowledge of the Greek language that characterized all his work. (For an account of Professor John Harrower see *Aberdeen University Review*, vol. xxxviii, 1960, pp. 326–8.) Writing in support of Calder's candidature for the Craven Fellowship, Harrower later put it on record 'that in twenty-five years of University teaching I have had no student under me who showed first-rate ability in so many directions, or created a like impression of capacity for original work'.

It was in Aberdeen University, too, that Calder came under the influence of Sir William Ramsay, the master whose pioneering work in epigraphical and geographical research in Asia Minor blazed the trail for his brilliant pupil. (See op. cit., pp. 331–4 for a character sketch of Professor Sir William Mitchell Ramsay.) Of Calder Ramsay wrote in 1910: 'He possesses in a very high degree the three principal endowments needed for research and discovery of new knowledge, viz., learning and rigorous training in the schools, vigorous common sense and level-headedness, and the emotional temperament which makes the pursuit of new knowledge intensely interesting to him, keeps him alive with the joy of discovery, and stimulates his powers to their highest activity in their practical exercise. I have hardly ever met any young scholar who had these high and rare qualities in combination to so great a degree.'

In his first year at Aberdeen University, 1899–1900, Calder obtained a First Class Certificate of Merit for his class work in Zoology (narrow specialization was not countenanced in those days), besides first place in Greek, third in Latin, and eighth in English. In his second year, 1900–1, he was still first in Greek, having also made a creditable showing in the Moral Philosophy Ordinary Class. His third year, 1901–2, was crowned with first place in Greek, Latin, and French. In 1902–3 he sat the final examinations in Classics and in March 1903 obtained a First Class in Classics, graduating M.A. on 8 April 1903. He had been awarded the Earl of Buchan's Silver Pen for his first place in

first year Greek, had won the Liddel Prize three years in succession, for Greek Verse in 1900–1, Latin Verse (first equal) in 1901–2, and Greek Verse (first equal) in 1902–3. In the final examination he won the Simpson Prize in Greek, the Seafield Gold Medal in Latin (he also won the Dr. Black Prize in Latin, but was ineligible to hold it—it was not normally tenable with the Simpson Greek Prize) and he shared the Lyon Prize for the best graduand in the five faculties (awarded in rotation). He also took first place in French for the Franco-Scottish Travelling Bursaries open to members of the Honours and Graduate French classes in the four Scottish universities, which enabled him to spend the summer of 1902 in Paris. In 1903 he won the Ferguson Scholarship in Classics, a coveted prize open to competition by graduates from the four Scottish universities, besides the Fullerton, Moir, and Gray Scholarship in Classics of Aberdeen University. In the following year, 1904, he held the Croom Robertson Fellowship in Classics of Aberdeen University. Seven years later, from 1911 to 1915, he was Wilson Travelling Fellow of Aberdeen University, a fellowship founded by Dr. Robert Wilson of Edinkillie, Morayshire; it was this award that first enabled him to begin the long series of journeys in Anatolia that continued throughout his life, interrupted only by two world wars.

During his undergraduate career at Aberdeen University Calder was no recluse; he took an active part in two Rectorial elections, always as a staunch Conservative. He was a member of the university volunteer company ('U' company, 4th Gordons) and attended training camps. He was also President of the Students' Representative Council in his final year; he coveted this office as an answer to 'certain people' who thought he was giving too much time to 'outside interests', and he resolved to show that academic distinction was not incompatible with a lively and prominent participation in student affairs. His sociable nature was evident in his joining in the nocturnal habit of taking the air, when nightly students downed tools at 10.30 p.m. and, summoned by a whistled signature tune, went for a midnight stroll or invaded each other's lodgings, talking on a wide range of subjects, or capping each other's Greek iambics; this was a pastime that he followed in Turkey, reclining with colleagues after the day's work under the stars composing extempore verses. His facility in Greek verse composition was amply displayed in his contributions to Harrower's *Flosculi Graeci Boreales* of 1906, where he showed himself equally at home in

translating Milton, Shakespeare, Tennyson, and Burns, not to mention his delightful rendering of 'Mary had a little lamb'.[1] His translation of Housman's 'With rue my heart is laden', αἰαῖ μοι κυπάρισσος ἐπὶ φρεσίν, is matched by his Scots (he had no truck with Lallans) version of a Latin epitaph (*CIL* vi. 2. 11602):

> Hic sita est Amymone Marci optima et pulcherrima
> lanifica pia pudica frugi casta domiseda
>
> Here lies Rob Allan's bonny Bell,
> A tenty dame,
> That span her 'oo an' said her prayers,
> An' bade at hame.

After graduation, the 'triumvirate' of that *annus mirabilis*, Alexander Petrie, John Fraser, and Calder, went their several ways, Calder as an Exhibitioner to Christ Church (he was made an Honorary Scholar of the House in 1905), and the other two to Trinity College, Cambridge, but on their way home in the vacations they would meet in the Greek Manse, where Harrower provided a Ferguson Dinner, with menus in Greek, for the victors in that academic contest. But before going to Oxford, Calder spent a summer term in Edinburgh under his cousin, A. W. Mair, 'the last of the Greek poets', whom he was destined to succeed, though not directly, after a brief tenure of the Chair of Greek by A. W. Pickard-Cambridge. At Christ Church in 1903 Calder found John Murray (later Principal of the University College of the South-West, Exeter), his future brother-in-law, and Kurt Hahn, with whom he struck up a friendship that lasted fifty-six years. After the First World War Hahn, in association with Prince Max of Baden, the last German Chancellor before the Kaiser's abdication, established a new school called Salem near Lake Constance, on the lines of an English Public School. Hahn was the first headmaster of this school and Calder sent his three sons to be educated there. On Hitler's advent to power, Hahn founded his own school at Gordonstoun, which numbers among its former pupils H.R.H. Prince Philip, Duke of Edinburgh. It was natural that, owing to his lifelong friendship with Hahn and the proximity of Gordonstoun to Calder's Morayshire home, he should become a Governor of the school.

At Oxford Calder obtained a First Class in Classical Moderations in 1905 and a First Class in Literae Humaniores in 1907.

[1] For other versions see *Aberdeen University Review*, xxxvi, 1955, p. 69.

In 1904 he had won the Gaisford (Prose) Prize, become Craven Scholar in 1906 and Craven Fellow in 1907; at Christ Church he won the Dukes Prize in French and the Slade Exhibition in Latin and Greek Literature; he was Hulme Research Student at Brasenose College from 1908 to 1912 (he was elected an Honorary Fellow in 1951), the last year overlapping with his Wilson Travelling Fellowship from Aberdeen, which enabled him to follow the tradition of the Wandering Scot of the sixteenth and seventeenth centuries, in his studies under Ulrich von Wilamowitz Moellendorff in Berlin (1909–10) and under Bernard Haussoullier at the École des Hautes Études in Paris in the following year, seeing the cities of men and learning their minds, as well as travelling in Asia Minor. In March 1910 we find him, during a period as Assistant to Harrower, invigilating the Ordinary Greek Degree Examinations at King's College, Old Aberdeen, when, it is related, young Hastings, son of Expositor Hastings, had a crib of Homer which he passed round on the floor under the eye of the invigilator, who was reading the *Aberdeen Free Press*; Hastings was the only failure in Greek, though he subsequently redeemed this failure and gained a D.D.

In 1913 Calder became Hulme Professor of Greek in the University of Manchester, a chair he held till his translation to Edinburgh in 1930; in Manchester he was not only Professor of Greek but Lecturer in Christian Epigraphy from 1914 to 1928 and an active member of the Board of the Faculty of Theology. The Intermediate Latin class numbered some 200 students, but the Greek had to be doled out sparingly. The Latin Department was organized extremely thoroughly, and yet imaginatively, under the dynamic enthusiasm of R. S. Conway; the Greek Department was run on much more informal lines. Both in Manchester and in Edinburgh Calder followed the policy of choosing his lecturers with great care and then leaving them to follow their own bent once appointed. His pupils recall that Calder was a delightful teacher with a gift for making things simple; he liked young people, to whom his manner was that of an indulgent friend, not a pedagogue. His human sympathy for junior members of staff often translated itself into a telling forcefulness and directness of speech. He once made a brief, but highly effective, plea in Senate for a young lecturer who was a candidate for an increment: 'Mr. and Mrs. X have not enough to eat.' This lecturer later became one of the most distinguished professors of his subject in Oxford.

A feature of the social life of those days was the walks, or

cycling tours, in Derbyshire and Cheshire, when, in that age of professor-worship, staff and students in the Classical Society met informally, and one occasion is well remembered when Calder at one end of a seesaw balanced a number of students on the other. Another feature was the weekly game of bridge with Alexander, a wild and determined bridge-player, who partnered Calder, an industrious pipe-smoker, who did not mind playing dummy.

In the course of his war work, during his tenure of the chair at Manchester, he was a Captain in the Manchester University O.T.C., on the unattached list in the Royal Marines, and served on the Geographical Section of the Naval Intelligence Department, latterly on loan from the Foreign Office, where his intimate knowledge of Turkey stood him in good stead in the compilation of geographical handbooks. Four British officers owed their escape from captivity in Anatolia to Calder, who mapped out a route for them, sent on a post-card written in invisible ink. At the end of the war he was attached to the British Delegation at the Peace Conference in Paris.

A vivid impression of life in Manchester University is preserved in his delightful article (*Manchester Guardian*, 25 May 1951) 'A Tramload of Professors, 1913', where he describes the progress of a composite tram from Palatine Road past Owen's College (the conductor corrected anyone who said 'The University') as it picked up its distinguished load of passengers, Moulton, Conway, Alexander, Rutherford, Elliot Smith, Dixon, the Chemist, with a Horace in Latin protruding from his pocket, Lamb and Tout—a roll of the great sketched with sure pen. When the time came in 1930 for him to leave Manchester and go to Edinburgh, Alexander asked, 'Do you realize that you are going to the Professors' Paradise?' In a letter he spoke of the deference with which he was treated in Edinburgh, 'I have everything I could wish for, even a man to open the door for me; but it isn't Manchester'; and he often longed for the days 'when I was young and kept company in Valhalla'.

When Calder became Professor of Greek in Edinburgh in 1930, he had already made its acquaintance, first as a student in the summer of 1903, and latterly as external examiner. He struck the note of informality, so characteristic of the man, in his Inaugural Lecture when he relieved the solemnity of the occasion by illustrating his lecture with lantern slides. Following the Scottish tradition of the Classical professoriate, he put the students of the Ordinary Greek class first; he lectured regularly

to the Honours class on Pindar, the *Agamemnon*, the *Phaedo*, and the *Poetics*, with courses on Greek religion and the history of the Greek language. His lectures were not very full of new ideas, but his students enjoyed them because of his obvious love of the Greek language; he was not, however, interested in Prose Composition: 'There is no such thing as style in Greek.'

But in Edinburgh Calder as Professor of Greek was overshadowed by Calder as Dean of the Faculty of Arts, an office which he held from 1933 to 1949, a period which covered not only the war-time problems but the even greater ones of post-war expansion. This Herculean task he shouldered with his characteristic imperturbability. His tenure of this office was notably liberal in advancing the claims of the junior staff (here he was following the Manchester precedent) to a fuller share in the counsels of the Faculty. He was a remarkably efficient, if unconventional, Dean; he did not suffer fools gladly and never allowed them to hold up the business of the meeting. He sat firm as a rock amidst the waves that passed over his head, smoking the inevitable pipe. This pipe was a special invention of his own and accompanied him everywhere; it consisted of a clay bowl attached to a vulcanite mouthpiece by a piece of rubber gas-tubing, a sort of poor man's narghile, which provided a cool smoke. A connoisseur tells me that, while his taste in whisky was impeccable, the same could not be said of his tobacco, which was a mixture of a herbal concoction and honest shag. On the platform of Forres Station could be seen the stationmaster, who comes of an Italian family resident for the second generation in Scotland, a much respected elder of the Kirk, called Pozzi ('Posey' in the local pronunciation), who regularly clenched between his teeth a Calder narghile; 'Posey's a thoroughly decent fellow,' said Calder when taxed with this, 'so I thought I'd do him a good turn and show him how to make a proper pipe for himself.' Calder's success as chairman of the Faculty lay not least in a highly developed inaudibility when dealing with troublesome items of business. 'Mr. Chairman,' said a colleague once, 'I have not heard anything you have said for the last half hour and now I am going home.' All this was carried through with the utmost equanimity and geniality of manner, but the volcano, while normally dormant, could erupt at times with devastating effect.

As Dean, Calder was open to be seen by any student and he gave them a sympathetic hearing; he made his decisions on the spot and kept few records. His extraordinary generosity and

warmth of manner were displayed quite naturally to the most junior member of the staff; Edinburgh was not the warmest of places socially, but Calder quickly melted icebergs in Common Room. One junior colleague remembers a theological controversy carried on genially through letters in the pigeon-hole and brief sallies *en passant* in the quadrangle. When this Common Room for staff was started after the war (before that time the professor's retiring-room was the only place for social contact), Calder was the chairman of the committee that furnished it. During his Deanship it fell to him to help in filling nearly every chair in his Faculty, and, when he retired in 1951, he left behind him an almost completely different professoriate from the one he had found in 1930. After his retirement Senate agreed to his giving occasional lectures in Edinburgh on Christian epigraphy; the condition was that his travelling expenses should be paid. Later some colleagues detected a certain Machiavellianism in his interpretation of this condition, for, according to them, Calder meant that the expenses should cover his journeys to Asia Minor; if apocryphal, the story is at least *ben trovato*.

Calder was the ideal traveller in Turkey. He was endowed with infinite patience, a sense of humour, and a genuine liking for all sorts of people, all necessary ingredients in the archaeologist in the Near East. Before starting a journey, he would spend a whole day in the rug-bazaar at Konya buying rugs destined to adorn his university flat in George Square, Edinburgh. He would sit all day on a pile of rugs in a booth, smoking, drinking Turkish coffee, and polishing up his Turkish. This 'peasant' Turkish, as he called it, often came in very useful. Once on a trip it was discovered that one of the horses was useless; when told this, Calder got up from his reclining position on the *araba*, clambered out and saw a rider on the horizon. He told his servant Mustapha to call the man, and in a short conversation Calder persuaded him to exchange his magnificent horse for the lame one; this bargain cost one Turkish pound.

His steadiness and sang-froid stood him in good stead; the more excited the Turks became, the calmer he remained. On one occasion he gave a tip to a railway porter who thought it inadequate and threw it contemptuously on the ground, storming and departing in high dudgeon. Calder smiled quietly and smoked his pipe, when back came the porter grovelling and saluting to recover the rejected coin. On another occasion, a young scholar, who was accompanying Calder on an expedition, was alarmed by a sudden, sharp pain in a finger, while moving

a heavy stone. Convinced that he had been bitten by a poisonous snake, he sent a Turk to fetch Calder, who sauntered along, examined the finger, and declared that it was not a snake-bite, but merely an abrasion. Later Calder confessed that he had qualms about his diagnosis and contemplated extempore surgery if the finger had swollen during the night, but fortunately this was not necessary.

He showed great skill in wheedling suspicious villagers into revealing stones in their courtyards, when nothing was to be gained by haste. He was never put out by ups and downs, the delays, the frustrations, the inevitable concomitant of travel in Turkey. He would promise a reward to anyone who found an inscribed stone, promptly find one himself, and heavily tip a bystander. This technique roused great enthusiasm and produced results; the tips became smaller as time went on, but the first one did the trick. The camera he used was not very efficient; it would not focus below six feet. So on one occasion he hit on the expedient of asking a colleague, who measured exactly six feet, to lie on the ground with his feet touching the stone; if the camera was placed above his head, the photograph would be in focus. 'Aber', said an astonished German professor, 'wie können Sie das verlangen?'

Travel in Turkey in the first decade of this century was not without adventure. In 1909 at the time of the trouble between the Young Turks and the old régime, Calder arrived at Edirne. The train was stopped and Calder found two German girls standing on the platform in great distress. He immediately took them under his wing, and, when the train was re-routed for Istanbul, he went in search of a compartment. He found one occupied by Chafey, a friend from his Oxford days, dressed in breeches and a straw hat, playing his banjo. After a long, but pleasant, journey, Calder and Chafey escorted the German girls to their hotel. Soon after this they got word of the hanging of some Young Turks on Galata Bridge. Chafey, who was a journalist, was prevented by the crowd from taking a photograph, but Calder quietly concealed his camera beneath his jacket and the picture duly appeared in the *Illustrated London News*. In the same year Calder saved the life of an Armenian, who had escaped the massacre of Adana, by smuggling him out of the country in the guise of his Persian servant. Calder did not travel in Greece proper till the late thirties. He got up modern Greek with considerable success; he used regularly to brush up his Turkish by reading Shakespeare and the Bible in that

language. Once at a party at Chalandri, outside Athens, Calder entertained the company with a lively and gay rendering of some Morayshire songs.

One of his most remarkable trips in Turkey was in 1954, when he set out to check the course of the Peutinger road across the Axylon (Amorion and Pessinus to Perta), the results of which appeared in *Anatolian Studies* and *M.A.M.A.* vii. On this occasion he enjoyed the greater mobility of a Land Rover instead of the leisurely, soft-sprung *araba* with its mattress for reclining on as it ambled on at 5 m.p.h. His journey was much saddened by a visit to his old and faithful servant, Mustapha, whom he found dying. In the Yunak-Çeşmeli Zebir area many of the villages are Kurdish, and after one long day being surrounded by hundreds of Kurds all waving their arms and shouting in their incomprehensible language, Calder said, 'I think we'd better go on to Bögrüdelik for the night; the Tatars there are very decent fellows.' He was received with soft voices, infinite courtesy, and a chicken, and scored a great success by telling the assembled elders that he had visited the place in 1908, when there was nothing but a spring of water, and again in 1910, when he found a village, where many of these Tatars had arrived as refugees from Russia in 1909.

During his long life Calder performed many duties, held many offices, and had many distinctions conferred on him. From its inception in 1947 he served on the Treasury Committee set up to give effect to a recommendation of the Scarbrough Committee, that a number of studentships in foreign languages and cultures (Oriental, African, Slavonic, and Near Eastern) should be awarded to graduates. Calder was especially concerned with the group known as 'other Slavonic and East European studies' and his wide knowledge of South Eastern Europe and Asia Minor made him a valuable member of the interviewing board. On these occasions he would sit crouched over the table puffing furiously at his pipe and searching the candidate's face as he answered the questions put to him; immediately he closed the door, Calder would straighten himself and pronounce his assessment in his decisive manner.

Calder was editor of the *Classical Review* from 1923 to 1935, for sixteen years (1937–53) a member of the Scottish Universities' Entrance Board, President of The Classical Association at its Easter Meeting in Reading in 1951, President of The Society of Antiquaries of Scotland (1950), Rhind Lecturer in 1948, President of The British Institute of Archaeology at Ankara

from 1956 until his death (he had taken an active part in the foundation of the Institute in 1947; see Dr. W. Lamb's letter in *The Times* of 22 August 1960), President of the Board of Trustees for the National Museum of Antiquities of Scotland, Messenger Lecturer in Cornell University in 1936; he was also a Corresponding Member of the Austrian Archaeological Institute and a Member of the German Academy.

He was made an M.A. of Manchester University in 1923, an honorary LL.D. of Aberdeen University in 1926, and an honorary D.Phil. of the University of Athens. His election as a Fellow of the British Academy in 1931 was an indication of the eminence he had achieved in his chosen field of studies, and his career was crowned by his creation as a Knight Bachelor in 1955 'for services to Greek scholarship'. The many distinctions that came his way left him untouched; he remained unpretentious and modest, a genial optimist whom nothing daunted, brimming over with wit, fun, and laughter, a man who combined tenderness, compassion, sensitivity, and a deep understanding of every age, who had the capacity of bringing out the best in everyone he met. 'Calder', wrote a former colleague, 'might be serious, but he was never solemn; and his happiness was infectious.'

Of all his published work his *monumentum aere perennius* was the volumes he edited for the American Society for Archaeological Research in Asia Minor in the series *Monumenta Asiae Minoris Antiqua*, of which he was the *alpha* and the *omega*. The object of the society was one very near to his heart and one to which, in happy collaboration with his friend W. H. Buckler, he devoted a great part of his life: the preservation and recording of the surviving, though fast disappearing, Anatolian monuments extant above the surface of the soil. The aim was to measure, 'squeeze', describe, read, draw, and photograph as many monuments as possible before their inevitable destruction. To this task he brought few of the newfangled scientific aids of modern research; his camera was old and he had no use for card-indexes; but his memory was prodigious and his enthusiasm for epigraphy knew no bounds; of no man were the words of St. Bernard of Clairvaux more true than of Calder: 'lapides docebunt te quod a magistris audire non possis.' His copy for the printer was always in manuscript, never in typescript, invariably written on the back of pages from students' examination scripts; but the copy was always very neat and clear. The published result was a comprehensive and fully illustrated inventory of the monu-

ments found in his extensive travels, complete with masterly introductions and copious indexes, a model of scholarly exactitude; in his case genius was allied to an infinite capacity for taking pains.

Although Calder edited a *Festschrift* both for Ramsay and for Buckler, he never had one of his own, and so I append a bibliography of his published works, omitting reviews,

quo fit ut omnis
votiva pateat veluti descripta tabella
vita senis.

J. M. R. Cormack

BIBLIOGRAPHY

Abbreviations

AJA	*American Journal of Archaeology*
AS	*Anatolian Studies*
CR	*Classical Review*
JHS	*Journal of Hellenic Studies*
JRS	*Journal of Roman Studies*
MAMA	*Monumenta Asiae Minoris Antiqua*
RPh	*Revue de philologie*

1906 Smyrna as described by the orator Aelius Aristides, *Studies in the history and art of the eastern provinces of the Roman empire*, ed. W. M. Ramsay, Aberdeen U.P., 95–116.

1908 A fourth-century Lycaonian bishop, *The Expositor*, 6, 385–408.
The eastern boundary of the province Asia, *CR* 22, 213–15.

1909 A fourth-century Lycaonian bishop, II, *The Expositor*, 7, 307–22.
Paul and Barnabas at Lystra, *The Times*, 11 November.

1910 Militia, *CR* 24, 10–13.
A cult of the Homonades, ibid. 76–81.
Zeus and Hermes at Lystra, I, *The Expositor*, 10, 1–6.
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