

Australasian Society for Classical Studies

Annual Conference



University of New England

2019

ASCS 40 Sponsors



Australasian Society for Classical Studies



Australian Academy of the Humanities



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Welcome

Welcome to ASCS 40

Welcome to the University of New England. Classics & Ancient History at UNE is delighted to host the 40th Annual Conference of the Australasian Society for Classical Studies in 2019, and to welcome to Armidale the members, supporters, and friends of ASCS, The Australian Academy of the Humanities, and UNE Museum of Antiquities. We hope you enjoy your stay in Armidale.

An Auspicious Year

2019 is an auspicious year. It marks the 40th Annual Conference of the Australasian Society for Classical Studies, the 50th Anniversary of the Australian Academy of the Humanities, and 60th Anniversary of the UNE Museum of Antiquities. To celebrate, four free public events are being held as part of ASCS 40 (2019):

The Australian Academy of the Humanities 21st A. D. Trendall Lecture

Monday 4th February, 6:30-7:30pm

Speakers: Associate Professors Tom Hillard and Lea Beness (Macquarie)

The 40th Australasian Society for Classical Studies Keynote Address

Tuesday 5th February, 6:00-7:00pm

Speaker: Professor Teresa Morgan (Oriel College, Oxford)

The Unveiling of the UNE Museum of Antiquities 60th Anniversary Commemorative Artefact

Wednesday 6th February, 3:30-5:30pm

The 23rd UNE Museum of Antiquities Annual Maurice Kelly Lecture

Wednesday 6th February, 5:30-6:30pm

Speaker: Dr Julie Anderson (British Museum)

Our Sponsors

ASCS 40 is supported by several generous sponsors, to whom we are very grateful. They include:

- Destination NSW
- Armidale Regional Council
- Australasian Society for Classical Studies
- Australasian Women in Ancient World Studies
- Australian Academy of the Humanities
- Cambridge University Press
- Classical Association of NSW
- Friends of Antiquity (UNE)
- University of New England Foundation (UNEF)
 - The A.G. & I.C. McCready UNEMA Fund
 - The Maurice Kelly Annual Lecture Fund
 - The UNE ANCH Fund
- The University of New England (UNE)
 - The Faculty of Humanities, Arts, Social Sciences, and Education (HASS&E)
 - The Office of Advancement, Communications, and Events, UNE
 - The Office of the PVC External Relations, UNE
 - The Office of the Provost and Deputy Vice-Chancellor, UNE
 - The Office of the DVC Research, UNE
 - The University of New England Museum of Antiquities (UNEMA)

This Booklet

This conference booklet contains information you need for navigating your way around ASCS 40 (2019) and Armidale for the duration of the conference. It includes extensive information and contact details for a variety of services on campus and in town.

The ASCS Executive

The ASCS Executive can assist with any issues relating to ASCS in general. The 2018 officers are:

- President: Tom Stevenson t.stevenson@uq.edu.au
- Vice-President: Lea Beness lea.beness@mq.edu.au
- Vice-President: Kathryn Welch kathryn.welch@sydney.edu.au
- Hon. Secretary: Gina Salapata secretary@ascs.org.au
- Hon. Treasurer: Bronwen Neil bronwen.neil@mq.edu.au

The Convenors, Classics & Ancient History, and Staff at UNE

Your conference convenors are: Dr Graeme Bourke, Dr Bronwyn Hopwood, and Dr Clemens Koehn. Classics & Ancient History at UNE also includes: Dr Megan Daniels, Professor Matthew Dillon, Dr Sarah Lawrence, and Dr Tristan Taylor. This team is ably supported by our esteemed retired colleagues Greg Horsley and Greg Stanton, and School Administrative Officer Ms Sharon Marshall. If you should need urgent assistance, please do not hesitate to ask us.

The Volunteers

Throughout the conference, if you have any questions or need general assistance, please do not hesitate to ask our very friendly student volunteers. Our dedicated volunteers can be identified by their distinctive conference t-shirts. Volunteers are also permanently stationed in the Arts Building Mac Lab at the conference registration table and *A Corner of the New England* stalls.

Program and Papers

The 2019 program is quite busy, so we ask for your cooperation with the following. **Public Events:** Please be on time to all public events as seating will be at a premium. **Paper Sessions:** Please keep to time. This is more than a courtesy, it is a matter of professionalism. Student volunteers will be available to assist the session chair and paper givers at all five presentation venues. We recommend that you bring everything for your presentation in a folder on a USB drive, and install and test your PowerPoint and film clips well in advance of your session. Our student volunteers will be very happy to help with this. Please remember to switch off your phones during the presentations and to be considerate when using phones, cameras, and social media during the conference. Any changes to the programme will be advertised in the Oorala Centre foyer.

Meetings and Meals

Please help yourself to food items from the Oorala Centre morning, lunch, and afternoon tea buffets, and take them with you to meetings if required. Separate lunches are not provided. If you notified us about food allergy requirements, these are provided in a separate section at the Oorala buffet tables.

Keep Cool and Carry On

For life at altitude, come prepared for both hot and cold weather. You should also note that the whole of NSW is now officially “in drought”. What does this mean? The good news: Armidale is usually up to 10 degrees cooler than elsewhere, has no water restrictions, and cools down at night. The bad news: we are currently experiencing higher than normal temperatures in Armidale during daylight hours. To help combat the heat we are providing chilled water towers at the doors of the four lecture theatres, and ice blocks made from Greenhill Orchards 100% natural fruit juice at

afternoon teas. You might also like to hang out in the airconditioned spaces of the Arts Building: The Mac Lab (location of the ASCS registration table and *Corner of the New England* stalls) and UNEMA. Finally, Australians “love a sunburnt country” – not sunburnt guests. Please pay extra attention to the 3 “S” rule – *Slip* on a shirt, *Slop* on some sunscreen, and *Slap* on a hat!

Find It and I.T. On Campus

Mapp: For an interactive map of the UNE Armidale campus download the free App “*Lost on Campus*” by StudentVIP. **IT:** UNE provides Wi-Fi access to staff, students, and researchers from eduroam participating institutions. For access instructions see: <https://www.une.edu.au/current-students/support/it-services/network/wireless> If you do not have eduroam privileges we have organised for UNEGuest Visitor Wi-Fi to be available in the Arts Building and Oorala Lecture Theatres. The password to access the GuestWifi is: **ASCS-2019**. Computers, printers, and photocopiers are available in UNE’s Dixson Library.

Tourism with a Twist

Armidale and the New England region are amongst Australia’s best kept secrets. Unfortunately, conference attendees rarely have time to go touring. Therefore, working on the principle of: “*if you can’t bring them to the farm, bring the farm to them,*” we have re-created two unique New England experiences for you on our ASCS doorstep.

The Art of Agriculture: An Exhibition in 2 & 3 D

In the antique Roman calendar February 4th was the official first day of spring and marked the recommencement of agricultural activity. In the revised ancient Roman calendar February 7th heralded the commencement of spring. In Armidale, February marks the change from stone fruit season to apple season, and according to Stolo (a diligent Roman farmer whose ancestors knew something about distributing land), agriculture “*is not only an art but an important and noble art*” (Varro *De Agr.* 1.3.1). With such auspices for ASCS 2019: Feb 4-7, Classics & Ancient History, in collaboration with Greenhill Orchards, will celebrate the *Art of Agriculture* in Armidale with a static exhibition (photographs in 2D) and interactive exhibition (produce in 3D). Images of life at Greenhill Orchards, an 8th generation family farm and the only commercial orchard remaining in the New England, will be on display in the LG Atrium of the UNE Arts Building throughout the conference. The photographic exhibition is accompanied by a modern twist on the ancient Roman art of bucrania. Bucrania are the festive garlands woven with fruit, flowers, and ox skulls that adorned Roman temples and altars on important occasions. Our modern bucrania (garlands with ribboned skulls) are accompanied by bowls of fresh produce from Greenhills Orchards. These are displayed at the doors of Arts Lecture Theatres 1, 2, & 3 and replenished daily. This is an interactive display, so everyone is invited to help themselves to as much fruit as they like during the conference.

A Corner of the New England

Move over Argonauts – there’s a new adventure in town. It’s: *Armidale to Uralla and beyond!* The New England Collective is a group of artisans, designers, makers, and small business producers promoting quality local and handmade products. The unique, stylish, and yummy delights that the New England region has to offer will be on display and available for purchase in the Arts Building Mac Lab for the duration of the conference. Perhaps you’re tired of looking for something unique in a world of mass-production, or maybe you need something special for someone special. It may be that you appreciate the authentic experience of supporting local farmers and crafters, or that you’re a connoisseur of regional spirit, or maybe you just want to get ahead of next Christmas. If so, then *A Corner of the New England* is for you. From golden fleeces and fibres, elixirs, potions and lotions, to fruitage, flowers, and fudge, there really is something for the heroic Greek traveller in everyone.

Other Exhibitions

EXHIBITION ONE: *Our New England* is a photographic exhibition celebrating the New England Region. Photos of Armidale and the New England will be on display in the UNE Arts Building main corridor for the duration of the 40th ASCS Annual Conference 2019 (Feb 4-7). Photos sourced from local photographers and from Destination NSW. Destination NSW are the strategic partner of the 40th Annual Conference of the Australasian Society for Classical Studies at UNE.

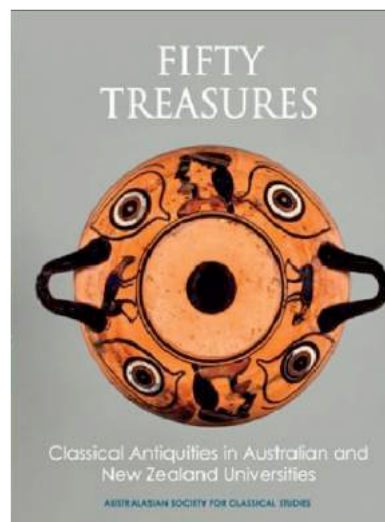
Classics in the Library: To celebrate the 40th Annual Conference of the Australasian Society for Classical Studies, 50th Anniversary of the Australian Academy of the Humanities, and 60th Anniversary of the UNE Museum of Antiquities, UNE's Dixson Library will display a small range of old, rare, and interesting works relating to Classics, Ancient History, and Archaeology.

The ASCS 40 Bookstalls

In addition to the conference registration table and *Corner of the New England* stalls the Arts Building Mac Lab will host several bookstalls for ASCS 40 (2019). We are pleased to announce that Cambridge University Press will be offering their latest titles and a selection of earlier works for sale at discounted rates. There is also a second-hand bookstall for the bargain hunter.

The ASCS Anniversary Volume

2016 marked the fiftieth anniversary of the founding of the Australian Society for Classical Studies, which changed its name in 2003-4 to the Australasian Society for Classical Studies, when it amalgamated with New Zealand scholars and postgraduate students. *Fifty Treasures: Classical Antiquities in Australian and New Zealand Universities* edited by Ronald T. Ridley with Bruce Marshall and Kit Morrell was published to mark that occasion. It contains a catalogue of fifty of the finest and most significant artefacts, one for each year of the Society's existence, in more than a dozen museums and collections of antiquities in the two countries. The ASCS anniversary volume is available for purchase from the ASCS 40 bookstall. For online orders, see: <http://www.ascs.org.au/fiftytreasures.html>



We hope you enjoy ASCS 40 in 2019.

Bronwyn, Clemens, & Graeme
ASCS 2019 Convenors

A History of Armidale

The first inhabitants of central New England were the Anaiwan, an aboriginal tribe which was necessarily somewhat nomadic. They were hunter-gatherers, surviving on the meats of native animals and fish supplemented with local fruits, plants and honey. Their territory was bounded in the east by the coastal Daingatti and Kumbainggiri tribes; to the west were the Kamilaroi. Other tribes occupied country to the south and north.



Survival was not always easy. Seasonal and climatic factors were often not conducive to a plentiful supply of food. The Anaiwan moved regularly from the high country to the valleys and even further after negotiating with their neighbours. John Oxley, the first white explorer in the region, recorded in 1818 that the aborigines he met were short-statured and of poor physique.

Such were the people who lay exposed to European conquest.

Dispossession

John Oxley, the European discoverer of New England, traversed the "high country" with some difficulty in 1818. Oxley's report encouraged interest from his countrymen and, from 1832, several pioneer stockmen drove their sheep northwards to Walcha and shortly after to Gostwyck, near Uralla. The Dangars became major landowners south of the present-day Armidale and elsewhere throughout New England.

Around Armidale and to the north the brothers Dumaresq took up ("squatted" on) the grassy, but by no means treeless plains.



Postage stamp celebrating John Oxley's explorations.



Henry Dangars.

Others such as John Duval at Tibubster offered their services as guides to intending squatters heading north. Legend has it that he and his mate, Chandler, became known as "the Beardies" due to their unshaven appearances.

Settlement

In March 1839, the government in Sydney proclaimed the Pastoral District of New England. To regularize this, a Commissioner of Crown Lands, George Macdonald, arrived and set up his base camp beside the creek near the centre of his intended settlement of Armidale, so named in honour of his ancestral home of Armadale in the isle of Skye.

The Pastoralists

Some squatters paid the land taxes demanded per Commissioner Macdonald, most did not. On this basis, among the first legitimate pastoralists were Henry Dangar of Gostwyck, Henry and William Dumaresq of Saumarez and Tibubster respectively, and Matthew Marsh of Salisbury Plains and Boorolong. Many others struggled through the lean years of the 1840s, frustrated at failing to acquire the expected high profits that would enable them to return to the "old country".

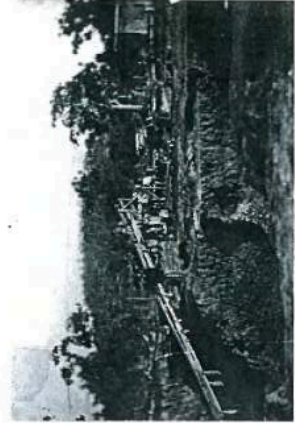


Matthew H Marsh.

Over time quite a few commodious country homes were built, exemplified by Saumarez, Palmerston (now Petersons Guesthouse), Gostwyck and Salisbury Court, the first two now open to the public and, somewhat later, Booloominbah on the hill at the present-day University of New England. As the land was settled and developed, and profits returned to the pastoral industry, other notable individuals appeared and many of these contributed greatly to the development of New England.

The Miners

Early traces of gold near Moonbi and Rocky River were dismissed as unworthy even up to 1851. Suddenly, in 1852, the Windeyer brothers washed payable gold at Rocky River near Uralla and the rush began. It was not until 1856 that a rich deep lead was discovered at Mount Jones. The resulting goldfield gave the New England, particularly Uralla, a major economic boost. Later goldfields at



Mining operations at Rocky River.

Hillgrove, Tia, Puddledock and Timbarra added to the riches, especially so when tin and other metals, and gemstones, were found.

The Educators

The first school in New England was established in Armidale by the Anglican Church in 1847, starting a tradition of church-sponsored schools which continues into present times. As Armidale developed its focus on education, moves to extend studies beyond high school level were greatly invigorated in 1920 with the election of David Drummond as local State member and his appointment as Minister for Education. Garnering support from his electorate he finally achieved the establishment of the Armidale Teachers' College in 1928.

Encouraged by this achievement, it was then proposed that a university be the next step forward. With the generous contributions of



David Drummond.

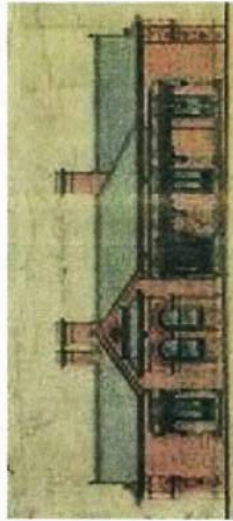


Thomas R Forster.



Phillip A Wright.

The Founding of Armidale



Early single-storey Saumarez.

community leaders, in particular Phillip Wright and Thomas Forster, a College of the University of Sydney commenced teaching in 1938, becoming the fully-fledged University of New England in 1954.

Present-day New England is so very different from its beginnings nearly two centuries ago. Not changed, however, is the spirit of its people, its forward-thinking approach to progressive development and its pride in what has been achieved.

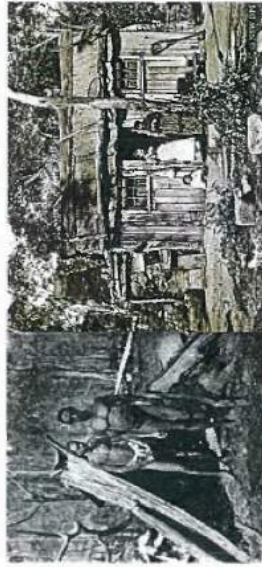
Historical Highlights, 1835 to present day

- 1835** Saumarez Station established.
- 1839** George Macdonald arrived.
- 1842** First horse race meeting held.
- 1844** First Court House established.
- 1847** John Galloway's grid-patterned street plan approved.
- 1856** *Armidale Express* first published on 5 April.
- 1863** Gaol established on hill where Old Teachers' College now stands.
- 1872** First service in new Catholic Cathedral.
- 1875** St Peter's Anglican Cathedral consecrated.
- 1880** Post Office building completed.
- 1883** Railway from south reached Armidale.



Armidale railway station circa 1890.

- 1885** Armidale proclaimed a city on 20 March.
- 1888** "Boooloominbah" homestead (Horbury Hunt, architect) completed for F R White.



The Future Together



experience
the highs

Armidale Visitor Information Centre
82 Marsh Street, Armidale NSW 2350
Telephone: 02 6770 3888
Web: armidaletourism.com.au
Twitter: @NEhighcountry
Facebook: [newenglandhighcountry](https://www.facebook.com/newenglandhighcountry)

Armidale
Visitor Information Centre

A history of Boolloominah

Boolloominah was designed by John Horbury Hunt for the owner Frederick Robert White. The house was built between 1886 and 1888 by the Armidale firm of Seabrook and Brown.

F R White was the fifth son of James White who had come to Australia in 1826 in charge of a valuable cargo of merino sheep for the Australian Agricultural Company. With his brothers F R White built up an enormous acreage of rural land-holdings from the Hunter Valley to Queensland. He moved his residence from Harben Vale, Blandford, to Armidale in 1882, and to Boolloominah six years later. When they moved in, the family consisted of the parents and nine children, aged from 25 to 5. He died in 1903 but his widow lived on in the house until a short time before her death in 1933. Between 1916 and 1919 part of the house was lent to the Red Cross as a convalescent home for wounded soldiers.

In 1936 T R Forster, son-in-law of F R White, offered to purchase the house from the estate and give it to the University of Sydney as a University College.

In 1937 legislation established the New England University College as part of the University of Sydney. Lectures began in March 1938 and in 1954 the autonomous University of New England was created.

At first the house was used by the students and staff for living, eating, teaching, and administration. Alterations were made to the western end of the house with the demolition of the main chimney and adaptation of the former kitchen and service area.

Further alterations have been made from time to time as the University's needs have grown and changed.

Boolloominah was a gentleman's residence in the fashionable English style. Horbury Hunt's design uniquely combined English with American features to produce a house well suited to its Australian setting. The exterior of the house reflects the revival of English traditions, the 'brick Gothic' of the 1850s and 'Queen Anne' of the 1870s. Features of the exterior are its asymmetry, natural brickwork, the large gables, pointed arches, buttresses and prominent chimneys.

The roof was originally covered with a traditional English terracotta shingle tile. The influence of the United States is seen in the extensive open verandah, incorporated into the structure of the house, and the use of wooden shingles. The wooden gargoyles are a special Hunt touch.

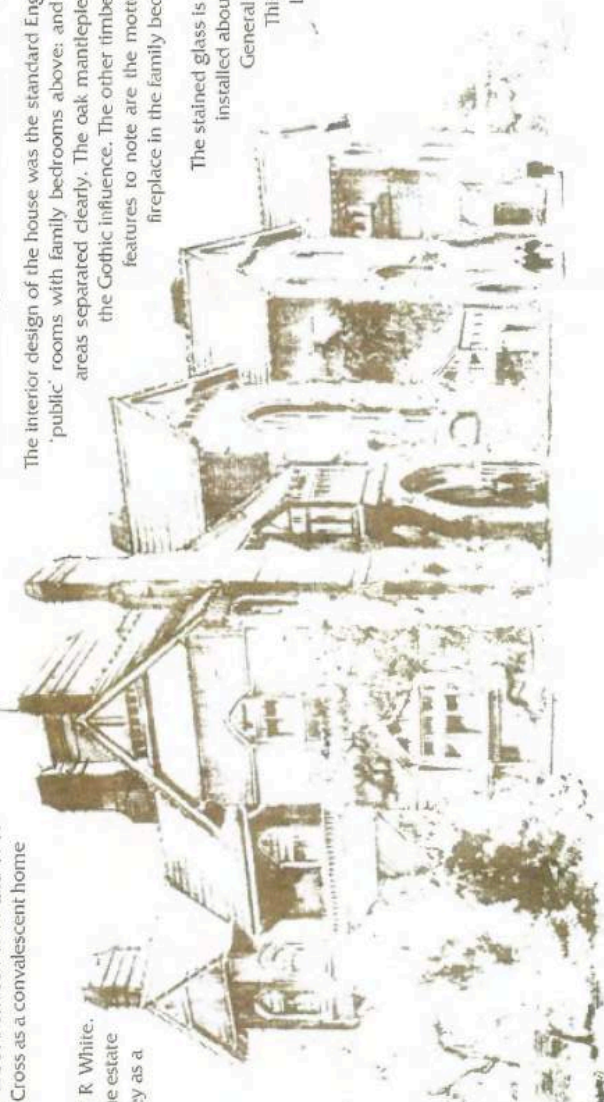
The tower was added about 1900 to provide elevation for a water tank. A tall kitchen chimney was demolished in 1940 to allow the University College to extend its dining hall.

The north face is without a verandah to permit the winter sun to warm the house. Note the step to help lady riders mount their horses. The terracotta relief by Theodora Cowan was added in 1899. It is a memorial to Ethel White, a daughter of Frederick and Sarah White, who died aged 22. She was drowned while trying to help her sister.

The interior design of the house was the standard English gentleman's house: spacious 'public' rooms with family bedrooms above; and the servants' working and living areas separated clearly. The oak mantelpiece over the hall fireplace repeats the Gothic influence. The other timbers are Australian red cedar. Other features to note are the mottos over archways and above the fireplace in the family bedrooms.

The stained glass is remarkable. The Gordon window, installed about 1901, commemorates the life of General Gordon who was killed in 1885.

This window was made in London, but the other stained glass was made in Sydney by the firm of Lyon, Cottier. Note especially the Australian animals, birds and flowers. In the nursery are twenty small panels, each a copy of an illustration in a children's book published between 1870 and 1882. The artists represented are: Kate Greenaway, Randolph Caldecott and Stacy Marks.



The Gordon Window



The Designer

A large window dominates the entrance hall and the fine staircase. The window contained plain glass until about 1901 when the window commemorating the life of General Gordon was installed. Although White consulted his architect, John Horbury Hunt, about the possible theme to be used in the window, the decision was solely the owner's with Hunt recommending the artist to make the window. The London firm of Lavers, Barraud and Westlake, used before by Hunt, notably for the Anglican Cathedral in Armidale, was commissioned, probably in 1900. By this time the principal of the firm was Nathaniel Herbert John Westlake who had joined the Lavers and Barraud firm in 1860 and became a partner in 1868. Westlake, born in 1833, fell in love with mediaeval art and became one of the Pre-Raphaelites. As well as being busy with his own artistic work and management of the firm, Westlake wrote a four-volume *History of Design in Painted Glass*, published between 1891 and 1894.

Frederick White

Frederick White's choice of Gordon's life for the theme of the large window dominating the hall of *Booloomibah* was a statement of the amalgam of cultures enjoyed by Australians of this period, especially by those with enough education and wealth to know something of Britain as well as Australia. Gordon's death in 1885 was the occasion for an outburst of British loyalty and Imperial pride, combined with an assertion of a colonial pride and confidence. The contingent of New South Wales troops which went to assist the British in the Sudan and perhaps to avenge Gordon's death was seen by one Englishman visiting Australia at the time as a 'demonstration in favour of national identity'. A similar mixture of loyalties was once more being experienced by Australians when White was considering a theme for his window during the Boer War. Gordon's life was well suited to White's need because it contained, as well as the link with Australian nationalism, all those personal and public virtues which White admired.

The Window

The window contains seven scenes from Gordon's life, each given a year and a place.

Woolich MDCCCXLVIII

The earliest of these is at Woolwich where, in 1848 at the age of fifteen, Gordon entered the Royal Military Academy.



Sebastopol MDCCCLV

The next scene shows him in 1855 at the siege of Sebastopol during the Crimean War, where as a military engineer he supervised trench-building and reconnoissances of the Russian fortifications.

China MDCCCLXIII

The third scene is of Gordon in China in 1863 where he commanded the 'Ever Victorious Army' of mercenaries which assisted the Manchu rulers to suppress the Taiping rebellion. He made good use of gun boats on the canals and creeks of the Yangtze River delta region, and the scene recalls these tactics.



Gravesend MDCCCLXVII

With his reputation as a Victorian hero well established, Gordon spent about six years in charge of the erection of new fortifications to defend the Thames. He was based at Gravesend and spent much of his time, energy and money trying to help the poor children of the area. He clothed and fed hundreds of boys and, as the scene depicts, taught many in his home and in the ragged schools. The year shown for this scene, 1867, was in the middle of this period which he counted as the happiest of his life.



Darfour MDCCCLXXVII

In 1877 Gordon was made Governor-General of the vast region south of Egypt including the Sudan. In the Darfour area of the Sudan he had a dramatic confrontation with Suleiman, one of the mah slave-traders, and managed by little more than the force of his personality to end a threatened rebellion.



Abyssinia MDCCCLXXIX

The 1879 incident depicted is the futile negotiations he conducted with the King of Abyssinia. It was a minor business but showed something of Gordon's persistence, endurance and bravery.



Khartoum MDCCCLXXXV

The scene at Khartoum in 1885 shows Gordon in the moments before his death at the hands of the rebels led by Mohammed Ahmed who had proclaimed himself to be the Mahdi. The pose of Gordon, calm and unarmed while trying to reason with his enemies, was the one which became central to the legend built up around his death: the exemplary British and Christian hero whose death was a martyrdom which required British military action to restore the honour of the nation and to make some moral compensation to his memory. This image of Gordon's death, captured in the *Booloomibah* window, was to endure and to have a great influence on British and world politics.



Conference Program Overview

Monday, 4 February

- 13:30 – 17:00 | Registration
- 17:00 – 18:30 | Opening Reception
- 18:30 – 19:30 | 21st A.D. Trendall Lecture: Tom Hillard and Lea Beness (Macquarie)

Tuesday, 5 February

- 09:00 – 10:30 | Session 1
- 10:30 – 11:00 | Morning Tea
- 11:00 – 12:30 | Session 2
- 12:30 – 13:30 | Lunch. ASCS Executive Committee Meeting.
- 13:30 – 15:00 | Session 3
- 15:00 – 15:30 | Afternoon Tea
- 15:30 – 17:00 | Session 4
- 17:00 – 18:00 | Reception: ASCS 40th Keynote Address
- 18:00 – 19:00 | 40th ASCS Keynote Address: Teresa Morgan (Oxford)
- 19:00 – 21:00 | Postgraduates Drinks, AWAWS Members Drinks, ASCS Delegates BBQ Dinner

Wednesday, 6 February

- 09:00 – 10:30 | Session 5
- 10:30 – 11:00 | Morning Tea
- 11:00 – 12:30 | Session 6
- 12:30 – 13:30 | Lunch. Museum Network Meeting. Postgraduates Forum.
- 13:30 – 15:30 | AGM
- 15:30 – 17:30 | Reception: UNEMA 60th Anniversary and 23rd Maurice Kelly Lecture
- 17:30 – 18:30 | 23rd UNEMA Maurice Kelly Lecture: Julie Anderson (British Museum)
- 18:00 – 19:00 | Conference Dinner

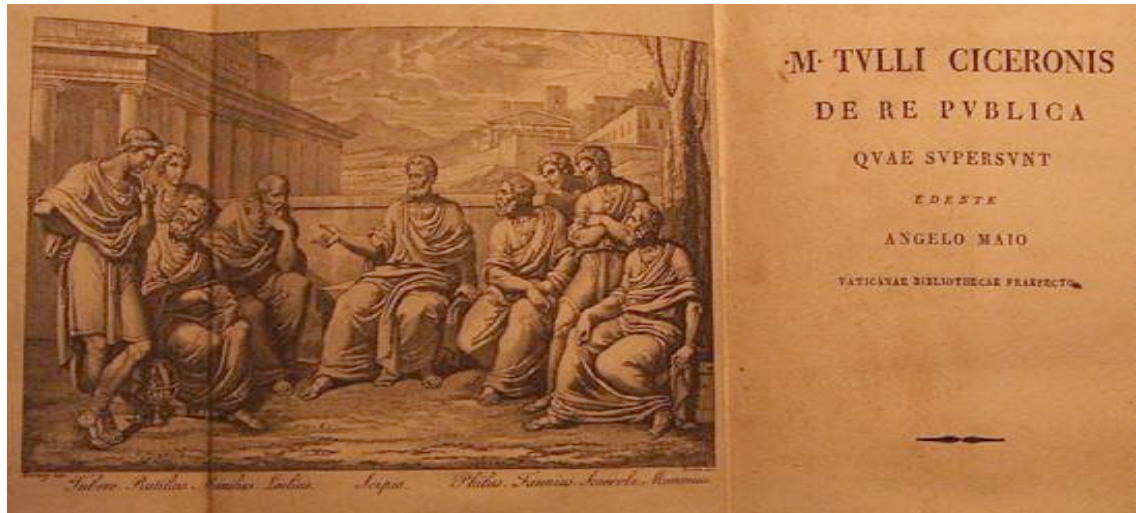
Thursday, 7 February

- 10:00 – 10:30 | Plenary Session 7
- 10:30 – 11:00 | Morning Tea
- 11:00 – 12:30 | Session 8
- 12:30 – 14:00 | Lunch. AWAWS Meeting.
- 14:00 – 15:00 | Session 9
- 15:00 – 15:30 | Afternoon Tea
- 15:30 – 17:00 | Session 10

The Australian Academy of the Humanities

21st A. D. Trendall Lecture

UNE Arts Building Lecture Theatre 1
Monday 4th February 2019 from 6:30pm



'At the Crossroads and in the Crosshairs: Class, ideology and personality-driven politics at Rome in the Second Century BC'

Abstract

Any analytical study of Rome's past is likely to be a study of transformations. Polybius judged that the strength of Rome's *politeia* in his day lay in the fact that it was proof against change. He was mistaken. One of the most significant mutations in Roman history was the metamorphosis of the *libera res publica* into its ideological antithesis. How was the change effected, and how should its study most appropriately be approached? Laying aside a sense of ineluctability, as favoured by some schools of thought, we are drawn to exploring the role of class struggle, the conflict of ideas and the question of human agency. With regard to the last, we argue that the potential contribution of prosopography should not be forgotten or carelessly dismissed. The lecture will illustrate the multiplicity of factors at play by focussing on 133 BC and another critical year often lost to narrative histories: 129.

Presenters



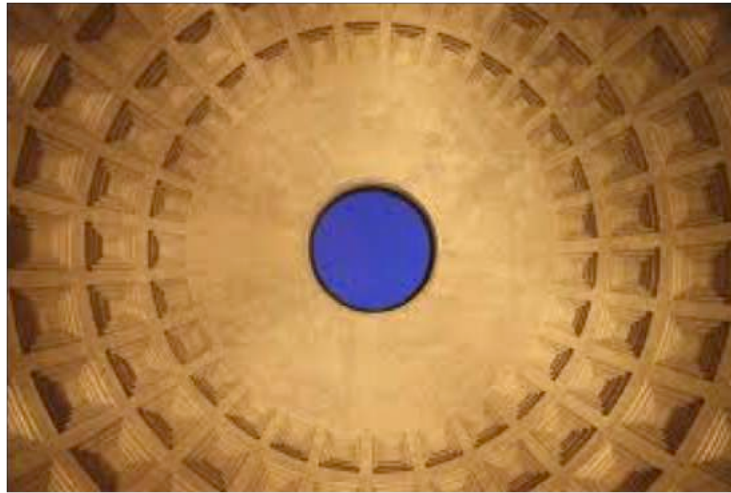
Dr Tom Hillard is an Honorary Associate Professor in the Department of Ancient History at Macquarie University, and a scholar committed to teaching, research and community outreach. His research interests are broad (and include the underwater and geophysical investigation of the site of classical Torone in Northern Greece), but focus principally on Roman social history and the politics of the Late Roman Republic. His main current project is the Macquarie Dictionary of Roman Biography of which he is co-investigator with Dr Lea Beness, his partner in life and academic enterprise.



Dr Lea Beness is an Associate Professor in the Department of Ancient History at Macquarie University and a member of the Centre for Ancient Cultural Heritage and Environment (CACHE). She is currently the editor of Macquarie's journal *Ancient History: Resources for Teachers*, Vice-President of ASCS and President of AWAWS. Her research interests include Roman Republican History, gender in the Graeco-Roman world and landscape/harbour archaeology. She is also chief investigator of the Macquarie Dictionary of Roman Biography.

The Australasian Society for Classical Studies 40th Keynote Address

UNE Arts Building Lecture Theatre 1
Tuesday 5th February 2019 from 6:00pm



'God's Powerhouse: Piety, faith and salvation in temples and churches of the Roman empire'

Abstract

Before the fourth century, buildings had little or no theological or spiritual significance in Christianity. After 313 they developed dramatically into evangelists of stone and brick: converting unbelievers, framing the encounter between Christ and community members, and inflaming faith. This change not only reveals much about evolving Christianity, but raises new questions about the role of religious buildings elsewhere in the Graeco-Roman world, and sheds new light on some of Christianity's major competitors. This lecture will explore the power of buildings to shape piety in ancient religious thinking, and reflect on the ongoing role of interdisciplinarity in shaping research.

Presenter



Professor Teresa Morgan specializes in the history of later Greek and Roman culture and mentality, New Testament studies, and early Church history. She has written widely on ancient education, ethics, religious mentality, and church historiography. She is currently working on a trilogy of studies of the origins and early evolution of Christian faith: *Roman Faith and Christian Faith* (OUP 2015), *Trust in Theology* and *The Invention of Faith*.

Postgraduates - AWAWS - ASCS Dinner and Drinks

The Stro

Tuesday 5th February 2019 from 7:00pm

Postgraduates' Drinks:



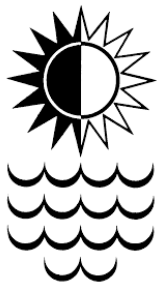
The 2019 ASCS Postgraduates Drinks will be held at UNE's *The Stro* following the 40th ASCS Keynote Address. Postgraduates, please use the Stro tokens provided in your conference bag to claim your free drinks. Additional drinks are available for purchase from the bar.

AWAWS' Drinks:



The 2019 AWAWS Members Drinks will be held at UNE's *The Stro* following the 40th ASCS Keynote Address. If you are a member of AWAWS come and enjoy some good company and your members' free drinks. Additional drinks are available for purchase from the bar. New and renewing members are welcome to sign up at the event. Non-members are also welcome, with drinks available for purchase from the bar.

ASCS Delegates BBQ:

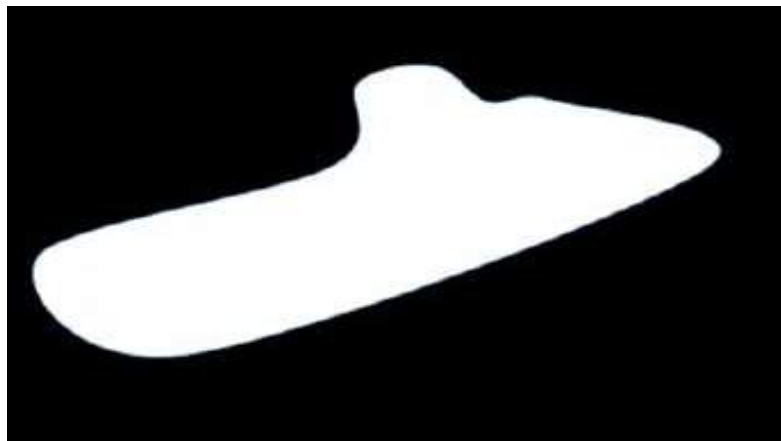


A free BBQ dinner will be held for all members of ASCS at UNE's *The Stro* immediately following the 40th ASCS Keynote Address. All conference delegates are cordially invited to attend. Drinks are available for purchase from the bar.

The UNE Museum of Antiquities

60th Anniversary Commemorative Artefact

UNE Booloominbah Lawn
Wednesday 6th February 2019 from 3:30pm



Booloominbah Lawn
Wednesday 6th February 2019
3:30-5:25pm

UNEMA 60

The Museum of Antiquities (UNEMA) at the University of New England is the first regional museum of antiquities in Australia. Established in 1959 by Classicist Dr Maurice Kelly (1919-2011), its collections encompass the Ancient Mediterranean as well as ethnographic material from Africa, the Americas, Asia, Australia, Europe, Oceania, and Diorama, Engravings, Numismatic and Teaching Material.

2019 is the 60th anniversary of the Museum. To celebrate we will unveil a new Egyptian acquisition at the 40th Annual Conference of the Australasian Society for Classical Studies (ASCS). This international conference is being hosted by the discipline of Classics & Ancient History at the University of New England. What will be unveiled? Come to the festivities to find out...

The UNE Museum of Antiquities 23rd Maurice Kelly Lecture

UNE Arts Building Lecture Theatre 1

Wednesday 6th February 2019 from 5:30pm



'Excavating Dangeil: A voyage of discovery through intersecting cultures'

Abstract

Dangeil was a religious and political centre in the ancient Kingdom of Meroe, lying close to the Nile on the southern border of the Roman Empire, in what is now central Sudan. Excavations conducted since 2000, under the auspices of the Sudanese National Corporation for Antiquities and Museums, have uncovered a large, previously unknown temple of the god Amun, with brick walls and fine decorated stone wall-panels. The temple was dedicated by Amanitore and Natakamani, Nubian rulers of the 1st century AD. Earlier rulers represented in a hoard of statues found on site include the celebrated Pharaoh Taharqo. This is one of many discoveries at Dangeil that are throwing unexpected light on African history from antiquity into the medieval Christian period and later. The exceptionally fine condition of the temple has presented many conservation challenges, and a robust programme of conservation and site presentation is underway. As the history and antiquities of the region are becoming appreciated both by the local community and also as monuments of national importance, the creation of a new museum in a historic colonial building in the nearby town of Berber has been initiated.

Presenter



Dr Julie Anderson, Assistant Keeper (curator), Department of Ancient Sudan and Egypt, is responsible for curating the Sudanese and Nubian collections of the British Museum. Excavating at numerous sites in Egypt and Sudan since 1987, her research interests include daily life and material culture in the Nile valley and surrounding deserts. Since 1997, she has co-directed archaeological excavations in Sudan together with the National Corporation for Antiquities and Museums (NCAM) in the Berber-Abidiya region. Her current fieldwork is concentrated upon the late Kushite site of Dangeil (3rd century BC - 4th century AD), situated approximately 350km north of Khartoum, where excavation of a large Amun temple, surrounding temenos enclosure and associated cemetery is underway. She is also the Honorary Secretary for the International Society for Nubian Studies.

Abstracts

Up in Arms: the Emotional Impact of the Social War on the *socii*.

Ryleigh Adams
University of Tasmania

In 91 BCE, a coalition of Italian allies (*socii*) declared war on Rome. Our sources provide a wealth of information about significant individuals and the motivations for the conflict. Writers like Appian and Livy emphasise that the cause of the rebellion was rooted in Rome's refusal to admit the *socii* to Roman citizenship despite their instrumentality in the development of Rome's empire. Appian's reports focus on the allies' greed and their desire to access the advantages of Roman citizenship and a greater share of the profits of empire, while Plutarch claims their revolt resulted from the allies' warlike nature, echoing a trend in the sources to examine Roman-*socii* relationships through a narrow lens which downplays Rome's culpability in the conflict. Building on studies by Nagle and Bispham, this paper explores the pervasive emotional elements of the Social War in Appian's *Civil Wars*, Aulus Gellius' *Attic Nights*, and Livy's *History of Rome*. By engaging in close readings of emotional expressions of the allies and Roman actions within the texts, I re-examine Roman actions from a provincial perspective. This allows us to understand better the allies' justified responses to Roman actions, which formed the foundation of the *socii*'s motivations to resist Roman supremacy and demand an equal place in the society in which they had become such an integral part.

Library Lighting in Antiquity

Michael Affleck
University of New England

How libraries were lit in antiquity remains one of the main areas of library history which has been little explored in modern study on the topic. The problems of combining open flame and papyrus are obvious, yet we have little literary or physical evidence of reliance on natural lighting. The fact that the best written evidence for how ancient libraries were lit comes from just a single inscription from the Library of Trajan in Athens testifies to the difficulty the modern researcher faces in examining this question. Nonetheless I intend to examine the evidence from antiquity, both literary and archaeological, to suggest possible answers to how the libraries may have been lit, looking at the meager literary sources which deal with library practicalities and how archaeological evidence and hypothetical reconstruction of ancient libraries can cast light on this question. However, drawing on my experience as a professional librarian, I shall also look at evidence from modern libraries, which in these energy-and climate-conscious times, are increasingly turning to natural lighting as a first-line option, to suggest how ancient libraries may have pre-empted natural light as a primary source of illumination.

New evidence for agropastoral production during the Greek Early Iron Age

Rudolph Alagich
University of Sydney

The Early Iron Age (EIA) was an important developmental phase in Greek history during which the later *poleis* were established, literacy re-emerged and Greeks began a Mediterranean-wide colonisation movement. Yet we still know little of society at this time, in part due to the sparse nature of the archaeological record. After water, food is the most crucial human need and how people acquire it depends upon a number of things, including cultural traits and social standing. Our present knowledge of agriculture in the EIA is derived from visual analyses of excavated faunal and botanical remains along with surviving agricultural implements and storage vessels, supplemented by literary sources. The latter are problematic when re-creating the daily lives of the ordinary, or non-elite, farmer, while physical examinations of material remains usually fail to inform us how animals and crops were managed. The analysis of the chemical composition of faunal remains using stable isotopes has become an increasingly popular way to elicit details of past agropastoral production. The advantage of using stable isotopes is that they provide *direct* evidence of animal diet, allowing us to reconstruct aspects of animal management that are invisible to traditional archaeological and faunal analyses. In this paper I present new evidence of agricultural practices from the EIA settlement of Zagora (ca. 900-700 BCE) on Andros, using the stable isotope compositions of faunal remains. My results suggest that farmers here utilised a variety of management strategies and that these became increasingly varied as the settlement's population grew.

An 'Unholy' Alliance? Apollo and the Eumenides in Sophokles' *Oidipous Kolonos*

Arlene L. Allan
University of Otago

An interest in and explication of the conversion of Oidipous into a daimonic 'hero' in a sacred grove 'owned' and occupied at Kolonos by the Eumenides at the end of Sophokles' *Oidipous Kolonos* has dominated much of the scholarship on this play (e.g., Burian 1974, Birge 1984, Edmunds 1996, Easterling 2006). These goddesses, formerly known as the Erinyes by Homer, were converted from vengeance-seeking infernal deities to (apparently) gentler, justice-loving goddesses in Aeschylus' *Eumenides*, and thus, a singularly appropriate group of divinities to receive the aged patricide at his life's end (Lloyd-Jones, 1990). Nevertheless, little attention has been given to Oidipous' revelation that Apollo and the Eumenides, who in that earlier play were wholly opposed to each other, are now apparently working together in friendly cooperation. Thus, as is argued in this paper, the apparent collaboration between Apollo and the 'Eumenides' in the location and effects of Oidipous' mysterious 'translation' from earthly life into un-earthly entity, works to confirm the validity of Delphi's prophetic validity while simultaneously affirming the changed nature of the Erinyes in Athens' religious milieu.

The Original Meaning of *Hostis*: A Word in Ancient International Context

Filippo Attinelli
University of Queensland

At the time of Rome's formation and early development, the term *hostis* most likely referred to foreign communities which were juridically equal to the Romans and, as such, were suitable for possible military coalitions and commercial connections. Several Latin authors highlighted that the original sense of *hostis* was not 'enemy' but 'foreigner'. Nevertheless, past scholars, who were divided between the idea of a natural hostility (Mommsen, Täubler, Brassloff, Frezza) or friendship (Phillipson, Heuß, De Martino) among ancient communities, contextualised this original etymology to provide additional evidence for either the state of primal enmity or that of harmony which existed between Rome and neighbours. By comparing the details that we can acquire from Cicero, Varro, Festus, Plautus and Nonius, this paper will show that the root of the term *hostis* suggests neither the idea of friendship nor the one of hostility. On the contrary, the true nature of the word in question is related to the concept of legal equivalence. According to Cicero (*Off.* 1.12.37) and Varro (*Ling.* 5.3), the term *hostis* was employed to describe the foreigner who had juridical relations with the Romans. Moreover, Festus (*Gloss. Lat.* 414.37) specifies that, in very ancient times, *hostes* were people who were juridically equal to the Romans and, in respect of whom, it was worth establishing reciprocal relationships with. By analysing the etymological structure of Festus' definition, I will argue that the primal meaning ascribable to *hostis* might mask additional military connotations.

Polemic, Personality and the Iamblichean Lineage in Eunapius' *VPS*

Han Baltussen
University of Adelaide

When Eunapius of Sardis wrote his *Lives of Philosophers and Sophists (VPS)* and his *History* from a pagan perspective, it was motivated by his dismay over the growing presence of Christianity. The *Lives* have been studied for its genre ('biography'), for the notion of 'holy man', and as a 'history' of Platonism. I argue that the *Lives* are not biographies in the strict sense nor a history, but rather selective and sometimes incoherent sketches that emphasise the anti-Christian comments. The real purpose, I suggest, is to praise personalities and their morals (in Greek *bios* often means 'way of life', cf. *VPS* 453 ἐπιτήδευμα), emphasizing moral rectitude. *Lives* describes "remarkable deeds" (ἔργα) and virtues of the intellectual circles from Plotinus to Chrysanthius (Eunapius' teacher). Eunapius' act of 'supersizing' these Hellenes as a counter-narrative against the Christian saints' lives is part of a broader polemical agenda which has only come to the fore in recent scholarship (Becker, Goulet) but is still underexplored. I will examine Eunapius' polemical agenda, which (I argue) is closely linked to the personalities and various lineages he describes. The work as a whole describes three communities of outstanding pagan individuals (all three of which are linked to Eunapius in some way). Thus, he also aims to bolster the significance of these communities. Among these he holds special place for the Iamblichean community of philosophers, revealing how he sees himself as standing at the intersection of several important pagan networks, which are superior to the Christian saints (Watts 2005).

Nea Paphos in the 2nd century AD: archaeological investigations of Roman urbanisation in Cyprus

Craig Barker
University of Sydney

The University of Sydney's Paphos Theatre Archaeological Project has been excavating at the site of the ancient theatre of Nea Paphos in Cyprus under the auspices of the Department of Antiquities of Cyprus since 1995. The excavations have focused on the remains of a theatre constructed shortly after the foundation of Nea Paphos in c. 300 BC and used as a venue for performance for more than six and a half centuries. The theatre underwent considerable architectural change throughout the Hellenistic and Roman eras. It is the Antonine phase of the theatre which has revealed the richest details of architectural evidence of eastern Imperial design. In more recent seasons the excavations have focused on understanding the surrounding precinct and buildings positioned close to the theatre. This has included the discovery of a nymphaeum and a colonnaded paved road to the south of the theatre, with strong circumstantial evidence of a nearby temple. Together these structures indicate Nea Paphos was a vibrant community during the 2nd century AD and that the theatre quarter was a connected zone, interlinked with the commercial and harbour areas of the city wall as well as to the nearby sanctuary of Aphrodite. So what can these recent discoveries tell us about the nature of Roman urbanism on Cyprus and what parallels exist in other Roman settlements on the island that afford us a greater understanding of the scale of development within this area of Nea Paphos?

Some of Us are Looking at the Stars: Ovid's Representation of Animals in the *Metamorphoses*

Emma Barlow
University of Sydney

Human/animal studies is an emerging interdisciplinary area and one in which classical scholarship has much to offer (Kindt 2017). Until now, the primary academic focus has been on animals in ancient philosophical discourse, with surprisingly few inroads having been made into their representation in other literary genres. This paper, and the broader study from which it is derived, aims to redress this imbalance by examining the representation of animals in classical literature beginning with Ovid's *Metamorphoses* – a text which lends itself very well to the discussion of human and animal identity given its abundance of inter-species transformations, mind/body hybridity, animal similes, and quasi-philosophical discussion of the ethics of sacrifice. This paper will demonstrate that Ovid employs various textual strategies to problematise, blur, and at times collapse the boundary between the categories of human and animal. Through an examination of select case-studies, I will argue that Ovid invites the reader to empathise and even experience a sense of *oikeiôsis* (kinship; fellow-feeling), with the animals in his poem.

A Report on the 2018 Geophysical Investigation of the Torone Floodplains

Lea Beness & Tom Hillard
Macquarie University

Ancient Torone was a bustling trading emporium, its importance resting on its timber and wine trade, with previous fieldwork having established a virtually unbroken archaeological sequence from the Bronze Age to the Byzantine era. Its strategic position led to its possession being, on a number of occasions, violently contested. With the coming of Roman power and the *pax Romana*, Torone's *portus* was formally recognized as one of the assets of the region, but the precise location of its celebrated harbour has been the subject of debate, and, more to the point, the subject of various fieldwork seasons from 1993 to the present. The exact position of the harbour—or harbours—at various stages of the city's history remains an open question, and is for us the issue. Our focus has now shifted from underwater exploration to geophysical prospection in the form of subsurface profiling of the two floodplains lying to the north of the classical site. This paper will review the finds of the 2018 field season.

Sign, Sign, Everywhere a Sign: Constantine's *Labarum* and Eusebius' σημεῖον and τρόπαιον

Rajiv Kumar Bhola
Macquarie University

The story of the miraculous conversion of the emperor Constantine (306-337 CE) is a familiar one. According to Eusebius of Caesarea, while Constantine was marching with his army he saw “the trophy of the cross” (τὸ σταυροῦ τρόπαιον; VC 1.28.2) in the sky with the message, ‘By this, conquer’ and later that night Christ appeared to him in a dream with the same sign (τὸ σημεῖον; VC 1.29.1). When the emperor woke, he ordered that the sign be crafted in the form of a military standard topped with a wreathed Chi-Rho monogram; what came to be known as the *Labarum*. Eusebius' narrative has prompted endless debate not only on the substance of the emperor's epiphanic experience, but also the token symbolism that it produced. To be sure, Eusebius never calls Constantine's standard ‘*Labarum*’, but refers to it somewhat ambiguously as either σημεῖον or τρόπαιον. While the *communis opinio* is that the sign in the sky was a cross, modern scholars tend to regard Eusebius' terminology as referring variably and sometimes simultaneously to the cross, the *Labarum*, and/or the Chi-Rho monogram. In this paper I analyse the ‘Vision’ narrative and examine Eusebius' usage of the terms σημεῖον and τρόπαιον in order to demonstrate that he considered the Chi-Rho ancillary to the *Labarum* construction. Rather, Eusebius' use of these terms is only ever in reference to the cross, which for him formed the crux, so to speak, of the *Labarum*, calling into question the centrality of the Chi-Rho monogram in Constantinian symbolism.

Colonate and (*ius*) *colonatus*

Jason Blockley
University of Sydney

The term colonate is a modern invention, which derives from the Late Latin neologism *colonatus*. The colonate is often envisioned as a monolithic and authoritarian institution imposed on *coloni*, tenant farmers, across the empire during Late Antiquity that reduced them to a class of proto-feudal serfs. Many models of the colonate interpret *colonatus* (*ius colonatus* occasionally in statutes), as the bedrock of the colonate. *Colonatus* indicated both the legal status and the tenancy terms imposed on *coloni* (Koptev 2012, 312-14; Cordovana 2014, 476-78). However, such interpretations rest on a small body of evidence; a scant six laws and one literary text refer to *colonatus*. Using the legal evidence, I argue that *colonatus*, and by extension *ius colonatus*, was a broad and extensible term of convenience that could be applied to others, such as beggars, barbarian prisoner-settlers, and recalcitrant bishops. It was not a foundation for rural reform. No law formally defines *colonatus*. In every instance it is treated as prior knowledge and amended according to law's subject matter. Furthermore, *colonatus* did not define a *sui generis* legal category, but was generalised by-product of the laws governing *coloni*. *Colonatus* laws tend not to even involve *coloni* directly, but instead refer to individuals who are treated as comparable to *coloni* (Grey 2007, 161-65). Therefore, these laws actually define the legal standing of some class of non-*colonus*. *Colonatus* in nearly all cases only refers to *coloni* tangentially and is therefore unsuitable as the foundation for the purported colonate.

Sparta's Eleian War of 402-400 BC: singular vengeance or consistent pursuit of policy objectives?

Graeme Bourke
University of New England

In the summer of 402 BC, only two years after the surrender of Athens at the end of the Dekelean War, a Lakedaimonian and allied army under King Agis invaded the territory of Elis, beginning a conflict which led to the surrender of the city early in 400 BC. Scholars such as Sordi have concluded that the Spartan authorities decided to attack Elis because they were angry at the Eleians for certain offences against them committed during the period following the Peace of Nikias, such as their exclusion from the Olympic festival of 420 BC and the punishment of one of their elders for his barely-disguised defiance of that exclusion. Cartledge, on the other hand, has briefly identified a deeper political motive. While the relevant passages of Xenophon, Diodoros and Pausanias have been closely examined in the past (e.g. Roy 2009, 69-86), in order to resolve the question of why the Spartan authorities decided to invade Eleia it is also necessary, making use of Thucydides, Aristotle and further passages of Xenophon and Diodoros, to place Lakedaimonian aims in regard to Elis in the context of the political objectives of the faction dominant in Sparta late in the fifth century BC.

The Relationship between the Jewish novel *The Testament of Job* and the 5th century *Life of Simeon Stylites* by Antonius: an example of the literary role of Hagiography

Amber Bremner
University of New England

Antonius' *Life of Simeon Stylites* written in the latter half of the fifth century bears striking similarities to a much earlier Jewish text *The Testament of Job* (hereafter *T.Job*) written sometime between the first century BCE and the first century CE. Antonius' *Life* contains both explicit and implicit references to *T.Job*. Due to the attested novelistic character of *T.Job* through its use of 'novelistic techniques' (Wills, 2002, p.5), this persistent collusion between the two texts raises the question as to whether Antonius used *T.Job* as a literary framework in which to place his account of his hero. This then naturally leads to questions related to the nature of *vitae* and their literary components regarding the purpose of the authors and the intended audience. This paper builds upon the research of Maria Haralambakis who upon noting *T.Job's* narratological features states that *T.Job* had 'the potential to be perceived as a *vita* later in its transmission history.' (2012, p.139,169) This paper also builds upon the work of Lawrence M. Wills (cited above) regarding ancient Jewish novels as well as that of Stephen J. Vicchio who discusses the development of the 'patient Job' tradition which we see represented in both *T.Job* and the works of the early Christians. This paper endeavours to show the strong link between *T.Job* and hagiographical literature by assessing its connection to Antonius' *Life of Simeon Stylites* (not currently noted by scholars) with the goal to establishing hagiography as a form of novelistic literature within the early medieval period.

The Afterlife of Ancient Greek Urban Landscapes in Athens, Corinth and the Peloponnese

Amelia R. Brown
University of Queensland

In the 6th century after Christ, Greek cities such as Athens or the provincial capital Corinth still had monumental ancient urban cores, and many newly-built Christian churches. Cities were centers for local, imperial and Christian administration; population centers protected by high fortification walls. However, scholarship still portrays the following centuries as a dark age when Greek cities were abandoned under pressures of earthquake, plague, economic decline, imperial indifference and/or barbarian invasion (1). Thus post-Classical or Byzantine re-use of ancient urban buildings and landscapes, although long clear in archaeology, has rarely been studied as part of a continuous urban context between Antiquity and Modernity in Greece. Survey works on Christianization or medieval urbanism rarely mention Greece outside of Athens, where the conversion of the Parthenon and Hephaisteion to churches and intensive excavations have revealed ample traces of the Byzantine city (2). An uneven pattern of violent destruction, targeted reuse, new construction and long-term abandonment features in Athens, and seems to hold true around the cities of the Peloponnese. Urban authorities in most cities also continued to exist, and still exercised physical control over cityscapes: converting ancient buildings to new uses, enhancing defensive infrastructure, and maintaining some urban services such as water supply. The few literary sources for this era on the Slav invasions are now read much more critically, while epigraphy and excavations can begin to close this gap in urban life, and illuminate what was kept, lost and re-shaped in medieval cities of Greece (3).

Inter-city Conflict in the Lycus Valley

Alan Cadwallader
Charles Sturt University

Scholarship on the Lycus Valley has always recognised that the profusion of waterways helped to create one of the most fertile regions in Phrygia and drove the export market to the west, especially in textiles. The assessment has primarily relied upon literary and numismatic evidence. A recently published inscription (Ritti 2017) has introduced a new feature of the valley's main waterway – a lake, previously only documented in an early twentieth century geological survey and now confirmed by satellite remote sensing images that have delivered sub-surface humidity readings (Scardozi 2007). The lake was apparently a crucial part of the mercantile transport system of the region but also a significant contributor to the food supply of nearby cities: Laodikeia, Hierapolis and Tripolis. Inevitably, administrative regulation and tax regimes were attracted to the control of the lake and its resources. Just as inevitably, disputes over fishing rights and market access occurred. These reached such an intensity that the intervention of the emperor Hadrian was required. The paper will re-visit the inscription and place it into the context of recent archaeological work to consider i) the contribution that a lake makes to our understanding of industries and export infrastructure in the Lycus Valley and ii) the contribution that the inscription makes to our understanding of inter-city conflict in Asia during the early Roman imperial period (Heller 2007) with particular reference to the disputes that arose between Laodikeia and her neighbours.

A Regressive Mistake: Fascism's Ongoing Obsession with Classics

Campbell Calverley
University of Otago

Classical reception in the twentieth century encompassed as a sub-genre the study of fascism; specifically, how the fascist regimes of Nazi Germany and Mussolini's Italy appropriated imagery, architecture, rhetoric, literature, and perceived ancestral and cultural heritage from ancient Rome. Although this scholarship has provided a thorough condemnation of twentieth century fascism - summarised in chapters such as that by Fleming (2006) - it does not quite provide a solution for understanding why classics is still a field of interest to modern white supremacists. This is an especially difficult task, given that today they occupy digital spaces that are significantly less bound by factual scrutiny or consistency. This paper will provide a brief overview of twentieth century reception studies of fascist appropriation of classics, and present the inherent flaws, both rhetorical and historical, in the modern white supremacist view of the ancient world - specifically, in its understanding of ancient Roman history. This is a worldview in which ancient Rome is treated as a monolithic, *ad hoc* case study in decadence, immigration and ethnic supremacy. This paper will then suggest methods for understanding why the Classics is a subject to which fascists and white supremacists keep returning, either by utilizing a psychoanalytical approach to history in a manner similar to that of Zaretsky (2015) or by encouraging a more personal understanding of why Classics is an attractive subject in the first place, as well as engaging critically with how classical studies operates, as encouraged by Zuckerburg (2017).

Political Model or Model Enemy: Polarising Receptions of Julius Caesar

Tyla Cascaes
University of Queensland

Scholars investigating modern receptions of Julius Caesar are challenged by the complex and often contradictory nature of his political and cultural representations. This complexity derives from the nature of Caesar's character, the biases of the ancient accounts, and the individual circumstances governing the receptions. This paper argues that modern receptions of Caesar tend for their various purposes to select an image of Caesar derived ultimately from the ancient accounts or construct an image within the parameters created by them. Two distinct approaches to Caesar's reception can be identified in the years following his assassination. He was used positively and negatively, either as a political model or a model enemy. Caesar's successors and assassins respectively deployed these approaches, the former by stressing their connections to Caesar, the latter by emphasising Caesar's faults in an attempt to justify the righteousness of their cause. Modern receptions have long been governed by these parameters. Individuals could emphasise their links to Caesar in order to bolster their claims to power, following the example set by Augustus and Mark Antony. Alternatively, one could identify or criticise their opponent as being a Caesar-like tyrant, just as the Conspirators identified Caesar as a tyrant and themselves as Liberators. This presentation demonstrates, using as examples Abraham Lincoln, Mussolini, and Orson Welles' 1937 production of Shakespeare's *Julius Caesar*, that the parameters established by ancient portrayals are exceedingly useful in deciphering contradictory modern receptions of Caesar.

Dying to Have a Say: Freedom of Speech in Julio-Claudian Wills

Emily Chambers
University of Adelaide

The last will and testament of a Roman citizen was popularly held to reflect the true character of the testator (Pliny 8.18.1). Lucian went so far as to criticise the Romans for "only tell[ing] the truth once in their lives, in their will" (*Nig.* 30). Such a strong belief in the sincerity of the will ensured that it became a bastion of free speech under Empire, long after such freedom of speech had been curtailed. Surprisingly little has been written on outspokenness in Roman wills, besides Keenan (1987). Champlin's seminal work, *Final Judgements* (1991), only focuses on free speech incidentally. This paper starts to fill this gap. By examining three cases under Tiberius and Nero, I shall demonstrate the variety of subversive acts made possible by the will. Champlin has identified three ways in which testators pass negative judgements on the living. I will argue that these modes of expression (omission, disinheritance, and abuse) also apply to subversive speech acts against the emperor. Moreover, viewing the emperor as the patron to all eminent Romans will assist in demonstrating the subversive nature of these case-studies. The extent to which a testator could expect to avoid retribution for their act of defiance was strongly influenced by the emperor's attitude towards inheritances generally. 'Bad' emperors took any excuse to gain financially from a will (Rogers, 1947). Ultimately, the testator had a choice: to speak freely as one final show of noble character; or remain silent and protect the will from the emperor's interference.

A reused roll or a 'curious Christian codex'? Reconsidering British Library Papyrus 2053 (P.Oxy. 8.1075 + P.Oxy. 8.1079)

Scott Charlesworth
Parkhurst QLD

Recently, Brent Nongbri has proposed that British Library Papyrus 2053 came from a codex and not a roll. His argument has several strands. (1) The amount of and format of the text are not inappropriate for a codex leaf. (2) There is now evidence for Christian codices containing an eclectic combination of texts copied by different scribes. For instance, the Bodmer 'Miscellaneous' or 'Composite' codex, contains a comparable page because, like BL Pap. 2053, the new text that begins overleaf encroaches on the inner margin of the codex page. (3) When the backs of rolls were reused, the roll was often rotated so that the text on the 'verso' (↓) was upside down relative to the first text written on the 'recto' (→), but this is not the case with BL Pap. 2053. This paper challenges these claims and the overarching contention that 'there is nothing about the physical characteristics of Pap. 2053 that would definitely oppose its identification as a leaf of a codex'. Nongbri's primary concern is codicology and he pays little attention to scribal tendencies. In a careful reassessment that takes into consideration codicology, palaeography, and scribal tendencies, Nongbri's arguments are found to be wanting in a number of ways which speak directly to the possible origins of BL Pap. 2053. All indications are that a third-century Christian used the back of a roll containing Exodus to produce a copy of Revelation for 'private' use.

Identity and Wealth in Ciceronian Rhetoric

Caroline Chong
University of Melbourne

Although both Ciceronian rhetoric and rhetorical representations of women in Roman literature are popular topics within classical scholarship, of the three women vilified by Cicero to be discussed in this paper, only Clodia has attracted much attention in modern scholarship. Sassia and *ista Sarda* (an unnamed woman in the *Pro Scauro*) have been studied to a lesser degree. This paper will investigate the intersectional identities of Clodia, Sassia, and *ista Sarda*. It will then analyse how their differing intersectional identities change the way in which Cicero treats the wealth, and its subsequent threat to Roman patriarchy, of each woman. An intersectional analysis has the advantage of explicating the complex matrix, even a sort of algorithm of oppression, that Cicero brings to bear and develops in his orations. While Clodia and Sassia, as upper-class, Roman, (living) women can be accused of using their wealth to bring prosecutions against Roman men, *ista Sarda*, had she lived, could not have engaged in similar behaviour due to her identity as 'Sardinian' and 'woman'. Instead, Cicero appears to align *ista Sarda* with the comic stock figure of the *uxor dotata* (on this figure, see Schuhmann 1977; Braund 2005). This paper will demonstrate how the idea of wealth can be used by a Roman (male) prosecutor to discredit a woman based on her identities, as well as how intersectional identities placing people in a relative position of power (for example, 'Roman woman' as opposed to 'non-Roman woman') are assumed, and thus, normalised (see also, Carbado 2011).

Trevet's *Phaedra*: a 14th-century interpretation of Seneca's tragedy

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In 1314 the English Dominican monk Nicholas Trevet was commissioned to write commentaries on Seneca's tragedies. This paper evaluates Trevet's "reading" of Seneca's *Phaedra* by comparing his line-by-line commentary (Chiabò 2004, Fossati 2007) with that of modern commentators (Boyle 1987, Coffee & Mayer 1990). Trevet had as his source a Senecan manuscript from the A tradition, rather than the E tradition which provides many of the crucial readings in modern editions. In Act 3, E assigns lines 358-9 and 404-5 to the chorus, but A gives them to the Nurse, meaning that for Trevet, the chorus has no involvement in the dialogue between Phaedra and her Nurse. Similarly, lines 138-9 ("I'll bear whatever fortune brings; imminent freedom makes an old man brave") are taken by modern editors as the Nurse's aside, but Trevet reads them as an interruption by Phaedra to indicate that she does not fear to do what she wants. When Theseus orders a fire to cremate Hippolytus' remains (*interim haec ignes ferant*, 1274), Trevet assumes that *haec* refers not to Hippolytus', but to Phaedra's bones; this is curious, since Theseus moments later orders Phaedra's corpse to be buried rather than cremated. Trevet's Theseus is a man who changes his mind. An evaluation of Trevet's different interpretation of *Phaedra* is instructive, not because he is wrong, but because his commentary is a window into how the play was read at a specific point in time, in the very first commentary on the play to survive to us.

Imitation, Emulation or Just Plain Make-Believe: The Literary and Physical Evidence for the Eighteenth-Century Restoration of Ancient Sculpture

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While recent study of ancient sculpture has found that Roman sculptors not only imitated but also emulated earlier artists, there is a lack of available information on alterations perpetrated by eighteenth-century restorers to adapt ancient artworks to their own context. As these ancient sculptures are conserved, museums are gaining a greater understanding of eighteenth-century restoration practices but this is generally on a sculpture-by-sculpture basis. Using the sculpture collection of Charles Townley (1737-1805) and the extensive literary evidence provided by his correspondence with the two most prolific dealers of the late eighteenth century, this paper discusses the eighteenth-century approach to the authenticity of ancient statues, busts and reliefs. While much has been written on the collections and motivations of eighteenth-century collectors (Coltman 2009, Guilding 2014) their attitudes towards authenticity and restoration practices have not been addressed. And although much of the correspondence between Townley and his dealers has been published (Bignamini & Hornsby 2010), comparison of those letters with evidence from the sculptures has not thus far been undertaken. This paper evaluates both the correspondence and sculptures, finding that the dealers had at best a casual attitude towards retaining authenticity, and at worst a total disregard. Using sculptures from Townley's collection, including the famous *Discobolus*, and other less well-known statues and reliefs, the juxtaposition between the attitudes proclaimed in the correspondence, and the evidence from the ancient artworks themselves will be demonstrated.

Princess Tombs? Infant burials and elite diplomacy at early Gabii

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While the urban development of Rome has been extensively studied from a historical and topographical perspective, the difficulty of urban excavation has limited our ability to understand the intricacies of social organisation in the pre-urban settlement. Recent excavation at the Latin city of Gabii, an early neighbour and rival to Rome, has helped fill this gap and provides a unique opportunity to study individual elite groups as they navigate the emerging urban environment and begin to forge new urban identities. This paper will focus on the oft-neglected role played by women and children in communicating group boundaries and their importance in facilitating social cohesion (Iaia 2007). This paper will draw on the recent excavations of an Iron Age (800-650 BCE) elite domestic compound at Gabii and four infant burials located within the compound (Mogetta and Cohen 2018). While infant burials are known from isolated domestic contexts at Rome and elsewhere (Modica 2007), the lavish funerary treatment of these individuals is exceptional. Their grave assemblages, which include ceramic vessels, bronze implements, and elements of personal adornment, are comparable with high-status adult female graves in the region - so-called “princess tombs” Through a contextual analysis of the funerary rites, this paper will argue that such unusual investment in the funerary rites of children helped maintain the tenuous bonds between elite groups forged through intermarriage. This microcosm of elite decision-making provides a fascinating insight into the power negotiations occurring among local groups involved in city formation, both at Gabii and Rome.

Assessing the health of rural religious institutions in Roman Egypt

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It is likely that the great temples of Egypt are some of the largest religious complexes ever built, but they should also be counted among the longest-lasting commercial interests in human history. This has produced an impression of these institutions in line with the Egyptian title of “houses of a million years,” that is, that they continued onwards more or less unchanged from century to century, ritually, administratively, and economically. In this paper, I consider the less prominent temples and other religious institutions, especially outside the regional capitals, and argue that their economic health was a more tenuous thing. The Ptolemaic Fayum furnishes us with some clear examples of this phenomenon (e.g. Connor 2015a) but the economic standing of the Roman-period temples has been comparatively under-studied as a consequence of an unsustainable narrative of Roman confiscation. By moving outside of the nome capitals, we are able to develop a much clearer image of the economic health of the Egyptian temples, shrines, chapels, and other religious edifices (Connor 2015b). While the large temples are physically and conceptually more imposing, it is from the smaller settlements that the bulk of our documentary evidence derives—the material that makes an economic history of the period possible (van Minnen 2000, 215-216). Consequently, I argue that we must prioritize a model built on village-level religious institutions (and even below the level of the villages), one with significant implications for the collapse of Egyptian religion in the 3rd and 4th centuries CE.

Pourquoy plaintive Philomèle: A demonstration of the treatment of Philomela's voice in early Eighteenth-Century French Cantata

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The nightingale's voice has been linked with music since the time of Homer (*Od.*, XIX, 518-23). Since then, the story of the nightingale has evolved to become tied to the fate of Philomela, whose stolen voice was recovered in birdsong. Ovid's retelling of the tale in Book VI of the *Metamorphoses* has inspired countless adaptations and appropriations of the myth. Among them is the anonymous Fourteenth-Century text, *L'Ovide Moralise*, which itself has inspired numerous adaptations. As a result, Philomela-nightingale has emerged as a recurring literary trope with voice and voicelessness as a prominent theme. It is hardly surprising, then, that Philomela-nightingale is also a recurring theme in music. Yet, these noteworthy points of connection found in voice, music, and Ovidian receptions of Philomela remain largely unexplored. In this context, this paper considers the treatment of Philomela's voice in the Eighteenth-Century French Cantata, *Philomèle*, by Jean-Baptiste Stuck (c.1680-1755). Popular in its day, this little known work is rarely performed and has not yet been professionally recorded. Originally scored for voice, two violins, and continuo, this presentation will include a live performance of the cantata re-arranged for soprano, two recorders and continuo in a demonstration of the reception of Philomela's voice in French Baroque Music.

Emperors as fathers and sons

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The depiction of the Emperor as *Pater Patriae* became central to his representation during the early imperial period (Alföldi 1971, Ando 2000, Stevenson 2015). The idea that the Emperor could be the father of his people had wide-reaching ramifications in terms of his own image-making and in terms of the ways in which his role, and his relationship with the peoples of the empire, could be understood. In the Julio-Claudian period, the idea of the Emperor as father also influenced the representation of the place of the Emperor's household within social hierarchies and the roles that members of this family could or should play within their community (Severy 2004). This paper examines the *Senatus Consultum de Cn. Pisone Patre* in order to understand the ways in which ideas about the Emperor as *Pater Patriae* interacted with ideas about how he and the male members of his family could be represented as "fathers and sons" with their own unique relationships. How did the image of the Emperor as "father of all" sit alongside the image of the Emperor as father of his own son? How did imperial sons transition - in terms of representation - into being fathers and "fathers of all" in their own right?

By their fruit shall you know them: anagnorisis and identity in Ovid's *Metamorphoses*

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Recent research has explored how Roman epic exploits the association between the motif of anagnorisis or recognition and the genre of tragedy (Cowan (forthcoming)). In addition to their evocation of tragedy proper and of the essentialized idea of tragedy, scenes of anagnorisis serve to explore ideas of knowledge and identity and to trope the way in which the reader can 'recognize' the generic and thus the ideological affiliations of the text. This paper will approach anagnorisis scenes in Ovid's *Metamorphoses* from a similar perspective, building on some preliminary work on recognition and peripeteia in the poem (Jolivet (2009)) and discussions of its wider engagement with tragedy and the tragic (e.g. Curley (2013)). The different functions of recognition scenes in the poem will be surveyed, in particular those which successfully avert the characteristically tragic act of kin-killing (Arcas and Callisto, Aegeus and Theseus) and those which fail to do so (Actaeon, Pentheus). However, the main focus will be on the relationship of anagnorisis to some of the most distinctive aspects of the *Met*. The fluidity of identity in the poem problematizes the epistemological basis of recognition (the deified Hercules) but also extends its scope to encompass the underlying essence which transcends and even sometimes determines change of form (the Apulian shepherd). In a poem which so frequently reifies its tropes, the reader's acts of recognition repeatedly intertwine with those of characters.

'Finding the Doctrine of the Trinity Among the Pagans: Reconsidering the Relationship between ps-Didymus' *De Trinitate* and Cyril of Alexandria's *Contra Iulianum*'

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Scholars have long recognized that a literary relationship exists between the *De Trinitate* traditionally ascribed to Didymus the Blind and Cyril of Alexandria's apologetic treatise *Contra Iulianum*. In a seminal article from 1964 Robert Grant highlighted the common way that both texts used non-Christian Greek literature to defend Christian orthodoxy and concluded that *De Trinitate* had served as a source from which Cyril drew several of his extracts, including passages from Porphyry and Hermes Trismegistus. Recently, however, István Perczel has argued that the relation of dependency should be reversed, such that the author of the *De Trinitate* in fact used Cyril's *Contra Iulianum*. This reversal is a key plank in Perczel's attempt to ascribe the *De Trinitate* to the corpus of pseudo-Dionysius. The present paper will closely analyse the parallel passages between the *De Trinitate* and the *Contra Iulianum* to determine afresh the relationship between these two texts. If Grant's traditional account turns out to be the more likely scenario, then Perczel's attempt to expand the ps-Dionysian corpus encounters a serious chronological difficulty. Moreover, such a conclusion opens up further questions about the authorship of the *De Trinitate* and the intellectual milieu in which Cyril was formed. I have argued elsewhere that Cyril learned much of his Trinitarian doctrine from Didymus. If it is the case that Cyril used *De Trinitate*, rather than the other way around, this would strengthen the case for attributing that text to Didymus, a fact about which there is ongoing debate.

Death and Divinity at Kommos, Crete: Reconsidering a Prothesis Scene from the Iron Age Sanctuary

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The sanctuary at Kommos and its Phoenician-style Tripillar Shrine constitutes one of the most important religious sites on Iron Age Crete. The Shrine, alongside amphorae, reveals evidence for Phoenician votive and commercial activities in this period, and the associated iconography, of the Egyptians gods Sekhmet and Nefertum, further speaks to the cross-cultural nature of worship. While the identity of the Kommos deities was suggested in the excavation volumes, there has been little systematic attempt since to work out these tangled associations and to flesh out the social implications of cross-cultural worship in the Iron Age Mediterranean. In the first part of this paper, therefore, I examine the overall votive repertoire at Kommos in the context of its broader Mediterranean associations, and argue that Astarte and Eshmun, the tutelary gods of Sidon, were the main deities worshipped here. To further flesh out the social significance of these gods, particularly Astarte, I turn next to an incised cup from Kommos. This cup shows the mourning of a dead warrior, who is associated with an enthroned figure, animals, and vegetation.³ I demonstrate that iconography from the Levant showing Astarte in association with vegetation and worshippers, alongside her longer-term connections to funerary rituals of gods and kings, can elucidate the meaning of this imagery. By considering broader contexts for funerary symbolism in the Iron Age, I argue that the Kommos elites, via their commercial and cultural interconnections, were tapping into longstanding ideologies of death and divinity circulating between Greece and the Near East.

A Classical Reception Scholar writing Classical Reception Poetry

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Reception Studies have become increasingly important in recent years in Australasia. One aspect of this has been the growing focus on New Zealand poetry and prose writing offered by scholars such as Maxine Lewis, Simon Perris and John Davidson, working on poet Anna Jackson, novelist Witi Ihimaera and poet James K. Baxter respectively. John Davidson, however, in recent years, has had six collections of his own poetry published, including a number of poems that engage with ancient literature, and is currently planning a new collection of such poems, provisionally entitled 'Classical Cavalcade'. This paper looks at how Davidson works classical material, both Greek and Roman, into his poems, and the extent to which the settings and allusions heighten his critique of contemporary society or, alternatively, offer a new angle on the original sources. A consideration of selected poems, including 'Odysseus Dives', 'Talking Olympos', 'Elpenor' and 'Poet of Verona' will be offered. The paper does not engage with secondary literature of the specific subject because there is none.

Rites and Wrongs: the Vexed Case Against Nicomachus

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Generations of scholars have noted the apparent weakness of the case against Nicomachus in Lysias 30 which revolved around Nicomachus' role as part of a commission of *anagrapheis* appointed to write up the laws of Athens at the end of the fifth century BC. This was summed up in 2010 by Edwin Carawan who wrote that "it has proven difficult to determine just what crime Nicomachus was charged with". It seems clear that the charge related to exceeding his mandate in writing up the state calendar, and the problem revolved around which source documents the *anagrapheis* used. However, in 2006 Max Nelson proposed a persuasive new reading of a critical early-eighteenth century emendation to the text which has the effect of restricting the source documents to *kurbeis*. Using that emendation, and building upon the scholarship of many others who have pondered this vexed case, in this talk I re-evaluate the text and associated physical and epigraphical evidence of fragments of the state calendar. I look at the motivations for the charge stemming from malice, loss of benefits and status, and the politics of the response of the Athenian democracy to oligarchic challenge in the febrile circumstances of the year 399, which saw the trial and execution of Socrates. This was mediated through the question of state responsibility for ancestral, but private, sacrifices. I conclude there is good reason to believe that Nicomachus successfully defended himself, but the calendar may have been cut back, rather than erased as generally believed.

'You Are a Turbid and Salty River': Persian Maritime Sacrifice Through the Eyes of Herodotus

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Herodotus' *Histories* is a vital source for our understanding of early Greek maritime religion in the late Archaic and Classical periods, and has provided much information about religious practices. Moreover, Herodotus also writes about Persian customs and their practices concerning sacrifice. Through examining three different cases from Herodotus' narrative, this paper will discuss not only how Herodotus depicts Persian maritime sacrifice, but also how this contrasts with other available evidence about Persian sacrificial customs. This paper will examine the sacrifice of the men of Olynthos by the Persians, the Persian sacrifice to Thetis and the Nereids at Artemesium, and the infamous 'whipping' of the Hellespont and subsequent sacrifice to the sea by Xerxes. In doing so, this paper will utilise important works on the subject by historians such as Walter Burkert, author of *Homo Necans*, an extensive work on sacrifice and sacrificial customs in Antiquity, Jon Mikalson, who has written much on Herodotus and religion, and Amélie Kuhrt, who discusses the importance of earth and water in Persian tradition. Thus, through the course of this paper I will demonstrate how Herodotus depicts Persian maritime sacrifice through anecdotes and language, how it differs from traditional practices of Persian sacrifice, and any similarities it has with Herodotus' accounts of Greek maritime sacrifice.

John Chrysostom on the Usefulness and Exemplarity of Sacred History

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John Chrysostom's (ca. 350-407 CE) interpretation of biblical narratives has often been described as exemplary. For example, in her influential work, Margaret Mitchell (2000) examined John's interpretation of the apostle Paul in terms of ekphrastic "portraiture." Because others, applying Mitchell's approach to other biblical characters (e.g. Tonia 2014 on Abraham), focus so much on John as an interpreter of characters, this has often occluded his exemplary interpretation of the narrative plots in which these characters are found. Rather than taking this character-based approach, this paper will re-examine the way in which narrative plots are exemplary in John's preaching. It recognizes that, while John shares a common late antique assumption that narratives are useful and exemplary, he has his own unique understanding of what these narratives are exemplary of, and useful for. Whereas others have attempted to see John in continuity with a static Graeco-Roman tradition of *imitatio exemplorum*, my paper recognizes that the utility and exemplarity of (historical and other) narratives was a matter of debate - or at least disagreement - throughout antiquity, and could differ substantially from one writer to another (see, e.g., Fornara 1983). This paper will therefore put forward John's own way of understanding the exemplarity of sacred history (i.e. scripture), which turns on his particular narratological reading of biblical stories. The analysis will be limited to two of John's works in which he interprets and relates biblical narratives at length: *Ad Stagirium a daemone vexatum* and *Ad eos qui scandalizati sunt*.

Constructing a Persian Constantine: Julian's *Caesares* and the Image of Constantine

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The emperor Constantine (A.D. 306-337) and his Christianity have been the focus of a number of ancient authors and their works. Perhaps the most prevalent descriptions of his reign come from Eusebius of Caesarea and his *Life of Constantine* and *Church History*. Eusebius' construction of Constantine's imperial persona and image becomes a typical and recognisable aspect within ancient ecclesiastical literature (see Euseb. VC. 3.10). The image presented by Eusebius in his *Life of Constantine* during the emperor's arrival at the Council of Nicaea in A.D. 325 finds itself subverted in the works of the emperor's nephew, Julian. This paper will contrast the Christian Constantine with the image presented in Julian's *Caesares* (Julian *Caes.* 336B). The contrast of these images has hitherto not been fully examined by modern scholarship (cf. Baldwin 1978: 457). This paper will argue that Julian's subversion of Eusebius' purple cloaked and jewel adorned Constantine as effeminate and Persian, is a criticism of Constantine's policy towards the Persians which resulted in the conflict Julian was faced with in A.D. 362-3 (Fowden 1994: 148-149). Julian's construction of a Persian, rather than Roman, Constantine was necessary given the emperor's impending Persian campaign. It will be shown that this view is not solely confined to the works of Julian, but is also present in other fourth century writers such as Ammianus Marcellinus and Eunapius (Ross 2016: 190), and becomes a pervasive component of the counter-Eusebian Constantine.

People and Animals through time: Zooarchaeological evidence from the ancient theatre, Nea Paphos, Cyprus

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The relationship between people and animals through time provides a window with an expansive view. Zooarchaeological evidence can be used for dietary, economic, social and environmental reconstructions, adding to our knowledge of several facets of ancient life. The animal remains from the ancient theatre at Paphos offer a wealth of information about the post-theatre use of the site, illustrating just some of the ways people have repurposed features on this landscape. This paper examines the animal remains uncovered from the site of the ancient theatre at Nea Paphos. It provides a broad temporal overview of the faunal evidence spanning over 1000 years, from the life of the theatre to the Byzantine period, with a focus on how changes in faunal frequencies through time provide unprecedented environmental, social and economic information. Using an interdisciplinary approach, it examines the fauna alongside the architectural and material evidence to arrive at a more nuanced view of diet, activity areas, and building function. It juxtaposes this evidence with the historical record to paint a picture of the identity of the post-destruction occupants of the site, and their associated economic and social lifeways.

Who Really Paid? Funding Timotheus' Campaign to Corcyra in 374/3 BC

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The Athenian general Timotheus' short-lived campaign to Corcyra in 374/3 BC is regularly used as evidence for financial instability at Athens during the 370s. Three specific pieces of evidence from Apollodorus' prosecution speech *Against Timotheus* ([Dem.] 49. 6-14), delivered in 362, have been used to argue that the general's progress was constantly hampered by funding problems which only he and his ingenuity could resolve (Böckh 1828; Gabrielsen 1994). This view, however, is largely influenced by the trope that Athens was unable to fund sufficiently its warring during this period and therefore depended on its generals to find the money to pay their men (Migeotte 2014). In assuming that Timotheus had access to little state funding, scholars have failed to consider that Apollodorus' evidence may simply be a fabrication, designed to undermine his opponent. This paper begins with an overview of the general's problematic campaign to Corcyra, his subsequent trial for treason in 373/2, his own personal financial state at the time, and how Apollodorus came to bring a lawsuit against him. It will then re-examine the relevant sections of the speech that reference Timotheus' financial dealings during the campaign and assesses what role these anecdotes may have played in Apollodorus' quest to win his case. By drawing parallels with other legal speeches of the time, it will demonstrate that Apollodorus' references to the general's financial dealings were part of a rhetorical strategy designed to garner sympathy from the jury and cannot be used as evidence for Athenian financial instability.

Celebrity in Late Antiquity: *De Viris Illustribus* from Suetonius to Jerome

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Ancient and Late Antique authors from Suetonius to Isidore wrote series of *Lives of Famous Men* (*De uiris illustribus*): This paper examines this tradition from Suetonius to Jerome to determine whether the tradition goes beyond the title, or whether there was in fact a break between Ancient and Late Antique biography as Patricia Cox Miller (2000) argues. This study will consider three collections in order to find the similarities and differences in the authors' approaches to such a series (Suetonius' *De uiris illustribus*, 2nd century, now fragmentary, an anonymous one once attributed to Aurelius Victor, early 4th cent., and the series written by Jerome, 4th-5th cent.). This paper seeks to find out what constitutes 'celebrity' in Late Antiquity through a study of these various series of *Lives of Famous Men*. It brings up questions such as what were these authors' criteria for inclusion, what were their models, what is structure of the *Lives/collections*, and, ultimately what, if anything, has changed between Suetonius and Jerome. It examines what characteristics these authors were interested in, such as virtues and vices, authorship, and spiritual qualities of greatness: that is, what is *illustri*s? If Cox Miller is correct, we should be able to discern a shift into the Christian period.

Exile and the Dating of the *Ad Marciam*

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The dating of Seneca the Younger's *Ad Marciam* has been a subject of much dispute amongst scholars. Seneca's comment at *Ad. Marc.* 16.2, '*in qua ... urbe, di boni, loquimur*', eliminates the possibility of authorship during Seneca's exile (41- 49 AD), however there is still disagreement as to whether the work was written before or after this period of exile, and under which Emperor it was composed. The representation of exile within the *Ad Marciam*, and what this tells us about the text's date, are examined briefly outside of the anglophile scholarly tradition in 1886 and 1920, attempts which Manning (1981) described as 'not at all strong'. While exilic discourse was not necessarily related to personal experience, as is demonstrated by the development of the exile 'genre' from ancient texts through to modernity as outlined by Gaertner (2007), in the cases of Cicero, Ovid and Seneca the lived experience of exile had a profound impact on the authors' literary outputs (Claassen, 1999). In light of Gaertner and Claassen's respective work on the literary manifestation(s) of exile, the role of exile within the *Ad Marciam*, and how this role contributes to the question of date, can be re-opened. This paper will examine afresh the references to *exilium* in the *Ad Marciam* at 9.4, 17.5, and 22.3, and to *exul* at 20.2, considering to what extent subjective analysis of the text provides a useful framework for understanding the context under which the *Ad Marciam* was composed.

The Augural Chickens of Rome

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In Ancient Rome, a general was unable to go into battle until he had taken the auspices and received Jupiter's approval for the proposed action (Vervaet, 2014). Famously, military auspices involved consulting a flock of chickens, and their behaviour while eating would determine the mandate of the gods (Linderski, 1986). Although many eminent scholars have written about *auspicium* and augury in Rome, none has focused solely on the simple question: why did they use chickens? By investigating a few key texts on the subject and unpacking some of the technical terminology surrounding the *auspicia ex tripudiis*, we can track how the practice evolved from the earliest days of the Republic to the reign of Augustus (Vaahtera, 2001). This, along with a consideration of the chicken's first introduction to Italy and its early status as an exotic bird, will allow us to devise an explanation for why the Romans had this curious tradition of consulting the chickens.

Creating Market-Economies: Military Leadership, Economic Expertise and Strategic Planning in 4th Century BC Greece, and Beyond

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Greece, Asia Minor and the Magna Graecia saw the rise of experts in all fields of society during the 4th century BC, and in specific literature correspondingly. This also included expertise in military strategy that was no longer understood to center around tactics but encompassed all fields related to military organization such as intelligence, food supply, health care. In three case studies, this paper shall show to what extent Greek and other military leaders of that time made use of economic skills and insights in market mechanisms, to support their armies, and how these phenomena are reflected in literary and technical (Xenophon; Ps.-Aristotelian *Oikonomika*; Polyainus) as well as numismatic sources. In conclusion, it will turn out that the dynamics of not only military actions within a gradually entangled world superseded the traditional political, economic and military structures of the poleis, and demanded change with which not every polity could cope, leading to what we are used to call the "Hellenistic Age".

Dealing with Discourse in the Greek *Res Gestae*

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The Greek version of Augustus' *Res Gestae* (*RGDA*) has long been debated. Most linguistic studies of the relationship between the Latin and Greek versions focus on Latin loanwords and translations of Roman concepts into Greek (e.g. Viereck 1888). Meuwese (1920) departed from this trend and demonstrated that the Greek is essentially contemporary Koine. We still require extensive and systematic research on the linguistic relationship between the Latin and Greek versions that is sensitive to the nuances of Koine Greek (following on from Meuwese, and informed by recent research). My paper is a pilot study intended to contribute to such an examination. Bonifazi, Drummen, and de Kreij (2016) have recently explored the complex roles that particles played in ordering discourse in ancient Greek texts. Discourse studies (an off-shoot of pragmatics) focuses on how sentences interact on a paragraph level. In Latin and Greek, particles play a prominent role in the arrangement of such discourse. Because Greek possessed a wider range of discourse particles than Latin, we can investigate how the narrative of the *RGDA* was understood by the Greek translators by examining the use of particles in their version. I analysed the particles in both the Latin and Greek versions from syntactical, semantic, and discourse perspectives, and found that the Greek version often conveys the narrative of the Latin original with subtlety and nuance. This indicates that we have underestimated the Greek translators' understanding of discourse arrangement in the Latin language—as well as their understanding of the *RGDA* itself.

Our Mythical Childhood: Classical Reception in Global Children's Culture

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Our Mythical Childhood is an international research collaboration, funded through the European Research Council from 2016-2021 Grant Agreement# 681202). It is directed by Prof. Katarzyna Marciniak (U. Warsaw) and has an international team from Poland, Israel, Cameroon, the UK, and Australia. It surveys classical reception in global children's culture, through a wide variety of individual and joint research projects. I lead the Australasian wing of *Our Mythical Childhood*, and propose to talk about the project's elements, which include open-access surveys of children's texts inspired by classical topics, and of learning materials and outreach work; the animation of Greek vases through the Panoply project, work integrating autistic learning into classical myth, reception in Soviet animation, gathering living myth from African oral traditions, and more. This project is profoundly intercultural, interdisciplinary and operates in many modes (written, oral, visual, traditional, popular, lasting, ephemeral, textual, digital), reflecting the diversity and breadth of classical influences today. I will talk about the project, showing examples and discoveries, from Australasia and around the world. I will explain how interested parties can contribute and participate with this project, which reveals the power of children's culture to promote and disseminate a love of the ancient world.

Cicero *De Officiis* Book 1: Ancient and Modern Views on Polite Conversation

Jon Hall
University of Otago

Sociolinguist Jonathan Culpeper has recently compared *Il Galateo*, a Renaissance treatise on polite manners, with contemporary theories of linguistic politeness, in an attempt to identify significant convergences and differences (Culpeper 2017). In this paper I undertake a similar analysis of Cicero's precepts for polite conversation as set out in Book 1 of *De Officiis*. In Cicero's discussion, various remarks show consideration for the addressee's comfort within a social situation. No single person, for example, should dominate a conversation; and one's general manner should be accommodating and suited to the tenor of the subject matter (*Off.* 1.134-5). This concern for others corresponds with modern theoretical models that view politeness as directed primarily towards upholding the social face of the addressee. Indeed, Cicero's injunction at 1.136 to show respect (*vereri*) and affection (*diligere*) closely matches the two dimensions of "negative" and "positive" politeness proposed in Brown and Levinson's classic theoretical formulation (Brown and Levinson 1987). But there are significant differences too. Cicero's advice on how to frame criticisms (1.136) demonstrates a particularly Stoic concern with the speaker maintaining emotional control (Schofield 2012), rather than a desire to mitigate any damage to the addressee's face. And Cicero shows an interest in the aesthetics of conversation, with regard both to its style and vocal delivery (1.133). This aesthetic concern (and its connection with aristocratic self-fashioning) contrasts sharply with the functional focus of modern politeness theory.

Hail, King of Athens! Demetrios Poliorketes and the Athenian Theatre 207-287BC

Daniel Hanigan
University of Sydney

The role of the theatre in negotiating the transition to autocratic governance in Early Hellenistic Athens has largely been overlooked in modern scholarship. This paper contributes to the process of rectifying this omission by reconstructing the political function of the theatre during the tumultuous twenty-year reign of Athens' first Hellenistic king, Demetrios Poliorketes. It argues that the theatre was the chief locale in and through which Demetrios and the citizens of Athens negotiated the new reality of monarchic rule. Demetrios utilized the theatrical space to self-style as a New Dionysus, in order to establish and thereafter reaffirm his charismatic authority over the city. He also incorporated theatrical elements into his public image and persona. However, some fragments of the contemporary poets of New Comedy - e.g. Philpides - suggest that, contrary to popular belief, the theatre was a medium through which the citizens of Athens reaffirmed their fierce independence under the shadow of autocratic control. This paper investigates the role of the theatre in this complex back-and-forth between ruler and ruled, with a view to demonstrating that its role in the power-politics of Early Hellenistic Athens was far more important than has previously been realized.

Through His Eyes: The effect that male artistic depictions of women in antiquity has had on their classical reception

Jacqueline Harris
University of New England

Our understanding of ancient events, people, and social structures is bound by those who have studied the same topics before us. It is the belief of this paper that scholarship about women in antiquity has been historically coloured by the interpretation of male Renaissance and Italian Baroque artists, whose prominence has disseminated their interpretations of women in antiquity at large in modern art, literature, and scholarship. The revival of classical themes in the Renaissance period is one of the first examples in which the topic of classical antiquity re-emerges after the early Middle Ages. Renaissance artists used characters from Greek and Roman mythology and biblical images in their works, yet there is a marked difference between the ways male and female artists portray the women of these accounts. Using comparative examples of Renaissance and Italian Baroque art by both male and female artists, I will discuss how the market dominance of male artists using classical themes in Renaissance art heavily, and negatively, influenced the perception of women in antiquity in modern art, literature, and scholarship. By examining the works of prominent female Italian Baroque artist Artemisia Gentileschi as a counterpoint to the high volume of pieces by male artists during this period I will demonstrate how women of antiquity painted by men differ in the most fundamental ways to the renderings of a female artist, and particularly so in the theme of rape imagery. Overall this case study will allow us to see how the portrayal of women as seen through the artistic male gaze has damaged the scholarship of women in antiquity from the Renaissance to the present.

Lucretia and a prostitute priestess: A case study of *pudicitia* and agency

Kim Harris
University of New England

Lucretia, arguably the most famous female *exemplum* in Roman history, embodies the ideal Roman *matrona* and signposts the demise of monarchy via her rape and subsequent suicide. A much lesser-known Roman woman, a prostitute priestess, the subject of a declamation preserved in Seneca the Elder's *Controversiae*, is snatched from her family by pirates, sold to a pimp, accused of the murder of a soldier, acquitted and returned to her family. She then seeks a priesthood. In almost every way the fate of the prostitute priestess stands in stark contrast to the traditional *exemplum* of Lucretia. However, there is one important theme common to both tales; the violation of *pudicitia*. This paper will examine the protection of *pudicitia* in the case of Lucretia and the prostitute priestess and the action taken when *pudicitia* is, or is thought to have been, violated. In particular, it will look at the agency of the violated party in defending her own *pudicitia*. I shall argue that, despite being almost an inversion of the traditional *exemplum* of female agency in defending *pudicitia* set by Lucretia, the fictitious case of the prostitute priestess, given its inclusion in ancient rhetorical training, is integral to understanding how *pudicitia* can be defined in Ancient Rome. This paper complements work by Langlands (2006) and Brescia (2013), who have both brought research on sexual morality into the sphere of Roman declamation. It also sheds light on the much-understudied work of Seneca the Elder, who has been treated most extensively by Fairweather (1981).

Akhenaten's 'leap into light: finding the Aten': How can contemporary philosophies of history open new vistas into Akhenaten's religious experience?

Michael Hayes
Macquarie University

The study of the Amarna Period in New Kingdom Egypt offers scholars a vista into an unprecedented 'Axial Age', according to the Egyptologist Jan Assmann; the initial eruption of a 'counter-religion', the first recorded instance of monotheism. Engaging recent Egyptological research, this paper embarks on a new exploration of the almost-erased terrain of memory and experience of the Amarna generations. It will engage with two contemporary Dutch philosophers of history, Frank Ankersmit and Eelco Runia, who have confronted postmodern thinkers and historians with new perspectives. Moving past the 'linguistic turn' and its subsequent concentration on language and narrative, they concentrate on distinct modes of experience and emotion. Like Assmann, Ankersmit has studied advances in understanding trauma, opening new approaches to the ancient concept of the 'sublime'. Runia has furthered Ankersmit's insights and investigated how, throughout history, human beings arrive at ways of knowing themselves only by recognizing, paradoxically, what they are not. They encounter this realization as a 'threshold'. They stand on this 'bridgehead' at the brink of what is beyond them, and often 'step across' into the 'unknown'. Did Akhenaten launch himself and 'leap' to find a radical experience of the divine (or did it find him) on the other side? Ankersmit and Runia can guide us to envision new encounters on this troubling, enthralling episode in human history: the reign of the first known monotheist, his unique experience and his contemporary importance.

The Vapheio-Palaiopyrgi Survey Project: Preliminary Results

Louise A. Hitchcock
University of Melbourne

In 2016-2017, the Vapheio-Palaiopyrgi Survey Project, under the auspices of the Australian Archaeological Institute at Athens and in collaboration with the Ephorate of Prehistoric and Classical Antiquities of Lakonia, the University of Melbourne, Brevard College, and the University of the Peloponnese, initiated a scientific survey of the sites of Vapheio-Palaiopyrgi. These sites include the Vapheio Tholos, one of the earliest and richest tholos tombs; Palaiopyrgi, one of the largest unexcavated Mycenaean sites in the Peloponnese, and a recently discovered conglomerate quarry, which is situated between them. Moreover, Palaiopyrgi belongs to a network of intervisible sites in the Eurotas River valley including the "Menelaion," Amyklai, Ayios Vassileios, and Vouno Panayias. Over the course of two seasons, the team engaged in a broad complement of both traditional and modern analytical techniques for the study of the landscape and its surface finds and features. The initial results are promising, with implications for the study of regional network in the Eurotas River valley in the prehistoric and later eras. This paper presents the preliminary results of our research in its spatial and chronological contexts, prior to our study season to be held in 2018. Of particular significance are the diagnostic sherds and finds from the Early Helladic through Late Helladic III and the Byzantine periods and the 96 surface features that were recorded.

Cracks in the Wall: An exploration of the history and validity of the term 'palace facade'

Genevieve Holt
Macquarie University

The term 'palace facade' is used to describe the mud brick niching on Early Dynastic mastabas, the representations on the lower half of *serekhs* and the decoration on some Old Kingdom false doors and coffins. It is generally accepted that all these represent the building in which the king lived (O'Brien 1996). This interpretation, developed during the 19th and early 20th century among early Egyptologists, has rarely been questioned (Lipińska 1980).

This paper traces the development of the term 'palace facade' as revealed in the published works of early Egyptologists. My research suggests that the interpretation which underpins this term is strongly influenced by the way in which early Egyptological scholarship developed. More recently scholars have used the evidence associated with 'palace facade' to demonstrate an Egyptian origin for the development of monumental mud brick architecture in the Early Dynastic period (Hendrickx 2001). Questioning the validity of the term 'palace facade', particularly as it is applied to the niching on mud brick mastabas, raises the possibility that the connections between Mesopotamia and Ancient Egypt were much closer than is often acknowledged.

Sp. Carvilius Ruga: The development of an *exemplum* of resistance?

Bronwyn Hopwood
University of New England

Plutarch claims that Romulus did not permit a Roman husband to divorce his wife unless she had committed adultery, poisoned the children, or substituted the household keys (*Romulus* 22.3). If a wife was divorced for one of these reasons, she forfeited her dowry. If a husband divorced his wife for any reason other than those stipulated, he forfeited half of his property to his wife and half to Ceres. In 230 BC, Sp. Carvilius Ruga divorced his infertile wife on account of his oath to the censors that he had married, "for the purpose of producing children" (*liberum quaerendum caussa*). In doing so, he disputed his liability to the penalties for divorcing a wife who was without fault. The populace was scandalised. For having put his need for children before the sanctity of marriage, Ruga's name became synonymous with divorce, and his actions a notorious Republican *exemplum*. The case is also thought to have led to the development of the *cautiones* and *actiones rei uxoriae*, used to secure the return of a wife's dowry on divorce. This paper re-examines the historiography of Ruga's *exemplum*, questions its Republican pedigree, and argues that it is significant evidence for tracing developments in the resistance to Augustus' legislation on morals and marriage.

Phrygia(?) in Canberra

GHR Horsley
University of New England

The paper aims to present an edition of a large, well-preserved funerary stele (inv. no. 89.01, apparently unpublished), now held in the Classics Museum at ANU. Dated internally to the middle of AD II, the text is clear and complete: a man memorialises his wife with some mostly standard terminology, following this with a curse to warn off desecrators. Wealth was available to this family, judging from the quality of the carving of relief features and the care in presenting the text. The visual elements may indicate a rural context, ie a family which owned an estate but presumably also lived in a nearby city. A specific provenance is unknown, but Phrygia is the most likely region. However, it cannot be ruled out that Western Lydia or Eastern Pisidia was the original location, since Phrygian stylistic features in the carving can be found in regions which border that province. Roman provincial borders not only change in various periods, but are also constantly porous, as art styles attest.

Lego Classics: Serious or Superficial?

Lynette Jensen
Sydney NSW

This paper examines the growing international phenomenon of Lego Classics which is driven by Australia, and it raises issues about the validity or otherwise of the use of Lego bricks in ancient world scholarship. In a very short space of time, the phenomenon of Lego Classicists and the growing world-wide interest in the use of Lego bricks to present and interpret classical themes, has developed significant momentum. The Lego Acropolis model in the Acropolis Museum, Athens, brainchild of Nicholson Museum's Michael Turner, remains one of the Museum's most popular exhibits. Lego Classicists, the Australian social media initiative, has been reported in international media including BBC News Online and the Italian press and was featured by the J. Paul Getty Museum. Some of the world's leading ancient world scholars including Prof. Mary Beard (Cambridge), Dr. Irving Finkel (British Museum) and Prof. John Bennet (British School at Athens) have enthusiastically embraced it. This paper will consider and discuss the phenomenon, why it is driven by Australia, why it is internationally so popular, if its popularity makes it trivial, if it is art, and if there is a place in serious scholarship for Lego Classics. The paper will draw on cross-disciplinary theory from art history, philosophy, psychology, popular culture and ancient world studies. Does Lego Classicism trivialize or encourage serious engagement with the ancient world? Is it distraction or does it present complex ideas, issues and understanding?

Ancient Urbanization reconstructed from the Pb Isotopic Composition of Italian Harbours

Duncan Keenan-Jones
University of Queensland

Urbanization is one of the key developments during the Greco-Roman period, but the process is difficult to quantify. Lead pollution from Roman water supply systems, preserved in harbour sediment cores, is a new, high-resolution and semi-quantitative proxy for urban expansion and contraction found to correlate with historical events and natural disasters. Furthermore, the extensive use of lead pipe water distribution systems lends this proxy wide applicability. Lead concentrations and isotopic compositions measured in the sediments of the harbours downstream of Rome and Naples show that lead water pipes were the only significant source of pollutant radiogenic Pb, which, in geologically young Central/Southern Italy, is a clear sign of imported lead. The core from Ostia further indicated that Rome's lead pipe water distribution system was commissioned around the 2nd c. B.C, two centuries after Rome's first aqueduct was built. The isotopic record of Pb pollution recorded the initial expansion, neglect (probably during the civil wars of the 1st c. BC), and peak (under the relatively stable early Principate) of Rome's water system. The harbour core records fill the gap in understanding that precedes the appearance of significant literary and widespread inscriptional evidence from the late 1st c. BC onwards. At Naples, a well-dated sedimentary sequence contains a detailed record of 500 years of the city's tumultuous history, including the AD 79 eruption of Vesuvius. The novel method applied here to Rome and Naples illuminates the large-scale trade in lead around the Roman Mediterranean, with sources from Western Europe supplying both sites.

How Athens Became Democratic

James Kierstead
Victoria University of Wellington

How did Athens become democratic? By studying the other known transitions to democracy in ancient Greece (collected in Robinson 2011), we can see that the Athenian case was unique but not untypical, involving as it did a popular uprising, a prominent reformer, and a thorough-going reform of civic organization. Several background conditions were important too. One was the 'middling' tradition, an ideological movement in archaic Greece that stressed moderation and citizen capabilities (Morris 1996). Another was the consolidation of the Athenian polis under the Peisistratid tyrants (Fleck and Hanssen 2013). In this paper, I put forward a model for understanding Athens' transition to democracy that weaves together all of these factors, and also adds one more. This is social capital, the stock of norms, networks, and trust that had been built up by associations, such as phratries and *genē*, that pre-existed Cleisthenes' reforms. By incorporating a close look at the number and nature of associations before Cleisthenes' reforms, and an examination of the shape of civil society after them, we can add what's so far been a missing piece to the puzzle of how Athens became democratic.

Pindar's *Personae*: A New Approach to Determining the Epinician Performer

Grant Kynaston
University of Sydney

In her 1993 article, Morgan poses a question regarding the performance of Pindar's epinician odes: "How are we to explain a singular and specific voice proceeding from multiple mouths?" This question distinguishes voice and mouth - or more specifically, poetic *persona* and performer - and identifies the nexus between their respective number; indeed, the question of a collective voice proceeding from a single mouth is similarly problematic. One further element - the *identity* of both the *persona* and the performer - introduces a new tension to these permutations, which this paper seeks to resolve. This paper considers whether Pindar's epinician odes were intended to be performed by a chorus - the traditional assumption of ancient and modern commentators, particularly D'Alessio (1994) - or by a solo bard performing monodic song, a proposition defended most influentially by Lefkowitz (1991). It posits that resolving the question of the number and identity of the performer alongside those same questions of the poetic *personae* - a topic recently and fruitfully re-examined by Currie (2013) - compels logical consistency between their respective answers. This comparative method brings together two areas of enquiry usually treated separately in the literature, and without regard for the relationship between them. Importantly, it serves as a fresh, *a priori* way of testing and checking conclusions reached on these questions by other means. Applying its novel methodology, this paper concludes that monodic performance does not accord with the number and identities of the odes' *personae*, and, therefore, is unlikely to have been Pindar's intention.

The Mother of all Stereotypes

Kymme Laetsch
University of Newcastle

In her 1993 article, Morgan poses a question regarding the performance of Pindar's epinician odes: "How are we to explain a singular and specific voice proceeding from multiple mouths?" This question distinguishes voice and mouth - or more specifically, poetic *persona* and performer - and identifies the nexus between their respective number; indeed, the question of a collective voice proceeding from a single mouth is similarly problematic. One further element - the *identity* of both the *persona* and the performer - introduces a new tension to these permutations, which this paper seeks to resolve. This paper considers whether Pindar's epinician odes were intended to be performed by a chorus - the traditional assumption of ancient and modern commentators, particularly D'Alessio (1994) - or by a solo bard performing monodic song, a proposition defended most influentially by Lefkowitz (1991). It posits that resolving the question of the number and identity of the performer alongside those same questions of the poetic *personae* - a topic recently and fruitfully re-examined by Currie (2013) - compels logical consistency between their respective answers. This comparative method brings together two areas of enquiry usually treated separately in the literature, and without regard for the relationship between them. Importantly, it serves as a fresh, *a priori* way of testing and checking conclusions reached on these questions by other means. Applying its novel methodology, this paper concludes that monodic performance does not accord with the number and identities of the odes' *personae*, and, therefore, is unlikely to have been Pindar's intention.

Ancient Stoicism, Literary Women, and Enlightenment Thought

Astrid Lane
University of Adelaide

My paper is a study in the history of philosophy, which aims to complement the increasing interest in the reception of Ancient Stoic philosophy during the Enlightenment in Europe (Brooke 2012), and the rehabilitation of female classical scholars of the enlightenment (Wyles & Hall 2016). Stoicism erroneously earned the reputation as a philosophy of fatalistic resignation during the period of its renaissance recovery, and this characterisation remains. Misunderstanding the Stoics as hard-determinists who preach only un-examined forbearance in the face of misfortune, many have rejected that Stoicism has anything to offer an active political emancipatory project. And yet, the Stoics theoretically insisted upon universal natural equality; justice (*dikaiosyne*) was counted amongst the highest virtue; they strove for appropriate relationships between self-determining individuals and society in the form of a universal cosmopolis; and saw the relentless pursuit of moral freedom as part of the ultimate goal. Works by Lisa Hill (2001) on the feminism inherent in the Stoic project, and Peter Garnsey (1996) which touch on theoretical criticism of slavery by the Stoics, have gone some way to redress the mischaracterisation. My paper will argue that this emancipatory capacity of Stoicism was recognised in proto feminist authors as early as the seventeenth century. I will conclude that a number of authors, whose work has thus far been characterised as Christian and Aristotelian, (Green 2015) consciously utilised the tradition and philosophy of Stoicism in their pursuit of emancipation.

Imaginary Pain: verisimilitude and violence in Seneca's *Controversiae*

Sarah Lawrence
University of New England

Declamation was the 'shock and awe' strand of oratory in the Roman world, designed to demonstrate a speaker's skill, ingenuity and intelligence as they repeatedly reworked familiar topics. Given its potential drama and impact, it is not surprising that torture features in Seneca the Elder's *Controversiae* as an element of the scenarios discussed (e.g. *Cont.* 2.5, 9.6, 10.5). What is more surprising is the limited vocabulary used to describe torture, and the limited (and repetitive) discussion of the physical impact of torture on its victims, even where speakers aim to create sympathy for those tortured. While Pagán (2007) has argued that there is a degree of uncomfortable relish in the presentation of torture in the case of the wife of a tyrannicide (*Sen. Cont.* 2.5), the case pales in comparison to other *controversiae* in the collection. For example, the physical damage experienced by children mutilated to increase their profits as beggars (*Sen. Cont.* 9.4) and even the wounds on the face of a father assaulted by his son, are conveyed with close, graphic detail and considerable *variatio* (*Sen. Con.* 10.4). The latter examples satisfy Quintilian's advice on the creation of imagery that will move and transport listeners (*I.O.* 8.67-71) but the understatement of 2.5 and its like seems to indicate different parameters for the depiction of pain occasioned by torture. This paper will argue that the language of pain preserved by Seneca in the *Controversiae* speaks to complex questions of authenticity and the creation of empathy in scenes of torture.

Whatever Happened to Pudicitia? Tertullian's *De Pudicitia* and the Christian Transformation of the Latin Sexual Vocabulary

Geoff Lienert
University of New England

Kyle Harper, in his 2013 book *From Shame to Sin: The Christian Transformation of Sexual Morality in Late Antiquity*, argues that Christianity changed not the language but the logic of sexual morality: the language of 'sin' and 'shame' were in place and used by both pre-Christian and Christian authors, he maintains; what changed were the sanctions of morality. This paper tests Harper's thesis by analyzing Tertullian's early third century understanding of the word *pudicitia* and allied positive and negative terms such as *sanctitas*, *castitas*, *stuprum*, *impudicitia*, *fornicatio* and *moechia*. The focus is on the text *De Pudicitia*, but insights from other apologetic and moral writings contribute to the discussion. Rebecca Langlands' work on the meaning of *pudicitia* in the classical period is used as a basis for reference for pre-Christian understandings of the concept; Dunning's chapter on Tertullian provides an interpretative framework in terms of the development of an ethic of virginity. The paper argues that Tertullian's writings demonstrate a narrowing and a negativizing of the understanding of *pudicitia*, with abstinence from sexual activity seen as its ultimate form, and that this reflects a change in both the language and the logic of sexual morality, as we find it discussed in Latin authors.

A God Past his Prime: Ovid's Antiquarian Mars in *Fasti*, Book 3

Katie Logan
University of Auckland

In each book of his *Fasti* Ovid explains the origin of a month's name, generally invoking a deity associated with that month. However, Book 3 presents a difficult situation, as the eponymous deity of March is none other than the war-god Mars. Mars enters the poem in a threatening manner: armed, armoured and forcefully claiming the month. Yet the poet persuades the god not only to partially disarm, but even to participate in the poetic project with a scholarly discussion. Mars' dramatic personality shift has been explained in several different ways: earlier scholars viewed it as vestigial evidence of 'genuine Roman religion', while recent literary analysis explores Mars' tension with the anti-militaristic genre of elegy. However, neither approach completely explains Mars' characterisation in this book. I will argue that Ovid offers an antiquarian interpretation of Mars - a scholarly, poetic and religious perspective on the god's role during Rome's earliest years. Ovid portrays this 'original' Mars as father of both Romulus and his calendar, which started with March. He is essentially a god of beginnings and primacy, presiding over both birth and dominance in war. This Mars can productively participate in Ovid's aetiological elegy, a genre devoted to origins. However, both Romulus' calendar and its version of Mars were soon superseded. In the *Fasti* Mars is both pre-empted (by Janus, the new god of beginnings) and succeeded (by Augustus' Mars Ultor, patron of bloody endings). Ovid's outdated Mars is an antiquarian artefact, part of his project to rewrite the Roman past.

Conflict and ambition in 6th century Delphoi

Peter Londey
Australian National University

It seems clear that the 6th century BC was a time of considerable change at Delphoi. The vast remodelling of the site following destruction of the temple around 548/7 BC was presumably intended to frame the sanctuary more conspicuously as the panhellenic centre it was rapidly becoming. That followed what the French archaeologists have identified as the first construction of a formal peribolos around the sanctuary earlier in the century: in other words, before the 6th century there was no clear demarcation between town and sanctuary. In the past these changes have largely been connected with the 1st Sacred War and with the arrival of the Amphiktyony to take over at Delphoi. The Sacred War must now be considered deeply problematic (see Robertson, *CQ* n.s. 28 (1978) 38-73, followed by Londey 2015), while the arrival of the Amphiktyony is completely unattested by the sources. I will attempt to make some sort of sense of all this, drawing evidence from ongoing French archaeological work at Delphoi and from Herodotos. In particular, however, I will suggest that the *Homeric Hymn to Apollo* provides valuable (though cryptic) evidence for what was going on at Delphoi.

Myth in a Landscape: from Troy to Gallipoli

Chris Mackie
La Trobe University

This paper is concerned two figures from the Trojan war who are associated with landmarks on the European side of the waterway -Protesilaus, who had a hero-cult situated at Elaiou at the tip of the peninsula, and Hecuba in the play *Hecuba* by Euripides, who becomes associated with the naming of the promontory 'Cynossema' (where a major sea battle was fought in 411, described by Thucydides Book 8). In particular the mound of Protesilaus becomes a crucial landmark in historical narratives of later military events. The Persians may have committed sacrilege there in 479BC (Herodotus 7.35), which leads to the terrible vengeance of Xanthippus at the end of the *History*. Alexander conducts a pilgrimage to Protesilaus' shrine at Elaiou prior to his great campaign of 334 BC. He then crosses the Dardanelles to go to Troy for the purpose of honouring Achilles. Arrian tells us that Alexander wants to be the new Achilles, not the new Protesilaus). The paper concludes with some reflections on the landings at Cape Helles and the subsequent struggle for the Gallipoli peninsula in 1915. It will be concerned with the way that the allied landing 're-enacts' aspects of the land embarkation at Troy (Protesilaus) and the Trojan Horse (Odysseus). It will be argued that this is one of the more remarkable topographical coincidences of military and cultural history, that the British and French forces are cut down as they jump from their boats within close proximity to the shrine of Protesilaus at Elaiou.

Slogans on Roman Republican Coins

Bruce Marshall
Bundanoon NSW

Following the introduction of the *denarius* during the Second Punic War, it became common for moneyers to place scenes or images of their forebears on coins, to emphasise the family's achievements. Later three trends emerged, designed to serve the interests of factional rivalry: more recent events were depicted, even contemporary events and figures; personifications (e.g. Pietas or Libertas) became more frequent; and items representing personal achievements were included to make the coins more readily recognisable. There was another trend: written slogans. The earliest I have found dates to 107: a *denarius* of Herennius with PIETAS on the obverse, and a scene of Pietas in action on the reverse. Such slogans became more frequent in the last two decades of the republic - during Julius Caesar's dictatorship, the struggle for power between Octavius and Antonius, and the establishment of the principate. The slogans on late republican coins seem designed to re-inforce the message contained in the other images on them, as well as to push a particular "message". They set a trend which was more fully developed on imperial coinage, where slogans were common, sometimes more to express a hope than a reality. An examination of these written slogans may also have a small part to play in the vexed question of levels of literacy.

Interpreting the Late Antique glass assemblage from Nea Paphos, Cyprus

Bernadette McCall
University Of Sydney

Excavated glass finds from the Hellenistic to Roman theatre precinct in the north-eastern part of ancient Nea Paphos illustrate the changing role of glass over the long period that the Theatre was in use. Representing a small but high-status component of the overall artefact assemblage during the Hellenistic and Early Roman phases of the Theatre, by the later Roman period the proportion of glass increases considerably with the majority of the assemblage dated from the late 4th-7th centuries A.D. This increase suggests that the Theatre precinct was an important focus of public activity well into the Late Antique period. However, this is at odds with architectural evidence indicating extensive structural damage from a major earthquake in 365 A.D. after which the theatre was never rebuilt. The area appears to have fallen out of use as a performance space and reverts to a quarry supplying valuable worked building materials for new construction projects, including a nearby Christian basilica. This paper will discuss possible interpretations for the increased occurrence of vessel glass by examining distribution patterns to determine whether the glass represents ongoing consumption activity at the former theatre, or whether the finds represent stockpiles of raw material destined for secondary glass production. The aim is to clarify how the site functioned in the Late Antique period by addressing two main questions: does the glass indicate continued social activity during the post-earthquake phase, or does the glass represent another aspect of industrial activity, as the growing body of evidence for glass recycling elsewhere throughout the Roman world would suggest?

Conflict in the hinterland: epigraphic evidence for land distribution in southern Chios

Lachlan McColl
Australian National University

“After the Spartans, the Chians are the only people that I have known who knew how to be wise in prosperity, and who ordered their city the more securely the greater it grew.” Thus Thucydides describes fifth-century Chios, between the Persian and Peloponnesian wars (*Thuc.* 8.24.4). He paints a picture of the island as peaceful and plentiful. An inscription discovered in the Plateia Vounaki in Chios town reveals key details about settlement on the island in this period. While it is promising, defining an area named Dophitis and recording the sale of properties, it is also problematic. The stone was clearly inscribed by two separate letter-cutters and has sustained substantial damage. It is now debated whether the inscription should be read as one text or two; whether the land was located within Dophitis or elsewhere; whether it was confiscated from its original owners; the date at which the inscription was erected; where Dophitis should be located on the island; and even whether ‘Dophitis’ is its real name. This paper reexamines the inscription not only as a legal text, but as evidence for occupation across the expansive island of Chios and the social interactions associated with it. It examines the evidence for location, date, and context of the stone, suggesting a new interpretation which may reveal a more tumultuous reality behind Thucydides’ rosy description.

Children as Stoic Paragons in Senecan Tragedy

Sean McConnell
University of Otago

This paper offers a novel contribution to the well-established debate about the extent to which Stoic philosophy figures in Senecan tragedy (Mayer 1994, Rosenmeyer 1989). In support of the so-called Broad Church camp who see Stoicism as fundamental, I argue that Seneca employs his children characters to illustrate certain distinctive Stoic moral lessons - the most fundamental: one should voluntarily accept one’s fate, whatever it may be. I first look in detail at a couple of examples that demonstrate this: the deaths of Polyxena and Astyanax in *Trojan Women* and the deaths of Thyestes’ children in *Thyestes*. I then develop two theses regarding Seneca’s philosophical practice: (1) the children offer exemplary examples of Stoic virtue in the face of the vicissitudes of fortune, whereas the adult characters offer various examples of failure and the wretchedness that results; (2) these scenes of children dying are not only of great dramatic and emotional force, they also suggest that Seneca is entertaining a new mode of argument in Stoic moral philosophy. The behaviour of new-born infants was routinely cited by the Stoics as evidence for establishing the natural inclinations of self-preservation and familial affection (personal and social οἰκείωσις respectively), but, following Aristotle, children were not seen as moral agents, let alone moral exemplars, as they lacked fully developed rational capacities (Brunschiwig 1986). Children in Senecan tragedy do exhibit attitudes in keeping with such rational capacities and they do serve as Stoic moral exemplars.

Symptomatic of State and Emblematic of Empire: Sicily as a Precondition for *Pax* in *Aeneid* 3 and 5

Dustin McKenzie
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The political climate at Rome in the 20s BCE, when Virgil was writing the *Aeneid*, was an anxious one. Despite the end of the civil wars, the Roman people often experienced moments when the famines and instability of the 30s BCE threatened to plunge the city into turmoil once more. The Sicily of *Aeneid* Book Three, with its dangerous shores and -*hostes*-filled landscape, intends to reflect this reality and these anxieties, presenting its audience with a view of Sicily out of the control of Rome. In consequence, the return to Sicily in *Aeneid* Book Five, now a largely positive space, is made even more eye-catching. Building upon the works of Karl Galinsky, Aaron Seider, and Hannah Cornwell, this paper argues that the duality of Sicily in Virgil's *Aeneid* is not a mistake or oversight, but crucial to understanding the political context of the epic and Virgil's support of *pax*. The transformation of Sicily from dangerous and contested to welcoming and optimistic is intended to reflect the dangers presented to Rome whenever Sicily was occupied by hostile forces - whether they be *monstra*, Carthaginians, or Sextus Pompeius - and the *pax* that follows the defeat of such forces. Thus, this paper demonstrates that Virgil's literary transformation of Sicily from a land of *hostes* to a peaceful *provincia* is integral to his promotion of the *pax* of the early Augustan period, providing reassurance to his audience at a time when the future of Roman security and peace was uncertain.

Receiving Medea: melding ancient and modern receptions with colonial psychiatry

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Since its first appearance, the story of Medea has enabled artists to explore age-old themes such as power and oppression, the nature of love, male-female relations and questions of madness and rationality. In order to explore these themes in an Australian context, I created a new version of the Medea story and set it in a 19th century Australian lunatic asylum. In this paper I discuss how I came to write *Mayday Medea*, and show how the work was influenced by both ancient and more recent receptions of the Medea myth, and how it integrates aspects of Australian psychiatric and colonial history. The receptions which influenced this work go beyond the classical texts of Euripides and Seneca and extend to 20th century writers from around the world including Italy's Corrado Alvaro (*La lunga notte di Medea*), Ireland's Marina Carr (*By the Bog of Cats*), and Australia's Wesley Enoch (*Black Medea*). I also looked beyond plays to the films by Italy's Pier Paolo Pasolini and Denmark's Lars von Trier, and to novels by England's Miranda Seymour and Germany's Christa Wolf, amongst others. Much as previous writers addressed contemporaneous issues though they may have set their work in earlier times, *Mayday Medea*, although set in the 19th century, is a response to contemporary political, cultural and social conditions in Australia. I hope that this paper is of interest to those who are curious about the creative process when it draws on a subject as iconic as Medea.

Light the Torches: Reconstructing the Lived Experience of Women at the Thesmophoria Festival

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The Thesmophoria is the most widespread and well-known women's festival from the Greek world. Celebrated in honour of the Thesmophoroi, that is Demeter and Kore-Persephone, the festival at Athens lasted for three days. In this paper, I will argue that the myth of the Rape of Persephone as represented in the Homeric Hymn to Demeter can be used to create a new reconstruction of the events of the three-day festival at Athens. Using phenomenological principles, I will investigate what can be theorised about the lived experience of the festival and whether this can be used to suggest improvements to our ability to reconstruct the festival. Lived experience and embodiment have been recent focuses for scholarship on this festival; for example, see Goff 2004 and Stehle 2007, 170-174. Many aspects of the Thesmophoria festival do not survive antiquity - senses such as smell, hearing, touch, movement and hunger must have played an important role in how the female participants related to their own festival experiences. Scholars have sometimes touched on these aspects, such as Walter Burkert 1985, 244 who highlighted the physiological effects of fasting on the women at the festival. However, I argue that these aspects require more sustained analysis in order to nuance our reconstruction of the festival. In this way, consideration of such practical bodily concerns will allow for a more realistic reconstruction of the Thesmophoria festival at Athens.

Preserving the Department of Classics at UWA, 1949-57

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At the end of 1949 the Professor of Classics at UWA, George Wood, died. He had been in bad health for several years, and although he had had some part-time assistance, enrolments in Greek and Latin had fallen to such low levels that closing the Department was being considered. The Faculty of Arts was invited to submit a report to the Senate on this question, and responded by producing a 1400-word statement firmly recommending retention of the Department. The report gave a list of the reasons that showed that this subject should be studied in good universities, and suggested the minimum number of staff that would be required for it to be presented satisfactorily. The Senate accepted the recommendations, and they were carried out, although for various reasons this took six and a half years, longer than had been optimistically envisaged in the report. A copy of the text of the report will be distributed so that those who attend the conference may read it and contrast it with the kind of report that might be made today.

The creation of a storyrealm: the role of repetition in Homeric epic and Oswald's Memorial

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Repetition is a well-recognized phenomenon of Homeric composition. We observe repetition of a formulaic kind at the phrasal level; we observe it on a larger scale in the tradition's type-scenes; and we find it in parallel circumstances, when a simile 'repeats' an action previously narrated. Intensive repetition at these multiple levels has practical cognitive advantages both for the poet who composes in performance and for his listening audience. But repetition of this extraordinary kind achieves more than this. In its frequency and its 'thickness' repetition serves to create and to delineate a special realm, a distinctive performative 'enclave' in which poet and audience, detached from the everyday world, engage with each other and with the story told. Alice Oswald's *Memorial* (2011) draws on a number of Homeric compositional strategies: the poet herself has spoken of her recreation of Homeric 'biographies' of heroes at the moment of their death and of her evocation of the poet's extended similes. And these points of reception have been discussed by others. But Oswald has also played on the poet's use of similes as repetition, not in the same way that the Homeric poet uses his similes, but in her word-for-word duplication of so many of them. Although Oswald's repetitions do not serve the compositional ends that we observe in the Homeric epics, she deploys this device consciously and artfully, inviting us through its insistent strangeness to join her in her own poetic storyrealm.

How to find a new life: 'conversion' as a process in the autobiographical accounts of Dion of Prousa and Aelius Aristeides

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In ostensibly autobiographical accounts (D.Chr. *Or.* 13, Aristid. *Hieroi logoi* 2.7), two successful Second Sophistic orators describe the crises and subsequent revelations that - followed up - provided them with new identities and personally appropriate careers. Dion of Prousa has long been seen as a 'convert' to philosophy - though the precise nature of the change in his perspective has been debated - and Aelius Aristeides became a life-long devotee of the god Asklepios. 'Conversion' as a concept has attracted the attention of anthropologists, sociologists and psychologists as well as historians of religion and theologians. Once seen as a sudden transformation triggered by an *epopteia*, it has more recently been understood as a process that can be broken down into component stages. Different process models have been constructed, some specific to a particular set of circumstances and others (in particular, Rambo's) more ambitious in scope. Examining Dion's and Aristeides' very different accounts, I identify parallels between the two and use them to construct a process model applicable in the two cases. Dion and Aristeides each experienced a period of separation from a former life and commitment to trialling a new one. This crucial interval can be seen alternatively as the liminal period between identities of Turner's life-change model and as Rambo's period of 'interaction'. The former is a period of openness to new ideas; Rambo's 'interaction' involves 'encapsulation', apparently the opposite end of the spectrum. In the context of Dion's and Aristeides' lives, I suggest that these possibilities are simply two ends of a spectrum.

The ‘tragedy’ of writing monographic histories: Polybius against Phylarchus

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This paper aims at demonstrating that one of the main reasons for Polybius’ attack on Phylarchus is that the latter did not write a universal history, and that the controversy fulfils the purpose of criticising a particular kind of history - namely what Polybius calls ‘histories *kata meros*’ (monographic histories) - rather than tragedy in itself or tragic accounts. Polybius’ criticism against Phylarchus is well-known, since it has allowed some modern scholars to hypothesize the presence of a particular type of history known as ‘tragic history’, widely discussed, among the others, by Ullman (1942: 25-53) and Walbank (1960: 216-234). However, Marincola has rightly pointed out that Polybius’ comments on historians writing ‘tragically’ refer to the ‘truth or falsity of their accounts’, thus the cornerstone of Polybius’ argument was in fact that Phylarchus did not comply with truth (2013: 86-90). Nevertheless, the reproach about Phylarchus’ work has not so far received attention in relation to the Polybian remarks on monographic histories. In this paper, I shall focus on the Polybian usage of ἐξαριθμέω, which he employs to underline that - unlike monographic histories - his own history is not an index of events without discernment. I shall, then, discuss two Platonic concepts employed by Polybius, the reference to the spectators’ deception as well as the distinction between the ‘casual readers’ and the ‘serious students’. Finally, I shall conclude that Polybius resumes Plato’s (not only Aristotle’s) ideas on poetry and tragedy to apply them to a certain kind of historiography, that is to say ‘monographic’ histories.

Title: *Tutela mulierum*, the Augustan marriage laws, and the financial freedom of Roman women

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Among the various incentives to parenthood introduced by the Augustan marriage legislation was the *ius liberorum*, which freed mothers of three children (four for freedwomen) from *tutela mulierum* - the guardianship of women which required all adult women *sui iuris* to secure the authorisation of a male *tutor* for certain legal transactions. Previously the only exceptions were the Vestal Virgins and, by an extraordinary grant, Octavia and Livia from 35 BCE. The legal significance of the privilege is debated: many scholars emphasise that, by the late republic, tutorial authorisation was often no more than a formality (e.g. Dixon 1984), sometimes even omitted in practice (Tellegen-Couperus 2006), while others see the Augustan legislation as an important factor in the rise of women as public builders and benefactors (e.g. Hemelrijk 2015). This paper draws together legal, literary, and epigraphic evidence to assess the practical implications of *tutela* for women’s financial freedom, before and after the Augustan laws. I will argue that not all republican women should be thought as free as Cicero’s wife Terentia in dealing with their property; neither should we overestimate the impact of the *ius liberorum*. Rather, *tutela* (and freedom from it) remained legally meaningful, but is likely to have posed a significant impediment only for freedwomen and, until Claudius, women in the guardianship of agnatic relatives wishing to bequeath property or alienate *res Mancipi* (especially Italian land) away from the family. The *ius liberorum* could therefore present a significant legal privilege, as well as functioning as a female honour-system.

Visions of Utopia in the *Lives* of the Meridan Fathers

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The anonymous collection of saints' *Lives* from the Spanish city of Mérida (ancient *Emerita*) attempts to recast the city's recent history in much the same way as Gregory of Tours's *Life of the Fathers* and Gregory the Great's *Dialogues*. All three texts were products of the late sixth to mid seventh centuries, and reflect the violent upheaval of the previous century in Gaul, Italy and Spain. The exaggerated nature of these figures that taught Christians under Visigothic rule the precepts of their new religion: they must not work on the Sabbath; they must treat relics with care and devotion; they must respect their bishop; they must remember the saints on holy days. The places that they frequented for worship, especially saints' shrines, were sanctified by violent miracles that enforced respect. Violence was sanctioned as long as it ensured the stability of the new religious order. Visions of heaven and glimpses of Hell as told in these stories reinforced the message in a new and graphic way. Read in this light, these hagiographic collections are anything but tedious. Through the intersection of the old with the new, the stories of the Meridan saints establish not just the ideal of an eschatological utopia but also a new political order in the present, an alternative to the dystopia of the recent past.

Ardashir, Constantine and Pseudo-Callisthenes 17

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One of the most famous tales of Alexander is his taming of the untamable horse Bucephalus, an old story but one whose interpretation had reached exalted heights by the third century CE when the oldest extant version of the *Alexander Romance* of Pseudo-Callisthenes was compiled. The way the *Romance* stages this quasi-historical event suggests an alignment with an older type of Near Eastern biographic legend in which the divine right of a king was signaled through combat with a bestial or overpowering foe. Similarly breathless interpretations of this quasi-historical incident may stand behind a curious parallelism in two other traditions of wishful historiography originating in Late Antiquity: a Middle Persian life of Ardashir I and a collection of Greek hagiographies of Constantine I, a significant chunk of which originated in the emperor's propaganda, made much stronger use of the same typologies vaguely discerned in the *Romance*. Like the *Romance* they are both presented as historical accounts and both feature an animal combat in a historically implausible context.

It will be argued that the popularity of this legend reactivated long-standing patterns of royal biography in both Rome and Iran. Reconfigured as an overt manifestation of divine approval, the taming of Bucephalus spoke a language comprehensible to Greek and Persian alike.

Loving more than sight: value, rhetoric and the emotions in Catullus 82

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In poem 82, Catullus calls a beloved (who, given the imagery involved, must be Lesbia) dearer than his eyes and pointedly imposes conditions on owing his eyes to a certain Quintius. Most scholars have simply pronounced this eye imagery to be colloquial or idiomatic. This paper will take a closer look at the evaluative language and imagery of poem 82: a survey of parallels in Roman comedy and in the tradition of *declamatio* will reveal that it often occurs in familial contexts, that it sometimes occurs in contexts of duplicitous persuasion, and finally that it speaks to ancient notions of the *lex talionis*, the law of retaliation that quite literally calls for an eye for an eye. These associations provide support to previous readings of the poem as one concerned with commodity and reciprocity. However, these readings will be extended in light of my wider doctoral research into the akratic Catullan persona to argue that the Catullan lover deceives himself, valuing Lesbia more than even the capacity for clear perception, and that he tries to deceive Quintius too over the nature of the proposed exchange. Akratic Catullus' weakness of will is enabled by his improper valuing of his lovers, a habit which becomes quite stark in the epigrams where Lesbia is dearer than gold, dearer than his eyes, dearer than all others.

Saints and Goths: The public faces of late antique Mérida

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After the collapse of Roman control over western Hispania in the course of the fifth century AD, local and regional power structures adapted to the change. In Mérida, the archaeological record (mainly epigraphic) reflects the rise of a Christian aristocracy in the fifth and sixth centuries, roughly in line with the rise of Visigothic activity throughout the Iberian Peninsula. By the later sixth century, Mérida had become one of the most important centres of Visigothic power, a new reality highlighted by the large proportion of Visigothic gold coins minted at Mérida under Leovigild and then Reccared. But Mérida's position was neither unique nor unassailable. Both Toledo and Sevilla (Hispania) were also well-placed in Visigothic affairs at this time. The *Lives of the Holy Fathers of Mérida* were likely assembled early in the seventh century, as Mérida sought to assert its pre-eminence in the face of Toledo's growing centrality to the Visigothic Kingdom and the heavy influence of Bishops Leander and then Isidore of Sevilla. This text is discussed in parallel with the archaeological evidence in order to reconstruct a portrait of the city of Mérida as it navigated the transition from Roman to Visigothic hegemony.

Callisthenes and the Religious Implications of *Proskynesis*

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Alexander the Great's attempted introduction of *proskynesis* in 327 BCE has been a locus of scholarly interest, with focus long centred around the implications of the gesture for the Greco-Macedonians of the court. This paper takes as a starting premise the position, cogently formulated by Badian (1996), that *proskynesis* will have seen Alexander recognised as *isotheos* – that is, as 'a mortal in many respects equal to the gods, but always known to differ from them.' On Badian's reading, the terms of famous debates in Arrian (4.10.5-12.6) and Curtius (8.5.5-6.1), in which Callisthenes casts *proskynesis* as a matter of outright deification, are essentially the product of later traditions. The aim of this paper is to engage with an important corollary of Badian's thesis by exploring when such (mis)representation may have developed. Based on examination of the criticism of Callisthenes by near-contemporary writers such as Timaeus (esp. *FGrH*. 566 F155), and Chares (*FGrH* 125 F15), and on a consideration of the hostility evident against Callisthenes' colleagues in the Peripatos in the last decades of the fourth century, it will be suggested that the religious dimension was formulated by the Peripatetics. Amplifying the tentative suggestions to this effect by White (2007) and Muccioli (2016), it will be argued that their reshaping of the *proskynesis* affair was designed both as a measure to rehabilitate the memory of their close associate and as a response to the political pressures that the school more broadly was facing.

'A daily reminder that your father is your boyfriend': Visual aspects of *pudicitia* and their resonance in contemporary evangelical Purity and Chastity Culture

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The Romans inhabited a world vastly different from the contemporary western world. Nevertheless, the origins of Western civilization and philosophy can be traced to the classical past (Langlands, 2006). The concept of *pudicitia*, which, following Langlands (2006) and Omar (2017), I define as a moral virtue relating to the regulation of behaviour associated with sex, may have no direct translation in English but it is a concept which continues to resonate in our understanding and interpretation of women's and men's sexuality in the postmodern scape. In this paper, I focus on the visual aspects of female sexual virtue as expressed in the contemporary phenomenon of evangelical Purity and Chastity Culture. I use *exempla* drawn from discussions of *pudicitia* in classical texts (Sallust, Cicero and Seneca the Elder) and sexual purity and abstinence in contemporary texts (from US organisations dedicated to female chastity and purity) to highlight how the texts read sexual virtue from women's bodies (Langlands, 2006). As a consequence, there is an enduring mapping of a woman's moral reputation onto her appearance. I argue that the visual elements of female sexual virtue (e.g., dress and public behaviour) in both classical and postmodern *exempla* function to mark women's bodies as the property of men (both fathers and husbands; Fahs, 2010), and to reinforce the discursive construction of sexuality whereby men are represented as powerless to control their sexual urges and a woman's value inheres in her ability to control both men's urges and her own.

Solitudo et senectus: were the ancients lonely in old age?

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In recent years a good deal of work has been done on the history of ageing, including of classical antiquity, in particular on depictions of older people in literature and art. Emphasis has been placed on aspects of continuity as well as of change over time in attitudes towards old age and older people. But one stereotype regarding older people in modern western societies - namely that loneliness is a common feature to be endured in one's later years - seems almost never to feature in discussions of old age in the past. Is this because the idea of lonely old people is a modern phenomenon, or is it to be explained in other ways? This paper aims to explore this question, along with the broader issue of investigating aspects of antiquity that the ancients don't tend to talk about themselves. Sometimes what is not said is even more interesting than what is said.

On being resilient: a reading of Euripides' Herakles

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Herakles is famous for being a strong man and a monster-slayer (Stafford, 2012: 23) but he also had a remarkable ability to endure immense psychological suffering. This attribute is portrayed masterfully in Euripides' *Herakles* in which the eponymous hero, after becoming fully cognizant of his horrific deeds, resists committing suicide and bears his suffering as ὁ πολλὰ δὴ τλᾶς Ἡρακλῆς 'much-enduring Herakles' (line 1250). In this paper, I will explore the factors that enable Herakles to endure and to embark on a new life in Athens with the help of his friend Theseus. In doing so, I will refer to recent studies examining the various protective factors that contribute to 'resilience': that is, the capacity to overcome painful experiences and to transform oneself (Greene, Galambos and Lee: 2004). I will argue, with reference to specific passages from the play, that Euripides' *Herakles* is both insightful and instructive on the topic of 'being resilient' and that Euripides' approach may therefore be of interest and benefit to a modern audience just as much as an ancient one.

A 'Lust for New Things': Women's Literary Circles in the Late Antique West

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In all periods of Roman history, women's literary circles have been largely invisible except when they are mentioned by men, and have, therefore, largely been ignored or understudied by modern historians. Not only is this a subject worthy of study for its own sake, but it can dramatically change our understanding of regional cultures, contemporary concerns, and the influence of women in theological and civil affairs. Using the Priscillianist controversy as an example, this paper will show that women's literary circles in the Late Antique West may have been in the centre of larger controversies and conversations about religion and gendered roles. Studies by Virginia Burrus and Todd Breyfogle show that issues surrounding women's behaviour were central to understanding the conflict over Priscillian, Bishop of Avila, which ultimately led to his execution. This paper hopes to contribute to, and further, the discussion of women's literary circles by analysing surviving letters from Hispania and elsewhere to show that women could and did maintain literary ties to each other, and that they discussed theological issues independently of male ecclesiastics. This supports the theory that the concerns surrounding women's participation in Priscillian's circle were not necessarily stereotypes or *topos* by hostile male authors, but were responses to actual events.

Brasidas in Thucydides

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Brasidas features prominently in Thucydides' history. Thucydides refers to him by name 94 times (cf. Pericles 24 times) over four books and represents him delivering political speeches and military exhortations. The treatment of Brasidas in Thucydides has drawn a range of responses from scholars over time, from those who look for positivist history and see in Brasidas a direct source for the historian, to those who analyse the rhetorical principles that underpin the narrative of his campaign and see in it a deliberate strategy by Thucydides to deflect attention from his own failings as a general. Thucydides has been seen to create Brasidas as the 'antithesis' of a Spartan, in the guise of a Homeric hero and in a romantic *tour de force* drawn from an infatuation with his own literary construct (Howie 2005, Hornblower 1996). Indeed, there is no consensus on whether we should take Brasidas in Thucydides as a hypocrite or a sincere liberator (Sears 2015). In this paper I will explore the issues raised by Thucydides' complex portrait of this individual and look to understand it better, in part by reviewing other contemporary sources for Brasidas.

Constructions of Femininity in Seneca's Epigrams

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While scholarship on Seneca the Younger's philosophies and, to a lesser extent, his tragedies has increased over the last decade, little attention has been paid to his epigrams (primarily due to the complexity of establishing their authorship). Despite remaining doubts about the validity of the Senecan epigrams, written in exile (41-49 AD), this paper will address three of them (Riese 236, 237, 409), which have been selected based on their relative authenticity and their unifying themes. Along with the traditional themes of exile poetry - isolation, death, negative descriptions of the place of exile - these poems refer to femininity in an unusual way. Herein, femininity is embodied in geographical objects, namely the island of Corsica - the location of Seneca's exile - and his native place, Cordoba. This analysis will consider new theoretical ways of interpreting the epigrams, which represent the locations as feminine; as femininity brought to life, or personified. The application of Australian Sociologist, Raewyn Connell's theory of gender types, particularly types of emphasised and resistant femininities, is the chosen approach. This will facilitate an understanding of the extent to which the unfortunate conditions of Seneca's exile influenced his constructions of femininity and how this fits into the context of the rest of the Senecan Corpus.

The Life and Times of Fabius Valens

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While there is considerable information in Tacitus' *Histories* (including a substantial obituary) for Fabius Valens, as well as some references in Plutarch and Cassius Dio, no real attempt has been made to construct an overall portrait of the legionary legate who came to be one of the two most influential supporters of the emperor Vitellius. To Gwyn Morgan, he was a 'loose cannon' who perished when his last gamble failed. This paper examines his career, indicating that he was part of a new political class associated with Nero, whose lifestyle was particularly distasteful to the new Flavian senators, such as Tacitus. While the historian is critical of Valens' morals, he avoids some of the charges laid against him by the successful supporters of Vespasian and is appreciative of the general's last gamble in trying to break through to the German armies and bring reinforcements after the disaster of the second battle of Bedriacum.

From animal mummies to amphora - current scientific analysis of the Nicholson Museum's Roman collections

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The tools of the museum archaeologist are forever expanding to draw upon the most recent advancements in imaging, material sciences and digital technologies to shed new light on old collections. The Nicholson Museum's Roman collections were established in 1860 by Sir Charles Nicholson with loosely provenanced sculpture, epitaphs and ceramics. These collections were expanded in subsequent decades with, most significantly, the acquisition of archaeological assemblages from Roman Egypt through the Egypt Exploration Society's excavations at sites such as Abydos and Diospolis Parva (Hu). Through partnering with Australian scientists and research facilities including the Australian Centre for Neutron Scattering (Dingo Imaging Station, ANSTO Lucas Heights), the University Veterinary Teaching Hospital (Sydney University), Hybrid Theatre Unit (Charles Perkins Centre, Sydney University) and Sydney Analytical, new light (quite literally) has allowed for new analysis of Egyptian animal mummy specimens and Greco-Roman transport amphorae. This paper will present the preliminary results of two current research projects underway at the Nicholson Museum; *The Animal Mummies Research Project* and *Provenancing Nicholson's Transport Amphorae*. It will evaluate the usefulness of different imaging techniques, in not only the understanding of mummified remains, but for ceramic analysis. Finally, it will introduce future plans for combining scientific results with digital technology for public engagement through new exhibitions at the University of Sydney's Chau Chak Wing Museum (opening 2020).

What exactly is going on here? Livy 8.30-35

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In book 8, Livy tells the story of young Fabius Rullianus, *magister equitum* to Papirius Cursor in 325. He disobeys his commander's strict orders and engages with the enemy, albeit successfully. The dictator plans to execute him, but he is saved by the combined appeals of senate, army and people. Just fifteen years earlier, Manlius, commander of cavalry, was executed by his father the consul for disobeying orders (Livy 8.6-7). What is going on here? Both are obviously some kind of *exemplum*, but completely contradictory. The solution for modern scholars is *almost universally* to dismiss the story of Fabius as a 'doublet' of 217 (Livy 22.24-26). The search for such doublets has, indeed, been obsessive. There is, in fact, no connection in 217 whatsoever, apart from a dictator and his *magister*. Moderns have also been, paradoxically at the same time, equally obsessive in trying to explain Cursor's relenting—as an upholding of military discipline! The many elements of the story will be carefully examined. Far from discarding it, the story should be defended. It provides vital new insights into the story of the gens Fabia.

The Maritime Aphrodite in the early Ptolemaic navy

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Aphrodite was associated with the sea in the Archaic period, in the Homeric Hymns and in the poetry of Hesiod, and Aphrodite began to receive specific maritime cult epithets in the Classical period. This paper argues that the maritime Aphrodite continued to be important in the Hellenistic period, as demonstrated by how this cult was used by the early Ptolemaic dynasty. Ptolemy II adapted this goddess into Ptolemaic ruler cult c. 270 BC by deifying Queen Arsinoë II as the maritime Aphrodite. Ptolemy III owned the ancient world's largest cargo ship, (c. 240 BC) called the *Alexandris*, which contained a shrine to Aphrodite (Ath. 5.207e). Further, the maritime Aphrodite was also utilised by Ptolemy IV (r. 222 - 204 BC), who constructed a gigantic river boat, which also included a shrine to Aphrodite (Ath. 5.205e). Recent research on the maritime aspect of Aphrodite's cult includes studies by Papadopoulou (2010), which analyses the connection between Aphrodite and the Classical Athenian navy, and Demetriou (2010), which looks at the maritime Aphrodite in Hellenistic epigrams. There is also Brown and Smith (forthcoming) which catalogues the locations of seaside sanctuaries to Aphrodite throughout Magna Graecia. This paper therefore contributes new insights into the uses of the maritime Aphrodite by demonstrating how this cult was used by the early Ptolemaic dynasty, specifically Ptolemies II to IV.

Agamemnon in Tauris: Dracontius, *Orestes*, 41-107

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Dracontius (c. 450-after 500CE) authored the last full-scale, mythological narrative poetry of antiquity. His *Orestes*, an epyllion of 974 lines, retells in miniature the events of Aeschylus' *Oresteia*. At lines 41-107 of the poem, Dracontius swerves from the expected plot by having Agamemnon visit Tauris on the way home from Troy. There he encounters his daughter, Iphigenia, serving as a priestess at the Temple of Diana. The panel comprises a recognition scene, an exchange of speeches between the father and his daughter, and a prayer to Diana from Agamemnon. The scene is unique among versions of the myth surviving from antiquity and was almost certainly an invention of Dracontius, but it has been dismissed as having 'no organic link to the rest of the poem' and as evidence for the poet's 'compartmentalised mind' (Bright 1987: 145). I think this summary dismissal of the scene is unwarranted. In my paper I will argue for the thematic coherence of the scene and its integration within the Agamemnon panel of the poem (25-452). I will consider the influence of declamation and contextualise the scene in relation to the tragic tradition before Dracontius (esp. Seneca the Younger), but my paper will concentrate upon the thematic unity of the poem, its characterisation of Agamemnon and the place of the panel 41-107 within these contexts. The text of the *Orestes* has benefitted greatly from recently published philological work. The conditions are now ideal for considering its literary merits, its thematic coherence and meaning.

Christianity, Women and Power: A Comparison of Empress Pulcheria and Queen Radegund

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In 2009, Julia Smith observed that Merovingian Queen (and Saint) Radegund's manipulation of 'regal female piety' had a precedent in the example of the Empress (and Saint) Pulcheria, the sister of Theodosius II. To date, no scholarship has compared the two women who lived an empire and a century apart. My paper will make such a comparison, and argue that, according to the sources, Pulcheria and Radegund magnified the privileges and opportunities that a noble status could invoke by embracing an ascetic lifestyle. These women's ascetic commitment to chastity and self mortification both secured their independence and facilitated an advantageous relationship with prominent holy men. The pious authority that asceticism and ecclesiastical associations afforded the women only amplified the power they cultivated through the patronage of Church projects and relics. After acknowledging the limitations imposed by the bias of source material, I suggest the conditions in fifth-century Byzantium and sixth-century Gaul that made possible Pulcheria and Radegund's similar cultivation of ascetic power.

Secrets of success: the skills and conduct ascribed to professional success in 18th Dynasty biographies

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The biographies of high ranking officials are one of the more revealing monumental text-types of 18th Dynasty Egypt (c. 1539-1292 BCE). They are inscribed on stelae, statues, and on the walls of tombs and temples. The texts preserve a great deal of information concerning the value system of the elite and the nature of interpersonal relationships at the highest levels of society. While reward and advancement by the king are recognized as central motifs in 18th Dynasty biographies (Guksch 1994; Gnirs 1996; Binder 2008), an aspect yet to be explored fully is *how* the 18th Dynasty officials explain and justify this favour. By analysing representations of personal qualities and conduct in these biographies we can reconstruct what members of the 18th Dynasty elite stratum considered to be the traits, abilities, and behaviours that contributed to professional success. We find in the 18th Dynasty that alongside the long held elite values observable in other texts, phraseological innovations emerge which are centred on life at court. Success in this arena had significant implications for the individual, such as receiving an elevation of status, financial assets, and provisions for the afterlife. In addition to revealing a range of advantageous personal and interpersonal qualities, this paper demonstrates the importance of biographies for reconstructing the social world of 18th Dynasty elites.

Androgynous Terracotta Protomes: Technique, Ideology or Forgery?

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Archaic and Classical mould-made terracotta protomes of female figures were frequently dedicated in sanctuaries or placed in tombs throughout the Greek world. Male protomes are rarer and come mainly from Boiotia: most are bearded and are usually identified as Dionysos, based on attributes, such as the kantharos or a mug, and an egg. Some of these bearded protomes appear to have been made in moulds originally used to produce female types with added modifications--an expedient production method for coroplastic workshops. A male protome in the British Museum (BM 1874,0305.71), reportedly from Tanagra, is especially distinctive. Dated to the 4th century BC, it represents a young, unbearded, male figure holding an egg in his right hand and a cock in his left, and wearing a polos-like crown with wide bands hanging down to the shoulders. This protome has received little scholarly attention, even though it is known since the 1870s and despite its peculiar appearance: a very prominent right breast, a proportionately small head, a feminine looking face, and some strange bulges on the neck. The British Museum protome appears to have been made from a combination of both female and male types. In addition to technical issues, I will discuss the possibility that this combination is driven by religious or ideological reasons (for example, to convey the androgynous quality of a young Dionysos or of a young votary) or is the result of a modern pastiche.

Is there wifi in the afterlife? Depictions of the underworld from Homer to 'Doctor Who'

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The concept of an afterlife is one that was thoroughly explored in antiquity, and we continue to explore it today in all available storytelling mediums: from literature to films, television to video games. Our constant fascination with the afterlife and what we might expect after death is an excellent window into the societies in which these visions of the afterlife are produced. This paper explores the topography of the underworld in two episodes of the popular science-fiction television program 'Doctor Who' in order to draw a comparison between the visual depictions of the underworld from antiquity to today. The act of fabricating an underworld is one that constantly engages with the rich history of portrayals of the underworld. We can consider the underworld in modern science-fiction television to be one of the latest iterations in a long pastime of not only considering the afterlife, but creatively producing a location for it with distinct appearances and functions. By building a foundational understanding of the topography of the underworld in Greece and Rome, we can compare this to the modern portrayal of where we go after death in the two-part finale of season 8 of 'Doctor Who'. This opens the door for an exploration into the larger topic of why the underworld both appears and functions differently to us today than it did to Homer, Aristophanes, and Virgil.

Ennius and the *Annales* in Cicero's *De Senectute*: reflections on Cicero's citational strategies

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Citation and quotation are speech acts which set in motion two contrasting forces: on the one hand, they reanimate speech events making them present in a context that is alien to their original utterance; on the other, they generate new communicative spaces and new forms of signification by reflexively marking the re-presentation as something other than the original. This paper considers some of the mechanics and effects of Cicero's citational practices by focusing on the appearance of Ennius and the *Annales* in the *De Senectute*. I argue that Cicero's citational acts are more than linguistic events as quoted words are often put in the mouth of key figures reanimated from the past. In this he redeployed aspects of the aristocratic funeral along with the practice of *mortuos excitare* he used in court (e.g. *Pro Caelio*, *Pro Milone*). In the *De Senectute* Cicero quotes from Ennius' *Annales* 5 times: at the beginning without authorial acknowledgement and in the dialogue proper through Cato the Elder's 'mouth'. Each citational event compresses separate time-spaces (now-here, then-there) and subjectivities (Ennius, Cicero, Cato) in particular ways. Each time Cicero calls attention to the reanimation process and intensifies something inherent to the original words through various pointers and devices. In this we can detect Cicero's interest in freeing the self from the confines of its material existence and also see the link between his citational practices and his desire to give a perceptual reality to his scenes of philosophy and their immanence.

Achilles in love with Leleges: the Ethnicity of Briseis, Patroklos and Lykaon in the *Iliad*, and what it means

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We will question the claim that Achilles wasn't in love with Briseis, only hurt by his loss of τιμή. As to whether Achilles' relationship with Patroklos in the *Iliad* was a 'bromance' or more, the minimalists concede that Achilles would react to Patroklos' death with "an extraordinary sentimental intensity" (Fantuzzi). Although the primary binary of ethnicity in the *Iliad* pits Achaian against Trojan, another hitherto undetected binary overlies Achilles and the two figures he cares about the most: Pelasgian vs. Lelegian. Upon scrutiny, Briseis and Patroklos belong to the same rare ethnicity, the Leleges, former pre-Greek populations of the Aegean. Briseis hailed from Lelegian Lyrnessos. Hailing from Opous, Patroklos was worshipped as a Lokrian hero. Correlating with their outlandishness among the Achaians, the Lokrians were known as imperfectly assimilated Leleges. The Priamid Lykaon, explicitly Lelegian, had two encounters with Achilles: the first one was homoerotic. Before cutting his throat, Achilles extraordinarily characterizes Lykaon as his φίλος. Achilles' territory is identified as "Pelasgian Argos" (2.681). Achilles is the only Achaian who prays to Ζεὺς Πελασγικός. The only Pelasgian who makes an appearance on the battlefield is μινυθᾶδιος like Achilles and hails from a Larisa: only he falls face to face on the body of Patroklos, thus prefiguring the mingling of Achilles' and Patroklos' bones. The attraction of Achilles the crypto-Pelasgian to Leleges in the *Iliad* is an allegory of Greek ethnogenesis: the Greeks came about as a people from the merging of two primordial populations, the Pelasgians and the Leleges.

The Sources for Giovanni Pastrone's film *Cabiria* (1914)

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The achievement of early Italian cinema, especially prior to the First World War, has not always received its due in comparison to the output of American film-makers such as D.W. Griffith and Cecil B. DeMille. Yet Italian directors were responsible for the first epic blockbusters and the first monumental depictions of the ancient world on the screen. Their influence on later Hollywood productions was profound. Arguably the greatest Italian production of the pre-war era, and a film rich in influence on later cinema, is Giovanni Pastrone's *Cabiria* (1914), set during the Hannibalic War. This paper investigates the sources for *Cabiria*, attempting to understand the influences on Pastrone's masterpiece and thereby place it *within* a process of reception, rather than *at the start of* one, as film historians tend to do. It emerges that the richness of the film is a product of rich influences. Aside from the inspiration provided by contemporary cinema, especially the films of Enrico Guazzoni (1876-1949), Pastrone was also drawing on theatrical spectacle, art history (notably painting), literature (notably the novels of Flaubert and Salgari), and contemporary poetry. He was tolerably acquainted with ancient myth and Roman history, especially from Livy, and his film is plainly fuelled by attitudes characteristic of Orientalism and patriotic pride stemming from Italy's recent military victories over the Ottoman Turks in North Africa. The Italian ultra-nationalist, Gabriele d'Annunzio, had a prominent role in the writing of the film.

Priesthood of the Christian Roman Emperor? Exploring a Nascent Ideology

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With the rise of imperial Christianity emperors sought in varying ways to inject themselves into doctrinal affairs. Safeguarding orthodoxy quickly became a matter of strategic concern and imperial prerogative. Over time, emperors sought to endow their office with its own priesthood. Gilbert Dagron argues that such ideas had been present since Constantine the Great (d. 337 C.E.) claimed to be a "bishop of outsiders" and found its clearest expression in Leo III's declaration, "I am Emperor and Priest". However, little evidence survives between Constantine and Leo III (d. 741 C.E.) attesting to the development of an imperial priesthood. We see a signal exception towards the end of the seventh century. By the reign of Constans II (d. 668 C.E.), the monk Maximus the Confessor was tried for treason in Constantinople. Among the charges was the confessor's denial that the emperor was a priest. This accusation represents the first explicit claim of the priesthood of the emperor since Constantine, suggesting that by the reign of Constans II, the imperial office carried priestly connotations based on the biblical Melchizedek. This paper traces the development of the priesthood of the Christian Roman emperor, particularly the priestly ambitions of the Heraclian dynasty. Of interest are the statements of the dynasty's supporters, and its opposition by opponents, to bring some clarity to the subject. Here, we consider imperial patrons such as Theophylact Simocatta and George of Pisidia, the imperial edicts pertaining to religion, as well as the arguments of opponents, such as Maximus the Confessor.

The Conquest of Tunis and the Mini-Aeneid of Charles V.

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Charles V made extensive use of Augustan and Virgilian imagery to portray his reign as an extension of that of Augustus, including tracing his heritage, via the Roman emperors, to Aeneas (eg, *Catálogo real de Castilla*; Tanner 1993). This paper will examine the importance of the 12 panel 16th century tapestry series, the *Conquest of Tunis* (de Vega and Carretero 1986), for the continuation of this theme. These tapestries, regularly hung at court festivals even after Charles V's reign, link together Roman imperial glory and Trojan ancestry through allusions to the *Aeneid* in their portrayal of Charles V's 1535 conquest of Tunis. Although they have been studied for the artistry of the images by Vermeyen, less attention has been devoted to the Latin text at the base of each panel, described by one scholar as merely a 'supplementary legend' (Calvert 1921). In this paper I will argue that, much more than mere legends, these texts are a 96-line hexameter poem, the *Periocha expeditionis Africanae Thunetensis* by François de Bourgogne. This poem refers to Charles as 'Caesar', and casts the Moors of North Africa as 'Poeni', thus placing Charles V's victory in direct line with both the Roman emperors and the earlier Roman defeat of Carthage. Like Silius Italicus before him, François uses Virgilian language to describe the victory over Carthage, and thus also links Charles V with Aeneas. This connection is announced in the *Periocha's* second line, which quotes the *Aeneid's* opening: *arma uirumque*, and is sustained and developed throughout.

Justinian, Gregory and Leander: a shared episcopal ideology?

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The sixth century was a world of marked transition, with Justinian I's (r. 527-565) law code, the *Corpus Iuris Civilis*, offering the last abortive effort towards imagining the Mediterranean as a single, united geopolitical entity. Underpinning the *Corpus*, Christianity was also becoming increasingly institutionalised, with the bishops and clergy as a whole finding themselves ever more entrenched within the temporal world. Alongside the central protagonist, Justinian I, is Gregory I, who as bishop of Rome (s. 590-604) was to build upon the model of his papal forebears and fully reconcile the Roman see with secular self-reliance and worldly responsibility. Framing Gregory's temporal activities was Justinian's *Corpus*, a body of civil law well known to the legally-trained Gregory, who in his younger years as a layman had served as Rome's highest civil functionary, *Praefectus Urbis*. A key concern of Justinian was that bishops be afforded a greater authority within the civil sphere, and we see within Gregory's correspondence many parallels between his temporal activity and the *Corpus*. This paper shall assess the influence of Justinian's ideology, clearly expounded by Gregory, upon Leander, bishop of Seville (s. 589-600). This assessment is warranted due to Leander's key role in orchestrating the Third Council of Toledo in 589, whereby the Visigothic episcopate and monarchy were conceptualised as fully complementing and synthesised institutions. Gregory's correspondence attests to an intimate relationship with Leander, in part inspired by a joint stay in the centre of Justinianic ideology, Constantinople, during the 580s.

The Bellum Gothicum of the Decii 251 A.D. - in the light of 'old' and 'new' evidence

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The Gothic war of the emperor Decius, in Moesia during 251 A.D., was a conflict of truly monumental scale. Palimpsest evidence still being gathered from the Codex Vindobonensia in the Austrian National Library, along with recent archaeological battlefield finds, near Razgrad in north-eastern Bulgaria, are providing new fragments of Dexippus' lost 'Skythika' for examination. These shed new light on campaign movements, army numbers, and ultimately, the military catastrophe that befell Decius at Abritus. Reviewing the totality of the evidence available, we can posture a new time line for this campaign, centring all events to the period from February to early June 251. We can also gain a true appreciation of the scale of military commitment, endeavour and enterprise by both Romans and Goths throughout - and the true nature of the Roman disaster at Abritus, rivalling, if not surpassing, that of Julian's Persian campaign in 363, and Valen's defeat at Adrianople in 378.

Economic Levers in Ancient Greece - Two Case Studies

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Many ancient Greek *poleis* believed in autonomy and self-sufficiency, but, though aspiring to these values, no *polis* existed in isolation. In pursuing their own interests, *poleis* sometimes needed to be proactive, but at other times reacted to external forces. In either circumstance, *poleis* possessed several methods to influence other Greek *poleis* and foreign states. These methods, which will be termed 'levers', can be characterised as military, diplomatic, propagandist and economic. This paper will examine the extent to which *poleis* employed economic levers (what is now called 'economic statecraft') to achieve their objectives. The paper will explain the range of trade-related and capital-related economic levers available to the ancient states. It will argue that, despite the primitivist arguments of some modern scholars, ancient Greek and foreign states were sufficiently aware of the power of economic levers to employ them effectively in their dealings with other states. Two case studies will be discussed. The first study will examine Macedon's use of its timber as a strategic resource in dealing with both friendly and hostile states. The second study demonstrates how Athens used a variety of trade measures to influence both the behaviours and capabilities of foreign states. This paper demonstrates that the modern concept of economic statecraft had some of its roots in the actions of ancient Greek states. It will also show that some ancient Greek states had other means at their disposal to achieve their desired objectives apart from their traditional resort to military force.

Athenian Coinage Circulation After the Peloponnesian War

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Scholars have long seen the Athenian Empire as an economic as much as a political phenomenon (see for example Samons 2000). Silver flowed almost reciprocally to Athens as imperial tribute and from there as payment for the fleet. The Athenian economy, and especially the quality of its coinage, suffered in the latter years of the war as bronze replaced silver (noted in Aristophanes, *Frogs* 718-737). This bronze coinage might well still have circulated as late as 394 BCE (Aristophanes, *Ecclesiazusae* 813-822; see *Aiolosikon* in Kock Fr.3). With the surrender of Athens in 404 BCE the economic reciprocity between empire and fleet ceased. Athens, however, still needed coins to pay for the restored democracy after 403 BCE and retained access to the mines at Laureion. Some evidence suggests that minting of silver continued after the war and through the 390s BCE (for some discussion see Giovannini 1975). Indeed, Athenian economic activity in the Aegean did not cease. This paper seeks to answer an important question regarding how significant a role Athenian coinage played both in Athens and the Aegean in the period from 404 BCE to the re-building of the long walls and the resurgence of Athenian naval power in 394 BCE.

Catullus and the Philosophers (C.37-39)

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One elusive biographical connection in Catullus' poetry is between Egnatius, the erotic rival in poems 37 and 39, and the contemporary poet Egnatius, whose *De Rerum Natura* survives only in two short fragments. Neudling (1955: 58-58-64) made a convincing case that the two figures were the same and that Egnatius was an Epicurean, but he drew his evidence almost entirely from poem 37. In this paper, I argue that Egnatius' Epicureanism is also pertinent to poem 39, which lambasts the Spaniard's guileless habit of smiling 'in every situation', even in funerals and in court (39.2-6). I argue that Catullus has maliciously presented as social gaucherie what could instead have been a demonstration of Egnatius' serene detachment in the face of death and everyday troubles. Details in the poems, including Egnatius' beard (37.19), his *inurbanitas* (39.8; Watson 2012), and his questionable hygiene (39.18-21) are reminiscent of Roman stereotypes about philosophers. I then compare c.38. Catullus is depressed and asks for help from Cornificius, likely the same Cornificius who wrote a Stoic work on etymology and engages in philosophical repartee with Cicero (Rawson 1978). Instead of a bracing Stoic *consolatio*, though, Catullus asks for something 'sadder than Simonides' tears' - presumably an exchange of verse. In both poems, Catullus facetiously banalizes philosophical ideas. His poetry is a vivid witness to the intellectual life of his period, but the earnest effort to live the good life becomes instead a question of style and social decorum.

Isis Augusta: Isis as Political Metaphor in the Imperial Period

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From the late first century onwards, Isis was significant across Roman religious and political landscapes, as *una quae es(t) omnia* and a goddess linked mythically and historically to dynastic lineage, respectively. Studies on the Isis cult and Roman expressions of power have emphasised the promulgation of Isis worship and iconography in the public works and populist politics of each Imperial dynasty (Malaise 1972; Bricault and Versluys 2011). However, few consider the wider implications of this rhetoric for representations of Isis herself, against entrenched Roman attitudes towards Egypt, and Isis' comparable Hellenisation in the Imperial era. This paper aims to articulate the nuances of Isis' politicisation in Roman imagery -alongside representations of the emperor - effectively mirrored in Isiac portraiture and epithets circulated in Roman coinage and epigraphy. As an Egyptian goddess, Isis' traditional iconography provided an appropriate metaphor through which to navigate tensions towards Egypt arising from provincial rule, and to communicate Egyptian subjugation to Roman audiences (Manders 2014). Yet, as an increasingly Romanised deity, Isis' Hellenisation simultaneously facilitated her fluid portrayal as a positive emblem of imperial expansion, through her militarisation as *Isis triumphalis* and *invicta*, and proponent of the *principate*. As *Isis augusta* and *regina*, Isis became symbolic for the emperor's *domus augusta*, and imperative to expressions of imperial succession, both in Rome and its provinces. Thus, Isis' fluid 'orientalism' facilitated her increasingly politicised and diverse representation in the Roman Empire, and appropriation as a medium not only for public agenda towards captive Egypt, but also its captor.

All roads lead to Rome: Thomas Ashby's construction of a social web to map the ancient Roman road network in Italy

Janet Wade
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In the early twentieth century, Thomas Ashby walked and cycled throughout the Italian countryside, recording the line of Rome's ancient roads and their surrounding monuments. Ashby-Director of the British School at Rome from 1906-25-viewed the ancient Roman road network as the one constant feature of a rapidly changing Italian landscape. His passion for all roads leading to Rome was infectious. On his exploratory trips, Ashby was accompanied by colleagues, friends and award-holders from the British School, many of whom collaborated on his research. A century on, Ashby's publications on Roman roads are still largely definitive. Using his work on the Via Flaminia as a case study, this paper investigates how Ashby managed to collect an array of material on even the most remote parts of Italy's Roman road network. Previous scholarship, like Hodges' *Visions of Rome*, has studied Ashby in his capacity as Director of the BSR; however, this paper takes a fresh look at Ashby's work on ancient Roman roads, his research methodology, his collaboration with others and his establishment of a highly effective network of researchers and scholars. Drawing extensively on uncatalogued archival material from the BSR, including field notes, sketches, diaries, letters and photographs, this paper examines the web of colleagues, friends and scholars that Ashby constructed around him and the BSR in the pre- and post-WWI years. This social web enabled Ashby to effectively reconstruct Italy's ancient network of Roman roads and to record their place and meaning in early twentieth-century Italy.

Decies et Maximiano VII: A Proposed Revision to Consular History during the Rise of Constantine

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At the beginning of 308 CE, the Roman empire had five emperors, one of whom was Constantine. Constantine had reigned a mere one and a half years, but he had already become embroiled in a cold war between rival emperors. Ruling Gaul and Britain, he had begun his rise, yet his future supremacy was far from guaranteed. The consulships are crucial to reconstructing this crucial period of political history, since the various emperors nominated consuls in accordance with their loyalties. It is thus important that we confront an imperfection in our reconstruction of consular history. For the year 308, modern reconstructions have Constantine accept the appointments of the eastern emperors: the tenth consulship of the retired Diocletian and the seventh of Galerius (e.g. Mommsen; Barnes; Bagnall et al.). However, *contra* existing scholarship, a close reading of the *consulariae* reveals that there was disagreement over whether Diocletian or rather Maximian was consul for the tenth time in Constantine's territories. This is not a small matter, for whereas Diocletian was the choice of Galerius, Maximian, having returned from retirement to active power, sought to challenge Galerius' seniority. Analyzing the *consulariae*, I demonstrate the existence of this disagreement. By comparing *consulariae*, and by investigating Constantine's other consular nominations and the broader political history, I then argue that Maximian was Constantine's consul. Finally, I discuss how this changes our understanding of the rise of Constantine and attests to his political astuteness.

How do we improve the relationship between Classics and high school English?

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Ashfield NSW

We all want to encourage students to be interested in studying Classics. What are the opportunities to improve the relationship between Classics and the high school English syllabus? There are already attempts in Years 7-10 English, in modules about The Hero's Journey, or connected curricula which combine subjects, such as History, Geography and English, to study a topic such as ancient Greece. There are opportunities in the new HSC syllabus, with its Preliminary modules: Reading to Write; Narratives that Shape our World; and the Extension module: Texts, Culture and Value. In the attempt to improve the writing of students we could revive the terms of rhetoric, and teach the names of literary devices with reference to the Greek and Latin etymology (from *ab ovo* to *zeugma*). We could look to classical literature for narrative structures, early examples of texts types, metaphor, similes, understatement, tropes, character types, examples of intertextuality, and theorising about storytelling. We could track big ideas, including ones about literature, from classics to now, asking questions along the way, like 'who owns stories?' and considering how we integrate canons with countercanons. The potential uses of the literature of Ancient Greece and Rome in the NSW high school English curricula could serve multiple purposes, improving students' skills, knowledge and appreciation of both Classics and English.

Exaequatio: Regulations affecting women's property rights in Mid-Republican Rome

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Throughout the Mid-Republic (264-133 BCE), Roman legislators and censors enacted numerous regulations that directly affected women and their property. While previous scholarship has traced laws affecting women in other periods (e.g. Cantarella 2016 with bibliography), the regulation of women's property in Mid-Republican Rome has received limited scholarly attention and requires further study (an important exception is Dixon 1985). Building on Marianne Elster's reconsideration of Mid-Republican legislation (Elster 2003), I will establish that at least six laws and a censorial taxation assessment of 184 BCE affected women and their property. Among the six laws, particularly significant are the sumptuary *lex Oppia de mulieribus* (215 BCE, abrogated 195 BCE), which restricted conspicuous displays of property, the tutelary *lex Atilia de tutore dando* (c. 210-186 BCE), which provided tutors (legal guardians) for women *sui iuris*, and the testamentary *lex Voconia de mulierum hereditatibus* (169 BCE), which restricted female inheritances. I will argue that the six laws and censorial taxation assessment directly targeted, *inter alia*, women's conspicuous display of property, alienation of property, inheritance, gifts, and dowries. The cumulative effect of this regulation was a reduction in women's property rights. Essentially, Roman women - especially wealthy ones - experienced regulatory *exaequatio*, levelling (cf. Livy 34.4.14). Drawing on Plautus and Polybius (e.g., Plaut. *Aul.* 167-69; 498-502; Polyb. 31.26-28), I conclude these regulations are clear indicators of the extent and breadth of women's property and property usage, and witnesses to social concerns and regulatory debates about wealthy women in Mid-Republican Rome.

Shakespeare's Mark Antony: a Tale of Two Authors

Kathryn Welch

University of Sydney

The Triumvir Marcus Antonius dominates two of Shakespeare's best-known plays, *Julius Caesar* (1599) and *Antony and Cleopatra* (c.1607). Initially, it might appear that the great orator of the first play simply slips into moral degradation in the second, and so becomes a shadow of his former self. This is the case to an extent. I will argue, however, that there is more to Shakespeare's divergent characterisation. Shakespeare used Plutarch as his principal source, but, as Schanzer argued in 1956, he also knew Appian's five-book *Civil Wars*, available in English by 1578. Plutarch's biography presents Antonius either as choosing vice over virtue or as a naïve man who is led astray. He leaves Antonius silent each time he describes Caesar's funeral, the occasion of Antonius' most famous Shakespearian moment (Setaiola 2017). Appian knows about the naïve Antonius (he appears in *BC* 5), but, in narrating the months after Caesar's death, he depicts a man who closely matches the magnificent speaker and master politician of *Julius Caesar*. Assessing Appian's distinctive contribution and what Shakespeare did with it opens up new avenues for exploring the interplay between ancient traditions and their reception. We can also better understand why famous film versions of *Julius Caesar* abound, while *Antony and Cleopatra* provides a catalyst and general narrative for later reimagining, rather than a script. And we can perhaps look beyond both the source tradition and Shakespeare towards a fuller understanding of Antonius' part in creating the problem in the first place.

Clearchus: a case of post-traumatic stress disorder in antiquity?

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Following from the groundwork laid by Jonathan Shay's *Achilles in Vietnam*, increasing attempts have been made to identify cases of post-traumatic stress disorder (PTSD) in antiquity. This is despite the serious methodological issues associated with retroactively 'diagnosing' literary and historic figures as having modern psychiatric conditions. Following in the spirit of Aislinn Melchior's call for caution and rigour when seeking to map the past through the lens of modern warfare (222, 2011), this paper will consider the methodological problems associated with retroactive diagnoses, using Clearchus in Xenophon's *Anabasis* as a case study. This case of PTSD, proposed by Lawrence Tritle (2000; expanded on in 2004), is based on Clearchus' progressively more dysfunctional behaviour during his military career, culminating with his involvement in the disastrous campaign depicted in Xenophon's *Anabasis*. Given that discussions regarding Clearchus' arguable PTSD have almost exclusively been pursued by Tritle, this paper seeks to offer an alternate analysis of Clearchus' behaviour, as well as highlight some of the many difficulties in applying psychiatric diagnoses to historical figures.

Drawing the Bow: A Re-examination of the Desert Hunt Scene in the Tomb of Khnumhotep II at Beni Hassan

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A recent publication of the Dynasty 12 tomb of Khnumhotep II (Tomb 3) at Beni Hassan in Middle Egypt has provided a unique opportunity to re-examine the rich and exceptionally detailed visual and textual repertoire in the tomb. Work undertaken by the Australian Centre for Egyptology has seen the tomb of Khnumhotep II re-recorded and published, highlighting that the earlier records of C.R. Lepsius and P. Newberry are frequently inaccurate and, furthermore, that some material was deliberately omitted. In particular, the line drawings of the walls published by Newberry are inadequate by modern standards as the figures and hieroglyphs as well as selected animal figures and inanimate objects are inexplicably rendered in solid black, obscuring many significant details. The present paper aims to examine the recently published record of the tomb (1) to conduct a visual analysis of the desert hunt scene on the north wall of the chapel of Khnumhotep II, with particular focus on identifying the method of drawing the bow used by the archers, and (2) to consider any discrepancies in the depiction of drawing the bow that are better understood via an appreciation of the established principles of ancient Egyptian two-dimensional representational art.

Semiramis: Half Warrior, Half Beauty Queen

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In the middle of her toilette, the Babylonian queen, Semiramis, received word of a rebellion arising in her empire. Without a second thought, the queen raced off to subdue the revolt, leaving one half of her hair braided, and the other half unfinished and hanging loose. This story neatly encapsulates the multi-faceted nature of Semiramis as a figure embodying both the masculine traits of military prowess, and the feminine traits associated with her gender and the barbaric Other. (Dulac 1978; Gera 1997; Beringer 2016) As such, authors were able to explore this liminality and express it through three mediums. The first was through prose, as seen in the anonymous *Tractatus de mulieribus claris in bello* and Valerius Maximus' *Facta et dicta*. The second was through the description of an image, like Philostratus' *Imagines*, and the third was through visual representation. This is demonstrated through woodcuts accompanying Giovanni Boccaccio's *De mulieribus claris* and the fresco of the Nine Worthies and Lady Worthies at the Castello della Manta in Italy. Despite the popularity of this anecdote throughout history, little attention has been paid to the revolt story in modern scholarship. Therefore, this presentation aims to discuss how and why the multi-faceted nature of Semiramis is expressed through the revolt story in literary and iconographical sources from antiquity to the early modern period.

Tonans who?: Prudentius' treatment of Jupiter and God in the Peristephanon

Helen Wyeth
University of Auckland

The *Liber Peristephanon* by Aurelius Prudentius Clemens is a series of fourteen lyric poems on Christian martyrs. Although recent years have seen a surge in interest in this work, it remains relatively understudied, and there are still significant holes in the scholarship. In particular few scholars have explored in detail and length Prudentius' selective use of pre-existing pagan ideas in relation to his treatment of paganism as a whole. Roberts and Thomson have briefly touched on the curious transfer of imagery from Jupiter to the Christian God, but have not explored the implications of this imagery for our understanding of Prudentius' project. This paper will focus on Prudentius' construction and treatment of Jupiter throughout the corpus, with a focus on the poet's process of selection. As head of the Roman pantheon, Jupiter is an interesting point of comparison with God. In keeping with Christian apologetic texts, Prudentius criticises Jupiter and his "ungodly" behaviour, suggesting that he is not fit to be worshipped. Yet the poet also employs the traditional aspects of the pagan deity and reapplies them to God. Prudentius' use of pre-existing pagan ideas argues against the strict pagan/Christian dichotomy which is powerfully evident elsewhere in the *Peristephanon*. The poet's use of pre-existing moulds instead supports an element of acceptance in the Christian/pagan relationship, rather than complete rejection of all things pagan. This interpretation of the *Peristephanon* enforces the growing belief that the divide between Christianity and paganism was not as clear cut as it seems at face value.

Greek participial constructions: identifying possible positions in a “desententialization” continuum

**Chrysoula Zachariadou
University of New England**

A participle is a non-finite verbal form of double nature, which shares both nominal-adjectival and verbal characteristics. In Ancient Greek, participles exhibit a rich morphology and a wide range of functions combined with a high frequency of use. The variety of forms and usages, evident on the morpho-syntactic level, produces interesting results at the level of semantics and discourse, influencing the informative structure and the density of the Greek sentence. It is crucial that Greek students master the participial constructions in order to gain a deep understanding of the language, and this challenging task concerns equally the learner and the teacher of the Ancient Greek language. This paper will build on the concept of ‘desententialization’ (Lehmann 1988:193-200), which is considered as a reduction process in which a clause gradually loses certain properties and is transformed into a noun/adjective/adverb i.e. into a category of a lower syntactic level. Using this model, the paper will identify the possible positions that Greek participial constructions can occupy in a ‘desententialization’ continuum. This extends from the full sententiality built around a verb form to the nominality of a verbal noun, with the non-finite forms of the verb occupying the centre of the continuum. By using the above conceptual framework as elaborated in the linguistic theory and by adapting a pedagogical approach, this paper aims to provide a useful analytical tool for understanding and explaining the complexity/density of Greek sentences containing participial constructions, especially when alternative constructions (e.g. subordinate clauses) seem to be an option.

Participants, Affiliations, and email Addresses

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Jonathan Hall	University of Otago
Daniel Hanigan	University of Sydney
Kimberly Harris	University of New England
Jacqueline Harris	University of New England
Michael Hayes	Macquarie University
Tom Hillard	Macquarie University
Louise Hitchcock	University of Melbourne
Ashley Holt	Guest
Genevieve Holt	Macquarie University
Bronwyn Hopwood	University of New England
Gregory Horsley	University of New England
Lee Horsley	Guest
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Liam Jensen	Guest
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Lachlan McColl	Australian National University
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Natalia Polikarpova	University of Newcastle
Arthur Pomeroy	Victoria University of Wellington
Candace Richards	University of Sydney
Ronald Ridley	University of Melbourne
Terese Ridley	Guest
Carlos Robinson	University of Queensland
Paul Roche	University of Sydney
Catherine Rosbrook	University of Queensland
Ellen Ryan	Macquarie University
Gina Salapata	Massey University
Brianna Sands	University of Queensland
Sharleen Schier	University of New England
Michael Schmitz	University of Melbourne
Enrica Sciarrino	University of Canterbury
Namrata Shipstone	University of New England
Jackson Shoobert	University of New England
Judy Simpson	Macquarie University
Matthew Sims	Guest
Michelle Skov	-
Guy Smoot	Australian National University
Gregory Stanton	University of New England
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Tom Stevenson	University of Queensland
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Ryan Strickler	University of Queensland
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Helen Wyeth	University of Auckland
Chrysoula Zachariadou	University of New England
Kathleen Zakis	-
Meaghan Zarb	University of New England

Directory

HEALTH & SAFETY

Emergencies	Police-Fire-Ambulance: Australia-wide	000
Armidale Public Hospital	226 Rusden St Armidale 2350	6776 9500
- Emergency Department	24 hr service	6776 9622
Dial a Home Doctor	For house calls	139 999
NSW Poisons Information Centre	24 hr service	13 11 26
Faulkner St Medical Practice	opens 8:00am; closes 5:30pm	6772 2355
Geoff Henzell Dentist	opens 8:30am; closes 5:30pm	6771 2283
Armidale Private Hospital	(Ramsay Health Care)	6771 4000
Life Line	Australia wide	131 114
Mental Health Line	In NSW	1800 011 511

GETTING AROUND

Visitor Information Centre	82 Marsh St	6770 3888	
Taxis	Armidale & Uralla	131 008	
Edwards Coaches Armidale	https://www.edwardscoaches.com.au/index.html	6772 3116	
Rental Cars	Car	Hertz Rental (airport)	6772 0620
	Car	Thrifty Car Rental (airport)	6765 3699
	Car	Avis (New England Hwy/airport)	6772 6216
	Car	Budget: 149/151 Miller St Armidale	6772 5872
Armidale Railway Station	240 Brown St Armidale 2350	13 22 32	
Transport NSW	https://transportnsw.info/regions/new-england-north-west		
Armidale Regional Airport	http://www.armidaleairport.com/	1300 136 833	

UNE

UNE IT Directorate	IT assistance	6773 5000
UNE Dixson Library Help Desk	Main campus library	6773 2458
UNE Office of Advancement	Donations & Alumni	6773 3876
UNE Switchboard	Automated service	6773 3333
UNE Residential Services	Management of all UNE colleges	6773 3370
Mary White College	Office	6773 1000
UNE Safety and Security	safety@une.edu.au	6773 2099

Transport in Armidale

Walking & Biking:



Armidale's city centre is very walkable. Half of Armidale's central mall is a pedestrian only zone, and most shops are within a 2 to 3 block radius of each other. The wider Armidale townscape, however, is much more of a hike. There is an east-west bike track that cuts across Armidale, but we do **not** recommend using it unless you are travelling in a group (4 or more people), and certainly not after dark. Bikes can be a convenient way to get about. UNE Sport sometimes has electric bikes for hire, but they are so popular it can be difficult to get one.

Taxis:



Taxis are available most hours in Armidale. Call 131 008 and follow the prompts. If you are being collected by taxi from one of the main entrances of the Arts Building (southern side of the building facing Booloominbah) it can help to specify that you are on Booloominbah Drive. (This is not to be confused with "Arts Lane" which is behind the Arts Building, on the northern side, near the Education building).

Public Buses:



Edwards Coaches provide bus services around town during the day. The summer service is relatively limited both in frequency and distance. Please consult the online timetable carefully. Buses arrive and depart the UNE Campus from the Union Arcade found at the top, northern end of the campus. Bus routes also run past Mary White College. Please note that the summer timetable will be in operation until after the end of the ASCS Conference (O-Week at UNE in 2019 is in late February).

What The?!



Surprise! Armidale is at the cutting edge of technological innovation. We are one of Australia's test cities for a proposed automated (driverless) bus service. The automated bus pilot period commences in Armidale in January. Look for the driverless bus test zone signs. One of the pilot routes runs between UNE's main campus and the lower colleges. The driverless bus can carry up to 14 passengers. Have fun!

Parking



There's a saying in Armidale: "By car, everywhere is 10 minutes." Although there are no traffic jams and only two traffic lights in town, you will need to get your parking right! Please pay attention to parking signs around town, and when on campus, please make sure that you only park in the blue parking bays (avoid the red, green, and disabled parking bays). As ASCS 40 (2019) is being held during UNE's Trimester 3 examination period, this is very important!

Summer timetable

Includes services to Uralla

EDWARDS
Making travel easier.



480 Uralla/Armidale Loop

481 Armidale to UNE

482 via Girraween.

485 Armidale to UNE
via Girraween & Colleges.

483 Armidale to South Hill
(Loop Service)
via East.

484 Armidale to
North Hill (Loop Service)
via Erskine St & McDonald Dr.



Effective November 2018/19

480 Uralla/Armidale Loop

NSW School Days

Monday to Friday

Route	Uralla Court- house Tourist Info Court- house			
	A	N	A	
480 am	7.35	8.50	9.15	
480 pm	2.40	3.50	4.15	
480 pm	3.25	D	

Important Notes:
Route 480 does not operate weekends or Public Holidays.

Use the summer timetable for October-February.

NSW School Holidays

Monday to Friday

480 am	8.20	8.50	9.15
480 pm	3.25	3.50	4.15

Explanation:

D - Set down only.



Routes

481, 482, 485

UNE Summer bus timetable

November until O-Week February 2019

une
University of
New England

Monday to Friday 7.40am to 6.05pm

Route	Newling Campus	Courthouse & Town	UNE
...
481 am	...	8.35	
482 am	9.05	9.45	
481 am	...	10.45	
482 am	...	11.45	
481 pm	...	12.45	
482 pm	...	1.45	
481 pm	...	2.50	
482 pm	...	3.50	
481 pm	...	4.50	
481R pm	...	5.50	

Route	UNE	Town
485R/C am	7.40	
485N/C am	8.50	
482N am	10.00	
481N am	11.00	
482N pm	12.00	
481N pm	1.00	
482N pm	2.05	
481N pm	3.05	
482N pm	4.05	
481N pm	5.05	
481N pm	6.05	

Connections & Diversions

483 departs Courthouse 9.15am
484 departs Courthouse 10.15am
483 departs Courthouse 11.15am
484 departs Courthouse 12.15pm
483 departs Courthouse 1.15pm
484 departs Courthouse 2.20pm

484 departs Courthouse 5.20pm

Saturday 8.15am to 5.05pm

Route	Newling Campus	Courthouse & Town	UNE
...
481 am	8.25	8.35	
481 am	...	9.45	
481 am	...	10.45	
481 am	...	11.45	
481 pm	...	12.45	
481 pm	...	1.45	
481 pm	...	4.50	

Route	UNE	Town
485N/C am	8.15	
485N/C am	8.50	
481N am	10.00	
481N am	11.00	
481N pm	12.00	
481N pm	1.00	
481N pm	2.05	
481N pm	5.05	

Connections & Diversions

483 departs Courthouse 9.15am
484 departs Courthouse 10.15am

483 departs Courthouse 12.15pm
484 departs Courthouse 1.15pm

484 departs Courthouse 5.20pm

Important Notes:

Route 481 via Lambert Park Girraween Elm Ave (Colleges) to UNE and return via Newling Campus as per timetable.

Route 482 via Autumn Lodge, Girraween, Elm Ave (Colleges) to UNE and return via Newling Campus as per timetable.

Route 485 via Hospital, Girraween, Colleges proper to UNE and return via Newling Campus.

Full services will resume early February.



Friday & Saturday Nights

Service resume the weekend before O-Week.



All scheduled services are wheelchair accessible, however operation situations may dictate otherwise. Please contact our office to confirm availability.

Explanations:

AM normal type / **PM bold type.**

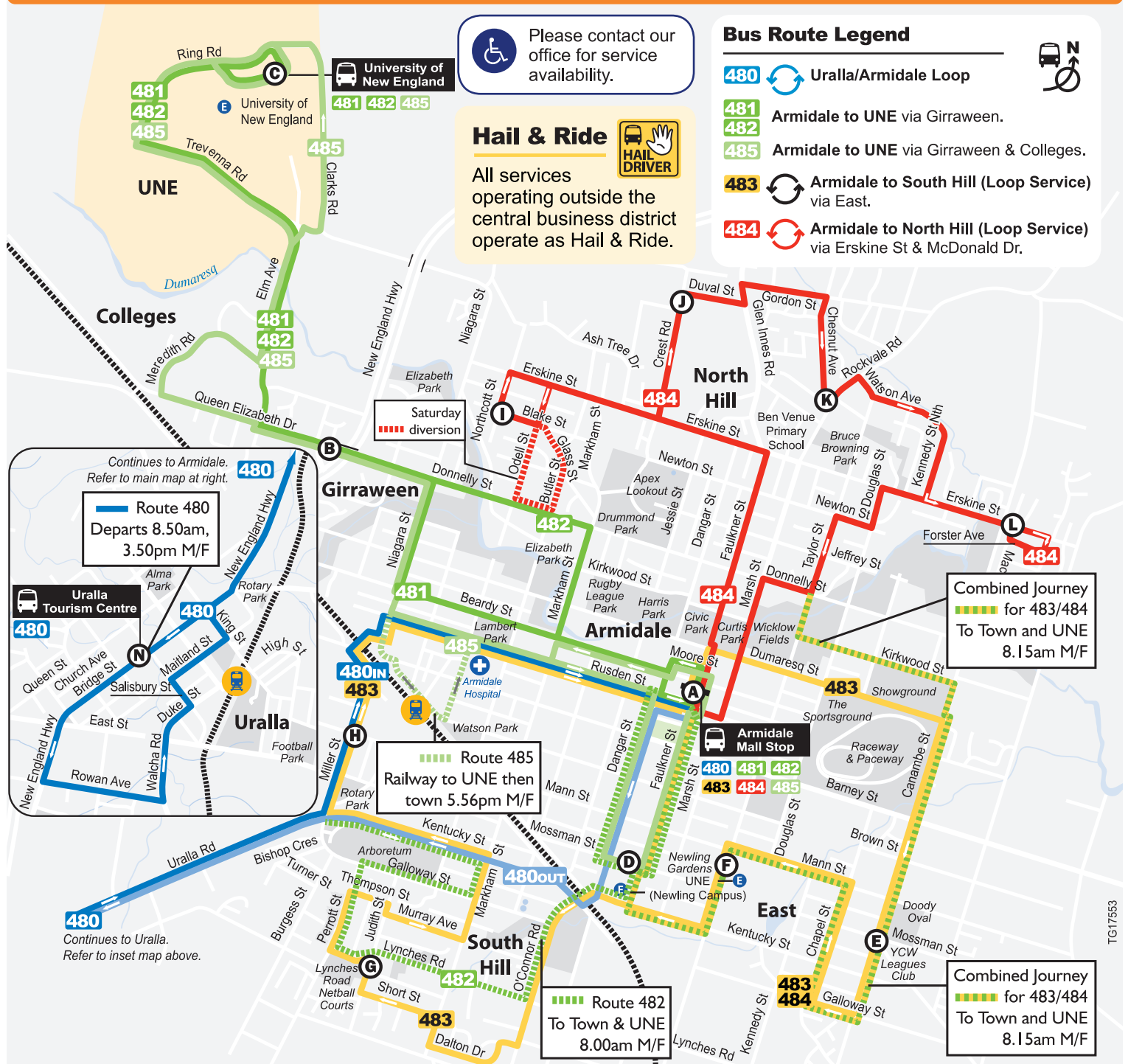
R - Denotes via Railway Station on request.

N - Denotes via Newling Campus on request.

C - Denotes via Colleges.

Bus Route Map

Summer Timetable



Please contact our office for service availability.

Hail & Ride All services operating outside the central business district operate as Hail & Ride.

- Bus Route Legend**
- 480** Uralla/Armidale Loop
 - 481** Armidale to UNE via Girraween.
 - 482** Armidale to UNE via Girraween & Colleges.
 - 483** Armidale to South Hill (Loop Service) via East.
 - 484** Armidale to North Hill (Loop Service) via Erskine St & McDonald Dr.

483 East & South Bus

Monday to Friday

Route	Depart Mall Stop	YCW	Newling Gardens	Netball Courts	Cnr Mann & Miller Sts	Finish Mall Stop
483	am 7.55*	8.25	8.27
483	am 9.15	9.19	9.21	9.25	9.35	9.40
483	am 11.15	11.19	11.21	11.25	11.35	11.40
483	pm 1.15	1.19	1.21	1.25	1.35	1.40
483H	pm 3.20H	3.24H	3.26H	3.30H	3.40H	3.40H
483S	pm 3.45	3.49	3.52	4.00	4.05	4.15
483H	pm 4.20H	4.24H	4.26H	4.30H	4.40H	4.50H
483S	pm 4.50	4.55	4.57	5.00	5.05	5.15

Saturday

483	am 9.15	9.19	9.21	9.25	9.30	9.42
483	pm 12.15	12.19	12.21	12.25	12.30	12.42

484 North Bus

Monday to Friday

Route	Depart Mall Stop	Blake St	Duval High School	Mount View	Mc-Donald Drive	Finish Mall Stop
484	am 7.55*	8.00	8.08	8.09	8.14	8.30
484	am 10.15	10.19	10.21	10.23	10.29	10.40
484	pm 12.15	12.19	12.21	12.23	12.29	12.40
484	pm 2.20	2.24	2.26	2.28	2.34	2.45
484	pm 5.20	5.24	5.26	5.28	5.34	5.45

Saturday

484	am 10.15	10.19	10.21	10.25	10.29	10.40
484	pm 1.15	1.19	1.21	1.25	1.29	1.40

Explanation:

AM normal type / PM bold type.
 H - Denotes NSW School Holidays.
 S - Denotes NSW School Days.

* - The 7.55am bus is the 483/484 combined service and does not go to South Hill. Check timetable.

Important Notes:

People in South Hill may catch the Uralla Bus 480 at 8.15am in Perrott/Lynches/O'Connor Roads to Town.
 On Saturdays the 484 North Bus will travel around Autumn Lodge and to Newling Campus. Check map and timetable.
 All scheduled services are wheelchair accessible, however operation situations may dictate otherwise. Please contact our office to confirm availability.

The Conference Pub



The Armidale White Bull is the official pub of ASCS 2019.

Bring your nametag.

∞

Wednesday 6th February 2019

The Conference Dinner After Party from c.8:30pm



Places to Eat - Armidale

Venue	Location	B	L	D	Contact
The White Bull (The Official ASCS Pub)	117 Marsh St Armidale	No	Yes	Yes	6772 3833
Addy's on Marsh	2/110 Marsh St	No	No	Yes	6772 2300
An Indian Affair	115 Rusden St	No	Yes	Yes	5713 0130
Archie's on the Park (Moore Park Inn)	63 Moore Park Lane	No	No	Yes	6772 2358
Armidale Ex-Services Club	137 Dumaresq	No	Yes	Yes	6776 0800
Azka Wine & Tapas Bar (Quality Powerhouse)	31 Marsh St	No	No	Yes	6772 7788
Bistro on Cinders Lane	14 Cinders Lane	Yes	Yes	No	6772 4273
Bowling Club	92-96 Dumaresq St	No	Yes	Yes	6772 5666
Bua Thong	201a Brown St	No	Yes	Yes	6772 5049
Cafe 195	171 Beardy St	Yes	Yes	No	6771 2163
Cafe Patisserie	80 Rusden St	Yes	Yes	No	6787 4040
Caffiends	190 Beardy St	Yes	Yes	No	6772 0277
Cellar Door (Petersons Winery)	345 Dangarsleigh Rd	No	Yes	No	6772 0422
Coughing Gherkin	1/117 Beardy St	No	No	Yes	6771 4008
Courthouse Coffee	160 Beardy St	Yes	Yes	No	6772 0099
Daily Ritual	100 Dangar St	Yes	Yes	No	6772 7545
Fat Goose Crossing	195 Beardy St (Kmart Plaza)	Yes	Yes	No	0411 533 566
Goldfish Bowl Bakery	3/160 Rusden St	Yes	Yes	No	6771 5533
Grand Hotel	251 Rusden St	No	Yes	Yes	6772 3149
Lan Ting Teppanyaki Japanese Restaurant	10 Queen Elizabeth Drive	No	Yes	Yes	0467 083 118
Luniva Momo Himalayan Restaurant	1/110 Marsh St	Yes	Yes	Yes	9057 5659
Manor Restaurant (Cotswolds Gardens)	34 Marsh St	No	No	Yes	6772 8222
NERAM Café	106 Kentucky St	Yes	Yes	No	6772 0332
New England Hotel	196 Beardy St	No	Yes	Yes	6711 1186
Pizza Capers	The Hub, 3/146 Marsh St	No	Yes	Yes	6772 9335
Railway Hotel	222 Rusden St	No	Yes	Yes	6772 3109
Red Grapevine	113 Jessie St	No	No	Yes	6772 2822
Thai Home	102 Marsh St	No	No	Yes	6772 8818
Twentyfour on Moore	22/24 Moore St	Yes	Yes	No	0467 512 876
Two Goats Cafe and Baa	85-87 Marsha St	Yes	Yes	Yes	6771 4052
Welder's Dog (bar: - drinks only)	120 Marsh St	No	No	Yes	0477 545 035
Wicklows Hotel	Cnr Marsh & Dumaresq	No	Yes	Yes	6772 2421

Places to Eat – On Campus



Booloominbah: The Brasserie and the Limerick Bar

The Brasserie offers a choice of affordable open grills, char grills, salads, pasta, and daily specials in a bistro style restaurant. We cater for all dietary requirements which are noted on our menus, though if you're in the mood for an item on the menu that doesn't suit your needs our accommodating Chefs will do their best to satisfy your desires.

Open: Monday to Friday 7:30am – 3:00pm

Breakfast Buffet from 7.30am – 9.30am \$10 per person

The Stro

Offering \$12 Pub lunches weekdays and open from 9pm until late on Thursday evenings.

Open: Monday to Friday 12:00pm – 2:00pm

<http://thestro.com.au/>

CafeLife

In the Union Arcade, offering a range of hot and cold meals, sandwiches, fruit, sweets, and beverages.

Open: Monday to Friday 9:00am – 3:00pm

Campus Essentials

Campus Essentials is located in the Union Arcade and open 8.30am to 5.00pm Monday to Friday. Campus Essentials stock a wide range of products and offers many other services at very competitive prices. Our post office services including Postage, Packaging, Express Post, Bill Pay, Banking and Private Boxes. Mail is cleared from the posting box outside Campus Essentials at 5pm Monday to Friday. Express Post items should be lodged at the Post Office counter by 3.30pm. The General Store section stocks a range of grocery items, confectionery, soft drinks, milk and juices. Some minor 'chemist' lines are available as well as 'UNE' identified clothing and memorabilia. If all the above is not enough, you can purchase your phone and internet cards or have your dry cleaning done.

Open Monday to Friday 8:30am – 5:00pm

<https://unelife.com.au/campusessentials/>

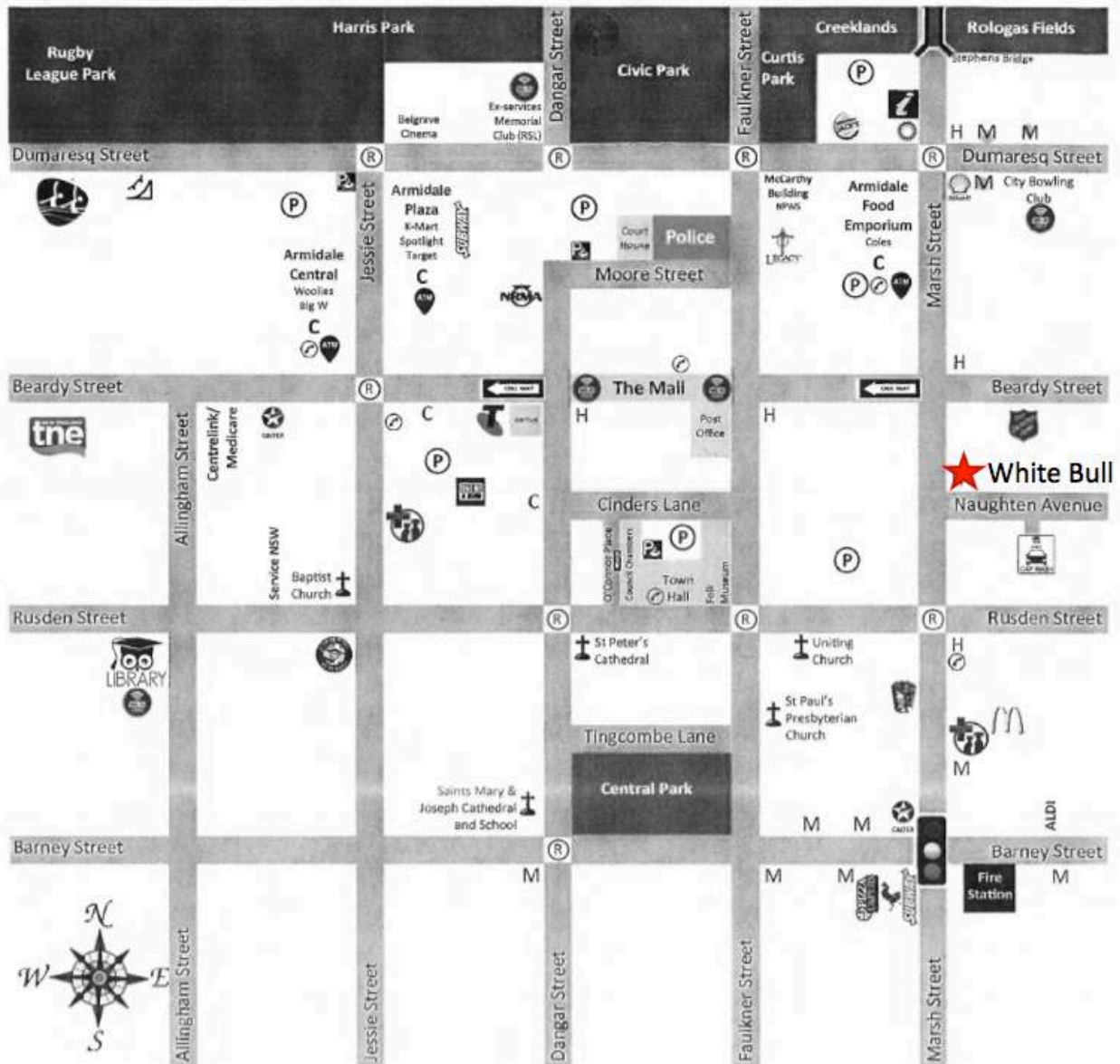
Campus Bookshop

Located in the Ingrid Moses Courtyard adjacent to Dixon Library (food for the soul).

Open: 9.00am – 5.00pm Monday to Friday.

<http://www.unelifecampusbooks.com.au/>

Armidale City Centre Map



M = Motel H = Hotel (Pub) C = Chemist = Free WiFi = Parking = Motorbike Parking

ANZ: 206 Beardy Street West Mall

CBA: Cnr Dangar Street and Cinders Lane

Greater Building Society: 101 Faulkner Street

NAB: Cnr Dangar Street and The Mall

Newcastle Permanent: Cnr Dangar Street and Cinders Lane

Regional Australia Bank: Cnr Dangar and Rusden Streets

Westpac: Cnr East Mall and Faulkner Street

St George Bank: 155 Beardy Street Mall

~ Armidale Guided Heritage Tour ~

Minibus Tour, 2-2.5 hours

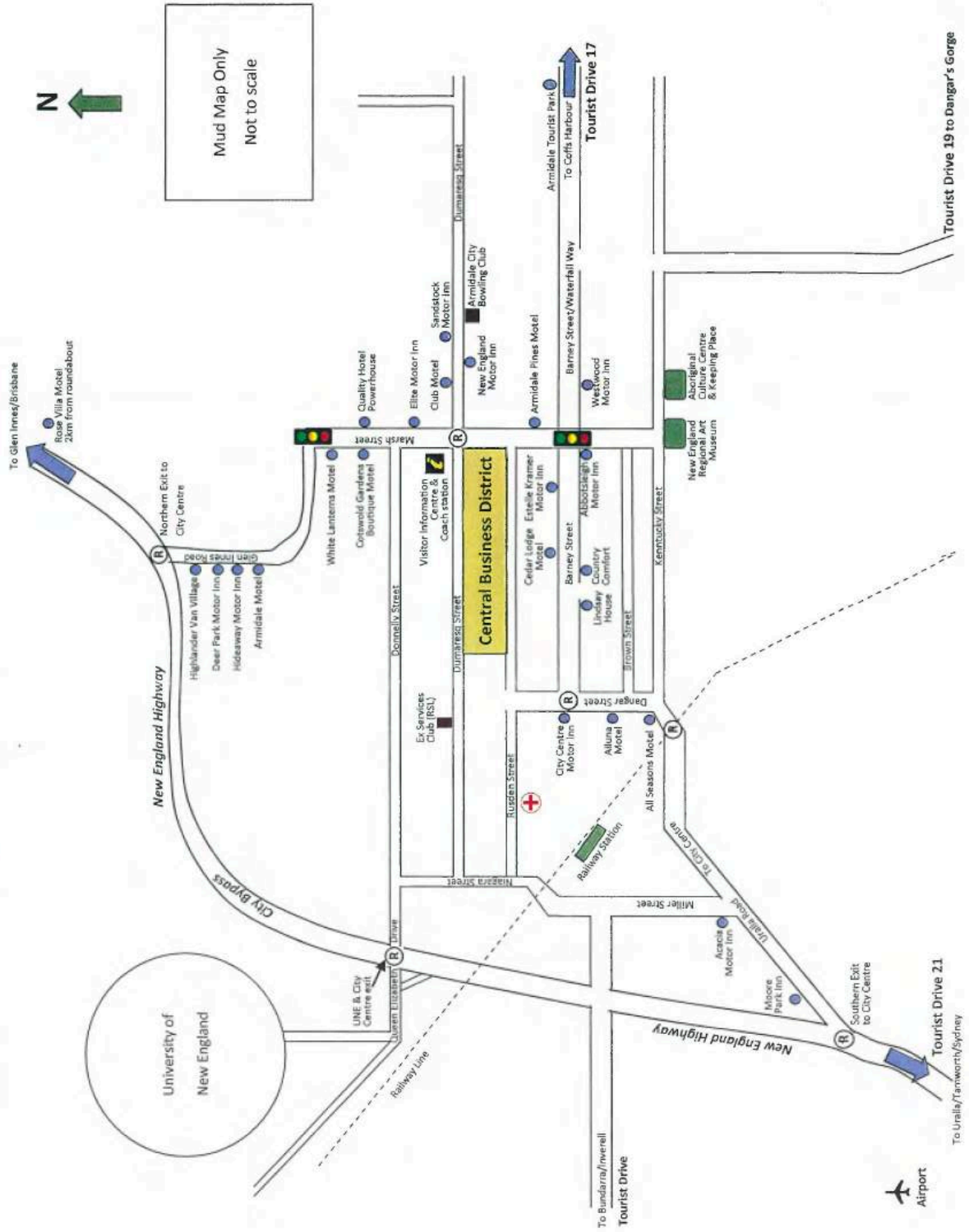
Leaves at 10.00am, Monday-Saturday, from the Armidale Visitor Information Centre

Donation welcome

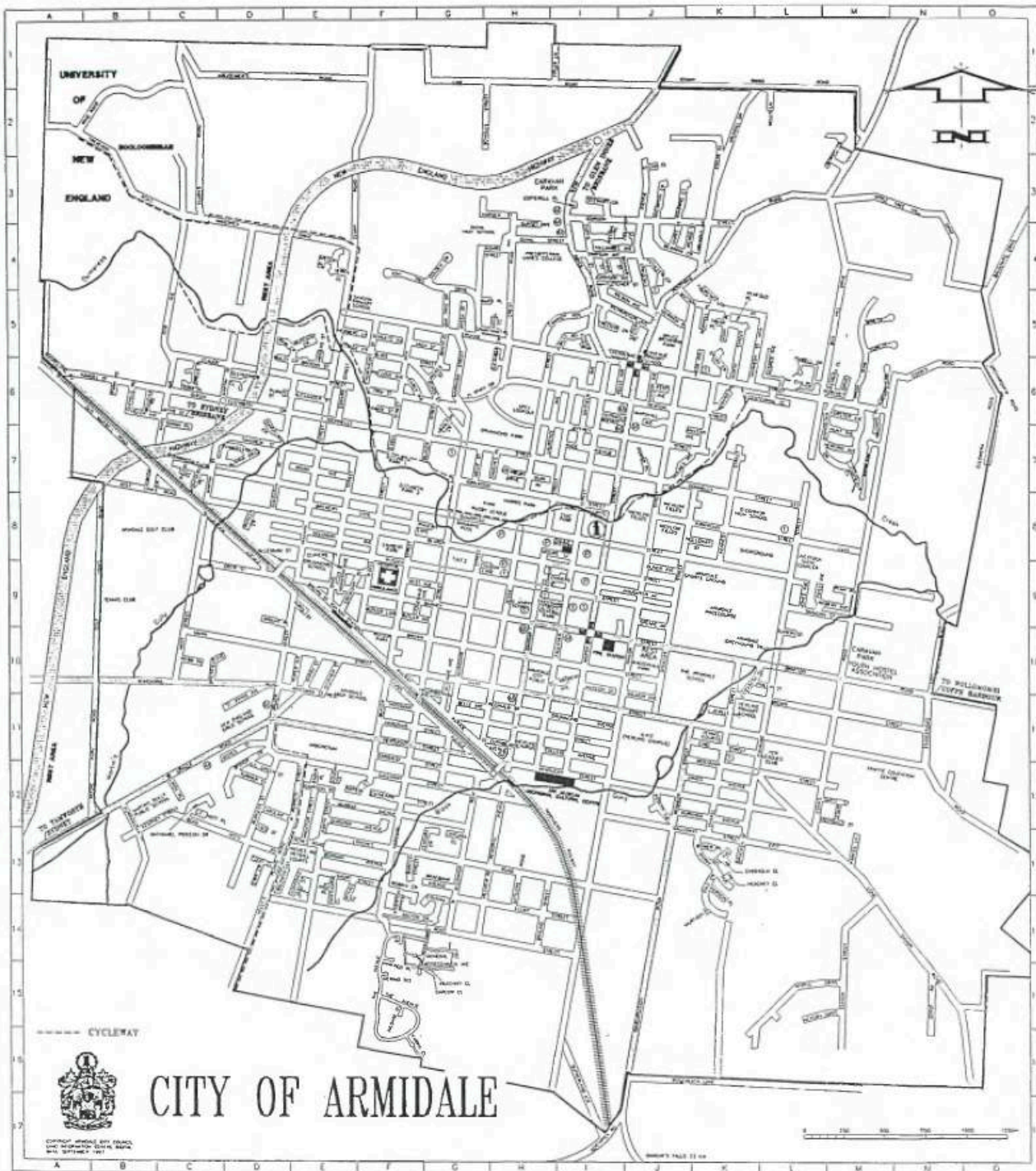
For bookings phone: 02 6770 3888

Armidale Town Accommodation Map

Armidale Accommodation Map



ARMIDALE CITY MAP



IMPORTANT NUMBERS

ARMIDALE POLICE	6771 0699
ARMIDALE HOSPITAL	6776 4777
NRMA ROAD SERVICE	131 111
FIRE BRIGADE	000
AMBULANCE	000
TAXI	131 008
EDWARDS BUS SERVICE	6772 3116
ARMIDALE CITY COUNCIL	6770 3600
CINEMA PROGRAM	6773 3833

ARMIDALE VISITOR INFORMATION CENTRE

82 MARSH STREET, NEAR PIZZA HUT

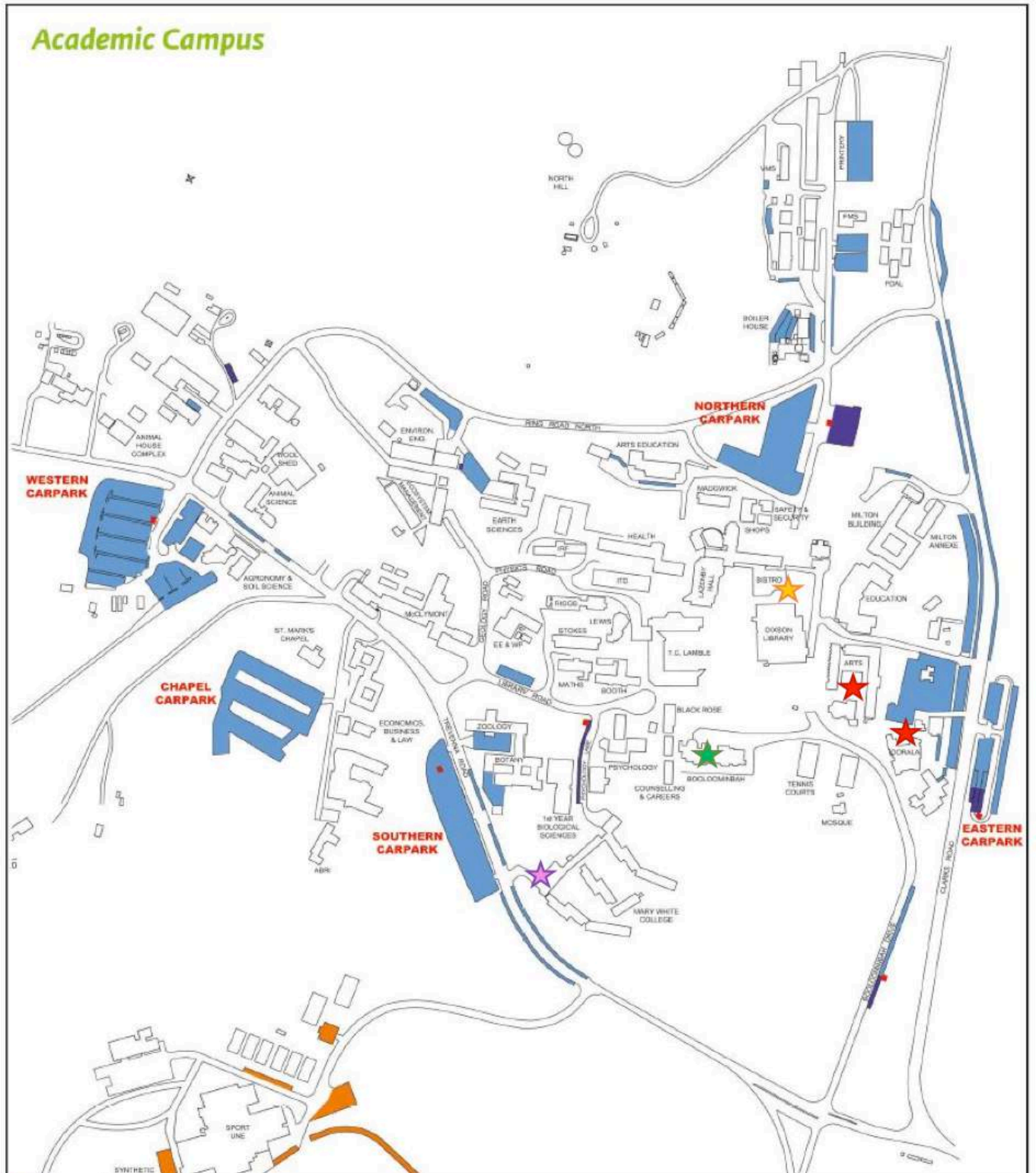
Ph: (02) 6772 4655/1 800 627 736 Fax: (02) 6771 4486



Visit us for:

- Free guided Heritage Tour aboard the Armidale Electric Trolley. Bookings on 1 800 627 736.
- Australian made souvenirs, local literature, toy, T-Shirts, local crafts, pottery.
- Extensive range of Tourist Information. Information on What's on in Armidale
- Advice on accommodation. Accommodation bookings on 1 800 627 736

UNE Campus Map



- ★ The Stro
- ★ Arts Building
- ★ Oorala
- ★ Booloominbah
- ★ Mary White College



 *meet in*
REGIONAL NSW

meetinnsw.com.au



Arts Building Theatres Maps



Arts Building Theatres Maps



A3-107674

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- 10:** Armidale City Map
Armidale Visitor Information Centre.
- 11:** UNE Campus Map
Parking Brochure, FMS, University of New England, Armidale.
- 12:** Arts Building Map: Level LG
University of New England.
- 13:** Arts Building Map: Level G
University of New England.

	Day One Monday 4th February 2019
13:30-17:00	Registration Arts Building Mac Lab (Southern Entrance)
17:00-18:30	Reception ASCS Annual Conference Welcome and the Australian Academy of the Humanities A.D. Trendall Lecture Boooloominbah
18:30-19:30	Australian Academy of the Humanities 21st A.D. Trendall Lecture Associate Professor Thomas Hillard and Associate Professor Lea Beness (Macquarie University) “At the Crossroads and in the Crosshairs: Class, Ideology and Personality-driven Politics at Rome in the Second Century BC” Arts Building Lecture Theatre 1

	Day Two Tuesday 5th February 2019
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Venues	Oorala	Arts Room 54	Arts Lecture Theatre 3	Arts Lecture Theatre 2	Arts Lecture Theatre 1
Session One	Greek Language	Egypt	Reception: Ancient Heroines	Roman Archaeology	AAIA Panel
Chairs	Peter Londey	Megan Daniels	Chris Mackie	Melanie Fillios	Stavros Paspalas
09:00-09:30	Greg Horsley Phrygia(?) in Canberra	Genevieve Holt Palace facade theory: cracks in the wall: an exploration of the history and validity of the term 'palace façade"	K.O. Chong-Gossard Trevet's <i>Phaedra</i> : a 14th-century interpretation of Seneca's tragedy	Duncan Keenan-Jones Italian harbours: ancient urbanization reconstructed from the Pb isotopic composition of Italian harbours	Rudy Alagich New evidence for agropastoral production during the Greek Early Iron Age
09:30-10:00	Chrysoula Zachariadou Greek participial constructions: identifying possible positions in a "desentialization" continuum	Alexandra Woods Drawing the bow: a reexamination of the desert hunt scene in the Tomb of Khnumhotep II at Beni Hassan	Tom Stevenson The sources for Giovanni Pastrone's film <i>Cabiria</i> (1914)	Michael Affleck Library lighting in antiquity	Lea Beness & Tom Hillard A report on the 2018 geophysical investigation of the Torone floodplains
10:00-10:30		Andrew Connor Assessing the health of rural religious institutions in Roman Egypt	Ruth McKimmie Receiving Medea: melding ancient and modern receptions with colonial psychiatry	Janet Wade All roads lead to Rome: Thomas Ashby's construction of a social web to map the ancient Roman road network in Italy	Louise Hitchcock The Vapheio-Palaiopyrgi Survey Project: preliminary results

10:30-11:00	Morning Tea				
Session Two	Greek Economy	Egypt and Near East	Women, Words, and Power	Cicero	Nea Paphos Panel
Chairs	Ian Plant	Alexandra Woods	Alanna Nobbs	Greg Stanton	Amelia Brown
11:00-11:30	Sven Guenther Creating market-economies: military leadership, economic expertise and strategic planning in 4th century BC Greece, and beyond	Ellen Ryan Secrets of success: the skills and conduct ascribed to professional success in 18th Dynasty biographies	Catherine Rosbrook Christianity, women and power: a comparison of Empress Pulcheria and Queen Radegund	Enrica Sciarrino Ennius and the <i>Annales</i> in Cicero's <i>De Senectute</i> : reflections on Cicero's citational strategies	Melanie Fillios People and animals through time: zooarchaeological evidence from the ancient theatre, Nea Paphos, Cyprus
11:30-12:00	David Tindal Economic levers in ancient Greece – two case studies	Michael Hayes Akhenaten's 'leap into light: finding the Aten	Nova Petrechko A 'Lust for New Things': women's literary circles in the Late Antique West	Jon Hall Cicero <i>De Officiis</i> Book 1: ancient and modern views on polite conversation	Craig Barker Nea Paphos in the Second Century AD: archaeological investigations of Roman urbanisation in Cyprus
12:00-12:30	Matthew Trundle Athenian coinage circulation after the Peloponnesian War.	Victoria Worrall Semiramis: half warrior, half beauty queen	Jacqueline Harris Through his eyes: The effect that male artistic depictions of women in antiquity has had on their classical reception.	Caroline Chong Identity and wealth in Ciceronian rhetoric	Bernadette McCall Interpreting the Late Antique glass assemblage from Nea Paphos, Cyprus
12:30-13:30	Lunch				
Session Three	Episcopal Networks Panel	Homeric Themes	Early Imperial Rome	Roman Literature	Pudicitia Panel
Chairs	Raj Bhola	Elizabeth Minchin	Tristan Taylor	Enrica Sciarrino	Sarah Lawrence
13:30-14:00	Bronwen Neil Visions of utopia in the Lives of the Meridan Fathers	Guy Smoot Achilles in love with Leleges	Emily Chambers Dying to have a say: Freedom of speech in Julio-Claudian wills	James Uden Catullus and the philosophers (C.37-9)	Kim Harris Lucretia and a prostitute priestess: A case study of <i>pudicitia</i> and agency
14:00-14:30	Daniel Osland Saints and Goths: The public faces of late antique Mérida	Paul Roche Agamemnon in Tauris: Dracontius <i>Orestes</i> 41–107	Eleanor Cowan Emperors as fathers and son	Leah O'Hearn Loving more than sight: value, rhetoric and the emotions in Catullus 82	Geoff Liernert Whatever happened to <i>Pudicitia</i> ? Tertullian's <i>De Pudicitia</i> and the Christian transformation of the Latin sexual vocabulary
14:30-15:00	Charles Thorne Justinian, Gregory and Leander: a shared episcopal ideology	Chris Mackie Myth in a landscape: from Troy to Gallipoli	Amy Van der Boor Isis Augusta: Isis as political metaphor in the imperial period	Dustin McKenzie Symptomatic of state and emblematic of empire: Sicily as a precondition for <i>pax</i> in <i>Aeneid</i> 3 and 5	Fiona Papps A daily reminder that your father is your boyfriend': Visual aspects of <i>pudicitia</i> and their resonance in contemporary evangelical Purity and Chastity Culture
15:00-15:30	Afternoon Tea				

Session Four	Classical Greece	Pagans and Christians	Preserving Culture	Ovid	Discourses of Power
Chairs	Art Pomeroy	Phoebe Garrett	Craig Barker	Paul Roche	John Davidson
15:30-16:00	Ian Plant Brasidas in Thucydides	Katherine Moignard How to find a new life: 'conversion' as a process in the autobiographical accounts of Dion of Prousa and Aelius Aristeides	Gina Salapata Androgynous terracotta protomes: technology, ideology or forgery?	Robert Cowan By their fruit shall you know them: anagnorisis and identity in Ovid's <i>Metamorphoses</i>	Christopher Haddad Dealing with discourse in the Greek <i>Res Gestae</i>
16:00-16:30	Graeme Bourke Sparta's Eleian War of 402-400 BC: singular vengeance or consistent pursuit of policy objectives?	Helen Wyeth <i>Tonans</i> who?: Prudentius' treatment of Jupiter and God in the <i>Peristephanon</i>	Candace Richards From animal mummies to amphora: current scientific analysis of the Nicholson's Roman Collection	Emma Barlow Some of us are looking at the stars: Ovid's representation of animals in the <i>Metamorphoses</i>	Tristan Taylor The conquest of Tunis and the mini-Aeneid of Charles V
16:30-17:00	Adrienne White Clearchus: a case of post- traumatic stress disorder in antiquity?	Amber Bremner The Relationship between the Jewish novel The Testament of Job and the 5th century Life of Simeon Stylites by Antonius: an example of the literary role of Hagiography.	John Melville-Jones Preserving the department of Classics at UWA, 1949-57	Katie Logan A god past his prime: Ovid's antiquarian Mars in <i>Fasti</i> , Book 3	Campbell Calverley A regressive mistake: fascism's ongoing obsession with Classics
17:00-18:00	Reception ASCS 40 (2019) Keynote Booolominbah				
18:00-19:00	ASCS 40th Keynote Address Professor Teresa Morgan (Oriell College, Oxford University) <i>"God's Powerhouse: piety, faith and salvation in temples and churches of the Roman empire"</i> Arts Building Lecture Theatre 1				
19:00-21:00	Postgraduate Event AWAWS Event ASCS Delegates BBQ Dinner The Stro				

Day Three Wednesday 6 th February 2019					
Session Five	Early Greece	Constantine	Seneca	Roman Figures	Reception: 18th Century
Chairs	Graeme Bourke	Sven Guenther	Jonathan Hall	Kit Morrell	Janet Wade
09:00-09:30	Megan Daniels Death and divinity at Kommos, Crete: reconsidering a prothesis scene from the Iron Age sanctuary	Byron Waldron Decies et Maximiano VII: a proposed revision to consular history during the rise of Constantine	Natalie Polikarpova Constructions of femininity in Seneca's <i>Epigrams</i>	Tyla Cascaes Political model or model enemy: polarising receptions of Julius Caesar	Astrid Lane Ancient stoicism, literary women, and Enlightenment thought
09:30-10:00	Peter Londey Conflict and ambition in 6th century Delphoi	Rajiv Bhola Sign, sign, everywhere a sign: Constantine's labarum and Eusebius' σημεῖον and τρόπαιον	Sean McConnell Children as stoic paragons in Senecan tragedy	Kathryn Welch Shakespeare's Mark Antony: a tale of two authors?	Maree Clegg Imitation, emulation or just plain make-believe: the literary and physical evidence for the Eighteenth-Century restoration of ancient sculpture
10:00-10:30	James Kierstead How Athens became democratic	Nicola Ernst Constructing a Persian Constantine: Julian's <i>Caesares</i> and the image of Constantine	Tegan Gleeson Exile and the dating of the <i>Ad Marciam</i>	Arthur Pomeroy The life and times of Fabius Valens	Kylie Constantine Pourquoy plaintive Philomèle: A demonstration of the treatment of Philomela's voice in early Eighteenth-Century French Cantata
10:30-11:00	Morning Tea				
Session Six	Greek Source Studies	Roman Society	Late Imperial Rome	Challenging Texts	Reception Narratives
Chairs	Clemens Koehn	Ronald Ridley	Bronwen Neil	Elly Cowan	Tom Stevenson
11:00-11:30	Nile De Jong 'You are a turbid and salty river': Persian maritime sacrifice through the eyes of Herodotus	Ashleigh Green The augural chickens of Rome	Ryan Strickler Priesthood of the Christian Roman emperor? Exploring a nascent ideology	Sarah Lawrence Imaginary pain: verisimilitude and violence in Seneca's <i>Controversiae</i>	Elizabeth Minchin The creation of a storyrealm: the role of repetition in Homeric epic and Oswald's <i>Memorial</i>
11:30-12:00	Annabel Florence Who really paid: funding Timotheus' campaign to Corcyra in 374/3 BC	Ryleigh Adams Up in arms: the emotional impact of the Social War on the <i>socii</i> .	Matthew O'Farrell Ardashir, Constantine and Pseudo-Callisthenes 17.	Filippo Attinelli The original meaning of <i>hostis</i> : a word in ancient international context	John Davidson A classical reception scholar writing classical reception poetry
12:00-12:30	Giustina Monti The 'tragedy' of writing monographic histories: Polybius against Phylarchus	Tim Parkin <i>Solitudo et senectus</i> : were the ancients lonely in old age?	Han Baltussen Polemic, personality and the Iamblichean lineage in Eunapius' <i>VPS</i>	Catherine Walsh How do we improve the relationship between Classics and high school English?	Elizabeth Hale Our mythical childhood: classical reception in global children's culture

12:30-13:30	Lunch				
13:30-15:30	AGM ASCS 40 (2019) Arts Building Lecture Theatre 1				
15:30-17:30	Reception UNEMA 60th Anniversary Commemorative Artefact Unveiling and UNEMA Maurice Kelly Lecture Boolloominbah				
17:30-18:30	23rd UNEMA Maurice Kelly Lecture Dr Julie Anderson (Department of Ancient Sudan and Egypt, British Museum) <i>“Excavating Dangeil: a voyage of discovery through intersecting cultures”</i> Arts Building Lecture Theatre 1				
18:30-21:00	ASCS Conference Dinner Boolloominbah				
21:00-Late	After Party The White Bull <i>(bring your nametag)</i>				
DRAFT	Day Four Thursday 7th February 2019				
Session Seven	Ooralala	Arts Room 54	Arts Lecture Theatre 3	Arts Lecture Theatre 2	Arts Lecture Theatre 1
09:00-09:30	Delayed Start!				
09:30-10:00					
10:00-10:30	Plenary Session Lynette Jensen: <i>“Lego Classics: Serious or Superficial?”</i> Arts Building Lecture Theatre 1				

10:30-11:00	Morning Tea				
Session Eight	Greek Religion	Roman Reflections	Christian Literature	Greek Performances	AWAWS Panel Roman Women's Rights
Chairs	Matthew Dillon	Robert Cowan	Han Baltussen	K.O. Chong-Gossard	Kathryn Welch
11:00-11:30	Kate McLardy [skype] Light the Torches: reconstructing the lived experience of women at the Thesmophoria festival	Ronald Ridley What exactly is going on here? Livy 8.30-35	Robert Edwards John Chrysostom on the usefulness and exemplarity of sacred history	Grant Kynaston [skype] Pindar's <i>Personae</i> : a new approach to determining the Epinician performer	Lewis Webb <i>Exaequatio</i> : regulations affecting women's property rights in mid-Republican Rome
11:30-12:00	Gil Davis Rites and wrongs: the vexed case against Nicomachus	Bruce Marshall Slogans on Roman Republican coins	Phoebe Garrett Celebrity in Late Antiquity: <i>De Viris Illustribus</i> from Suetonius to Jerome	Arlene Allan An 'unholy' alliance? Apollo and the Eumenides in Sophokles' <i>Oidipous Kolonos</i>	Bronwyn Hopwood Sp. Carvilius Ruga: the development of an exemplum of resistance?
12:00-12:30	Lara O'Sullivan Callisthenes and the religious implications of proskynesis	Jeff Tillitzki The <i>Bellum Gothicum</i> of the Decii 251 A.D. – in the light of 'old' and 'new' evidence	Matthew Crawford 'Finding the doctrine of the trinity among the Pagans: reconsidering the relationship between ps-Didymus' <i>De Trinitate</i> and Cyril of Alexandria's <i>Contra Iulianum</i> '	Sonia Pertsinidis On being resilient: a reading of Euripides' <i>Herakles</i>	Kit Morrell <i>Tutela mulierum</i> , the Augustan marriage laws, and the financial freedom of Roman women
12:30-14:00	Extended Lunch (AWAWS Panel Session)				
Session Nine		Death and the Underworld	Hellenistic Greece	Ancient Resources	Land in Late Antiquity
Chairs		Arlene Allan	Lara O'Sullivan	Greg Horsley	Gina Salapata
14:00-14:30		Sheira Cohen Princess tombs? Infant burials and elite diplomacy at early Gabii	Carlos Robinson The maritime Aphrodite and the early Ptolemaic navy	Lachlan McColl Conflict in the hinterland: epigraphic evidence for land distribution in southern Chios	Jason Blockley Colonate and (<i>ius colonatus</i>)
14:30-15:00		Sharleen Schier Is there wifi in the afterlife? Topography of the underworld from Homer to 'Doctor Who'	Daniel Hanigan Hail, King of Athens! Demetrios Poliorketes and the Athenian theatre 307-287B	Alan Cadwallader Inter-city conflict in the Lycus Valley	Amelia Brown The afterlife of ancient Greek urban landscapes in Athens, Corinth and the Peloponnese
Venues	Ooralá	Arts Room 54	Arts Lecture Theatre 3	Arts Lecture Theatre 2	Arts Lecture Theatre 1

15:00-15:30	<p style="text-align: center;">Afternoon Tea Announcements: ASCS, AWAWS, OPTIMA</p>
	<p style="text-align: center;">END OF CONFERENCE see you at the pub!</p>

Morning tea, lunch, and afternoon tea will be served in the Ooralá Atrium.

The *Corner of New England*, bookstalls, and registration table will be available in the Arts Building Mac Lab.

The receptions and conference dinner will be hosted at Booloominbah.

The Postgraduates Drinks, AWAWS Drinks, and ASCS Delegates BBQ Dinner will be held at UNE's *The Stro*.

ASCS 40 (2019) 4-7 February

Monday, 4 February

- 13:30 – 17:00 | Registration
- 17:00 – 18:30 | Opening Reception
- 18:30 – 19:30 | 21st A.D. Trendall Lecture: Thomas Hillard and Lea Beness (Macquarie)

Tuesday, 5 February

- 09:00 – 10:30 | Session 1
- 10:30 – 11:00 | Morning Tea
- 11:00 – 12:30 | Session 2
- 12:30 – 13:30 | Lunch. ASCS Executive Committee Meeting.
- 13:30 – 15:00 | Session 3
- 15:00 – 15:30 | Afternoon Tea
- 15:30 – 17:00 | Session 4
- 17:00 – 18:00 | Reception: ASCS 40th Keynote Address
- 18:00 – 19:00 | 40th ASCS Keynote Address: Teresa Morgan (Oxford)
- 19:00 – 21:00 | Postgraduates Drinks, AWAWS Members Drinks, ASCS Delegates BBQ Dinner

Wednesday, 6 February

- 09:00 – 10:30 | Session 5
- 10:30 – 11:00 | Morning Tea
- 11:00 – 12:30 | Session 6
- 12:30 – 13:30 | Lunch. Museum Network Meeting. Postgraduates Forum.
- 13:30 – 15:30 | AGM
- 15:30 – 17:30 | Reception: UNEMA 60th Anniversary and 23rd Maurice Kelly Lecture
- 17:30 – 18:30 | 23rd UNEMA Maurice Kelly Lecture: Julie Anderson (British Museum)
- 18:00 – 19:00 | Conference Dinner

Thursday, 7 February

- 10:00 – 10:30 | Plenary Session 7
- 10:30 – 11:00 | Morning Tea
- 11:00 – 12:30 | Session 8
- 12:30 – 14:00 | Lunch. AWAWS Meeting.
- 14:00 – 15:00 | Session 9
- 15:00 – 15:30 | Afternoon Tea
- 15:30 – | End