

## AMPHORAE VIII

### *Emerging Horizons: Material Culture, Text & Thought in Antiquity*

#### *Schedule*

<b>Wednesday 26th November</b>			
9-10.15 am	Registration (Arts Hall, Old Arts)		
10.15- 10.30 am	Welcome (Arts Hall)		
	North Theatre	South Theatre	William Macmahon Ball Theatre
10.30-12 pm	<i>Egyptian Iconography</i> Chair: Sue Thorpe	<i>Homeric Literature</i> Chair: Julia Simons	<i>Religion</i> Chair: Aimee Turner
	Lydia Bashford (AUCK) Barely there: The Syrian Brown Bear in Dynasty V	Marc Bonaventura (MELB) Ethnicity, Culture and Language: The Portrayal of the Trojans in the <i>Iliad</i>	Kimberley Webb (MELB) The Augural College and the first plebeian <i>augures</i>
	Simon Underwood (AUCK) Differing Designs: Rethinking the Idea of Standardisation in the Mortuary Complexes of the Fifth Dynasty Kings	Elizabeth Stockdale (MQ) More than a Femme Fatale: Helen and the values of marriage and the <i>oikos</i>	Kathryn White (UQ) Aphrodite and the Adonia
	Sebastian Bennett (AUCK) So long lives this, this gives life to thee: Symbolism of the Royal Ka in New Kingdom Temples.	James O'Maley (MELB) Underworlds and Intertexts: <i>Katabasis</i> and Mythic Engagement in Homer, Bacchylides, and Aristophanes	
12-1.30 pm	Lunch		
1.30-3 pm	<i>Egyptian Texts</i> Chair: Lawrence Xu	<i>Greek Literature</i> Chair: Elizabeth Stockdale	<i>Roman History</i> Chair: Kim Webb
	Sue Thorpe (AUCK) The Curious Incident of the King who Died in the Night - an Instructional Story	Paul Johnston (AUCK) Aristophanes on Tragedy: <i>Acharnians</i> and <i>Telephus</i>	David Rafferty (MELB) The Limits of Italy
	Elizabeth Eltze (AUCK) Tanutamuni and the Gods an Analysis of the Representation of King Tanutamani of the Twenty- Fifth Dynasty of Egypt and his Association with Major Egyptian Gods upon the "Dream Stela"	Edward L'Orange (UQ) The Problem with a Democratic King: The Portrayal of Theseus in Euripides' <i>Hippolytus</i>	William Purchase (MELB) Caesar's Sense of Humour

	Katrina Edwards (AUCK) Threat-formulae or evidence for capital punishment: A re-evaluation of the No.8 Inscription in the Autobiography of Ankhafy	Adam Brennan (UQ) Sailing to Colchis: War-gods in the <i>Argonautica</i>	Byron Waldron (SYD) Constantine: The Revisionist Tetrarch 306-308
3-3.45 pm	Afternoon Tea		
3.45-4.45 pm		AWAWS (North Theatre) Chair: Aleks Michalewicz	
		Kate McLardy (MON) Lilly Grove Frazer and Jane Ellen Harrison: Academic Options for Women in the Early Twentieth Century	
		Emily Poelina-Hunter (MELB) The Primitive 'Other': Indigenous Women in Australasian Ancient World Studies	
5-6.30 pm	Welcome Function (Jim Potter Room, Old Physics) in conjunction with AWAWS		
<b>Thursday 27th November</b>			
	North Theatre	South Theatre	William Macmahon Ball Theatre
9-10.30 am	<i>Early Dynastic Egypt</i> Chair: Mark Pearce	<i>Concepts of Space</i> Chair: Scot McPhee	<i>Roman Archaeology</i> Chair: Jason Adams
	Matt George (MQ) Evidence from the reign of Den onwards suggesting increased Egyptian administrative centralization	Jonathan Ratcliffe (ANU) Monsters on the Horizon: Multiple Perspectives on Inner Asian Teratology.	Aimee Turner (NEW) Kings on Coins: The appearance of Numa on Augustan coinage
	Caleb Hamilton (MON) Enlightening the Enduring Engravings: The Expeditions of Raneb	Sheira Cohen (SYD) Space, directionality and movement in Republican Latin	Rebecca Smith (UQ) From <i>fornix</i> to <i>arcus</i> : The transformation of the Roman arch under Augustus
	Olivier Rochecouste (MQ) Tomb Story: The Elite of Early Egypt	Sara Perley (ANU) Cultural Dossiers in the Roman Republic and Early Principate	Simon Young (MELB) Oenoanda in Asia Minor: Inscriptions, Statues, Architecture
10.30-11 am	Morning Tea		

11.00-12.30 pm	<i>Classical Reception</i> Chair: James O'Maley	<i>Votive Objects</i> Chair: Sarah Ricketts	<i>Roman Epigraphy</i> Chair: David Rafferty
	Annelies Van den Ven (MELB) Baghdad's Victory Arch: The (re-) Construction of Triumph	Ryna Ordynat (MON) Waists and Beards: Identifying Sex in Predynastic Egyptian Human Figures	Brad Jordan (MELB) The <i>fasti consulares Capitolini</i> of 44 BCE
	Joel Gordon (VUW) Solving Hades' Identity Crisis: Establishing Continuity between Ancient and Modern Receptions	Elise Landry (MELB) Pigment Identification of a Purported Ancient Egyptian Wooden Polychrome Figurine	Daniel Irwin (SYD) An Aspect of Translation in the <i>Res Gestae</i>
	Lawrence Xu (AUCK) The impact of online gaming on the reception of ancient Egypt	Larissa Tittl (MELB) Animal, Mineral, Vegetable? Material Culture and Metamorphosis in Minoan Crete	Jason Adams (MELB) Augustus' Stuff: The Materiality of the <i>Res Gestae</i>
12.30-2 pm	Lunch		
2-3.15 pm	Delegate's Meeting (William Macmahon Ball Theatre)		
3.15-3.45 pm	Afternoon Tea		
3.45-4.45 pm	<i>Gender</i> Chair: Emily Poelina-Hunter	<i>Technology</i> Chair: Chris Hale	<i>Early Christian Discourse</i> Chair: Byron Waldron
	Julia Simons (VUW) "Her cheeks drain pale then flush red as her senses depart": Reading physiognomy in Apollonius' <i>Medea</i>	Dean Hallett (MELB) Why does chariotry predate cavalry?	Mhairi Penman (AUCK) Ulfila: Man of mystery
	Jaimee Murdoch (VUW) Beyond Masculinity: Bearded Snakes as Emblems of Power	Tatiana Bur (SYD) Mechanical Miracles: Ancient Automata and Festival Processions	Alice Baker (MQ) 'I made haste to write to your piety': Epistolary Discourse in Athanasius' <i>Life of Antony</i>
5.15-6.30 pm	Keynote Lecture The Parochial Polis. Localism and the Ancient Greek City-State Prof. Hans Beck, McGill (Theatre A1, Old Engineering)		
<b>Friday 28th November</b>			
10-11 am	<i>Masterclass</i> Tempting Tyche: Political Lottery in Classical Athens Prof. Hans Beck, McGill (William Macmahon Ball Theatre)		
11-11.30 am	Morning Tea		

11.30-1 pm	North Theatre	South Theatre	William Macmahon Ball Theatre
	<i>Travel and Trade</i> Chair: Caleb Hamilton	<i>Roman Literature 1</i> Chair: Jonathan Ratcliffe	<i>Archaeology</i> Chair: Jarrad Paul
	Chris Hale (MELB) Inter-regional Connections and Influence in Central Greece during the Middle Helladic Period: The Painted Ceramic Evidence from Mitrou. East Lokris	Scot McPhee (UQ) Dispatches from History: Territorial discourse and power in the Roman literary imagination	Anna Raudino (LAT) Monte Finocchito between identity and hybridism; archaeological and anthropological analysis of indigenous sites during the 8th century BC
	Mark Pearce (AUCK) 'Keep an eye on the sail rope': Journeys and Destinations in the Old Kingdom	Caroline Chong (MELB) <i>Ista Sarda: The ethnic "Other" in Cicero's Pro Scauro</i>	Michelle Negus-Cleary (SYD) Fortified Enclosures and Urbanism in Late Iron Age to Early Historic Khorezm, Central Asia.
	Wesley Theobald (UQ) Ancient Gaza - A Politically Elusive and Persistent Trade-rich City	Britta Johansson (UQ) Youth in Power: Dio Cassius and Tacitus' Perceptions of Young Emperors and their Advisors	Eleonora Carminati (MELB) The Emergence of the Kurgan Phenomenon in the Southern Caucasian Highlands
1-2.30 pm	Lunch		
2.30-3.15 pm	<i>The Amphora Issue - Demystifying the Publication Process</i> <i>The Amphora Issue</i> Editorial Collective, Prof. Hans Beck, McGill & Dr Jenny Webb, La Trobe (William Macmahon Ball Theatre)		
3.15-3.45 pm	Afternoon Tea		
3.45-4.45 pm	<i>Hellenistic History</i> Chair: Brad Jordan	<i>Roman Literature 2</i> Chair: Sheira Cohen	<i>Tools</i> Chair: Eleonora Carminati
	Evan Pitt (UTAS) The <i>agema</i> and the Early Career of Cassander	David Andersen (UQ) Emerging Waistlines: Corpulence and <i>Convivia</i> in the Roman Republic	Sarah Ricketts (MON) Flints and Frequencies: Tools and Raw Material Use at Mut al-Kharab
	David Garland (MON) The <i>telonai</i> in Early Ptolemaic Egypt	Emma Donnelly (UTAS) Exploring the masochistic persona in Petronius and Catullus	Jarrad Paul (MELB) The worked bone/ antler tool assemblage of Uğurlu-Zeytinlik (Gökçeada) and its position within the wider Aegean region: Initial Results
4.45-5 pm	Closing Remarks		
7 pm	Dinner (Il Vicolo, Carlton)		

## Events

### **The Parochial Polis. Localism and the Ancient Greek City-State**

*Keynote Lecture, Prof. Hans Beck, McGill University*

Greek history is one of shifting frontiers. From the Archaic Great Colonization through the Classical Period to the Age of Alexander, the Greeks experienced the sensation of encountering ever-new horizons. Expanding networks of exchange facilitated new modes of connectivity. Every generation saw people, goods, and ideas travel further, and faster. New arteries of traffic once again increased communication, making everything closer. In a nutshell, as the world of Aegean Greece grew larger, in a different sense it paradoxically became a “small world” where communities near and far were closely interconnected.

The most impactful resource that brought order and meaning to the challenge of embracing new horizons came from within society. In their assessment of the world around them, Greek city-states relied on readings that were innately local, or parochial, with little regard for the glamour of globalization. Phokylides of Miletus captured this attitude in the 6th century BCE, declaring that “a small and orderly polis on a rock is better than foolish Nineveh”. This opinion is often interpreted as a commitment to political autonomy and freedom. But the workings of localism cut much deeper than that. Localism is a societal disposition that draws on the full breadth of the human experience. The acclamation of local cuisines and diets, local preferences of cultural tradition and style, beliefs in primordial descent and attachment to the land: all these convictions were as much at the heart of a polis community as was the conduct of politics. When added together, these various commitments created a robust force that steered city-states towards the paramount of the local.

The keynote lecture explores the forces of localism in ancient Greece. Breaking into the communicative realm of city-states beyond Athens, it surveys the expression of localism in material culture and textual traditions. Staged before the backdrop of emerging new horizons, the lecture also touches on the universal tension between globalization and the responses it provokes at the local level.

### **Tempting Tyche: Political Lottery in Classical Athens**

*Masterclass, Prof. Hans Beck, McGill University*

### **The Amphora Issue - Demystifying the Publication Process**

*Discussion Panel featuring: The Amphora Issue Editorial Collective, Prof. Hans Beck, McGill University & Dr. Jenny Webb, La Trobe University*

This panel will feature a 45 minute discussion organised by *The Amphora Issue* Editorial Collective with participation from members of the Collective, Dr. Jenny Webb from La Trobe University (Editor in Chief of the series *Studies in Mediterranean Archaeology* and a member of the editorial board for the *Journal of Mediterranean Archaeology*) and Prof. Hans Beck from McGill University. We will draw on our experiences as editors and as academic researchers to demystify the peer-review and publications process. We will discuss some of the common mistakes that first-time authors make, consider why articles get rejected, as well as strategies to avoid rejection. The very different process of publishing a monograph will also be addressed. The presenters will comment on how researchers can develop an individual writing style while still adhering to the formal standard of academic literature. We will also address the importance of self-editing and highlight the differences involved when submitting to high-ranking international journals versus smaller local journals like *The Amphora Issue*.

The second half of this session will involve a Q&A where we invite the audience to raise any questions that they may have about academic publication. We hope that this session will offer an encouraging space for postgraduates to discuss their own experiences with the world of publishing and to learn from the experience of others.

*The Amphora Issue* is a regular issue of the *Melbourne Historical Journal* and was established in 2012 to provide a publication platform for postgraduate and early career researchers in Ancient World Studies. This journal is a peer-reviewed publication run by a voluntary editorial collective based at The University of Melbourne. The editors of *The Amphora Issue* are invested in helping authors to develop their work for publication.

## Abstracts

**Jason Adams**

**University of Melbourne**

*Augustus' Stuff: The Materiality of the Res Gestae*

The autobiographical *Res Gestae Divi Augusti* (The Achievements of Divine Augustus) was posthumously memorialised as a monumental bronze public inscription according to explicit instructions left by Augustus in his will. Numerous scholars have shown how carefully Augustus composed this work and therefore how important it was to him and his vision for his legacy, but the materiality of the *Res Gestae* has received far less attention. This paper will examine the role and impact of the *Res Gestae* as a bronze inscription within the urban landscape of Rome. All of its known physical attributes including the text itself, the specific use of bronze and its inherent qualities, its scale, location and context will be analysed using contemporary ideas about materiality and phenomenology to better understand the impact that the *Res Gestae* as a physical entity had on the Roman *populus*. In examining the materiality of the *Res Gestae* it will be shown that through its physical design it was intended to simultaneously convey a complex series of messages to all levels of Roman society. Through this approach Augustus was far more successful in enshrining his achievements, his legacy and the foundation of his dynasty in the collective memories of all Romans, than if he had not required that the *Res Gestae* become the specific type of public monument that it did.

**David Andersen**

**University of Queensland**

*Emerging Waistlines: Corpulence and Convivia in the Roman Republic*

Cato famously deprived a corpulent equestrian of the public horse during his censorship. Cato, in doing so, drew a connection between his weight, riding ability and dining habit. Obesity was recognized as the physical manifestation of overindulgence in antiquity, just as it is today. Yet the anecdotal evidence of Cato stands out as unusual. In surveying the place of obesity in Roman Republican discourse it quickly becomes apparent that there is a conspicuous dearth of evidence for a negative characterization of obesity. This is particularly striking in a culture, which placed such heavy emphasis on the physical manifestation of character through bodily peculiarity, and on the degrading influence of dining *luxuria*. The reception of obesity in the Roman Republic exposes the ambiguity and contradiction that existed between the negative discourse of *convivia* and of wealth.

**Alice Baker**

**Macquarie University**

*"I made haste to write to your piety": Epistolary Discourse in Athanasius' Life of Antony*

The prologue and epilogue to Athanasius' *Life of Antony*, written as a letter to a foreign monastic audience, are rarely considered an important literary component of the work. More frequently, the frame is discussed as a historical document with little significance for the main narrative. In this paper, I draw upon the emerging field of Greek epistolography to argue that the use of epistolary discourse is, on the contrary, a considered rhetorical strategy. I argue that the use of such discourse is central to the *Life's* construction of authority, representation of Antony, and conceptualisation of sacred biography. These I claim to be the result of two main functions: first, the evocation of existing letter-

writing traditions in Christian and philosophic spheres; and secondly, good utilisation of rhetorical devices especially prominent in the letter-form.

**Lydia Bashford**

**University of Auckland**

*Barely there: The Syrian Brown Bear in Dynasty V*

The Syrian Brown Bear (*Ursus arctos syriacus*) was an exotic species during the dynastic period in Egypt, and extant representations are few and far between throughout Egyptian history. In the Old Kingdom (2686–2181 BC), it is only from Dynasty V (2494 to 2345 BC), in the royal reliefs of Sahure and Unas, that we find the two surviving artistic depictions of this bear. The accuracy of these images tells us that the artists must have studied the animals in person in order to have recreated them with such detail. Animals featured prominently in Egyptian art and, as all artwork was chosen with specific meaning and reason in mind, why such an exotic creature was incorporated into these reliefs is a crucial element in analysis of these reliefs as a whole. Due to the rarity of the bear, Egyptologists have often neglected to discuss its existence comprehensively. In this paper, it is intended to explore these two particular representations in their context, specifically as royal iconography, and to discuss the bear itself in both art and language as it appears during Egyptian history.

**Sebastian Bennett**

**University of Auckland**

*So long lives this, this gives life to thee: Symbolism of the Royal Ka in New Kingdom Temples*

Abstract: In this paper I will be examining the extent to which New Kingdom temples were built to reflect the Egyptian royal *ka*. To this end, the relief work of 3 temples, Beit el-Wali, Medinet Habu, and Abydos, will be analysed. This will then be compared with information presented in Lanny Bell's article on the function of Luxor temple as a temple of the royal *ka*. One main aspect of my overall dissertation will be presented here, the use and function of the feather (or *shuty*) crown in the relief work of these temples. Its forms will be discussed, and a comparison between them in the different temples will be considered. The conclusions and questions raised will then be put forward, as well as a brief return to Bell's ideas, to see the extent to which they can be likened. This study intends to apply our understanding of the royal *ka* in new ways, and to reconsider some of the assumptions that are made about relief work. For the *ka* was at the core of royal ideology, and an integral part of presentations of the king and kingship.

**Adam Brennan**

**University of Queensland**

*Sailing to Colchis: War-gods in the Argonautica*

Heroic quests and great deeds are the bread and butter of Greek myth, with stories of Herakles and the Hydra, Theseus and the Minotaur, or Perseus and Medusa. The heroic sea-journey of the Argo and the eponymous Argonauts is another, seen in the *Argonautica*. Each of these stories requires a villain, or failing that an obstacle. In the voyage of the Argo this role is taken by the Colchians and, through them, the god to whom they pay tribute: the war-deity Ares. Their patron and the protector of the Golden Fleece, Ares' presence is as a barbaric god for a barbaric people, and he has strong ties to many non-Hellenic tribes encountered throughout the journey. However, his role is complicated when he is



equivocated with the Argonauts, when he is employed as an archetype, or as he stands behind the action in concert with the other Olympians. This paper seeks to demonstrate that within the *Argonautica*, Ares serves a vital role both against and with the Argonauts, carrying his development in the Classical period and earlier Homeric epic through to the views of the Hellenistic era.

**Marc Bonaventura**

**University of Melbourne**

*Ethnicity, Culture and Language: The Portrayal of the Trojans in the Iliad*

While many scholars have observed ethnographic features in the *Odyssey*, the representation of the Trojans in the *Iliad* tends to be overlooked or disregarded. The most comprehensive examination of the Trojan portrayal to date has been carried out by Hall (1989), but her conclusions have been challenged recently by Skinner (2012), and Coleman (1997) has even suggested an ethnocentric element in Homeric poetry. This paper will investigate whether the poet of the *Iliad* draws any linguistic, ethnic, or cultural distinctions between the Trojans and Achaeans and what this can reveal about Greek concepts of the foreigner in the early Archaic Period. In particular, it will focus on language, wealth, effeminacy, and polygamy as it examines whether the *Iliad* contains any early traces of the 'barbarian' stereotype which was to become so prominent in the literature and art of the later Classical Period. Ultimately, it will briefly discuss how foreign races and cultures are portrayed in the *Odyssey* and how this can inform one's understanding of the portrayal of the Trojans in the *Iliad*.

**Tatiana Bur**

**University of Sydney**

*Mechanical Miracles: Ancient Automata and Festival Processions*

This paper examines technology in paratheatrical forms of entertainment and in particular explores the place of automata in religious processions. Excluding stage machinery which is well represented in modern scholarship, entertainment technology has been almost entirely excluded from the discourse on ancient festivals.

I examine the evidence for the use of automata in the ritualised and public performative space of the festival, from Demetrius of Phalerum's mechanised snail in the Dionysia of 309/8 BC and the mechanised statue of Nysa in the parade of Ptolemy II, through to the automated Panathenaic ship of Herodes Atticus in AD 143. I will then look to understand both the symbolic and aesthetic value of these machines, and how they might have been conceptualised by spectators. In this, the paper aims to go beyond viewing automata as mere illustrations of ancient mechanics. Instead, the study will investigate the place that automata occupied more broadly in the ancient imagination in order to understand the role of mechanical ingenuity within the fundamentally religious arena of the festival.

**Eleonora Carminati**

**University of Melbourne**

*The Emergence of the Kurgan Phenomenon in the Southern Caucasian Highlands: Preliminary Results of the First Season of the "Early Kurgan Archaeological Survey"*

The emergence of the kurgan phenomenon in the southern Caucasus during the second half of the 3rd millennium BC entailed the diffusion in the area of a multiplicity of new features. These innovative

elements entailed the rise of hierarchically organised communities, the renovation of material culture, the development of advanced technologies for the manufacture of pottery and metal objects, and the adaptation of these groups to a semi-nomadic lifestyle. The only evidence of these communities in the archaeological record is represented by chiefs' burial mounds (*kurgans*). These graves and their localisation have been the focus of a recent survey conducted in the Tetristsqaro district of southern Georgia, and have revealed interesting aspects concerning the exploitation and use of the highlands by the Early Kurgan communities. Excavated and unexcavated graves have been documented and compared, mostly in the attempt to define land exploitation patterns.

Aim of this paper will be to investigate some of the main aspects of the earliest stages of the kurgan phenomenon in the region through the results of landscape analysis. Methodological problems encountered during the survey, challenges and future perspectives for the project will be also briefly discussed.

**Caroline Chong**

**University of Melbourne**

*Ista Sarda: The ethnic "Other" in Cicero's Pro Scauro*

In 54 bce, the Roman orator, Marcus Tullius Cicero, defended Marcus Aemilius Scaurus against *repetundae* charges. These charges had been brought by the province of Sardinia, over which he had been governor. Unfortunately, the oration only survives in fragments. As a result, it is difficult to reconstruct the exact nature of the charges and the rhetorical strategies of the defence and prosecution.

However, in the extant sections, Cicero draws upon Roman prejudicial ideology in order to discredit the prosecution's Sardinian witnesses. By espousing negative, racial stereotypes, Cicero thoroughly denigrates their reliability. One of the Sardinians mentioned in the speech, *ista Sarda*, had died while Scaurus was in Sardinia. Cicero seeks to use her death in order to discredit her husband Aris, one of the prosecution's witnesses. Examination of *ista Sarda's* suicide elucidates the larger strategies that Cicero employs to sully the reputation of the Sardinians. In particular, his contrast of *ista Sarda's* suicide with honourable suicides, his deliberate non-inclusion of Lucretia's self-killing, and his (apparent) strategy of not naming *ista Sarda* can provide useful and relevant insights.

**Sheira Cohen**

**University of Sydney**

*Space, directionality and movement in Republican Latin*

While ancient conceptions of space are extensively studied from archaeological and literary perspectives, the issue is rarely approached via language structure and usage. Yet the fundamental influence language has in shaping our spatial perceptions is widely recognised in cognitive science and can offer much to our understanding of ancient Roman space.

The theories and methods of cognitive linguistics highlight how language structure and usage privilege different spatial information, indicating a higher degree of cultural import for certain spatial categories. By applying these techniques in an analysis of Republican Latin usage and vocabulary, interesting conclusions can be drawn about how spatial relationships were perceived and their interaction with directionality and systems of orientation.

This paper examines the spatial thought-landscape of Republican Rome by application of this theoretical framework to Latin literature and language use. The plays of Plautus and Terence, in

addition to the fragmentary sources, provide a wealth of spatial terms and references, and are an ideal starting place for discussion of the relationship between Latin language and Roman spatial cognition. Directionality in Republican Latin allows a fascinating insight into the mental map of the Romans at a formative stage of their culture and thought.

**Emma Donnelly**

**University of Tasmania**

*Exploring the Masochistic Persona in Petronius and Catullus*

The *Satyricon* has long been recognised as an infamously difficult text to read, due in part to its fragmentary nature, its unreliable narrator, and its vice-laden themes (Rimell, 2002; Slater 1990). This paper argues that the disparate qualities that make up Encolpius' persona can be cohesively interpreted as masochistic, creating a more unified reading of the text as a whole. This analysis of Encolpius' behaviour enables an inherent understanding of masochistic tropes, which can be applied to other texts, which this paper will argue through Catullus' poetry.

Despite becoming a common interpretive tool in the late 19<sup>th</sup> century, masochism is not a trope that has commonly been associated with classical texts. However, appreciating Encolpius' kaleidoscopic emotions, lack of interpretive ability and arguably non-existent emotional control as a form of masochism allows for a more cohesive appreciation of his behaviour throughout the text as a whole. Once specific masochistic tropes have been identified, they can then be applied to Catullus to analyse to what extent he displays these same behaviours and how they are borne out differently, and perhaps more subtly, within his poems. This reading of Catullus allows a more comprehensive analysis of the tension within his poetry between polarised emotions such as love and hate.

**Katrina Edwards**

**University of Auckland**

*Threat-formulae or evidence for capital punishment? A re-evaluation of the No.8 Inscription in the Autobiography of Ankhthify*

The Autobiography of Ankhthify is well known to Egyptologists as one of the most important texts of the First Intermediate Period. However, while many of its inscriptions have been analysed in exhaustive detail, others remain relatively obscure. The No.8 inscription is one such example. Generally understood as belonging to genre of threat formulae, the text was first brought to scholarly attention by Harco Willems in 1990, who controversially viewed the text as evidence for capital punishment in the First Intermediate Period. Since then, Willems' theory has found both critics and supporters, though a convincing translation and interpretation is yet to be definitively established. While this paper makes no claim to offer a conclusive solution to this problem, it will contest Willems' theory and attempt to offer some fresh perspective on the No.8 inscription based on the recent interpretation of Arkadi Demidchik, who has provided a dramatically different reading of the text using some key observations of Oleg Berlev. While the inscription may never be entirely understood, this paper aims to demonstrate that through continued discussion, scholars may continue to revise and improve upon previous interpretations of this enigmatic text.

**Elizabeth Eltze**

**University of Auckland**

*Tanutamani and the Gods: an Analysis of the Representation of King Tanutamani of the Twenty-Fifth Dynasty of Egypt and his Association with Major Egyptian Gods upon the "Dream Stela"- Propaganda and Purpose*

The final true king of the Kushite Twenty-Fifth Dynasty of Egypt, Tanutamani, came to power during a time of upheaval and strife for that ruling Dynasty. The textual representation of Tanutamani upon his so-called "Dream Stela" is especially significant in light of his position as king within the framework of this fraught contemporary socio-political context. The introduction to this inscription affiliates Tanutamani with major ancient Egyptian gods such as Montu, Atum, and Thoth. These associations effectively depict the king in a particularly laudatory and militaristic way, evoking the triumphant warrior kings of the New Kingdom, such as Ramesses II. It is the aim of this presentation to analyse these representations of the king, and make some suggestions as to the intended motivations behind those representations, the possible persona of the king himself, and the implications within the context of the end of the control of the Twenty-Fifth Dynasty over both Egypt and Nubia.

**David Garland**

**Monash University**

*The telonai of the Early Ptolemaic Period*

This paper discusses the functions of the *telonai* (tax-farmers) in Egypt under the reign of Ptolemy II Philadelphus (285-246 BCE), focusing on the evidence provided by the papyrus known as *The Revenue Laws of Ptolemy Philadelphus (P. Rev.)*. Dating to 258 BCE and written in Greek, this document outlines the role and duties of *telonai*, specifically those relating to the collection of the *apomoira* (portion) tax on the first-fruits of vineyards and orchards, and the operation of the monopoly over the production of vegetable oil.

After reviewing previous opinions concerning the *telonai*, this paper argues that the purpose of introducing these agents was not only as an instrument of generating revenue for the state and allowing for a clear estimation of state budgets, but also as a means of bringing key industries under state control and rearranging the incentive structure of the administration so as to align the interests of state agents with those of the king.

**Matthew George**

**Macquarie University**

*Evidence from the reign of Den onwards that suggests increased Egyptian administrative centralization*

The reign of Den is said to mark a change in the administration of Egypt during the Early Dynastic period. Whatever the reasons for this change within the bureaucracy, we are able to note that the reign of Den and subsequent rulers marks a period on increased centralization within the administrative practices of the Egyptian government. Whilst it would be a rather myopic stance to argue that Egypt's government became completely centralized during this time period, an examination of evidence predating the reign of Den provides an important contrast by highlighting a *lack* of centralization within this earlier period. This study then moves into an evaluation of: administrative departments and centres, the changes in taxation, and iconographic evidence from the reign of Den onwards. This research will aim to highlight the beginnings of the centralization process in the Egyptian government and, ultimately, its potential role in the formation of the Egyptian state

**Joel Gordon**

**Victoria University of Wellington**

*Solving Hades' Identity Crisis: Establishing Continuity between Ancient and Modern Receptions*

Hades has recently risen to stardom on the silver screen. Despite Hollywood's initial hesitation, he has now appeared in numerous blockbusters, becoming a staple of the film industry. This offers a unique opportunity for analysing modern receptions of this character. Hades' most prominent and influential depiction is in Disney's *Hercules* (1997), a film with which all subsequent receptions must interact. While Disney freely refashioned Hades' mythic persona in order to better fit their studio's particular cinematic style, the figure which resulted does not have to be viewed as marking a rupture with classical thought but rather as a continuation of Greek mythological concerns. While this suggestion, following Martin Winkler's theory of neo-mythologism, is not particularly original, this paper seeks to explore it in an entirely new manner by highlighting the iconographical and narrative tropes which form Hades' identifiable filmic persona.

**Chris Hale**

**University of Melbourne**

*Inter-regional Connections and Influence in Central Greece during the Middle Helladic Period: The Painted Ceramic Evidence from Mitrou, East Lokris*

The Middle Helladic period (MH. ca. 2050 – 1675 BCE) in central Greece is a poorly understood period of prehistory and one which is frequently neglected. However, the MH saw the development of important social, cultural and economic processes which were essential to the formation of the powerful Mycenaean palatial civilisation. Through the analysis of the painted ceramic material from the newly excavated site of Mitrou in East Lokris, this paper aims to explore the role played by inter-regional interactions in the development of these processes and the formation of pre-Mycenaean identity in central Greece.

**Dean Hallett**

**University of Melbourne**

*Why does chariotry predate cavalry?*

Crucial for the success of the chariot was the speed and characteristics of horses. It is easy today to take for granted the link between the horse and chariot or riding, yet these were not inevitable certainties when they first developed. Only with the benefit of centuries of hindsight are such associations obvious for us today. Even more unusual was the employment of horses in war, as the horse evolved as a creature of the plains and its first natural instinct is flight rather than fight. In the Middle Bronze Age throughout the Near East chariot warfare became a hallmark of complex societies and emerging empires and yet despite some evidence for horse riding, cavalry would not emerge for centuries. In this paper the author contends that the nature, size and availability of ancient domesticated horses and the long established traditions of vehicle building favoured the earlier development of chariotry over cavalry in the ancient Near East.

**Caleb R. Hamilton**

**Monash University**

*Enlightening the Enduring Engravings: The Expeditions of Raneb*

The reign of the second king of the Second Dynasty, Raneb, is one of the more obscure in Egyptian history. With the recovery of a stela inscribed with Raneb's serekhs, the shoulder inscription of the granite statue of the kneeling Hetepdief, as well as several other inscriptions on fragmentary vessels, and some possible rock-cut inscriptions, help to illuminate this king into the historical record.

The scope of this paper will focus on the last of these records, the rock-cut inscriptions. At least one of these inscriptions can be securely ascribed to Raneb, though another two are more dubious in their readings. These three inscriptions shall be evaluated, gauging their authenticity and relevance in piecing together possible expeditions that take place under his rule.

By focusing on these records it will be shown that expeditions were still maintained during the Second Dynasty, which fits with the well-known evidence from the preceding First and subsequent Third Dynasties. It may also be possible to suggest that such expeditions were part of an on-going tradition of resource procurement during the Early Dynastic Period.

**Daniel Irwin**

**University of Sydney**

*An Aspect of Translation in the Res Gestae*

In the original Latin version of the Res Gestae Augustus mentions that a temple to Fortuna Redux was dedicated upon his return to the city, and he observes at the same time that it was located at the Capena gate near the temples of *Virtus* and *Honor* (RG 11). In the Greek version Augustus says that a temple to Tyche Soter was dedicated after his return at the Capena gate, but there is no reference to these two temples. All scholarship on this particular matter have explained this by saying that this was left out simply because it wasn't relevant information for the Greek audience. However, there are numerous other obscure references to the topography of Rome in the Greek sections, so this simply can't be the reason it was removed. Rather, this paper will present at least one alternative reason for the removal of this words, primarily by looking at the different ways that *tyche* and *fortuna* were imagined to influence the world.

**Britta Johansson**

**University of Queensland**

*Youth in Power: Dio Cassius and Tacitus' Perceptions of Young Emperors and their Advisors*

Youth as a stage of life was a period of emergence, characterised by restlessness, conflict and change. The Roman young man was passing through a phase that allowed him to develop skills needed during adulthood. As such, during the period of youth, *iuventia*, the young man was expected to either succeed or fail in making the transition from a confused and undefined youth, to that of a 'good Roman', all within the public sphere. Throughout the first three centuries AD, youths held the highest political office as Emperor. While only two emperors during the first century AD took to the throne in their youth, Gaius (25) and Nero (16), the second and third centuries AD saw a number of youths become emperor while still young: Commodus (16; 19), Caracalla (11; 23), Geta (20; 22), Elagabalus (14), Alexander Severus (13) and Gordian III (13). While these youthful emperors shared the publicised

transitional experiences of the upper class youths, one imperative difference remained: they were absolute ruler of the Roman Empire.

This paper considers the literary portrayals of youths and guidance, and their application to one particular youthful emperor, Nero, in the works of Dio Cassius and Tacitus. It will be argued that much stress was placed on the type of advisors available to the young emperors - such as family members, praetorian prefects, senators, and tutors. Based on the person advising the young emperor, and the extent to which this guidance was accepted, the young emperor could be led down either the path of virtue or vice. Accordingly, this preconception of youth was used to shape the representations of the young emperors around the liminality of youth in response to the respective author's literary agenda.

**Paul Johnston**

**University of Auckland**

*Aristophanes on Tragedy: Acharnians and Telephus*

Engagement with tragedy is a typical feature of fifth century Athenian comedy, and the works of Aristophanes, the only extant fifth century comic playwright, are littered with allusions to the general poetic style of tragedy as well as to specific tragic plays. His *Acharnians* includes an extended parody of a tragedy by Euripides, *Telephus*. This paper will seek to understand this parody in light of the prosecution which seems to have been levelled against Aristophanes for his portrayal of the politician Cleon in his *Babylonians* of the previous year. Aristophanes uses the parody of *Telephus* to defend himself against Cleon's accusations. He constructs a rivalry between comedy and tragedy, arguing for the superiority of his own genre but pointing out that tragedy would never be subject to prosecutions like Cleon's. In doing so, he makes an important case for the value of comedy as poetry which, like tragedy, can and should provide political advice to the citizens of Athens, and without censorship.

**Brad Jordan**

**University of Melbourne**

*The fasti consulares Capitolini of 44 BCE*

The *fasti consulares Capitolini* are among the most useful basic texts to a historian of the Roman Republic. Though fragmentary, they offer an apparently authoritative record of the annual eponymous magistrates of the *res publica*, as it was understood during the Augustan period. In addition to the consuls of each year, the *fasti Capitolini* also record the names of non-annual *magistratus maiores*, the censors, dictators and *magistri equitum* when they held office.

The entry for the consulship of C. Iulius Caesar (V) and M. Antonius, 44 BCE, presents an intriguing problem. Though lacunose, the surviving text makes it clear that the *fasti* recorded Caesar's *magister equitum designatus* for the following year, 43, who did not take up his office, and at least one missing name for the same position in 44, usually reconstructed as C. Octavius (e.g. Degraffi 1954; Gesche 1973).

There are, however, significant unrecognised issues with this identification. A close reading of the literary sources reveals that the *magister equitum designatus* for 44 should not be identified with Octavius. As such, this paper attempts a new reconstruction for this entry, and explores its implications for our understanding of the *fasti* as a whole.

**Elise Landry**

**University of Melbourne**

*Pigment Identification of a Purported Ancient Egyptian Wooden Polychrome Figurine*

The aim of this research project is to identify the colorants, particularly the pigments, of a purported ancient Egyptian polychrome wooden artefact known as the 'Hawk of Seker' [0000.0657] from the Flinders Petrie Collection, within the greater Classics and Archaeology Collection at the University of Melbourne.

Colourants were identified using a non-invasive analytical path, utilising visible light, microscopy, ultraviolet (UV) radiation, infrared reflectography (IRR), portable X-ray fluorescence (p-XRF) and X-ray diffraction (XRD).

Technical analysis identified the plaster as calcite, the white pigment as calcite, the yellow pigment as orpiment, the red pigment as red ochre, the green pigment to be Egyptian blue that has changed colour since manufacture, and the black pigment as carbon-based. Two pigments (yellow and blue) have deteriorated, presenting conservation-based issues for the artefact.

It is concluded from this examination that the palette of colourants upon the 'Hawk of Seker' is consistent with the current knowledge base of known ancient Egyptian pigments.

**Edward L'Orange**

**University of Queensland**

*The Problem with a Democratic King: The Portrayal of Theseus in Euripides' Hippolytus*

By the fifth century BCE, the Greek hero Theseus was irrevocably connected to the ideology of Imperial Athens. Over the preceding century, certain aspects of this hero's imagery were repeatedly seen in Athenian art and literature, gradually establishing him as the figurehead for their new democratic form of government. This new image of Theseus was officially cemented in 475 BCE with the implementation of an official religious cult in his name. However, the integration of the "Democratic King" of Athenian cult seems to have met an impasse in Euripidean tragedy. Typically, divine beings in Euripides are generalised epic characters, not the specific gods of Attic cult. This might suggest that the character of heroes such as Theseus would be set to a more general mythic archetype, rather than the specific heroes of cult. Euripides' Hippolytus seems to support this, as the characterisation of Theseus does not perfectly adhere to that of cult. This paper will examine the problems Euripides experienced in the characterisation of Theseus in this play. I will attempt to show that despite these challenges, Euripides still made certain attempts to adjust the character of Theseus to better fit the hero's cult image, thereby suggesting that Euripides actually tended to present Athenian heroes, rather than generalised ones

**Kate McLardy**

**Monash University**

*Lilly Grove Frazer and Jane Ellen Harrison: Academic Options for Women in the Early Twentieth Century*

Much work has been done in recent decades regarding scholars who made important contributions to the Classics in the early twentieth century, including James George Frazer and Jane Ellen Harrison. Normally relegated to a relatively minor role is Frazer's wife, Lilly Grove Frazer. A closer examination



reveals that Lilly Grove Frazer, a scholar in her own right, also had major influences upon both the work of her husband and that of Harrison.

In this paper, the careers and lives of Lilly Grove Frazer and Jane Ellen Harrison will be discussed and contrasted. These two women, contemporaries of one another, demonstrate very diverse approaches to academia. In their own ways, both had a significant and lasting impact on the way that we study the ancient world. Thus, these two women epitomise two different roles available to female scholars in the early twentieth century, which ultimately led both to substantially influence our understanding of text and thought in antiquity.

**Scot McPhee**

**University of Queensland**

*Dispatches from History: Territorial discourse and power in the Roman literary imagination*

In Republican Rome, the landscape often features prominently in literature which discusses Roman governorship and territorial control. This paper starts with an examination of Cicero's *De Provinciis Consularibus*. In this speech, delivered to the senate, Cicero sets up a polemic between the 'virtuous' and the 'worthless' commander. I argue that this comparison illustrates Roman attitudes about the relationship between territorial conquest and discursive knowledge on one hand, and lacunae and oblivion on the other. In light of this comparison, the paper examines further models in other Roman writers. In particular it interrogates Livy's history of the Second Punic War and teases out the ways that Livy depicts the function of dispatches between Roman Senate and the commanders in the field as part of his representation of Roman history. The paper undertakes a comparative analysis of Cicero's directly political literature on the one hand, and Livy's literary historiography of politics, on the other, to uncover the potential commonalities and differences that they share in their respective understandings of Roman 'power projection' in the provinces and how these display a relationship between the emergent horizons of the periphery and the mechanisms of political control at the centre.

**Jaimee Murdoch**

**Victoria University of Wellington**

*Beyond Masculinity: Bearded Snakes as Emblems of Power*

The addition of a small beard to monstrous or divine serpents may, at first, seem like a fairly straightforward motif. The most common interpretation follows that of Aelian (3<sup>rd</sup> century AD), who claimed that the beard simply distinguishes male serpents from female, in the same way a mane differentiates a lion from a lioness. However, I ask what of the use of this motif on decidedly female creatures such as Medusa and the Lernaean Hydra? Clearly there is more to this motif than simply being a marker of masculinity. When the bearded snake is used in the context of a powerful female, be it a monster or a divinity, it becomes an indicator of their power and, in some instances, of their monstrosity. Medusa is a particularly interesting example of this. Here, her associated serpents become an external marker of the hidden, internal power she wields over men and their masculinity. Even when the motif of the Gorgoneion and its associated bearded snakes is transferred over to Athene, it remains an emblem of this threat of emasculation. This is just one context in which bearded snakes appear; yet it is one of the more complex ways in which this unusual motif can be understood.

**Michelle Negus Cleary**

**University of Sydney/University of Melbourne**

*Fortified Enclosures and Urbanism in Late Iron Age to Early Historic Khorezm, Central Asia*

Any definition of urbanism needs to be regionally and temporally appropriate, and the late Iron Age fortified enclosure sites of Khorezm (Chorasmia) in western Central Asia are a good case in point. Although these fortified sites were clearly important installations within the oasis settlement pattern, the Khorezmian *kalas* do not easily fit with urban definitions from the Near or Far East. The archaeological evidence from these walled sites, or *kalas*, does not support the idea that these were permanent, nucleated settlements, nor do they exhibit the range of institutions or activities that distinguish a city from a fortified village. Although there were extra-mural settlements, they were very low in density and represent a small population. This suggests that there may have been a significant portion of the population that did not live in permanent housing but may have been more mobile, employing multiple resource subsistence strategies including pastoralism. Recent work by scholars in the steppe areas of Eurasia have suggested alternative and more inclusive urban models where fortified sites were important nodes constructed in the landscape by agro-pastoral polities. This type of model better fits the evidence from Late Iron Age to Early Historic Khorezm, and this paper will present an overview of the archaeological evidence from Khorezmian walled sites, exploring concepts of settlement, habitation, urbanism and mobility.

**James O'Maley**

**University of Melbourne**

*Underworlds and Intertexts: Katabasis and Mythic Engagement in Homer, Bacchylides, and Aristophanes*

Journeys to the underworld abound in Greek literature. Underworld settings, filled as they are with famous heroes and villains from the mythic and historical past, both afforded authors the opportunity to engage with several different mythic traditions and provided a natural locus for unlikely meetings between characters who were separated by time, space, and even narrative genre. This paper will consider the various ways that Greek literary *katabaseis* treated figures from the mythic past and the effect of these mythic engagements on the individual texts. It will use as case studies three *katabaseis* from different genres and time periods: Odysseus' epic *katabasis* in the *Odyssey*; the lyric meeting between Herakles and Meleagros in Bacchylides' *Epinician 5*; and the comic underworld journey of Dionysos in Aristophanes' *Frogs*. Through these three case studies, it will both note the peculiarities of each individual narrative and seek to demonstrate some broader trends in the general Greek approach to mythic engagement in *katabaseis*.

**Ryna Ordynat**

**Monash University**

*Waists and Beards: Identifying Sex in Predynastic Egyptian Human Figures*

This presentation will examine a wide range of objects from the Predynastic period, predominantly either excavated in burials or purchased by early excavators. It will focus specifically on those objects which bear the human image, or which are carved to resemble a human form. These include hippopotamus carved tusks, tags (pendants with a grooved edge intended for a leather strap) and human figurines encompassing the Badarian period to late Naqada III, but with the majority dating to the Naqada I and Naqada II periods. These objects were of obvious significance in the life as well as in death of the Predynastic Egyptians, and had served particular functions in their social and religious

practices. They are also some of the most commonly found objects in Upper Egypt, and come from a variety of sites in the region.

The aim of this presentation is to define the criteria for identifying the sex depicted in these objects. It will attempt to analyse different features of tusks, tags and figurines and to compose a possible guideline for assigning sex to the image. These features include beards, breasts and genitalia, decoration and adornment, waist to hip ratio and facial features and the shape and form of the object itself. In studying and comparing the tusks, tags and figurines together, rather than in separate groups, some new light may be shed on the ways Predynastic peoples may have identified and depicted gender, and what importance they may have assigned to it. The presentation will seek to review the current evidence available and in its conclusion, will seek to make a contribution to the study and current understanding of the significance of early Egypt's art and iconography.

**Jarrad Paul**

**University of Melbourne**

*The worked bone/antler tool assemblage of Uğurlu-Zeytinlik (Gökçeada) and its position within the wider Aegean region: Initial Results*

The island site of Uğurlu-Zeytinlik, located in North-western Turkey (or Anatolia), was at a cultural crossroad during the Neolithic period (ca 7000–6000 BC). This region was a gateway through which the earliest Neolithic farmers and their new way of life, based on food production, passed on their way to Europe. One aspect of this new Neolithic way of life style was the production of worked bone and antler tools and objects. The aim of my project is to identify and interpret the worked bone and antler tools at the site through a typological analysis. This presentation will introduce the initial results from the 2014 field season. This includes exploring data collection methodologies, highlighting the various typological units present in the assemblage, and displaying the current outcomes of analysis. Lastly, my intentions to compare and contrast this material with others in the region will be proposed, alluding to future methodology and research strategies.

**Mark Pearce**

**University of Auckland**

*'Keep an eye on the sail rope': Journeys and Destinations in the Old Kingdom*

Non-royal tomb scenes involving travelling on the 'western canal' from the Old Kingdom depicting wooden ships and boats under sail, oar and paddle provide an insight into the mortuary space of the Ancient Egyptians and a reflection of the outside world. These 'daily life' scenes as a product of the space they occupy, have a subsequent effect on the artistic and textual content.

This 'Journey to the West' has traditionally been viewed as a typical artistic subtheme associated with funeral rites of the deceased. The destination in this title which modern English speaking historians have applied to the scene may however not be their most important aspect.

The activity on the vessels themselves as well as the character of the associated language, used both in describing the scenes and as speech and directions from the crew is indicative not only of the where the voyage leads but the journey itself. Through a quantitative analysis of the available scenes this journey can be further elucidated.

**Mhairi Penman**

**University of Auckland**

*Ulfila: Man of mystery*

The translation of the Bible into Gothic and the conversion of conversion of Goth in the fourth century to the Arian form of Christianity has been widely attributed to the missionary activities of one Ulfila, but the man himself has proved something of a mystery. This paper aims to create a plausible timeline for Ulfila's life and to summarise his personal beliefs surrounding the holy trinity, as well as the official doctrine that he was involved in signing. This will mainly be done through close reading of both Catholic and Arian primary texts, in addition to official council doctrine. Using these, this paper will aim to determine whether or not Ulfila had an effect upon the religious thought of the Visigoths during his time, which will help us to determine the official doctrine in Visigothic Spain during the Arian period.

**Sara Perley**

**Australian National University**

*Cultural Dossiers in the Roman Republic and Early Principate*

There is a perception that Rome largely lacked an understanding of political or military intelligence, pre-emptive or otherwise (Sheldon, 2005; Austin and Rankov, 1995). In contrast, this paper will argue that information shared throughout the Mediterranean was used in the creation of cultural dossiers intended to create a basic understanding of the world. Information was shared via traders, travellers, and primarily ethnographers and geographers. Roman forces, during the Republic and the Principate, considered such dossiers in interactions with foreigners. Some knowledge was a consequence of day to day life, and was subject to mistrust; more specific investigations into areas were as a consequence of previous disasters or problems; dossiers were built upon over time. Surviving historical sources justify military failures as being the result of a lack of pre-emptive understandings of the area and the people with which they were to interact. By implication, some knowledge was expected prior to engagement. I will argue that ethnographic information formed part of Roman conceptions of the world, and served as basic political intelligence that influenced action and decision-making.

**Evan Pitt**

**University of Tasmania**

*The Agema and the Early Career of Cassander*

Little is known about the early career of Cassander prior to 319 and the initiation of his conflict against Polyperchon for supremacy of Greece and Macedon. One of the scant references made to Cassander before 319 takes place in 323, during the tumultuous days that immediately followed the death of Alexander the Great, when Cassander was given command of the royal infantry corps, the *agema* (Justin, 13. 4. 18; Orosius 3. 32. 10.). It was the *agema's* duty to accompany the king both in times of peace, and on the battlefield as an extension of the king's personal bodyguard, the *somatophylakes* (Heckel, 1986).

While Cassander's appointment to the *agema* has been noted by modern scholars (Adams, 1975; Heckel, 2006), further discussion beyond this point has not been conducted. Though no explicit reference is made to Cassander after this appointment until the events of 320, it is possible to gain some indication of his movement and activities by considering the requirements of his office. This paper will engage

with Cassander's role within the *agema* in the post-Alexandrian Macedonian Empire, thereby allowing further insight into his early career.

### **Emily Poelina-Hunter**

#### **University of Melbourne**

*The Primitive 'Other': Indigenous Women in Australasian Ancient World Studies*

As many people with multiple identities will recognise, who you are, and the society you live in impact your areas of research. This presentation is a personal story from the perspective of an Aboriginal woman who has been a student, tutor, and lecturer in Classical Studies and Archaeology in New Zealand and Australia for over 15 years. Storytelling is a key form of communication, education, and knowledge building in Indigenous Australian communities, and this presentation will follow one Nyikina woman's journey in a field of study where she relates with the primitive 'other' rather than the majority of her cohort or the ruling male elite of 5th century BC Athens. An introduction giving the background of the speaker, and how she came to study Classics at secondary school in New Zealand, and the continuation of this interest in tertiary study leads to an understanding of the shift to undertaking a PhD in Archaeology in Australia. The role of identity and gender and how this has influenced the speaker's research is the key aspect of this presentation.

### **William Purchase**

#### **University of Melbourne**

*Caesar's Sense of Humour*

It has been said that there is only one "genuine joke" in Caesar's commentaries—excluding, one assumes, jokes he reports his soldiers sharing. "Caesar's Sense of Humour" may seem itself an ironic choice of title, or at least indicates a brief paper is in the offing. Yet we may, using as a model this one "genuine" joke at the expense of Metellus Scipio, find in the Commentaries a dry sense of humour. Built mainly of subtle insults, it reveals a self-confident amusement at the inferiority of his opponents, and may shed light on how Caesar's character combined dictatorial *superbia* with personal charm and *facilitas*.

### **David Rafferty**

#### **University of Melbourne**

*The borders of republican Italy*

Modern writers, like their imperial counterparts, tend to assume that the river Rubicon was the border of republican Italy. Lucan, for instance, calls it *certus limes* (1.215-6), while for Suetonius the Rubicon *provinciae eius finis erat* (*Iul.* 31.2). Yet the truth is more complicated. Cisalpine Gaul, the *provincia* of which Suetonius wrote, only appeared in the eighties BC: prior to that the *provincia* of Italy seems to have extended to the Alps. But, as this paper aims to show, Italy had been defined in multiple ways for multiple purposes as far back as the early third century when Roman hegemony was established. The evidence is scattered and conclusions can only be tentative. There does appear to have been, however, an official Italy with official (if shifting) borders, of importance for agrarian and citizenship legislation in the decades either side of 100, the border of which was probably the basis for the later provincial border.

**Jonathan Ratcliffe**

**Australian National University**

*Monsters on the Horizon: Multiple Perspectives on Inner Asian Teratology*

The Classical geographers, beginning with Herodotus, present us with a wealth of bizarre tribes and monstrosities in relation to the remote lands beyond the Greco-Scythian settlements around the Pontus Euxinus and to the regions north of India. But what can we make of legendary and distant beings such as the one-eyed Arimaspians, gold-digging ants, regions full of feathers and dog-headed men? In this paper I will look to uncannily similar descriptions made by the geographers of ancient and mediaeval India and China towards their north and west respectively, which point towards notions that such wonders had their origins in the folklore of the nomadic cultures of Inner Asia. Indeed, in support of this, we find similar descriptions for the inhabitants of remote lands within the mediaeval and living epic narratives of the Turkic-Mongolian peoples. A key possibility, which shall be discussed, is that when asked about distant regions by geographers and traders, Inner Asian peoples may have made use of the signposts which they themselves used to describe the very ends of the earth.

**Anna Raudino**

**La Trobe University**

*Monte Finocchito between identity and hybridism; archaeological and anthropological analysis of indigenous sites during the eighth century B.C*

In the late eighth century indigenous sites, located on the eastern coast of Sicily, came into contact with a series of Greek settlements which were established close to indigenous communities. Through the archaeological documentation it seems that some Greek elements have been introduced into indigenous culture and they are detectable through religion, rituals, burial and often through new architectural models.

There has been much debate with regard to establishing a definitive chronology of indigenous sites in Sicily and their connection with Greek colonies. Obviously, the chronology has been updated as new methodologies have been used and new excavations have been executed. Despite that, there are several unresolved questions and new modern analyses have not been applied as yet.

Moreover, historiographically there has been a tendency to write this story of intercultural contact in a way that favours Greeks as the superior group, conscious of their own *ethnos*. Meanwhile, indigenous appear less complex and politically or socially inferior. Recent theoretical and methodological advances however have provided a new ways of looking at concepts of ethnic and cultural identity. These new approaches can be fruitfully applied to the archaeological record of ancient Sicily.

Currently, the research examines the indigenous site of Monte Finocchito, considered a critical case study for this territory, in order to retrace the relationship among all of the indigenous sites located along the south-eastern side of Sicily and also analyse the economic transformation observable for the eighth century B.C.

The aim is to explore issues of Greeks and Sicilian identity and move towards a better understanding of "Hellenic colonization" and the ways in which culture contact is manifested in the material culture record.

**Sarah Ricketts**

**Monash University**

*Flints and Frequencies: Tools and Raw Material Use at Mut al-Kharab*

The site of Mut al-Kharab, located in Dakhleh Oasis, is the largest of Egypt's five Western Desert oases. This site is located to the south-west of the modern town of Mut, on the southern edge of the cultivation belt within Dakhleh, and has been under excavation by Monash University since 2001.

At this site, there are large deposits which remain undisturbed at their lower stratigraphic contexts beneath a central Late Period (664-332 BCE) temple area. These have been dated to the early Old Kingdom (c 2686 – 2160 BCE), although sherds and other material culture from the Early Dynastic Period (c. 3050- 2686 BCE) and the final phase of the indigenous Sheikh Muftah Cultural Unit have also been found (Hope and Pettman 2012, 149).

During the 2012-2013 field seasons, the stone artefact assemblage associated with these contexts was subjected to a preliminary lithic analysis, in an attempt to understand the behavioural and cultural features of the site's early occupants. As a result of this analysis, it is possible to present an initial discussion of the frequencies of formal tool classes that have been identified, as well as the exploitation and use of raw materials and the significance of this, compared to known sources local to the Dakhleh Oasis identified by the Dakhleh Oasis Project (DOP). This is done in an attempt to understand the nature of occupation and mechanisms for cultural continuity/discontinuity during the initial period of Old Kingdom influence in the Dakhleh Oasis.

**Olivier Rochecouste**

**Macquarie University**

*'Tomb Story: The Elite of Early Egypt - An investigation concerning the influence of 'elite theory' upon interpretations of elite mortuary evidence from the Predynastic and Early Dynastic periods (4000-2545 BC)*

The word 'elite' has been used since the late 19th century as a social category to define the ruling minority of modern society. The term however has also been used by archaeologists to categorise individuals from the mortuary evidence who may represent institutions or ruling minorities of ancient societies. This has been applied to the study of the Egyptian Predynastic and Early Dynastic periods (4000-2545 BC) in order to outline the role of elite interaction within the development of the state. Textual sources however are too vague to provide an explanation of elite interaction within various state formation theories, which can lead to numerous conclusions concerning the archaeological evidence. This paper will discuss how 'elite theory' has been utilised by Early Egyptian archaeologists to interpret the material and textual evidence that is available at sites, such as Hierakonpolis, Saqqara and Naqada. I will also focus on how modern terms, such as 'elite', are obstacles for interpreting the archaeological record and prevent a thoughtful recount of the people who lived during Ancient Egypt's earliest known times.

**Julia Simons**

**Victoria University of Wellington**

*"Her cheeks drain pale then flush red as her senses depart": Reading physiognomy in Apollonios' Medea*

Due to the cultural and religious restrictions which inhibited extensive research into the physiology of the human body through anatomical dissection, in order to try to understand how the body worked and explain what they could not even see, the ancients turned to examining external symptoms. Out of

this was borne the pseudo-science physiognomy whose purpose was primarily to glean insight into a person's otherwise unperceivable and unknowable behavioural characteristics by analysing their physical characteristics such as skin, voice, eyes and gait. In the Hellenistic Period, physiognomy gained its peak in popularity and was considered an invaluable tool to any physician. Apollonios, in response to the Hellenistic interest in facial expression and character registers every emotion that Medea has on her face and it is through the understanding of physiognomy that we can interpret what these expressions meant to an educated audience. This paper will focus on one expression in particular that Medea exhibits – a blush – and will discuss the behavioural and medical significances of this symptom within the context of Apollonios' *Argonautika*.

**Rebecca Smith**

**University of Queensland**

*From fornix to arcus: The transformation of the Roman arch under Augustus*

In a seminal article entitled 'Roman Arches and Greek Honours', Andrew Wallace-Hadrill argued that the arch was just one example of a change between the Republican and Imperial periods in what he called the 'language of power'. Under Augustus, the arch was transformed from a monument primarily used for military self-commemoration into an honour, awarded first by the Senate and People of Rome but later by others. The formation of this honour sought to use a familiar Republican symbol but in a new way, as a means of defining and justifying the unprecedented position Augustus now held. This paper seeks to explore this idea and examine the use of the arch during the Augustan period. For not only did such monuments commemorate Augustus' military victories in line with the Republican tradition, but also other acts such as road repairs, public works, and the foundation of colonies. The number and variety of these arches demonstrates that this new language of power was one that was readily adopted throughout a significant portion of the empire, for it helped articulate and legitimize the new relationships of power the rise of Augustus created within Roman society.

**Elizabeth Stockdale**

**Macquarie University**

*More than a Femme Fatale: Helen and the values of marriage and the oikos*

This paper will address Helen's role within the *Odyssey* with regard to the Homeric value system specifically pertaining to marriage and the *oikos*. Within *Odyssey* books iv and xv Helen's role has been interpreted by modern scholarship as overtly dominating Menelaus her husband, in speech, behaviour and status. Her *modus operandi* has also been interpreted as seductive and enchanting. Overall Helen's behaviour has been understood in a negative vein. Penelope's behaviour with Odysseus is often provided as the stark contrast; the ideal marriage, the ideal *oikos*. This paper will argue that Helen contributes positively not only to her marriage but also to the *oikos*, and that she reveals the importance of the values associated with marriage and the *oikos*. Helen's entrance is crucial in book iv, as her very presence, knowledge of beneficial pharmacy and subsequent story-telling contributes to alleviating the emotional suffering of Telemachus and his companions. She intuitively knows what is needed and helps Menelaus resolve the difficult situation. Her understanding of Menelaus is again revealed in book xv.169-181, where she anticipates what he is trying to say, there by completing and articulating his thoughts. This is similar to the *homophrosene* of Odysseus and Penelope later in the epic, a value upheld in the *Odyssey*. Helen also demonstrates the values of *xenia* towards Telemachus and his companions, including the giving of gifts to Telemachus for his future marriage in book xv. Therefore Helen's actions, responses and behaviour reveal what is important in the values of the *oikos* and also more specifically within Homeric Odyssean marriage.



**Wesley Theobald,**

**University of Queensland**

*Ancient Gaza – A Politically Elusive and Persistent Trade-rich City*

On the fringes of many ancient empires, and occasionally within them, Gaza was a very important ancient city, not only to the empires in the north, south and west, but also to the ancient 'Arabians' that essentially controlled the fortunes of the city. Empires from the Bronze Age through to the Byzantine period recognised the geographical and economic value of the city, which was often fought over as a boundary, yet attempted to maintain semi-autonomy even when within some empires.

This paper will consider the timeline of Gaza through this broad sweep of antiquity, in order to highlight the connection that this city represented to the empires that rose and fell, and to the Arabian tribal groups that exerted the greatest and most consistent socio-political influence in the city. It will be argued that, as a port, Gaza functioned as the primary outlet to the Mediterranean world for South Arabian trade interests, and thus represented to the Arabians an ability to avoid the control and manipulation of trade revenues by surrounding political entities.

**Sue Thorpe**

**University of Auckland**

*The Curious Incident of the King who Died in the Night – an instructional story*

In Egypt, during the Middle Kingdom (c.2040-1991BC), a genre of writing emerged known as Instruction literature. In this example of one of these texts – the *Instruction of King Amenemhat* – an assassinated king, seemingly from beyond the grave, is advising his successor son. The story of his assassination provides the framework for revealing not only the thoughts inherent in the Egyptian code for right behaviour – Ma'at – but also the responsibility of the king to exemplify this and maintain societal order out of the world's natural tendency to chaos. Additionally an underlying element of political propaganda can be detected. This paper looks at discussion points that have arisen due to ambiguities in language and translation, and the way in which the writing conveys its messages by utilizing this scenario of a king's fallibility in being unable to maintain order at a personal level, and allowing himself to be assassinated. It shows how the template of "storytelling" has been used to create a text designed to fulfil a more serious purpose – the story as instruction.

**Larissa Tittl**

**University of Melbourne**

*Animal, Mineral, Vegetable? Material Culture and Metamorphosis in Minoan Crete*

The material culture of Bronze Age Crete – popularly known as 'Minoan' – is richly and intimately connected to the natural world in which it was created, used and discarded.

The Minoans both constructed and expressed the natural world around them as a sacred landscape, shared with animals, plants and other non-human elements such as rocks and water sources. They did this through visual depictions of landscape, flora and fauna on vessels, in wall-paintings and in glyptic art, as well as in the artefacts left as votive deposits in caves and at mountain sanctuaries.

A close examination of depositional practices suggests that votive objects left in caves expressed ideas about transformation, metamorphosis and fluid boundaries between categories of entities. I will argue that the material qualities of deposited objects (made from stone, metal & earth) manifest these ideas

and are as important as the depositional act itself. I will explore this idea in the context of object life-cycles (from manufacture to discard) and how these objects and the associated ritual practices are part of a wider Minoan animist cosmology.

**Aimee Turner**

**University of Newcastle**

*Kings on Coins: The appearance of Numa on Augustan coinage*

Augustus is acknowledged as being adept at manipulating his public image through a range of visual imagery, from the subtle to the overt. One important element of this is his use of numismatic iconography, a practice that was begun in the triumviral period and continuing into his principate. Many of these images focus on religious iconography that promote Augustus as a traditional Roman. In 23BCE, an as was produced that featured the image of Augustus on the obverse and Numa Pompilius, the second king of Rome, on the reverse. As one of the earliest coins of the principate, it is important evidence for the early public image of Augustus and the direction he intended to take at that time. In order to fully understand the significance of this coin, it must be placed into its iconographical context. To that end, this paper intends to establish the traditional use of kings in Republican coins and the development of religious iconography in early Augustan coinage. By ascertaining this framework, the full significance of the as of 23BCE becomes clear.

**Simon Underwood**

**University of Auckland**

*Differing Designs: Rethinking the Idea of Standardisation in the Mortuary Complexes of the Fifth Dynasty Kings*

It has been accepted that the mortuary complexes of the Fifth Dynasty kings followed a standardised architectural plan, and until now this has gone largely unchallenged. However upon closer examination of these complexes it becomes apparent that there are many flaws with this belief. Architectural aspects such as a hypostyle hall that is found only within the complex of Raneferef, or the unique entrance to Djedkare Isesi's mortuary temple which is flanked by 'proto-pylons' are examples of individuality within the complexes. The satellite pyramids that have been seen as a standardised element of the Fifth Dynasty mortuary complexes are not always present and evidence pertaining to the valley temples is limited, emphasising further issues with the ideas of standardisation. Through differing architectural elements such as these, this paper attempts to highlight the issues with the idea of the standardised complex, and argue that within the Fifth Dynasty these mortuary complexes of the kings showed great variation, continued architectural evolution, and featured only a small amount of standardisation.

**Annelies Van de Ven**

**University of Melbourne**

*Baghdad's Victory Arch: The (re-)Construction of Triumph*

My paper will discuss Saddam Hussein's Victory Arch in Baghdad as a reconceptualization of the traditional triumphal arch, assessing its adaptation of practices like spoliation and concepts of militarism to the context of late 20<sup>th</sup> Century Iraq.

The triumphal arch is a monument type we mostly associate with the Roman Empire. Erected in the great cities of the ancient world, these structures symbolized Roman military superiority and the expansionist underpinnings of their rule. Even after the decline of Roman rule, these arches continued to stand for the power and prestige of the emperor, his domination of the spaces of empire and his subjugation of foreign enemies. It is in this capacity that the arch has been able to be re-appropriated by modern rulers, attempting to make their mark in historic memory. One such re-interpretation of the triumphal arch is the Victory Arch of Saddam Hussein. Though it may not bear much physical resemblance to its Roman forebearers its function and symbolism is not so far removed as one might think.

**Byron Waldron**

**University of Sydney**

*Constantine: The Revisionist Tetrarch 306-308*

Modern commentators view Constantine teleologically as an emperor either intent on sole leadership or willing to dismantle the tetrarchy established by Diocletian in search of a better deal (e.g. Nixon & Rodgers 1994). I argue that in the early years of his rise to power, Constantine did not take an antipathetic stance toward the tetrarchic system. Rather, the young emperor consistently attempted to maintain himself within the imperial college, while taking an active role in the power struggles between tetrarchs, ex-tetrarchs and usurpers.

My argument is based upon reinterpretations of coins, chronicles and the Wedding Panegyric, which celebrates the alliance of Constantine and the usurping ex-tetrarch Maximian. In particular, I analyse the Wedding Panegyric and the politics that shaped it. I add to and reinterpret the results of Rees' study of the panegyric (2002), arguing that the alliance did not represent a split with the tetrarchy, but entailed a Maximianic-Constantinian version of the tetrarchy. I also build upon ideas put forth by Cullhed in 1994 concerning the politics of Maximian. Establishing Constantine as a tetrarch during his early reign offers a more refined understanding of the post-Diocletianic tetrarchy, the rise of Constantine and the civil wars that shaped the period.

**Kimberley Webb**

**University of Melbourne**

*The Augural College and the first plebeian augures*

In 300 BCE, under the terms of the Ogulnian plebiscite, five plebeian vacancies were created within the Augural College. While little is known about the men newly co-opted to fill these positions, their selection offers a unique insight into the inner workings of the *collegium*. However, the account of the rogation also calls into question the initial configuration and number of *augures* immediately prior to this innovation. This paper will briefly explore the early history of the Augural College and the situation at the time of the Ogulnian plebiscite, before commenting on the background, careers and status of the new *augures* themselves. Subsequently, it will examine the co-optation procedure and note the significance of this major structural change on the internal balances and cohesion within the religious institution at this time.

**Kathryn White**

**University of Queensland**

*Aphrodite and the Adonia*

Aphrodite's Adonia festival catered to the wives of Athenians citizens, prostitutes and courtesans. This is quite an unusual grouping within the classical Athenian *polis*. Attic wives were idealised as chaste women who were loyal to their husbands while prostitutes were the exact opposite. One would think that this association would have had a damaging impact on the reputation of Attic women. Yet the Athenian *dēmos* allowed this association with no negative impact on their womenfolk. What is even stranger is that the *dēmos* also allowed these women to participate in a festival which never received state sponsorship. Thus, my talk aims to answer two questions: why did the male *dēmos* allow the women of Athens to worship Adonis, a god whose cult was never accepted into the state calendar? And why were Attic women allowed to participate alongside prostitutes and courtesans in their worship of Adonis?

**Lawrence Xu**

**University of Auckland**

*The impact of online gaming on the reception of ancient Egypt*

Video games have rapidly becoming one of the most accessible means of public interaction with the ancient world. In the recent Digital New Zealand 2014 report, 94% of households have a device for playing games. Despite this growth, the area of reception studies involving this particular medium has largely been ignored. The present research will look at the use of online games (MMORPG as well as MOBA) as indicators for the reception of ancient Egypt, particularly Egyptian mythology. The games that will be discussed in this paper are Smite and World of Warcraft.

**Simon Young**

**University of Melbourne**

*Oenoanda in Asia Minor: Inscriptions, Statues and Architecture*

Oenoanda is located on a natural acropolis between two hills above the modern Turkish village of Incealiler in the southwest region of Turkey at the northernmost limits of Lycian territory. The two agoras at Oenoanda provide an insight into civic identity through a large volume of surviving inscriptions, both within the context of the two known agoras and outside of them.

Of the longer inscriptions, there are three which are significant. The most well-known and discussed is the Diogenes inscription on Epicurean philosophy, which is the longest Greek inscription known from antiquity. The second is the genealogy of Licinnia Flavilla and Flavianus Diogenes from the second half of the 2nd century AD, which is the longest genealogy known from antiquity, and charts a family's journey through three transformations of cultural identity; from Pisidian to Greek and finally to Roman over twelve generations. The third inscription gives precise details about the foundation of a gymnical-musical competition by a local elite citizen, C. Julius Demosthenes.

There are also inscriptions on statue bases to be found in both the agoras and in the colonnaded street that connected them. These document the role of the agora as a sphere of expression of civic, political and religious concerns, and although they are missing their statues, give rare insight into the nature of public space and buildings in the polis by virtue of their relationship with the surrounding architecture.