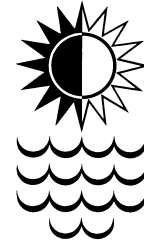




THE UNIVERSITY OF
WESTERN AUSTRALIA
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**31st Conference of the
Australasian Society for Classical Studies
February 2-5 2010
The University of Western Australia, Perth.**



THE UNIVERSITY OF
WESTERN AUSTRALIA
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ASCS 31
February 2-5 2010
The University of Western Australia, Perth.

INFORMATION FOR CONFERENCE PARTICIPANTS

PLENARY SPEAKER

The organisers of *ASCS 31* are delighted to have secured the services of Kurt Raaflaub, Professor Emeritus of Classics and Ancient History at Brown University, as plenary speaker for the conference. A former co-director, with Professor Deborah Boedeker, of Harvard University's Washington-based Center for Hellenic Studies, Professor Raaflaub is renowned for his contributions to the study both of the Roman Republic and of Greece in the archaic and classical periods. Among his numerous publications, of particular note is his recent volume *The Discovery of Freedom in Ancient Greece* (Chicago, 2004), for which he received the American Historical Association's James Henry Breasted Prize. His current research interests span topics as diverse as the functioning of war and peace in antiquity, and the Homeric epics.

VENUES

Please refer to the campus maps on pages 29-30 for the locations of the Sunken Garden (conference reception), the University Club (sessions of papers, morning and afternoon teas and lunches), the Arts Building (sessions on Wednesday; plenary lecture; *ASCS* AGM), the Senate Room (Heads of Department meeting) and Currie Hall (conference BBQ).

MEALS

Morning and afternoon teas, and lunches, are provided at the University Club (in the ground floor conference foyer) as part of the *ASCS 31* conference package.

For dinner options, there is a range of restaurants and cafes on Hampden Road, and others on Stirling Highway just up from the intersection of the Highway and Hampden Road, all within easy walking distance of the UWA campus. (Hampden Road and Stirling Highway are shown on the map on page 29).

Those wishing to explore further afield may wish to try Fremantle, which has a large variety of restaurants, or Perth city. (For access see next paragraph.)

TRANSPORT

The Perth CBD and Fremantle are both readily accessible by bus from UWA, with cash tickets available onboard buses. Locations of UWA bus stops (on Stirling Highway) are shown on the campus map provided on page 29 of this booklet. A timetable of buses for Perth and Fremantle is included in your conference package. Please note

1. Bus 78, which appears on the timetable, does not run outside of University teaching semester, and
2. The Bus 107 route in fact extends to Fremantle (beyond its route as mapped out in your timetable).

You can also find out via SMS the times of the next seven bus services leaving any stop by texting the bus stop number to 136213.

1. For services to the city, text the bus stop number 10382 (on Stirling Hwy, cnr. Winthrop Ave, on the northern side of the Highway); any bus leaving this stop will take you to the City;
2. For services to Cottesloe (bus route 102) and Fremantle (bus routes 99 and 107), text bus stop number 10389 (on Stirling Hwy, by Winthrop Ave intersection, on the southern side of the Highway).

Taxis may be ordered from the Club; a free phone is provided for this in the small lounge off the Club reception area.

POSTGRADUATE FUNCTION

Thursday, February 4th, 7pm at the Ocean Beach Hotel, Cottesloe.

The Ocean Beach Hotel (OBH) enjoys spectacular views over one of Perth's best beaches, Cottesloe Beach. The bar area of the CBlu Restaurant in the Ocean Beach Hotel has been reserved for *ASCS* 31 postgraduates from 7pm. Some platters of finger food will be provided; attendees will need to buy their own drinks from the bar.

A variety of restaurants and cafes is available within easy walking distance of the OBH for those who may wish to have something more substantial to eat after the PG function.

The OBH is on a direct bus route from UWA. Catch the west-bound Number 102 bus from the UWA bus stop on Stirling Highway (K5 on the campus map on page 29). The timetable and route map for the 102 bus is included in your conference package.

Questions about this event should be directed to Jay McAnally, by phone or SMS to 0419 047 647

CONTACTING THE CONVENOR

The *ASCS* 31 convenor, Dr Lara O'Sullivan, can be contacted on (61 8) 6488 2162 (office number) or 0413646054, or by email to lara.osullivan@uwa.edu.au. Assistance can also be obtained from Dr Neil O'Sullivan on 0411516601.

ACKNOWLEDGEMENTS

The convenor wishes to thank the following for their generous assistance in the organisation of *ASCS 31*:

Dr Neil O'Sullivan, for his invaluable help (particularly with websites and databases);
ASCS executive members Assoc. Prof. Bruce Marshall, Mr William Dolley and Prof. John Davidson for their unstinting patience in the face of many questions, and for assistance in financial matters;
Prof. Ron Ridley, for his lunchtime presentation for postgraduate students;
Mr Richard Small and Mrs Marian Riddell, for their time and administrative advice;
Mr Jay McAnally, for assistance with the postgraduate evening;
The Classical Association of WA.

Particular thanks are due to Professor Alan Robson, Vice-Chancellor of The University of Western Australia, and to the Austin Fund of the Discipline Group of Classics and Ancient History, UWA for their generous financial support of the conference.

ASCS 31 CONFERENCE PROGRAMME

Tuesday, February 2nd.

2pm onwards. Registration packs available for collection from Arts Seminar Room 2.43 (top floor of Arts Building, adjacent to University Club).

3.30–5pm. Heads of Departments meeting in the UWA Senate Room (adjacent to Winthrop Hall).

5.30–7pm. Conference opening at drinks reception, Sunken Garden UWA. Opening of the conference by Professor Alan Robson, Vice-Chancellor, The University of Western Australia.

Wednesday, February 3rd First day of papers.

Session 1. 8.30-10am.

Age of Herodotus Club Seminar Room 1	Early Roman History Club Seminar Room 2	Christianity Arts Lecture Room 9 (in Arts Building adjacent to Club)
Chairperson: Doug Kelly	Chairperson: Ron Ridley	Chairperson: Geoff Dunn
Bourke , Graeme Bakkhylides xi and the rule of the <i>douloi</i> at Argos. Boedeker , Deborah Harems and Harridans? Gender Relationships and Herodotus' Persian Kings. Bendeich , Fred The Scepticism of Herodotus.	Tillman , Clive Tiberius and Gaius Gracchus: The <i>Lex Agraria</i> and the Italian allies. Gillett , Miriam The 'Etruscan League' Reconsidered. Armstrong , Jeremy Clans and the State: The Economy of Warfare in the Early Roman Republic	Gador-Whyte , Sarah Emotional Preaching: <i>Ekphrasis</i> in the <i>Kontakia</i> of Romanos. Allen , Pauline Synesius of Cyrene and Augustine of Hippo: horizons, networks, crises. Champion , Michael Creation in Late-Antique Gaza.

Morning tea. 10–10.30am in Club's ground floor conference foyer.

Session 2. 10.30am–12 noon.

Religion Club Seminar Room 1	The Material World Club Seminar Room 2	Latin Poetry Arts Lecture Room 9 (in Arts Building adjacent to Club)
Chairperson: Lara O'Sullivan	Chairperson: Matthew Trundle	Chairperson: Marcus Wilson
Burton , Diana The role of Zeus Meilichios. McLardy , Katherine The translation of cult: the <i>Ceres</i> in Roman North Africa. Heineman , Kristin The Chasm at Delphi: A Modern Perspective.	Baker , Ken Vitruvius and some thoughts on Roman concrete. Traviglia , Arianna Beyond the city walls: Aquileia and its countryside. Keenan-Jones , Duncan The Aqua Augusta and control of water resources in the Bay of Naples.	Greenfield , Peta Poetically Vestal: Tarpeia at the Parilia. Beasley , Megan A Philosophical Gigantomachy in the <i>Metamorphoses</i> . Wallis , Jonathan (Un)elegiac characterisation in Propertius.

Lunch. 12–1.30pm in Club's ground floor conference foyer.

12.30pm ASCS executive committee meeting: Club Seminar Room 2

1pm: Special lunchtime presentation: *Launching the Aerial Photographic Archive for Archaeology in the Middle East*. Arts Lecture Room 9. All welcome. For detail, see abstracts (under 'L').

Session 3. 1.30-3pm.

Literary Perspectives Club Seminar Room 1	Epigraphy Club Seminar Room 2	Philosophy and Ideas Arts Lecture Room 9 (in Arts Building adjacent to Club)
Chairperson: Bruce Marshall	Chairperson: Greg Horsley	Chairperson: Patrick O'Sullivan
<p>Tatum, Jeff <i>TYCHE</i> in Plutarch's Aemilius Paulus-Timoleon.</p> <p>Garrett, Phoebe Character inheritance in Suetonius' <i>Caligula</i> and <i>Nero</i>.</p> <p>Bradley, Carl Caesar, Book I and the Aedui Civil War.</p>	<p>Trundle, Matthew The Inscriptions from the Sanctuary of Poseidon at Isthmia.</p> <p>McKechnie, Paul New gravestones using the Eumeneian formula.</p> <p>Keegan, Peter <i>Iudiciis Augusti Augustae felic(iter)</i>: Neronian factions and Augustan fictions in Pompeii.</p>	<p>Baltussen, Han Banning Ideas, Burning Books: The Dynamics of Censorship in Antiquity.</p> <p>Tarrant, Harold The <i>Theaetetus</i> as a narrative dialogue.</p> <p>Carpenter, Richard The military hierarchy of Plato's <i>Republic</i>.</p>

Afternoon tea 3–3.30pm in Club's ground floor conference foyer.

Session 4. 3.30–5pm

The Hellenistic World Club Seminar Room 1	Authenticity and Recollection Club Seminar Room 2	Late Roman Republic Arts Lecture Room 9 (in Arts Building adjacent to Club)
Chairperson: Jeff Tatum	Chairperson: Graeme Miles	Chairperson: Jane Bellemore
<p>Billot, Frances Hannibal, elephants and turrets.</p> <p>Johnson, Paula Fabius, Marcellus and Otacilius—the Alliance that Never Was.</p> <p>O'Neil, Jim The native revolt against Ptolemy Philopator and Ptolemy Epiphanes.</p>	<p>Kelly, Douglas Andokides 3, <i>On the peace</i>: but is it a fake?</p> <p>Penwill, John Chion of Heraclea: Moral Hero or Suicide Bomber?</p> <p>Johnson, Marguerite The New Sappho, Some Old Sappho, and Mimnermus.</p>	<p>Welch, Kathryn Pietas, Pompeiani and Cicero's Thirteenth <i>Philippic</i>.</p> <p>Alexander, Dean Marc Antony's Political Ruthlessness in 47 BC.</p> <p>*****</p>

6pm – 7pm. ASCS Plenary Lecture / UWA Austin Lecture. Fox Lecture Theatre, Arts Building, UWA.

Prof. Kurt Raaflaub, Brown University.

“War is the Father of All: The Politics of War, Empire, and Freedom in Democratic Athens.”

Thursday, February 4th Second day of papers.

Session 1. 8.30–10am.

Constitution of Athens Club Seminar Room 1	Late Literature and Ideas Club Seminar Room 2
Chairperson: David Pritchard	Chairperson: Michael Champion
<p>O'Toole, Kevin Demosthenes' <i>Basileus</i>: a phantom in the <i>Ath. Pol.</i>?</p> <p>Davis, Gil <i>Axonēs</i> and <i>kyrbeis</i> – a new answer to an old problem.</p> <p>Sing, Robert The politics of jury pay and Aristophanes.</p>	<p>Miles, Graham 'I, Porphyry': Narrator and Reader in the <i>Vita Plotini</i>.</p> <p>Blyth, Dougal Philosophy in the Late Latin West.</p> <p>James, Dylan Art of gold: precious metals in Chariton's <i>Callirhoe</i>.</p>

Morning tea. 10–10.30am in Club's ground floor conference foyer.

Session 2. 10.30am–12 noon.

Roman Republic Club Seminar Room 1	Homer Club Seminar Room 2
Chairperson: Kathryn Welch	Chairperson: Neil O'Sullivan
<p>Murray, Jackie Pompey's first ship: Apollonius & Lucan's Internecine Poetics.</p> <p>Marshall, Bruce "With friends like this, who needs enemies?" Pompeius' abandonment of his friends and supporters.</p> <p>Hall, Jon Getting Sordid: The Use of Mourning Clothes in Roman Trials.</p>	<p>Minchin, Elizabeth Memory and Memories: Cognitive Sociology and the <i>Iliad</i>.</p> <p>Maitland, Judith Homer and the Aiakid cousins.</p> <p>Ford, Susan Small-scale space and micro-context: <i>Odyssey</i> 5.392 to 6.317.</p>

Lunch. 12 – 1.30pm in Club's ground floor conference foyer.

12.30 pm: Club Seminar Room 1—Presentation for postgraduate students by Prof. R. Ridley (University of Melbourne) on 'Conference presentations'.

Session 3. 1.30–3pm.

<p style="text-align: center;">Greek Literature Club Seminar Room 1</p>	<p style="text-align: center;">Livy Club Seminar Room 2</p>
<p>Chairperson: Paul McKechnie</p>	<p>Chairperson: Lindsay Watson</p>
<p>McKenzie, Nicholas Thucydides' depiction of Corinth and the outbreak of the Peloponnesian War. Phillips, David Thucydides 1.99: revolts in the Athenian empire. O'Sullivan, Patrick Use your illusion: 'Critias' on religion reconsidered.</p>	<p>Nathan, Geoff Of Veiiian Entrails and Faleriian Children. Ridley, Ronald The crimes of Titus Livius (a continuing series). Jarvis, Paul A Servilius Casca in Livy: The Politics of Fraud.</p>

Afternoon tea 3–3.30pm in Club's ground floor conference foyer.

Session 4. 3.30–4.30 pm

<p style="text-align: center;">Latin Literature Club Seminar Room 1</p>	<p style="text-align: center;">Reception Studies Club Seminar Room 2</p>
<p>Chairperson: Patricia Watson</p>	<p>Chairperson: Alastair Blanshard</p>
<p>Rogerson, Anne Staius breaks the silence: <i>Silvae</i> 4.5 and the sound of authenticity. Watson, Lindsay Catullus, the Transpadanes and <i>inurbanitas</i>.</p>	<p>Radford, Fiona Constructing Varinia. Bosman, Philip Sister Bridget rejects the Greeks: Africa and the Classics in Coetzee's <i>Elizabeth Costello</i>.</p>

5pm. ASCS AGM. Austin Lecture Theatre, Arts Building, UWA

7pm. Postgraduate gathering at the Ocean Beach Hotel, Marine Pde, Cottesloe. *For further details of this event, please refer to page 4.*

Friday, February 5th Third day of papers.

Session 1. 8.30–10am.

Greek Warfare Club Seminar Room 1	Numismatics Club Seminar Room 2
Chairperson: Matthew Trundle	Chairperson: Jim O'Neil
<p>Pritchard, David War, democracy and culture in classical Athens.</p> <p>Matthew, Christopher Was the Defence of Thermopylae a 'Suicide Mission'?</p> <p>Raaflaub, Kurt Archaic Greek Military Practices in a Mediterranean Context.</p>	<p>Melville Jones, John A reverse type of P. Sepullius Macer: a desultor or Castor?</p> <p>Sheedy, Ken Scenes from Alexandria during the reign of Domitian.</p> <p>McAnally, Jay Zeus Acraeus and the coinage of Halicarnassus.</p>

Morning tea. 10–10.30am in Club's ground floor conference foyer.

Session 2. 10.30am–12 noon.

Performing Greek Literature Club Seminar Room 1	Age of Nero Club Seminar Room 2
Chairperson: John Davidson	Chairperson: Jon Hall
<p>Hartwig, Andrew Aristophanes and his 'producers' Kallistratos and Philonides.</p> <p>Chong-Gossard, K.O. Amphiarus, the sophron seer of Euripides' <i>Hypsipyle</i>.</p> <p>Davidson, John Prometheus Bound in Christchurch 2009.</p>	<p>Wilson, Marcus Seneca's Moods.</p> <p>Schafer, Stevie In Scipio's bath: the tragic anxiety of dualism in Seneca's <i>Ep.</i> 86.</p> <p>Bellemore, Jane Agrippina's conspiracies against Nero.</p>

Lunch. 12–1.30pm in Club's ground floor conference foyer.

12.30 pm: Club Seminar Room 1—'Why and how we should publish the papers of ASCS XXXI: a modest proposal and discussion' (Dr Neil O'Sullivan, University of Western Australia).

Session 3. 1.30–3.00pm.

<p style="text-align: center;">Myth Club Seminar Room 1</p>	<p style="text-align: center;">The Augustan Age Club Seminar Room 2</p>
<p>Chairperson: Diana Burton</p>	<p>Chairperson: Ron Ridley</p>
<p>Privitera, Siobhan Medusa’s mirror: Approaching female monsters in early Greek epic. Goulds, Leonard Not so different after all: the idea of a heroic monster or a monstrous hero. Hawes, Greta Touring Crete with Pausanias.</p>	<p>McWilliam, Janette The Family as Strategy: Image Making and the Children of Germanicus. Mountford, Peter Maecenas <i>laudandus aut damnandus</i>. Holman, Nigel A re-assessment of the career of P. Quinctilius Varus and his overall suitability for the governorship of Germania.</p>

Afternoon tea 3–3.30pm in Club’s ground floor conference foyer.

Session 4: 3.30–4.30pm

<p style="text-align: center;">Late Antiquity Club Seminar Room 1</p>	<p style="text-align: center;">Reception Studies (2) Club Seminar Room 2</p>
<p>Chairperson: Pauline Allen</p>	<p>Chairperson: Patrick O’Sullivan</p>
<p>Dunn, Geoffrey The practice of <i>amicitia</i> in the letters of Innocent I of Rome and Aurelius of Carthage. Leadbetter, William Galerius, Gamzigrad and the Politics of Abdication.</p>	<p>Midford, Sarah From Achilles to Anzac: Heroism in the Dardanelles from antiquity to the Great War. Watson, Patricia ‘Jealousy, infernal pest’: Handel’s operatic Hercules.</p>

4.30pm Presidential address by Professor John Davidson (Victoria University, Wellington) in Club Seminar Room 1.

7pm Evening: Conference BBQ at Currie Hall, UWA. Close of conference proceedings.

ABSTRACTS OF PAPERS

ALEXANDER, Dean. University of Otago

Marc Antony's Political Ruthlessness in 47 BC

My paper seeks to question the traditional characterization of Marc Antony as a passive and reluctant politician. Specifically, it will focus on his actions as Master of the Horse in 47 BC, arguing that he demonstrates an impressive political acuity. Far from the incompetent administrator depicted by Cassius Dio, it will be seen that, despite the innumerable challenges facing him on his return to Rome, Antony immediately sought to turn the situation to his advantage, even though Caesar had carefully established checks and balances to hamstring his efforts.

ALLEN, Pauline. Australian Catholic University

Synesius of Cyrene and Augustine of Hippo: horizons, networks, crises

In this paper I deal with the correspondence of two bishops who lived on or close to the Mediterranean shore of Africa, and whose careers overlapped for some years at the beginning of the fifth century CE. One was Greek-speaking, the other Latin-speaking. Synesius gravitated to Constantinople but particularly to Alexandria, while Augustine, although anchored in Hippo Regius, looked to the other provinces of Africa and to Italy. On the basis of their letters I investigate their horizons, networks, and responses to some crises of their time.

ARMSTRONG, Jeremy. University of Auckland

Clans and the State: The Economy of Warfare in the Early Roman Republic

Although the subject of much debate in recent years, modern scholars have yet to settle upon a universally accepted model to explain the changing relationship between Rome's powerful aristocratic clans and the Roman state with regards to military matters during the early Republic. The present paper will add to this debate by exploring the changing motivations for warfare in Rome and Latium during the 6th, 5th and 4th centuries BC, and how these changes affected the various entities involved. Making use of literary evidence and the growing corpus of archaeological material, this paper will illustrate how warfare formed an integral part of the region's social and economic frameworks and how instances of overlapping interests, parallel interests, and conflicts of interest between the aristocratic clans and the Roman state in the sphere of warfare can be used to help explain their evolving relationship.

BAKER, Ken. University of Western Australia

Vitruvius and some thoughts on Roman concrete

Book 2 of *de Architectura* provides guidance to architects and builders on the virtues and limitations of construction materials in the Transition Age. Its text is threaded with comments and observations. An important material used in public buildings and infrastructure works is given particular attention, yet is unnamed. Today we call this material 'concrete'. In modern usage, we find echoes of Vitruvius' words: e.g. *calx*, *silix*, *alum* of metallic elements calcium, silicon and aluminium, which are the basis for our modern 'cement'. In the submission, we explore some of Vitruvius' statements and consider (a) what does he actually say?, and (b) given modern understanding, was he right or wrong?

BALTUSSEN, Han. University of Adelaide

Banning Ideas, Burning Books: The Dynamics of Censorship in Antiquity

In this paper I want to start considering the ancient evidence concerning book burning as a way into a discussion of the dynamics of censorship. From Galileo to the Nazi book burning to Salman Rushdie, the destruction of books has played a significant role in the clashes over religious and intellectual beliefs and scientific views. Notable and celebrated cases of dissent and censorship in the ancient world tend to end up in listings without much analysis, and many remain hidden from view, as they are often considered anecdotal and found in a variety of sources. The paper is part of a new project which aims to collect and analyse the evidence for the dynamics of censorship in Greece and Rome in all its forms in order to

present a more systematic and typological narrative of the ‘politics’ of dissent than found in existing literature. The suppression of ideas is as old as the production of intellectual property, while the ideological discussion of important issues can be properly traced to at least the fifth century BC - but even earlier examples of the clash between authority and a ‘subversive’ perspective can be identified. The title was chosen to indicate how a focus on the concrete outcomes of ideological clashes (burning books) allows us to trace suppressive practices through these flash-points in intellectual history.

BEASLEY, Megan. University of Western Australia

A Philosophical Gigantomachy in the *Metamorphoses*

In the *Sophist*, Plato describes the disagreement between idealists and materialists as a Gigantomachy, turning Gigantomachy into a philosophical battle. This philosophical interpretation is picked up by Lucretius, who famously reverses the moral values of Gigantomachy in describing Epicurus’ assault on *Religio*. This paper reinterprets Ovid’s references to the Gigantomachy in the *Metamorphoses* in the light of the philosophical form of Gigantomachy initiated by Plato and revised by Lucretius, focusing on the episodes of Lycaon in Book I and the Musomachia in Book V.

BELLEMORE, Jane. University of Newcastle

Agrippina’s conspiracies against Nero

Tacitus describes two instances when charges of conspiracy were brought against Agrippina: in AD 55, Agrippina was falsely accused of conspiring, but was apprised of the charges, defended herself vigorously both before Nero’s courtiers and Nero himself, and was exonerated (*Annals* 13.18-22); in 59, Agrippina was plotted against unsuccessfully by Nero, became a threat and was eliminated, but then charges were brought against her posthumously (*Annals* 14.1-13). Although Tacitus presents these events as two separate occasions with obviously different outcomes, the episodes reveal many similarities, and each contains elements that make no sense in their own context but better suit the conditions of the other conspiracy. I will examine these problems.

BENDEICH, Fred. University of Melbourne

The Scepticism of Herodotus

There is a common perception, especially in popular works, of Herodotus as naïve and credulous in his reports of both human and divine activity, but even a reasonably attentive reading of his *History* frequently reveals him questioning accounts and explanations offered by his informants, even though he often does accept stories which we would consider implausible. Sometimes he accepts a report, sometimes he rejects it, sometimes he expresses uncertainty. He also occasionally attributes an event to an interplay of human and divine activity.

BILLOT, Frances. University of Auckland

Hannibal, elephants and turrets

This paper responds to some issues raised in Philip Rance’s recent publication, ‘Hannibal, elephants and turrets in *Suda* Θ 438 [Polybius Fr. 162^B] – an unidentified fragment of Diodorus,’ *Classical Quarterly*, 59.1.91-111 (2009). Rance’s remark on page 92 that, ‘... excepting some demonstrably fictive allusions in later Latin poetry, this fragment contains the only explicit and unequivocal statement that Hannibal’s elephants were furnished with turrets.’ Assuming that Rance’s unspecified ‘later Latin poetry’ includes Silius Italicus’ *Punica*, this paper argues that the acceptance of the fragment belonging to a historical text requires an acceptance of the description of elephants with turrets in the *Punica*.

BLYTH, Dougal. University of Auckland

Philosophy in the Late Latin West

In the late antique Latin west and thereafter a new conception of philosophy emerged, as primarily related to the meanings of texts. My aim here is to infer when and how this conception arose, eventually to replace the older sense of philosophy as a way of life. Elsewhere I have discussed the influence of Cicero’s philosophical texts, but in this paper I will focus on three further important contemporary

elements in the transformation: the disappearance of competence in Greek language in the Latin west; the cultural form in which Greek philosophical developments were accepted into the Latin tradition; and the influence of Christianity.

BOEDEKER, Deborah. Brown University

Harems and Harridans? Gender Relationships and Herodotus' Persian Kings

For Herodotus, history begins with gender trouble: the intercontinental seizures of Io, Europa, Medea, and Helen, which his alleged Persian informants consider the beginnings of Greek/Asian hostility. Indeed, male/female relations influence the fate of every Persian king, from Cyrus' rescue by resourceful Cyno and brutal death at the hands of Tomyris, to Xerxes' *eros* for his daughter-in-law that nearly undoes his dynasty. This paper examines how gender relations characterize Herodotus' elite Persians, and at the same time shape, motivate, or mirror major junctures in the historical narrative.

BOSMAN, Philip. University of South Africa

Sister Bridget rejects the Greeks: Africa and the Classics in Coetzee's *Elizabeth Costello*

Lesson 5 of JM Coetzee's 2004 novel, *Elizabeth Costello* raises some uncomfortable issues concerning the role of the Classics in Africa. Assumed by Sister Bridget, sibling of the protagonist and classicist turned AIDS worker, to be representative of the *studia humanitatis* and equated with textual scholarship, its historical purpose was to provide the backdrop for redemption through Christ. Idealised Hellenism has proved to be seductive but unable to offer salvation by itself. Africa in particular, represented by 'the Zulus', preferred the tormented Christ to Apollo, despite efforts from colonial rulers to turn them into latterday Greeks. In this paper, I attempt to unravel the complex narrative situation of the chapter which impacts on the force of these arguments: the 'hardliner' characterisation of Blanche/Sister Bridget and her reductionist tendencies (e.g., her opposition towards 'the monster of reason'), and Elizabeth's reluctant retrospective response to her African visit in terms of the female body and personal *caritas*.

BOURKE, Graeme. University of New England

Bakkhylides xi and the rule of the *douloi* at Argos

After the Lakedaimonians defeated the Argives at Sepeia c.494 BC, Herodotus reports, the government of Argos fell into the hands of 'the slaves'. His account is often interpreted to imply that the Argive citizens, depleted in numbers, shared control of the state with the members of a lower social order. Further evidence, however, including a passage from an epinikian ode of Bakkhylides that significantly predates Herodotus' *Histories*, rather suggests that the new citizens belonged to the elite among the perioikic communities of Argolis.

BRADLEY, Carl. University of Newcastle

Caesar, Book I and the Aedui Civil War

The dominant interpretation of Gallic society was that it was factional in nature. I believe the story Caesar tells of the Aedui in Book I of the *Gallic Wars* is an assessment that suggests that the Aedui were not only involved in an external power struggle involving the Helvetii, Romans and Germans under Ariovistus, but were engaged in a civil war. This internal power struggle was the result of a vacuum left when Ariovistus destroyed the majority of the Aedui leadership. In this paper I will analyse Caesar's assessment of the upheaval caused by the Helvetian invasion with particular focus on the Aedui brothers Dumnorix and Diviciacus.

BURTON, Diana. Victoria University of Wellington

The role of Zeus Meilichios

This paper examines the relationship between Hades and Zeus, and in particular those areas in which the functions of the two overlap. Although, in Greek religion, Hades is notoriously without cult, certain aspects, epithets and iconography of Zeus identify him very closely with the underworld and the dead, as well as with hero-cult. I will discuss these interactions with particular reference to the cult of Zeus Meilichios at Athens and Argos.

CARPENTER, Richard. University of Auckland

The military hierarchy of Plato's *Republic*

I intend to discuss the question of military hierarchy in the *Republic* and to suggest that Plato's comments represent a logical, coherent and historically informed whole. Central to my argument is the division of Kallipolis' guardian class into complete guardians and auxiliaries (*Resp.* Book III). This, I will suggest, corresponds to a military division between the army's officers and soldiers. I will consider the ensuing programme of training and selection (*Resp.* Book VII), as well as the examples of contemporary Greek armies, in order to suggest a tentative military hierarchy that both fits the evidence found the *Republic*, and adds to our understanding of the text.

CHAMPION, Michael. University of Western Australia

Creation in Late-Antique Gaza

Three late fifth-century Gazan thinkers took up the challenge to defend Christian ideas about creation against arguments for the eternity of the world in contemporary Neoplatonism. This paper explores connections between Aeneas, Zacharias and Procopius and Neoplatonists including Proclus, Hierocles and Ammonius. It identifies continuities between the Gazan contributions and later controversy between Philoponus, Simplicius and Cosmas Indicopleustes, and draws some general conclusions about education in Gaza at the turn of the sixth century.

CHONG-GOSSARD, K.O. University of Melbourne

Amphiaraus, the *sophron* seer of Euripides' *Hypsipyle*

This paper offers a character study of Amphiaraus in the fragments of Euripides' *Hypsipyle*. Whilst most Greek tragedies end with death, murder and destruction, *Hypsipyle* ends happily for the title role, but at the cost of the accidental death of an infant. Amphiaraus - a man who marches off to war knowing that he will die - is interestingly the catalyst for the play's sequence of events, a paradigm for how to deal with changes of fortune, and a sober advocate of forgiveness. In a mythical world where revenge politics is still rife, *Hypsipyle* is a sobering reminder that forgiveness has its place.

DAVIDSON, John. Victoria University of Wellington

Prometheus Bound in Christchurch 2009

This paper discusses the production of *Prometheus Bound* staged in Christchurch in December 2009 (directed by Robin Bond). It considers the translation used and the set, masking, costumes, music and sound effects, and their effectiveness in the context of the performance space used. It also assesses the way in which the various characters were conceived and realized in action, and the choreography utilized for the chorus. Some illustrations from both rehearsals and actual performances will be shown. Consideration will also be given to the problems of staging a problematic play like *Prometheus Bound* for a contemporary audience, the range of possible options that might have been chosen, and possible reasons behind the directorial choices made for this production.

DAVIS, Gil. Macquarie University

***Axones* and *kyrbeis* – a new answer to an old problem**

The *communis opinio* among ancient Athenian historians is that early in the sixth century BCE Solon wrote a large body of legislation which was inscribed on objects known as *axones* and *kyrbeis*. However, despite some ninety epigraphical and literary references, the nature of the documents themselves is poorly understood, and no theory has yet succeeded in reconciling the testimony. In this paper I provide the results from my comprehensive re-analysis of the evidence. I suggest a new interpretation together with a revision of the historiography of Solon.

DUNN, Geoffrey. Australian Catholic University

The practice of *amicitia* in the letters of Innocent I of Rome and Aurelius of Carthage

Friendship was an important feature of the social networks of classical society and philosophical reflections on the nature of friendship. In late antiquity consideration was given to a Christian understanding of friendship, most notably in Augustine and Paulinus of Nola. In this research I examine the letters of Innocent I, the bishop of Rome in the early fifth century and a contemporary of both Augustine and Paulinus, to Aurelius, the bishop of Carthage. Several of the letters are not well known (Epp. 10, 14, 32-33 and JK 312). They give evidence of an episcopal relationship that utilised the language of friendship and fraternity. These letters will be examined here in order to consider Innocent's understanding of Christian friendship and how he used it in his dealings with the bishop of Carthage in situations where he was both supportive and critical of African policies.

FORD, Susan. Australian National University

Small-scale space and micro-context: *Odyssey* 5.392 to 6.317

The presentation of small-scale space contributes to the coherence and therefore intelligibility of a narrative. When shipwrecked near the end of *Odyssey* Book 5 Odysseus swims along a rocky coast before deciding to come ashore at the mouth of a river where he subsequently meets Nausicaa by some washing pools, located (we presume) at the same river. This description of small-scale space is, *ex hypothesi*, coherent. I examine the statements which anchor the characters to this space, ask whether they do in fact describe a single space, and suggest the consequences for the text of a spatial 'micro-context' reading.

GADOR-WHITE, Sarah. University of Melbourne

Emotional Preaching: *Ekphrasis* in the *Kontakia* of Romanos

Ekphrasis is described by writers of *Progymnasmata* as a speech which 'brings before the eyes the thing described'. From Aristotle onwards, the point of a descriptive or ekphrastic speech was to elicit a certain emotional response in the listener. But how does eliciting an emotional response in listeners help a preacher? This paper will investigate Romanos' use of *ekphrasis* in his *kontakia* or 'verse-sermons'. What sort of emotional response do these *ekphraseis* create and why is this useful for the preacher?

GARRETT, Phoebe. University of Newcastle

Character inheritance in Suetonius' *Caligula* and *Nero*

At *Nero* 1.2 Suetonius declares his interest in the inheritance of character from ancestors. He would have it appear that vices, where present in the parent, are inherited faithfully from parents and ancestors, but virtue, where present in the parent, degenerates and is not passed on to the son. Two Caesars demonstrate this principle: Caligula, an example of the father's considerable virtue degenerated in the son, and Nero, as the product of a long line of vicious ancestors, nastier than any of them. I contend that Suetonius' interest in character inheritance explains the level of research on the subjects' ancestors.

GILLET, Miriam. Macquarie University

The 'Etruscan League' Reconsidered

According to ancient historians, the *duodecim populi* of Etruria formed a federal league for political, military and religious purposes. This paper will review how the 'Etruscan league' has been constructed in ancient sources and how it is perceived in our contemporary scholarship. It will explore the possibility of a pan-Etruscan league and will propose that temporary coalitions and localised alliances were formed between some Etruscan cities. This reconsideration of the evidence will question the league's existence and the political formation of pre-Roman Italic peoples, suggesting that we have perhaps relied too heavily on Graeco-Roman accounts and have disregarded the Etruscan evidence (or lack of).

GOULDS, Leonard. University of Western Australia

Not so different after all: the idea of a heroic monster or a monstrous hero

Even though the majority of characters in Classical myth are human or indistinguishable from such by manner and appearance if not abilities, those quite obviously 'not of mortal make' (meaning non-human

or overtly monstrous) are by no means insignificant. Many are purely functional within the parameters of the story, typically providing curiosity value or being clearly antagonistic, although there are some that can take on roles normally denied them. This may happen within their primary myths or in later iterations of the characters, but can hardly ever be typified as frivolous. This presentation examines a selection of these unusual figures.

GREENFIELD, Peta. University of Sydney

Poetically Vestal: Tarpeia at the Parilia

Propertius 4.4 offers the Vestal Virgin Tarpeia up for scrutiny; she betrays the Romans on the date of the Parilia, a twin celebration of the flocks and Rome's foundation. This may be contrasted with Ovid's representation of the Vestals in the description of the Parilia in *Fasti* 4.721-806. This paper will conduct a comparative study of the two accounts, examining the differing representations of the Vestals in each case. By so doing, hopefully this paper will bring greater clarity to the topic of the Vestal's association with the Parilia.

HALL, Jon. University of Otago

Getting Sordid: The Use of Mourning Clothes in Roman Trials

This paper will examine the use of mourning clothes (*vestes sordidae*) in Roman society as a form of social and political protest. It will consider the historical origins of the practice as presented by Livy and Polybius, and the degree to which its deployment was associated with *popularis* methods and ideology. This social background, I shall argue, helps us to appreciate more fully its role in the legal proceedings of the Late Republic. In particular, it highlights the degree to which both social and judicial activities in Rome were regularly characterized by public posturing and showmanship.

HARTWIG, Andrew. University of Sydney

Aristophanes and his 'producers' Kallistratos and Philonides

This paper will examine the figures Kallistratos and Philonides, thought by ancient and modern scholars to have been 'producers' (*didaskaloi*) of many of Aristophanes' comedies. It will scrutinize many of the problems with the ancient and modern views and argue instead that they were most likely actors who were subsequently misunderstood by ancient scholars based partly on the misreading of Aristophanic texts.

HAWES, Greta. University of Bristol

Touring Crete with Pausanias

Pausanias' *Periegesis* is not merely a travel guide; it is a portrait of Greece and a discourse on Greekness. Its 'digressive' *logoi* create a rich map which characterises individual regions through their local stories. Although the itineraries never leave the mainland, the myths of Crete feature in the *Periegesis* in such a way as to distinguish the island on this conceptual map. These myths were traditionally amongst the most fabulous of the Greek canon; yet in narrating them, Pausanias adopts a notably 'historical' attitude. This rationalising approach reflects a strong tradition going back at least to the Atthidographers and is tied inextricably to Panhellenic conceptions of the value and validity of Cretan pre-history.

HEINEMAN, Kristin. University of Newcastle

The Chasm at Delphi: A Modern Perspective

The proposed "chasm-theory" of Delphi has been debated by scholars of Ancient Greece since the tradition first appeared in the extant sources, whether or not the priestess, or Pythia, was intoxicated by fumes emitted from the earth. There is new evidence concerning Delphi, and needs to be re-examined through the updated lens, and my presentation is a brief introduction to the debate. I will present a brief overview of Delphi, and then focus on the issue of the chasm, tracing the evidence of the ancient sources. Next, the modern sources will be addressed and their evidence examined. Finally, I will examine the recent geological studies done at Delphi and summarize their findings.

HOLMAN, Nigel. University of New England

A re-assessment of the career of P. Quinctilius Varus and his overall suitability for the governorship of Germania.

P. Quinctilius Varus is often blamed for the Teutoburg forest disaster and the loss of the emerging province of Germania Magna. This view is based on ancient depictions of Varus as an incompetent and corrupt administrator who was unqualified and unsuitable for the governorship of Germania. This has been followed by modern scholars and many historians, both ancient and modern, are of the view that Augustus chose poorly in his appointment of Varus. However, in reaching this opinion little or no attention is given to Varus' character, his earlier political and military career or his overall suitability for the command. A comprehensive evaluation of these casts doubt on the accepted view of Varus a poor choice of governor.

JAMES, Dylan. University of Canterbury

Art of gold: precious metals in Chariton's *Callirhoe*

In *Callirhoe* by Chariton, the author has Dionysius erect a golden statue of Callirhoe on his estate. While it has been recognised that Chariton describes Callirhoe in terms evocative of sculpture throughout his work (e.g. Hunter, R. 'History and historicity in the romance of Chariton' *ANRW* 34.2 (1993) 1055-86), the wider significance of the precious metal from which Dionysius' statue was constructed has often been overlooked. This paper seeks to examine the importance of gold, and indeed silver, in the context of the novel.

JARVIS, Paul. University of Tasmania

A Servilius Casca in Livy: The Politics of Fraud

The paper analyses an incident of fraud on the part of the *publicani* which took place during the Second Punic War in 215 BCE. The paper examines Livy's account of the aftermath of this incident, in which he records the methods the Senate employed to condemn the malefactors, and the efforts of the two accused to save themselves. The focus of the paper is twofold: the political influence that the *publicani* displayed throughout this incident, and Livy's misleading account of Gaius Servilius, a tribune to whom Livy attributes the cognomen Casca. The paper aims to demonstrate the importance of the *publicani* at this time and clear up a misconception concerning the identity and motivations of the tribune Gaius Servilius.

JOHNSON, Marguerite. University of Newcastle

The New Sappho, Some Old Sappho, and Mimnermus

Much has been written on the Sapphic gaze, primarily in relation to the representation of the various *personae* in her poems and fragments. I would like to address this subject as it relates to the poet's depiction of herself, or her artistic construct, with a focus on poem 58 and fragment 31, to illustrate what Eva Stehle defines as 'poetry in and through which the gaze opens the self to disintegration, shifting position, identification with the other, or mirroring of the viewer's desiring self.' (Stehle 1996.221). In addition to this feature of Sapphic poetic technique, I wish to consider further viable connections between the two pieces – specifically a similarity of theme (*eros*, *geras* and death) and one of artistic allusion (the poetry of Mimnermus). The results of this comparative study will hopefully shed some light on poem 58 in relation to an established fragment, fragment 31, as well as extend discussion of the latter piece – not only in terms of the themes of age and ageing *per se* – but also in terms of the possibilities of the influence of Mimnermus, whose voice I suggest is not only audible in fragment 31 but in poem 58 as well.

JOHNSON, Paula. University of Queensland

Fabius, Marcellus and Otacilius- the Alliance that Never Was

Since Poseidonius called them the Sword and Shield of Rome, Marcellus and Fabius, heroes of the Second Punic War, have always been paired together in the collective consciousness. It has been widely assumed by scholars of such eminence as Münzer, Scullard, Briscoe, Caven, and more recently, Flower, that Marcellus and Fabius were political allies, and that Marcellus and his half-brother Otacilius were members of a faction that acknowledged Fabius as its leader. Recent work by McDonnell has challenged

this idea. This paper seeks to pick up where McDonnell left off by examining more closely the events surrounding the elections of 215 and 214 B.C.

KEEGAN, Peter. Macquarie University

Iudiciis Augusti Augustae felic(iter): Neronian factions and Augustan fictions in Pompeii

Graffiti inscribed at Pompeii record popular reactions to Augustan ‘judgments’ of Nero and Poppaea. These *iudicia* have been linked to the revocation of a ban on gladiatorial combat and to honorific grants of colonial status. This paper will consider the graffiti pertaining to these claims as well as to indications of the types of relationship between the people of Pompeii and Imperial Rome under Nero.

KEENAN-JONES, Duncan. Macquarie University

The Aqua Augusta and control of water resources in the Bay of Naples

This paper considers a largely ignored aqueduct that was one of Augustus’ largest construction projects. The Aqua Augusta transferred a significant amount of water from a mountain basin, with consequent environmental and social impacts, to at least eight towns around the heavily settled, and geologically unstable, Bay of Naples. The Augusta, rather than being focused on one urban centre, was a regional water supply network built to help secure the strategic area of Campania. In its creation and operation we see a complex interplay between municipal and imperial interests until the Augusta’s demise in the fifth century AD.

KELLY, Douglas. Australian National University

Andokides 3, *On the peace*: but is it a fake?

Pseudepigraphic and wrongly attributed works and outright forgeries exist from antiquity in such numbers as to make testing authenticity a common function of scholarship. Andokides 3 has long been caught up in controversy over the Corinthian war but E.M. Harris has now denounced it as a later pastiche (‘the authenticity of Andokides’ *De pace*, a subversive essay’, in *Polis and Politics. Studies in Ancient Greek history presented to Mogen Herman Hansen*, ed. P. Flensted-Jensen et al. Copenhagen, 2000, 479-505). So where to next?

LEADBETTER, Bill. Edith Cowan University

Galerius, Gamzigrad and the Politics of Abdication

Lactantius, in his *De mortibus persecutorum*, makes the claim that Galerius intended to resign his power at the conclusion of his *vicennalia* and retire. This claim is regarded as confirmed by the discovery of a palace complex near modern Gamzigrad in north-eastern Serbia, and firmly identified as Romuliana. The implications of this conclusion have not been explored as thoroughly as they might. This paper looks firstly at the Gamzigrad site and assesses its particular significance to Galerius himself, and secondly explores the implications of Lactantius’ claim, especially as it impinges upon the way in which historians have analysed and represented the complex imperial politics of this period.

LUNCHTIME PRESENTATION:

Launching the Aerial Photographic Archive for Archaeology in the Middle East

Since 1997 Professor David Kennedy and his colleague Doctor Robert Bewley have been flying with the Royal Jordanian Air Force to photograph and catalogue archaeological sites in Jordan. Along with collections of historical photographs, slides and maps, which also include small collections from other Middle Eastern countries, these photographs have now been digitized, geotagged and archived on the popular photo management website, Flickr, for use by researchers with an interest in any period of Middle Eastern history or archaeology. This brief session with Stafford Smith and Karen Henderson (UWA) will include a live demonstration of the Flickr website and outline the usefulness of such a resource to scholars.

MAITLAND, Judith. University of Western Australia

Homer and the Aiakid cousins

I will take two episodes: the embassy in *Iliad* 9 and the *aristeia* of Telamonian Aias in *Iliad* 15-16 to show the poet's selectivity in deploying his material. With regard to *Iliad* 9, I shall make some suggestions as to the authorial process in handling the characters who appear. This vivid episode, in which the character of Achilles is portrayed in a manner worthy of tragic composition, is not only a high point of the epic but appears to give Achilles preference over his Aiakid cousins. As a consequence, the strain shows, not only in the famous use of the incongruous dual forms, but in the personal histories of Phoinix and Patroklos and in the presence of Phoinix himself, who does not appear in Pindar or Bacchylides. In the case of Aias' *aristeia*, it is highly incongruous that he and Achilles are portrayed working so closely together without any reference to their common ancestry, a neglect all the more striking in view of the treatment of the episode in Bacchylides 13.96-167. Both these episodes serve to bring Achilles to the fore and recast the Aiakid kinship structures in a way that suits the poet's purpose.

MARSHALL, Bruce. Macquarie University

"With friends like this, who needs enemies?" Pompeius' abandonment of his friends and supporters

Pompeius' changes of sides to secure his advancement are well known, such as his choice of Sulla's side from 83 on, only to turn to supporting the consular candidature of M. Lepidus in 79 when the latter was campaigning on a platform of repealing the Sullan legislation, and turning again to secure a military command against Lepidus' rebellion. Equally inconsistent was Pompeius' relationship with his so-called *amici*; they were used when it suited him for the political advantage they might bring, but abandoned when he thought they might be a political drawback to his desire for acceptance as the pre-eminent leader in the state. This paper will examine some examples of Pompeius' supporters who deserved better from him.

MATTHEW, Chris. Macquarie University

Was the Defence of Thermopylae a 'Suicide Mission'?

Many people know the basic story of the heroic 'last stand' at Thermopylae under the command of Leonidas and his band of 300 Spartans. But was this the way the battle was designed to go? Many recent works on the subject suggest that the action at Thermopylae was only a half-hearted effort by the Greeks or, more dramatically, a 'suicide mission'. However, a careful reading of the ancient texts demonstrates that not only was the establishment of a defensive line at Thermopylae and Artemisium in 480BC the 'grand strategy' for the defence of Greece, it also shows that this defensive line was a master stroke of strategic planning which only failed due to unforeseen circumstances. The failure of this venture subsequently became one of the primary influences on the way all ancient accounts of the Persian War were written.

McANALLY, Jay. University of Western Australia

Zeus Acraeus and the coinage of Halicarnassus

This paper explores reasons why the polis of Halicarnassus (in Caria) selected its coin types. One type represents Pegasus; the other shows the head of a horned goat, sometimes accompanied by a wavy line. The paper suggests that the former represents a Halicarnassian Greek foundation tale, whilst the latter is considered in relation to the cult of Zeus Acraeus. Inscriptional evidence shows that members of the Carian population of Halicarnassus had a central role in maintaining this cult, and literary evidence adds confirmation and contextualises the types. Thus, the coin types show aspects of Greek and Carian Halicarnassian civic identity.

McKECHNIE, Paul. Macquarie University

New gravestones using the Eumeneian formula

Some third century AD gravestones from the district surrounding Eumeneia in Phrygia say that if anyone damages the burial-place, 'it will be between him and God' (sometimes 'the living God', or other

lengthened phrases). Ninety-three such epitaphs exist in the published literature; in this paper, six newly observed ones will be presented with comment.

McKENZIE, Nicholas. University of Otago

Thucydides' depiction of Corinth and the outbreak of the Peloponnesian War

This paper intends to examine Corinth's role in the events prior to the outbreak of the Peloponnesian War as described by Thucydides. Specifically, I will discuss Thucydides' presentation of Corinth as aggressive and belligerent in the lead up to the war. I intend to show that Thucydides has distorted his description of events in order to emphasise an aggressive Corinth as bringing on the war, while at the same time excusing Athenian culpability in the outbreak of the war by depicting Athens as reacting to this Corinthian aggression.

McLARDY, Katherine. Monash University

The translation of cult: the Cereres in Roman North Africa

It is accepted among scholars that the cult of the Cereres in Roman North Africa was an assimilation of the Greek cult of the Thesmophoroi into indigenous cults, but the details of the worship of the Cereres are obscure and almost entirely unknown from literary evidence. This paper surveys the funerary inscriptions of the priestesses of the Cereres to reconstruct elements of the cult. My aim is to establish whether the Thesmophoroi were significantly altered through their conversion to the Cereres.

McWILLIAM, Janette. University of Queensland

The Family as Strategy: Image Making and the Children of Germanicus

This paper will examine the 'display' of the children of Germanicus and Agrippina I, particularly in the context of the triumph of AD 17. One of the developing trends of Empire was to promote Imperial children through events and institutions which were often steeped in precedent and tradition, such as the triumph. The children of Germanicus, however, played an even more significant role in the overall visual framework of the early Empire: they were used to help shape the image of their father, heir to Tiberius, in Rome, on the military front, and in key areas of the Empire. Germanicus' military and political achievements were often represented as events of family (and hence Roman) significance.

MELVILLE JONES, John. University of Western Australia

A reverse type of P. Sepullius Macer: a desultor or Castor?

Publius Sepullius Macer was one of four mint magistrates who struck coins in 44 B.C. The obverses of his coins showed heads of Caesar and Mark Antony, a temple and busts of Victory and Mercury. The reverse type which is combined with the first three obverses shows a horseman with two horses. It is usually interpreted as a reference to a public festival in which one event consisted of a race in which riders (called *desultores*) changed horses at some stage. An alternative interpretation has, however, been advanced: the rider is Castor, who rides alone after his twin Pollux has died and become immortal.

MIDFORD, Sarah. University of Melbourne

From Achilles to Anzac: Heroism in the Dardanelles from antiquity to the Great War

The Australian representation of the Gallipoli Campaign in the Great War is laced with allusions to antiquity and the Classical world. The men in the trenches were aware that they were located across the Dardanelles from Troy and references to the landscapes' past permeated their writings. Allusions to antiquity also pervaded art, literature and newspapers throughout the war and afterwards. This paper will look at the reasons why the epic and the heroic were used when representing the Anzac involvement at Gallipoli. It will also examine the construction of an Anzac myth at Gallipoli which forged a link between the Classical past and the Australian present and future. This will demonstrate that the Classics were used as an 'opiate' to dull the pain that the war caused the Australian nation. It will also examine the Anzac myth's construction as a convenient link to Western civilization, placing Australia within a European continuum while simultaneously establishing themselves as an independent nation with their newly composed epic story.

MILES, Graham. University of Tasmania

'I, Porphyry': Narrator and Reader in the *Vita Plotini*

Porphyry's *Vita Plotini* has been described as 'the enfant terrible among ancient biographies', partly on account of its unusual structure. Written by Porphyry as an introduction to his edition of his master's works (the *Enneads*), it is in several respects a unique document: opening with the surreptitious creation of an image of its protagonist, it moves directly to his death, before recounting a series of observations and personal anecdotes and concluding with an oracle on Plotinus' posthumous fate. Incorporated into this account are personal recollections ('I, Porphyry...') as well as the words of others (Longinus, Eustochius, Apollo), and of Plotinus himself. Most scholarship on the *Vita Plotini* has centred on questions of history of one sort or another. This is not surprising, as it is indeed a unique and valuable historical source. Far less attention, however, has been given to it as a literary text. The proposed study aims to provide a narratological analysis of the *Vita*, and to compare it with other biographical works and with texts of other genres. De Jong has observed that 'there is no direct correlation between genre and type of narrator'. Nonetheless, an analysis of this sort, by shedding light on the formal characteristics of the text, and in particular its construction of narrator and audience, will contribute to the debate on the text's status as a factual or an idealising account, and the kinds of meaning which can legitimately be read into it.

MINCHIN, Elizabeth. Australian National University.

Memory and memories: cognitive sociology and the *Iliad*

In this paper I describe the nature of social memory, or what is more generally referred to as collective memory, and the ways in which collective memory is constructed and shaped. I then turn to Homer's *Iliad* and observe how characters within the storyworld draw on collective memory, and how they think it operates in the world outside.

MOUNTFORD, Peter. University of Melbourne

Maecenas laudandus aut damnandus

The paper considers the writings of contemporaries of Maecenas, which tend to be complimentary, and those of the post-Augustan age, which are less complimentary. The paper attempts to evaluate those representations in light of what is known of the life of Maecenas and what has been said about him in critical analyses. How much do we know about this important figure of the Augustan Age? Should he be praised or condemned?

MURRAY, Jackie. Skidmore College

Pompey's first ship: Apollonius & Lucan's Internecine Poetics

At *Pharsalia* 2.709-725 Lucan introduces a simile comparing the narrow escape of Pompey's fleet from Caesar's forces at Brundisium to the Argo's escape through the Symplegades. The Argo is also mentioned in the catalogue of Pompey's allies at 3.190-198 and in the catalogue of the evils that originated in Thessaly the site of the Battle of Pharsalus at 6.395-401. The simile stands out because it is the only reference that does not allude to the Argo as the first ship. Since it is a commonplace in Latin poetry, it is curious that Lucan's narrator does not refer to the Argo's firstness the first time he mentions her. Rather than dismissing the references to the Argo as merely *topoi*, Lucan is deliberately inconsistent in order to fit the myth into his internecine poetics. I show on the one hand that it is beyond doubt that the intertext for the simile is Apollonius' *Argonautica*, and on the other, that it is very likely that Pompey used this version as part of his triumphal ideology. The Alexandrian version presents Jason as one of a collective on a mission to save the people; applied to Pompey this version attempts to allay suspicions and accusations that the great man was aiming at Dictatorship or worse. Crucial to Apollonius' interpretation of the myth is the suppression of the tradition that the Argo was the first ship and the harbinger of the Iron Age. Lucan's silence about the firstness of the Argo in the simile is a deliberate evocation of Apollonius' *Argonautica* in the context of a reminiscence of Pompey's former triumphs. In other words, Lucan is comparing Pompey and his fleet to the very version of the myth that Pompey himself associated with his triumphs. However, once Pompey has left Italy, Lucan takes up the familiar Roman representation of the

Argo as the first ship. As far as we know, the Roman poet responsible for the first Argonautic epic in Latin was Varro of Atax. This Latin *Argonautica* was an interpretation of Apollonius' Greek epic that presented the Argo as the first ship (Quint. 10.1.87; Ovid *Amores* 1. 21. 51-2). Significantly, Varro's patron was none other than Caesar himself, whose conquest of Gaul Varro had already celebrated with a *Bellum Sequanum*. The inconsistency among the references to the firstness of Argo in the *Pharsalia* thus represents the fact that the myth participates in Lucan's civil war motif; it represents Lucan's disaffection both poetologically, from the Alexandrian to the Roman, and politically and ideologically, from Pompeian to Caesarian. It is also a recognition of Caesar's reinterpretation of Pompey's triumphal mythology.

NATHAN, Geoff. University of New South Wales

Of Veiiian Entrails and Faleriian Children

I wish to examine the issues of *obligatio* and sacrifice in Livy's narrative of two wars. The first is the victory over Veii. Immediately following that successful campaign, Livy recounts the defeat of Falerii. The conquest of each was not only different in the manner of fighting, but also in the role religion played in Livy's interpretation of Roman success. At Veii, Rome partook of the "right" type of sacrifice; at Falerii, Rome refused to partake in the "wrong" type of sacrifice. I argue that Livy contrasts the two to underscore Roman moral rectitude in war and their consequent success.

O'NEIL, Jim. University of Sydney

The native revolt against Ptolemy Philopator and Ptolemy Epiphanes

Polybios tells us that the use of Egyptian troops at Raphia led to a major threat to the Ptolemies: a great native uprising. For twenty years parts of Upper Egypt were under the rule of native pharaohs and there was also a major revolt in the delta. However, we lack any coherent account of this revolt. While the surviving material does not allow the construction of a continuous narrative of the war, we can determine some of its overall features. The Greeks kept control of Ptolemais and Nubian support for the rebels was restricted.

O'SULLIVAN, Patrick. University of Canterbury

Use your illusion: 'Critias' on religion reconsidered

The famous dramatic, possibly satyric, fragment (*TrGF* 43 F 19), usually ascribed to Critias (or Euripides), which posits the social origins of belief in the gods has often been considered a shrewd and cynical denunciation of religion *per se*. A close examination of the fragment's enumerations of the benefits of religion suggests otherwise. While Dana Sutton (*CQ* 1981) rightly noted that the fragment presents religion as a 'benign swindle', we can go further and see in it an interesting paradox amounting to an atheistic defence of religion, which tallies with much contemporaneous ethical and sophistic speculation more than has been recognized.

O'TOOLE, Kevin. University of Western Australia

Demosthenes' Basileus: a phantom in the *Ath. Pol.*?

In the ancient sources contemporaneous with the *Athenaion Politeia* and its references to the Athenian *basileus* there is only one extant narrative of any significant length concerning the Athenian *basileus*: the narrative in Demosthenes' *Against Neaira*. Ironically the authorship of both these sources is disputed but it is the contention of this paper that of more importance is the fact that both sources are more notable for what they do not say about the *basileus* than for what they do and that the heavy reliance on these sources for assertions today about the *basileus* may be misplaced.

PENWILL, John. La Trobe University

Chion of Heraclea: Moral Hero or Suicide Bomber?

The epistolary novel *The Letters of Chion* presents an account of the protagonist's moral development, from his departure from Heraclea to become a student at Plato's Academy to his return to rid his native city of the tyranny that has sprung up in his absence. The historical record casts Chion as a noble tyrannicide, and the murder of the tyrant Clearchus is seen as putting into practice the philosophical

principles he has learned. The *Letters* on the other hand present a much more ambivalent picture. Certainly this is the way Chion is portrayed as seeing it; but the character that emerges is that of a self-opinionated poseur, always claiming the high moral ground, yet in the end not progressing much beyond that view of justice as helping your friends and harming your enemies so quickly disposed of in Book 1 of Plato's *Republic*. In the final letter, Chion's use of the rhetoric of martyrdom (he hopes that both he and Clearchus will die in the assassination attempt) brings us uncomfortably close to the mindset of the suicide bomber. The author chose the epistolary form as the ideal means to explore the psychology of his protagonist, and what he gives us is a complex picture of a man obsessed with the pursuit of what he sees as virtue no matter what it costs himself or his family.

PHILLIPS, David. Macquarie University

Thucydides 1.99: revolts in the Athenian empire

Thucydides 1.99 with its implication of widespread revolts that were caused by the failure of allies to produce the right amount of tribute or ships is not supported by the details of Thucydides' narrative nor by the evidence of Xenophon, Diodorus or the inscriptions. Further, passages such as 1.81, 1.122.1, and 8.2.2, which refer to the fostering of revolts as an anti-Athenian strategy are not supported by Thucydides' own evidence until one reaches 412/11 and even then qualifications need to be made.

PRITCHARD, David. University of Queensland

War, democracy and culture in classical Athens

Athens is famous for its highly developed democracy and its veritable cultural revolution. Not widely known is its military revolution. More than any other city Athens invented new forms of combat and was responsible for raising the scale of Greek warfare to a different order of magnitude. The contemporaneity of these revolutions raises the possibility that democracy was one of the major causes of Athenian military success. Ancient writers may have thought as much but the traditional assumptions of Ancient History and Political Science have meant that the impact of democracy on war has received almost no scholarly attention. This paper summarises the finding of an interdisciplinary team from around the world which have investigated this important problem from multiple perspectives.

PRIVITERA, Siobhan. Monash University

Medusa's mirror: Approaching female monsters in early Greek epic

Examining the presentation of female monsters in early Greek epic is an exercise in demarcation, exclusion, and deformation. It is the study of the female body as a locus of change or transition, a two-way communication between a corrupted image and the audience which perceives the abnormality. As Jenny Clay has argued, 'the monstrous is the anomalous, that which does not fit into usual classifications or transgresses normal limits, and hence may be considered dangerous'. This paper will investigate the presentation of female monstrosity in early Greek epic using the case study of Medusa. By incorporating both traditional Classicist scholarship with modern philosophical and psychological discourse regarding shame and pollution, I will argue that Medusa, and indeed female monsters throughout early Greek epic in general, become intra-textual social symbols for the sexual female body as shameful, polluting, and socially counter-active.

RAAFLAUB, Kurt. Brown University

War is the father of all: the politics of war, empire, and freedom in democratic Athens (Plenary Session)

We think of fifth-century Athens as a "Golden Age" of greatness in culture and humanism, characterized by the Parthenon, Phidias' sculptures, Sophocles' tragedies, Aristophanes' comedies, Thucydides' *History*, and the emergence of Socrates' philosophy. If we can trust the historian Thucydides, the contemporaries, in and after the time of Pericles, defined "greatness" by stunning victories in war, unprecedented imperial power, and unmatched liberty, all achieved, on the basis of a powerful civic ideology, by citizens uniquely committed to their community's continuing military and political domination. Yet twenty-five years after Pericles' death, starved and exhausted, Athens lost the Peloponnesian War and was almost destroyed. This paper intends to examine this paradox by analyzing, in turn, the Greek discovery of freedom as a political value, the

interdependence of war, empire, and democracy, and the specific Athenian set of ideas that combined liberty and imperial power. It discusses the tensions and contradictions inherent in Athens' politics and ideologies of war, empire, and freedom, and their intimate connection with democracy. All this proves highly meaningful to our own time and its political dilemmas.

Early Greek Infantry Fighting in a Mediterranean Context (Conference session)

In the Archaic Age, especially in the so-called Orientalizing Period, Greek culture developed rapidly, in intense interaction with, and heavily influenced by, the more advanced civilizations of West Asia and Egypt. A long tradition of intensive scholarly exploration, revived in recent decades, has illuminated these processes in much detail. The models for massed infantry fighting that culminated in the Greek hoplite phalanx have also often been sought in the ancient Near East. This paper intends to re-examine this issue. Homeric battle descriptions have long baffled scholars but recent research has made major strides toward reaching a better understanding of these scenes, thus throwing valuable light on the origins of the phalanx as well. Yet this still leaves open the question of eastern influences on the mode of fighting typical of the Greek polis. An answer to this question can be found only by comparing Greek and Near Eastern arms and armor, preferences for specific modes of fighting, and formations, and by placing these military customs or characteristics in their social and political contexts — that is, of the Neo-Assyrian and Achaemenid Empires on the one hand and, on the other, of the evolution of the Greek polis as a community of citizens.

RADFORD, Fiona. Macquarie University

Constructing Varinia

This paper proposes to trace the journey of the character of Spartacus' wife from her brief appearance in ancient sources, to the novel upon which the film was based by Howard Fast, and then to the 1960 film. The film *Spartacus* (1960) is notorious for its troubled production history, which involved quite a few script rewrites. Thanks to recent research in film archives in the USA, in which the scripts and papers associated with the production of *Spartacus* were studied, the various alterations that were made to the character Varinia have been uncovered and the reasons these changes were made can be assessed. The impact of the period in which this film was actually made and the personal beliefs of the creative personnel were obviously crucial in the construction and evolution of Varinia, as well as the film as a whole.

RIDLEY, Ron. University of Melbourne

The crimes of Titus Livius (a continuing series)

As one of the most incompetent historians ever to put pen to paper, Livy, of course, would not have known a 'documentary source' if it had fallen on him. If one does by chance appear in his history, he must have found it in his literary sources, those most melodramatic late annalists whom he plundered so shamelessly. Talking common-sense is long overdue.

ROGERSON, Anne. University of Sydney

Stattius breaks the silence: *Silvae* 4.5 and the sound of authenticity

In the silent fields of Statius' *Silvae* 4.5, as winter turns into spring, the unaccustomed strain of birdsong is heard and the land resounds with the poet's voice. The song that Statius sings celebrates the young Septimius Severus, orator and fellow poet, whose speech, it triumphantly proclaims, hides his Punic birth and trumpets him as Italian through and through. This paper investigates the poem's insistence on the voice as a marker of identity, demonstrating how Statius' multiple and self-conscious echoes of Horatian lyric work both with his peculiarly Flavian panegyric project and as a centerpiece to *Silvae* 4.

SCHAFER, Stevie. University of Melbourne

In Scipio's bath: the tragic anxiety of dualism in Seneca's Ep. 86

In *Epistle* 86, Seneca records his visit to Scipio Africanus' villa at Liternum. The travelogue quickly descends into the depths of metaphor to disinter the long-dead Africanus. Seneca re-animates the general

with his philosophical necromancy and props him up in the bathtub as an *exemplum*. The philosophical exhortation is coloured with nightmarish images: Scipio's villa is a *locus* of death, small spaces, and crushing weights. These metaphors, this paper contends, are consistent with his tragic genius. In particular, this paper examines similar themes in the *Troades* to illustrate continuity between the *Epistles* and the tragedies.

SHEEDY, Ken. Macquarie University

Scenes from Alexandria during the reign of Domitian

A study of two coin types minted at Alexandria during the reign of the last Flavian emperor: the Pharos and the triumphal arch. The introduction of the Pharos type points to an emerging interest in the civic identity of Egypt and even something of an historical curiosity in the city of Alexandria. The triumphal arch is usually said to represent a structure in Rome, but there are good grounds for believing that it was located in Alexandria.

SING, Robert. University of Western Australia

The politics of jury pay and Aristophanes

It is striking that like his depiction of Cleon, Aristophanes' unfavourable treatments of jury pay appear in popular comedies performed for ordinary Athenians. Further, how is it that Aristophanes can seemingly ignore the convention of not criticising democratic institutions? Closer examination of the handling of jury pay and jurors in Old Comedy offers insights both into Aristophanes' persuasive use of humour and contemporary divergences of opinion on this controversial fixture of Athenian public life.

TARRANT, Harold. University of Newcastle

The *Theaetetus* as a narrative dialogue

The prologue of the *Theaetetus* has caused some to suppose that an early version had been composed in narrative form. A different prologue was known in antiquity. Evidence will be shown that, after stylometric examination of its vocabulary-mix (content-specific words excluded), its language is indeed that of the narrative and not that of the dramatic dialogues. Clearly this means that the reader was entitled to expect that the material would be presented in narrative form. Was that ever the case?

TATUM, Jeff. Victoria University of Wellington

TYCHE in Plutarch's *Aemilius Paulus-Timoleon*

The importance of *tyche* to any reading of Plutarch's *Aemilius-Timoleon* is emphasised in the work's preface. Nor have scholars been slow to take the hint. What has gone unobserved, however, is the extent to which Plutarch's deployment of *tyche* is conditioned by *tyche*'s role in Polybius, the biographer's inevitable source for the *Life of Aemilius*. Polybian *tyche* in this pairing lends Timoleon's career the same historical importance as Aemilius' - a similarity explicitly denied in Polybius. Plutarch's correction, inspired by his view of Timoleon as a liberator of the Greeks, has implications for the meaning of his *Parallel Lives*.

TILLMAN, Clive. University of Tasmania

Tiberius and Gaius Gracchus: The *Lex Agraria* and the Italian allies

This study is to investigate the land distribution legislation of the Gracchi brothers Tiberius and Gaius Gracchus. I focus chiefly on the scope of the *lex agraria* and whether it included the Italian allies in the land distribution scheme. Particular attention will be paid to the account of Appian and how it differs from the other sources by mentioning the inclusion of the Italian allies as recipients of *Ager Publicus*. I will conclude by outlining how the inclusion of the allies fits into the wider political context of the republic.

TRAVIGLIA, Arianna. Macquarie University

Beyond the city walls: Aquileia and its countryside

Nowadays a UNESCO world heritage site, Aquileia was a major Roman town located in a key area for commercial exchanges between the Danubian regions and the Mediterranean basin. This paper will

introduce a new project that seeks to investigate the relationship between urban and suburban space of Aquileia and the transport network that connected it with the rest of the Roman Empire. This research develops a methodology for defining suburban space based on the use of aerial and satellite Remote Sensing (RS) and Geographic Information Systems (GIS) that effectively contribute to the detection and mapping of as-yet unidentified archaeological sites.

TRUNDLE, Matthew. Victoria University of Wellington

The Inscriptions from the Sanctuary of Poseidon at Isthmia

The inscriptions from Isthmia, though fragmentary tell us a considerable amount about the importance and nature of the sanctuary especially in Roman imperial times. The level of destruction around the Isthmus of Corinth reflects its strategic importance. The Byzantines constructed a fortress and defensive wall from the pagan sanctuary buildings in the sixth century AD and very little of what was once an impressive site survives. Nevertheless, Isthmia and its inscriptions illustrate Imperial patronage and the local elite's relationship to the sanctuary and the empire that demonstrate just how significant the sanctuary was both regionally and internationally throughout antiquity

WALLIS, Jonathan. University of Tasmania

(Un)elegiac characterisation in Propertius

In his third book, Propertius seeks to stretch the thematic limit of elegiac poetry to the point of breakdown. In this paper I examine a pair of elegies from heart of Book 3 which introduce to elegy strikingly novel perspectives and modes, while offering at the same time opportunity for metapoetic reflection on the complexities of literary development itself. In 3.12 the peerless yet complex faithfulness of Aelia Galla offers a counterpoint to the fickleness of the poet's own mistress; and an *epicedion* for the dead Marcellus in 3.18 presents the most challenging instance of a new modality in Book 3, giving a glimpse of what it might look like – were an elegiac poet ever to write court poetry.

WATSON, Lindsay. University of Sydney

Catullus, the Transpadanes and *inurbanitas*

Outstanding work has been done recently on Catullan *urbanitas*. Less attention has been paid to its opposite, behaving in a manner that Catullus stigmatises as *inurbanum*. Yet the latter idea is quite as crucial as the former to Catullan self-definition. In poem 68, the poet famously abnegates his provincial background in favour of the *vita urbica*. With an eye to that manoeuvre, this paper will investigate the *inurbane* in Catullus along two related trajectories. To what extent does Catullus associate *inurbanitas* with all that is provincial and Transpadane? To what degree do ethnic stereotypes of the Gauls colour the poet's construction of *inurbanitas*?

WATSON, Pat. University of Sydney

'Jealousy, infernal pest': Handel's operatic *Hercules*

Handel's musical drama, *Hercules*, is technically an oratorio but has recently been successfully staged as an opera. According to the librettist, Rev. Thomas Broughton, the work is based on Sophocles' *Trachiniae* with some additions from Ovid's *Metamorphoses*, but clearly he also incorporated elements from *Heroides* 9 and the [Senecan?] *Hercules Oetaeus*. This paper will explore the way in which the ancient texts are adapted, as well as the extent to which the tastes of contemporary 18th century society underlie the librettist's innovations such as the emphasis on unfounded sexual jealousy as Dejanira's motivation, Hercules' innocence, Dejanira's failure to commit suicide, and Hyllus' love for Iole.

WELCH, Kathryn. University of Sydney

Pietas*, Pompeiani and Cicero's Thirteenth *Philippic

Because of its direct quotation of Antonius' words, the Thirteenth *Philippic* uniquely exposes the rhetoric of both Cicero and his protagonist. Antonius had called upon the Caesarians to desert their treacherous and dangerous alliance with the *partes victae* and had held himself up as an example of *fides* and *pietas*

towards the dead Dictator. In response, Cicero directly attacks his *impietas*, contrasting it with two young men, Caesar, who understands that *maxima pietas* is *pietas erga patriam*, and Sextus Pompeius who is commended for many virtues but not *pietas*, although Pompeius had already claimed the virtue as his own. What is going on? An examination of the competing strategies of Cicero and Antonius exposes the nature of the Republican factions in early 43, their subsequent integration and the effect of the divisions on later historiography.

WILSON, Marcus. University of Auckland

Seneca's Moods

That is, of the temperamental, not the grammatical kind. Most of us are aware of having moods, whether it be irritability, elation, anxiety, boredom etc. These are not the same as a person's character, nor the same as the 'passions', but are more transient feelings that may be affected by factors like the weather, whether it is Monday morning, whether one's footy team has lost, or which side of the bed one gets out of. To what extent, if at all, did the ancients recognise moods and what vocabulary did they use to describe them? This paper suggests that letters are a good place to start looking for evidence of changing moods, and examines some instances in Seneca's epistles, and how they actually affect his philosophical position on certain questions.



CRAWLEY CAMPUS

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SMOKING - Permitted only in open areas away from buildings, courtyards and pathways.
 maps@uwa.edu.au



THE UNIVERSITY OF WESTERN AUSTRALIA



CONFERENCE VENUES ON CAMPUS MAP (page 29):

Currie Hall (conference BBQ): K3

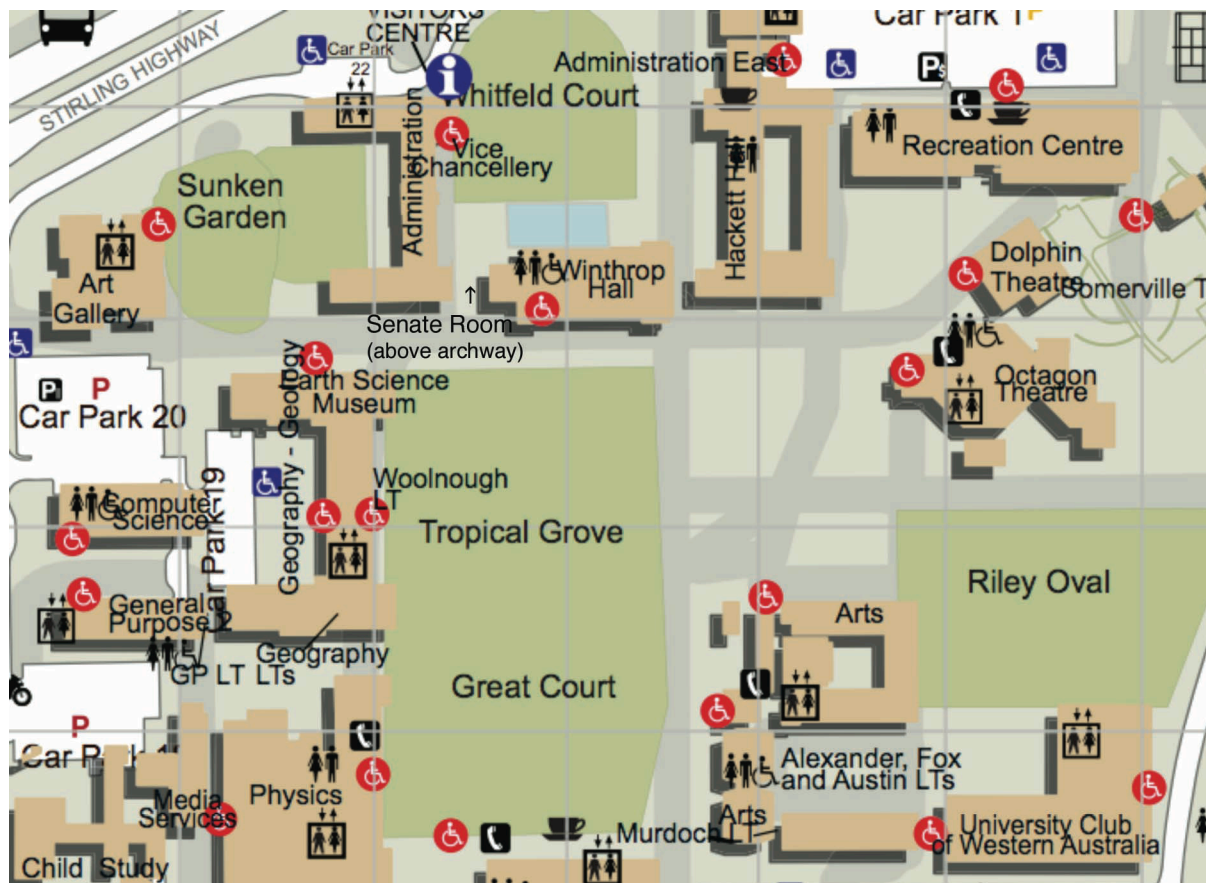
Senate Room (heads of departments meeting): I7 (see also more detailed map below)

Sunken Garden (conference reception): H7

University Club (papers / lunches / teas): L10

Arts Building (papers / plenary lecture / ASCS 31 AGM): K10 (see also more detailed map below)

DETAIL: ARTS BUILDING, UNIVERSITY CLUB and UWA SENATE ROOM



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