

Classics, Archaeology & Ancient History Research Seminars 2016

Convenor Dr Margaret O'Hea (margaret.ohea@adelaide.edu.edu)

When and Where: From 3.10pm on Friday in Napier LG 9. All are welcome.

12 August *Classics Honours Thesis Presentations (15 mins each)* Mr Sean Demosthenes, Ms Emma Johnston, Mr Daniel McLean, Mr Patrick Moritz, Mr Luca Ricci.

19 August *Communal Rituals and Religious Acts* Prof. Katje Sporn (Director, German Archaeological Institute at Athens and 2016 AAIA Visiting Professor)

Abstract: In early Greece there is a sphere where socially connoted/communal rituals merge with religious acts. For example, in many instances it has been disputed if an excavated Early Iron Age site with remains of communal dining was a place of worship or a meeting place of a group of rather socially connected people. This seminar discusses general questions on possibilities to identify early Greek cult places using antithetical notions such as animal sacrifice (*thusia*)/slaughter, altar/*eschara*, votives/objects of utility. These include elements such as the location of such places inside or outside settlements, their layout and spatial organisation. A separate discussion will focus on the close relation of some sites with tombs and thus the creation of identity through communal acts.

2 September *Cultural practices and burial customs in the Roman Levant* Dr Margaret O'Hea (Classics)

Abstract: Consumer preferences are a product of complex interactions between the practicalities of availability (supply) and layers of cultural and social values. A close and statistically-valid examination of the way in which glass was used across burial practices in the Roman Levant reveals some unexpected groupings.

9 September *Legitimate command in the civil war between Caesar and Pompeius* Dr David Rafferty (Classics)

Abstract: The civil war between Caesar and Pompeius was fought all around the Mediterranean, with a bewildering variety of subordinate commanders often operating on their own. Given this was largely a dispute over legitimacy, by what right did these subordinate commanders claim their authority? And what was the source of legitimate *imperium* in any case, in a Republic which had seen enormous experimentation with its granting in recent decades?

16 September *Glittering Palace and Incestuous Home in pseudo-Seneca's Octavia* Dr Jacqueline Clarke (Classics)

Abstract: The word for home, *domus*, punctuates the *Octavia*. Sometimes it is juxtaposed with the word for palace, *aula*, which highlights a tension between traditional Roman concepts of home and family and Nero's more grandiose aspirations. That terms for glittering and shining are also linked with both *domus* and *aula* in this work suggest that the author is playing upon the notion of the *domus aurea*, Nero's infamous Golden House (which is also briefly referenced in the text). Through an exploration of these terms and an analysis of the ways in which the words for home and palace become associated with certain female figures in the play such as Agrippina, Nero's mother and Poppea, his pregnant mistress, this paper will show how home takes on the connotations of the female womb and how the boundaries between public and private space are violated, mirroring the incestuous nature of the relationships within Nero's household.

7 October *Emperor Worship In Italy. A gift, or an imposition?* Mr Alex Antoniou (Classics M. Phil candidate)

Abstract: The worship of the emperor, his deified predecessors and his household was supposedly ubiquitous across the Italian peninsula. However, the assumptions made by scholars about these institutions are flawed. This paper analyses the evidence and applies new perspectives to the study of the institutions of emperor worship within the Italian peninsula (excluding Rome), specifically in *Regiones I* and *XI*, to demonstrate that these institutions represented a 'gift' to the imperial household from Italian communities.

(continues overleaf)

Classics, Archaeology and Ancient History Research Seminars 2016

14 October *Medea's Passion and Divine Causation in Valerius Flaccus* Assoc. Prof. Peter Davis (Classics Research Fellow)

Abstract: For readers familiar with the origins of Medea's love for Jason as described in earlier texts the most surprising element in Valerius Flaccus' account is his treatment of the gods. This paper addresses four questions. How and why does Valerius' account of Medea's falling in love (Bks 6- 7) differ from those of Apollonius of Rhodes (Bk 3) and Ovid (*Heroides* 12, *Metamorphoses* 7)? Why does Valerius use divine machinery to bring about Medea's love for Jason? Why does Valerius put so much emphasis on Medea's resistance to divine influence? Particular attention will be paid to the ways in which Valerius exploits *Iliad* 3 and 14, Euripides' *Bacchae*, and *Aeneid* 1 and 4.

21 October *Another look at the 'Aldine additamentum': Silius Italicus Punica 8. 145-224* Ms Jan Lee (Classics M. Phil. candidate)

Abstract: Given the resurgence of interest in Silius' *Punica*, it is surprising that there has been so little discussion of the 'Aldine *additamentum*' since Brugnoli & Santini (1995) published their textual analysis: it is mentioned only in footnotes in the Brill *Companion* (2010, 94 n. 68; 366 n. 37). Consensus that these lines are probably authentic is at best unenthusiastic. Delz (1987, LXVIII) asserted that the lines are 'unworthy of Silius,' but did not argue his case beyond pointing to a dozen or so instances of dubious practice. Spaltenstein (1986, 508-9) and Ariemma, (2000, 67-8) are also equivocal. Using recent digital resources, this paper explores the metrical, stylistic and linguistic differences that exist between the *additamentum* and the rest of *Punica* 8.

28 October *Divine Traits in Eunapius' Lives of Philosophers and Sophists* Prof. Han Baltussen (Classics)

Abstract: This paper revisits Eunapius' attitude to Christianity (also given new attention in recent editions of Becker 2013 and Goulet 2014, Budé ed.) and suggests that his purpose was in part to offer an alternative to Christian hagiography. Eunapius' emphasis on the pagan philosophers' ability to achieve a divine quality serves his higher agenda of offering a Late Antique counter-narrative to both doctrine and exemplary lives of Christians.



After each seminar, tea will be available in the Napier Level 8 staff room.