The Australian Archaeological Institute at Athens

BULLETIN

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Letter from the Director

Dear Members and Friends,

An important change in the 30 years history of the Institute is its new Constitution, which was adopted at the request of the administration of the University of Sydney.

According to the new constitution, the Institute will no longer be a "Foundation", as it used to be, but a "Research Centre". Its main governing body will be its "Executive Board" which cannot have more than sixteen members. The Council will remain as a large advisory body to which the Executive Board must report about its activities.

In the 5th volume of the Bulletin I mentioned the creation of "The Centre for Classical and Near Eastern Studies of Australia" (CCANESA), which brings together the Australian Archaeological Institute at Athens, the Department of Classics and Ancient History, the Department of Classical Archaeology and the Near Eastern Archaeology Foundation (NEAF). This proximity, it is hoped, will encourage a closer collaboration between the participating bodies in such activities as fieldwork, lectures and conferences.

Another importahnt matter about which I would like to report to you in this letter is the recently created "John Atherton Young and Alexander Cambitoglou Research Fund", aimed at supporting fieldwork and other scholarly activites of the Institute. The main initiative of the fund is to bring to its Sydney offices, on a biennial or triennial basis, a distinguished scholar who will do his own research for a period of several months. I am glad to be able to report that the first scholar to be awarded the fellowship is Professor Jacques Perreault of the University of Montreal in Canada, who was also our 2006 Visiting Professor. Professor Perreault is to arrive in Sydney in early January 2010 and will be with us until May. In addition to his own research, Professor Perreault will conduct a seminar and will give a 30 minute lecture at the forthcoming function on April 15 2010 commemorating the 30th anniversary of the Australian Archaeological Institute at Athens.

In Greece the Institute has also been very active thanks to the support of the Deputy Director and the Administration Officer, who indefatigably assist many Australian scholars and post-graduate students in their research.

With regard to research carried out by members of our staff, I feel I must especially mention in this letter Dr Stavros Paspalas and Ms Beatrice McLoughlin, who are currently preparing the publication of part of the material from two Australian archaeological expeditions in Greece, Zagora and Torone. They both work assiduously and I would like to express my appreciation of their excellent work.

Finally, I would like to mention here the decision of the Executive Board to award to Professor Graeme Clarke the Institute's first medal for his most important scholarly and administrative contributions to the discipline of Classics and Classical Archaeology. The medal will be awarded by our President, Her Excellency Professor Marie Bashir, at our 30th anniversary celebrations in April 2010.

Alexander Cambitoglou

NEWS IN BRIEF

2008 Hostel Report

by Anthoulla Vassiliades

As this is my first year working at the Institute, I would like to thank Dr Stavros Paspalas for his help in introducing me to the operations of the Athens Office and the Hostel.

View from the main Hostel balcony.

Sixty guests stayed in the Hostel in 2009. The majority of these were, of course, from Australia, but a number were also students and academics associated with other foreign institutes. Eight Australian post-graduate students from various Australian and foreign universities stayed at the Hostel in the past year, making it their base as they used Athens' excellent research facilities and explored its history, as well as that of the rest of the country's. Ms Annette Kelaher, the 2007/08 AAIA Fellow, returned for 3 months at the beginning of the year, to complete her stay. The 2009/10 AAIA Fellow, Ms Estelle Strazdins, began her residence in October this year. Academic visitors from Australian universities included Dr Kenneth Sheedy (Macquarie University), Dr Wendy Reade (University of Sydney), Professor Diana Wood Conroy (University

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Deputy Director's Report from Athens

by Stavros A. Paspalas

The past year proved to be a fruitful one, and I am happy to report that the Institute was well-placed to assist Australian students and academics, both those who travelled to Greece for research purposes and those who sent us enquiries from Australia, in many different ways. By liaising with various arms of the Greek Ministry of Culture and Tourism, our generous hosts in Greece, and the other foreign institutes in Athens we were able to facilitate many Australian research programmes and post-graduate theses.

Annette Kelaher, a PhD student from the University of Sydney researching the significance of plants in the iconography of Attic figured pottery, was in residence at the Institute's Hostel in early 2009 completing the Fellowship she was awarded the previous year and which she had, in part, to postpone. The Institute's ongoing commitment to supporting the research of Australian students is testified to by the continuation of its Fellowship programme. The Fellowship for the European academic year of 2009–2010 was awarded to Estelle Strazdins, a graduate of the University of Melbourne who is currently preparing her doctoral dissertation at Balliol College, University of Oxford. Ms Strazdins' research interests focus on Greek literature during the Roman Empire, and the specific topic of her thesis is "The Future of the Second Sophistic." The study of the history, art and literature of the Greek world under Roman rule has received increased attention in recent years, and it is certain that Ms. Strazdins' contribution to the field will benefit from her time in Athens at the Institute.

As part of the Institute's wider activities, I returned to Sydney for the month of March, primarily to work in the archives of the Zagora excavations. The site of Zagora, on the island of Andros, was excavated by Professor Alexander Cambitoglou between the years of 1967 and 1973. It is recognized in archaeological circles as the site which provides the most detailed information about life in an Aegean settlement during the eighth century BC, the period which was fundamental in the developmental process that led to the Greek polis (city-state). During my stay in Australia I delivered a lecture at an event organized by the Institute in collaboration with the Nicholson Museum at the University of Sydney, and then again in Canberra for the ANU (Canberra) Friends, entitled "Classical Macedonia: New Finds, Ancient Reputations."

Back in Athens the Institute organized a number of academic seminars. In April Professor Alexandros Mazarakis Ainian (University of Thessaly), an expert on the architecture of the Early Iron Age, spoke on "The 'Sacred House' at the Academy Reconsidered;" a paper in which he examined this early Athenian enigmatic structure and its possible cultic use. In May Associate Professor Jeffrey Tatum (University of Sydney) delivered a paper entitled "Tyche in Plutarch's Aemilius Paullus," a topic in which history and Plutarch's literary practice were intertwined. May, of course, also saw the established event of the Director's Annual Report. Professor Alexander Cambitoglou and I reported on the Institute's activities during 2008, while the Annual Lecture

was delivered by Professor Tatum. On this occasion Professor Tatum's lecture carried the title "Plutarch being Greek under Rome" (see pp. 12–21). The Institute is very grateful to the Australian Ambassador to Greece, H.E. Mr Jeremy Newman, for the Embassy's donation of wine for the reception which followed the Director's Report and Annual Lecture. We are also indebted to the Athens Friends, who covered the cost of the reception. The enthusiasm of the Friends committee and busy calendar of fund-raising events which it organizes are very much appreciated.

In November 2008 the Institute's Athens-based Administrative Officer Ms Anastasia Aligiannis returned to Australia, and in late January our new Administrative Officer Ms Anthoulla Vassiliades arrived in Athens to take up her post. This change in personnel, I am pleased to write, went smoothly, and the services offered by the Institute to its members remains at the high standard established over the past three decades.

I should like to close this report by thanking two long-term members of the Athens Friends, Ann Baker and Vivien Nilan, for the donations they made to the Institute's library. It is through such support that the Institute can continue its promotion of Classical, and more widely Greek, studies in Australia as well as supporting the research interests of Australians.

Museums and Exhibitions in Greece

by Stavros A. Paspalas

The opening of the New Acropolis Museum must be considered the most important event that took place in Greece in 2009 as regards museums, galleries and exhibitions. After many years in the building, and even more in the planning, the museum opened its doors in July, and ever since has received record numbers of visitors. Situated just to the south of the Acropolis itself, the museum makes good use of its position as it enables the visitor to immediately relate most of the exhibited pieces directly to their place of origin. The exhibits are not simply statues or pots displayed in a museum, but take on more meaningful identities as they can be readily imagined in their proper contexts.

The Museum is built over a section of the ancient city, the excavated remains of which date back millennia, though the most apparent belong to houses that date to the Late Antique period. These vestiges of ancient city life are on view as one enters the museum, as well as through large glass plates set into the floor of the museum's first level. However, the museum's displays focus on the history of the Athenian Acropolis during the Archaic, Classical, Hellenistic and Roman periods.

The visitor first comes across exhibitions dedicated to the shrines that were situated along the base of the Acropolis: the shrine of Nymphe, where brides-to-be made dedications; the sanctuary of Asklepeios, where those seeking relief from ailments flocked; and the Sanctuary of Aphrodite Pandemos, where worshippers concerned with matters of marriage, fertility, sexual health

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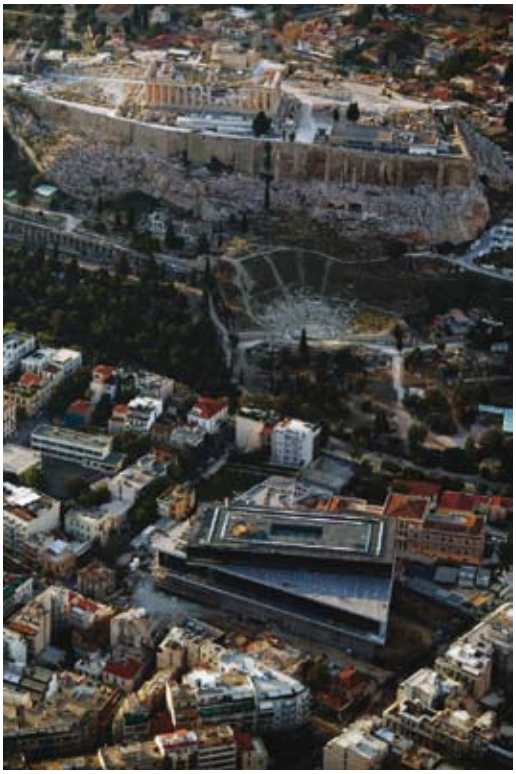
of Wollongong), Associate Professor Paul Sharrad (University of Wollongong) and Associate Professor Jeffrey Tatum (University of Sydney). Australian friends and supporters of the Institute also stayed at the Hostel, including Mr Peter Lalas and his family.

The public areas of the Hostel provided the venue for the Institute's academic programme of seminars and lectures, as well as the meeting place for the Committee of the Athens Friends and their Annual General Meeting.

A generous donation from the Canberra Friends of the Institute was used to purchase new bed bases, making the AAIA Hostel an even more comfortable retreat in which to stay and study while in Athens.

New beds in the Hostel, donated by the Canberra Friends.



The New Acropolis Museum, at the foot of the Athenian Acropolis.

and performance sought the goddess's help. The large marble *thesaurus* (a donation box) that was found on excavation of Aphrodite's sanctuary testifies to at least one aspect involved in the sanctuary's operations: the collection of monetary donations to the goddess from individuals who intended to marry.

The second floor of the museum is dedicated to the monumental architecture—temples and smaller buildings, which may be better described as treasuries—of the sixth and fifth centuries which graced the Acropolis, and their often awe-inspiring sculptural decoration, both free-standing and in relief. Associated votives made by the pious, such as bronze ritual utensils and statuettes, are also on display. The visitor walks through a time line which begins with the buildings and votive offerings—the most impressive arguably being the statues of stately young maidens (*korai*) and the unfortunately all too fragmentary horseman—that date prior to the Persian destruction of the Acropolis in 480 BC, and then on to the architectural elements and sculptures from the later fifth-century Acropolis buildings: the Propylaea (the monumental gateway), the Erechtheion and the temple of Athena Nike. Thereafter follow large scale dedications made on the Acropolis form the fourth century BC and through the Roman period.

The museum's top floor is reserved for the Parthenon sculptures, and also offers an unsurpassed view across to the southern face of the Acropolis. The display matches the dimensions and the orientation of the central part of the Parthenon. Upon it are exhibited the sculpted metopes and, within their enclosing rectangle, the famous frieze. The pedimental sculptures are positioned, at eye-level, to the east and west of the central display. The exhibition includes the original pieces of the temple's architectural sculpture of Pentelic marble that are held in Athens as well as casts of those elements which are housed in museums beyond Greece. Consequently, the visitor can gain a complete as possible appreciation for the Parthenon's decorative programme. The ancient Athenians, their gods and myths as displayed on this temple can be viewed and pondered as a unit, and with the turning of one's head one can see the actual building which they once embellished.

People could well be forgiven for thinking that with the opening of such a large museum there would be little else to report from Greece. This, however, is not so, as the Greek Ministry of Culture and its various departments have been busy making the rich cultural heritage of the country available nation-wide. Still within Athens mention can be made of the new galleries opened at the National Archaeological Museum. The first of these houses the Vlastos-Serpiere Collection of antiquities, a private collection formed in the earlier part of the twentieth century and subsequently donated to the museum, along with a rich display of the so-called "minor arts:" jewellery, terracotta figurines and glass ware. The museum also opened a gallery dedicated to its Cypriot Collection. A major international exhibition was also organized by the Museum in conjunction with the Onassis Cultural Center in New York entitled "Worshipping Women. Ritual and Reality in Classical Athens." The exhibition examined the important and complex role women played in the religious life in the ancient Greek world, particularly in Athens.

The Byzantine and Christian Museum in Athens also marked a milestone in 2009. Over the last few years the museum has undergone an extensive building and re-display programme, and in October of this year the final galleries of its permanent collection were opened to the public. They cover a wide range of art works and objects which range from the years immediately after the Fall of Constantinople (modern Istanbul) in 1453 to the Ottoman forces of Mohammed the Conqueror until the early modern period. The items on display cover a wide geographical range—from the Ionian islands via the Greek peninsula, Crete and the Aegean and on to the depths of Anatolia—and offer amazing insights into the lives of the Christian populations of these areas over a five hundred year period. The opening of these galleries reinforces the fact that the museum is not just a treasure trove but also an inestimable research resource.

An enlightening exhibition, entitled "Le gout à la grecque," was held at the National Art Gallery. It examined the influence exerted by what was known of ancient Greek culture in France during the reign of Louis XV (r. 1715–1774). Of course, French cultural production of this period was no mere mirroring of that of classical Greece, but rather a result of the incorporation of ancient elements into existing and developing local trends. The exhibition very successfully explored the role that eighteenth-century French theorists, architects, artists and craftsmen assigned to their ancient Greek sources and how they could be combined with other cultural traditions, including Chinese and Japanese, to produce the "good taste" of their day.

Early in 2009 the Benaki Museum held the exhibition "From the Land of the Golden Fleece. Treasures of Ancient Colchis," which introduced its visitors to the archaeology of the western regions of Georgia from the fifth through to the second centuries BC. The exhibition consisted primarily of jewellery excavated from tombs along with other small finds, and threw much appreciated light on a country, and its inhabitants, which exercised such a great influence on the imagination of the ancient Greeks—one need only think of Euripides' Medea.

To turn to areas beyond Athens, it may be noted that the important Archaeological Museum at Volos was enlarged with the addition of a new wing that was opened in 2009, the year that marks the museum's centenary. The collections of the museum focus on all periods of Antiquity in the region of Thessaly, but are particularly memorable for the Neolithic material on display, as well as the third-century painted funerary stelai from the once strategically important city of Demetrias. Further to the north the site of the Macedonian capital of Pella now has, for the first time, an extensive archaeological museum, which guarantees that the visitor leaves with a greater appreciation of this previously great city. The island of Kalymnos, in the south-eastern Aegean, acquired a new Archaeological Museum. This is a welcome event, as here too the collection's holdings had long outgrown the old museum.

The Peloponnese gained two noteworthy new museums. In the northwest Patras now has a very futuristically designed archaeological museum in which the region's antiquities are displayed to excellent effect, while in the southwest the new museum at Kalamata provides the same facilities for the numerous finds from its surrounding provinces. The Archaeological Museum of Nauplio, housed in an impressive early eighteenth-century building constructed by the Venetians re-opened, and so its collection—vividly remembered by most on account of the Mycenaean antiquities which it contains—is once more able to be visited.

I shall close with the mention of a museum, the collections of which are somewhat beyond the usual remit of archaeology. The Goulandris Natural History Museum, based in the northern Athenian suburb of Kephissia, restored the mid-seventeenth-century Ottoman Mastaba (Veli Pasha) Mosque at Rethymnon on Crete and installed in it a Palaeontological Collection which displays finds from Crete's very, very distant past. The museum not only presents the public with a body of interesting material, but it has also effectively saved a cultural monument—the mosque itself—from further deterioration.

The Veli Pasha Mosque, Rethymnon.

Only a few of the new museums and exhibitions, both temporary and permanent, that appeared in 2009 could be mentioned here. Nonetheless, even from such a brief overview it is apparent the great importance that is placed in providing facilities that allow an ever-growing number of people to learn more about Greece's various pasts and how they relate to the wider Mediterranean, European and Near Eastern contexts.

Torone Study Season 2009

by Stavros A. Paspalas and Beatrice McLoughlin

Figure 1: Torone 1984. Terrace V Classical houses.

Figure 2: Classical period house in trench 47–48.

A three-week study season was held at the Archaeological Museum Polygyros. The core team members were S.A. Paspalas (AAIA), B. McLoughlin (AAIA) and E. Bollen (Nicholson Museum, University of Sydney). The 2009 season was one in a series, the goal of which is, firstly, to prepare the finds from the 1981 through to 1984 excavation seasons for publication and, secondly, to conduct the required specialist studies.

It is gratifying to report that the first of these two goals is now complete. All the many hundreds of excavation context tins have now been examined and the relevant material extracted and inventoried. The 2009 season saw the sorting of the material from the final trench from Terrace V, and the beginning of concentrated research on our largest artefact classes from this area, which will inform us about the daily lives of the inhabitants in the Classical period.

Excavations in this area of the site revealed evidence for human activity in a number of periods, including an Early Iron Age cemetery (eleventh to ninth century BC) and an eighth century BC pottery kiln; both of which have already been published.[1] The houses of the Classical period which are currently being studied were erected atop the far earlier graves. The most complete architectural complex preserved on this terrace was excavated in four trenches over three seasons.[2]

More than 1500 inventoried finds have now been recorded from this complex, including over 100 fragments of imported and local red figure ware symposium vessels, some of very high quality (fig. 3),[3] and the figurines, found in a high concentration.[4] The structure also produced over 140 loom-weights, and interesting architectural features such as purpose-built platforms and an accompanying drainage system not as yet paralleled elsewhere at the site (fig. 2). The combination of these datasets suggest that while this was a house, it was in all likelihood also a locus for domestic-scale "industry". It is to the more common domestic fine wares and cooking pots that we must turn to further understand the social and economic status of the inhabitants.

Dr Elizabeth Bollen, who is responsible for the study and publication of the black glaze pottery for *Torone* 2, began her study with the 350 examples recovered from this house. This pottery, with its characteristic high-gloss black surface, was the preferred undecorated fine pottery of the sixth to third centuries throughout much of Greece, and was used to produce good quality every-day

[1] J.K. Papadopoulos, *The Early Iron Age Cemetery at Torone* (Los Angeles 2005); J.K. Papadopoulos, "An Early Iron Age Potter's Kiln at Torone", *Meditarch* 2 (1989), 9–44.

[2] Thanks to Mr Marian Melnyczek, who excavated TR9 in 1981, TR44 in 1982, and TR47 and TR48 in 1984, with the assistance of Mr James Buckley for the excavation of TR47 E baulk in 1984.

[3] e.g. Ian McPhee, *Meditarch* 19/20 (2006/07), 125–132, pl. 23:1–2.

[4] Heather Jackson, *AAIA Bulletin* 2 (2004), 10–14, fig. 3.

Figure 3: Inv. 82.442 + 82.459. Attic red figure bell-krater fragment. 460–450 BC. Scale 3:5. After Meditarch *19/20 (2006/07), pl. 23:2.*

drinking and dining vessels. The black glaze pottery from the Torone house compliments the red figure ware, adding more drinking vessels (skyphoi and kantharoi) that might have been used at a symposium, along with small bowls (including so-called salt-cellars) which could hold olives, sultanas and other condiments (fig. 4). Dining wares associated with domestic use, such as broad, handled bowls (one-handlers and bolsals) ideal for a range of contents from drinks to stews, were also numerous.

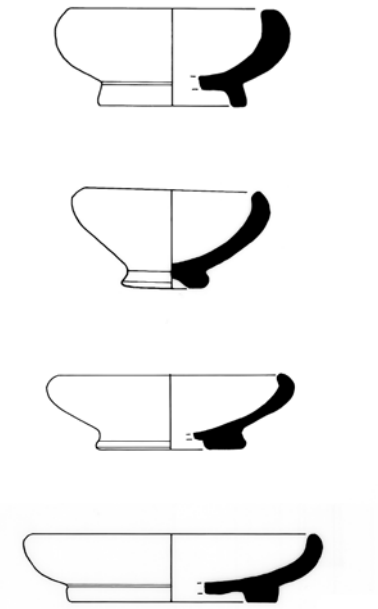


Figure 4: A range of black glaze bowls from the domestic units in TR47/48. Scale 1:1. (Drawings by Rowan Conroy).

In the course of her studies during 2009 Dr Bollen advanced our knowledge of Torone during the period that saw its decline from a polis to that of a garrison settlement of the Macedonian kingdom. Painted fine wares from the late fourth to the first half of the third centuries had been documented in *Torone* 1, but our understanding of the ceramic history of the site during the Hellenistic period is now amplified considerably by Bollen's identification and examination of the contemporary black glaze and related pottery.

An initially unimpressive find, on closer viewing, was discovered to reveal wider implications. The find in question is most likely part of a tile, but its particular point of interest lies in the stamp impression it bears: an ithyphallic donkey placed in a rectangular field (fig. 5). This image is best paralleled on coins and transport amphora stamps (where the donkey can also be shown carrying a male figure, the god Dionysos or his follower Silenos) from the city of Mende, a neighbour of Torone's situated on the western-most arm of the Chalkidike. One occurrence of a donkey carrying the wine god or his acolyte actually occurs as far afield as Metaponto in southern Italy, on a strigil, a metal implement used by the ancients to scrape off the olive oil with which they cleaned themselves.[5] Nonetheless, within the local context of the Chalkidike it is highly likely that our tile stamped with the civic symbol of Mende was an import from its near neighbour to the west, and this conclusion is only reinforced by a similarly stamped roof tile actually excavated at Mende.[6]

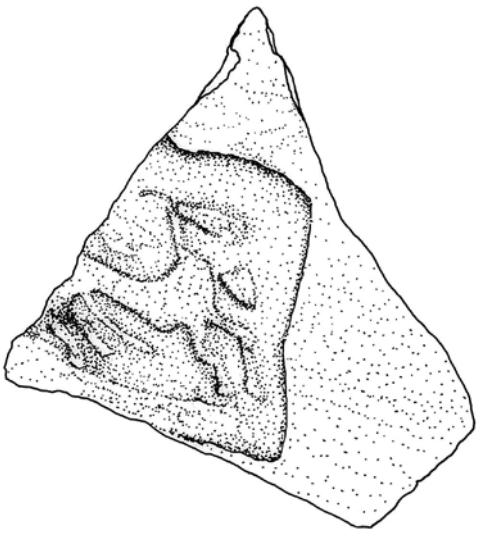


Figure 4: Inv. 81.892. Tile fragment with the stamped impression of an ithyphallic donkey. Scale 3:4. (Drawing by Rowan Conroy).

In the process of compiling the separate corpora of material for specialist study from throughout the various regions of Torone excavated between 1981 and 1984, a number of new finds came to light. Here mention could only be made of a few, which, nonetheless, indicate the wide range of categories found on which our impressions of ancient Torone, in different periods, can be based.

[5] M. Prohászka, *Reflections from the Dead. The Metal Finds from the Pantanello Necropolis at Metaponto* (Jonsered 1995), 58 no. S7, fig. 13 and pls. 16c.

[6] I. Vokotopoulou, "Ανασκαφή Μένδης 1988", *AEMTh* 2 (1988), 335 drawing 3.

The White-Levy Grant and Zagora Study Season 2009

by Stavros A. Paspalas and Beatrice McLoughlin

Figure 1: Excavation of domestic houses at Zagora in the 1970s.

Figure 2: Zagora excavation site plan (J.J. Coulton 1974) overlayed on the three-dimensional terrain model within Google Earth The digital grid is generated in a GIS and uses the Greek Geodetic Reference System 1987 (GGRS 87) (A. Wilson, Archaeological Computing Laboratory, University of Sydney).

The work of the AAIA at Zagora has recently received international recognition in the form of the award of a major research grant from the Harvard-based Shelby White - Leon Levy Program for Archaeological Publications.

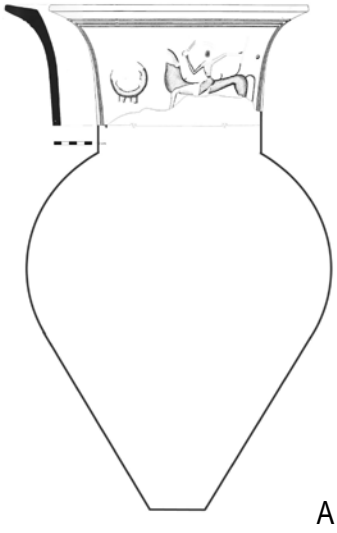
The grant has been awarded to Dr. Stavros Paspalas, Deputy Director of the AAIA, who, along with Ms. Beatrice McLoughlin, Research Officer of the AAIA, is engaged in a project to publish the results of the Australian excavations undertaken at the Early Iron Age site of Zagora on the Greek island of Andros between 1970 and 1974. The grant amounts to approximately AUD35,000 for 2009–2010, with provision for renewal for a further two years.

The site of Zagora was excavated by the then Professor of Classical Archaeology at the University of Sydney and current Director of the AAIA, Professor Alexander Cambitoglou, between 1967 and 1974. Two volumes (*Zagora* 1 and *Zagora* 2), presenting the results of the 1967 and 1969 seasons, have already been published under the editorship of Professor Cambitoglou, and numerous studies on various aspects of Zagora have also appeared. The current publication programme aims to complete the presentation of the finds from the site, and to offer a new evaluation of Zagora in light of our increased knowledge of the Early Iron Age Aegean attained over the last forty years.

Zagora, on the east coast of Andros, is fundamental to the study of the Aegean, and the wider Greek world, during the eighth century BC, the period which saw important leaps in the developmental process that led to the establishment of the Greek city-states. Its importance resides in the fact that it is a fortified domestic site which was abandoned towards 700 BC and thereafter never re-occupied, so its architecture and associated finds are preserved relatively well in undisturbed contexts. Indeed, J.N. Coldstream, a leading scholar of Greek Early

Iron Age archaeology, noted that "…no other place in the Greek world offers a clearer picture of domestic life during this period".[1] The only post eighth-century activity took place at the Sacred Area of the settlement, where a temple was raised in the Archaic period over a pre-existing open air altar. Religious observance continued here into the Classical period. Given the position that Andros occupies on the Aegean sea-lanes, the people of Zagora were well-placed to participate in wider networks, particularly with communities to their west on Euboea and Attica and with others to the east in the central Cyclades and beyond. The pottery from the site in particular point to these contacts.

The abandonment of the settlement *c.* 700 BC heralded a new phase in the history of Andros, one that encompassed great parts of the Greek world and saw the initiation of the process which led to the establishment of the city-states and their various political systems, including democracy. The study and publication of the material from the 1971–1974 Zagora excavations will provide further information on the social environment which gave birth to this process.



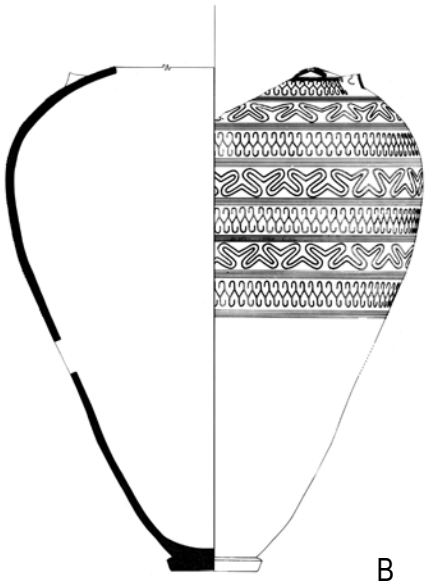


Figure 3: Applied-relief pithoi from Zagora, of varying capacities: A) 220 litres; B) 550 litres; C) 470 litres. Scale c. *1:20. (Reconstructions by B. McLoughlin based on drawings by J.R. Green).*

In June 2009, a 24-day study season was conducted at the Archaeological Museum at Chora, Andros, by S.A. Paspalas and B. McLoughlin. Three quarters of the fine ware pieces which were inventoried during the excavation and study seasons back in the 1970's were closely studied. Much of this material can be identified as Euboian, but by no means all of it. A considerable proportion of the coarser wares (storage, cooking and handmade plain and incised) were studied by B. McLoughlin. Given the domestic assemblages preserved in the houses of Zagora, the study of this material will markedly advance understanding of daily life practices in the eighth-century Aegean: who did what, as well as how and where they did it. McLoughlin's studies build upon her earlier work on the widely-known (but not necessarily well-known) giant storage jars (pithoi) (fig. 3) which are such a dominant feature of many of Zagora's houses and which provide evidence for the economic strategies employed by their occupants: what agricultural produce was available and how it was stored. Zagora will reveal such nuts-and-bolts details upon which wider cultural achievements are dependent.

In parallel with the work carried out in the Chora Archaeological Museum, the records of the 1971 through to 1974 seasons are being transferred to state-of-the-art storage formats so that they will be more immediately accessible and, importantly, better preserved. The site plans, drawings and photographs (both of the objects and the site trenches) are being digitized, while the site and finds registers are being entered into a database.

[1] J.N. Coldstream, *Geometric Greece* (London/New York 2003), 210.

Plutarch on being Greek under Rome*

by W. Jeffrey Tatum

* This is an abbreviated version of the lecture delivered at the Annual Meeting of the AAIA in May 2009, Athens. I am grateful to Professor Alexander Cambitoglou for his invitation to speak, to Dr Stavros Paspalas and Ms Anthoulla Vassiliades for their hospitality in Athens, and to Dr Wayne Mullens for his careful administration at the Sydney end.

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G. Woolf, "Becoming Roman, Staying Greek: Culture, Identity and the Civilizing Process in the Roman East", *PCPS* 40 (1994), 116–143

[1] The evidence for Plutarch's career is assembled and interpreted in Jones 1971, 3–38 (parts of which diverge from the view presented here). The varying nature of our sources for his biography is rightly emphasized in Preston 2001, 89. Swain 1996, 171–172, is inclined to disbelieve the sources reporting Plutarch's *ornamenta consularia* and his procuratorship.

At a date unknown to us, Plutarch became a Roman citizen.[1] It was only natural that a family so ancient and so locally prominent should come to Roman citizenship. Still, Plutarch had to work at it. He devoted himself to the duties entailed by his rhetorical training and, when only in his twenties, successfully represented his city in an embassy to the proconsul of Achaea, a fact we know because Plutarch tells us so in a very rare moment of self-disclosure about his political dealings with Roman authorities. To eloquence he added wisdom, becoming a pupil of the eminent Platonist Ammonius, thereby enhancing his cultural capital in an age when philosophy was a recognized asset. Nor did he ignore practical matters. During the reign of Vespasian, Plutarch made the first (so far as we know) of his visits to Rome. It is not difficult to detect at least one purpose for his trip: early in his reign, in 70, the emperor had revoked the liberation of Greece that had been the gift of Nero, not least on account of the violent political perturbations that unsettled Achaea after Nero's fall.[2] It was predictable that Greek cities should seek to secure their situation under the new order, and that was better done in Rome than by way of Roman representation in the province. It is testimony to Plutarch's political as well as intellectual reputation that he found himself an advocate of his city's interests. He quickly found favour amongst the Romans, and through the agency of L. Mestrius Florus, who had been suffect consul in 75, Plutarch became L. Mestrius Plutarchus, a citizen of Rome whose honour also confirmed the security of his native Chaeronea.

These Roman endeavours of the younger Plutarch are illuminated by way of a treatise he composed much later in his life, the *Politcal Precepts*, addressed to a certain Menemachus, a young and ambitious man from Sardis. There he emphasizes the reality that every Greek statesman, although he may govern, nonetheless governs as a subject who is subordinate to Roman proconsuls (*Prae. ger. reip*. 813e). For this reason, the enthusiastic cultivation of powerful connections is essential to the health and well being of one's native city (*Prae. ger. reip*. 814c). Plutarch's early career offered a case study.

Greater things were to follow. It is at this point that Plutarch's literary activity accelerated. By 79 he had published his imperial biographies. Philosophical and antiquarian compositions continued in copious supply. Plutarch also continued to excel in local affairs, rising to become priest of Apollo at Delphi around 96, which is more or less the time when he began his *magnum opus*, the *Parallel Lives of Greeks and Romans*. During his maturity, Plutarch enjoyed the close and admiring friendship of eminent Romans.[3] Even Trajan could be denominated a friend, if the letter that is prefaced to Plutarch's *Sayings of Kings and Generals* is genuine, as Mark Beck has recently and cogently argued.[4]

In any case, it was owing to the gift of Trajan that Plutarch was awarded the *ornamenta consularia*, a rare and signal honour usually reserved for men deemed to have done distinguished personal service to the emperor. This distinction was perhaps in recognition of his fame as a man of letters. Still,

that claim can only have been enhanced by Plutarch's exertions in managing the emperor's generous building programme in Delphi, where Plutarch was the obvious and influential man on the scene.[5] Such projects interested him. In another rare glimpse of the official Plutarch, the author concedes his obsession with improving the material fabric of his native city: he describes himself conscientiously overseeing the measuring of tiles and supervising deliveries of concrete and stone (*Prae. ger. reip*. 811c). Finally, in 117, Hadrian, no doubt impressed by the same merits that motivated his predecessor, appointed Plutarch his *procurator Achaeae*.[6] In sum, a superlative career, in actions no less than letters.[7]

A life such as Plutarch's evokes every attractive sentiment that characterizes the reign of Trajan and his successors, 'the period in the history of the world during which the condition of the human race was most happy and prosperous', in Gibbon's routinely misquoted assessment. Here one can view the exaltation of a genuinely Greco-Roman liberal culture, the generous recognition of merit and of political industry anywhere in the empire, and the harmonious cooperation of local and global power. 'It was by such institutions', again to cite Gibbon, 'that the nations of the empire insensibly melted away into the Roman name and people'. It is through this lens that scholars have, until recently, preferred to view the so-called Second Sophistic. Thus Ronald Syme could observe of Plutarch's *Parallel Lives* that they 'proclaimed the harmony and parity of the two peoples in a sequence of historical biographies, Roman worthies paralleled with Greek', an unexceptionable, even typical opinion at the time.[8]

This view of Plutarch and his age persists.[9] Recent students, however, have been less convinced of élite Greco-Roman unity. 'So far as the Greeks of our period were concerned', writes Simon Swain in his important study of the Second Sophistic, 'there was indeed just one culture: that culture was Greek and Greek only'.[10] He stresses instead what he perceives as the tendency in the Second Sophistic for writers to distance themselves from Roman culture —and certainly from Roman rule—as a means of fashioning an independent Hellenism that, while it was far from anti-Roman in purpose or character (the chattering classes, after all, had a great deal invested in the prosperity of the empire), it was nevertheless intended to preserve the unique vitality—the purity—of authentic Hellenism.[11] This argument possesses an obvious modern attraction, and it is now routine to see in Plutarch's writings an expression of cultural resistance to Rome: unhostile but not at all the more or less seamless Greco-Roman synthesis of Gibbon or Syme.[12]

Is it possible, however, to reduce Plutarch's reaction to Rome to categories so simple as collusion, acquiescence or resistance? There seems, insofar as this controversy is concerned, little that is straightforward in the totality of Plutarch's life and writings. We know of the successes of his career as an agent of Rome because they were recorded and transmitted—but not by Plutarch in his extent writings. There Plutarch is fashioned not as a distinguished Roman citizen but instead as a cultured friend to numerous Roman grandees and to numerous Greek notables—all of whom, however, are united in common intellectual gifts and pursuits. Still, his silence on the subject of his status and actions as a Roman citizen remains unmistakable. Is it suggestive of a deeper attitude?

[2] Jones 1971, 17–18.

[3] Plutarch's network of friends: Jones 1971, 40–64.

[4] M. Beck, "Plutarch to Trajan: the Dedicatory Letter and the Apophthegmata Collection", in P.A. Stadter and L. Van der Stockt (eds.), *Sage and Emperor: Plutarch, Greek Intellectuals, and Roman Power in the Time of Trajan (98–117 AD)* (Leuven 2002), 163–173.

[5] P.A. Stadter, "Setting Plutarch in his Context", in P.A. Stadter and L. Van der Stockt (eds.), *Sage and Emperor: Plutarch, Greek Intellectuals, and Roman Power in the Time of Trajan (98–117 AD)* (Leuven 2002), 11–12 (assembling evidence and further literature).

[6] The basic aspects of imperial administration are readily accessible in A. Lintott, *Imperium Romanum: Politics and Administration* (London 1993).

[7] D.A. Russell, *Plutarch* (London 1973), 7–10. and G. Bowersock, "Vita Caesarum", in W.-W. Ehlers (ed.), *La biographie antique* (Geneva 1998), 204–205; 210, are suspicious of Plutarch's self-representation and detect a less (in Russell's significantly less) successful Roman career than the one reconstructed here. A.V. Zadorojnyi, "King of His Castle: Plutarch, Demosthenes 1–2", *PCPS* 52 (2006), 102–127, discusses Plutarch's references to his Roman exertions in terms of the biographer's claim to historical authority.

[8] R. Syme, *Tacitus* (Oxford 1958), 504; K. Ziegler, *RE* 21.1 (Stuttgart 1951), 897; Jones 1971, 107.

[9] E.g. Birley 1997, 226–228.

[10] Swain 1996, 9.

[11] Swain 1996, 86–87. Greek expressions of alienation derive from elites implicated in Roman structures of authority: Woolf 1994, 128.

[12] Cultural resistance during the Second Sophistic: Swain 1996; T. Duff, *Plutarch's Lives: Exploring Virtue and Vice* (Oxford 1999), 301ff.; Preston 2001; Whitmarsh 2001, 117ff.; S. Goldhill, *Who Needs Greek? Contests in the Cultural History of Hellenism* (Cambridge 2002), 254ff.

Figure 1: The Pseudo-Athlete

Figure 2: Diadoumenos

The reality of Roman power is never far from Plutarch's thoughts. In his *Political Precepts*, he admonishes young Menemachus to keep before his mind's eye the Roman jackboots that reside over every Greek statesman's head (*Prae. ger. reip*. 813e–f). Yet what informed reader of this work could fail to recall that its author, himself a Roman citizen, was implicated in Roman administration and was himself part of a network of powerful associates in Rome? Plutarch's advice derives at least part of its authority from his political standing in the wider Roman world, none of which, however, is inscribed in the essay itself. However we deem it best to interpret the *Parallel Lives*, and we shall return to this question later, it remains true that its author was keen to dedicate the project to his friend, Q. Sosius Senecio, a great man who was twice *consul ordinarius* and who merited the distinction of an honorary statue granted by Trajan—in sum, a representative of the ruling establishment itself.[13] The picture that begins to emerge, then, seems, if not incoherent, then at least fractured and unsimple. Being Greek under Rome, while at the same time being Roman, was not a condition that was easily reducible or disposed to neat cultural expression.

Quite the contrary. The synthesis of Greek with Roman sensibilities and expression could yield results that were as grotesque as they were paradoxical, as every student of Roman sculpture will know all too well. A familiar case in point is the so-called Pseudo-Athlete, found in the same Delian building as a famous Roman copy of Polycleitus's Diadoumenos (figs. 1 and 2). It is a piece that conflates Polycleitan composition and the convention of Greek heroic nudity with brutal Roman verism. The effect is striking, if perplexing—

[13] Senecio: Jones 1971, 55–57; Birley 1997, 213–214.

Figure 3: The Tivoli General

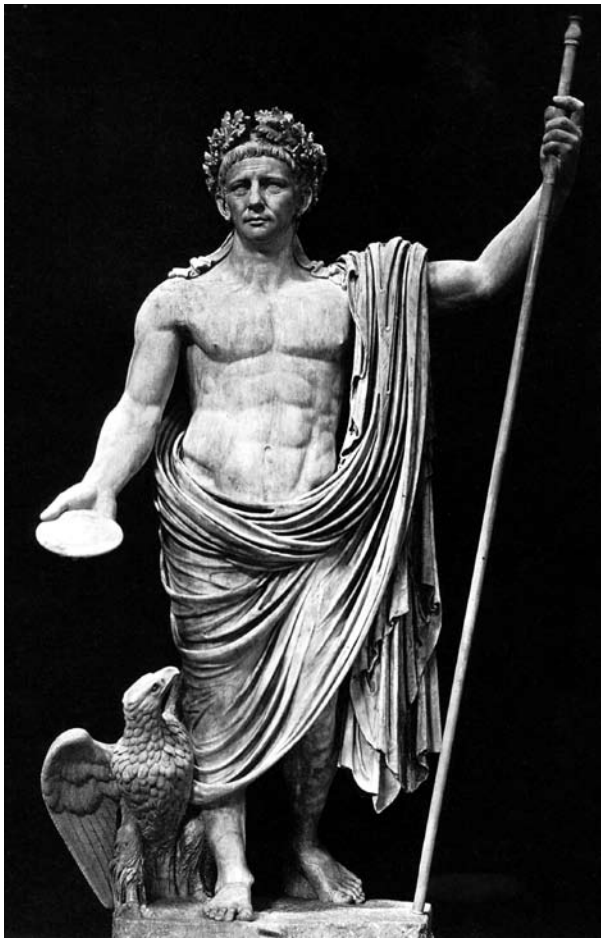

Figure 4: Claudius

Figure 5: Marcia Furnilla

to *us*—and the hybrid quality of the piece can only have been emphasized by its juxtaposition with the Diadoumenos copy that was its inspiration and reference. A more bizarre Greco-Roman combination manifests itself in the so-called Tivoli general (fig. 3). These pieces resist satisfactory explication because in each instance we encounter in petrified form the potential for contradiction and dissonance in what we vaguely denominate Greco-Roman culture. It was available to our sculptors, and their patrons, to revel in a total immersion in Greek artistic conventions, a move, however, that risked a loss of Roman identity. Hence this startling combination of cultural gestures, which constitutes an informed if unattractive choice, at least one purpose of which was to signal an insistence on Roman continuity in what was, by way of that insistence, registered as a Greek medium. This mentality can hardly be said to have vanished with the republic. It even informed imperial portraiture, as we can see in the case of the unfortunate Claudius (fig. 4)—or in a notorious depiction of the even more unfortunate Marcia Furnilla (fig. 5).[14]

This still imperfect fusion, at more profound registers, was to some degree unavoidable in Rome. After all, *Roman*-ness was inconceivable in the absence of Greek culture, a reality at once recognized and reinforced by Roman practice as well as reflection. It is of course obvious that Romans were always and from the very beginning exposed to Greek influences. It is more important still that from the moment they emerge into the historical period, the Romans are employed in a self-conscious dialogue with Greek culture, a process that is in itself an essential element of *Romanitas*. Throughout their history, in fact,

[14] E.S. Gruen, *Culture and National Identity in Republican Rome* (Ithaca 1992), 152–182, esp. 160; D.E.E. Kleiner, *Roman Sculpture* (New Haven 1992), 34–35;Wallace-Hadrill 1998, 86–88; C.H. Hallett, *The Roman Nude: Heroic Portrait Statuary 200 BC–AD 300* (Oxford 2005), 104–108, each with further references.

the Romans make it unmistakable that it was quintessentially Roman to have Greek bits, identifiable and unabashedly demarcated as Greek bits. Hence the recurring contest in Rome over the proper bits for adoption—and the proper distance at which to maintain the never entirely naturalized Greek ingredients of Roman-ness.[15]

A seamless Greco-Roman unity, then, could never be a *Roman* reality. At least certain Greek components in Rome must always remain specifically and distinctly Greek. By contrast, from the élite perspective in the Greek east, Roman Hellenism inevitably raised the question of Greek identity.[16] Hence the passions of the Second Sophistic. For the élites who constituted the agents of the movement, it was a renaissance that achieved meaningful contemporary definitions: the learned were contrasted with the vulgar; contemporary letters appropriated the undisputed excellence of the past in order simultaneously to affirm modern Hellenism and to test it against the unexcelled record of Greek literary achievement.[17] This explains the refinement and frequency of literary criticism—and sniping pedantry. Still, integrating the past into the present unavoidably underscored its distance as well as its continuity. Indeed, the most conspicuous quality of the Second Sophistic may be its heavy sense of belatedness, a mentality revealed most clearly in the criticism of Pseudo-Longinus, who expatiates on the impossibility of any contemporary reproduction of the sublimity achieved by past writers, an effect, he admits, of the Greeks' 'righteous servitude' (*Subl*. 44.1–3).[18] Loss of power, he proposes, entails an erosion of literary excellence. But, as he puts it, 'it is perhaps better for men like ourselves to be ruled' (*Subl*. 44.10).[19] Perhaps.

A similar attitude informs Plutarch's *Political Precepts*. The aspiring Greek statesman, he urges, should not mistake the modern version of Sardis for the ancient one. No longer do Greek leaders command armies or vanquish tyrannies (*Prae. ger. reip*. 805a), and it is folly to imagine replicating the great and glorious deeds of the ancestors (*Prae. ger. reip*. 814a). Their examples should be cultivated, not as incitements to what must under Roman rule be unrealistic deeds, but instead in order to instill good civic values: this is the best (and the only) means available to the Greek of emulating his famous predecessors (*Prae. ger. reip*. 814b–c). Greek cities have only so much freedom as the Romans allocate them—and, he remarks, in a sentiment not unlike Pseudo-Longinus's, 'perhaps more would not be better' (*Prae. ger. reip*. 824c). Perhaps.

But is this a uniquely Greek sentiment? In his *Dialogus*, Tacitus explores the collapse of Roman oratory, and like Longinus and Plutarch he draws attention to the altered political circumstances that inhibit authentic eloquence of the Ciceronian variety, inhibitions the necessity of which he (like Pseudo-Longinus or Plutarch) does not entirely repudiate (*Dial*. 36–41). A similar and similarly self-conscious posture of belatedness informs imperial Latin poetry, which tends to situate itself at the extreme end of an ancient epic tradition.[20]

The Second Sophistic was about more than belatedness, however. It was a cultural response to Roman intrusions. Romanization in the east is too easily discounted because so much of it is obtained at the sub-literary level. Still, certain imports were unmistakably Roman. Most obvious are Roman baths and gladiatorial contests, which suffused the east.[21] This is not to say that attending

[15] Woolf 1994, 121; Wallace-Hadrill 1998, 79–85.

[16] Woolf 1994.

[17] Swain 1996, 65–100; Whitmarsh 2001, 41–89.

[18] Belatedness in the Second Sophistic: Woolf 1994, 121–132; Whitmarsh 2001, 41–89.

[19] M. Heath, "Longinus 'On Sublimity'", *PCPS* 45 (1999), 43–73, argues, against the grain of general consensus, that On Sublimity is not a first century text but an authentic work of the third century rhetorician Cassius Longinus.

[20] P. Hardie, *The Epic Successors of Virgil: A Study in the Dynamics of a Tradition* (Cambridge 1993), 105–119.

[21] F.K. Yegül, *Baths and Bathing in Classical Antiquity* (Cambridge, Mass. 1992); G.G. Fagan, *Bathing in Public in the Roman World* (Ann Arbor 1999); T. Wiedemann, *Emperors and Gladiators* (London 1992), 43–44.

Figure 6: The Library of Celsus, Ephesus

gladiatorial matches or indulging in baths was an expression of *Romanitas* on the part of Rome's Greek subjects, but the world of the Greeks was transformed nevertheless. Likewise spoken Greek, which, purists insisted, had to struggle to resist contamination from Latin. Even in so elevated a context as his *Platonic Questions*, where Atticizing practices were *de rigeur*, Plutarch observes in passing that 'nowadays nearly everyone uses some Latin' (*Quaest. Plat.* 1010d).

Élites were exposed to different temptations. Globalization opened new doors to men of more than common ambition. The gift of Roman citizenship added Greeks to the ranks of the equestrian order, and a handful of Greek senators were a presence early on. With the advent of the Flavians came Greek senators in abundance.[22] A splendid example is Julius Celsus (*PIR*^{2} J 260). Originating in Asia Minor, probably in Sardis, he was military tribune in a Roman legion, then senator, consul in 92 and later proconsul of Asia, a glorious career that was memorialized by his son, himself consul in 110, in the famous Library of Celsus in Ephesus (fig. 6), itself a monument to the international splendour and power of this Hellenic family. There the particulars of Celsus's service to the empire were recorded in Latin and in Greek, with perfect observance of the epigraphical conventions of both languages. Celsus appeared in multiple statues exhibiting the attributes of his Roman offices. *Fasces* in the decorative fabric

[22] H. Halfmann, *Die Senatoren aus dem östlichen Teil des Imperium Romanum zum Ende des 2. Jh. n. Chr.* (Göttingen 1979) remains fundamental; cf. also Birley 1997; O. Salomies, "Honorific Inscriptions for Roman Senators in the Greek East during the Empire: Some Aspects (With Special Reference to Cursus Inscriptions)", in O. Salomies (ed.), *The Greek East in the Roman Context: Proceedings of a Colloquium Organised by the Finnish Institute at Athens May 21 and 22, 1999* (Helsinki 2001), 141–187.

of his library commemorated his possession of *imperium* both as consul and as proconsul. At the same time, Celsus's shrine was a *Greek* library, and it included representations of his personal qualities, *sophia*, *arete* and *episteme* (and one other, now irrecoverable). It was a combination of Greek and Roman features designed, as Barbara Burrell has put it in a recent discussion of the building, to 'heroize a man for his high Hellenic culture', the ultimate impression of which was that 'his Roman offices seem to result from his Greek qualities'.[23] This process accelerates under Trajan and Hadrian.

This reality is the necessary context for reading the *Political Precepts*. There it is underscored for the aspiring Menemachus that local political life is honourable and vital. At the same time, Plutarch insists, this aspiring aristocrat from Sardis must remind himself and his people of the weakened condition of Greek affairs. Political strife is to be avoided at all costs, not least because local mismanagement could result in rough Roman interventions. The Greek statesman must therefore be realistic, and avoid confusing the present with the past. Nowadays, Plutarch insists, there is little to be gained by the local politician in the way of old-style eminence, a tradition best left, Plutarch remarks, to the exercises of the rhetoricians (*Praec. ger. reip*. 814a): what influence, what glory, Plutarch asks, can be won by a man whose power is easily undone by an edict of a Roman proconsul (*Praec. ger. reip*. 824Ee? He does not go on to say it—he did not need to (especially to anyone resident in the hometown of Julius Celsus)—that an avenue to *authentic* grandeur—and power—lay open to his Greek reader, even if the distinguished Plutarch had long ago elected to remain in his small and native city (*Dem*. 2.2).

It is sometimes urged that Plutarch disapproved of Greeks who made a career of imperial service, but this is hardly the natural interpretation of the *Political Precepts* or of Plutarch's own career. One avid reader of the work in antiquity (Plut. *De cap. ex inim. util*. 86c–d), Cornelius Pulcher (*PIR*^{2} C 1424), combined local duties with imperial offices under both Trajan and Hadrian. He was not alone in his ambitions: elsewhere Plutarch suggests that senatorial ambitions were pervasive amongst the Greek aristocracy (*De tranq. Anim.* 470c). And numbered amongst Plutarch's honoured acquaintances were Greeks who also were Roman senators. Plutarch's concern in actuality lies elsewhere: he does not approve of men who crawl in order to rise. All Greek leaders, whatever their role, must endeavour to preserve their natural dignity in public life.[24] Plutarch's essay is a demonstration of the hard realities of the Roman presence in the east, which exceeds any fretting about baths or bad grammar: the responsible Greek statesman must either combine with Romans in the administration of his own home, or he must go so far as to enter their ranks.

These conditions render it is unsurprising that questions of identity are to the fore in the Second Sophistic. Greek senators, grandees instead of celebrities, make their own, less observed, statements about the Greco-Roman qualities of the imperial age by speaking Latin in the west and Greek in the east—like any good Roman. Like any *novus homo* in Rome, these senators, it will have been freely admitted, sustained their identities in *duae patriae*—in both fatherlands—a natural Roman notion since the time of the late republic (itself possibly influenced by Stoic thought).[25] The chattering classes—the glamorous

[23] B. Burrell, "Reading, Hearing and Looking at Ephesus", in W.J. Johnson and H.N. Parker (eds.), *Ancient Literacies: The Culture of Reading in Greece and Rome* (Oxford 2009), 69–96 (the quotations are from p. 81 and p. 82).

[24] Swain 1996, 169–170.

[25] *Duae patres*: Cic. Leg. 2.5; cf. A.R. Dyck, *A Commentary of Cicero De Legibus* (Ann Arbor 2004), 256–258.

sophists, who by way of their published writings are more obvious and so more accessible to us—strike different poses, ostentatiously Greek, but surely not the exclusive Greek posture of the time.

Central to any attempt to situate Plutarch's attitude to Roman culture must be an examination of his *Parallel Lives*. This work, while not entirely without observable precedents (we shall return to these), was singular in its conception and design, and its purpose and method were no doubt exposed in its lost dedication to Sosius Senecio, which was affixed to the now lost pair *Epaminondas-Scipio*. This loss is at least somewhat mitigated by Plutarch's enthusiasm for explaining himself, again and again, in various programmatic statements that appeared in the work as its composition progressed. These make clear the work's moral purpose, which was its chief motivation. The *Parallel Lives* are designed to improve their reader by assisting him in the apprehension of virtue. At the same time, its structure, I shall suggest, implicates the reader in the necessity of passing moral judgments over the success and the failure of Plutarch's individual biographical subjects. Abstract virtue and its practical realizations are alike the objects of his project.

First one must emphasize the remarkable nature of Plutarch's parallel biographies. The components of the typical pairing are plain enough: there is an introduction, a Greek life, a Roman life and a closing comparison (*synkrisis*), usually but not invariably in that order. However, Plutarch does not simply compose a discrete Roman biography and a discrete Greek biography; he does not join the two together and hold them in place by means of a prefixed prologue and a suffixed *synkrisis*. Instead, each pairing is yoked by its moral unity: specific moral themes are instantiated and explored in the twin careers represented in every pairing, in such a way that each life is only properly comprehended by way of comparison with its partner. In a very real sense, specific virtues become the subject of each pairing, analyzed in terms of moral themes embodied and enacted in paired lives. By understanding the character of great men of the past, Plutarch insists again and again, we both delight and improve ourselves. Not because we shall replicate their specific actions—that much is made clear in the *Political Precepts*. Instead, we can emulate their character. The guiding principle is Platonic, and parallelism is the technique for extending our grasp beyond two individual subjects to an eternal virtue subtending their specific histories.[26] The fact that Plutarch's parallelism conjoins Greeks with Romans is largely unimportant to its deeper moral purpose.

But there is an unavoidable obstacle to this conclusion: the *synkrisis*, a component of the pairing that does not cohere perfectly with the whole of the work. In this respect it has long been noticed that Plutarch's formal *synkriseis* are frequently at odds, in style and in substance, with the narratives which they conclude. Consequenlty, they remain puzzling—and, for some readers, disappointing. Their presence in a Plutarchan pairing, owing to their very different content and register, is every bit as jarring for Plutarch's reader as Marcia Furnilla's head attached to the body of Aphrodite.

Still, however curious it remains for us that Plutarch elected to conclude his pairings with a formal *synkrisis*, for Plutarch's original readers, the *synkrisis* was hardly a puzzling literary form. It was by then a standard feature of every

[26] Plutrarch's Platonic methodology: P.A. Stadter, *Plutarch's Historical Methods: An analysis of the Mulierum Virtutes* (Cambridge, Mass. 1965).

Greek's, and every Roman's, elementary education.[27] In other words, everyone knew how (and why) to compose one—and so everyone knew how to read one. In rhetorical practice it was the function of a *synkrisis* to isolate differences, most commonly for the purpose of demonstrating the superiority of one thing against another. This point is made repeatedly in Greek and Roman rhetorical handbooks, and it is put clearly and simply in the extant *progymnasmata*, school-boy exercises in basic oratorical technique. A comparison, however even-handed at first exposure, was intended either to make it plain that one thing was superior to another—or to disguise one thing's inferiority when paired with another.

This was the natural reaction to a *synkrisis*, as Menander Rhetor reminded his pupils in his instructions for the composition of *epithalamia*, what we might call wedding toasts. There he urges against the inclusion of a *synkrisis* when celebrating the two families contracting the marriage (Men. Rh. 2.402.26ff.):

> For in making your speech you will link one family with the other—*not* by making a *synkrisis* (lest you seem to disparage one family and to magnify the other) but by way of a comparison all the same, inasmuch as like is being linked with like.

Invidious interpretations of a *synkrisis* were instinctual—and not only amongst in-laws. In the case of a *synkrisis* functioning as the conclusion to a biographical pairing, then, it will have been natural for that *synkrisis* to stimulate its reader to ask: *which is the better man*? But this is a quite different matter from the apprehension of virtue by way of parallelism. The *synkrisis*, the device by which Plutarch elected to bring closure to each pairing, was a fundamentally competitive—agonistic—instrument.[28] This has implications for reading Plutarch.

By focusing on virtue in timeless and multicultural narrative combinations, Plutarch transcends his historical and cultural moment in favour of a Platonic vision of eternal excellence. At the same time, however, that excellence is perceived only by way of contextualized actions, the agents of which sometime succeed and sometimes fail. The criterion on which their merit is evaluated is the eternal truth of Platonism, a verity that happens to be a *Greek* verity, and Plutarch the biographer is explicit in insisting that the best resource for resisting vice and incorporating virtue is *paideia*, a superior *Greek* education.[29] On these points there is no ambiguity whatsoever. Plutarch's moral universe is a Greek one. Authentic *paideia*, however, was, in Plutarch's view, accessible to Romans as well as Greeks: in the *Parallel Lives*, it is actually possible for a Roman to be more Greek than a Greek (*Comp. Lyc. et Num*. 1.10).[30]

It is my impression that the *Roman*-ness of the *Parallel Lives* is not always adequately appreciated. No one fails to recognize Plutarch's *Roman* antecedents in the literature of parallelism: Varro, Cornelius Nepos, Valerius Maximus. But this habit of mind is not simply Roman but *characteristically* Roman. For the Romans, certainly for èlite Romans, comparison with and competition with Greece permeated their culture from the beginning: Ennius was a second Homer, Cicero another Demosthenes, Propertius a Roman Callimachus, and so it goes. This bicultural competitiveness on the part of the Romans was

[27] D.L. Clark, *Rhetoric in Greco-Roman Education* (Westport 1977).

[28] On this point F. Focke, "Synkrisis", *Hermes* 58 (1923), 327–368, is basic.

[29] Plutarch's deployment of Greek culture to explain Roman civilization: Preston 2001, 107ff.

[30] Paideia in Plutarch: S. Swain,"Hellenic Culture and the Roman Heroes of Plutarch", *JHS* 110 (1990),126–145.

instinctive and pervasive, and lies behind the republican project of Latinizing and Romanizing the Greek intellectual tradition.[31] It is also observable in the design of the *Parallel Lives*, not least in the function of its *synkriseis*.

Plutarch's *Parallel Lives*, then, is a moralizing work, the foundation of which is Greek philosophy. But its form, and much of its spirit, is Roman. Again, we have to do with a cultural hybrid. Instead of pressing the dichotomy of conciliation versus resistance, then, we may do better to think of the *Parallel Lives* as an assertion of Hellenic values within a safe (or, in any case, secure) Roman space. This was, after all, what Roman Greece was alleged to have become, even outside the world of the *Political Precepts* or the *Parallel Lives*, a reality reflected in the design of the Library of Celsus.[32] It was an assertion that any Roman, and not only a Roman citizen from Chaeronea, might have made. The safe Roman space of the *Parallel Lives*, however, must not be confused with a world divorced from on-going cultural competitiveness. Competitiveness is the essential thing, and neither Greeks nor Romans saw anything unsettling or unattractive in that.

Plutarch's *Parallel Lives* attest to the untidy complexities, even the potential for paradox, entailed by being Greek under Rome, or rather, by being an èlite Greek embedded in the realities of Roman power and Roman Hellenism. Plutarch manifests himself in strikingly different—though hardly incompatible—versions. He is an ambitious Greek statesman, keen to advance his city's interests along with his own. In doing so, he implicates himself in Roman power—and in the Greek exposition of Roman power. For this he is handsomely rewarded. At the end of his life, he is a Roman procurator, part of the official machinery of imperial rule. In his writings, by contrast, Plutarch does not exhibit even his Roman citizenship. Instead, he is the wise man of Chaeronea, realistic in his appraisal of contemporary political realities and practical about contemporary uses to which the Greek past can be put. Sophists are free to celebrate it. Statesmen and moralists must emulate its abiding essence, which Plutarch locates in Greek values. He does not eschew competition, even between Greeks and Romans, over virtuous conduct. If the criteria for judging these contests must be Greek, that is because it is Greek Platonism and the Greek system of *paideia* that represents the truth. Yet even on these terms, Romans can excel. This is Plutarch's manifold approach to being Greek under Rome, and it was the creation of a life's work. Much was at stake in being Greek under Rome, for Plutarch and for his contemporaries. Too much to permit dangerous simplicities, like the too comfortable analytic categories of acquiescence or resistance.

[31] Latinizing Greek intellectualism: E. Rawson, *Intellectual Life in the Late Roman Republic* (Baltimore 1985); C. Moatti, *La Raison de Rome: naissance de l'esprit critique à la fin de la République (Iie-Ier siècle avant J.-C.)* (Paris 1997).

[32] This literary state of affairs lies not so far from the political realities of Plutarch's Political Precepts.

Centre for Classical and Near Eastern Studies of Australia

by Wayne Mullen

Madsen Building, The University of Sydney.

Dr John Tidmarsh, Dr Paul Donnolly, Ms Fiona Tweedie, Professor Peter Wilson, Dr Wendy Reade and Dr Wayne Mullen at the CCANESA launch.

The Australian Archaeological Institute at Athens moved out of its premises in the Old Teachers' College in February 2009, relocating into a wing of the new Classical and Near Eastern Studies Centre of Australia (CCANESA) in the Madsen Building. As was reported in the last Bulletin, CCANESA is a collaborative venture that co-locates the AAIA, the Near Eastern Archaeological Foundation (NEAF), research interests and projects from the Department of Classics and Ancient History and the Department of Archaeology and the offices of the journal *Mediterranean Archaeology*. The intention of the project is to create greater inter-disciplinary collaboration on campus, nationally and internationally and to enable the disciples of Ancient History, Classics and Archaeology to better engage with the public.

The refit of the old Geosciences Library space for the use of this new initiative and its collaborating parties comprised almost a year of construction, which was brought to a conclusion on-time and on-budget due in good part to the professional skill of Mr Brian Davenport and his project management team from Capital Insight. The design expertise of the Woods Bagot architectural practice and a high quality of workmanship from the builders has produced a very pleasant working environment that is modern, light and prestigious in appearance as well as being very functional.

Of particular importance in the new premises is the common library, which places adjacently the various collections of the collaborating organizations. In addition, this area of the Centre includes a reading room that can seat up to 16 readers, archival space (particularly dedicated to photographs, plans and materials related to excavations) as well as offices for visiting scholars. Part of the old book-stack in the Old Teachers' College has also been retained by the AAIA so that the collections can continue to grow into the future.

The main public area of the Centre incorporates an extensive foyer, a boardroom, a guest lounge, a meeting room and catering services. Such facilities are of very great importance since they will allow the Institute and its colleagues to host

conferences, seminar series and mid-scale events, all of which can bring students and members of the public into closer association with the University and its community of scholars.

The Centre was launched formally in December 2009 by Her Excellency Professor Marie Bashir, AC CVO. Since its establishment, the benefits of the new arrangements have become apparent. Students are better able to access collections that were once in storage or uncatalogued, and visiting and post-doctoral scholars have begun to fill the dedicated offices. The Department of Classics and Ancient history has been particularly busy initiating visits by overseas colleagues who might profit from interaction with staff in Sydney and the library materials. The offices for visitors will also house the Institute's Visiting Professors and Visiting Research Fellows, with Professor Jacques Perreault taking up residence for 5 months in 2010. The existence of such prestigious premises has also provoked considerable generosity with a number of scholarly collections being donated to the Centre by members of the public or retired colleagues.

The Institute and its collaborators thank the University of Sydney for showing such commitment to the disciplines of Archaeology, Classics and Ancient History by investing extensively in this project. The new proximity of the Institute to its colleagues in a highly prominent part of the University of Sydney can only bring exciting new developments in years to come as our relationships continue to develop.

Foyer of CCANESA, looking towards the library .

Meeting area in CCANESA, looking towards the southern reading room.

Significant Donations for 2008

General Donations:

Anonymous	$31000
Mr Spiros Arvanitakis	$16500
Anonymous	$3500
Mr Peter Mountford	$2000
Mr Timothy and Mrs Pauline Harding	$1500
Mr Angelo Hatsatouris	$1000

Donations received for the Corpus Vasorum Antiquorum Project:

Anonymous	$10000
Mr Michael Turner	$1000

Donations received for fieldwork in Greece:

The Sydney Friends of the AAIA	$5000
The John Atherton Young and Alexander Cambitoglou Research Fund	$18000

NEWS IN BRIEF

New Governors

The AAIA is proud to announce two new Governors for 2008/09.

Mr Peter Mountford became involved with the AAIA through the Monash Friends when they were formed in the 1980s. He is a retired teacher of Classics, whose last position was Head of Classics at Melbourne Grammar School. He was instrumental in making the school a member of the AAIA. He is chief examiner for VCE Latin in Victoria and has been involved in the preparation of the Classical Studies VCE subject. He has led sixteen tours to Greece and Italy since 1984 and is Vice-President of the Classical Association of Victoria. Since his retirement, Mr Mountford has completed an MA on Virgil's *Aeneid* at the University of Melbourne. He is currently completing a PhD at the same institution.

Mr Bruce Stracey has always had a keen interest in Greece and the Classics. He is a successful solicitor and an alumnus of Sydney University, where he completed his Bachelor of Laws and Masters of Laws degrees. Mr Stracey is a senior Director and co-founder of Speed and Stracey Lawyers, specializing in commercial and corporate transactions.

The Institutional Members, Corporate Members and Governors of the AAIA

Institutional Members

The University of Sydney
The University of Tasmania
The University of Queensland
The University of Western Australia
The University of New England
Macquarie University, Sydney
The University of Adelaide
The Australian National University, Canberra
The Powerhouse Museum, Sydney
Sydney Grammar School
La Trobe University, Melbourne
The University of Newcastle
Melbourne Grammer School
Newington College, Sydney
The Classical Association of Victoria
The University of Melbourne
Cranbrook School, Sydney
Ascham School, Sydney
Wenona School, Sydney
Trinity Grammar School, Sydney
The Classical Association of NSW

Corporate Members

The Kytherian Association of Australia
The World Council of Hellenes Abroad (SAE Oceania)
The Laiki Bank, Sydney
St Andrew's Greek Orthodox Theological College
St Spyridon College, Sydney

Governors of the AAIA

Mr John Reid, AO
Sir Arthur George, AO
Lady George, AM
Mrs Tasia Varvaressos
Mrs Zoe Kominatos
Mrs Janet Gale
Mr Peter Everett
Mr Costas Vrisakis
Dr John Tidmarsh
Mr Michael Diamond, AM, OBE
Mr Matthew Baird
Dr Monica Jackson
Mr Peter Burrows, AO
Mr David Worland
Dr Maryanne Menzies
Mr Timothy Harding
Professor John Chalmers, AC
Dr Robert Harper, SC
Professor David Cook
A. Professor Arthur Conigrave
Mr Spiros Arvanitakis
Mrs Pauline Harding
Mr Nicholas Carr
Mrs Gail Comino
Mr James Tsiolis
Mr Harry Nicolson
Mr Costa Vertzayias
Professor Michael Field
A. Professor Alexandra Bune, AM
Professor Jane Hall
Dr Valmae Rundle, OAM
Mr Stan Halkeas
Mr Angelo Hatsatouris, OAM
The Hon. Justice David Levine, AO, RFD, QC
Mr Peter Mountford
Mr Bruce Stracey

The Visiting Professorship 2008*

Professor François Lissarrague, Director of the Centre Louis Gernet (CNRS/EHESS), Paris

Professor Lissarrague was awarded his Licence de Lettres classiques from the Sorbonne, Paris, in 1968. He immediately went on to take out his Maîtrise de Lettres Classiques, with a thesis on the interpretation of mythological subjects on certain vases from the Louvre under the direction of P. Devambez and P. Demargne, followed by his CAPES Lettres classiques. After a period of teaching secondary students, he continued his research with CNRS at the Centre de Recherches Comparées sur les Sociétés Anciennes, Paris. During this time Lissarrague was awarded his doctorate from the École des Hautes Etudes en Sciences Sociales with a dissertation entitled *Archers, peltastes, cavaliers dans l'imagerie attique*, under the direction of P. Vidal-Naquet. In 1987 he began work at the Centre Louis Gernet, Paris, and in 1996 became Director of Studies (Anthropology and Image: the Greek Experience) at EHESS. Since 2002 he has been Director of the Centre Louis Gernet (CNRS/EHESS).

A specialist in iconography, Lissarrague's main area of interest is the interpretation of Attic imagery: of the symposium, sport, warriors, heroes and the gods. He deals also with questions of gender and is interested in sociological and structuralist approaches to the ancient world. He is the author of many seminal books and articles. Those books translated into English include the *City of Images* (1989), *The Aesthetics of the Greek Banquet* (1990), *Heroes and Gods of Antiquity* (with Irene Aghion and Claire Barbillon) (1996) *and the Athenians and Their Images* (2000).

While in Australia in August and September of 2008, Lissarrague gave lectures and seminars at all our member universities, as well as to the various AAIA Friends groups and member High Schools. His lecture topics were:

- Satyrs and Centaurs
- Images and Ritual in Ancient Greece
- Body and Arms: the Heroic Warrior
- The Greek Symposion: Words and Pictures

**The 2008 Visiting Professorship was sponsored by various Governors of the AAIA and the Thyne Reid Foundation*

Previous AAIA Visiting Professors

1987	Prof. Sir John Boardman (Oxford, UK)
1988	Prof. Lilly Kahil (Fribourg, Switzerland)
1989	Prof. Nicolas Coldstream (London, UK)
1990	Prof. Christos Doumas (Athens, Greece)
1992	Prof. Brunilde Sismondo-Ridgway (Bryn Mawr, Pennsylvania, USA)
1993	Prof. Helmut Kyrieleis (Berlin, Germany)
1994	Prof. John Barron (Oxford, UK)
1995	Prof. Spyros Iakovidis (Athens, Greece)
1996	Prof. Erika Simon (Würzburg, Germany)
1997	Dr. Hermann Kienast (German Archaeological Institute at Athens, Greece)
1998	Prof. Sarah Morris (University of California, Los Angeles ,USA) and Dr. J. K. Papadopoulos (The J. Paul Getty Museum, Malibu, USA)
1999	Prof. H. Alan Shapiro (Baltimore, USA)
2000	Prof. John McKesson Camp II (American School of Classical Studies, Athens, Greece)
2001	Prof. Andrew Stewart (University of California, Berkeley, USA)
2002	Prof. Barbara Burrell (University of Cincinnati, USA) and Prof. Graeme Clarke (Australian National University)
2004	Prof. Marc Waelkens (Catholic University of Leuven, Belgium)
2005	Prof. Nota Kourou (The University of Athens, Greece)
2006	Prof. Jacques Perreault (The University of Montreal, Canada)
2007	Professor Wolf-Dietrich Niemeier (German Archaeological Institute at Athens, Greece)

Contact Information for Friends of the AAIA Societies

ANU (Canberra) Friends of the AAIA

President: Mr John Kalokerinos J.P.

85 Alan Street

Curtin ACT 2605

[Ph] 0421 053 132

Email: kalos@tpg.com.au

Athens Friends of the AAIA

President: Mrs Elizabeth Gandley

c/ AAIA Athens Office

Zacharitsa 17, Koukaki

Athens 11741 GREECE

Email: aaia@otenet.gr

[Ph] (+30 210) 924 3256

Classical Association of Victoria

President: Dr Jenny Webb

Archaeology Program

La Trobe University

VIC 3086

Email: jenny.web@latrobe.edu.au

[Ph] (03) 9479 2778

Queensland Friends of the AAIA

President: Mr Chris Griffiths

5/4 Fraser Tc

Highgate Hill

QLD 4101

Email: grifcam@bigpond.net.au

South Australian Friends of the AAIA

President: Mr Spiros Sarris

SA Friends of the AAIA

PO Box 701

Torrensville Plaza

MILE END SA 5031

Email: spiross@adam.com.au

[Ph] 0404 145 455

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Reports from the "Friends"

The Sydney Friends

A letter from Mr Angelo Hatsatouris, OAM, President

On 30 July 2008 the Sydney Friends hosted the reception after the first of the public lectures of the 2008 AAIA Visiting Professor, Professor François Lissarrague, titled 'Satyrs and Centaurs' at the University of Sydney.

His fascinating discussion dealt with the differences between these two mythological creatures that are so often considered as being similar. He was able to show that Centaurs and Satyrs do not normally have parallel lives and, apart from the differences in proportions and anatomy, importantly, have a different relationship to wine and its use. They also differ on several other levels, particularly in their general behaviour, their social life and their sexuality. Violence perpetrated by centaurs at weddings is just the most obvious aspect of their behaviour that was contrary to the conventions of ancient (human) society. Satyrs, while promiscuous, were not as antisocial and were more socially cohesive in their relationship to alcohol.

Dr Monica Jackson, Mr Angelo Hatsatouris, Professor François Lissarrague, Professor Alexander Cambitoglou and Mr Michael Turner.

In October 2008, during Good Food Month, we presented, together with Master Chef David Tsirekas of Perama Restaurant and Renée Regal, a professional archaeologist with an interest in the foods and traditions of Ancient Greece, a programme titled 'Ancient Greek Food: A Chef's Odyssey.' This specially catered event, held at the Old Teachers College at the University of Sydney, was a 'sell out', and an outstanding success.

David, referring to the literary evidence of the day, spoke passionately about the food of ancient Greece and how it has inspired his modern cooking creations. Renée discussed the latest archaeological evidence relating to the ingredients used by the ancient Greeks, and the vessels they used to cook and serve food in. These talks introduced to those present the special dishes designed and created by David and his team, which were sampled in generous portions.

All who attended agreed that it was a marvellous culinary and intellectual experience.

Participants in "Homer's Kitchen" preparing dishes under the direction of David Tsirekas of Perama.

On 28 March 2009 the first of two cooking classes, titled 'Homer's Kitchen: A Culinary Adventure', a further collaboration between David and Renée, took place. Participants were able to see David create dishes inspired by ancient Greek culture and given the opportunity to create their own versions. Renée was on hand to provide the latest in archaeological context of the dishes being prepared and the ingredients used.

The Sydney Friends continued to support the archaeological work of the AAIA in Greece, having contributed to the expenses of the 2008 and 2009 Torone study seasons, as well as to the publication project *Zagora 3*. In 2008, a donation of $6000 funded the preliminary study season of the *Zagora 3* study team, allowing them to assess the remaining work to be done, which led to the successful application for the prestigious Shelby White–Leon Levy publication grant. In 2009, $5000 were donated for the *Torone 2* study season, funding Dr Elizabeth Bollen's participation in the team. Dr Bollen is a black glaze expert, whose analysis of this very important class of fine ware constitutes a major contribution to our understanding of the daily lives of the inhabitants of the wealthy 5th and 4th century city. These people would have witnessed the power struggle between the Athenian general Cleon and the Spartan Brasidas in the middle years of the Peloponnesian war, were besieged by Philip of Macedon and, finally, were by and large forcibly relocated to Cassandria under the rule of Cassander.

Following the AAIA's relocation to the new Centre for Classical and New Eastern Studies of Australia, in the Madsen Building of Sydney University, an informal evening to meet with staff and supporters was arranged to view the new offices, with invitations issued also to a number of organisations.

The new Centre has created renewed awareness and vitality in the Classics and Archaeology and we are planning a number of informal and formal activities in response to the demand for interesting and accessible programmes, while at the same time raising much needed funds to assist the AAIA.

Finally I would like to acknowledge and recognise the significant support all staff at the AAIA and in particular Dr Wayne Mullen, its Executive Officer, have provided in the organisation, promotion and planning of our activities. This support together with the generous and enthusiastic contribution of volunteers from the Sydney University Greek Society (SUGS), who are keen to link their cultural heritage to the AAIA, ensured that all we have undertaken has been very successful.

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The Society of Mediterranean Archaeology
(The University of Sydney Friends of the AAIA)
President: Dr Craig Barker
c/o Nicholson Museum
University of Sydney
NSW 2006
[Ph] (02) 9036 5409
Email: c.barker@usyd.edu.au

Sydney Friends of the AAIA (NSW)
President: Mr Angelo Hatsatouris OAM
PO Box 320
Maroubra Junction
Sydney NSW 2035
Email: ahatsatouris@patrickhargraves.com.au

Tasmanian Friends of the AAIA
President: Mr Marcus Laycock
Nunamina
RA 444 Nubeena Road,
Koonya TAS 7187
[Ph] (03) 6250 3589
[Mob] 0418 170 653
Email: marcuslaycock@bigpond.com

Western Australian Friends of the AAIA
President: Professor John Melville-Jones
Classics and Ancient History (M205)
The University of Western Australia
Crawley WA 6009
[Ph] (08) 6488 2164
Email: jrmelvil@cyllene.uwa.edu.au

NEWS IN BRIEF

Why Greece's History is the Legacy of us all

An address delivered by Senator Gary Humphries at the reception hosted by the ANU Friends honoring Professor Alexander Cambitoglou (Canberra, 7 September 2008)

Distinguished Guests, Ladies and Gentlemen,

Thank you for the privilege of being able to say a few words today to you to mark the important work being conducted by the Australian Archaeological Institute at Athens. As an Australian Senator, I have a more-than-average vantage point from which to observe the many activities of both the Greek community in Australia and the many Hellenophiles in this country.

What we have heard about the work going on at Torone is extremely interesting, and it is worth remembering that the issues which are being explored here and at other sites across the ancient Greek world affect many more people than simply the Greeks themselves.

In fact the legacy of ancient Greece is the legacy of us all. It is truly this period in history which laid the foundations for modern western civilisation.

Consider the extraordinary creativity and achievement of the few centuries before the birth of Christ. We saw the foundations of modern theatre laid down through the work of playwrights such as Aeschylos, Euripides, Sophocles and Aristophanes. Artists of the calibre of Phidias were creating sculptures of such refinement and beauty that the Romans continued to copy them for the coming millennium. Greece's leadership in science, through people such as Archimedes, was unchallenged, and Greek philosophers such as Aristotle, Plato and Socrates mapped the working

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The Tasmanian Friends

A letter from Mr Marcus Laycock, President

The Friends in Tasmania had a busy and interesting year, with events to stimulate the mind and to hone the senses.

August 2008 saw the Visit of François Lissarrague. His lecture "Body and Arms: the Heroic Warrior," as portrayed on ancient vases, was extremely popular in Hobart. Lissarrague was interviewed on radio by Christopher Lawrence the day before, prompting a boost in the numbers attending. François endeared himself to all he met. One day we were entertained by the Hon. Greek Consul Dr Alexis Pittas and another was spent at my house in the country, where we walked in the bush and on the beach—all very different from Paris. A fine dinner in Lissarrague's honour was also held at the Tasmanian Club, where about 40 members were able to enjoy his kindly and diffident charm.

Mr Marcus Laycock, Professor François Lissarrague and Ms Di Davidson in the Tasmanian Club, with Dr Graeme Miles in the background.

It was at the 2009 AGM on November 9 that Dr Janice Crowley resigned from her second formative and influential era as President of the Tasmanian Friends. The Tasmanian Friends and I owe Jan so much. She has led our group from the early days and has been responsible for its continuing life. We will miss her wisdom, her care and her immense enthusiasm for the work of the Institute. She will however remain in contact, promising to stay at the other end of an email message on a permanent basis! Jan and her husband Jeff have moved to their beloved Far North Queensland beach and we wish them well as Jan works on her Bronze Age Seals, and Jeff perfects his already wonderful Chopin.

The first event in 2010 was the "Estia Festival" Lecture in March, which this year was rather special, being given by our own Dr Jan Crowley. "The Jewels that Speak to Us" turned out to be an amazing glimpse into the beauty of Bronze Age seals, and a tantalising insight into the world-leading work that

Jan is doing on the iconographic interpretation of these seals. The lecture was superbly illustrated and most of those present in the full lecture theatre were seeing and hearing about these seals for the first time. We cannot thank Jan enough for allowing us to host this wonderful lecture of hers.

We were fortunate to have two new members of the Classics Department arrive this year who are both keen supporters of the Friends, with Dr Graeme Miles sitting on the committee and reliably helping us with any arrangements that need to be made with the university. Subsequently, we were able to offer our members three lectures run through March and April by the History and Classics Department:

A day in the life of Pompeii
Professor Frank Sear (The University of Melbourne)

Shipwreck cargo: approaches to material culture in maritime archaeology – lessons from the wreck of the Sydney Cove (1797)
Associate Professor Mark Staniforth (Flinders University)

Beyond the New World: the Spanish explorations and failed colonies of the Solomon Islands
Dr Martin Gibbs (The University of Sydney)

On the 2nd and 3rd of June 2010, Mr Michael Turner (Senior Curator of the Nicholson Museum, The University of Sydney) lectured us thanks to a joint initiative between the Maritime Museum and the Tasmanian Friends. We were so fortunate that he agreed to come to Tasmania. The topics he chose were bound to appeal to a wide audience and we hope that this may be the first of many such joint ventures with the Maritime Museum. The first of Michael's talks was on Lady Emma Hamilton and the Hamilton collection of antiquities. It was fascinating to hear of the poses "struck" by Lady Hamilton in emulation of the classic poses of figures on Greek vases. His second talk, given to the Tasmanian Friends, was on Freud and the collection of antiquities that sat on his desk; Michael placed before us an intriguing thesis about Freud's "religious" belief, taking the items of his collection and the choice of his internment krater at Golder's Green, into account.

We have had a full and satisfying year and have been very happy with the support we always receive from the office in Sydney and all the staff there, who are ever ready to help. We believe that in fostering a love for Hellenic history, literature, philosophy, art and architecture, we are doing something very important for the Tasmanian community, both for those who have settled here from Hellas and for anyone who believes that we should be learning from the past of what is great and good so as to improve our present.

The Queensland Friends

A letter from Emeritus Professor Bob Milns, President

My last letter closed with events of the Queensland Friends up to the middle of 2008. The year continued in August with the visit of Professor Lissarrague, which was a great success, with everybody agreeing that he was a most acceptable visitor, being both an entertaining speaker and a delightful guest.

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of human society and thought.

Other civilisations in the Middle East were also flourishing at that time, so why should the Greeks have provided such strides in thinking and creativity? The answer lies, I think, in the other area where the Greeks broke new ground: the theory and practice of government. Greek city states were conspicuous by their development of a system of government which was at that time unique in the world. Democratic government was most famously exhibited in the Athens of Pericles, but other Greek states also offered such ground-breaking experiments. This was in a world where monarchy was virtually the only form of government. I believe that the system of government the Greeks pioneered was integral to the flourishing of the arts and sciences, because these were people-centred societies, not monarch-centred societies.

Although the legacy of democratic government was not widely imitated for many centuries after Greece was conquered by Rome, that legacy is today stronger and more insistant than it has ever been in the affairs of the world, and it is to the Greeks that we should trace the earliest development of this important evolution in the human experience.

So the history of Greece is essential to the foundations of the modern world. The work being carried out at places like Torone therefore reveals much about our early development as a society and I trust that this connection will lead to a great deal of support, both intellectual and financial, for the important archaeological work being carried out by bodies such as the AAIA.

I commend Professors Cambitoglou and Hillard for their contribution of this growing understanding and I thank the Greek community of Canberra for their support of this work.

SCHOLARSHIP REPORTS

Spiridoula Demetriou
The Classical Association of Victoria
& the AAIA

My research ambition in going to Athens and Missolonghi for three months in April of 2009 was realised with the support of a scholarship awarded by the AAIA and the Classical Association of Victoria, for which I am very grateful.

Research conducted on this trip relates to my PhD in Art History at the University of Melbourne, the topic of which is 'The creation of modern Greece: Missolonghi, Art and Philhellenism in the 19th century'. My aim is to enlarge the dimension of the study of Philhellene art to explore the connection between artistic narratives pertaining to revolutionary Missolonghi and the intellectual creation of modern Greece. 19th century European Hellenism made Missolonghi emblematic of the struggle for independence and in this way the town came to function as a Romanticist symbol for liberty and the Greek population as a collective, with Philhellene art making a significant contribution.

This trip comprised what must be the ideal experience for a researcher: the obtaining of much anticipated material and moments that I can only describe as being research serendipity. Upon my arrival at the hostel of the AAIA, Anthoulla Vassiliades gave me all the assistance I needed. The AAIA hostel is situated a few blocks from the Acropolis and near the eponymous Metro station, the perfect place from which to explore Athens.

The National War Museum gave me my first experience of serendipity. The day I arrived an exhibition celebrating Greek National Day was being disassembled. It aligned what are deemed canonical works of art relating to the Greek War of

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Our October speaker was Dr Geoff Ginn, from the discipline of History, who gave a most enlightening talk on the Reverend John Ward, the founder of the religious order which established the Abbey community at Caboolture, which houses the excellent Abbey Museum with its extensive collection of classical artefacts.

Dr Geoff Ginn selecting the raffle prize-winner, with the QLD Friends' Secretary, Carmel Trew.

The year ended with a story-telling session, in which the raconteurs were committee member, Mr Con O'Brien, and myself. We told well-known and less well-known stories from the rich mythology and history of Greece and Rome and other cultures, including the story of Sohrab and Rustum, which was especially well received by an appreciative audience.

The year 2009 began with a talk which I gave entitled "Happy Anniversaries". This was based on the fact that there are so many famous and important major anniversaries in this year (Darwin, Haydn, Samuel Johnson, Mendelssohn and others, not to forget the 150th anniversaries of the State of Queensland and the city of Brisbane), all of which can be shown to have been influenced by the classical civilisations of Greece and Rome.

In May we welcomed back one of our long standing supporters, Dr Peter James, now resident in Tasmania. He spoke to us on a topic on which he has done much work—"The Demise of the Mycenaean and Minoan Civilisations"—with a bonus addition on the "real" homeland of Odysseus, which may have been responsible for the large contingent at the talk of people of Ithakan descent. Their expectations were not disappointed.

In June we had our Annual General Meeting, at the conclusion of which I gave a short presentation on "Greek cities in France and Spain". There were some changes in the office bearers at the elections. I stood down from the office of President after four years in the position and was replaced by Mr Chris Griffiths, previously Vice-President and Newsletter editor. Our Treasurer, Mr Scott McPherson, was re-elected to that position, but also agreed to take on the Vice-Presidency. The indefatigable Mrs Carmel Trew agreed to continue as Secretary for yet another year. In my capacity as Immediate Past President, I would like to wish the new President and Vice-President every success in their new roles and to offer very sincere thanks to all the members of the Executive Committee who have worked so hard during my term as President and made it so rewarding and enjoyable. I would also like, once again, to thank Ms Lesley Burnett from the School of History, Philosophy, Religion and Classics for her unflagging and generous help to the Friends and to Dr Tom Stevenson, Discipline Coordinator of Classics & Ancient History. I am quite confident that the Queensland Friends will continue to flourish and perform its role of supporting the Australian Archaeological Institute at Athens.

The ANU (Canberra) Friends

A letter from Mr John Kalokerinos, President

It is my great pleasure to report on the activities of the ANU (Canberra) FAAIA for the period 1 July 2008 to 30 June 2009. Our activities usually include several lectures on topics of archaeological, classical, byzantine or modern Greek interest, and an annual dinner.

On 26 August 2008, the Visiting Professor for the AAIA, Professor François Lissarrague, delivered a richly illustrated lecture at the Hellenic Club of Canberra, titled "Body and Arms: the Heroic Warrior", about the aesthetics of warriors. On the same day, Professor Lissarrague gave a talk to about 80 students from three Canberra Schools: Radford College, Canberra Church of England Girls Grammar School and Trinity Christian College. This was a first for the Canberra Friends, a success and an activity we would like to repeat and expand in future years. Professor Lissarrague's visit to Canberra was a particularly active one as he had also conducted a seminar at the ANU on vase painting and reading images, on the day before the lecture.

Members and guests of the ANU Friends gather to honour Professor Cambitoglou.

On 7 September 2008, the Friends hosted an event in honour of the AAIA's founder and Director, Professor Alexander Cambitoglou, at the Hellenic Club. Associate Professor Tom Hillard of Macquarie University delivered a lecture titled "Torone Underwater", which updated the Friends on the results of the underwater survey undertaken at Torone, one of the Institute's key excavation sites. Professor Cambitoglou followed with an illuminating and moving history of how the Institute came to be established, giving particular acknowledgement to Canberra's involvement. Drinks and canapés followed, and a musical interlude given by Ms Vivianne Anthrak and Ms Meredith Teh, which was warmly appreciated by the audience.

The Friends were delighted by the attendance of His Excellency Mr George Zois, the then Ambassador of Greece, his wife and staff, three former Australian Ambassadors to Greece, and over 160 members and their friends. Also in attendance was Senator Gary Humphries, whose address is reproduced on pp. 28–29. The support shown by both the Embassy of Greece and the Hellenic Club for the lecture and reception was deeply appreciated. Professor

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Independence of 1821, including many with Missolonghi as their subject, with artistic responses to the same by 6th grade pupils. Photographs of this exhibition will help my argument that Philhellene art has been afforded an authority not limited to the 19th century, and that not only this art contributes to the creation of modern Greece as a political entity through its influence on western public opinion, but that it has also come to embody the way the Greek War of Independence and Greek national consciousness continues to be interpreted in relation to Greek cultural history.

A few days after my arrival in Athens I departed for Missolonghi, a town located near a lagoon north of the Gulf of Patra between the rivers Acheloos and Evenus. I went to observe the yearly commemorations to the fall of the town. Of particular interest to me was the use of a copy of Vryzakis' *Exodus from Missolonghi* (Angelos Kassola, 1853) that depicts the exodus and fall of the town of April 10, 1826 after a yearlong siege by the Ottoman forces. I was able to observe the social function the painting plays in the town when it is removed from

Liturgical procession in Missolonghi commemorating the fall of the town.

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the Municipal gallery, to participate in a liturgical procession to commemorate the defenders of the town. This procession emphasizes the religious framework of the historical narrative the painting carries, and continues to have political value from a nationalistic perspective because it anchors Greek identity in religious Orthodoxy. Perhaps the most fascinating aspect of this experience was the observation that once the painting left the gallery, people responded to the artwork as a religious icon, and as such, this involved the usual genuflection of crossing oneself before it. I also used my time in Missolonghi to visit libraries, galleries and archives. Invaluable was the opportunity to discuss my topic with historians, academics, artists, curators, writers, journalists and indeed the general public in both Missolonghi and the capital. The positive response I received and the varying viewpoints presented buoyed my enthusiasm for the work I had set out for myself.

My bibliography was vastly enriched by the holdings of the Gennadeios and British School libraries. The archives held in both have provided me with material that has not been previously used in respect to this topic, as has the archive of the Greek London Committee at the National Library. The artistic collections of the National War Museum, National Historical Museum, Benaki Museum and National Gallery-Alexander Soutzos Museum were at my disposal, and have provided me with additional images by Greek artists. This was a specific research goal of the trip as I am endeavouring to bring Greek art to the survey of Philhellene art and the insurrection of 1821. I was able to come into contact with private collectors, who were most generous with their time and permission to use their collections. Through meeting with researchers at the

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Cambitoglou was presented with a donation of $2600 from the Canberra Friends, which was used to replace the beds in the Institute's Hostel in Athens, which all members of the Friends are eligible to use.

The Hellenic Club was also the venue for the Friends' annual dinner, held on 14 November 2008. Some 125 Friends and their guests enjoyed traditional Greek fare and received an illustrated after-dinner speech from Dr Peter Londey of the ANU on classicists in exile.

Following the AGM at the Hellenic Club of Canberra on 28 February 2009, A.Professor Alfred Vincent of Sydney University spoke about Nikos Kazantzakis and his complex relationship with the Classics. Alfred guided the audience of around 100 Friends through Kazantzakis's many connections with classical Greece in his life and work, a lecture that was enriched by readings from Kazantzakis' work by a local dramatic actress, Ms Lexi Sekuless.

On 26 March 2009, about 80 Friends gathered at the Hellenic club to hear Dr Stavros Paspalas, the Deputy Director of the AAIA, deliver a richly-illustrated lecture about new finds in Macedonia. We were very fortunate to obtain Dr Paspalas, since his visits to Australia are all too few, owing to his role as the permanent Greece-based staff member of the Institute.

On 26 May 2009, Christopher Matthew of Macquarie University, spoke on the topic of "When push comes to shove: what was the 'othismos' of hoplite combat". Chris was a great speaker and delivered a very lively lecture. He made the Hellenes particularly proud with his confirmation to all present that the Greeks had the longest spears in the ancient world.

2009 was the 20th anniversary year of the Canberra Friends and has a rich programme of events scheduled for the rest of the year, including a grand dinner on an ancient Greek theme and a theatre party to see Euripides' *Medea*. The Friends are on an excellent footing to continue our activities for many years to come.

The West Australian Friends

A letter from Professor John Melville-Jones, President

At the beginning of the year the Friends participated in the organising of an afternoon programme on Ancient Greek Warfare, at which talks were given on the use of the chariot and the bow in the Greek Bronze Age (Judith Maitland), Greek fighting techniques in the Persian Wars (Chris Matthew), Greek triremes (Wendy Van Duivenvoorde), the strategy of the Thermopylae-Artemisium line in 480 BC (Chris Matthew) and the use of the sarissa, the gladius and elephants at the battle of Heraclea (Jeff Champion). It was also possible to advertise the book *Pyrrhus of Epirus* which had been recently published by the last speaker, who had been a student at UWA. Arrangements were made for a later visit by Anton Powell (University of Wales), who would present a programme on the Spartans. In addition, UWA PhD student Kevin O'Toole produced a brochure giving information about the good collection of casts of the Ionic frieze of the Parthenon that were acquired by the Western Australian Museum early in the 20th century.

The Athens Friends

July 2008–June 2009 Activities

Saturday 26 July 2008

Attendance of Euripides' *Phoenician Women* at the ancient theatre of Epidauros.

Sunday 19 October 2008

The Amphiareion
Dr Stavros Paspalas, AAIA

Sunday 22 October/ Saturday 6 Decemner 2008

Guided tour of the exhibition *Nostoi. Repatriated Treasures* at the New Acropolis Museum by Dr Stavros Paspalas

Sunday 18 January 2009

The Sanctuaries and Other Antiquities of the North Slope of the Athenian Acropolis
Dr Stavros Paspalas, AAIA
Followed by the New Year Lunch

Sunday 8 February 2009

The Numismatic Museum
A guided tour by Dr. Panayiotis Tselekas

Sunday 22 February 2009

The Sanctuaries and Other Antiquities of the North Slope of the Athenian Acropolis
Dr Stavros Paspalas, AAIA

Sunday 22 April 2009

Boiotian Orchomenos
Dr Stavros Paspalas, AAIA

Wednesday 6 May 2009

The Annual Meeting and the Annual Lecture
Plutarch on being Greek under Rome (see pp. 12–21)
Associate Professor W. Jeffrey Tatum, The University of Sydney
Followed by a reception hosted by the Athens Friends

Monday 8 May–Friday 11 May 2009

Archaeological Tour of Malta guided by Dr. Amelia Brown

The South Australian Friends

A letter from Mr Spiros Sarris, President

In June 2008 the AGM of the South Australian Friends was held at which Mr Spiros Sarris was re-elected President. The new committee comprised: Danny Warren (Vice president); Lambia Angelakos (Secretary); Anastasia Potiris (Treasurer); Anna Sykes and Maria Matsoukas (Committee Members); and Dr Margaret O'Hea from the University of Adelaide (Ex Officio Member).

cont' from previous page

National Hellenic Research Institute I was able to discuss my thesis at great length and familiarise myself with current ideas regarding Greek identity and history. Perusing the many book arcades and attending related book launches did the same. I attended lectures and a post-graduate seminar at the University of Athens, and was able to establish contact with art historians whose field of expertise include my topic at the National Gallery. Especially memorable is my visit to the Presidential Palace to study two works of art pertaining to the insurrection in President Pappoulias' office: one by Peter von Hess and another which had previously been attributed to Delacroix.

In the final two weeks of my trip I revisited Missolonghi. During this time I was invited by the local mountaineering club to visit the church of Agios Nicolaos on the slopes of Mt. Arakynthos and was able to admire its wall paintings. I also visited the nearby archaeological sites of Pleuron and Calydon, from where I was able to take in the view across the lagoon and the islands of the Gulf of Patra, which is a vista a number of artists have reproduced from 18th century onwards.

Spiridoula on the slopes of Mt Arakynthos

My trip was essential to gathering sources I do not have access to here in Australia and affirmed that this research topic is valid and worthwhile. Once again, I would like to thank the AAIA for giving me the opportunity to pursue research in Greece, and emphasize what an invaluable experience it provided.

Miriyan Kidson
2008 OlwenTudor Jones Scholarship,
Society of Mediterranean Archaeology

For six weeks at the end of 2008, I was fortunate enough to participate as a student member in a field season of the Borders of Arabia and Palestina Project (BAP), directed by Dr Kate da Costa of the University of Sydney. This was my first archaeological project outside Australia. It consisted of six weeks' fieldwork on a survey project, based around Pella, in Jordan. BAP aims to better ascertain the Roman provincial borders between Arabia and Palestina through the collection and analysis of ceramic materials from sites across Jordan. In 2008, our team worked on approximately 12 sites.

The diversity of sites provided a unique experience of archaeological fieldwork: traipsing up and down the freezing, windy, steep slopes at Dohaleh, suffering heatstroke at Tor Hannah while collecting surface pottery, surveying cemeteries and planning caves at Maqata, digging through rubbish at Nai'eme, hiking all day to discover a Roman road near Pella, and even being interrupted by a Palestinian mole rat while digging soundings at Abde.

BAP team members eating lunch on the Roman road, with sheep

As the history of Jordan is expansive, we were lucky enough not only to experience these sites, but were also allowed time off to visit the Roman cities of Jarash and Umm Qays, the Islamic Ajlun Castle,

cont' on following page

From July to September 2008, Vice President Danny Warren assumed leadership of the SA Friends whilst Spiros Sarris and his wife Christina were overseas visiting Greece and western Turkey. Whilst in Turkey Spiros and Christina visited Gallipoli and the archaeological sites at Troy, Assos, Priene, Miletus, Didyma and Ephesus. In Greece, they happily accepted an invitation from Professor Jacques Perreault (the 2006 AAIA Visiting Professor), co-director of the Greek-Canadian Excavations at Argilos, to visit the site. While in the region, Spiros and Christina also took the opportunity to see the museum at Amphipolis and to visit Thasos with Professor Perreault after the excavation season had ended.

Spiros Sarris (left) on site at Argilos with Professor Jacques Perreault and his assistant.

In August, Professor François Lissarrague, the 2008 Visiting Professor, presented a public lecture entitled "Body and Arms: the Heroic Warrior" to a very interested audience of SA Friends and members of the public.

In March 2009 the SA Friends, in collaboration with Festival Hellenika, repeated the Classical Columns event. Ms Stamatiki Kritas, President of Festival Hellenika, and Spiros Sarris led a small group of very enthusiastic students accompanied by their parents along the main streets of Adelaide examining and photographing the classical Greek columns that adorn the facades of many of the city's finest buildings.

The participants of 'Classical Columns' 2009.

In the same month the SA Friends also organised a public lecture: "The Antikythera Mechanism: its discovery and functionality". It was an illustrated presentation by John Ward, Physicist and Gnomonist, and, with over 110 people present, very well attended.

The annual Adelaide Greek Glendi Festival, traditionally staged during March, was deferred to October. The SA Friends look forward to participating in the event, and promoting the Hellenic world and the work of the AAIA.

The Society of Mediterranean Archaeology (University of Sydney Friends)

A letter from Dr Craig Barker, President

The Society of Mediterranean Archaeology: The University of Sydney Friends of the Australian Archaeological Institute at Athens (SoMA) is nearing the end of its first decade of activities; and it has been an incredibly successful decade. Born in 2000 as the result of a transformation from the earlier Young Members Committee for the Foundation of Classical Archaeology, SoMA has grown strongly over this period. Our most recent twelve months have been very active ones.

The Society's main function is to promote the role of the AAIA amongst the students and wider community of the University of Sydney. Through social and academic activities SoMA raises funds for the Olwen Tudor Jones Scholarship, a travel scholarship designed to provide financial assistance to a University of Sydney student to participate in their first archaeological fieldwork project in the Mediterranean region. We have now been able to support nine students through the scholarship.

21 November 2008 saw SoMA celebrate with its now famous annual Christmas Party. Over 60 guests and supporters of the Society joined us in the beautiful grounds of the University of Sydney, with fine food and wine, and the famous SoMA Christmas raffle with prizes galore. A truly lovely evening to celebrate 2008 and the 2008 OTJ scholarship recipient Miriyan Kidson who successfully worked on the University of Sydney's Borders of Arabia & Palestina project in Jordan (see side column).

2009 was welcomed by SoMA's annual wine and cheese evening. Held in March each year for new and returning students to mingle with academic staff, it is a wonderful opportunity to promote the AAIA to the next generation of scholars in the informal environment of the lawns beneath the University's famous jacaranda tree.

On 11 March the 2009 Alexander Cambitoglou Lecture was given, titled "Classical Macedonia: New Finds, Ancient Reputations". It was delivered by our own Dr Stavros Paspalas, in the gallery of the Nicholson Museum to over 120 guests.

In 2009, the Olwen Tudor Jones Scholarship, valued at $1500, was awarded to Elanor Pitt, an undergraduate student of the University of Sydney. Ellie used the award towards her costs to participate in October in the excavations at the ancient theatre site of Nea Paphos in Cyprus.

We are currently planning a number of events in 2010 to celebrate SoMA's 10th anniversary of activities. It will be an exciting time for the Society. The nine OTJ scholarships awarded so far are a testament to the hard work that the SoMA Committee has devoted to our ongoing activities. The enthusiasm of the Committee and its dedication to SoMA is breathtaking and is gratefully thanked.

Mount Nebo and the amazing rock-built city at Petra.

A small field team—comprised largely of students and volunteers, but also including two archaeologists, a surveyor, an illustrator and the director, as well as the wonderful Jordanian dig-house staff, drivers and Jordanian archaeological representatives—meant that team members, myself included, were able to learn valuable skills and then perform a wide variety of tasks both in the field and back at the dig-house.

Miriyam surveying at Deir Burak.

I am grateful to the support of SoMA and the AAIA for the Olwen Tudor Jones scholarship, which helped me to get to Jordan, and am also grateful to Kate da Costa and the 2008 BAP team for making my time there an incredible learning experience.

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The journal *Mediterranean Archaeology*

Since 1988, *Mediterranean Archaeology* (ISSN 1030-8482) has provided an international forum for the presentation and discussion of archaeological research focusing on the Mediterranean region. Its format (210 x 297mm) and high production quality reflect the priority given to the publication of new or unknown material, ranging in time from the Paleolithic to the end of the Roman empire.

Meditarch, which in 2005 became the official journal of the Australian Archaeological Institute at Athens, also publishes regular reports on Australian field work carried out in the Mediterranean and serves as a vehicle for the publication of relevant material held in various collections and museums in Australia and New Zealand.

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***Meditarch* 21 (2008)**

BACK COVER

Trinity Grammar School

Trinity Grammar School is an Anglican day and boarding School for boys, located at Summer Hill, Strathfield and Lewisham. The school actively encourages its students to grow in wisdom and stature and in favour with God and man, in order that they may become responsible, contributing members of society. Since its foundation in 1913, Trinity has forged a reputation for academic excellence, nurturing pastoral care, and participation in a range of sporting activities, co-curricular programmes and the creative and performing arts. The Classics have been an integral part of the curriculum since 1913 and Trinity is particularly proud of its enviable reputation in the fields of Ancient History, Latin and Classical Greek, producing students of the highest calibre.

The Trinity Grammar School Archaeological Society was founded in 2005 to further enhance the academic curriculum and is open to Senior Students with a particular interest in Ancient History, the Classics and Archaeological methods and practices. The Society provides students with opportunities to develop skills for archaeological excavations and interpretations. This is achieved through students learning about various archaeological techniques such as artefact handling, document research, surveying, stratigraphy reading, excavation method and a number of other archaeological practices. The Society investigates a different field of research each term and recently undertook a fascinating survey of Greek Archaeology, allowing students to engage with Evans at Knossos, Schliemann at Mycenae, Archaic Greek Colonisation and Trade, Attic Black and Red Figured Wares, the Acropolis of Athens, Pergamon, and more.

The Society undertakes a number of field trips to museums and archaeological sites throughout the year and organises regular guest lectures, open to the whole school community. The over-riding intention of the Society is to provide mental stimulation, physical activity and foster a deeper understanding and passion for the past.

Trinity Grammar School has been an Institutional member of the AAIA since 2005 and actively follows its undertakings.

FRONT COVER

University House Cup

Attic Black-Figure Band Cup
c. 530 BC
Ht 13 cm; diam. 21.6 cm.
University House
The Australian National University
Canberra
Photograph by Bob Miller

The University House Cup is one of four 6th century black-figured vases from Greece to have been acquired by Professor A.D. Trendall during his time as Master of the House, along with two red-figured Italiote vases dating to the late 4th century BC.

This particular cup was formally presented to University House by Dr Germaine Joplin who, at the time, was Steward of the House. It now forms the logo of University House, and can be seen on display there. The remaining vases of the collection are on permenant loan to the Classics Museum in the AD Hope Building, ANU, Canberra.

The cup shows alternating standing and running figures. The running youths, who carry a chlamys draped over one arm, are thought by some to be performing a pyrrhic dance.

CREDITS

Editors:
Alexander Cambitoglou
Camilla Norman
Beatrice McLoughlin
Wayne Mullen

Editorial Committee:
John Melville-Jones
Peter Mountford

Layout:
Camilla Norman

Trinity Grammar School

Contact Details

Sydney Offices
Madsen Building (F09) Rm 480
The University of Sydney
NSW 2006
AUSTRALIA
(Ph) (61-02) 9351 4759
(Fax) (61-02) 9351 7693
Email: arts.aaia@sydney.edu.au

Athens Offices
Zacharitsa 17
Koukaki
Athens 11741
GREECE
(Ph) (30-210) 924 3256
(Fax) (30-210) 924 1659
Email: aaia@otenet.gr

Athens Hostel
Promachou 2
Makriyianni
Athens 11742
GREECE
(Ph) (30-210) 923 6225

Professor Alexander Cambitoglou
Director (Sydney and Athens)
alexander.cambitoglou@sydney.edu.au

Dr Bernadette McCall
Finance Officer (Sydney)
bernadette.mccall@sydney.edu.au

Dr Wayne Mullen
Executive Officer (Sydney)
wayne.mullen@sydney.edu.au

Mr Michael Turner
Corpus Vasorum Antiquorum Project (Sydney)
michael.turner@sydney.edu.au

Ms Beatrice McLoughlin
Research Officer (Sydney)
beatrice.mcloughlin@sydney.edu.au

Dr Stavros Paspalas
Deputy Director (Athens)
aaia@otenet.gr

Ms Camilla Norman
Project Officer (Sydney)
camilla.norman@sydney.edu.au

Ms Anthoulla Vassiliades
Administrative Officer (Athens)
aaia@otenet.gr