



The Australian Archaeological
Institute at Athens

BULLETIN



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Letter from the Director

This is the second issue of the AAIA Bulletin and I hope that the readers will find that it is an improvement on the first.

Now that the Institute is closely linked with *Mediterranean Archaeology*, which has become its official journal, and whose contents are purely scholarly, it is planned to keep the Bulletin at a slightly lighter level so that it can be read and enjoyed not only by professional archaeologists and students but also by members of the larger enlightened public with an amateur interest in Classical Archaeology and the Classics in general.

In addition the Bulletin will continue to fulfil its function as a Newsletter, informing its readers about relevant cultural events in Greece and Australia and more particularly about the activities of the "Friends" societies.

As I am writing this letter the staff of the Institute are busy both in Sydney and in Athens organizing the Symposium to be held in the Greek capital this coming October in celebration of the 25th anniversary of our establishment. The programme is now finalized and we are delighted that the Symposium will be launched in the prestigious lecture theatre of the Athens Archaeological Society in the presence of the Governor of New South Wales, Her Excellency Professor Marie Bashir, AC and the President of the Institute and Chancellor of the University of Sydney, the Hon. Justice Kim Santow, OAM.

I would like to welcome to Australia on behalf of the Council of the Institute the new Arthur and Renée George Professor of Classical Archaeology, Professor Margaret Miller. Professor Miller took up her duties at the University of Sydney only recently, but she has already made herself popular with both students and staff. She is an *ex officio* member of the Council and I have no doubt that during her tenure in Sydney the Institute and the Department of Classical Archaeology will be able to collaborate closely.

Before closing this letter I would also like to welcome Professor Miller's husband, Professor Eric Csapo, whose appointment as the second Professor of Classics in the School of Philosophical and Historical Inquiry, and his collaboration with Professor Peter Wilson are very promising for the promotion of ancient Hellenic Studies. Finally I would like to welcome to Sydney Dr Alastair Blanshard who has also been appointed as a lecturer in Ancient Greek History in the School of Philosophical and Historical Inquiry and whose research centres on Greek social life. These appointments are very encouraging for the future of Classics in Sydney and indeed in the whole of Australia.

It is well-known the Institute does not receive any government support. It depends on donations from private donors, the skilful management of its finances by the Chairman of the Executive Committee, Professor John Chalmers and Mr Peter Burrows as well as the good work of its staff in Sydney and in Athens. The Institute's Council and I personally are grateful to them for their dedication to the Institute's work.



Alexander Cambitoglou

NEWS IN BRIEF

Appointment of a New Treasurer and Chairman of the Council's Executive Committee



Professor John Chalmers, AC.

Following the death of the late Professor John Young who acted for years as its Treasurer, the Institute was fortunate to find a worthy and very able successor in the person of Professor John Chalmers, AC, who has also become the Chairman of the Council's Executive Committee.

A graduate of the University of Sydney, Chalmers received his training at Royal Prince Alfred Hospital as well as other Universities in Australia, the USA and the UK. In addition to research Chalmers proved to be a distinguished academic administrator. He held the Foundation Chair of Medicine at Flinders University in Adelaide then moved to Sydney in 1996. From 1996 to 2000 he was research Chairman at Royal North Shore Hospital; then he became Chairman of Research Development for the Faculty of Medicine at the University of Sydney. In this capacity he assisted in the establishment of the George Institute for International Health and served on its Board of Directors through to June 2004. He is now the Chairman of the newly established George Foundation for International Health. His research in various aspects of his subject has been recognized through a number of awards and prizes and he has become a Fellow of the Australian Academy of Science in 1987. In 1991 he was appointed a Companion in the Order of Australia (AC) and in 2003 was awarded the Centenary Medal for his contribution to Australian Society and Science.

NEWS IN BRIEF

2004 Hostel Report

by Jan Medhurst

A total of 42 persons used the Athens' hostel's accommodation facilities in 2004. There were 27 members from Australia not including 5 of our student members, and 10 members of other foreign schools, 8 of whom were student members.

Being the year of the Olympic Games in Greece, the Institute was able to support various groups from Australia sent to Athens for related purposes. In June, and then in September, a group from the Powerhouse Museum (an Institutional Member) and the Museum of Victoria came to Greece to set up and dismantle the exhibition *Our Place: Indigenous Australia Now* shown at the new Benaki Museum as part of the Cultural Olympiad 2004. In August a team involved with the athletic events based themselves at the Institute's hostel. The Institute was pleased to have been able to support Australians during this important year for Greece.

In May Dr Kenneth Sheedy, a former Deputy Director of the Institute, used the hostel facilities as a venue for a lecture to an Australian group on an Archaeological tour. Dr David Phillips and Dr David Pritchard, both from Macquarie University, came to Greece in April to launch their edited volume in honour of Professor Kevin Lee, *Sport and Festival in the Ancient Greek World*, and were welcome guests in the hostel as members of the Institute. A former Australian Ambassador to Greece, Mr Alan Edwards, stayed at the hostel while in Athens during the year. Ms Beatrice McLoughlin from the Sydney office of the Institute stayed briefly following the 2004 study season at Torone. We were also glad to be able to offer the Athens Association of the Friends

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Deputy Director's Report from Athens

by Stavros A. Paspalas

There is no doubt that the pace of 2004 in Athens was somewhat different to that of other years given the fact that the XXVIIth Modern Olympiad was held in the city and its immediate environs. The activities of the Institute continued unabated, however, with a welcome flow of visitors from Australia drawing on its services. The Athens-based staff also saw to the smooth running of its established schedule of events, which includes the Academic Programme, the Director's Annual Report and the Athens Friends series of site tours and public lectures. All the endeavours of the Institute have benefited greatly from the assistance offered to it by various sectors of the Greek Ministry of Culture, the Australian Embassy, the Athens Friends and the other Foreign Schools.

The Academic Programme began in March with a seminar delivered by Sean Byrne from La Trobe University, Melbourne, who spoke on "Damn the Macedonians: The Erasure of References to the Antigonids from Athenian Inscriptions in 200 B.C." An aspect of the archaeological survey conducted on Kythera under the auspices of the Institute was the focus of a seminar given by Professor Timothy E. Gregory from Ohio State University (and an Honorary Research Fellow at the University of Sydney). The title of his paper was "Churches and Mediaeval Settlement in Northern Kythera: Preliminary Results from the Australian Paliochora-Kythera Archaeological Survey". The 2003-2004 Institute Fellow, Matthew McCallum from the University of Sydney, presented the results of his doctoral research in a seminar entitled "The Hellenistic and Roman Bathhouses of the Athenian Agora".

Dr David Phillips and Dr David Pritchard of Macquarie University travelled to Athens in order to launch the book which they edited entitled *Sport and Festival in the Ancient Greek World*. This volume, dedicated to the late Professor Kevin Lee, Chair of Classics at the University of Sydney from 1992 to 2001, contains the papers of a conference held in Sydney in 2000 which focussed, as its title implies, on athletic contests and celebratory events during Greek Antiquity. This theme, of course, fitted in very well with Athens' Olympic year, and I gratefully accepted an invitation from the editors to speak at the Athenian launch of the book, which was arranged by the Australian Embassy and the Eleftheroudakis Book Store.

While in Athens Dr Phillips and Dr Pritchard both delivered seminars at the Institute which continued the theme of festivals - athletic, choral and dramatic - and politics in the classical world. Dr Phillips spoke on "Festivals and Politics in Ancient Greece" while Dr Pritchard presented a paper entitled "Kleisthenes, Participation, and the Dithyrambic Choruses of Late Archaic and Classical Athens".

As tradition dictates the Director's Annual Report was held on Wednesday June 2. This is the occasion where the Director presents to the Athenian scholarly community an account of the Institute's activities during the previous year. The Annual Lecture, which immediately follows the Report, was in 2004 delivered by myself. An abbreviated version of the lecture, which

was entitled “The Outer Reaches of Empire: The Achaemenid Persians in the Northwestern Aegean”, can be read elsewhere in this issue of the Bulletin.

Both of the field projects which are conducted under the auspices of the Institute are currently at the research stage, involving the study of material recovered from previous seasons. In July a small team spent a month on Kythera, where the Australian Paliochora Kythera Archaeological Survey has been conducted over the past five years. The team members were primarily engaged in the examination and cataloguing of the material that had been collected in past seasons. Similarly, in September-October a three-week season was held in Polygyros, where team members continued the study on material excavated at Torone in the years 1980, 1982 and 1984, which will be presented in the volume *Torone 2*.

Thanks to an anonymous donation, the year 2004 also saw the undertaking of some major maintenance works at the Institute’s Hostel, which resulted in an even more pleasant environment for those who need to stay in Athens for a length of time. This work is part of an ongoing project that aims to provide our visitors with high quality and affordable accommodation. The contribution of the Athens Friends has been invaluable in the attainment of this goal.

Finally, I should also like to close this report with an expression of thanks to the Athens Friends, who generously covered the substantial cost of the purchase of a PowerPoint projector. This is an invaluable piece of equipment which will allow Australian students and researchers, and other invited scholars, who participate in our Academic Programme to present the results of their work in an up-to-date format.

Museums and Exhibitions in Greece

by Stavros A. Paspalas

This past year Athens hosted the Olympic Games, and to a great degree the exhibition programme was determined by the athletic theme which permeated activities throughout the whole country.

It first needs to be said that a number of the actual sporting facilities built for the Games incorporated important antiquities on their grounds. Within the precinct of the **Olympic Stadium**, for instance, remains of the pipelines of the Classical and Roman periods that provided Athens with water were unearthed, and are now visible, and thus provide visitors with a view into a vital part of the ancient city’s infrastructure. The extensive grounds of the **Equestrian Centre at Markopoulo**, which is at a substantial distance from the centre of Athens, are literally peppered with antiquities that range from the Neolithic Period through to the Hellenistic. These include small settlements, cemeteries, sanctuaries and farmsteads. In this regard the information gained from this area may be seen as complementary to that retrieved from the excavations undertaken a few years ago on the grounds on which the new airport was built. Both areas offer important new archaeological evidence for human activity in the wider region of Attica throughout the ages, and thereby provide some counterbalance to our views of the region based on our

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of the AAIA the common area of the hostel for their monthly committee meetings and their Annual General Meeting in 2004.

This year many books were donated to the Athens library housed in the Institute’s hostel. These books, which add a further dimension to the hostel’s facilities for residents, are gratefully received and are acknowledged personally.

An anonymous donor generously upgraded the bathroom facilities at the hostel prior to the Olympic events.

NEWS IN BRIEF

RESEARCH REPORT

CLASSICAL ARCHAEOLOGY BETWEEN
ITALY AND AUSTRALIA

by Elisa Lanza

As one of two Italian postgraduate students awarded the 'Australia-Europe Scholarship for 2004', granted by the Australian Department of Education, Science and Training, I came to Sydney in order to spend 10 months doing research on Gnathia pottery. The object of my studies is twofold, involving, on the one hand, the publication of a collection of 70 Gnathia vases at the Antiquities Museum in Turin (my home town) and, on the other hand, the study of the Gnathia pottery from Peucezia (the central region of Apulia). The latter topic forms the subject of my PhD thesis at the University of Padua.



Elisa Lanza in front of the Gnathia case in the Nicholson Museum.

Gnathia pottery was manufactured by the Greek colonists from ca. 370 BC, with workshops set up by the native populations during the Hellenistic period. My attention is focused on defining the different regional features of this pottery (from the technical, stylistic and morphological point of view) and tracing the cultural interactions between the various areas of

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knowledge of ancient and mediaeval Athens alone. Consequently, visitors to the Equestrian Centre gain insights into the past of rural Attica, as they do by visiting the archaeological museum housed in the airport terminal building.

More traditional exhibitions that concentrated on an athletic theme were numerous. The **Goulandris Museum of Cycladic Art** housed a major exhibition entitled "**Magna Graecia: Athletics and the Olympic Spirit in the Periphery of the Greek World**", bringing to Athens many antiquities from Italy which illustrated the involvement of the western Greek centres with the ancient Games, particularly those held at Olympia. The star attraction of this exhibition must be the statue known as the "Motya Youth", which, it has been suggested, portrays the driver of a victorious chariot. The **National Archaeological Museum** marked the Olympiad with the exhibition "**Agon – the Competitive Spirit in Ancient Greece**". The ground covered here was not restricted to athletic concerns, though they were present too. Rather, the aim of the organizers of the exhibition was to examine the various fields of ancient Greek culture which were characterized by an intensely agonistic spirit. Indeed, this "spirit" was actually personified by the ancients in the form of a victorious youth, bearing the name "Agon". Consequently, the exhibition provided evidence for contests and rivalry between, amongst others, poets, actors, musicians, sculptors and other craftsmen.

An athletic theme was central to the exhibition held at **Herakleion** on Crete, entitled "**Athletics in Ancient Crete: From Minoan Athletes to Cretan Olympic Victors**". However, owing to the focus on the rich material culture of the Minoans of prehistoric Crete, this exhibition had a distinctive flavour not seen in other similarly athletically-oriented exhibitions.

The ancient centre of Greek athletics was, of course, **Olympia**, and that site received all due attention in this Olympic year. The **Archaeological Museum** of the site was refurbished and its holdings re-displayed, while a new museum dedicated to the **Olympic Games** was created in the handsome neo-classical nineteenth century building which housed the first museum at the site. At the site itself it may be noted that restoration work was undertaken on the **Philippeion**, a round monumental building built by Philip II of Macedon, the father of Alexander the Great. This important work was facilitated by the return of a number of the structure's architectural blocks which had been taken to Germany in the 1800s. A column of the Temple of Zeus was also restored. Slightly to the north of Olympia a new museum was opened at **Elis**, the city-state which was responsible for Olympia throughout most of Antiquity.

Welcome changes to Greece's museums and new exhibitions were not restricted to the Olympics and athletics-related spheres. In the recent past a number of the Athens' major museums were closed for extensive refurbishments. These have now re-opened. Foremost amongst these is the **National Archaeological Museum** where the visitor can now see the re-displayed **Prehistoric and Sculptural Galleries**, both of which house very extensive and educational collections. Similarly, the **Kerameikos Archaeological Museum** too has been re-opened. This collection consists of finds made in what was ancient Athens' primary cemetery. Excavations first started here over a century ago, and the site is renowned for its magnificent finds, especially the sculptures

found there. These, along with the other material, have been re-displayed. Special mention must be made of the truly amazing sixth century B.C. statues -- grave markers that include a kouros (naked youth), a lion and a sphinx -- which were unexpectedly unearthed in the cemetery only three years ago.

Work on the re-display of the permanent collections of the **Byzantine Museum** in Athens was also completed with the result that these rich holdings of Late Antique and Mediaeval material are now once more accessible to the interested visitor.

Still in Athens, the **Megaron Mousikes** housed the exhibition “**Gifts of the Muses. Echoes of Music and Dance from Ancient Greece**”, which concentrated, as its title suggests, on musical activities in Antiquity, a theme intimately related to the concert hall’s *raison d’être*.

Further afield, the museums at **Delphi**, that great sanctuary site, and **Volos** in central Greece were re-opened, while the first of the new exhibition halls in the **Archaeological Museum of Thessalonike**, which houses the exhibition “**The Gold of the Macedonians**” opened its doors to the public.

The Greek Ministry of Culture does not, of course, restrict its activities to the major population centres and archaeological sites. The **Archaeological Collection** of the small island of **Kasos**, between Crete and Rhodes, was opened, while on **Chios** the seventh- and sixth-century B.C. site of **Emborio** was consolidated and made accessible to the public.



The Benaki Museum of Islamic Art.

I shall close this brief overview with the **Museum of Islamic Art** which is a branch of the **Benaki Museum**. The new museum is housed in two restored neoclassical buildings not far from the Kerameikos, and contains a rich collection of artefacts that covers a very extensive scope, geographical and chronological, of the Islamic world -- a world with which the Greek lands have been in constant interaction since the seventh century A.D.

The Benaki Museum has clearly done a great service to Athenians and visitors to Athens by providing this amazing window on the cultures and past of some of Greece’s nearest neighbours.

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Apulia and Lucania. The study concerns both an analysis of the intrinsic patterns of the materials and a description of their functional features, in correlation with the contexts in which the pots were found (in settlements as well as in tombs). So far, about 500 vases from Peucezia have been entered into my database: they allow me to draw an interesting picture of the demand for Gnathia pottery (initially imported and later also locally manufactured) in this region.

The reason that brought me to the Antipodes to study materials produced in Southern Italy more than 2300 years ago is the long history of research into the pottery of Magna Graecia by Australian and New Zealand scholars. Initiated by the pioneering work of Professor A. D. Trendall, this is continued today by Alexander Cambitoglou, Richard Green (the world authority in the field of Gnathia pottery and co-supervisor of my thesis) and Ted Robinson.

The resources of the University of Sydney, of the AAIA and of the Trendall Research Centre at La Trobe University have been vital for my research, while the chance to discuss many archaeological matters with these scholars and my colleagues has been invaluable. I am really grateful to them all, not only for their great scientific support, but also for the very friendly welcome and the constant warm hospitality that I will never forget.

Death and Commemoration in Modern Greek Consciousness: An Archaeological Appraisal of the 19th-21st Centuries

Cemeteries and Graves in Rural Greece

by Lita Diacopoulos



Figure 1: Early 20th century grave monument in Kythera.



Figure 2: Map of survey area in northern Kythera showing location of cemeteries.

Between 2000 and 2004 I have been conducting a field survey of modern cemeteries and graves in two distinct geographical regions of Greece: the eastern Korinthia on the mainland of Greece and the northern part of the island of Kythera. The research is conducted as part of an investigation into the modern period (i.e. 19th and 20th centuries) of two separate archaeological survey projects in Greece, namely the Eastern Korinthia Archaeological Survey (EKAS) sponsored by the American School of Classical Studies at Athens and the Australian Paliochora Kythera Archaeological Survey (APKAS) sponsored by the Australian Archaeological Institute in Athens. This research is also being undertaken as a PhD project with the Department of Archaeology at La Trobe University, under the supervision of Professor Tim Murray.

This survey is set apart from most other archaeological projects in Greece not in terms of its subject matter (ancient cemeteries and graves are indeed an inherent part of archaeology) but in terms of the historical period it seeks to investigate. Although archaeological studies of the recent past or modern periods are fairly common in many other parts of the world (e.g. Australia, Britain, North America and South Africa), there are currently very few examples of such work in Greece and the Mediterranean in general. The potential for research in this rich but archaeologically under-represented period is tremendous, and I believe it is only a matter of time before we see an increase in the number of projects involved in studies of the recent past.

The purpose of the current research is to examine the concept of identity by recording and analysing the material manifestations associated with a newly created consciousness in Modern Greek society at the regional level, concentrating entirely on above-surface evidence from rural cemeteries, i.e. grave monuments (**Fig. 1**). It is also an attempt to understand the development of the mortuary landscape over the past two centuries and its relationship to settlement and community. This period marks the significant shift from churchyard burials located in the centre of settlements, a practice which had continued relatively unchanged since Mediaeval times, to the formation of cemeteries on the outskirts of settlements. This shift in the location of cemeteries in the early nineteenth century is not at all incidental. It is regarded in this research as being closely connected with similar developments which took place in other parts of the world, especially in a western context (particularly in England, but also in continental Europe, America and Australia), as a response to overcrowding and to changing views towards hygiene and aesthetics. Parallel to these events, there is a strong relationship between the development of modern cemeteries and religion, as well as the ideological transformations related to nation-building and identity which began to appear

in nineteenth-century Greece. There is also continuity from late antiquity (and perhaps earlier) of attitudes towards death, the rituals associated with it and the deceased.

As its first priority, the research has focused on developing appropriate in-field recording techniques for modern cemeteries, both to preserve the wealth of information inherent in these dynamic, ever-changing, cultural entities and to address the proposed research questions. The archaeological evidence is further complemented by the use of historical and archival information, as well as oral information obtained from local residents.

With the support of various granting bodies (Alexander S. Onassis Public Benefit Foundation Fellowship 2001-2002; The Nicholas Anthony Aroney Trust 2003-2004; La Trobe University School of Archaeology Research Grant 2003; La Trobe University Faculty Research Grant 2004) four full-scale field seasons have been conducted in Greece between 2001 and 2004, resulting in the recording of 22 cemeteries totalling 2241 individual graves and their attributes. These comprise 650 graves from 12 cemeteries in Northern Kythera (**Fig. 2**) and 1591 graves from 10 cemeteries in Eastern Korinthia (**Fig. 3**). All data collected have been entered in an electronic database. This database is related to a Geographical Information System (GIS) containing digitised spatial information, including the location of the cemetery and each grave within it based on a map co-ordinate system or Global Positioning System (GPS) reading.

Preliminary analyses of the data so far seem to point to a number of conclusions. Grave monuments appear for the first time in modern cemeteries in the late 1800s. At first, there are only a small number of these, with a significantly larger number in Kythera when compared to the Korinthia. A notable increase in the number of monuments takes place in the 1930s, but the most significant increase takes place in the Korinthia in the period between the 1950s and the present day. In contrast, the number of graves in Kythera evens off from the 1930s onward. **Table 1** lists the chronological periods represented by the grave inscriptions and **Figure 4** is a graphical representation of the chronological arrangement of graves in the eastern Korinthia and in northern Kythera. Most family graves seem to contain 1 to 2 people only and their duration of use, surprisingly, seems to be less than one generation. This is also reflected in the evidence for their maintenance, which clearly shows that most graves are abandoned within a single generation. It is anticipated that further analysis of the data will produce new and interesting results providing us with a larger picture of the reality of commemoration in these cemeteries.

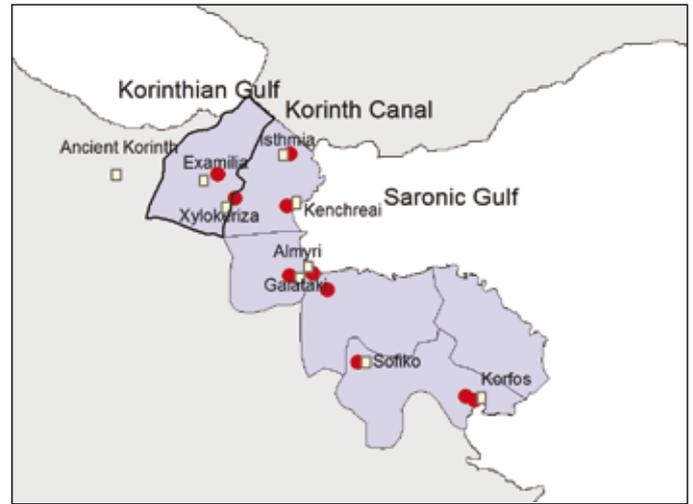


Figure 3: Map of the eastern Korinthia showing the location of cemeteries.

Chronological periods	Kythera (no. of graves)	Korinthia (no. of graves)
No date	252	430
Period 1 1821-1899	8	4
Period 2 1900-1919	40	10
Period 3 1920-1939	84	36
Period 4 1940-1949	42	63
Period 5 1950-1969	81	176
Period 6 1970-1989	77	460
Period 7 1990-2004	63	411

Table 1: Chronological periods represented by the grave inscriptions.

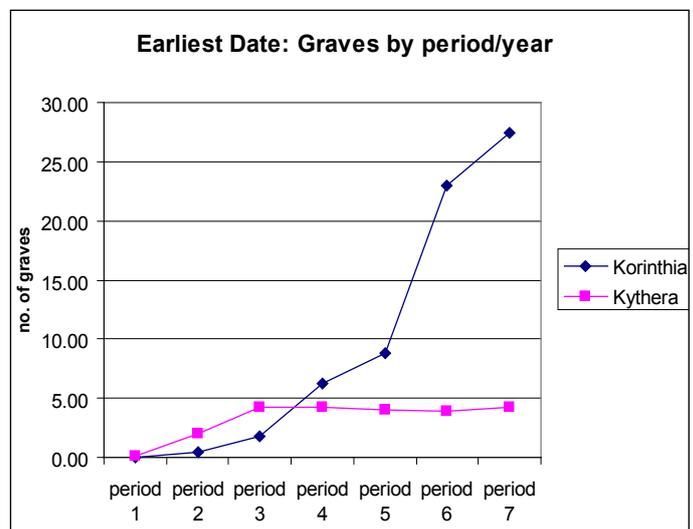


Figure 4: Number of graves per period.

The Terracotta Figurines from the 1981-1984 Excavations at Torone: A Preliminary Report*

by Heather Jackson

During the Study Season of the Torone archives in June 2003, some sixty-five fragments of figurines from the 1981, 1982 and 1984 excavations were studied, in preparation for their publication in *Torone 2*.¹ A similar number of figurine fragments from the excavations of 1975, 1976 and 1978 had been published by Professor Jenifer Neils in *Torone 1*. The two publications will make a very interesting basis for comparison, as the earlier excavations uncovered fragments mainly from the Isthmus area in 1978, where the proximity of the Temple of Athena on the Lekythos, as recorded by Thucydides, suggested to Neils a religious function for the figurines.² In contrast, the 1981-4 finds came largely from Terraces IV and V, the site of Classical period houses.³ Thus it may be possible to gain a glimpse of the part these terracotta figurines played in domestic life of the period and region. The fragments were well scattered but there were also areas/rooms where clusters of fragments were found, a factor which may help to interpret the function of those areas or at least define in what sort of area the figurines might be used. A significant number (26) of figurine fragments was found in a fourth century house excavated on Terrace V over the three years in Trenches 9, 44, 47 and 48.⁴

The figurines were almost entirely mould-made, some modelled only on the front, with the exceptions of a roughly modelled, hand-made but hollow frog (inv. no. 82.669) and, in contrast, a very finely-modelled solid horse (inv. no. 82.306) of imported fabric. None of the mould-made figurines was found with a vent in the back. The hollow base may have been provided sufficient ventilation for the small figures not to explode in the kiln. A fragment of a mould found in 1984 (inv. no. 84.254) suggests coroplastic manufacture may have occurred within the houses, as at Olynthos.⁵

¹ I would like to thank Professor Alexander Cambitoglou for inviting me to carry out this study, also Dr Stavros Paspalas and Ms Beatrice McLoughlin of the AAIA for facilitating the work at the Museum of Polygyros and for their hospitality and good company. It is to Beatrice that I owe all my information on the contexts of the finds.

² See J. Neils, *Torone 1*, 2003, p. 669.

³ For preliminary reports on the Classical houses on Terraces IV and V see *Ergon* 1982 (1983), p. 26, figs. 43-46; *Ergon* 1984 (1985), pp. 27-28, pl. 34; *PAE* 1982 (1984), pp. 69-73, fig. 3, pls. 53-55a; *PAE* 1984 (1988), pp. 53-61, figs. 14-15, pls. 62-68.

⁴ *PAE* 1984 (1988), pp. 53-61, figs. 14-15 pls. 62-68.

⁵ See N. Cahill, *Household and City Organisation at Olynthos* (New Haven, Conn. London 2002), pp. 253-4.

*Abbreviations:

<i>Délos XXIII</i>	A. Laumonier, <i>Exploration archéologique de Délos XXIII: Les figurines de terre-cuite</i> (Paris 1956)
<i>Ergon</i>	<i>Τὸ Ἔργον τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἐταιρείας</i>
Higgins, <i>BMTerracottas I</i>	R.A. Higgins, <i>Catalogue of Terracottas in the Department of Greek and Roman Antiquities (British Museum) 1: Greek (730-330 BC)</i> , (London 1954).
<i>Lindos I</i>	C. Blinkenberg, <i>Lindos, Fouilles de l'Acropole, 1902-14 I: Les petits objets</i> (Berlin 1931)
<i>Olynthus IV</i>	D.M. Robinson, <i>Excavations at Olynthus IV: The Terracottas of Olynthus found in 1928</i> (Baltimore 1931)
<i>Olynthus VII</i>	D.M. Robinson, <i>Excavations at Olynthus VII: The Terracottas of Olynthus found in 1931</i> (Baltimore 1933)
<i>Olynthus XIV</i>	D.M. Robinson, <i>Excavations at Olynthus XIV: Terracottas, Lamps and Coins found in 1934 and 1938</i> (Baltimore 1952)
<i>PAE</i>	<i>Πρακτικά τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἐταιρείας</i>
<i>Torone 1</i>	A. Cambitoglou, J.K. Papadopoulos, O. Tudor-Jones (eds.), <i>Torone 1: The Excavations of 1975, 1976 and 1978</i> (Athens 2001)

The dominant fabric, presumably local, is a light red, varying from Munsell 2.5YR 5/6 to 5YR 5/6, a variation attributable to different firing temperatures. The finer version of this fabric usually has a grey core. Probably more reliable than the colour are the locally characteristic inclusions: irregular-sized grey-black grits (probably sand), finer white inclusions and abundant mica, both white and gold. The pale buff fabric reported by Neils, has not appeared among the 1981-1984 fragments.⁶ A light brown fabric occasionally occurs but with similar inclusions to those above, so is either a differently-fired local product or perhaps a more regional product from the surrounding area. Only the fragments of the finely-modelled horse (inv. no. 82.306) are outstandingly different and obviously imported, with a fabric somewhat reminiscent of Attic pottery.

Most of the fragments retain traces of the white slip with which they were covered before being painted. A very few retain further added colour: traces of pink have been found on female faces and red, blue and green on fragments of drapery.

As for chronology, most fragments can be dated to a range between the mid-fifth century and the mid-fourth century BC, but some residual sixth century material was also found, particularly in Room A of House I.⁷ At the earlier end, the archaic smile of a face fragment (inv. no. 82.37), probably from a female protome, seems to derive from the sixth century but the heavy-lidded eyes belong to the early fifth.⁸ A few fragments of the lower parts of seated women also appear stiffly archaic in the rendering of drapery but these are conservative types likely to adhere to a stereotyped form. Without the head and facial features they cannot certainly be assigned to the sixth century. At the later end, a headless figure of Eros standing against a pillar (inv. no. 81.767) is almost early Hellenistic in style, although a comparable piece from Olynthos has been dated by Robinson to the early fourth century.⁹

There is a great variety of types, reflecting the tastes and cult loyalties of the inhabitants of the houses. Female protomes are fairly common, either the backless variety intended for suspension, or the double-sided bust type which terminates at the waist and is free-standing. Seated females are also quite common and it is uncertain whether the several disembodied female heads found belong to these seated figures or to standing figures, such as the standing draped figure carrying an empty amphora in her left hand. Fragments of female drapery give a statistical majority to female figures; two of these incorporate hands holding a circular object, which may be a pomegranate. The fewer male fragments include a possible head of Hermes, wearing a pilos, an anonymous standing youth, a boy carrying a goose and two squatting figures, one probably a temple boy, the other perhaps a Silenos. Animals are also present but few in number. Apart from the hand-made frog and fine horse, there is a fragment of a bull, the head of a deer and part of a bird pedestal.

It is difficult to single out individual pieces for discussion before full publication, but I have chosen three to represent the 1981-1984 corpus. The first (inv. no. 81.652) is one of the finer protomes made for suspension, with a thin arc of clay attached to the back of the head and pierced by a thin hole for suspension. (**Fig. 1**) The female face is finely and sensitively modelled, particularly around the eyes. The hair is shown in crinkly waves pulled back around the face from



Figure 1: Female protome, Torone inv. no. 81.652.

⁶ J. Neils, *Torone 1*, p. 669, cat. nos. 16.10 and 16.33.

⁷ *PAE 1982* (1984), p. 73, fig. 3; *PAE 1984* (1988) pp. 61-62, fig. 16.

⁸ Cf. Higgins, *BMTerracottas I*, p. 224, nos. 141, 842bis, also Higgins, *BMTerracottas I*, nos. 1061-1068, from Olynthos (early fifth century). Cf. *Olynthus IV*, pl. 15, nos. 109-113, dated to the late sixth or early fifth century, where the smile is less pronounced; F. Croissant, in *Les Protomés féminines archaïques: recherches sur les représentations du visage dans la plastique grecque de 550 à 480 av. J.-C.* (Paris 1983), pl. 28, no. 209 (Type P1, Chiot), assigns a date of 490-480 BC.

⁹ *Olynthus IV*, pl. 57, nos. 414-414A, also pl. 85, no. 263.

a central parting. On the top of the head, in front of the head-dress, is a flat, unmodelled area, implying that the protome would have been suspended at a height where the top of the head was not seen. She wears a thin, high, crescent-shaped *stephane*, apparently undecorated, although it is possible that colour provided the decoration.¹⁰ There are traces of the underlying white slip and some traces of pink on the face. It is apparently of local fabric but unusually finely made.

It is probable that these fragments belong to a bust-type protome cut off at the waist and featuring one or both arms folded up between the breasts, usually holding an object. Just such a female protome from Delos displays the same manner of suspension and hairstyle as that of the Torone head, with the difference that this figure displays a veil over the *stephane*, extending down over her shoulders.¹¹ In this case nearly the whole bust is preserved, with the forearms folded across the chest, the right hand posed as though holding an object between the breasts, which Laumonier suggests may be a flower rendered in paint. This is dated by its context to the second half of the fifth century. Laumonier interprets the figure as “le buste classique de la déesse qui règne au V^e siècle”. The hairstyle was also current in the early fourth century and it is to this period that a similar protome from Akanthos is assigned. The latter figure holds a fawn on her left arm, identifying her as Artemis.¹² At Torone, the fragments were found in Trench 9, part of a fourth century house on Terrace V,¹³ where several other good quality figurine fragments were found, including two further fragments of female drapery, each with a hand holding a circular object resembling a pomegranate.¹⁴ It is too speculative to link any of these images with Persephone, but her name is often associated with female protomes. Further evidence of women’s activities in this area, of which Trench 9 is part, is furnished by the large number of loomweights associated with it.¹⁵

¹⁰ E.g. R.A. Higgins, *Greek Terracottas* (London 1967), p. 64, describes an archaic protome with *stephane* painted with vertical lines in red and blue.

¹¹ *Délos XXIII*, pp. 106-7, pl. 26, no. 267. See also *Lindos I*, pl. 148, nos. 2535 and 3140. For the manner of suspension, see Higgins, *BMTerracottas I*, pl. 51, no. 295, from Rhodes, pl. 62, nos. 443 and 490, from Halicarnassus. Higgins calls no. 443 a “clumsy copy of the Rhodian type”.

¹² N.E. Kaltsas, *Ακανθος Ι: Η Ανασκαφή στο Νεκροταφείο κατά το 1979* (Athens 1998), p. 270, pl. 223, no. 352.

¹³ See n. 4 above.

¹⁴ Interpretation of the circular object as a pomegranate is supported by several parallels, e.g. *Lindos I*, pp. 608-9, no. 2535; Higgins, *BMTerracottas I*, pl. 166, no. 1208.

¹⁵ *PAE 1984 (1988)*, p. 61.

¹⁶ B. Schmalz, *Das Kabirenheiligtum bei Theben 5: Terrakotten aus dem Kabirenheiligtum bei Theben* (Berlin 1974), p. 164, nos. 179-184, pl. 14. Two of these hold a cup in one hand, an athlete’s strigil and aryballos in the other.



Figure 2: Hermes or shepherd, Torone inv. no. 81.659.

It would be very easy to identify the male head wearing a pilos (inv. no. 81.659) as that of Hermes, who often wears this conical felt cap with a small brim (Fig. 2). The Torone head is hollow, with the back of the head flatter and undecorated, implying that this figure was intended to stand with its back to the wall. The features are clustered rather close together in the middle of the face, with the lips close under the short, pointed nose. There are traces of pink/red slip on the hat. Only a short fragment of the area below the neck is preserved but this shows no sign of drapery, so perhaps this figure should be interpreted as an anonymous nude male wearing a pilos, such as the many flat-backed figures from the Kabeirion at Thebes.¹⁶ However, the prominent curls of

the Torone figure are not seen on these boys and are perhaps an indication of Hermes himself. If so this could be a Hermes Kriophoros, or Ram-carrier, with close parallels from nearby Olynthos.¹⁷ However, these figures, too, can be interpreted as shepherds, since the ram is being carried over the arm.¹⁸ Without the full figure, no certain identification can be made. This type of Kriophoros may be Boiotian in origin¹⁹ and indeed the fabric of the Torone head differs slightly from the local norm, in having fine, dark inclusions and frequent gold mica, without any of the local white mica being visible. Possibly it is non-local. The head was found in a sealed 5th century context, identified as such by pottery dating to the mid-to-late 5th century.²⁰

The most intriguing find is the joined pair of standing comic figures from Trench 49. (**Fig. 3**) It is difficult to tell who is supporting whom but they are so closely entwined that one gets the impression that they have their unseen arms around each other's backs. The coroplast has not portrayed their inner arms and they are separated only by cloak folds between their shoulders. One is slightly taller than the other. Both wear nothing else other than cloaks and their nudity is confirmed by the prominent dents of their belly buttons. Their exaggerated features are strongly reminiscent of comic masks. The figure on the viewer's right is bearded, wears a fillet around his head and has his cloak over his left shoulder and his left arm by his side. The shorter figure on the left wears his cloak over his right shoulder and arm, which is bent so that his hand rests on his hip.

It is not clear whether he is bearded or has a prominent chin, as the detail here is very worn. If he is bearded it is a short beard. Their fat bellies and flabby chests are clearly modelled. The genitals of the taller figure are prominently displayed but of normal size. Those of the shorter figure appear larger but not of the size of a comic phallus, such as the phallus on a fragment of a single figure found in 1978 on the Torone Isthmus and dated by Neils to the 4th century BC.²¹

Apart from the lack of comparanda for this couple, there are some problems of interpretation, which should already have become clear from the above description. The figures are not wearing comic costume with attached phalloi, yet their nudity and exaggerated features smack strongly of comic treatment. The faces can, in fact, be associated with known mask types from Attic Middle Comedy.²² The shorter man, if beardless and younger, would, in Middle Comedy, wear mask O but in this case the face has larger mouth, chin and eyes and the body is not that of a young man, even accounting for caricature. If he is bearded, then this could be Slave mask K or Old Man M and indeed



Figure 3 : Comic pair, Torone inv. no. 84.207.

¹⁷ *Olynthus* VII, pl. 33, no. 260; *Olynthus* IV, pl. 30, no. 337.

¹⁸ G. Siebert, *LIMC* V (1990), s.v. Hermes, p. 312, nos. 271 a-g, calls them "Hermès ou bergers – pas d'attribut déterminant..."

¹⁹ A parallel in the Louvre is Boiotian: S. Mollard-Besques, *Catalogue raisonné des figurines et reliefs en terre-cuite grecs, étrusques et romains I: Epoques préhellénique, géométrique, archaïque et classique* (Paris 1954), p. 90, pl. 63, no. C 41. On the possible derivation of the type from a sculpture by Kalon of Elis, see J. Dörig, "Kalon d'Elide," in P. Ducrey, C. Bérard, C. Dunant and F. Paschoud (eds.), *Mélanges d'histoire ancienne et d'archéologie offerts à Paul Collart* (Lausanne/Paris 1976), pp. 134-142.

²⁰ I owe this information to: S. A. Paspalas, "The Late Archaic and Early Classical Pottery of the Chalkidike in its Wider Aegean Context" (DPhil. Oxford 1995), pp. 33-38.

²¹ *Torone* 1, p. 673, cat. no. 16.24, pl. 90.

²² T.B.L. Webster, *Monuments Illustrating Old and Middle Comedy* (3rd ed. rev. J.R. Green; London 1978), pp. 13-26.

the character of either better suits the grosser body shape. The taller man's face, with its protuberant eyes, wide mouth and spade-shaped beard, is easier to identify as mask A (Old Man), although it is not impossible to see a resemblance to mask B (Slave).²³

The motif of the drunken man leaning on his slave belongs to New Comedy, as discussed some years ago by J.R. Green,²⁴ and yet, as Green himself has now suggested, this scene is curiously reminiscent of such.²⁵ The fillet on the head, the closeness of the pair and their dependence on one another suggest party-going, or, more specifically, party-returning when somewhat inebriated. The later series discussed by Green includes a few figurines showing the larger figure being supported by the slave. On that analogy, if valid, one could interpret the taller man as the drunk and the shorter as the slave assisting him, yet their heights are not so very different and the support seems mutual, quite unlike the exaggerated stances and gestures of the figurines cited by Green.²⁶ Are they both representing Old Men in an unknown scene from Middle Comedy? The figurine, with its reminiscence of Middle Comedy masks, must pre-date New Comedy, a matter which awaits closer interpretation of the context in which it was found.

Not irrelevant is the fact that the figurine is of local fabric and roughly made. Cracks and voids abound and the area between the two pairs of legs is roughly gouged out by the coroplasts's thumb, ruining the modelling of the legs. It is undoubtedly a provincial piece so perhaps should not be expected to reflect Attic comedy accurately or at all.

There is more research to be carried out but when fully published, the assemblage of Torone figurines will make an interesting comparison not only with the non-domestic assemblage excavated at Torone in earlier years, but also with the figurines excavated by Robinson at Olynthos, where, also, the contexts are largely domestic and cover archaic times down to the destruction of the city in 348 BC. There, Robinson found that the three most common rooms to house figurines were the *andron*, the courtyard and the *pastas*.²⁷ The Torone domestic figurines should provide further evidence.

²³ I thank Dick Green for most of these suggestions and for his interest in the Torone figurine.

²⁴ J.R. Green, "Drunk Again: A Study in the Iconography of the Comic Theatre," *AJA* 89 (1985), pp. 465-472.

²⁵ Personal communication.

²⁶ *Ibid.*, pl. 52, fig. 3, pl. 54, fig. 7.

²⁷ *Olynthus* XIV, p. 66.

The Outer Reaches of the Achaemenid Empire: The Persians and the Northwestern Aegean*

by Stavros A. Paspalas

Our view of ancient Macedonia is dominated by one man: the third ruler of the Macedonian kingdom to carry the name Alexander, who, at least from the Roman period, was given the epithet “the Great”.¹ He owes his renown to his eastern campaigns and his victory over the Achaemenid Persians, which ushered in the creation of the Hellenistic world.

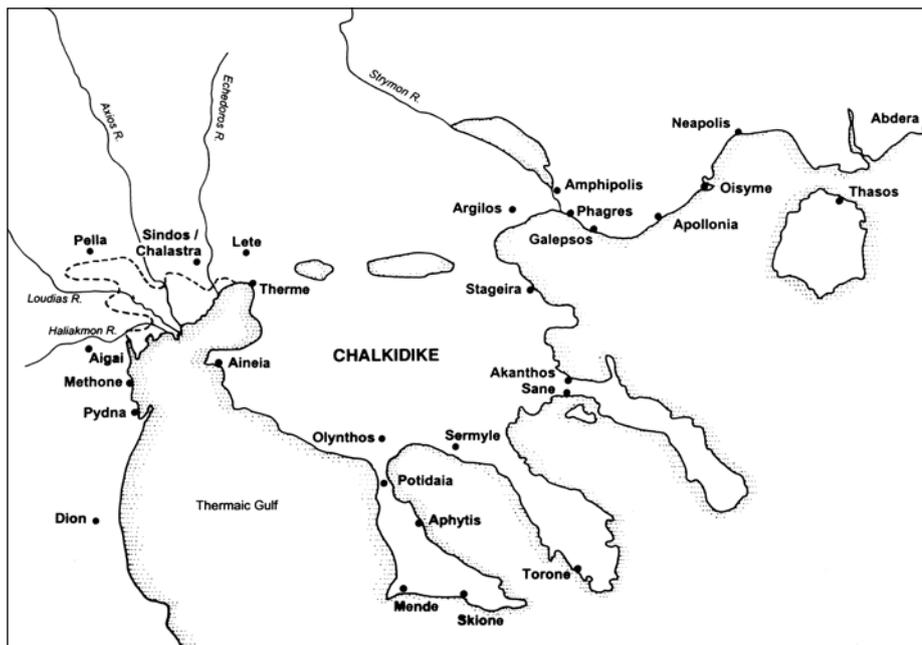


Figure 1: Map of the northwestern Aegean (prepared by Anne Hooton).

There is, however, more to the Macedonian-Achaemenid relationship than Alexander. In this paper I shall examine the evidence for this relationship, much of which has only been excavated and published relatively recently. This material allows us to examine anew the links between the Macedonians, and the other peoples of the northwestern Aegean, and the Achaemenid empire. As is often the case with archaeological material, the interpretation of these recent finds, as well as relevant material long-known, is anything but clear, as a number of ambiguous instances discussed below will show. The suggested similarities of items of the material culture of the northwestern Aegean to Achaemenid prototypes must be weighed against what is known of the local cultures of the region prior to the arrival of the Persians, and against the far greater and better documented cultural stimuli that the region received from areas directly to its south.

The Achaemenid Empire, with its centre in southwestern Iran, stretched from the northwestern borders of India to the Aegean, and in the late sixth and early fifth centuries also encompassed lands in southeastern Europe. The focus in this paper falls on the northwestern corner of the Aegean, an area which may be defined as stretching from Mount Olympos in the south to the river Strymon in the east (Fig. 1). It includes the plain of Macedonia, washed on its east by the Thermaic Gulf and the mountains which defined the plain to the west, the peninsula of the Chalkidike and the river valleys and their enclosing mountains, which lead northwards.

* Many of the issues raised in this paper are examined in greater detail in my article “The Achaemenid Empire and the Northwestern Aegean,” *Ancient West and East* 5.2 (forthcoming). Here I generally give the most recent relevant references, and where possible I restrict myself to those written in English. In addition to the abbreviations listed in the *American Journal of Archaeology* 104 (2000), pp. 10-24, the following is used here:

AEMTh Το Αρχαιολογικό Έργο στη
Μακεδονία και Θράκη

¹ Though it has been argued that he was known even to his contemporaries as *meγas* (“great”), see S. Cagnazzi, “Il grande Alessandro,” *Historia* 54 (2005), pp. 132-143.

The populations of this area can be divided into three major divisions: the city-states of the historical period, the *poleis*, the populations of most of which claimed that their origins lay in southern Greece and the islands; the kingdom of Macedonia; and the various tribal Thracian and Paionian groupings. Through time, of course, the borders between these entities, and their relationship to one another changed. The division, though, as outlined will hold for this paper.

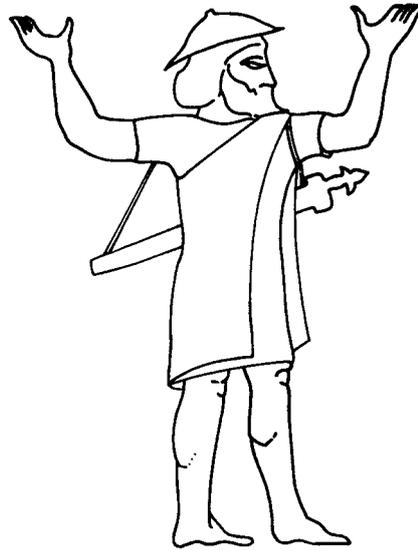


Figure 2: Figure of a Yaunā Takabarā (“Shield-” or “Petasos-wearing Ionian”) as represented on the royal Achaemenid tombs (drawing prepared by Eirene Ghion after E.F. Schmidt, *Persepolis III. The Royal Tombs and Other Monuments* [Chicago 1970], fig. 49, no. 26 Tombs I-VI).

Arguably, our most direct entrée to the Achaemenid Empire is via the monumental inscriptions that were commissioned by the Persian Great Kings. These were large-scale works with no small propaganda element and need to be interpreted as such, but they also supply us with direct versions of a Persian worldview, an advantage which the Greek sources lack. Here I would just like to note that the Persian kings in their multilingual inscriptions regularly gave lists of people who lived within the compass of their empire. Furthermore, representatives of these

subject populations appear on a number of royal monumental reliefs and they are on occasion identified by labels (**Fig. 2**). In numerous Achaemenid lists of subject peoples, including the pictured representatives, mention is made of a number of varieties of *Yauna*, the Old Persian variant of the word used to designate Greeks throughout the Near East. One category of *Yauna* has been identified by numerous scholars as representing occupants of the northern Aegean seaboard, though opinions differ as to whether we should understand the term as referring to Macedonians, Thracians or Paionians.² Despite our uncertainty we may well have in the royal reliefs a Persian reference to some of the peoples discussed in this paper. Though at a great distance from the centre of the Empire, and by no means the focus of the Great King’s undivided attention, the peoples of the northern Aegean did not have to wait until Alexander the Great to enter the multi-ethnic Achaemenid world.

The main written source for the appearance of the Persians in our part of the world are Herodotos’ *Histories*. His interests, though, were not centred on the northwestern Aegean, so the information he provides is rather incidental. Nonetheless, Herodotos, writing in the second half of the fifth century, records that in *ca.* 512 BC the Great King Dareios I invaded Europe,³ and that he sent his lieutenant Megabyzos to demand earth and water from the *poleis* on the northern coast of the Aegean, from the tribes in the vicinity and from the Macedonians who were at the time ruled by their king Amyntas. It is impossible to determine to everyone’s satisfaction the precise nature of the relationship established between Amyntas and the Great King,⁴ though it may be that the latter was regarded by the Persians as a “native satrap”, a co-opted local potentate who they could expect to keep his people quiescent, both in his own interests and in those of his imperial masters. The links between Macedonia and the Achaemenid Empire in late sixth century Macedonia is best testified

² For recent discussions: H. Sancisi-Weerdenburg, “*Yauna* by the Sea and Across the Sea,” in I. Malkin (ed.), *Ancient Perceptions of Greek Ethnicity* (Cambridge, Mass. 2001), pp. 323-346; H. Klinkott, “*Yauna* - Die Griechen aus persischer Sicht?,” in H. Klinkott (ed.), *Anatolien in Lichte kultureller Wechselwirkungen* (Tübingen 2001), pp. 101-148.

³ 5.17-22.

⁴ P. Briant, *From Cyrus to Alexander. A History of the Persian Empire* (Winona Lake 2002), p. 145.

to by the fact that a Macedonian royal princess was given as a wife to a high-ranking Persian,⁵ clearly an act of *realpolitik*.

While most of the polities of the northern Aegean acquiesced to the Persian juggernaut, some did not. As a result, the Paionians of the Strymon valley were forcibly transported to Asia,⁶ while the Brygi were simply pounded into the ground.⁷ From the Persian perspective the extension of their power to encompass all of the Aegean made sense if they wanted to secure their hold on western Anatolia, modern-day Turkey. The northern seaboard of the Aegean held further attractions, for it was known to possess gold and silver mines, and was also a source of high-grade timber, a resource vital for the maintenance of a navy. Although the Phoenician maritime cities, along with other eastern contingents, provided the core of the Achaemenid navy,⁸ the Empire still could not be indifferent to the resources offered by our region. It is this very realization, one that later Greeks also appreciated, which Herodotos highlights in his account of the Persian concerns raised by the attempt of Histaios of Miletos to gain a foothold in the region.⁹ The machinations of this East Greek played no small part in the Ionian Revolt of 499 to 494 BC. The revolt may have weakened the Achaemenid presence in the region but not for long. In 492 BC Persian suzerainty had been re-established as far west as, and including, Macedonia.¹⁰ Alexander I, Amyntas' son, was now the Macedonian king, and while he later portrayed himself as something of a double-agent,¹¹ he was firmly in the Persian camp until its defeat at Salamis and Plataia. In the changed climate post-479 BC he dedicated a gold statue of himself at Delphi, and at least in the fourth century it could be stated that this gift to Apollo came from the spoils he took from the Persians.¹² Alexander I was an experienced player who knew how to navigate through the very fluid geopolitical circumstances of his times, and how to present himself most advantageously to those who had the upper hand at any given moment.

But what of the *poleis*? It is no exaggeration to say that the last 20 to 30 years has seen an explosion in archaeological activity in the northwestern Aegean primarily due to the efforts of the local Archaeological Directorates and the archaeologists at the University of Thessalonike. Our knowledge has increased correspondingly, though there are still great gaps. Prior to the recent excavations, for instance, our knowledge of the material culture of the cities of the Chalkidike, with the exception of Olynthos, was practically restricted to their coinage. Now, however, we can start visualizing what cities such as Akanthos, Stageira, Sane and Torone were like during the period of Achaemenid domination. At Stageira the remains of an Archaic temple have been excavated along with other contemporary buildings and a fortification wall,¹³ while at nearby Sane we now have the lower walls of a small temple with a two-columned porch. From the same temple we have the terracotta statues of Nikai (female personifications of Victory) that crowned its pediment, and which belong to a tradition that until their discovery was best known from more fragmentary examples such as the Nikai excavated far to the south at Olympia.¹⁴ And, of course, at Torone the Australian expedition has excavated architectural remains of the Temple of Athena (**Fig. 3**), a temple mentioned by Thucydides.¹⁵

In the western Chalkidike a Doric temple at Potidaia, still not located, is evidenced by remains such as a monumental column capital,¹⁶ while equally

⁵ Hdt. 5.5.21; 8.136.

⁶ Hdt. 5.15.

⁷ Hdt. 6.46. A few decades later, at the time of Xerxes' invasion, the Thracian Bisaltai fled to the Rhodope mountains: Hdt. 8.116.

⁸ Briant *op. cit.* n. 4, pp. 489-490, 498.

⁹ Hdt. 3.11, 23-24.

¹⁰ Hdt. 6.44.

¹¹ Hdt. 7.173; 8.140-143; 9.44-46.

¹² Hdt. 8.121; Dem. 12.20-21.

¹³ K. Sismanides, *Ancient Stageira. Birthplace of Aristotle* (Athens 2003), pp. 70-71, figs. 70-74 and p. 62, fig. 60. For a second, more extensive fortification circuit at the site dated by its excavator *ca.* 500 BC see *ibid.*, pp. 24-38.

¹⁴ E.-B. Tsingarida, "Ανασκαφική Έρευνα στη Περιοχή της Αρχαίας Σάνης-Ουρανούπολης 1990-1996," *AEMTh* 10A (1996 [1997]), pp. 313-346; B. Tsingarida, "Ανασκαφική Έρευνα στην «Ουρανιδών Πόλιν»," *AAA* 23-28, 1990-1995 (1998), pp. 47-55; A. Moustaka, "Großplastik in Ton in Italien und Griechenland in archaischer Zeit – eine Gegenüberstellung," in F. Krininger (ed.), *Die Ägäis und das westliche Mittelmeer. Beziehungen und Wechselwirkungen 8. bis 5. Jh.v.Chr.* (Vienna 2000), pp. 276-281, figs. 175-177 and 180. Olympia: A. Moustaka, *Grossplastik aus Ton in Olympia (OIForsch 22; Berlin 1993)*, pls. 52-83.

¹⁵ Thuc. 4.116.2. The architectural remains of the Temple of Athena at Torone have been thoroughly researched in a doctoral thesis by Dr N.R.J. Rodgers. For a summary of his research see A. Cambitoglou, "Military, Domestic and Religious Architecture at Torone in Chalkidike," in M. Stamatopoulou and M. Yeroulanou, (eds.), *Excavating Classical Culture: Recent Archaeological Discoveries in Greece* (Oxford 2002), pp. 47-56.

¹⁶ K. Sismanides, "Ανασκαφές στην Ποτίδαϊα," *AEMTh* 3 (1989 [1992]), p. 364.

¹⁷ G. Bakalakis, "Therme-Thessalonike," *AntK* (Beiheft 5) (1963), pp. 30-35, pls. 17-18; M. Andronikos, "Art During the Archaic and Classical Periods," in M.B. Sakellariou (ed.), *Macedonia. 4000 Years of Greek History and Civilization* (Athens 1983), pp. 92-94, figs. 55-56; J. Vokotopoulou, *Guide to the Archaeological Museum of Thessalonike* (Athens 1996), pp. 26-27; A. Tasia, "Θεσσαλονίκη. Ο Υστεροαρχαϊκός Ναός," *AEMTh* 14 (2000 [2002]), pp. 227-246.

¹⁸ Potidaia: K. Sismanides, "Ανασκαφές στην Αρχαία Σκιώνη και στα Αρχαία Στάγειρα κατά το 1991," *AEMTh* 5 (1991 [1994]), p. 325, fig. 20. Stageira: Sismanides *op. cit.* n. 13, pp. 17-18, figs. 10-11.

¹⁹ Similar conclusions may be drawn from the funerary evidence; e.g. the imported material excavated at the cemetery of the polis of Akanthos, and at the smaller cemeteries of Therme and Aghia Paraskeve in the region of Thessalonike. For Akanthos see N.E. Kaltsas, *Ακανθος I: Η Ανασκαφή στο Νεκροταφείο κατά το 1979* (Athens 1998); Therme: S. Moschonesiotou, "Θέρμη-Σίνδος. Ανασκαφικές Παρατηρήσεις στα Δύο Νεκροταφεία της Περιοχής Θεσσαλονίκης," *AEMTh* 2 (1988 [1991]) p. 285; Aghia Paraskeve: K. Sismanides, "Το Αρχαϊκό Νεκροταφείο της Αγίας Παρασκευής Θεσσαλονίκης. Πρώτη Παρουσίαση και Πρώτες Εκτιμήσεις," in *Αμνηστός. Τιμητικός Τόμος για τον Καθηγητή Μανόλη Ανδρόνικο II* (Thessalonike 1987), pp. 787-803.

²⁰ D. Pandermalis, *Dion. The Archaeological Site and Museum* (Athens 1997), pp. 17-19; S. Piniatoglou, "Το Ιερό της Δήμητρας στο Δίον. Ανασκαφή 1990," *AEMTh* 4 (1990 [1993]), esp. pp. 207-208; S. Piniatoglou, "Το Ιερό της Δήμητρας στο Δίον. Ανασκαφή 1991," *AEMTh* 5 (1991 [1994]), esp. p. 149; S. Piniatoglou, "Το Ιερό της Δήμητρας στο Δίον," *AEMTh* 10A (1996 [1997]), esp. p. 325.

²¹ Discussed in S.A. Paspalas, "On Persian-Type Furniture in Macedonia: The Reception and Transmission of Forms," *AJA* 104 (2000), p. 551 where further references are given.

²² G. Karametrou-Menteside, *Aiani* (Athens 1996), pp. 29-30; R. Ginouvès (ed.), *Macedonia from Philip II to the Roman Conquest* (Athens 1993), pp. 29-32.

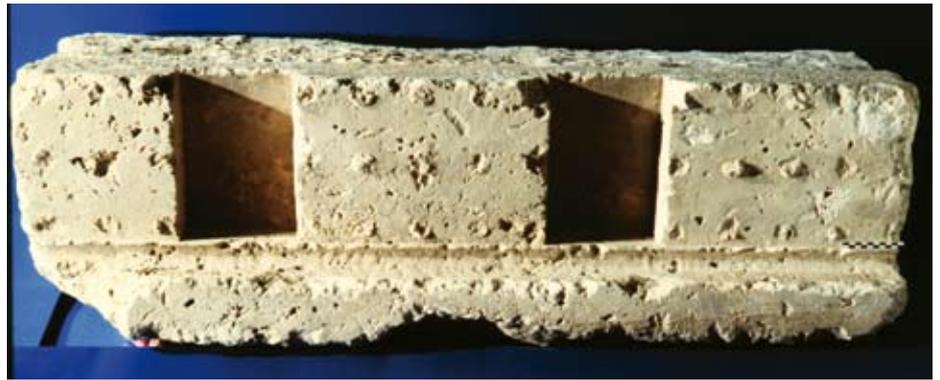


Figure 3: Geison block inv. no. 92.03 from the Temple of Athena, Torone.

large Ionic architectural elements testify to the existence of a contemporary temple on the Thermaic Gulf.¹⁷ What these remains, and others such as kouroi from Potidaia and Stageira as well as a kore from the latter site,¹⁸ testify to is the existence of vital urban communities, fully in touch with the cultural developments in the Greek lands to the east and south.¹⁹

Equally, our knowledge of the central lands of the Macedonian kingdom has also increased. Excavations at Dion,²⁰ by the foot of Mt. Olympos, have revealed a sanctuary that may date back as early as the late sixth century, and definitely to the early fifth. New insights have also been gained thanks to the rich grave goods from a series of late sixth- and early fifth-century tombs at Vergina that testify to the links Macedonia retained with the east and south.²¹ Cemeteries elsewhere in Macedonia only reinforce this picture, as well as establishing the local nature of the interments, given the strong presence of arms in the graves of males and gold in that of females as well as those of males, features well documented in the southern Balkans, but rare in contemporary southern Greece.

The recent finds, including a cemetery with monumental stone-built tombs, from the upland region of Elimeia, are of special note.²² The semi-independent Macedonian realm of Elimeia was centred on Aiane, on the Haliakmon River, west of the Macedonian plain. Here I shall just make special mention of the late



Figure 4: Late Archaic sculpted heads from Aiane. (Courtesy of Georgia Karametrou-Menteside).

sixth to early fifth-century sculptures that have been excavated at the site, which belong to a southern Greek tradition (**Fig. 4**).²³ Their presence at what was considered to have been a cultural backwater until a few years ago is revealing. Their excavator argues that they are of local marble, which would of course infer that sculptors from southern or eastern Greece had made their way to this area -- no doubt via the important corridor offered by the Haliakmon river-- in order to execute these works for the local elite. On a far more pedestrian level a similar phenomenon --incoming craftsmen-- may account for the establishment of a class of local black-figured pottery that closely imitates some Attic forms.²⁴

This very quick review by its nature only provides a schematic outline of the world of the northwestern Aegean which the Persians incorporated into their Empire for a few decades. Although the region was populated largely by farming and pastoral communities, members of these societies, especially those settled closest to the sea, could participate in maritime commerce and so could be linked with a wider world, while others with access to mineral wealth undoubtedly exploited it.

In 480 BC the Great King Xerxes marched into Europe with the goal of subduing the Greek peninsula. The most evident monument that testifies to the Persian presence in our region was constructed as part of this campaign: Xerxes' canal on the Akte (Mt. Athos) peninsula. In 492 BC Mardonios, one of the generals of Xerxes' father, had tried to round Akte with a war fleet. The attempt ended in catastrophe as a storm destroyed the ships. Learning from this disaster Xerxes ordered the digging of a canal at the head of the peninsula. This is not the first time that we hear of such an undertaking in the Achaemenid Empire, for Dareios was responsible for the completion of a canal from the Nile to the Red Sea. Such engineering works, which added to the infrastructure of their realm, as well as emphasizing the grandeur and power of the Great King who could muster the resources to undertake such feats, are a marked feature of Achaemenid rule. Attempts have been undertaken from the nineteenth century onwards to establish the route of Xerxes' canal, but serious results have only been forthcoming as a result of work conducted in the 1990's. Greek and British researchers managed to chart the course of the (now in-filled) canal and have also reconstructed its profile, which shows that it was designed to be used both by war ships (triremes) and bulkier supply ships.²⁵

It must be said that there are very few other firm indications of the Persians' presence in our region. One particular aspect of the times, though, may be traceable at Olynthos. This city was destroyed by the Persians in the period between the naval battle at Salamis and the land battle of Plataia, which led to the withdrawal of the Persians from southern and central Greece. Herodotus tells us that "*Artabazos [the Persian commander] butchered the inhabitants and threw their bodies into a lake, turning over the town itself to the control of Kritoboulos of Torone and the Chalcidians*".²⁶ Indeed, the American excavations of the 1920s and 1930s found a destruction level of the right period, and it was attributed to Artabazos. Only one item clearly testifies to an eastern presence: a horse bit of a type well represented in the lands of the Achaemenid Empire.²⁷

The Achaemenids were not in the habit of spreading destruction mindlessly, however; simply, as an imperial power they could not allow rebels --as they

²³ G. Karametrou-Menteside, "Αιανή: αγάλματα των αρχαϊκών χρόνων," in D. Tsiaphake (ed.), ΑΓΑΛΜΑ. Μελέτες για την Αρχαία Πλαστική εις τιμήν του Γιώργου Δεσπίνη (Thessalonike 2001), pp. 59-65.

²⁴ G. Karametrou-Menteside and E. Kephaliidou, "Τοπικά εργαστήρια αρχαϊκής και κλασικής κεραμικής από την Αιανή και το Νομό Κοζάνης," in *Ancient Macedonia VI.1. Papers Read at the Sixth International Symposium held in Thessaloniki, October 15-19, 1996* (Thessalonike 1999), pp. 537-562.

²⁵ V. K. Karastathis, S. Papamarinopoulos and R. E. Jones, "2-D Velocity Structure of the Buried Ancient Canal of Xerxes: An Application of Seismic Methods in Archaeology," *Journal of Applied Geophysics* 47 (2001), pp. 29-43, esp. pp. 38-42.

²⁶ Hdt. 8.127 (trans. A. de Séincourt: Penguin Classics, Harmondsworth 1954, p. 542).

²⁷ H. Donner, *Zaumzeug in Griechenland und Cypern (Prähistorische Bronzefunde XVI, 3; Munich 1980)*, p. 61, no. 103.



Figure 5: Late Archaic tetradrachm of Akanthos. (Courtesy of Hirmer Verlag GmbH).

suspected Olynthos to be-- to remain unpunished. We should note that the destroyed city was granted to Kritoboulos of Torone. Clearly, while some of the northwestern Aegean was in revolt against the Achaemenids others in the region chose to remain loyal. The assessment of the situation by individuals and local ruling bodies differed, possibly on the basis of their past experience of Achaemenid rule. We are not well informed how the Persian presence affected the local states but they were definitely expected to contribute to the Great King's forces.²⁸ That some groups could be favoured by the Great King is shown by Herodotus' report that Xerxes honoured Akanthos with a present of a suit of "Median" clothing.²⁹ The ritual gift-giving practices of the Persian Great King is a well-researched field and Xerxes' benefaction to the Akanthians can be readily placed into a system in which the Great King honoured both individuals and groups by bestowing upon them clothing, precious vessels, riding gear, weaponry, copious amounts of gold dust, exotic animals, jewellery and the like.³⁰ A personal relationship was thus established between the monarch and the receiver. These gifts could subsequently be used by their holders to project their status within the cosmos that depended upon the King.

There is no doubt that during the passage of Xerxes' army and navy through the region the Great King may also have shown his favour to other cities and peoples, and that they would have learnt something of Achaemenid practices.³¹

However, any such impact dating to Xerxes' campaign, or to earlier decades, is not particularly evident in the archaeological record. Although it has been claimed that the use by Akanthos of the motif of a lion ravaging a bull as the main type on its coins (Fig. 5) reflects the Achaemenid use of the motif, as it is most famously known from the monumental reliefs at Persepolis (Fig. 6),³² this suggestion is unlikely as the motif, both in art and in literature, was well known in the Greek world for centuries prior to the appearance of the Persians in the Aegean.³³ The fact that other northern Greek cities such as Skione and Stageira emblazoned their coins with scenes of a lion attacking a boar and a stag

²⁸ Hdt. 7.115-125.

²⁹ Hdt. 7.116.

³⁰ H. Sancisi-Weerdenburg, "Gifts in the Persian Empire," in P. Briant and C. Herrenschildt (eds.), *Le tribut dans l'empire perse: Actes de la Table ronde de Paris 12-13 décembre 1986* (Paris 1989), pp. 129-146.

³¹ Note Hdt. 7.113 and 117-120 for how the historian was told or chose to record local memories of the Persian presence.

³² G.E. Markoe, "The 'Lion Attack' in Archaic Greek Art: Heroic Triumph," *Classical Antiquity* 8 (1989), pp. 86-115, esp. p. 107. Akanthian coinage: C.M. Kraay, *Archaic and Classical Greek Coins* (London 1976), pl. 25, nos. 451-455. Persepolis reliefs: E.F. Schmidt, *Persepolis I. Structures, Reliefs, Inscriptions* (Chicago 1953), p. 83, pl. 19.

³³ D.H. Lonsdale, *Creatures of Speech. Lion, Herding and Hunting Similes in the Iliad* (Stuttgart 1990), esp. pp. 47-59 and p. 114.



Figure 6: Lion and Bull relief on the Southern Section of the Central Façade of the Eastern Stairway of the Apadana, Persepolis. (After E.F. Schmidt, *Persepolis I. Structures, Reliefs, Inscriptions* [Chicago 1953] Courtesy of the Oriental Institute Museum, Chicago).

respectively³⁴ would suggest that the Akanthian coin type too belongs to a local milieu that was not dependent on Achaemenid usage of this iconographical scheme. The recently discovered sculpted blocks of an opposing lion and boar at Stageira (**Fig. 7**), which possibly adorned the main gate in that city's fortification system, may well predate the Persians' appearance in the region.³⁵ If so, this would be another argument not to see these coin types, and especially that of Akanthos, as reflections of Achaemenid prototypes or as images specifically chosen by these cities as a means of facilitating the acceptance of their coined silver in the empire.



Figure 7: Carved lintel blocks from Stageira. (Courtesy Konstantinos Sismanides).

Although there was a Persian garrison at Eion,³⁶ by the river Strymon, there is little that directly testifies to the Achaemenid presence in the currently known archaeological record. The major concern of the empire in the region was the provision of an infrastructure that would promote its imperial goals and the compliance of the local populations. It did not concern itself with the images placed by the local mints on their issues.

This disinterest of the Empire with regard to those areas of life best represented in the archaeological record pertains for the Macedonian kingdom as much as it does for the *poleis*. Up to the time of the expulsion of the Persians, contacts no doubt existed between the Macedonian elite and eastern officials of the Empire, and so the former would have learnt, in some detail, about the material culture of the latter. However, after a long break, it is only with the reign of Philip II (359-336 BC), the father of Alexander the Great, that the preserved written sources provide us with information which has a direct bearing on the current topic. Philip received Persian ambassadors at his court as well as high-ranking defectors.³⁷ Owing to the importance of display within the Achaemenid hierarchical system these individuals travelled in style and undoubtedly brought with them precious artefacts that would have declared their status. In this manner the knowledge on Achaemenid matters in Philip's court would have been updated, and some eastern practices may well have been emulated.

Of course, Tomb II of the Great Tumulus at Vergina has been identified by some as that of Philip, while others prefer different identifications, the most dominant of which is that it should be seen as the final resting spot of Philip's other son Philip Arrhidaios, Alexander's half-brother.³⁸ The painting of a series of hunts on the frieze of the tomb's façade (**Fig. 8**) has held the attention of many who have an interest in Achaemenid-Macedonian relations primarily because it is believed that the interred may be shown hunting a lion,³⁹ an act which in the East is intricately bound with the rituals pertaining to a monarch.⁴⁰

³⁴ Kraay *op. cit.* n. 32, pl. 25 nos. 452-453.

³⁵ Sismanides *op. cit.* n. 13, p. 63, fig. 63.

³⁶ Hdt. 7.107 and 113; Thuc. 1.98; Plut. *Kimón* 7.2; Diod.Sic. 11.60.2.

³⁷ Plut. *Alex.* 5.1; Diod.Sic. 16.52.3; Ath. 6.256c-e; Curt. 6.4.25.

³⁸ For a survey of the differing theories: E.D. Carney, *Women and Monarchy in Macedonia* (Norman 2000), pp. 234-242.

³⁹ M. Andronikos, *Vergina. The Royal Tombs and the Ancient City* (Athens 1984), pp. 106-119, figs. 57-71; and now: Ch. Saatsoglou-Paliadele, *Βεργίνα. Ο Τάφος του Φιλίππου. Η Τοιχογραφία με το Κυνήγι* (Athens 2004).

⁴⁰ For recent discussions: O. Palagia, "Hephaestion's Pyre and the Royal Hunt of Alexander," in A.B. Bosworth and E.J. Baynham (eds.), *Alexander the Great in Fact and Fiction* (Oxford 2000), pp. 167-206; M.C. Miller, "Art, Myth and Reality: Xenophantos' Lekythos Re-Examined," in E. Csapo and M.C. Miller (eds.), *Poetry, Theory, Praxis. The Social Life of Myth, Word and Image in Ancient Greece in Honour of William J. Slater* (Oxford 2003), pp. 30-31.



Figure 8: Reconstruction drawing by G. Miltsakakis of the façade of Tomb II of the Great Tumulus at Vergina (courtesy of Chrysoula Saatsoglou-Paliadele).

The major discussions of this work have focussed on the question of whether we should see in this painting an adoption of Achaemenid imagery, and, if so, if this occurred before or after Alexander's conquests. What I would emphasise here is that, regardless of its precise date of composition, this lion hunt has been tailored for its Macedonian milieu. It differs radically from the Achaemenid royal lion hunt where the Great King is usually shown as firing an arrow into the lion from a ceremonial chariot.⁴¹ On the Vergina frieze the hunters are on foot or ride a horse in the case of the major figure. If the Macedonian lion hunt on this frieze owes its origins, however remotely, to an Achaemenid prototype its commissioners changed it beyond recognition in order that it suit their cultural context.

It is the late fourth and early third centuries, after Alexander's conquests and death, that see a peak of Achaemenid related material in the Macedonian archaeological record. This is evidenced by a remarkable increase in the number of precious metal vessels that have been excavated in Macedonia along with an increase in the minting of coins.⁴² Clearly, there was an infusion of wealth into the northern Aegean after Alexander's campaigns.

⁴¹ E.g. Briant *op. cit.* n. 4, p. 232, fig. 29a.

⁴² I. Touratsoglou, "Dated Gold: The Evidence from Hellenistic Macedonia," in D. Williams (ed.), *The Art of the Greek Goldsmith* (London 1998), pp. 30-38.

⁴³ M. Tsimbidou-Avloniti, "Excavating a Painted Macedonian Tomb near Thessaloniki: An Astonishing Discovery," in M. Stamatopoulou and M. Yeroulanou (eds.), *Excavating Classical Culture. Recent Archaeological Discoveries in Greece* (Oxford 2002), pp. 93-96, pl. 22 A-B.

The ambiguities which surround the frieze of Tomb II of the Great Tumulus at Vergina also characterize modern attempts to fathom the possible Persian impact on another frieze painting on a Macedonian tomb excavated in 1992 at Aghios Athanasios west of Thessalonike. The mural depicts a banquet with reclining males and accompanying females, servants, arriving guests and attendant guards.⁴³ One of the diners holds a horn-shaped vessel which terminates in the protome of a griffin (**Fig. 9**). Undoubtedly, a piece in precious metal is shown. Such vessels are well-known from the Achaemenid sphere so we may ask ourselves whether this is evidence for a direct adoption by Macedonians of Persian drinking practices, though it should be noted that the

form had been picked up earlier in Attica and this allows the possibility that it may have reached Macedonia from a southern source.⁴⁴ The question is complicated by the fact that in the East such vessels --“rhyta”-- were equipped with a spout, and the wine was usually poured through them into a wide shallow bowl --a phiale-- from which it was drunk. Our banqueter does not hold a phiale (though a servant at some distance does) nor is a spout visible. Has the rhyton, now in a Macedonian context, changed into a drinking vessel proper? Has it, despite its eastern origins, been adapted to better suit Macedonian practices and drinking preferences? Does the mural reflect such a change that would have been evident in real life practices or does it simply reproduce on a grand scale the iconographic scheme of banqueter-with-rhyton which had been common in regions to the south for a number of decades,⁴⁵ and so has no bearing on real banquets, and any possible change that an originally eastern form may have undergone in Macedonia?



Figure 9: Detail of the frieze of the Macedonian tomb at Aghios Athanasios (courtesy of Maria Tsimbidou-Avlonite).

Whatever the case in the above mural, the eastern rhyton was wholeheartedly incorporated into mythological contexts in the Macedonian realm. A stone funerary couch that was part of the furnishings of a monumental Macedonian tomb at Potidaia, dated to the first half of the fourth century, carries painted decoration which shows a satyr, that great consumer of wine and companion of Dionysos, holding such a rhyton, without an accompanying phiale (Fig. 10).⁴⁶ Could he too be understood as drinking directly from the vessel? Another being from the local mythological world, a female centaur, is depicted in a floor mosaic of the third century at Pella.⁴⁷ She too carries such a rhyton, but this time in conjunction with a drinking or libation vessel. We see, importantly, in these two scenes the incorporation of a form, ultimately derived from the Achaemenid sphere, into locally relevant conceptual frameworks of long-standing, firstly in a tomb where the Dionysiac associations with the after-life were more than appropriate, and secondly on the threshold to an *andron* --a room-type best known for its use for male drinking parties.



Figure 10: Detail of the frieze on the painted kline in the Macedonian tomb from Potidaia (courtesy of Konstantinos Sismanides).

⁴⁴ S. Ebbinghaus, “Between Greece and Persia: Rhyta in Thrace from the Late 5th to the Early 3rd Centuries B.C.,” in G.R. Tsetskhladze (ed.), *Ancient Greeks West and East* (Leiden 1999), pp. 385-425; S. Ebbinghaus and J. Ellis Jones, “New Evidence on the von Mercklin Class of Rhyta: A Black-gloss Rhyton from Agrileza, Laureion, Attica,” *BSA* 96 (2001), pp. 381-394, esp. pp. 391-392.

⁴⁵ R. Thönges-Stringaris, “Das griechische Totenmahl,” *AM* 80 (1965), pp. 1-99.

⁴⁶ J. Vokotopoulou, *Guide to the Archaeological Museum of Thessalonike* (Athens 1996), pp. 98-101.

⁴⁷ M. Siganidou and M. Lilimpaki-Akamati, *Pella. Capital of Macedonians* (Athens 1996), pp. 68-70, fig. 48; M. Lilimpaki-Akamati, “Recent Discoveries at Pella,” in M. Stamatopoulou and M. Yeroulanou (eds.), *Excavating Classical Culture. Recent Archaeological Discoveries in Greece* (Oxford 2002), pl. 20A.

Other late fourth and third century funerary contexts have offered further evidence for the eastern impact on Alexander's homeland. A tomb wall-painting that depicts a woven hanging testifies to the knowledge of textiles of a type at home in the Achaemenid Empire, and reminds us of the fact that textiles were a very important means of storing accumulated wealth in the ancient world; so important that they could be simulated in the eternal abodes of the dead. Small finds that range from gold rings to funerary bier leg-casings and glass vessels clearly illustrate that forms and objects that originated in once Achaemenid-held lands made their way to the Macedonian homeland.⁴⁸ Indeed, the establishment of a local glass-working tradition may well date to this very period, and so would owe a great deal to eastern prototypes.⁴⁹

The above discussion has ranged over a wide array of evidence. It is a feature of the study of the ancient world that both the written sources and the archaeological evidence available to us rarely supply the information we would like to have to produce a comprehensive picture of the peoples and societies under examination. Nonetheless, the current evidence suggests that the major Achaemenid impact as regards material culture in the northwestern Aegean actually occurred after the fall of the empire, in the decades immediately following Alexander's conquests when the wealth of the east flowed into the Macedonian kingdom.

It would be wrong, however, to restrict categorically the possibility of the entry of objects and practices derived from the Persian world only to this period. Philip II received Persians at his court, and one ancient source actually states that the women in the entourage of the Achaemenid "defector" Artabazos, who stayed in Macedonia for about a decade, caused a drop in the morals of the local women.⁵⁰ Of course, here we must take into account the Greek stereotypes of eastern peoples,⁵¹ but the point that individuals are conveyors of different cultural traits remains valid. Channels were open between this region of the Aegean and the Achaemenid Empire, most obviously during the period of the Achaemenid occupation, and again in the reign of Philip II. The first period was too brief to lead to a sustained long-term Persian cultural presence of a type that can be documented across the Aegean in the western areas of modern-day Turkey. Our evidence, both written and archaeological, fails us for the succeeding 120 or so years, but we do know that as a boy Alexander had every chance of supplementing the view of the Achaemenids and their empire, which he would have received from his teachers and local traditions by actually meeting Persians at his father's court.

⁴⁸ For a discussion of these finds see: Paspalas *op. cit.* n. 21, pp. 531-560.

⁴⁹ See the comments in D. Ignatiadou, "Macedonian Glass-working in the 4th C. BC," in G. Kordas (ed.), *Hyalos. Vitrum. Glass. 1st International Conference* (Athens 2002), pp. 63-70; M.-D. Nenna, *Délos, XXXVII. Les verres* (Paris 1999), p. 60.

⁵⁰ Ath. 6.256d.

⁵¹ As well as the prejudices of Greek authors towards the female sex.

⁵² Plut. *Alex.* 21.4; *Eum.* 1.3.

⁵³ Diod.Sic. 20.20.1; Paus. 9.7.2.

Family life, especially among the elite, can be complicated in all periods, and fourth-century Macedonia is no exception. Among the supposedly corrupting women with whom the Persian satrap Artabazos fled to the court of Philip II was his Rhodian wife. The family eventually returned to the east, where Alexander found it once again; indeed his first (as far as we know) long-term concubine was their daughter, Barsine,⁵² by whom he had his first son, Herakles.⁵³ There is every possibility that Alexander knew at least the male members of this Greco-Persian girl's family as a child at Pella. Alexander's fate, of course, led him to marry two other Iranian noble women, the Bactrian princess Roxane, and the imperial princess Stateira. Such developments between conqueror

and conquered were not novel in the ancient world. Indeed, the victorious warrior Alexander would, as a matter of course, take possession of his defeated adversary's women.

We should not forget, however, that the Classical world also knew another interpretation of Alexander's eastern adventures and their results. This alternate view is shown in a wall-painting from Pompeii: Alexander being conquered, with the help of Eros, by --in all probability-- Roxane (**Fig. 11**).⁵⁴



Figure 11: "Alexander and Roxane" panel, Regio VI, Insula Occidentalis 42, Pompeii (courtesy of Andrew Stewart).

What may be noted is that Alexander is identified not only by his heroic nudity and characteristic stance which derived from the Greek sphere, but also by the Iranian soldier that stands behind him, his pendant Persian. Antiquity recognized that Alexander's relationship with the east was more than a one-way street, and just as he had adopted and adapted numerous Persianisms by the time of his death, despite the protestations of many of his men, those elements of Achaemenid material culture that could best fit the local environment also made it back to his homeland, as recent archaeological finds show.

⁵⁴ A. Stewart, *Faces of Power. Alexander's Image and Hellenistic Politics* (Berkeley 1993), pp. 186-190, pls. 6 and 7a; V. Sampaolo, "VI 17 (Ins. Occ.) 42. Casa del Bracciale d'oro," in I. Baldassarre (ed.), *Pompeii. Pitture e Mosaici VI: Regione VI Parte III, VII Parte I* (Rome 1996), pp. 92-93, figs. 104a-c.

Fifteen Years of Archaeological Research at Sagalassos (SW Turkey)

by Marc Waelkens



Figure 1: General map of Pisidia.

The summer of 2005 saw the 15th field season of the *Sagalassos Archaeological Research Project* of the Catholic University of Leuven (Belgium). These fifteen years were preceded by five years of epigraphic and architectural surveys as part of the *Pisidia Survey Project* carried out by Stephen Mitchell. Before the start of our research, Sagalassos, located in the western Taurus range at an altitude of 1450 to 1700 m. above sea level, just north of the small town of Ağlasun (Burdur province), was mainly known for its fierce resistance in 334 BC against Alexander the Great. As one of hundreds of small to medium sized provincial towns, most of its history remained unknown. Yet, the altitude of its location, combined with massive erosion covering the ruins and the fact that until 1990 the site was hardly accessible, had maintained it in an almost pristine condition.

My first visit to the site in 1984 convinced me of its potential for archaeological research. From the start, we decided to approach this classical site as if it was a prehistoric settlement, involving geologists, geomorphologists, archaeozoologists, botanists and palynologists. At the same time, we decided to study the city within

its 1,800 square-kilometres-large territory in order to understand why this specific site eventually developed into a regional metropolis, why it prospered, declined and eventually was given up, never to be occupied again.

In the meantime, geomorphologists and seismologists have identified several catastrophic events (around 11,000 BC, an eruption of the nearby Gölcük volcanoes; tephra from the Santorini eruption; historically active seismic faults linked to earthquakes around 500 AD and during the 7th century; massive landslides before, during and after the occupation of the site), which played a major role in the landscape formation. Palynologists have established the vegetation history since the beginning of the Holocene and geologists have located the provenance of most raw materials used in the city's crafts and industry. Archaeozoologists have studied nearly one million faunal remains and identified the provenance of imported fresh water and Mediterranean fish. Residue analysis of lamps, cooking pots and storage vessels and macrobotanical research based on flotation completed our knowledge of subsistence patterns, and in the latter case also of the ecological picture based on palynology.

Recently, statistical and contextual analysis identified functional changes in the use of individual spaces throughout time. Ceramological research identified Sagalassos as a major pottery-producing centre in Imperial times and provided us with a detailed insight into local craft production, extending to glass production and metallurgy as well. Together with the study of exotic building materials and coins, all this evidence enhanced our picture of the city's regional and international trade. Finally, epigraphic studies produced a detailed picture,

especially during the first two centuries of the Imperial period, of the local history and the role of the elite in the city's infrastructure and embellishment.

At the moment, temporary camps in the eastern part of Sagalassos' territory, dating to the Epipalaeolithic (*ca.* 12,000 B.P.) bear testimony to the first human presence in the region, due to the fact that better climatic conditions at the beginning of the Holocene allowed hunter-gatherers to venture from the coastal areas inland following the Kestros river (Aksu) in search of game and flint. As this climatic improvement preceded the spreading of woodland from coastal areas inland, during the late 9th millennium BC, permanent settlers still practicing a mixed economy found ideal conditions for farming, animal breeding, gathering and hunting in the plain south of the receding Lake Burdur, located in the western part of the territory. Yet farming and animal husbandry did not affect all settlements simultaneously. Hunter-gatherer societies thus coexisted with more advanced neighbours practicing farming, herding or both.

During the Chalcolithic (late 7th to late 4th millennium BC), farming settlements of the höyük type gradually spread into the intramountainous basins. Their regular distribution and the fact that some were fortified, suggest the emergence of polities controlling specific territories. Palynological research also dated the first occupation of the valley below Sagalassos to the Chalcolithic, around 4,200 BC. This resulted in a deforestation phase, mainly affecting oak forests on lower mountain slopes, a better drainage of the marshy valley and the emergence of anthropogenic plants.

During the Early Bronze Age I-II, the number of höyüks (settlement mounds) decreased, but their larger size might suggest a nucleation of settlement. With the Early Bronze Age III period starts an era without any certain evidence of settlement in the region, continuing throughout the Middle and the Late Bronze Age. At the latest during the latter period, the classical territory of Sagalassos became part of the Arzawa federation, inhabited by Indo-European Luwians who had recently migrated, and located along the much disputed border with Hittite controlled areas. Eventually, the Kestros river, which in Roman times formed the eastern boundary of Sagalassos' territory, separated the Arzawa states from the Hittite vassal (and later independent) kingdom of Tarhuntassa. Hittite armies must have crossed the territory of Sagalassos on various occasions and it cannot be excluded that its classical toponym goes back to that of the Arzawa mountain fortress of Salawassa.

As for the Early Iron Age, our territorial surveys have identified several new sites, some of them residences of local chieftains, others representing larger settlements gradually assuming an urban character. This development resulted in a greater demand for farming land and a growing need for timber,

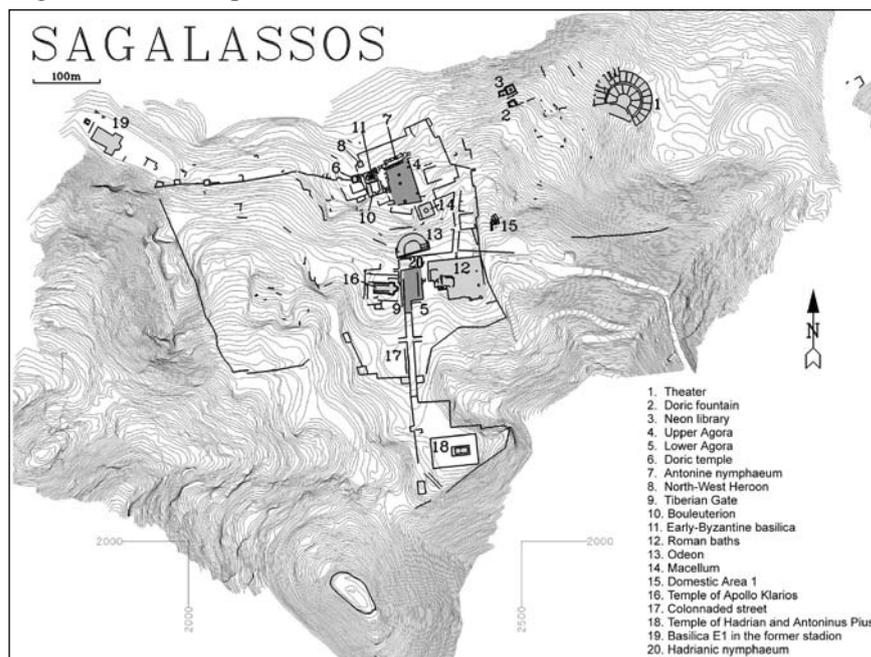


Figure 2: City map of Sagalassos.

causing a second deforestation phase, this time affecting mainly pine forest at higher altitudes. Especially under Persian rule, Greek influences spread from the Pamphylian coastal cities inland. During this period, Sagalassos clearly became a polity of the *polis* type controlling a large territory protected by a chain of visibly interconnected mountain fortresses linked to a fortress above the city proper mentioned in an early 3rd century BC inscription as the *akra*.

After its capture by Alexander the Great in 334 BC, Sagalassos rapidly became Hellenized. As in other cities of Pisidia, this Hellenization was the result of peer polity interaction rather than being imposed by the Diadochs and their successors. In the course of the 3rd century BC many major centres developed democratic institutions (e.g. a Council of Elders) or magistracies (e.g. *dikastai* and *archontes* at Sagalassos), whereby the Pisidian dialect became superseded by Greek as the official language. Another Greek influence may be seen in the introduction of olive culture in the territory of Sagalassos around 300 BC, as proven by pollen analysis. After the short rules of Antigonos and Lysimachos, Seleucid domination seems to have been interrupted by periods of autonomy, but in general, relations with this dynasty were good, and Sagalassos was (re)fortified during the late 3rd century BC. When, after the Treaty of Apamea (188 BC), the Seleucids lost their hold over Pisidia, which was incorporated into the Attalid kingdom of Pergamon, building activities seem to have stopped at Sagalassos, most probably as the result of the enormous fine it had to pay to Cn. Manlius Vulso, the Roman consul whom it had humiliated. On the whole, the Attalids seem to have had rather strained relations with most of the Pisidian cities.



Figure 3: The west and north sides of the Bouleuterion (ca. 100 BC).

In 129 BC, most of Pisidia, including Sagalassos, became part of the Roman province of Asia. At least during the earlier part of Roman domination, before the outbreak of the Mithridatic wars (89-63 BC), the almost contemporary interruption of sea trade by piracy, and the extraction by the Roman *publicani* during the 1st century BC, Pisidia seems to have witnessed a short period of prosperity during which many city walls and political buildings were erected. Among them figured the well-preserved Council Hall at Sagalassos, that was clearly the start of urban planning aimed at giving the upper city a more regular appearance. Since the middle of the 2nd century BC, the town had

become a pottery producing centre, at first serving a regional market. In order to protect his eastern border against the Parthians, Mark Antony in 39 BC, created a number of client kingdoms. One of them located in northern Pisidia and Phrygia Paroreios was given to the Galatian aristocrat Amyntas, who in 36 BC also received Galatia proper and turned it into a kingdom stretching almost from the Black Sea to the Mediterranean. Under his rule, a gradual expansion beyond the Hellenistic city wall, surrounding only an area of 12.8 hectares, was planned. The new quarters, mainly located on the eastern slopes of the city, were only completed during early Imperial times, but these quarters were provided with a new water distribution system by the construction of the late Hellenistic Doric fountain house. The Doric temple above the Upper Agora may go back to the same period.

In 25 BC, Augustus turned the kingdom of Galatia into the homonymous province. Under the Empire Sagalassos would later be incorporated successively into the provinces of Asia, Galatia, Lycia and Pamphylia, and under Diocletian into Pisidia. The *pax romana*, the creation of several Roman colonies in the southern part of Galatia and the construction of a good road system by Augustus, of which the *via Sebaste* linking Pisidian Antioch with the Pamphylian ports crossed 42 miles of Sagalassian territory, brought Sagalassos unexpected opportunities.

The local land-owning elite quickly realized the new economic potential and immediately embraced the Roman cause. The artisanal pottery workshops, using clays from the immediate environment of the city, were transformed into large scale commercial enterprises of the ‘manufactory’ type producing and internationally exporting *Sagalassos’ red slip ware* for at least six centuries. Cash crops such as grain and olives were widely cultivated in the vast territory, where dependant farmsteads, villas, hamlets and villages created a network providing the city with its primary subsistence. As a result, until the late 4th century AD, the suburbs of Sagalassos were occupied by large semi-residential villas forming clusters with rich mausoleums, small graveyards and areas for the processing of olive oil and wine.



Figure 4: The Augustan Heroon, which is currently being reconstructed.

Before the end of the 1st century AD, the city had tripled in size, whereby the new southern quarters acquired a regular appearance. The Upper Agora was paved, reoriented and surrounded by monuments dedicated to the local aristocracy (e.g. the beautiful NW Heroon) and the Imperial family (arches, gateways, a stadium), of whom the former was responsible for most of these transformations. By the reign of Claudius (AD 41-54) at the latest, the members of some of these families had become Roman citizens and now mainly financed honorific structures illustrating their ties with the Imperial family.

Sagalassos became a striking city, with its rich and elaborate Corinthian architecture, far superseding contemporary building projects elsewhere in Pisidia. During the Flavian period (AD 69-96), some local citizens obtained Roman knighthood, possibly after introducing the Imperial cult and the connected Klareian games. During this period and the reign of Trajan (AD 98-

117), the layout of the Lower Agora, the focal point of the regular grid system in the southern part of town, was completed. Strikingly, the architecture of this period was rather plain and the Ionian order replaced the more elaborate Corinthian one.



Figure 5: The Upper Agora with the Antonine nymphaeum on its north side dated to the reign of Marcus Aurelius, which is currently being rebuilt.

themselves next to the Imperial family and the Olympians. All of this was carried out in a very elaborate Corinthian order, whereby marble and coloured stone from all over the Empire were imported at great expense. Throughout this building process, the influence of the architecture of the capitals or the major cities of the provinces to which Sagalassos belonged is striking. Thus the city maintained its exceptional position in Pisidia that was translated into an official recognition as “*the first city of Pisidia, friend and ally of the Romans*”.

The stationing of the Roman fleet at Side during the 3rd century AD offered more economic possibilities to the southern Pisidian cities, even the smaller ones, which especially during the second half of the 2nd century AD saw the beginning of a real building boom lasting throughout the following century. At Sagalassos, however, building munificence seems to have been replaced mainly by the creation of new *agones* (games) carrying the names of their founders. Yet, the 4th century saw a resumption of building activities, albeit mainly very elaborate repairs and embellishments, such as that of the Neon Library and that of the Roman Baths. External stress became visible around AD 400, when the revolts of Ostrogothic mercenaries and the raids of the Isaurians made it necessary to build new city walls largely following the circuit of their partially disappeared Hellenistic predecessors, but still carried out with a sense of municipal pride.

The countryside remained very densely populated until the middle of the 5th century. Afterwards smaller settlements decreased, but a nucleation of larger and better protected villages located near water sources at higher altitudes took place. At the same time, the suburbs saw the emergence of a more diversified type of agriculture, covering most immediate needs of the city’s population.

This resulted in an increase of manuring on the terraces around the town, recognized by analysis of well dated soils. The change is also reflected by a sudden increase of heavy metal pollution in animal bones (both of cattle and of ovicaprines [sheep and goats]) from the 5th century AD onward, indicating that these animals henceforth worked and were herded closer to town.

Internal stress may have been provoked by the Christianisation of large parts of the population from the early 4th century AD onward. Inside the city the recently restored Neon Library was looted and burnt down around AD 400, whereas the 2nd century AD gymnasium, east of the theatre, must have been completely dismantled by the municipal authorities shortly afterwards as a measure against the Greek *paideia*. From the 4th century AD the city was ruled by the bishop and a provincial aristocratic elite, called the *proteuontes*, which gradually replaced the elected municipal magistrates and council. The latter group, imitating the Imperial lifestyle, lived in elaborate mansions, one of which is currently being excavated. The power of the new religion was shown by the construction early in the 5th century of a first bishop's church in the courtyard of the former Bouleuterion. Yet pagan motifs continued to dominate the locally produced fine wares, where Christian symbols only appeared around the middle of the 5th century. In general however, the old abandoned temples were not immediately replaced by churches. Most of the latter were only built after a hiatus, during the later 5th and 6th century AD. Some occupied the same locations because of their dominant position in the cityscape, while others moved to new areas, yet reusing the ashlar of abandoned pagan sanctuaries.

After a major earthquake around AD 500, most of the city was repaired in a monumental way. This event, however, stimulated encroachment upon former public space, resulting in smaller streets and porticoes subdivided into workshops, bars and eateries. As some of these also housed a middle class, at first they are rather a sign of ongoing economic vitality. It was only after the middle of the 6th century AD, perhaps as a result of a plague, that Sagalassos went into a period of decline, with larger parts of the city being abandoned, the larger mansions subdivided into smaller units, and more and more signs of a less luxurious lifestyle. A certain nucleation within the city walls is obvious, but even that area may have been largely abandoned, perhaps as a result of the first Arab raids, when during the (later) 7th century AD an earthquake with its epicentre near or even at the town levelled it completely. At the moment, there seems to have been a hiatus in the occupation until the 10-11th centuries, when a fortified village occupied the shrine of Hadrian and Antoninus Pius, to be followed in the 12th century by a mid-Byzantine fortress on the Alexander Hill, which was destroyed by the Seljuks during the next century. By that time, however, the latter had already built a *hammam* (Arabic public bath) and a caravanserai in nearby Ağlasun, which carried on the ancient name. Recent surveys increasingly suggest that the region was not depopulated, but that a more pastoral lifestyle, reflected in the pollen picture, and village life replaced city life.

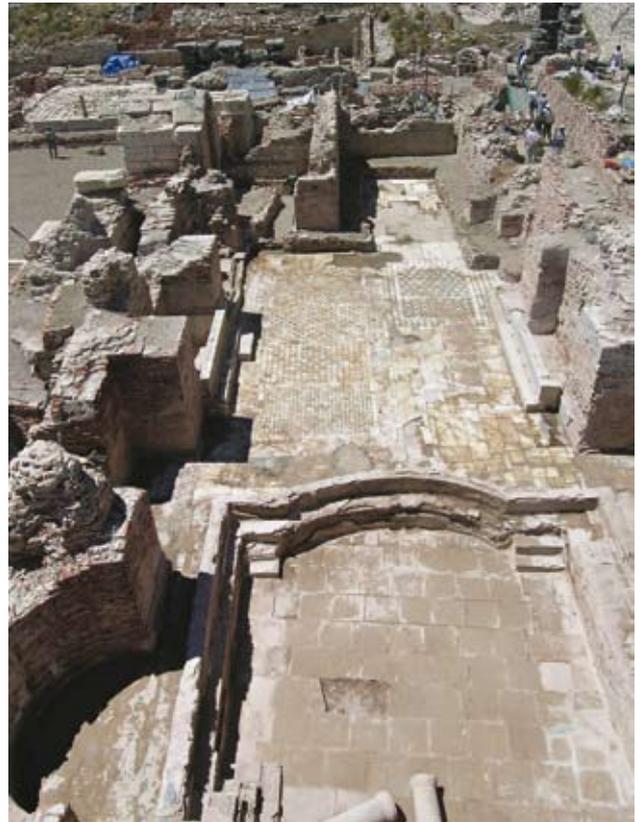


Figure 6: The small frigidarium of the Roman baths after its embellishment in the later 4th to early 5th centuries AD.

NEWS IN BRIEF

New Appointments

Professor Margaret C. Miller

The Arthur and Renée George
Professor of Classical Archaeology,
The University of Sydney

Professor Miller studied classics at the University of British Columbia, Canada (Honours BA 1977) and Oxford (BA in Literae Humaniores 1979) and classical archaeology at Harvard (AM, PhD 1985). During this period she participated in excavations in Egypt, Greece and Turkey. She has held teaching positions at McMaster University (Classics, 1985-1989) and the University of Toronto (Fine Art/History of Art, 1989-2005), where she served as department chair 1996-2000. She held a Junior Fellowship at Harvard's Centre for Hellenic Studies in Washington DC (1994/5).



Professor Miller's areas of research relate to the cultural history of Iron Age Greece, with a particular focus on Greek relations with the ancient Near East in the Persian period, and Greek iconography and social history of the archaic and classical periods. She has published one book entitled *Athens and Persia in the Fifth Century BC. A Study in Cultural Receptivity* (1997) and has co-edited (with Eric Csapo) two books, *Poetry, Theory, Praxis. The Social Life of Art and Myth in Ancient Greece* (2003) and *The Origins of Theatre in*

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Greek Treasures: From the Benaki Museum in Athens at the Powerhouse Museum, Sydney

by Paul Donnelly

A fascinating selection from the renowned collection of the Benaki Museum in Athens has been especially gathered for display at the Powerhouse Museum in Sydney. *Greek Treasures: From the Benaki Museum in Athens* illustrates the vibrancy of Greek domestic, political, spiritual and artistic life over a period of eight thousand years. The exhibition's extensive chronological span and dazzling variety of media is an unrivalled opportunity for Australian audiences to marvel over the creative riches that this fascinating and beautiful region has inspired. Totalling nearly 170 objects, such a range of Greek material has never before been seen in a single exhibition in Australia.

In accord with the approach of the Benaki Museum in Athens, the exhibition at the Powerhouse is organised chronologically — presenting the cultural and stylistic development of Hellenism from 6000 BC and ending in the mid 19th century after the Greek War of Independence (1821-29). The exhibition highlights the indigenous creativity of the Greek world, but also reveals how local creativity incorporated influences from east and west. Reflecting the unique breadth of the Benaki collection, the exhibition includes prehistoric

and historic figurines and statuary fragments, ceramics, gold jewellery, painted icons and metal ware, architectural fittings, ecclesiastic vestments, embroidered textiles, island wedding costumes, ornate weaponry, watercolours and oil paintings. Objects from the Greek diaspora, such as costumes from 7th century Egypt, add another dimension to the exhibition thanks to optimum conditions for preservation.

Antiquities form the core of the selection and there are many highlights. Some of the earliest material includes Neolithic pottery (ca. 5800 BC) and an example of the renowned 'Cycladic idols', a marble figurine dating to about 2600 BC (**Fig. 1**). The figurine is of the folded-arm Spedos (Naxos) variety attributed to the 'Fitzwilliam Master' and still has the remains of red pigment representing anatomical features. There is also an impressive selection of gold jewellery, sculpture and ceramics spanning the Mycenaean, Geometric, Archaic, Hellenistic and Roman periods. Marble heads from sculpture of the Archaic, Classical, and Roman periods demonstrate regional and temporal variety with examples from Attica, Crete and Cyprus. A Cypriot head of Paris

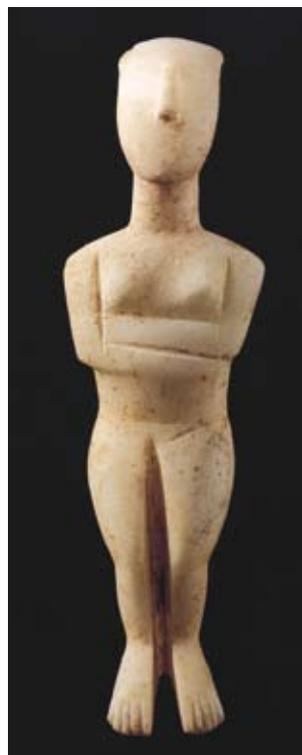


Figure 1: Female figurine (attributed to Fitzwilliam Master), Early Cycladic II period (ca. 2700-2300 BC). (Gift of Chris Bastis) Courtesy Benaki Museum Athens.



Figure 2: Gold wreath of ivy leaves, possibly from Macedonia, 1st century BC. Courtesy Benaki Museum Athens.

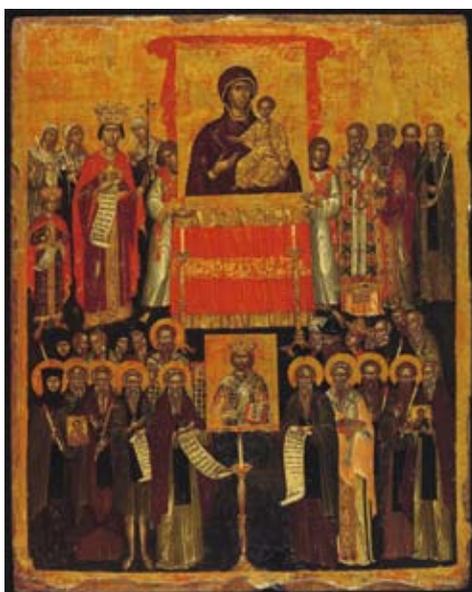


Figure 3: 'The restoration of the icons', Crete, third quarter of the 16th century. (Gift of Helen Stathatos). Courtesy Benaki Museum Athens.

about the suitability of venerating religious images lasted until 843 but its effects, which maintained the artistic traditions uniquely identifiable as Byzantine, were celebrated for centuries after. The 'Restoration of the icons' by an unknown artist was produced in 16th century Crete and depicts the Empress Theodora (842-856) who championed icons and settled the dispute after the death of her iconoclast husband, Theophilus (Fig. 3).

Rivalry between the East and West came to a head in 1054 with the Schism of the Orthodox and Catholic Churches. But it was the loss of large territories after the Fourth Crusade (1204) that marked the final decline of the Byzantine Empire. Although the late Byzantine period was an exceptional cultural high point, the empire's borders continued to fall to hostile powers and in 1453 the Ottoman forces under Sultan Mehmet II took Constantinople. Greece-proper once again became the centre of Hellenic culture, albeit under Ottoman rule.

dated to the 1st century BC or AD features classicising details that betray that period's admiration for Greek sculpture of the classical past. Of special note is a magnificent gold wreath in the form of ivy leaves and dating to the Hellenistic period (Fig. 2). Possibly from Macedonia, the ivy leaves evoked an association with Dionysus whose connection with death and rebirth made him a popular deity within funerary contexts.

Material from later periods conveys the splendour of Hellenism as the Christianised Eastern Roman (Byzantine) Empire, with its splendid capital, Constantinople, founded in AD 324 by Constantine the Great (ca. 272-337). Constantinople prospered and by the early 6th century was renowned for its jewelled and luxurious art, combining Late Imperial Roman with Middle Eastern influences. The waxing and waning of the Empire's 1000 years of existence is well documented in the exhibition, including one of its biggest challenges – that of the internal struggles over Iconoclasm. The major theological and political dispute

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Ancient Greece and Beyond: From Ritual to Drama (forthcoming). She has published articles on a variety of iconographical subjects related to two books in progress: *Imaging Persians. Persians in the Art of Classical Athens* and *The Iconographic Orientalization of Greek Myth*, as well as on ritual transvestism and aspects of cultural interchange in Achaemenid Anatolia.

Professor Eric Csapo

Professor of Classics,
The University of Sydney

Professor Csapo was educated at the University of British Columbia (BA 1977), the University of Toronto (MA 1981, PhD 1987), Christian-Albrechts Universität in Kiel (1977-78), McGill University Law School (1978-79) and the American School of Classical Studies (Regular Member 1981-82). Before coming to Sydney, he held various positions at the the University of Toronto since 1984. He has participated in excavations in the Athenian Agora, Mytilene, and Kommos in Crete.



Professor Csapo's research interest is the cultural mentality of Ancient Greece, with a focus on the institutional history of ancient theatre. His approach is multidisciplinary, taking into account literature, inscriptions, material culture and iconography. In

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Sydney, he will be developing a major international archive of documents relating to the thousand-year history of the Græco-Roman theatre with Prof Peter Wilson.

Prof Csapo has written widely on Greek drama, social and economic aspects of the theatre, various aspects of Greek social life, myth and religion, and more recently on Greek lyric poetry and music. His major book publications are: *The Context of Ancient Drama* (1995, co-authored with W.J. Slater), *Poetry, Theory, Praxis* (2003, co-edited with M.C. Miller), and *Theories of Mythology* (2005).

Dr Alastair Blanshard

Lecturer, Classics and Ancient History
The University of Sydney

Originally from Queensland, Dr Blanshard obtained his PhD from Cambridge in 2000. Prior to taking up his post at Sydney, he held positions at Merton College, Oxford, as a college lecturer in ancient history, followed by a lectureship at the University of Reading. In Sydney, he will be lecturing on ancient Greece.



Dr Blanshard is a cultural historian with a wide range of interests including art history, epigraphy, law, and the study of sexuality. He has just finished a book for Granta on the role of the Herakles myth in western culture. His next project is a study of the reception of Græco-Roman erotica for Blackwells.

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This period is represented by icons from the 15th to 18th centuries, as well as a wide range of secular Byzantine material, including a carved wooden window frame with shutters (6th-7th century), a child's tunic and leather sandals, an incense burner (15th century), and a charming glazed bowl depicting a dancer playing castanets (13th century).

Oil and watercolour paintings from the early to mid-19th century illustrate iconic scenes from Greece's struggle for independence, most often by sympathetic western Europeans. *Lord Byron's oath on the tomb of Marcos Botsaris* celebrates Byron's death in 1824, which inspired greater European support for the cause. The famous *Greek boy* by Alexandre-Marie Colin dates to the first year of independence (1829-1830) – the young boy is fully armed and in traditional dress as an allegory for Greece's freshly regained nationhood. Early to mid-19th century depictions of the remains of once-remote Athens include historically valuable views of the Parthenon still among the Ottoman buildings crammed around the Classical ruins.

Athens, Greece and the world are fortunate that a family had the generosity and foresight to create the Benaki Museum and its numerous branches. Now run principally by the Benaki foundation, the Benaki family came originally from Alexandria, Egypt, and founded the museum from the collection formed principally by Antonis Benakis (1873-1954). By pooling each family member's shares in the Neoclassical mansion in Athens, the family gave the collection a permanent home, where it opened to the public in 1931. That original collection has grown significantly to ensure the Benaki has one of the most extensive collections of its kind in the world today.

The Benaki exhibition is the most recent in a string of collaborative projects between the Powerhouse Museum and a number of museums in Greece. In the development of all these exhibitions the AAIA has been of great assistance and support to the Powerhouse. Last year the newly built Benaki Cultural Centre was the venue for *Our place: Indigenous Australia Now*, an exhibition developed by the Powerhouse Museum and Museum Victoria for the Cultural Olympiad of the Athens 2004 Olympic Games. This exhibition was a reciprocal gift following the Hellenic Republic's generous loan of ancient sculpture and other sports-related antiquities for display at the Powerhouse, in the exhibition *1000 Years of the Olympic Games: Treasures of Ancient Greece*, during the Sydney Olympics. These cultural bonds with Greece are further strengthened with this exhibition, which documents the rich, complex history of the Greek world through eight millennia.

Greek Treasures: From the Benaki Museum in Athens opened on 5 May 2005.

The exhibition has been possible thanks to the generosity of The Benaki Foundation, and the director of the Benaki Museum Angelos Delivorrias and his staff.

The late Professor John Atherton Young Bequest

As is known, the Institute depends for its efficient function on the support of enlightened members of the community, the support of its Friends' societies and the subscriptions of its Institutional, corporate and individual members.

Before his death the late Professor Young had supported the Institute for years as one of its most significant donors, but it is mainly his bequest on his death that made him its most significant benefactor so far.

As a result of this bequest the finances of the Institute were improved and the positions of its staff consolidated.

Significant Donations

Mr Spiros Arvanitakis	\$10,000
Mrs Zoe Kominatos	\$2,000
Mrs Georgia Patsalides	\$2,000
The Queensland Friends	\$1,500
The Arthur T. George Foundation	\$1,000

Donations received in memory of Professor John A. Young:

Ass. Professor Arthur Conigrave	\$500
Professor Andrew Stewart	\$500
Professor Patrick Y.D. Wong	\$350
The Canberra Friends	\$300
Professor Michael J. Field	\$300
Mr John Gilbert	\$250
Dr Elizabeth Minchin	\$250
Mr Peter N.G. Mountford	\$250
Mr Maynard Case	\$200
Dr Joseph F.Y. Hoh	\$200
Mr Milton Lalas	\$200
Mr Paul Crittenden	\$100
Mrs Victoria Harper	\$100
Mr Angelo Hatsatouris	\$100
Dr Stavros Paspalas	\$100
Mr John Serafim	\$100

Donations received for the Visiting Professorship fund:

The Thyne Reid Educational Trust	
Mr Michael Diamond	\$3,000
Professor John Chalmers	\$2,000
Dr Monica Jackosn	\$2,000
Dr Robert Harper	\$1,000

Donations received for fieldwork in Greece:

The Nicholas Anthony Aroney Trust	\$10,000
The Sydney Friends	\$5,000

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Mr David Ellis

Director of University Museums,
The University of Sydney

Mr David Ellis was appointed director of University Museums in May 2003. A new position, it has oversight of the Nicholson Museum, the Macleay Museum and the University Art Collections and Art Gallery. It is funded by the University to provide a strategic approach to the University's museums and collections.



Mr Ellis has over 25 years experience in museums and galleries. Born in Tasmania and with a background in the visual arts he was curator at the Tasmanian Museum and Art Gallery before moving to Sydney to join the International Cultural Corporation of Australia as a project manager, touring some of the largest museum and gallery exhibitions to come to Australia, including *Gold of the Pharaohs* and the *Great Australian Art Exhibition*. In 1992 he was appointed Director of Exhibitions at the National Library of Australia. In 1996 he returned to Sydney to join the NSW Ministry for the Arts as Programme Manager for Museums.

Mr Ellis' interests include South-East Asian ceramics, mineralogy, ethnography and contemporary photography. As a photographer he has worked in the National Gallery of Australia, the Art Gallery of NSW and a number of state and regional collections.

NEWS IN BRIEF**Appointment of the
New Executive Committee**

At the 45th Council Meeting and 11th AGM of the AAIA, held 30 April 2004, an Executive Committee was elected replacing the Finance and Planning Committee.

The new committee consists of:

Professor John Chalmers (Chair)
The Chancellor, University of Sydney,
the Hon. Justice Kim Santow
Professor Alexander Cambitoglou
Mr Peter Burrows
Professor Graeme Clarke
Professor David Cook
Mr Michael Diamond
Professor Stephen Garton
Mr Timothy Harding
Dr Robert Harper
Dr Monica Jackson
Mr Bob Kotic
Professor Robert Milns

**Appointment of Robert Harper
to Senior Counsel**

Dr Robert Harper, a Governor of the AAIA, was appointed Senior Counsel for the state of NSW on 29 September 2004. Since December 1993, *Senior Counsel* replaced the previous title of *Queen's Counsel*. Senior Counsels are appointed for their experience and standing as barristers, which justify an expectation that their services will be outstanding as advocates and advisers, in accordance with the Senior Counsel Protocol of March 2001.

**The Institutional Members, Corporate Members
and Governors of the AAIA***Institutional Members*

The University of Sydney	The University of Newcastle
The University of Tasmania	The Australian Hellenic Educational
The University of Queensland	Progressive Association
The University of Western Australia	(AHEPA), NSW & NZ
The University of New England	Melbourne Grammar School
Macquarie University, Sydney	Newington College, Sydney
The University of Adelaide	The Classical Association of
The Australian National University	Victoria
The Powerhouse Museum (Sydney)	The University of Melbourne
Sydney Grammar School	Cranbrook School, Sydney
La Trobe University, Melbourne	Ascham School, Sydney

Corporate Members

The Castellorizian Club (Sydney)
The Pan-Arcadian Association of NSW
The Kytherian Association of Australia
The World Council of Hellenes Abroad (SAE Oceania)
The Laiki Bank, Sydney

Governors of the AAIA

Sir Arthur George, Kt, AO	Mr K.W. Tribe, AC
Lady George, AM	Dr Maryanne Menzies
Mrs Tasia Varvaressos	Mr Timothy Harding
Mrs Zoe Kominatos	Professor John Chalmers, AC
Mr W.L. Gale	A. Professor Alexandra Bune
Mr P.R. Everett	Dr Robert Harper, SC
Mr Costas Vrisakis	Professor D.I. Cook
Dr J.C. Tidmarsh	A. Professor A.D. Conigrave
Mr Michael Diamond, AM	Mr Spiros Arvanitakis
Mr Matthew Baird	Mrs Pauline Harding
Dr Monica Jackson	Mr Nicholas Carr
Mr Peter Burrows, AO	Mrs Gale Comino
Mr David Worland	Mr James Tsiolis

The Visiting Professorship 2004*

One of the most distinguished scholars that visited Australia under the auspices of the Institute in recent years is Professor Marc Waelkens of the Catholic University of Leuven in Belgium. Waelkens was educated in Belgium and holds BA, MA and PhD degrees (*summa cum laude*) from the University of Ghent. His academic career has been meteoric, having received many awards from European and American Universities and having taught in many Universities on both continents.

His doctoral research concerned Phrygian tombstones and it is noteworthy that while studying Phrygian sarcophagi he involved himself in the study of used stone types, of production patterns and provincial sculptors' workshops. His research in ancient sculpture and architecture led to his becoming co-founder and vice-president of the Association for the Study of Marble and Other Stones Used in Antiquity (ASMOSIA), promoting the exchange of knowledge between researchers in all fields related to the study of marble and other stones of art historical or archaeological interest.

He has participated in excavations in Greece, Syria, Italy and Egypt but especially in Asia Minor. Since 1986 he has devoted himself to the exploration of the Pisidian city of Sagalassos.

In 1990, after four years of surface prospection by a British-Belgian team, Sagalassos became a full scale excavation of the Catholic University of Leuven. Ever since, Marc Waelkens and the Leuven team have been concentrating all their efforts on Sagalassos and its vast territory. In addition to studying the architectural remains and the epigraphical sources, Waelkens initiated the study of the physical environment of the city and its natural resources, and created an international network which brings together classicists, archaeologists and archaeological scientists from 23 departments from seven countries. He has also initiated four anastylosis projects (reconstructions using the original building material) and restored the mosaics in the Hadrianic library. Finally in the field of computer science, Waelkens is one of the foremost promoters of the development and use of technologies for the creation of virtual models of ancient cities. (For more information on Sagalassos see above, pp. 26-31).

Professor Waelkens is a prolific writer and a sought after lecturer, who has received a number of international awards for his services to archaeology. These include the John E. Solvay Prize for the Humanities in Belgium and the Üstün Hizmet Medalyası (Medallion for Outstanding Service), the most prestigious Turkish award for foreigners.



Mr Milton Lalas, Professor Marc Waelkens and Mr Angelo Hatsatouris in the Blue Mountains.

NEWS IN BRIEF

Previous AAI Visiting Professors

- 1987 Prof. Sir John Boardman
(Oxford, U.K.)
- 1988 Prof. Lilly Kahil
(Fribourg, Switzerland)
- 1989 Prof. Nicolas Coldstream
(London, U.K.)
- 1990 Prof. Christos Doulas
(Athens, Greece)
- 1992 Prof. Brunilde Sismondo-Ridgway
(Bryn Mawr, Pennsylvania, USA)
- 1993 Prof. Helmut Kyrieleis
(Berlin, Germany)
- 1994 Prof. John Barron
(Oxford, U.K.)
- 1995 Prof. Spyros Iakovidis
(Athens, Greece)
- 1996 Prof. Erika Simon
(Würzburg, Germany)
- 1997 Dr. Hermann Kienast
(German Archaeological Institute, 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)
- 2002 Prof. Barbara Burrell
(University of Cincinnati)
and Prof. Graeme Clarke
(Australian National University)
- 2004 Prof. Marc Waelkens
(Catholic University of Leuven)

**The 2004 Visiting Professorship was generously sponsored by Mr Peter Burrows*

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Sydney Friends of the AAIA (NSW)

President: Mr Angelo Hatsatouris

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Reports from the “Friends”

THE SYDNEY FRIENDS

A letter from Mr Angelo Hatsatouris, President

2004 was an interesting year for the Sydney Friends. The subject matter of the public lectures offered new areas of interest to our members, with a focus on the more recent history of Greece, as well as reflecting the growing use of new technologies in the discipline of archaeology. It is hoped that a similar wide ranging programme of functions in the future will continue to attract a wider audience.

The first function of the year was a public lecture held on February 25 by Professor Timothy Gregory, Ohio State University, entitled “Monuments of Byzantine Greece”. Professor Gregory demonstrated the continuing importance of Greece as a centre for art, trade and learning during the Byzantine Empire as it can be read from the splendour and grace of its religious and secular architecture. The lecture was very well attended and a reception was held afterwards in the Nicholson Museum.

On September 8, the Sydney Friends hosted the first lecture given in Australia by the AAIA Visiting Professor, Professor Marc Waelkens of the Catholic University of Leuven, Belgium. The lecture, “Sagalassos: fifteen years of interdisciplinary research in and around the Metropolis of Western Taurus Range, Asia Minor”, highlighted a wide range of new techniques now being used for archaeological research, which have been employed to very good effect by his multi-disciplinary team at the site of Sagalassos. Those present were enthralled by his enthusiastic and informative illustrated presentation which generated much interest in his research, and the potential that such an approach offers to the future direction of research into the ancient world.

On 29 October 2004 we hosted a public lecture by Ms Lita Diacopoulos entitled “Commemoration in Modern Greek Consciousness: The Search for Identity in 19th and 20th Century Rural Cemeteries”. The lecture, which is based on her on going post-graduate research, focused on two different areas of Greece; eastern Corinthia and the northern part of the Island of Kythera. It provided important information about the ways in which individuals are remembered by their families and communities, and the length of time that this memory endures and viewed issues of commemoration, group identity and national identification. It is hoped that we will be able in the future to provide the opportunity for other post-graduate scholars to present their research to the public.

The Sydney Friends contributed \$5,000.00 for the Torone Study Season at Polygyros conducted in September and October 2004. The team were completing the task of examining the domestic material recovered from the Classical houses excavated between 1981 and 1984, for publication in *Torone 2*. Our contribution enabled Mr Sean Byrne, from La Trobe University, to make a start on the study of the graffiti found at the site, and for Ms Anne Hooton to begin producing the drawings for the publication.

THE TASMANIAN FRIENDS

A letter from Ms Kim Coogan, President

The Tasmanian Friends once again were involved in the *Estia Festival* of the Greek Community of Hobart held during March. At the Street Festival we were represented at a display in the Hellenic Hall manned by members of the committee.

The Annual General Meeting of the Tasmanian Friends was held on 24 August. The Executive Committee elected comprises:

President:	Kim Coogan
Vice President:	Sally Gray
Secretary:	Neil Apted
Treasurer:	Sally Gray
Committee Members:	Robert Clark Julia Bestwick Peter Kreet
University Representatives:	Paul Gallivant/Paul Burton

After the meeting there was a demonstration of the CD-rom *Virtual Tour of Olympia*. This resource, originally developed for the Powerhouse Museum to compliment their exhibitoin *1000 years of the Olympic Games* in 2000, has been used for school groups in the John Elliott Classics Museum.

A very enjoyable fundraising Tavern Night was held on 12th September at Mezethes Greek Tavern. Thirty eight people attended and the sum of \$400 was raised.

Professor Waelkens arrived in Hobart on Wednesday 6 October and left on Saturday 9 October. An interview on ABC radio promoted his public lecture: "Sagalassos. Fifteen years of interdisciplinary research in and around the metropolis of the Western Taurus Range". The lecture, held on Thursday night, was unfortunately not well attended, but those who did come were most impressed by it. Refreshments were held after the lecture in the John Elliott Classics Museum.

On Friday, Professor Waelkens spent some time at the University of Tasmania meeting students and delivering the student seminar entitled: "Elite Representation and Euergetism in Sagalassos". A dinner with committee members and History and Classics staff of the university was held at Pasha's restaurant Friday evening. On Saturday there was an opportunity for Professor Waelkens to visit the Port Arthur Historic Site, where two archaeologists gave him a most interesting guided tour.

THE QUEENSLAND FRIENDS

A letter from Mrs Patricia McNamara, President

The Queensland Friends had an enjoyable and successful 2004, thanks to those who spoke at our functions and those who attended.

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(The University of Sydney Friends of the AAIA)

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SCHOLARSHIP REPORTS

Janine Major,
La Trobe University

After seven weeks of excavation in Cyprus, living in somewhat cramped quarters with little privacy, the luxury of the AAIA hostel in Promachou Street, Makriyianni, seemed like a gift from the gods. Able to accommodate up to five people, I had the whole place to myself, along with my own private view of the Parthenon from the balcony. Like so many before me, I am sure, the first sight of the Parthenon was a moving experience. But I was not in Athens to study the Classics—my purpose was to enhance my understanding of anthropomorphic figurines (Neolithic to Early Bronze Age), with a view to further studies in this area.

During December/January of 2004/5, I was in Athens for three weeks as a recipient of a scholarship from the Australian Archaeological Institute at Athens in conjunction with La Trobe University. My first week was spent getting to know my way around the city and visiting the museums and sites. Of most interest to my purpose were the displays of anthropomorphic figurines in the National Archaeological Museum, the Museum of Cycladic Art and the Benaki Museum and much of my time was spent admiring, drawing, comparing and studying them. The figurines I was able to observe were manufactured of stone or clay with most coming from sites in Thessaly and the Cycladic islands.

The next two weeks found me, for the most part, in the library of the British School in Athens, where I availed myself of everything they had to offer regarding anthropomorphic figurines. I began with major works and dissertations which discussed function analysis then focused on regionally based articles, catalogues

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The first function of the year included a lecture by Emeritus Professor R.D. Milns. The topic was an account of the life of one of the heroes of the Greek independence movement, Rigas Velesinlis (Feraios), in which an intriguing and informative picture of a complex character was painted.

At the 2003–2004 AGM Ms Susan Phillips, the recipient of a Queensland Friends' Scholarship, spoke to members about her work on the AAIA archaeological survey of the island of Kythera and the experience she gained there.

Our next function, in May, was a talk on “The Great and Glorious war of Troy”, presented by Mr Con O'Brien. This lively and informative talk was a great success and provided us with the real mythology and genealogy of the Trojan War—so badly ignored by Hollywood!

In July, Associate Professor John Whitehorne presented a lecture on two of the greats of Ancient Greek mythology: “Theseus and Heracles. Who was the greater or were their talents complementary?” This was a highly entertaining lecture which provided the audience with a lot to think about.

In September, the 2004 Visiting Professor for the AAIA, Professor Marc Waelkens, presented a seminar and a lecture centered on his current work at the site of Sagalassos in Turkey. The importance of the site and the ongoing archaeological work being done there was conveyed in an extremely professional and informative manner.

In October, we were treated to our annual ‘Bob and Jackie Show’ entitled “The Olive and the Willow”. This performance was a great tribute to the works of Homer, but also incorporated the classic *Wind in the Willows* in order to look at comparative themes in these two works.

All the lectures were well attended and I would like to thank all members who came to these functions and, particularly, the 2004 Committee for their hard work and commitment.

THE CANBERRA FRIENDS

A letter from Mr John Kalokerinos, President

Overall, 2004–05 was the busiest year for many for the ANU Friends, with numerous speakers and functions and the award of a scholarship. After the AGM, Dr Ted Robinson, lecturer in Classical Archaeology at the University of Sydney, commenced the lecture series by explaining some exciting new approaches to South Italian red-figure vases with his lecture “The Greeks of South Italy and their Italian Neighbours”.

Professor Stathis Gauntlett (La Trobe University) presented an engaging lecture entitled “Erotokritos, the Poetic Masterpiece of the Greek Renaissance”. This was illustrated with readings and recorded music and complemented the translation he and his colleagues had made of the Cretan romance. Copies of the book, published last year by the Australian Association for Byzantine Studies, were available for purchase after the lecture.

Mark Thomson, recipient of the Canberra Scholarship to Greece in 2003 and now a Fairfax Scholar at Oxford University, presented an illustrated lecture, The “Last Pagans of Athens”. This focused on Proklos, a Neoplatonic philosopher and teacher in Athens in the 5th century AD, and on sites in Athens associated with education in late antiquity. All of these lectures were held at the Hellenic Club of Canberra.

Professor Jean-Yves Empereur, Director of the Centre for Alexandrian Studies, explained his team’s work in a lecture entitled “Recent Excavations in Alexandria: On Land and Underwater”. This lecture, sponsored by the Club, was also advertised widely as part of the ANU-Toyota Public Lecture Series and attracted a particularly large audience, despite competing with the opening days of the Athens Olympic Games. Dr Marie-Dominique Nenna, a glass specialist in this French team, gave a lecture, “Glass and Faience: Tradition and Renewal in Græco-Roman Egypt”, which was appreciated particularly by students of the ANU School of Art’s Glass Workshop. As she had not previously lectured to glass artists, the students then took her to see their workshop.

Professor Marc Waelkens, Professor of Eastern Mediterranean Archaeology at the Catholic University of Leuven in Belgium, was the AAIA Visiting Professor for 2004. In his lecture “The Late Antique to Early Byzantine City in Southwest Anatolia. Sagalassos and its Territory: A Case Study”, he explained how this ancient Greek city, high in the mountains of SW Turkey, continued to flourish through to the 6th century. In a seminar the next day on “Palaeoecological and Palaeoeconomic Research in and around Sagalassos”, he explained in more detail the expertise of his team and the latest scientific techniques in archaeology.



The Committee of the Canberra (ANU) Friends of the AAIA, 2004-2005, Left to right: Mr John Kalokerinos (President), Dr Elizabeth Minchin (Vice-President), Dr Parissa Poulis, Dr Ann Moffatt (Secretary), and Colleen Chaston (Treasurer). Absent: Dr Leon Barbopoulos (Vice President), Mr Chris Elliott and Dr Christine O’Hare.

The dinner at the Hellenic Club in November was a great success in terms of audience numbers, profit and enjoyment, with around 135 members and friends in attendance. This was largely thanks to the presence of Kytherians from Canberra and further afield and the leading role taken by Helen Stramarcos in

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and site reports of Cycladic, Cypriot, Cretan, Northern Greek, Southern Greek and even some relevant Yugoslavian figurines and their manufacture, distribution, meaning and use. Whilst there was no shortage of Mother Goddess interpretations, sometimes based on little more than anachronistic attitudes, dominance of theory and circular arguments concerning ritual, I feel I learnt much more from the arguments which discussed multifunctionality, supporting contextual evidence, detailed attribute analyses and ethnographic analogies.

Armed with a little more knowledge, it seemed prudent to revisit the figurines on display in the museums. This proved a beneficial exercise, as I found I was able to pick out small details I had either not noticed or been aware of on my first visit. I found I was able to be much more critical when looking at manufacture and design, decoration, change over time and interpretations.

My three weeks in Athens ended all too soon and it was with a sense of sadness that I closed and reshelved my last book at the British School Library. Nevertheless, those three weeks provided a wonderful learning experience, giving me valuable insight into the world of figurine analysis that I now look forward to applying to my forthcoming honours thesis. I feel extremely privileged for having had this opportunity and would like to thank the following people: Drs David Frankel and Jenny Webb of La Trobe University for their encouragement; Professor Tim Murray of La Trobe University for supporting my application; Professor Alexander Cambitoglou of the Australian Archaeological Institute in Athens for granting me this scholarship; and Dr Stavros Paspalas and Ms Jan Casson-Medhurst of the AAIA for their assistance

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while I was in Athens. I would also like to thank Ms Beatrice McLoughlin of the AAIA Sydney office who was always forthcoming with helpful information each time I rang her with another question.

Paul Annabell,
Melbourne Grammar School

Midway through June this year, I was a member of a small tour group of twelve assembled at Tullamarine airport. 24 hours later we were on the tarmac in Herakleion, Crete, to begin our three week Classical Tour. It was thanks to an AAIA scholarship that I was able to join the tour.

We enjoyed a period of relaxation by the pool at the lovely Galaxy hotel, our residence for the next three nights. This was a fine way to recover from the flight and to prepare for our first visit to a site, which was to the huge Minoan palace complex at Knossos. Knossos is known for being the palace of King Minos, who, despite being sent a magnificent white bull by Poseidon, did not sacrifice it. As punishment, Poseidon caused King Minos's wife to fall in love with the bull, later giving birth to the creature known as the Minotaur, who was kept in a labyrinth and fed on youths and maidens sent from Athens. Eventually, the Minotaur was defeated by Theseus, an Athenian hero. Given the size and nature of Knossos, one can easily imagine these events taking place. The palace is full of winding corridors and passages, and brilliant restorations recreate regal living areas such as the throne room and halls.

Later that afternoon, we visited the Herakleion Museum, where we saw all kinds of items from the Minoan civilization – pottery, fine jewellery, a wooden model

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arranging the dinner. It was all the more memorable because Chris Lourandos, a Canberra photographer and President of the Kytherian Brotherhood of Canberra, mounted an exhibition of large prints of some attractive and fascinating photographs he had taken on Kythera in 1954, exactly 50 years earlier. At the end of the evening Dr Tim Gregory of the State University of Ohio and director of the AAIA's Paliochora-Kythera Archaeological Survey used illustrations and explained succinctly the AAIA's archaeological work on the island. To the surprise and delight of the Friends, Lita Diacopoulos, who had accompanied Tim from Sydney, recognized her father and others in one of Lourandos' photographs.

Finally, the Friends were proud to host, jointly with the Hellenic Club, the launch of Volume III of *Australians and Greeks*, the final instalment of Hugh Gilchrist's monumental work of history in February 2005. Hugh is of course a stalwart of the Friends and one of its founding Vice-Presidents. And so the Friends were also delighted to see the recognition by the government of Hugh's work with the award of the Medal of the Order of Australia. The book was launched by Australia's returning Ambassador to Greece, Stuart Hume. Over 150 people attended the launch, many of them Friends, and it was a wonderful evening.



*His Excellency Mr Stuart Hume, Australia's retiring Ambassador to Greece, launching Hugh Gilchrist's *Australians and Greeks: Volume III* at the Hellenic Club of Canberra on 6 February 2005.*

The Canberra Friends' biennial scholarship for study in Greece in 2005 was awarded in October to Samantha Hamilton (née Petropoulos), who will spend two months as an intern in the National Byzantine Museum in Thessalonike working especially on objects of stone and marble. Samantha holds a Diploma of Arts (Ceramics) from the University of Ballarat and a Bachelor of Applied Science in the Conservation of Cultural Materials from the University of Canberra. In 2004 she was employed as a conservator at the National Museum of Australia. Samantha was also awarded an internship at the new Museum of the American Indian in Washington DC and will spend the first two months of 2005 there before taking up the scholarship in Greece.

The lectures, dinner and scholarship fund have all been a success due to the interest and generosity of the Canberra Friends. As President I gratefully acknowledge the ever-willing help of all the members of the committee and their spouses and friends who have helped in various ways. Dr Parissa Poulis joined the committee this year, the other members being Leon Barbopoulos,

Elizabeth Minchin, Ann Moffatt, Colleen Chaston, Chris Elliott and Christine O'Hare. I would like to acknowledge particularly Dr Ann Moffatt's contribution to the Friends over the last 15 years. Dr Moffatt deserves special mention for her unstinting loyalty and service. She is retiring as Secretary and Committee Member after serving in those roles since 1998, and before that serving as a representative on the Council of the AAIA from the inception of the Canberra Friends until 1992. She has been extremely diligent in her support both of myself and my predecessor as President, Mr Angelo Stramarcos, keeping us and the Friends on the front foot. I can but describe her work as priceless. The Friends wish Ann well on her retirement from the Committee (but not from academia or book writing), and confidently hope that they will continue to see her at Friends' functions.

THE UNIVERSITY OF MELBOURNE FRIENDS

2004 Lecture Series with the Classical Association of Victoria

- a) March 24 *Blonde Barbarian, Boadicea, Nero, and the Problem of Fighting Women*
Dr Rhiannon Evans, University of Melbourne
- b) May 18 *Understanding the Minoan Palaces*
Dr Louise Hitchcock, University of Melbourne
- c) May 25 *Athletics, Warfare and Democracy in Classical Athens*
Dr David Pritchard (Research Fellow, Department of Ancient History, Macquarie University, Sydney)
- d) August 9 *A Sphinx Named Jocasta: Sophocles' Oedipus Tyrannus and the Monstrous Feminine*
Dr K.O. Chong-Gossard (Lecturer, Centre for Classics and Archaeology, University of Melbourne)
- e) September 15 The H.W. Allen Memorial Lecture: *The Monuments of Rome in the 18th century and the Grand Tourist*
Prof. Ronald Ridley (Professor of History, University of Melbourne)
- f) October 12 The AAIA Visiting Professor: *The Romanisation of Pisidia*
Prof. Marc Waelkens (Professor of Eastern Mediterranean Archaeology, Catholic University of Leuven, Belgium)

THE WEST AUSTRALIAN FRIENDS

A letter from Associate Professor John Melville-Jones, President

In May, Dr Andrée-Claude Assémat-Lesourd, of the Université de Provence, gave a lecture entitled "Thunderstruck Characters and the Signification of Thunderstroke in Greek and Latin Mythology".

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reconstruction of the palace, and the Phaistos disk. Still on Crete, we visited Gortyn, the ancient Roman capital of the island, where there are inscribed on walls the Law Code of Gortyn dating from the fifth century BC. From Gortyn it was a short drive to visit the Minoan palaces at Phaistos and Aghia Triada. We ended our last full day in Crete with an afternoon spent at Matala beach, where we enjoyed the beautifully warm water, the sand and the sun.

Our next stop was Santorini, an amazingly idyllic island with breathtaking views of the sea from almost any vantage point. The three days spent here were for fun and relaxation, shopping, aimless walks, swimming, climbing the modern volcano in the caldera and a trip to the not so hot, hot spring. We visited the site of Akrotiri, a town buried by a volcanic eruption around 1625 BC. The visit was restricted, due to the on-going construction of a bioclimatic shelter for the site, but we saw enough to understand what the town was like in its heyday. This was followed by a visit to the excellent new museum that houses artefacts from Akrotiri, which further enhanced our understanding of Cycladic civilization at the beginning of the Late Bronze Age.

We caught a ferry to Mykonos, an equally charming island, from where we made a day trip to Delos, the birthplace of the gods Apollo and Artemis, as well as the site of the treasury of the Athenian empire. It was clearly a thriving city in Hellenistic times. The remains of houses and the artefacts in the museum gave a clear picture of their lifestyle. While on Mykonos we ate at a restaurant where food was cooked from recipes of that period. It was certainly a different experience from the usual tavernas.

After a short visit to the Mykonos Museum,

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where we saw a large storage jar (pithos) depicting scenes from the Trojan war, we moved on again by ferry, this time to Attica, and drove to Athens. We stopped *en route* at Sounion to see the temple of Poseidon, a white marble temple on cliffs above the sea, visible most recently in telecasts of the Olympics.

Athens is simply a massive city, with over 4 million people. There were so many sites to see there: The National Archaeological Museum for example, where, despite spending an entire morning, we had so much more to learn. It contains a huge number of statues, vases, frescoes and more. Most notable among many other famous artefacts was the bronze statue of either Zeus or Poseidon, who stands with his arms outstretched ready to hurl his weapon. We visited the Agora, the centre of Ancient Athens, where we were shown round the current excavations by Professor John Camp. We were allowed to walk amongst and question archaeologists at work, excavating the "Painted Stoa", the most recent important excavation of the Agora. However, what I was most looking forward to in Greece was the Acropolis, the fortified complex raised above Athens which is so well known throughout the world. It contains the Parthenon, the massive temple dedicated to Athena, undoubtedly the most famous temple in the world, the Erechtheion, a smaller temple dedicated to Athena and Poseidon-Erechtheus, and the Temple of Athena Nike, which unfortunately is undergoing restoration work. The sheer size and beauty of the temples was breathtaking, and one can only imagine how such buildings were built two and a half thousand years ago. Despite our packed schedule in Athens, and visits to two more museums, we all found time for shopping too.

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In October the Institute's annual Visiting Professor, Marc Waelkens (Leuven), gave two lectures on his work at the site of Sagalassos, which were well attended.

A group of the Friends has proposed that an archaeological tour of selected sites in Greece should take place in October 2005. It has been suggested that this might be developed around locations connected with the Theseus legend (Athens, Troizen, Crete, Naxos and Skyros). The arrangements will allow persons who are not resident in Western Australia to join the tour at Singapore or in Athens. Participation by Friends from the eastern states of Australia will be welcomed.

THE ATHENS FRIENDS

A letter from Mrs Maria Barboutis, President

The 2004 programme of the Athens Friends was again very engaging, with many excellent tours and lectures by various specialists on offer. Events included:

- Tour: The Antiquities of Northwestern Athens: The Mycenaean Tholos Tomb at Menidi, the Roman Aqueduct at Kalogreza, and the Byzantine Church "Omorphoklessia" at Galatsi (Dr S.A. Paspalas)
- Lecture by Dr Charis Koutelakis: *An Historical and Archaeological Tour of the Island of Tilos*
- Tour: The Ancient Athenian Agora (M. McCallum)
- Tour: The Castle of Agionori (Professor T. Gregory)
- Tour: Ancient Rhamnous (Dr S.A. Paspalas)
- Tour: Ancient Stymphalos (Stymphalia) (Professor H. Williams)
- Tour: The Exhibition: Magna Graecia. Athletics and the Olympic Spirit in the Periphery of the Hellenic World (Dr S.A. Paspalas)
- Tour: The Antiquities of the Peiraeus (Dr S.A. Paspalas)
- AGM with a lecture by Dr S.A. Paspalas: *The Antiquities of Greece and World War II*
- Hosting the Reception following the Director's Report and the Annual Lecture

THE SOUTH AUSTRALIAN FRIENDS

A letter from Mr Spiros Sarris, Secretary

In February 2004 the AGM of the South Australian Friends was held, at which Mr Spiros Sarris was elected President. Other office bearers elected were Mr Nicholas Galatis (Vice President), Mr Danny Warren (Vice president and Treasurer), Ms Anna Sykes (Secretary) and Dr Margaret O'Hea (Ex officio).

The Committee also includes Ms Anastasia Potiris, Ms Aphrodite Vlavgelakis, Ms Hilary Rumpff, Mr George Skordas and Mr Dylan Walker.

As in previous years, the SA Friends were allocated a booth and display partitions within the Cultural Marquee at the 2004 Glendi Festival. The booth was 'staffed' by volunteer Members of the Executive Committee on a rotating roster. Our booth was well attended and we had an opportunity to promote the AAIA and its activities. Once again special thanks are due to Anastasia Potiris for making it possible for the SA Friends to have a presence in the Cultural Marquee.

The 2004 Quiz Night was a resounding success. This was made possible by the Friends organising tables *with their friends* and by those helping out on the night. A special thanks to Friend Mr Aris Moustakas who, as Grand Quizmaster, made the night very entertaining and such a great success. The 2004 AAIA Visiting professor was Professor Marc Waelkens, Professor of Eastern Mediterranean Archaeology at the Catholic University of Leuven (Belgium). Professor Waelkens delivered an excellent illustrated public lecture, on behalf of the SA Friends, at the University of Adelaide entitled "The late antique to early Byzantine city in Southwest Anatolia - Sagalassos and its territory". The lecture was well attended and we thank the AAIA, University of Adelaide, and, in particular, Dr Margaret O'Hea for making the event possible. Following the lecture, and in keeping with past tradition, we partook of refreshments and mezedes at *Eros Kafe*.

We look forward to a continued presence at Glendi and an interesting program of events for 2005.

THE SOCIETY OF MEDITERRANEAN ARCHAEOLOGY (UNIVERSITY OF SYDNEY FRIENDS)

A letter from Dr Craig Barker, President

The main charter of SoMA is to foster interest in archaeology in the Mediterranean amongst the students and staff at the University of Sydney and the wider public, as well as to promote the work of the AAIA. In this vein a travelling scholarship has been set up by SoMA to enable an undergraduate student of the University of Sydney to participate in archaeological field work in the Mediterranean region. The majority of funds raised by the Society go towards this scholarship.

The following lectures and functions were organised by SoMA in 2004:

- a) March 24 *Welcome to Staff and Students* wine and cheese evening under the jacaranda tree in the Main Quadrangle
- b) July 27 Reception for Dr John Prag, Professor of Archaeological Studies and Keeper of Archaeology at the University of Manchester, following his seminar *Does Facial Reconstruction Matter?*

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Next we flew to Thessalonike so that we could spend a day viewing the sites of the Macedonians, Philip and Alexander the Great: Pella, the old capital of Macedonia, and the museum there, and a tomb at Vergina, which may have housed Philip's remains. The display of items from the tombs is outstanding.

After our return to Athens we began a bus tour of mainland Greece, during which we visited countless sites. First was Eleusis, the site of the Eleusinian mysteries, a ritual dedicated to the goddesses Persephone and Demeter, about which nobody is sure as to their nature. We stopped briefly at the Corinth Canal before visiting Isthmia, one of the four main sites of Ancient Greek games, where we saw an ancient starting mechanism for runners that prevented false starts, and Ancient Corinth, a city destroyed and rebuilt by the Romans. We stayed in Nauplion for four nights, a beautiful small town on the coast, which is dominated by a Venetian fort. The fort, which is roughly 900 steps from ground level, showcases a stronghold at its best with high walls with arrow slits, self contained water sources and fantastic views over the town. At Epidaurus, we saw a huge theatre built in the 4th century, able to seat 15,000 people. The same night we returned to watch a play there, Sophocles' *Hippolytos*, performed by the Greek National Theatre Company to a packed theatre. Despite its being in Greek, we all could understand the meaning of the play (with the help of an English synopsis), and enjoyed the superb music, costumes and acting.

After visiting another site of ancient games, Nemea (where Herakles killed the Nemean lion), we arrived at Mycenae, from where Agamemnon (the King in the Iliad) came. It was here that the archaeologist Heinrich Schliemann, after having discovered Troy,

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came and discovered what he thought was the tomb and death mask of Agamemnon. We saw that death mask at the museum there, with its intricate detail and features, as well as many more Mycenaean remains. Finally we visited the museum and the theatre at Argos.

The last few days of the trip passed almost too quickly to notice. We spent another relaxed day at the beach of Tolo, and almost a full day on the road, before reaching Olympia, which held the Olympic games every four years from 776 BC to AD 393. We ran a race at the ancient stadium and walked amongst the ruins. We visited the refurbished museum with its beautiful sculpture from the Temple of Zeus, and the new exhibition dedicated to the history of the Ancient Olympic Games.

Delphi is most famous for being the site of the Delphic Oracle. People from all across Greece came to seek its advice. Delphi today has retained that majestic and solemn atmosphere. It has breathtaking views from the sanctuary of the valley and the "shining cliffs" and was a wonderful place to spend our last two nights. We saw the Treasuries of several states, the Temple of Apollo, the theatre and the stadium, where we ran another race. Sadly the museum was being reorganised and only the famous Charioteer was on display. Our last stop for the tour was Marathon, where a burial mound commemorates the battle that took place there between the Athenians and the Persians in 490 BC, in which only 192 Athenians were killed. There was just time for one last lunch by the beach before beginning our long flight home. This trip for me was a great experience, both for education and enjoyment, and I am very grateful to the AAIA and Professor Cambitoglou for making it possible.

- c) July 30 Public lecture by Dr John Hale, Director of Liberal Studies at the University of Louisville Kentucky, entitled *Questioning the Pythian Priestess. An Intoxicating Tale* (co-hosted with the Macquarie Ancient History Association)
- d) September 15 Reception following the second public lecture by the 2004 AAIA Visiting Professor, Professor Marc Waelkens, at the University of Sydney
- e) November 17 SoMA annual Christmas Party and fundraising function for the Olwen Tudor Jones Scholarship

One of the highlights of recent years has been the chance for SoMA to work closely with other organizations, including the Sydney Friends of the AAIA, the Macquarie Ancient History Association, the Student Archaeological Society and the Friends of the Nicholson Museum. We look forward to future collaborations as they result in a great opportunity to share our interests with other like-minded people.

The SoMA travel scholarship, named in honour of Olwen Tudor Jones, is funded through a capital preserve trust generously donated by Olwen's family and friends, supplemented by the fundraising efforts of the SoMA committee. The fourth scholarship was awarded in 2004 to Alexandra Vaughan, who was subsidised to take part in the archaeological excavations on the island of Despotiko in the Cyclades. The scholarship is offered annually and is open to undergraduate students of the University of Sydney who wish to participate in archaeological fieldwork in the Mediterranean area. Preference is given to students of academic merit, who have no such previous experience.

For details on the OTJ scholarship email craig.barker@arts.usyd.edu.au or visit the SoMA website at www.aaia.chass.usyd.edu.au/soma.htm



Drawing the raffle at the SoMA Christmas party.

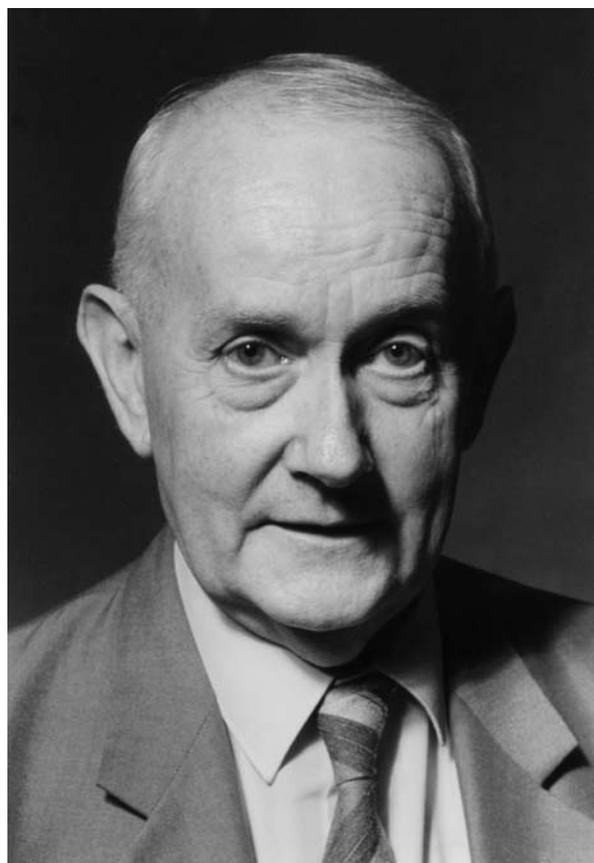
PROFESSOR EMERITUS WILLIAM RITCHIE

12/07/1927 – 25/07/2004

Professor Emeritus William Ritchie, Professor of Classical Greek from 1965 to 1991, died suddenly at his home in Sydney on 25 July 2004, thirteen days after his seventy-seventh birthday.

‘Bill’ Ritchie was born in Launceston, Tasmania, but his home had been Sydney since he was about eight years old. After his secondary education at SCEGS North Sydney, Bill enrolled in Mathematics at the University of Sydney. But his heart was in Classical Greek, to which he turned after his first University year. In 1950, as a graduate in Greek of the University of Sydney, Bill was awarded the Cooper Travelling Scholarship which took him to Cambridge. There, in 1952, he was awarded the Prendergast Studentship Cambridge, and completed his PhD in 1955.

After returning to Sydney, Bill was appointed Lecturer in Greek at the University of Sydney in 1955, and promoted to Senior Lecturer in 1961. In 1965 Bill was appointed as successor to Professor George Shipp to the University of Sydney’s Chair of Greek, in which he remained until his retirement in 1991. Bill was the University’s last Professor of Greek. In 1992 the Greek and Latin Chairs were replaced by the Chair of Classics to which the late Professor Kevin Lee was appointed in 1992, and to which Professor Peter Wilson was appointed last year.



During his long career as Lecturer and Professor at the University, Bill had been Kevin Lee’s PhD supervisor and had taught Peter Wilson through his undergraduate years in Greek. Several other of Bill’s students went on to teach Greek at the University of Sydney including Dr John Lee who retired in 1991 and myself. Among other graduates from the then Department of Greek were Professor Richard Hunter of Cambridge University, Dr John Vallance, the present Headmaster of Sydney Grammar School, and many Greek teachers in schools in New South Wales and elsewhere.

Alongside his extreme shyness, we remember Professor Ritchie as an inspiring teacher. He would preside over those small and intimate Greek classes with an unaffected manner. He would succeed in assimilating masses of information and present it in clear, fresh and interesting ways. His field of study was Classical Greek Tragedy and it is perhaps not surprising that Professor Kevin Lee and Professor Peter Wilson both chose aspects of Classical Greek Tragedy as their fields of study.

In 1982 Bill Ritchie and Kevin Lee organised the Greek Drama I Conference (a special conference of the Australian Society of Classical Studies) at Sydney, and a decade later the Greek Drama II Conference was held at the University of Canterbury, Christchurch New Zealand, in honour of Bill’s retirement (February 1992).

Those members of the Faculty of Arts who were here at the time of the Department of Greek would remember it as a very traditional department, teaching a very traditional subject in very traditional ways. But Bill, despite his adherence to tradition, had a very open mind and the boldness to buck tradition. His most well-known academic work, *The Authenticity of the Rhesus of Euripides* (which was the subject of his PhD and a book which Cambridge University Press published in 1964), argued against generally accepted views. J. H. Betts’ review of the book in *Classical Philology* (1965) concluded “the remainder [of the book] stands as a convincing and detailed argument for the authenticity”.

Bill will be remembered for several important contributions to the promotion of his subject. He assisted in the establishment of the journal *Antichthon*, which he co-edited for its first seven years (1967-73). He was President of the Classical Association of New South Wales for the year 1966–67 and was President of the Australian Society for Classical Studies for the year 1978–79. During his time as Professor he was a member of the Sydney University Arts Association (1977–80). He took an active interest in education in general and in 1986 became a Trustee of Sydney Grammar School, in which position he remained until his retirement from the Chair of Greek in 1991.

Bill remained one of our colleagues after his retirement. For some time, as Professor Emeritus, he used to present his research on Euripides' *Iphigenia in Aulis* to departmental seminars organized by Kevin Lee. Sadly, Bill was never to complete his edition of *Iphigenia in Aulis*, which was to have been published in a scholarly series by Oxford University Press. It was to have been his life's work and its publication had been long awaited in the international world of Classics.

Bill is survived by his elder brother, David.

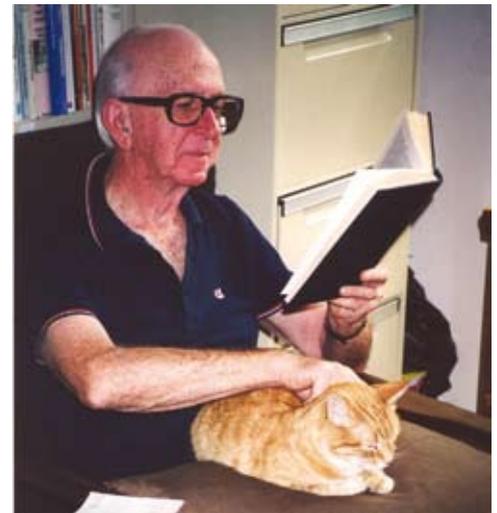
Suzanne MacAlister

PROFESSOR EMERITUS PAUL WEAVER

05/09/1927 – 02/01/2005

I write about Paul Weaver as an academic colleague and friend.

In one of my recent visits to Paul at home in Campbell, to which deteriorating health had confined him, Paul asked, to my surprise, if I wouldn't mind getting printed off at the University an article he'd just finished and was now ready to submit for publication. This was something I should not really have been surprised by – it was typical of Paul's firm and unshakeable determination, in spite of his failing health, that I well knew lay behind his deceptively mild and genial manner. And it was a vintage Weaver piece, concerned, as those of you who know his scholarly work would expect, with the Byzantine workings and intricate details of the personnel of the Roman imperial bureaucracy. A number of inscriptions, scattered around the Empire, and some literary allusions, all appeared to refer to an imperial slave named Phaon, known to have been a personal assistant of the Emperor Nero – and previous scholars had combined all these testimonies to build up an impressive profile and entrepreneurial career for Phaon. Paul, however, by close invocation of Roman legal texts and precise examination of nomenclature, demonstrates that these documents cannot legitimately be combined, that some have to be separated in time by over a century, that some of the Phaons indeed are of different legal status, and he concludes that there was not just one but indeed demonstrably several imperial bureaucrats sporting the same name of Phaon. It is a feat requiring ferocious accuracy, painstaking concern for detail, an appetite for the intricate niceties of the Roman legal system, and a tenacity to work his way through a veritable mountain of laconic inscriptions – and an analytical ability, logical clarity of mind and the powerful drive of the dedicated scholar to make sense of it all.



This article is now due to appear posthumously, in a field in which Paul's first academic articles started to appear now some 40 years ago, in 1963 and 1964. It is indeed a field Paul virtually created on his own, revealing a whole new world of beavering slave and freedmen bureaucrats working behind the Roman Emperors, with their secrets and subtleties of career structures. I quote from the citation which supported Paul's election as a Fellow of the Australian Academy of the Humanities in 1975:

“Professor Weaver has been a pioneer in a new field of social and historical investigation – the workings of the bureaucracy in the household of the Roman emperors. From his raw material of inscriptional evidence (plus scattered legal texts) he has contrived to construct sophisticated techniques for dating his material; from that base he has been able to investigate the changing patterns of recruitment, marriage, manumission and social mobility amongst the ranks of Caesar’s slaves and freedmen, and to analyse the career structure and promotion procedures within the imperial service.

“The publication of his monograph *Familia Caesaris* by Cambridge University Press (1972) was the culmination of over a decade dedicated to painstaking study and research in this field.”

It is indeed a masterpiece and remains a fundamental work in the field. Paul expanded that work to include aspects of the Roman family generally, not just of the imperial *familia*, winning two ARC Large Grants for research in this area, contributing to Emerita Professor Beryl Rawson’s volumes *The Family in Ancient Rome* (1986), *Marriage, Divorce and Children in Ancient Rome* (1991) and collaborating with her to produce *The Roman Family in Italy: Status, Sentiment and Space* (Oxford University Press, 1997). And Paul leaves behind an all-but-complete *repertorium* of data on all known imperial slaves and freedmen, an achievement which has taken a lifetime of scholarly endeavour to amass, still to be published.

But it would be false to leave the reader of this obituary with the impression that Paul was some narrow specialist, albeit enjoying a highly distinguished international reputation – hence appointments to Visiting Fellowships at Churchill College, Cambridge (1978), The Institute for Advanced Study, Princeton (1986-7), St John’s College, Cambridge (1990-91). No: by taste and training he was far more than that. After his education at King’s High School in Otago (NZ), 1940-44, a Bachelor’s degree in general Classics at the University of Otago (1945-47), and a Master’s degree in Latin at Canterbury University College (1949), Paul went on to King’s College, Cambridge to do the second part of the Classical Tripos (1953-55), characteristically choosing a smorgasbord of language, literature, philosophy, archaeology and history, with the last as his special topic. For this he was awarded a First and the A.A. Leigh Studentship for research by his College. This training meant Paul was a versatile teacher, happy to teach language and literature as well as ancient history, and leaving behind a legacy of generations of students who remember him with affection and gratitude. He was one of the fast-disappearing breed of classicists who believed that ALL aspects of the subject should form part of the cultural understanding of the ancient world, maintaining – with conscious provocation – that what was really worthwhile to teach in Classics were Greek Literature and Roman History. This openness of interest meant he was elected President of the Australian Society of Classical Studies for a term (1981-3) and served as editor of the Society’s journal *Antichthon* for a decade (1975-1985). No surprise, therefore, that in retirement years Paul and Alleeta, his wife, studied regularly together Biblical Hebrew.

Paul held the Chair of Classics at the University of Tasmania from 1967 until his retirement in 1992. Here, being endowed with the ideal personal attributes and temperament, he was also the perfect administrator – quietly efficient, with a highly developed conscientious work ethic, wonderful soundness of judgment (‘sagacious’ is the word that comes to mind), with a positive relish for the intricacies of bureaucracy and administrative procedures, able to regard with a wry eye the shenanigans of his more turbulent colleagues (and you can be sure that a small University in a small town could be relied upon to continue its well-established tradition of generating any amount of drama), and an ironic detachment ensuring that fraught situations never got overheated. His skill was legendary. All this is summarised in the deceptively bland officialese from the Registrar of the University of Tasmania: “[Emeritus Professor Weaver] also served the University with distinction as an administrator, holding important posts under different Vice-Chancellors, including chairmanship of the Professorial Board”. That speaks volumes.

Little wonder, in his so-called retirement in Canberra, that Paul was snapped up to serve on the Council of the Australian Academy of the Humanities (1995-2000) and to act as its Honorary Secretary (1996-2000) and to play a major role in the establishment and management of the Cambridge Australia Trust.

Requiescat in pace. May he rest in peace.

NEWS IN BRIEF

The journal *Mediterranean Archaeology*

Report from the Production Manager,
Camilla Norman

Mediterranean Archaeology volume 16 (2003) was released in August of 2004. It is characteristic of our regular series, with articles covering a wide range of topics both geographically and chronologically. Included are the papers of the 'Desert and Sown' series presented at the American Schools of Oriental Research (ed. A. Betts). An Attic red-figured bell-krater from the Nicholson Museum (inv. no. 46.39) is



discussed by Michael Turner and two field reports from Australian scholars are also published: E.G.D. Robinson on Alezio (Southern Italy) and Graeme Clarke *et al.* on Jebel Khalid (Syria).

The editing of the Festschrift in honour of Professor J.R. Green is well under way (eds. C. Barker, L. Beaumont and E. Bollen), to appear as *Meditarch* 17 (2004). A number of supplementary volumes are also planned, with *Egyptian Art in the Nicholson Museum* (eds. K. Sowada and B. Ockinga) expected in 2005.

In 2004 talks were held between the managerial board of *Meditarch* and the Director of the AAIA with a view to establishing closer links. As a result, from 2005, *Mediterranean Archaeology* will become the official journal of the AAIA. In turn the Institute offers *Meditarch* the support network it has built up both within the University of Sydney and the wider archaeological community over the past 25 years. The union can only be positive for all concerned.

Mediterranean Archaeology



Editor: Jean-Paul Descœudres
Assistant editor: Derek Harrison

Since its foundation in 1988, *Mediterranean Archaeology* has succeeded not only in providing a much-needed medium through which archaeologists in Australasia report on their research and field work in the Mediterranean region, but also in establishing itself internationally as a respected archaeological journal. Its comparatively large format (210 x 297mm) and its high production quality both reflect the priority given to the presentation of archaeological material, be it from excavations or from collections and museums.

In addition to the regular annual volumes, *Mediterranean Archaeology* also publishes occasional supplementary volumes comprising site reports, monographs and Festschriften. All supplements are library quality, hard-cover, case bound and in A4 format.

Publications to date:

Meditarch 1 (1988) out of print	Meditarch 9/10 (1996/7)
Meditarch 2 (1989) out of print	Meditarch 11 (1998)
Meditarch 3 (1990)	Meditarch 12 (1999)
Meditarch 4 (1991)	Meditarch 13 (2000)
Meditarch 5/6 (1992/3)	Meditarch 14 (2001) out of print
Meditarch 7 (1994)	Meditarch 15 (2002)
Meditarch 8 (1995)	Meditarch 16 (2003)

J.-P. Descœudres (ed.), EUMOUSIA. Ceramic and Iconographic Studies in Honour of Alexander Cambitoglou, *Meditarch* Suppl. 1 (1990)

A. W. McNicoll *et al.*, Pella in Jordan 2: The Second Interim Report of the Joint University of Sydney and College of Wooster Excavations at Pella 1982-1985, *Meditarch* Suppl. 2 (1992)

S. Bourke and J.-P. Descœudres (eds.), Trade, Contact, and the Movement of Peoples in the Eastern Mediterranean. Studies in Honour of J. Basil Hennessy, *Meditarch* Suppl. 3 (1995)

G. J. Wightman, The Walls of Jerusalem, *Meditarch* Suppl. 4 (1993)

Graeme Clarke (ed.), Jebel Khalid on the Euphrates: Report on Excavations 1986-1996. Volume I, *Meditarch* Suppl. 5 (2002)

For full index listings and details regarding subscriptions or one-off purchases please visit: www.arts.usyd.edu.au/publications/meditarch/ or contact Camilla Norman at meditarch@arts.usyd.edu.au or on 9351 7693. **To celebrate our new ties, *Meditarch* is pleased to announce that members of the AAIA will be offered all back copies and Supplements at a reduced rate.**

THE AUSTRALIAN ARCHAEOLOGICAL INSTITUTE
AT ATHENS



25th ANNIVERSARY SYMPOSIUM

ATHENS, OCTOBER 10-12, 2005

In 2005 the Australian Archaeological Institute at Athens celebrates the twenty-fifth anniversary of its foundation. To mark this occasion the Institute has organised a three-day Symposium at which over twenty scholars, mainly from Australia, or closely connected with it, will present research papers on topics related to the classical world.

The areas of interest covered in the programme include archaeology, philology and epigraphy-history. Although this can only provide an introduction to the research currently being conducted by scholars based in Australia it does present a realistic picture of the broad range of classical studies that is being pursued at Australian universities, and which the Institute aims to promote.

In addition to the speakers from Australia papers will also be presented by the two Ephors (one just retired) who have for years overseen the two field projects conducted in Greece under the auspices of the AAIA.

Two distinguished scholars closely connected with Australia have also been included in the programme, Professor Jean-Paul Descœudres who is especially linked to Australia by his long tenure at the University of Sydney and by his editorship of *Mediterranean Archaeology*, and Professor Marc Waelkens, Director of the excavations at Sagalassos, who has been the most recent of the AAIA's Annual Visiting Professors to Australia (see p. 51).

FRONT COVER

Terracotta figurine

Youth standing

ca. 450–425 BC

h.: 31.3 cm, w.: 9.8 cm, th.: 7.0 cm

Classics and Archaeology Collection, Ian Potter Museum of Art

Accession Number 1929.0010

The University of Melbourne's Classics and Archaeology Collection is on display at the Ian Potter Museum of Art and includes significant Egyptian, Near Eastern, Greek and Roman antiquities. The collection comprises approximately 2,400 objects.

BACK COVER

Cranbrook School

"Cranbrook House" in Bellevue Hill, built in 1859 as a private residence, was officially opened as a boys' school on July 22, 1918. At the opening ceremony a central feature of the ethos and identity of the school was stated - that Cranbrook School was "born in the hour of victory" and, as such, its purpose should be to serve its community and be of benefit to others.

Since its foundation, the school has had a strong tradition in teaching the Classics. Latin is currently compulsory for all year 7 students and, in addition to Ancient History, it is also offered at HSC level.

Cranbrook School became the fourth Secondary School Institutional member of the AAIA in March 2003.

Photograph: Jackie Dalton
Director of Public Relations,
Cranbrook School

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