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NOVA

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Mosaic, Roman artwork, 2nd century CE. From a villa at Tor Marancia, near the Catacombs of Domitilla (now in the Vatican Museum. Image courtesy Wikicommons)

FOOD AND THE ROMANS

FISH AND SHIPS: GARUM PRODUCTION IN WESTERN HISPANIA

ALUMNI FRIENDS OF ANTIQUITY
THE UNIVERSITY OF QUEENSLAND

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Contributors

Editor's note: The brief notes on our contributors below hardly do justice to their achievements, or to the long-standing commitment many have given to the Friends of Antiquity. As I scanned the past issues of *Nova* that I have on my shelves to try to document this, I was struck by how many of our members have been closely involved in the FoA over the past 20+ years. Some members of the Executive have served for many years, often as office bearers, and are also regular *Nova* contributors. Other contributors have distinguished academic records. It would be a minor research project to document all this properly, so I apologise for errors or omissions.

- **Don Barrett** is Honorary Associate Professor in Classics, School of Historical and Philosophical Inquiry.
- **Professor Alastair Blanshard** is the inaugural Paul Eliadis Professor of Classics and Ancient History.
- **Jasmin Blyth** completed an internship with the R D Milns Classics and Ancient History Museum in 2016.
- **Professor Trevor Bryce** is an Honorary Professor in Classics in the School of Historical and Philosophical Inquiry.
- **Kyla Duffy** completed an internship with the R D Milns Classics and Ancient History Museum in 2016.
- **Mrs Sue Edmondson** is a doctoral student in the School of Historical and Philosophical Inquiry.
- **Emeritus Professor Bob Milns AM** is a Patron of the Friends of Antiquity, and was Professor of Classics and Ancient History from 1970-2003.
- **Mrs Lyn Milns** has been member of the FoA Executive from its inception, served as President from 2001-2003, and in 2011 was awarded Life Membership of the UQ Alumni Friends.
- **Dr Steve Papas** is a Patron of the Friends of Antiquity. He is also Convener of the Three Score Club of Alumni Friends of the University of Queensland.
- **Pam Rushby** is an author who has written over 200 for children and young adults. She is a member of the Executive of the Friends of Antiquity.
- **Dr Ann Scott** is an Adjunct Professor in the School of Historical and Philosophical Inquiry. She has edited *Nova* since 2009.

Since 2011 electronic versions of previous issues of *Nova* have been put on the Friends of Antiquity website each January (at: <http://www.friendsofantiqy.org.au/index.php?id=2>). I have now started experimenting with adding supplementary direct hyperlinks to other material, bearing in mind that *Nova* does eventually become available in an electronic version.

EDITORIAL

Ann Scott

Welcome to the first issue of *Nova* for 2017. The primary role of *Nova* is to keep you informed about the Friends of Antiquity program and on the back page you will find the Friends of Antiquity program for the first half of 2017 for you to note in your calendars. Our Program Committee is still working on the program for the program from July onwards.

Another aim of *Nova* is to keep members of the FoA aware of what is happening in the Discipline of Classics and Ancient History. So Professor Blanshard provides us with a regular 'Discipline Report'.

In the past we featured a regular report from the R D Milns Antiquities Museum and we look forward to contributions from the Museum in future. However, to some extent the regular column has been superseded by the Museum's own website. If you are comfortable in the digital world, do read the latest Annual Report, for example. It is an eye-opener: <http://www.uq.edu.au/antiquities/documents/2015AnnualReport.pdf>

However, I always value articles written by students. In this issue we have reports from Interns who worked in the Museum in 2016. It is rewarding to hear how much they value the collection, especially as the Friends of Antiquity fundraising activities over the years have enabled us to make substantial donations to it.

Nova usually carries reports of talks given at our Sunday Series lectures, or Ancient History Day. So in this issue you will find Sue Edmondson's talk 'Fish and Ships', about the garum trade from west Hispania. And the editor's dream, I also include several articles volunteered by writers whose work we all enjoy: Pam Rushby, Trevor Bryce and Don Barrett. In addition, of course, there are the regular contributors. Thank you all for being so prompt in responding to my calls for copy.

This issue of *Nova* carries tributes to two members of the Friends whose deaths we mourned in 2016. The first is Meryl Papas who died shortly after Christmas 2016. As readers will know, Dr Steve Papas is a Patron of the Friends, and has been associated with the FoA and the Discipline over many years, including serving as our President.

The second is Susan Blake, who died earlier in the year. Susan was not only associated with the FoA for many years, but left a significant bequest to the Discipline. I asked Bob and Lyn Milns if they would write appreciations of these two remarkable women whom they had known for many years.

PRESIDENT'S REPORT

Denis Brosnan

In the last issue, I welcomed all readers to join in at the End of Year Party at The Women's College. With the unexpected addition of fine singing, I must say that there was 'good craic', the fellowship sparkled and it was a relaxing way to spend a Saturday afternoon. Special thanks to Desley Loch for organising the three baskets of goodies as raffle prizes, and to all those who bought so many tickets.

We were delighted once again to thank Katharine Carter from the Alumni Friends of UQ office whose ever-ready support has continued to mean so much to the Friends this year. And to welcome Weston Bruner, the very engaging Director of Advancement for our Faculty. He's on 3346 1640 or w.bruner@uq.edu.au if you would like to chat with him.

Continuing with the idea of fellowship, I encourage you to invite to our events all your own friends who may be keen to broaden – or deepen – their knowledge base, especially since they can do so in such a relaxed fashion, followed by refreshments, and with people from so wide a range of backgrounds.

Please send me any suggestions you have for new activities/improvements to what we are already doing. What follows, and what you will read on the back cover, show that enjoyable things are certainly happening, yet we cannot simply rest on our oars.

On 6 November, Sue Edmondson spoke on "Fish and Ships: Garum Production and Trade in Western Hispania". The sheer volume of this sauce was amazing, and Sue's direct experience of the sites will enhance our ability to understand the nitty-gritty of this aspect of past lives. Bob Milns followed Sue and you will be able to get some feeling for the excellence of his presentation on Aristotle from the article in this edition.

I renew my invitation to all Friends to attend meetings of your Executive immediately before the lectures of the Sunday Series. You will be warmly welcome; Room E319, Forgan Smith at 12:30. The lectures start on 5 February when we honour the memory of a remarkable Friend, Adrian Heyworth-Smith. Paul Roche will fly up from the University of Sydney to speak on the greatest work of one of Adrian's favourite poets, Ovid. Do be sure to lock in March 25 for Ancient History Day: 'Art in the Ancient Mediterranean World'.

VALE MERYL PAPAS OAM

Bob Milns

Meryl Papas, wife of Steve Papas and longstanding member of Friends of Antiquity, who died on December 28, 2016, was a truly remarkable woman, as all would say who had regular contact with her. Meryl had a long and distinguished career in the field of ballet, being herself a dancer, and in the field of rhythmic gymnastics, where she became coach of the Australian Olympics team. For her long and devoted service to rhythmic gymnastics she was deservedly awarded a Medal of the Order of Australia.

But even greater than her dedication to rhythmic gymnastics and other public functions was her love of and absolute devotion to her family – husband Steve, two daughters and two sons and five grandchildren – for whom she could not ever, in her own mind, do enough. Then there was the wide circle of her and Steve’s friends, for whom she felt strongly and for whom there was always the warmest of welcomes at their house. I feel privileged to think that I can count myself and my wife Lyn in that circle.

But the quality of Meryl that I never ceased to admire and wonder at was her indomitable courage and determination. For the last ten years of her life Meryl suffered almost continually from different and painful forms of cancer, necessitating often very unpleasant and lengthy treatment, especially chemotherapy, and long periods in hospital. But she never gave up, she never ceased to fight and be herself a great support to other people. I myself remember how she cheered me up and inspired me a few years ago when I had to have open heart surgery and on other occasions when my health was not the best.

I still have a Christmas card sent to Lyn and me by her at the end of 2014, in which she gives as part of her message for the New Year, the need for a strong sense of purpose, high hopes, self love, a positive attitude, fearlessness and resilience. This is Meryl as we shall all remember and honour her – a great teacher, wife, family matriarch, friend – and inspiration. Thank you, Meryl, for all the good you’ve done wherever you have been. We shall long miss you!

VALE: SUSAN MARY ‘MOLLY’ BLAKE

Lyn Milns

Mrs Susan Blake, who died in March 2016, will be remembered by many of us as an active and enthusiastic member of the Friends of Antiquity, especially as an Executive Committee member of some 13 years standing (1994-2007). It is likely that her acquaintance with the Friends commenced with her admission to the University as a part-time, mature-age student for the BA degree in 1988, the year the Friends were founded, and with which she graduated in August 1994, the year she was elected to the Committee. Her subjects included English, Ancient History, Modern History, and Fine Arts. Her decision to undertake these studies followed the death of her beloved husband Terry, whom we never met, and is evidence of her strong sense of independence and determination.

She enjoyed travel and especially when she joined the tours led by Emeritus Professor Bob Milns to Greece, Italy and Sicily, Syria and Jordan and Britain (Roman). Those of us who also travelled with her were able to experience her excitement and wonderment at the ancient remains we were fortunate to see.

As with her passion for Ancient History, she was an avid concert-goer, wrote poetry (her poetry is being collated with a view to publication), and was also a ballet enthusiast. At Susan’s funeral it was mentioned that she had been an accomplished horsewoman, a superb dressmaker, as many of us in the Friends were aware, and a legal secretary. She had also trained and performed as a Mothercraft Nurse. We in the Friends and in the Discipline knew well Susan’s love of cats, especially her Binabin, a large black cat, who lived a long and happy life. Binabin’s successor of quite recent years continues to live in New Farm.

Susan was a truly remarkable person, a good and true friend to many; kind, generous, sympathetic with a strong sense of justice, and a good sense of humour. It was these qualities, together with her concern for the future of the Discipline of Classics and Ancient History, which, in 2007, resulted in her decision to bequeath her home in New Farm to the University for funding an academic position which would benefit the Discipline of Classics and Ancient History. Last year we said farewell to a friend (‘Susan’ to most of us; ‘Molly’ to others) who had been a delightful person to know and an inspiration to those who did know her.

**ALUMNI FRIENDS: GOLDEN JUBILEE BURSARIES:
IUS NOMINANDI¹**

Steve Papas

In 2017, to celebrate its 50th birthday with maximum impact and eclat, the Alumni Friends of the University of Queensland (AFUQ) will offer 50 Gold Jubilee bursaries to the university. These, valued at \$1,000 each, underwritten by AFUQ, will be awarded selectively throughout the UQ student body.

The Friends of Antiquity Executive Committee has resolved to donate one bursary in the name of the Friends of Antiquity. Discreet inquiry has revealed that within the Discipline of Classics and Ancient History there are several worthy potential recipients most deserving of such recognition.

Thereby, a unique occasion has arisen to invite your personal participation and support. The Golden Jubilee committee is offering you the opportunity to acquire one or more of these bursaries, together with the right to direct its destination.

In addition, there is the singular honour of choosing the NAME: Ius Nominandi.

For more information please contact the chair of the committee, Vice-President Dr Catherine (Cathi) Lawrence: c.a.lawrence@uqconnect.edu.au or Dr Stephen Papas tel: 38709871.

NEWS FROM THE DISCIPLINE

Alastair Blanshard

Greetings for 2017. Since I last wrote there have been a number of developments in the Discipline which may be of interest to members of the Friends of Antiquity.

Firstly, Dr Caillan Davenport will be leaving the department in the middle of the year to take up a position at Macquarie University in Sydney. While we are excited for Caillan and all the new opportunities that his post will offer, we are sorry to see him go. He has been a wonderful colleague and much loved teacher. His lectures to the Friends of Antiquity have always been very well received.

Secondly, the plans for the Susan Blake bequest are progressing. As many of you will know, Susan Blake, a long-time member of the Friends of Antiquity, left a substantial bequest in her will to the Discipline. At this stage, we are planning to use the bequest to establish a perpetual series of

postdoctoral fellowships in Classics. These would attract bright, dynamic scholars at the start of their careers to UQ. The fellowships would be named after Susan and, in keeping with her interest in the teaching of students, they would involve the fellowship holder making a substantial contribution to the undergraduate teaching curriculum. We still need to raise a little bit more money to help bring Susan's vision to fruition. Plans are currently underway for a fundraising campaign early in 2017. Further details to follow.

Thirdly, the University has agreed to host the annual meeting of the Australasian Society for Classical Studies in February 2018. This will be a major event bringing hundreds of Classicists, historians, and archaeologists to the campus for a series of lectures and presentations. It should be a very exciting event for all interested in the ancient world and we will keep you informed as the program develops.

**REPORTS FROM TWO RD MILNS ANTIQUITIES
MUSEUM INTERNS**

Kyla Duffy

Last semester I was fortunate enough to be given the opportunity to participate in the annual RD Milns Antiquities Museum internship program. I first became aware of the internship program through Janette McWilliam, who mentioned it when I enquired about extra experience opportunities that could help further my career. Thankfully I took Janette's advice, applied, and joined three other students who were selected to participate in the program.

In short we, as a group, were tasked with curating a small exhibition for display in the museum, concerning the topics of both Martial and Saturnalian gift giving. Through a process of research and consultation with Museum staff members, James Donaldson and Janette McWilliam, we narrowed down the topics into a number of key themes that we felt best represented the types of gifts given by a range of Romans during the end of year festival period. From here, we selected a preliminary range of objects from the existing museum collection, paired with specific epigrams from Martial, and pitched our official exhibition concept to James and Janette. The following weeks were spent refining the main themes, designing the show's imagery, choosing the final objects, and lastly presenting our exhibition to guests on the opening night.

For me, every aspect of the program has been incredibly valuable, from the initial panel interview, to the rigorous background research, as well as the

¹ 'Ius Nominandi' is Latin for 'the right of naming'.

final show's visual design processes. However, perhaps the most valuable experience in my opinion was the extensive opportunities we were given to personally handle artefacts.

Having the option to study ancient artefacts in person rather than solely through an online catalogue was invaluable, and added another dimension to the practical skill set I have developed over the last three years of my degree.

One of my favourite objects, and one I was lucky enough to include in our final exhibition, was a small glass balsam flask used to contain perfumes and scented oils. The delicate trailing decoration, faint iridescence, and pale green colouring of the bottle struck a chord with me, and made it one of my favourite objects in the museum. I also love the dual purpose of these perfume containers, as both an object of luxury grooming and as a votive offering for the gods.



Balsam Flask 73.004
Glass

Roman, probably from Italy, AD 275 – 500
Purchased from Charles Ede Ltd, London, 1973

From both academic and personal enjoyment aspects, this internship program has been one of the best experiences in my time at UQ.

For me, as a graduating third year history major, it has been the singular key aspect that has tied together all of the academic skills I have developed throughout the length of my degree.

Combined with the amazing support of James and Janette, the internship has truly cemented the direction I am looking to go professionally once I graduate, and is without a doubt something I would recommend to other classics students. Ideally, with greater funding and spatial allowances, it is a program that I would love to see extended to a larger portion of second and third year students to enhance both their academic knowledge and practical skill sets.

Jasmin Blyth

In the second semester of the 2016 academic year I was fortunate enough to be involved with an internship program run by the R. D. Milns Antiquities Museum. My experience as an intern began when I received an email from the HAPI office outlining the details of the program and prompting an application from interested students. As someone with a passion for Roman history, this offer appealed to me immediately and it was a matter of days before I had submitted an application. For me personally this opportunity was particularly exciting as I had been planning to pursue museum work in the future and hopefully gain employment in a position that would allow me to work closely with artefacts. After my application had been received I attended an interview at the Museum and was selected as one of four interns.

Our role within the museum was to research, curate, and present a small exhibition centred on the theme of the Saturnalia and the Epigrams of Roman author Martial. With the help of James Donaldson and Janette McWilliam we were able to experience first hand the many steps and processes that are involved with the creation of an exhibition.

While I was able to gain so much wonderful knowledge about the workings of Museum events, I would like to highlight just a few moments that truly made the experience special. During the selection stage for the objects used in the exhibition we were able to view the finger marks left behind by the craftsman on the bottom of a lamp; as well as listen to the sound of a rattle that's more than 2000 years old.

Additionally, I was able to gain many invaluable skills that I believe will assist me greatly after the completion of my degree. One of these many skills was the use of the AusArts platform to create an online version of the exhibition that allowed us to expand upon the information provided physically in the display. I hope to use this skill to create more online exhibitions and present historical information to a wider audience. Overall my time spent as an intern has given me the opportunity to gain knowledge about museum work and confirmed that I would love to be involved with many more exhibitions in the future.



Included in this report is the picture of an Apulian fish plate that was used in the exhibition and is most definitely my favourite artefact from the collection. I enjoy the almost cartoon-like aspect of the decoration and was very excited to find out that the depression in the centre served as a way of collecting the juices from the cooked fish. It was used in the exhibition as a representation of large fish, such as sturgeon or turbot, in order to give insight into the type of food given during the Saturnalia.

FISH AND SHIPS: GARUM PRODUCTION AND TRADE IN WESTERN HISPANIA

Sue Edmondson

The production and trade of marine resources were a major part of the economy along the western coastal area of Hispania.



Fresh and salted fish were vital for local consumption as well as export. There is evidence that the production of purple dye from murex was a sideline of some of the fishing enterprises, although probably not to a large enough scale for export. And there was, of course, the production of garum.

Garum and its related condiments and sauces, liquamen, allec, and muria, were considered essential to the average Roman population, from peasant to princeps, both as a condiment and as medicine.

Some of the ancient authors occasionally disagree. Pliny the Elder, for example, describes garum as a 'secretion of putrefying matter', whilst Seneca, speaking about the product garum sociorum, asks contemptuously, 'Do you not realise that garum sociorum, that expensive bloody mass of decayed fish, insults the stomach with its salted putrefaction?' Martial 'praises' a young man named Flaccus for maintaining amorous intentions towards a girl who had eaten six helpings of garum. But both Pliny and Martial also praise the condiment. Pliny declares that garum could be diluted to the colour of honey wine and drunk, and Martial also devotes an epigram to its praises, calling it nobile garum – the proud sauce.

Garum is a fermented fish sauce. It does have rather a bad reputation when it comes to the olfactory senses, but was probably not as bad as some people like to make out. In fact, the preparation of fish sauces in many Asian countries today follows a similar process to that of garum.

I had the opportunity to sample the aroma when in Vigo, in North West Spain, earlier this year. I visited a small museum in the site of a Roman salt and fish processing factory, where one could open the lid on a little box and get a whiff of garum. It was pretty pungent, but no worse than walking down the streets of Lisbon a few decades ago where whole dried cod were hung outside the fish shops in the sunshine. You certainly didn't want to breathe too deeply, but it wasn't too much of a shock if you had to. Of course, some of the larger factories at the time may have been a little too ripe for the average nose and were often sited on the outskirts of the towns. The best quality, garum sociorum, came from Hispania and, though expensive, was still cheaper than the first and second grades of honey, according to the Price Edict of Diocletian.



Remains of a garum factory (Barcelona)

By JosepBC - Own work, CC BY-SA 3.0, <https://commons.wikimedia.org/w/index.php?curid=32855904>

Although there would have been some production in the east it must have been on a much smaller scale, as little evidence for it has been found. The majority of the supply came from the western Mediterranean and the Atlantic regions of Africa, Hispania and Gaul. Considerable amounts came from Lusitania, often through the ports of Baetica, which itself was greatly involved in the exploitation of marine resources. Pliny regales us with many natural history stories – all true, I am sure.

He is writing in Book 9 about a creature he calls a polyp, probably an octopus or a squid. He tells us that in the fishponds at Carteia [near modern Gibraltar] a polyp was in the habit of getting into their uncovered tanks from the open sea and foraging for salted fish. It brought upon itself the wrath of the keepers who were annoyed beyond all bounds by the persistence of the thief. Fences were erected in its way, but it used to scale these by making use of a tree, and it was only possible to catch it by means of the keen scent of hounds. These surrounded it when it was going back at night, and aroused the guards, who were astounded by its strangeness. In the first place its size was unheard of and so was its colour as well, and it was smeared with brine and had a terrible smell. They felt they were pitted against something uncanny, for by its awful breath it also tormented the dogs, which it now scourged with the ends of its tentacles and now struck with its longer arms, which it used as clubs. With difficulty they succeeded in dispatching it with a number of three pronged harpoons. Its head was as big as a cask and held 90 gallons and it was found to weigh 700 pounds.



Octopus, detail from a Roman mosaic in the 'House of the Dancing Faun', Pompeii.

I draw your attention to this story simply as an example of the challenges of ancient fish farming.

Returning to the subject of garum and its production, the considerable number of amphorae fragments from Hispania at Monte Testaccio in Rome attest to the importance of this trade. Composed almost

entirely of fragments of amphorae, Monte Testaccio covers 20,000 square metres. A large number of the fragments are labeled with tituli picti and provide evidence for an important trade in oil and garum from the western empire.

The sites in Vigo and nearby Pontevedra are the only commercial ones that I've come across in the north west of the peninsula, the former being allied to a very large salt processing factory on the coast at Vigo. To date I've found no evidence of the export of garum from here to southern ports and wonder if it's possible that it supplied not only the many military camps of the area but also Britannia, as Spanish garum is known to have been supplied to the garrison at Vindolanda on Hadrian's Wall, so undoubtedly would have been used in other camps as well.

Further South is the large distribution centre at Lisbon, Roman Olisipo. Archaeological excavation over the past decade has provided evidence for several fish processing factories in the area, together with production of garum. At the Casa do Governador site near Belem at the mouth of the Tagus river a large complex comprising at least 30 processing tanks was located and excavated some ten years ago. Analysis of these tanks shows the main fish used were *Sardinia pilchardus*, the ubiquitous sardine, which today still forms a staple part of the Portuguese diet. It is likely that more than one fish product was being manufactured at the site, as some vats contained bones whilst other did not.

Bones are often found in vats processing allec, which was made into a paste, but garum, liquamen and muria were clear, salty, liquids and do not leave a bony residue.

Other sites are known in or near the modern city. In 1995, Banco Comercial Portugues needed to expand its headquarters in Lisbon's Baixa, or lower town, the central grid of streets built after the devastating earthquake in 1755. As the bulldozers moved in to make room for garages in the basement, they unearthed some unexpected finds. Besides some 18th-century sewers, a fifth-century Christian grave and evidence of a Phoenician settlement, the excavators found the remains of a Roman fish-processing factory and part of the mosaic floor of the owner's house. This area would have been virtually on the riverbank during the Roman period. Banco Commerical have maintained the area and the archaeology can be viewed through glass floors - well worth a visit if you're ever in the area!

The Oxford Roman Economy Project in March 2007 for some reason does not mention the sites found in Lisbon, although it does refer to Casais Velho, a small site 30 kms from Lisbon near the town of Cascais. This processing plant was probably attached to a villa and may not have been a very big

commercial enterprise, but it is interesting inasmuch as a large quantity of murex shells have been found on site, suggesting the production and possibly the trade, of the valued Tyrian purple dye.

By far the most important site, however, possibly one of the biggest in the empire, is that at Troia, situated on the south margin of the River Sado estuary opposite the Roman town of Caetobriga, some 50 kms south of Lisbon. Probably built in the first half of the 1st century AD, Troia was known for its processing and trade of garum as well as other fish products.

A number of fish-salting factories were built here, producing large amounts of salted fish and fish sauces supplying the local area as well as exporting to Rome and other provinces of the Empire. Starting in the late 1st century BC it soon developed into an important trading centre and industrial site, with a small residential settlement including houses, baths, cemeteries and an early 5th century Paleochristian basilica. Its most typical constructions are the large fish-salting vats around patios. Containers have been found that retain fish remains in the bottom. Abandoned in the 6th century during the upheaval of the Germanic invasions, the site was covered by sand dunes which ensured a good preservation of its walls and structures until its reappearance in the 19th century.

As I walked 2 kms along the beach, I regularly saw remains of more vats hidden in the undergrowth or falling into the sand along the beach. All along the Atlantic façade, the evidence for Roman settlements is constantly being either eroded or silted over and this site is no exception. The occupied area was undoubtedly much greater during the Roman period and was closely allied with the town of Salacia Urbs Imperatoria, modern Alcacer do Sal, an important town that minted its own coinage. Perhaps the close proximity of Troia to Salacia goes some way to explaining the good medical care they seem to have had here – the study of human remains at the site has revealed several healed fractures, including a case of trepanation in an adult female whose cranium exhibits two surgical wounds on the left parietal bone which had completely healed! Following that slight digression I'll continue on to the southern coastal sites of the peninsula, today known as the Algarve.

As previously noted, the fish processing output of the far south was considerable, but mainly centred around production attached to villas rather than dedicated fish processing factories. If the latter existed they long ago disappeared into the ocean, a continual threat in this part of the country. There are numerous sites including villas at Quinta do Marim in Olhao and Cerro da Villa in Vilamora, and at larger centres such as Ossonoba, Lacobriga and Sines. Evidence suggests garum may have been

shipped directly from Lacobriga, modern Lagos, to Rome.



Mosaic depicting a 'Flower of Garum' jug with a titulus reading 'from the workshop of [the garum importer Aulus Umbricius] Scaurus' (Wikicommons media)

The site at Cerro da Villa some 12 kms west of Faro is particularly interesting. Set on the edge of a modern marina and tourist area, the large villa is impressive both in size and in its collection of mosaics, many still in situ, and is surrounded by a small settlement. Established in the first half of the first century AD the main building with a large peristyle and baths stood in the centre of the development. Its water was fed from a reservoir over a kilometer and a half away. Several small residential buildings are also known, indicating a large number of workers. Two mausoleums and a necropolis belonged to the villa as well. The area covered by the villa and its ancillary building is considerable, although so far only a handful of fish processing vats have been found. The fact that there are the remains of quite a sizeable harbour, together with the evidence for a relatively large labour force, does suggest they were shipping some form of produce, the most likely being garum and salted fish products, as well as wine or oil. This harbour area is now completely silted up but excavations continue to uncover more of the site.

The growth of the modern town of Faro has hidden much of Roman Ossonoba. The Ria Formosa lagoon area has been inhabited since the Palaeolithic age and permanent settlements date from at least the Phoenician occupation in the sixth century BC. It was the most important urban centre in the south, with the possible exception of Balsa, due to its position between two major road systems leading to Pax Iulia and Eborac on one side, and Olisipo on the other.



Amphora for Garum stamped Sextus Domitius, made in Hispania Baetica, southern Spain. Vesunna Museum, Perigueux

Not only has the Ria Formosa lagoon system protected this part of the coastline from storms and tidal waves, it has also provided the perfect environment for salt pans. Salt production has been a mainstay of the area since Phoenician times and continues today. Salt, of course, was an essential part of the processing of garum. The supply of salt was therefore one of the major factors to generate the wealth of Ossonoba. Although there is now little archaeological evidence for this wealth, it is obvious in several inscriptions that relate to the construction of monumental buildings and to mosaics such as one to Oceanus, found when the railway station was being built at the waterfront. Dated to the second or third century, the names of the men who commissioned it are boldly stated at one end. Was this in the entry to a major public building perhaps? Unfortunately there is no archaeology nearby to give us a clue. Not far from Faro, however, there is another large villa site and its mosaics give testimony to both its maritime background and the fortune of its owners.

The villa was the centre of an agricultural estate owned by a rich family on this site on a Roman road close to Ossonoba, and near a crossing of the Rio Seco. There were several phases of building, starting in the 1st century AD with a simple farm building. In the 2nd century a new building with a

peristyle and an atrium was constructed next to the agricultural part of the estate. It included servants' quarters and an oil press. At the end of the 3rd century the villa was extensively remodelled to include an interior garden around a water tank overlooked by an elaborate triclinium with an apse. A number of baths were then added next to this section of the house. There could, of course, be another reason for the large number of mosaics picturing various forms of marine life that decorate the villa – perhaps they just liked fish - but there is a good possibility that the family were local elite who had made their fortune from managing and trading marine resources.

Heading west there are the remains of fish holding areas and processing vats all along the coast, many of which have been eroded by the sea.

Unfortunately there is little evidence for harbour buildings, although it is known that there were larger harbours at Lacobriga, Ossonoba and Balsa, as well as a fluvial harbour inland at Cilpes (modern Sines). Absence of evidence is not evidence of absence, however, and it is probable that the larger harbours had wooden wharves that have long since disappeared, whereas smaller ones may simply have had off shore anchorages and used smaller boats to transfer cargo to the shore. There was undoubtedly a busy shipping route along the coastline towards Baetica and also across the Strait of Gibraltar to North Africa. Unfortunately, unlike the Mediterranean, the nature of the Atlantic Ocean has meant little is left in the way of shipwrecks to supply much evidence of the ships, other than a large quantity of anchors and the remains of amphorae.

Unquestionably garum and other marine resources were a major export from this part of the world. Forming a major part of the Roman diet, the fish sauces and condiments were used in many ways. Rich in protein, amino acids, minerals and B vitamins, it was also part of the medicine chest, being used as one of the best cures for many ailments, including dog bites, dysentery, and ulcers.

Garum was sometimes flavoured with local herbs and spices before being exported, and appears regularly in the recipes featured in the Roman cookbook by Apicius. These vary from some we could consider edible today, such as a recipe for lamb stew, that calls for the meat to be cooked with onion and coriander, pepper, lovage, cumin, liquamen, and wine, then thickened with flour.

Or perhaps you would like some liquamen, pepper, cayenne, eggs, lemon, olive oil, vinegar, white wine, anchovies, onions, tarragon, pickled cucumbers, parsley, chervil, hard-boiled eggs, capers, green peppers, and mustard, chopped, mixed well, and served as a side dish.

You could also try some broiled mullet consisting of scaled salt mullet placed in a clean pan with enough liquamen as is necessary for cooking, and when it is done add a dash of honey wine or raisin wine, sprinkle with pepper and serve.

Somewhat more exotic, however, is a dormouse stuffed with a forcemeat of pork and small pieces of dormouse meat trimmings, all pounded with pepper, nuts, liquamen, and broth. Put the dormouse thus stuffed in an earthen casserole, roast it in the oven, or boil it in the stock pot. I hasten to add that this is not the little dormouse we think of today, but a larger creature of the same family the Romans called a glis, of similar size to a guinea pig. These glires were actually farmed in a glirarium for human consumption.



The thermopolium of Vetutius Placidus at Pompeii, the Roman equivalent of a modern 'take away'

In 367 BCE Aristotle moved to Athens and became a pupil of Plato at the Academy. It is an interesting question how much Aristotle's mature thinking was the result of Plato; certainly he rejected Plato's theory of Forms. When Plato died in 348/7 BCE and was succeeded by Speusippus, Aristotle left the Academy and Athens, perhaps out of pique at being passed over as head, and moved not back to Stagira, which had been destroyed by Philip II of Macedonia in 349 BCE, but to Asia Minor and the Troad, where he was welcomed by Hermias, tyrant of Assos and Atarneus. Hermias was a former student of Plato and a fellow-student of Aristotle; and it is possible that he was trying to establish his own Platonist school at Assos. Thus Aristotle was accompanied to Assos by the future great botanist Theophrastus and his own nephew Callisthenes, already a distinguished historian. Hermias himself was a eunuch and former slave, liberated and adopted by his master, himself tyrant of Assos and Atarneus. Aristotle married Hermias's niece and adopted daughter, Pythias. After about three years with Hermias, Aristotle moved to Mytilene on Lesbos, where he did much research for his later biological work.

It has been argued that one reason for Aristotle's going to Hermias was to try to form links between Hermias and King Philip, who probably already had ambitions for an attack on the Persian empire and needed a bridge-head in Asia Minor. Certainly, in 341 BCE, Hermias was treacherously captured by the Greek mercenary leader Mentor, serving the Persian king, and sent to Susa to the Persian king. There he was tortured and died, doing nothing 'unworthy of philosophy'. Aristotle and Callisthenes both wrote works in honour of Hermias, large parts of which have survived.

ARISTOTLE: 2400 YEARS ON

Bob Milns

2016 was the 2400th anniversary of the birth of one of the greatest philosophers and thinkers that the human race has produced – the Greek Aristotle, born 384 BCE. In his honour, UNESCO proclaimed 2016 as the Anniversary Year of Aristotle. I would like to give you some idea of the origins, career and work of the great man.

He was born in the town of Stagira on the Chalcidice peninsula in the very north of Greece. His father was a doctor, Nicomachus, who served as court-physician to King Amyntas II of Macedonia; and it is possible that the young Aristotle spent some time in the capital, Pella. The biographer Diogenes Laertius describes the mature Aristotle as speaking with a lisp, with slender calves, small eyes and as 'conspicuous by his attire, his rings and the cut of his hair'.

In 342 BCE, the year before Hermias's capture, Aristotle was invited to go to Pella, the Macedonian capital, as tutor of the 13 year old heir-presumptive, Alexander. Was it because Aristotle was now regarded as the greatest philosopher, as Plutarch says, or because of his Macedonian connection? It was about this time that Philip refounded Stagira. Certainly the encounter between the great thinker and future great conqueror aroused much interest in the past and still does so. Philip gave Aristotle, Alexander and his fellow-students a quiet and pleasant place away from Pella at Mieza, near Naoussa. I visited the site some years ago; it is charming and there was not another person in sight. The curriculum certainly included medicine (like Chiron and Achilles!) and Homer, for which Alexander already had a penchant. If Aristotle did indeed give Alexander the advice to treat the Greeks as Hegemon (Leader), the Macedonians as king and the Barbarians (i.e. everybody else, but especially the Persians) as Despotes (master of slaves), was it given at this time? Plutarch speaks of Alexander's original admiration of Aristotle but says

that this warmth cooled in later years, perhaps because of Alexander's ever increasing adoption of Persian ways in Asia. Certainly, there was a belief among some that the king's death at Babylon in 323 BCE was the result of poison, which had been prepared by Aristotle and transported all the way to Babylon, where it was administered by disaffected Macedonian nobles.

On the death of Alexander in 323 BCE, with anti-Macedonian feeling running high in Athens, Aristotle left the city, 'lest Athens sin a second time against philosophy', and went to Chalcis in Euboea, where he died in 322 BCE, perhaps of stomach cancer. His body was perhaps taken to Stagira and buried there but this has not been proved, despite recent claims of the discovery of the site of his tomb at Stagira. The continuing importance of the Macedonian connection can be seen in the influence exerted by the Peripatetic School in the establishment at Alexandria of the Museum and Library by the Macedonian Ptolemies.

Aristotle's works

Aristotle's output was huge and covered a vast range of subjects; he was truly a polymath. Much has been lost, but what survives is enormous. The Greek is not easy to read and it has been suggested that the works were perhaps Aristotle's lecture-notes (including jokes!). It is usual to divide them into three main categories: Logic and Metaphysics; Natural History and Psychology; and Ethics, Politics and Art.

I am most acquainted with Ethics and Politics, but must stress his enormous significance in Zoology and Biology. One aspect of Aristotle's thought that is crucially important is that he is a teleologist, i.e. the belief that all living things have an end (telos in Greek) to which they are striving and that end is the good of that organism. Thus the Nicomachean Ethics – and I shall now briefly look at his Ethics and Politics – opens with the statement that every art, investigation, action and pursuit is considered to aim at some Good. The science that studies the supreme good for man is Politics.

Ethics

But what is the Good for man? It is Eudaimonia, usually translated Happiness. But what is Happiness? This is the subject of the ten books of the Nicomachean Ethics, in the course of which we learn that the human being has a Psyche, usually translated as 'soul', which is tripartite: the rational part; the desiderative part; and the nutritive part. The rational part controls the other two; the desiderative part has a share in reason, but is subordinate to the rational part. The excellences of the desiderative part are the excellences of character, often called the moral virtues. It is here that we meet one of the most famous of Aristotle's doctrines, the Doctrine of the Mean: an excellence of character, or moral virtue, is a mean between a vice of excess and a vice of deficiency. To give Aristotle's definition: a 'moral virtue' is 'a settled disposition involving the making of a choice, consisting in a Mean that is relative to us, defined by Reason and in accordance with the way that the person of practical wisdom would determine'. To give an example, within the sphere of fear and confidence, courage is the moral virtue and the



Aristotle
(stone carving from Chartres Cathedral)

The schooling at Mieza ended in 340 BCE and Aristotle returned to the refounded Stagira, where he stayed till 335 BCE, the year in which Alexander, now king and leader of the Greeks, destroyed the Greek city of Thebes. In this year Aristotle returned to Athens, where, in the grove of Apollo Lyceus, he founded his own school, which became called the Lyceum (cf. French Lycée) and also the Peripatetic school, from the word peripatos, covered walk. Excavations of the site have been taking place in Rigillia Street, in Athens, near Syntagma Square. The Lyceum was, of course, a rival to Plato's Academy.

Theophrastus was one of Aristotle's major aids and fellow-researcher and succeeded him as head of the school. Aristotle taught and researched here till 323 BCE. During this time his wife Pythias died and Aristotle lived with a slave, Herpyllis, by whom he fathered a son, Nicomachus, after whom the Nicomachean Ethics were named.

mean between the vice of excess, i.e. rashness, and of deficiency, i.e. cowardice. The conclusion of the ten books of Ethics is that Happiness is an activity in accordance with the highest part of the human, viz. the Theoretical Intellect, which involves the contemplation of things eternal and unchanging; which seems to be the closest to astronomy or theoretical physics.

Politics

The Politics (Politika) is the companion-piece to the Ethics. The Ethics are about what is the good life for humans; the Politics are about the best form of constitution for achieving this. The Politics may be regarded as Aristotle's answer to Plato's Republic and Laws. We should note that for Aristotle the Polis, or city-state, is the best social institution for achieving human happiness; hence the title Politika ('things concerning the polis').

His famous dictum which is often translated as 'man is a political animal' really means that the human being is a creature whose natural habitat is the polis. Worthy of note is his statement in Book I of the Politics that 'as man is the best of all animals when he has reached his full development, so he is worst of all when divorced from law and justice' and 'man without virtue is the most savage, the most unrighteous, and the worst in regard to sexual licence and gluttony'.

What, in Aristotle's view, is the best form of constitution to attain Happiness? For him there are three 'good' constitutions: kingship; aristocracy; and timocracy (rule of honour); and three 'bad' ones: tyranny; oligarchy; democracy. In the good constitutions, the ruling element rules in the interest of the whole community; in the bad constitutions, it rules in its own interest. For Aristotle, kingship is the best ideally, but the 'practical' (i.e. attainable) best is a sort of middle or mixed constitution, in which the majority of citizens should have moderate and adequate property less than the rich and more than the poor. This will diminish the possibility of class warfare and prevent constitutions from being extreme, i.e. unjust and unstable. It may be regarded as a political form of the Doctrine of the Mean.

Poetics

One last work must be mentioned here because of its tremendous influence over the centuries. This is the Poetics, an incomplete work since the manuscript breaks off at the end of the discussion of Epic and Tragedy, so that we have no discussion of Comedy, despite the promise in ch. 6. The Aristotelian 'unities' of time, place and plot have been especially influential. For Aristotle, tragedy is more 'philosophical' than history because it deals with events that could happen anywhere, whereas history deals with specific actions. The lost work on

Comedy was the inspiration for Umberto Eco's highly successful novel 'The Name of the Rose'.

To assess Aristotle's influence and reputation over the years is beyond the scope of this talk. The *Oxford Classical Dictionary* article on him says that

Aristotle's achievements have been fundamental to a great deal of the subsequent history of western philosophy.

The *Encyclopedia Britannica* says that:

Aristotle was the first genuine scientist in history and every scientist is in his debt.

Dante sees him in Limbo, and reverently calls him:

the Master of the men who know...all do him honour and deep reverence show.

Darwin is said to have said that

Linnaeus and Cuvier were my two gods, but they were mere schoolboys to old Aristotle.

In 2014, the Massachusetts Institute of Technology (MIT) revealed that a survey it had conducted had shown that Aristotle is the most famous person in history.

AN ANTHOLOGY OF WITTY DITTIES

Trevor Bryce

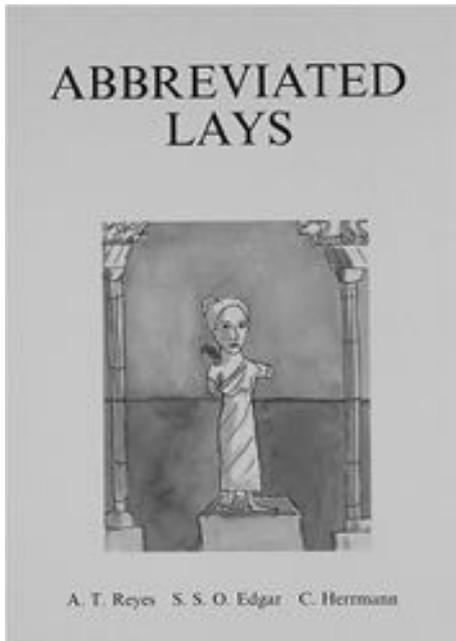
Review of *Abbreviated Lays: Stories of Ancient Rome, from Aeneas to Pope Gregory I, in Double-Dactylic Rhyme* (Oxbow Books, 2003), with poems by A T Reyes, notes by S S O Edgar, and drawings by C. Hermann.

This book has been sitting in my library for some years, and just recently, quite by accident, it fell off its shelf as I was fossicking for something else. The little volume of witty poems, with accompanying notes and cartoons, was presented to me as a gift by one of its authors, and I was delighted to renew my acquaintance with it as it landed serendipitously at my feet.

Some of us will be familiar with hexameter verse, in which each line is six feet in length and made up of a mixture of dactyls and spondees. The hexameter is the metre of Homer, thus dating its pedigree back to the dawn of Classical literature, and perhaps much earlier. Double-dactylic verse was born much later. In fact it originated in 1951 when it was devised during a lunch shared by the poet Anthony Hecht with the Classics Professor Paul Pascal, and Pascal's wife Naomi in the American Academy at Rome.

The metre is an extremely challenging one for the would-be composer. Each poem must consist of two quatrains (two stanzas of four lines each), of which the last line of the first has to rhyme with the last line of the second. Each line must consist of two dactyls (i.e. a stressed syllable followed by two unstressed ones, as in 'ápple and cúcumber'), except the rhyming lines which are truncated. The first line of the poem must be a double-dactyl nonsense-line, like 'Higgledy-Piggledy' or Walter Mitty's 'Hocketa-pocketa' (examples given by the authors in the Preface). The second line must be a double-dactylic name. Then, the authors inform us, at some point in the poem, preferably in the second stanza, and ideally the second-last line, there must be at least one double-dactylic line which is just *one word long*.

You see, it's really all quite simple.



Anyhow, the authors of *Abbreviated Lays* decided to take up the challenge and present a potted history of Rome in a chronological sequence of double-dactylic poems. To give these poems even more of a Classical feel, they decided to replace the double-dactyl nonsense-line of each poem with a Latin tag. They commented that since these days Latin words and tags are considered nonsense anyway by most of the population, it seemed no bad thing to use them in place of 'English' nonsense-lines. And just to reassure those of you who do not read Latin, all Latin phrases in the poems are translated into English in an index at the end.

Let me give two samples of the poems in the book. The first deals with the assassination of Julius Caesar, and I'm sure will need no further explanation (though there are in fact explanatory notes with historical dates at the end of each poem).

Malevolentia,
Brutus and Cassius
Checked in their books for a
Mutual date.

"Kalends seems busy, "Nones?"
"Physiotherapy."
"Later then," "March?" "Is the
Ides much too late?"

The second poem takes us to the reign of the emperor Caligula. According to Suetonius (that salacious old scandalmonger), Caligula was planning to make his horse a consul. Hence the following ditty:

Toties quoties,
Gaius Caligula
Made his horse Senator
That did not pay:

"What a peculiar
Idiosyncrasy!
When I want 'aye', he will
Always vote 'neigh!'."

(An undergraduate student went one better than this when he claimed in his examination paper that Caligula made his consul a horse, an even more remarkable achievement.)

May I suggest that our distinguished poet-in-residence R D Milns try his hand at a contribution of the above type to the next edition of *Nova*?

P. S. I'm pleased to say that *Abbreviated Lays* is still in print, at least according to my online Amazon check.

CHRISTIANS AND THE GREAT FIRE AT ROME

Don Barrett

Caillan Davenport and Shushma Malik in their fascinating study of Nero (*Nova*, October, 2016) are right to treat with scepticism the historical accounts suggesting that Nero started the great fire of AD 64.

Fires were an inescapable hazard of daily living in Rome. There were not merely the so-called great fires of 64, 80 and 191. The satirist Juvenal (c. AD 55-140) depicted the stark reality in his third Satire. It is a horrendous picture of jerry-built tenements on the point of collapse, uncaring landlords, alarms in the middle of the night, tenants desperately yelling for water and seeing their pitiful possessions destroyed.

While one of the roles of aediles was *cura urbis* (care of the city), there were no regular fire-brigades as we know them. A prime reason for this was the fear of rulers that such groups could be breeding grounds for conspiracies.

While it is impossible, therefore, to ascertain who started the fire, there is a highly plausible explanation for how the fire was able to spread.

In Tacitus' account (Annals 15.44), 'nobody dared fight the flames. Attempts to do so were prevented by menacing gangs. Torches too were openly thrown by men crying out that they were acting under orders'. Nero fabricated a charge of arson. Many Christians owned up and suffered horrendous punishments.

Why did they own up if they were not implicated? John Bishop, former Professor of Classics at the University of New England, Armidale, believes the mysterious figures hindering fire-fighting and aggravating the blaze were Christians. They believed in the immediacy of the second coming of Christ. They believed too that his reappearance would be associated with fire. See, for example, Paul's Letter to the Thessalonians 1.4.16-17; the Second Epistle of Peter 3.6-7. There are many similar passages equally touching. Confronted with Rome in flames, they threw themselves enthusiastically into the task of preparing for the event they longed for and expected.

When the bitter awakening came, they knew it was their clear duty to profess Christianity and to confess their part in the holocaust. Otherwise, they would be denying their master and the work they had done in his name.

Bishop states his case at length in his *Nero: The Man and the Legend* (Hale, London, 1964), pp. 79-89. It is a rewarding read.

THE LURE OF THE GOLD

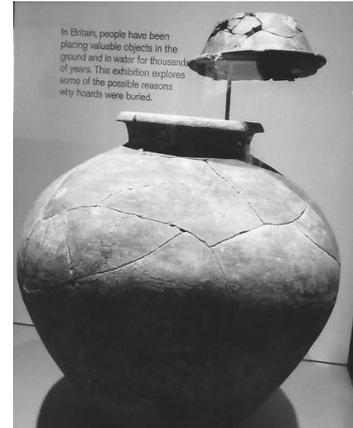
Pam Rushby

Some of you may have seen the quirky and delightful BBC comedy/drama television series *Detectorists*. The series tells the story of two friends, Lance (Toby Jones) and Andy (Mackenzie Crook, who also wrote and directed), who are members of the fictional Danebury Metal Detecting Club in Essex. Lance and Andy spend their spare time wandering over hill and dale with their metal detectors, following the lure of the gold, searching for elusive, ancient treasure, but finding far more in the way of bottle caps, ring pulls, battered Matchbox cars and UTPs (Unidentified Tractor Parts).

While *Detectorists* and its characters are fictional, discovering treasure by using a metal detector isn't.

The Frome Hoard, for example, the largest collection of Roman coins in a single container yet discovered, was found by metal detectorist Dave

Crisp outside Frome, in Somerset, in 2009. A large, pot-bellied jar, buried in the earth, held a collection of 52,503 silver and copper alloy Roman coins. It had been concealed for almost 2000 years.



Frome Hoard

Dave Crisp had previously found a few Roman silver coins in the same field. He had decided to come back a few days later, in the rather faint hope of finding more. His metal detector went wild. Dave dug, and unearthed a piece of pottery with a coin stuck to it. His next handful of clay yielded 20 coins. Then more. And more. Dave filled the hole in, and placed an old horseshoe near the surface – just in case someone else with a metal detector might come by. Then he reported the find. A few days later, he returned with archaeologists from the county heritage service. They dug, and dug. The find seemed never-ending. Dave and his grandson pitched a tent on the site and slept there to protect the hoard, until it had been fully excavated.

For its size, Britain has more hoards (of coins and other objects, such as jewellery, weapons, and precious metal household items) than any other part of the Roman empire. Some of these hoards were highlighted in an exhibition at the British Museum, which we visited in March 2016: *Hoards: the hidden history of ancient Britain*. The exhibition covered the work of a three-year research project between the British Museum and Leicester University, looking at Iron Age and Roman coin hoards and seeking to understand why hoards were hidden at certain places and how hoards fit into the history of Britain.

In Britain, objects of value have been placed in the ground or in water for thousands of years. Some sites have been a focus for hoards and ritual offerings for many years, such as shrines or landscape features like caves, waterfalls, springs, marshes and outcrops of rock. Even today, people still routinely leave coins 'for luck' in wells and springs (wishing wells) and in certain areas, hammer coins into a tree, forming a 'money tree', such as that at Ingleton, north Yorkshire.

Many hoards dating from the period between 260-296AD have been uncovered. Traditionally, this is explained as being a time of instability in the Roman empire, when rapid inflation and reforms to coinage at the end of the period resulted in the reduction of value of older coins. People resorted to collecting large quantities of coins and hiding them for safekeeping, during a time of unrest and economic uncertainty.

This reaction also occurs in far more modern times, when people lose faith in banks and store money of their own accord. The diarist Samuel Pepys, in the seventeenth century, famously buried some of his money – and had difficulty finding it again. Following the Dutch raid on the Medway in 1667, many Londoners became highly concerned that the Dutch would attack and take the city. Samuel Pepys was one of these. As he was in charge of the Navy treasury he was unable to leave London himself, so he sent his father and his wife to the country, carrying the Pepys wealth in gold, with instructions to bury it. They did this so well that, when Samuel attempted to recover it several months later, the exact spot was hard to locate. A considerable amount of digging was required. The coins were eventually, recovered, though the cloth bags they had been stored in had by then disintegrated and Pepys had to spend some time washing his coins.

discovered in 2007 when a pond was being dug in the Hackney garden. Authorities were notified, and eventually the coins were returned to a descendant of the original owner.



Hackney Hoard

But it seems not all hoards were concealed simply for safekeeping. It's been suggested that some were, in fact, ritual offerings.

An Iron Age hoard of 1576 gold and silver staters was found on the Isle of Wight (again by a metal detectorist, can you see a pattern here?) in 2004. All of the coins had been deliberately damaged, probably with a chisel-like instrument, before being buried. One coin was cut completely in half. It has been suggested that the damage was a ritual 'killing', a sacrifice, before the coins were buried in an earthenware pot – as a votive offering.



Newby Hoard

The Newby Hoard of over 600 Roman bronze coins, discovered at Newby near Shap in Cumbria, had also been buried in a bag – possibly leather. By the time the coins were discovered (again by a metal detectorist) in 1996 the original bag had rotted away and the coins were fused into a ball, in the shape they had originally been buried in. The coins, dating from 329-340AD, are mainly Constantinian issues.

Even more recently, a jar of American double-eagle gold dollars (a coin issued between 1850 and 1933) was found buried in a garden in Hackney, London. The coins had been there for over 70 years. They had belonged to a family of Jewish refugees from Germany. Early in World War 2, fearing a Nazi invasion, the family had withdrawn the gold from their bank and buried it in their garden. Then, the house took a direct hit during the Blitz. The immediate family was killed. The location of the coins was lost. The glass jar of coins was



Frome Hoard

The Frome Hoard, too, is possibly an offering. The large pot-bellied jar the coins were buried in was too thin to have been carried, full of coins, to or from the site. It would have weighed 160kg and could not have been lifted from the ground without breaking. Perhaps it was never intended to be recovered. Archaeologists conclude that the pot must have been set into the ground, and then filled. So – were the coins placed in this boggy area, which may be the site of an ancient spring, as an offering to the gods?

At the risk of unleashing a spoiler, Lance and Andy do find their gold. The final scene of the Detectorists series was shot in the British Museum – where the

Frome Hoard was taken for cleaning, conservation and study. The Frome Hoard has now been returned to the area where it was discovered, and is on display at the Museum of Somerset, in Taunton.

That makes metal detectorist Dave Crisp very happy. "(The Romans) put them in there for the gods and I think the gods will be pleased now that they are staying here."

WHAT'S IN A WORD

From Corinth to the Thames

Bob Milns

Recently, I was talking to some people who had been through the amazing 6.5km long Corinth Canal, which was built between 1882 and 1893. I commented that attempts, all unsuccessful, had been made in antiquity to dig a canal through the Isthmus. Thus the philhellene Roman emperor Nero, in the course of his tour of Greece in 67 CE, had started on the task, using 6,000 Jewish prisoners. The work was abandoned when Nero was overthrown in the following year.



The diolkos at Corinth (Wikimedia Commons)

The question was then raised 'How did ships cross the Isthmus before there was a canal? Did they have to make the long haul around the Peloponnese?' The answer is that some did and some didn't. Perhaps from the time of the Corinthian dictator Periander (late 7th /early 6th century BCE), there was a stone trackway over the Isthmus for hauling ships or their cargo across. The track and the engines for hauling were called in Greek 'diolkos', which means 'a hauling through' and is from the preposition 'dia' = through and the verb 'helko' = haul, drag. It was probably used only by merchant ships, and perhaps only of a modest size.

Somebody then pointed out that the ancient Greek word for merchant ship is 'holkas', which is explained by the lexicon as 'a ship which is towed; hence, trading vessel, merchantman' This almost certainly does not mean that all Greek trading

vessels were towed but probably only certain types in certain conditions.

Somebody then came up with the question of whether the Greek word 'holkas' was related to the English word 'hulk'. Another word-search revealed, to general surprise, that this is indeed the case. The word 'hulk' is defined as being the frame or hull of a ship, used as a storehouse or, in the 18th century CE, as a prison, many of whose inhabitants were sent to the new Australian colony to relieve pressure.



Prison hulks and other shipping lying in the Hamoaze, Plymouth Sound - excerpt from painting by W A Thornley - (Wikimedia Commons)

The derivation of the word is from the Old English 'hulc', itself from Medieval Latin 'hulca', which in its turn goes back to the Greek 'holkas'. Who would have imagined that the conversation would get us from the Corinth Canal to prison-hulks on the Thames, and all ultimately thanks to the Greek verb 'helko', to drag?

Some Trumpery

Amid all the 'doom and gloom' over the impending Presidency of Donald Trump, together with dire warnings that the age of truth is now dead, I thought that two 'trumpic' words might be relevant here:

'trump', as in the 'Last Trump' or trumpet-call, which will awaken the dead on the Day of Judgement, and

'trumpery', defined as foolish talk or actions and useless or worthless articles. This word is ultimately from the French 'tromper', to cheat.

DEMOCRITUS, THE LAUGHING PHILOSOPHER²
OR ALWAYS LOOK ON THE BRIGHT SIDE

Bob Milns



Democritus was a wise man,
Or as some said, a sage.
He never ever lost his cool
Nor fell into a rage.

His motto was 'be cheerful;
Make this of life your goal;
And never let yourself sink down
Into the deep black hole'.

Abdera was our man's home town,
On Thrace's windy coast;
A modest place, but two great names
Abdera town could boast.³

Atomic physics were his thing:
'Of atoms is matter created;
They collide by chance in empty space
And nothing exists that is fated.

Of atoms are our bodies made,
Souls are atoms, not immortal;
No heaven is there when we are dead
Nor Hell through Hades' portal.

So make your time upon this earth
As pleasant as you're able.
Strive not for power, seek not for wealth;
Their joys are just a fable.

Praise moderation in all things;
Of simplicity be not fearful;
And try always, whatever you do,
To smile and to be cheerful.'



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Full time student membership is \$5.50.

Correspondence should be addressed to:
Friends of Antiquity
Building 91c, Alumni House
50 Walcott Street
St Lucia 4067

or
email: alumni@alumnifriendsug.com
website: www.alumnifriendsug.com
telephone: 3365-1562

Friends of Antiquity website:
<http://www.friendsofantiquity.org.au/>

FRIENDS OF ANTIQUITY EXECUTIVE COMMITTEE

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d.brosnan@duchesne.uq.edu.au

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lmilns@bigpond.net.au

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don.barrett@optusnet.com.au

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- Dr Steve Papas
- Dr John Ratcliffe
- Pam Rushby
- Emeritus Professor Roger Scott
- Dr Dorothy Watts
- Jason Yu (ex officio) President of AFUQ

² Born c.460 BCE; known as 'the laughing philosopher'; along with Leucippus, credited with the atomic theory of the universe. On Greece's old 10 drachma coins Democritus's head appears on the obverse; the symbol of the atom on the reverse.

³ Democritus himself and Protagoras, c.490-420, the most famous of the 'sophists'.

2017 FRIENDS OF ANTIQUITY PROGRAM⁴

SUNDAY 5 FEBRUARY

2PM

THE ADRIAN HEYWORTH-SMITH MEMORIAL LECTURE

OVID'S METAMORPHOSES IN CONTEMPORARY ART AND LITERATURE

Dr Paul Roche
University of Sydney
(see flier enclosed)

SUNDAY 5 MARCH

2pm

HEADLESS IN CORINTH: CREATING, DISPLAYING AND DESTROYING PORTRAIT STATUES OF IMPERIAL OFFICIALS IN LATE ROMAN GREECE

Dr Amelia R Brown

SATURDAY 25 MARCH

ANCIENT HISTORY DAY

'ART IN THE ANCIENT MEDITERRANEAN WORLD'

8am – 4pm

Abel Smith Lecture Theatre, Building 23, St Lucia campus

(see details and registration form enclosed)

SUNDAY 2 APRIL

2pm

BEFORE GALLIPOLI: CLASSICAL ARCHAEOLOGY AND GEOGRAPHY OF GALLIPOLI AND THE DARDANELLES

Dr Jessie Birkett-Rees
Faculty of Arts, Monash University

SUNDAY 7 MAY

2pm

HALF AN OUNCE OF GOLD: STUDYING GREEK AND ROMAN PRECIOUS METAL JEWELLERY

IN THE R D MILNS ANTIQUITIES MUSEUM
James Donaldson

SUNDAY 4 JUNE

1.45pm

ANNUAL GENERAL MEETING

2.30pm

HOBNAILS AND HEXAMETERS: A QUICK RUN THROUGH ROMAN POETRY
Denis Brosnan

ODE ON A GRECIAN URN

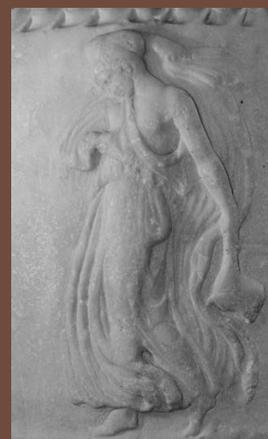
O Attic shape! Fair attitude! with brede
Of marble men and maidens overwrought,
With forest branches and the trodden weed;
Thou, silent form, dost tease us out of thought
As doth eternity: Cold Pastoral!
When old age shall this generation waste,
Thou shalt remain, in midst of other woe
Than ours, a friend to man, to whom thou say'st,
"Beauty is truth, truth beauty,—that is all
Ye know on earth, and all ye need to know."

John Keats, 1819



Drawing Keats rendered of an engraving of the Sosibios Vase (Louvre Museum)

ART IN THE ANCIENT WORLD



Maenad on the Sosibios vase (Louvre Museum)

⁴ The above 2017 Sunday Series lectures will be held in Room E302. Details of the program for the rest of 2017 will be included in the next Nova.