

JANUARY 2018

NOVA

THE JOURNAL OF THE FRIENDS OF ANTIQUITY



HITTITE WARRIOR

(SEE ARTICLE BY PROFESSOR TREVOR BRYCE)

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- **Viven Muller** is one of the students who participated in 2017 in the joint University of Queensland / International Internship Program and Alberese Material Culture Field School.
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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>). Some articles in *Nova* include direct hyperlinks to other material because *Nova* eventually become available in an electronic version. For those not familiar with the technology, these hyperlinks are the reason for the heavy underlining in some footnotes.

EDITORIAL

Ann Scott

This first issue of *Nova* for 2018 is arriving in your mailboxes to remind you of the Friends of Antiquity events planned for the coming year. Please note, particularly, that the first Sunday Series lecture is to be held on **Sunday 4 February**. For details about this lecture, and the other items so far fixed on our program, please see the back page of this *Nova*.

In December several of us were delighted to be able to attend the graduation ceremony at which our Honorary Secretary, Don Barrett, was awarded a University of Queensland Fellowship. You will find in this issue an appreciation by Bob Milns of the contributions Don has made to the university over many years and why this award is so fitting.

Our President, Dr Paul Eliadis, is kicking off the year with a provocative President's Report about the content of the history curriculum at universities, a report which he hopes will spark a contest of ideas. There is likely to be lively debate over the role of universities in 2018 when the federal government tries to impose funding cuts and raise student fees. I would welcome debate in the pages of *Nova* on the contentious issues that are likely to hit the headlines once our parliamentarians have returned to their Canberra bear pit.

Through your Executive, the Friends contribute the funds we have raised to programs that enhance students' experience while they study at the University of Queensland, such as through the Betty Fletcher scholarship, or purchases for the R D Milns Antiquities Museum. I have included in this issue a comprehensive report by Vivien Muller, one of the students who participated in 2017 in the joint University of Queensland / International Internship Program and Alberese Material Culture Field School, coordinated by Dr Janette McWilliam, for which we also provide some support. As with the recipients of the Betty Fletcher scholarship, it is always rewarding to learn from the students what they have gained from the experience.

I am, again, grateful to Trevor Bryce for his contribution on Hittite warriors, the subject of his forthcoming book.

We look forward to seeing you all at the 2018 events, and do bring friends with you and encourage them to join.

Parking on the St Lucia campus

Remember that the two main multi-storey car parks (on your right as you approach from Sir Fred Schonnell Drive) almost *always have (cool) free, space* in them even when parking elsewhere on campus can be such a battle.

PRESIDENT'S REPORT

Paul Eliadis

Dear Friends, I hope you and your loved ones had a restful and pleasurable Christmas break as we now rapidly enter another new year. I suspect that by the time you open this new issue of *Nova* the Christmas holidays will be but just a distant memory with all of us knuckling down to our usual day to day matters.

As last year was coming to an end I came to the realisation that schools such as ours at the University of Queensland (the School of Historical and Philosophical Inquiry) and societies such as ours (The Friends of Antiquity) may well be 'The Thin Red Line' protecting our universities and ultimately our society against the rise of 'Identity Politics' which is drenching not only the curricula of our educational institutions but our society generally.

Last Friday, I again had the good fortune and privilege of continuing to read a Greek drama with the Greek reading group. What I found most interesting was the open and vigorous debate of my learned Philhellenes about points encountered in the reading. It was a contest of ideas. The best ideas triumph and the bad ones are sent packing. This is actually what occurs or should occur in a healthy democracy. I believe the best society to live in is a democratic one where governance is transparent and where ideas are vigorously contested with the best triumphant and enacted. My fear is that the distortion of history into political ideology which appears to be occurring in Australia is a symptom of a more profound political malaise threatening the future of our Australian liberal project. The values that we hold so dear and which attract peoples from all over the world to our shores are in danger.

An educated and enquiring population always sceptical of our political class is fundamental to our democracy. Unfortunately an audit in 2017 demonstrated that in our universities rather than rigorous learning about important historical events that underpin our democracy, history teaching has become drenched in identity politics. In this audit of 746 history subjects taught across 35 Australian universities demonstrated that more subjects focus on the politics of indigenous issues, other race topics, questions of gender, environment and identity than the story of Western civilisation. More history subjects mention race than the Enlightenment, the Reformation is rarely mentioned as is Liberalism with more subjects referring to Islam than Christianity.

There are core topics in the history of Western civilisation and these, of course, include the teaching of Ancient History particularly ancient Greece and Rome. Unfortunately the great historical

heritage that our liberal democracy is founded on is not offered by many history departments and those that do continue to do so under enormous pressures. Entrenched interests have rebuked this audit and its results but then this is what one would expect. The rebukes reminded me of Mahatma Gandhi:

First they ignore you, then they ridicule you, then they fight you, and then you win.

We must continue to pass on to future generations the astonishing story of Western civilisation at school and university and the historical triumph of freedom. If students do not arrive at university with a curiosity for this story it is because we have failed to pass on this legacy to them. We must continue to strive to engender in our students and our community in general the healthy contest of ideas that emerged from the Enlightenment not the intellectual regression we are now seeing with its roots in postmodernism and its political arm, identity politics.

We must not allow the heritage of Western civilisation to be devalued in our society if we are to remain democratic and free. We must continue to instil in each generation an understanding that our great inheritance comes from the story of Western civilisation. We must not allow this story to be dismantled by the self-loathing politics of identity. Who better to expose the lie of identity politics than Camille Paglia the feminist who last year asked the question, what has gender politics contributed to the sum of human knowledge?

So my Friends, our Society and the School we love and support so much is 'The Thin Red Line' against the impoverishing politics of identity threatening our educational institutions and Australia and the liberal institutions that it is built on; this critical contest of ideas. We are playing a very important role in defending our country and the values we love and are the envy of many in other less fortunate societies.

Aeschylus could not have put it more clearly than the words he placed in the mouths of those Athenian sailors as they rowed forward against the might of Persia two and a half thousand years ago in the narrow straits of Salamis:

The struggle now is for everything.

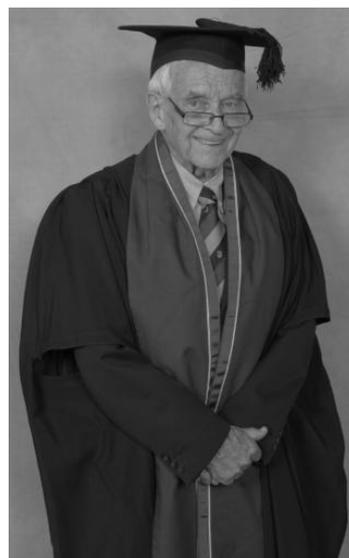
Dear Friends I look forward to your support and advice this new year as we continue to keep the light of our Society and School burning brightly. I wish you all health, happiness, good fortune, love and progress. Best wishes,

Paul.

DONALD STEELE BARRETT – UNIVERSITY OF QUEENSLAND FELLOW

Lyn and Bob Milns

University of Queensland Fellowships are awarded in recognition of an individual's outstanding service or contribution to the University, or to one who has acted over a period of time to enhance its reputation, mission and objectives.



Don Barrett
University of Queensland Fellow

On 14 December, at the 2pm Graduation Ceremony, our Friends Executive Committee's Honorary Secretary, Don Barrett, was awarded a University of Queensland Fellowship.

It was seen that Don has far exceeded the criteria for the award with his service as a distinguished teacher at both secondary but mainly tertiary level in the Department of Classics and Ancient History over many years; his Deanship of the Faculty of Arts spanning 12 years, the longest ever continuous tenure; membership of numerous intra- and extra-mural boards, committees and associations largely concerning secondary and tertiary educational and administrative matters as well as serving on the university's Senate on three occasions; public speaking; conferences, media presentations; higher degree supervisions, research, and numerous publications both research-based and general, reflecting Don's diverse interests.

Don's long publication list began with Classical studies, then Ancient History, then Judaism in antiquity, later taking in contemporary Jewish issues.

At his age-related retirement in 1994, Don did not 'retire'. He resumed secondary teaching – Latin – at Brisbane Grammar School, and was Coordinator of

the University of New England's Ancient History program – Brisbane campus, and was appointed Honorary Research Consultant in Classics and Ancient History, and later Honorary Associate Professor, School of Historical and Philosophical Inquiry (HAPI).

He has been awarded several Honorary Life Memberships and Fellowships in recognition of his long association with and participation in, for example, King's College on the St Lucia campus. These represent only a few of his post-retirement activities.

Returning to Don's early years in Classics and Ancient History, he played a significant role in establishing the embryo collection of antiquities by negotiating its first purchase and with a particular focus on the coin collection. His catalogue – Greek and Roman Coins in the University of Queensland – was published in three editions, each representing the growing collection of coins.

Don was a foundation member of the Alumni Association of the University (1967), now Alumni Friends of UQ (AFUQ), and of Friends of Antiquity (1988). In July 2017 at a Gala Luncheon and in recognition of his long-standing support of the association, Don received a Golden Jubilee Award, 2017 being the 50th anniversary of the foundation of the Association.¹ He is a member of the editorial committee of Alumni News and works tirelessly at Book House, an aspect of which is selecting books for sale at our annual Ancient History Day. Friends of Antiquity counts itself very fortunate in having Don as our Honorary Secretary and hopes that he will continue for the foreseeable future.

Warmest congratulations, Don.

R.D. MILNS ANTIQUITIES MUSEUM NEWS

Janette McWilliam

2017 was a very busy year for the Museum: we welcomed 8496 visitors throughout the year, including over 2000 tertiary students and teachers. Our 2017-2018 major exhibition 'Why Citizenship: Stories from Athens and Rome' has proved extremely popular with visitors, and we are now planning our calendar of events for 2018, which will include another public program associated with our citizenship exhibition. So there is still plenty of time to visit the exhibition, and to cast your votes and/or leave your comments about citizenship before the exhibition closes mid-year.

In October, our 2017 Curatorial Interns, Victoria Crossland, India Dixon, Georgina Jansen and Kaeli Krakowski opened their exhibition 'Patronage: Emperor and Empire' which explores the role of the Emperor patron in the Roman world, incorporating artefacts from the Museum's collection. The team, under the guidance of Museum staff Dr Janette McWilliam, Mr James Donaldson and Ms Bec Smith, produced both a physical and online exhibition, and shared their experiences with attendees at the opening event. Well done on a wonderful achievement. Alexandra (Lexie) Garavelis, one of our senior Museum volunteers, also introduced her project and online exhibition '50 Years of Giving Alumni Trail', which celebrates not only the artefacts donated by alumni to the Museum, but also the Alumni Friends' Golden Jubilee (2017). Great work Lexie.



Senior Museum Officer, Mr James Donaldson
(image courtesy the Museum website)

I would like to thank James and Bec, and all our Museum volunteers and tour guides for their hard work during 2017: as our visitor numbers reflect, the Museum continues to be a hive of activity. And to all our donors and friends, thank you for your support during 2017, and we look forward to welcoming you all back in 2018. If you would like to visit our exhibitions, or the museum in general, we are open Mondays-Fridays from 9.30am-4.30pm: the Museum is located on Level 2 of the Michie Building (9) at the St Lucia Campus. <http://www.uq.edu.au/antiquities/> (07) 3365 3010

¹ At the same function, our Executive Committee's Dr Steve Papas also received a Golden Jubilee Award, together with Dalma Jacobs and Joan Cribb. Congratulations to them also. During the luncheon, held at Women's College, Dr David Malouf, renowned author, poet, and lover of the Classics, spoke in the form of an interview conducted by Madonna King.

THE 2017 INTERNATIONAL INTERNSHIP PROGRAM AND ALBERESE MATERIAL CULTURE FIELD SCHOOL

Vivien Muller

Introduction

2017 was the 4th year that the University of Queensland has collaborated with the Alberese Archaeological Project and students have been given the opportunity to attend the field school at Grosseto.

The program began with five days at Rome, staying at the British School at Rome, visiting major museums and archaeological sites before attending lectures and laboratory workshops preparing for four weeks at Grosseto. Here, students spent one week on each of four disciplines: pottery, glass, zooarchaeology and small finds, during which finds excavated from Project sites from previous seasons are analysed, classified and archaeological drawings produced. Students record the data collected that is input into the Project database, thereby actively contributing to the Project.

Rome - Day 1

Despite jet-lag we had a very full first day in Rome visiting the Borghese Gardens, Villa Medici, Trajan's Column and Markets, the Pantheon, Piazza Navona and the Ara Pacis. At each site one of the students delivered a presentation that was followed by a brief group discussion.



18th century 'Temple of Aesculapius' built purely as a landscape feature in the Borghese Gardens
(courtesy of Wikimedia Commons)

The Borghese Gardens were originally created 1613-16 by Cardinal Scipione Caffarelli and based on Pope Sixtus V system of main axes that connected Rome's seven most important churches. The Pope had previously used this design at Villa Montalto. The gardens we see today were created in 1770 and are based on English landscape design. We enjoyed a panoramic view over many of Rome's landmarks before we ambled to the Villa Medici, now the French Academy. This villa was built during the Renaissance, on the site of what was originally

the gardens of Lucullus, and acquired by Cardinal Ferdinando de Medici in 1576. The Villa's loggia is adorned with copies of Medici Lions, and a statue of Mercury bearing the family crest. The original garlands from the Ara Pacis were incorporated into the Villa's façade, and many valuable antiquities were collected, demonstrating Medici power in Rome. In the 18th century plaster models of statues, such as the Niobe family, replaced the originals when they were removed to the Uffizi in Florence. The grand gardens were modelled on botanical gardens at Pisa and Florence that were designed by the Cardinal's father, Cosimo I de Medici. In 1985 the Cardinal's two-roomed study was discovered. This was built to the north east of the garden above the Aurelian Wall and features superb wall and ceiling paintings.



Villa Medici, Rome
(courtesy Wikimedia commons)

After taking in sights such as the newly restored Spanish Steps and Trevi Fountain, we reached Trajan's Forum. Inaugurated in 112AD, this impressive building project made a powerful propaganda statement. The Museo Mercati di Traiano is built into the original market structure, and here, juxtaposed with antiquities, was "Lapidarium" a contemporary monumental sculpture exhibition. This was our first example of the museology practice of using available space to exhibit an alternative culture, thereby attracting visitors from diverse backgrounds and enhancing the viewing experience. Following this interesting visit it was onwards to the Campus Martius. Our first visit was to the Pantheon. Originally thought to have been reconstructed by Hadrian, it is now dated to Trajan's reign (from bricks lower down in the building). The octastyle temple, commissioned by and dedicated to Agrippa, features a magnificent coffered concrete dome and innovative oculus. To demonstrate the emperor's power, building materials from all over the empire, such as Granite from Egypt and marble from Numidia and Phrygia, were used.

A short walk away is the baroque Piazza Navona, originally built in the 1st Century AD as the Stadium of Domitian. Located centrally in the Piazza is the Fountain of Four Rivers commissioned by Pope Innocent X and designed by Bernini. The four river gods featured are the Nile representing Africa, the Danube representing Europe, the Ganges representing Asia, and the Río de la Plata representing the Americas. Rising from the centre of these sculptures is an Aswan granite obelisk connected with Domitian. It was originally thought to have been from the Temple of Isis and Serapis, but was possibly from the temple celebrating the Gens Flavia on the Quirinal Hill.

The daylight was diminishing as we reached the Ara Pacis Museum, our last visit for the day. Here I delivered my presentation on the modern museum designed by Richard Meier that safely houses the ancient temple. This museum, like the Mussolini Museum before it, has attracted much criticism; however in my opinion Meier created an architectural masterpiece, blending the ancient and Fascist with the modern.



Ara Pacis Museum, Rome
(courtesy Wikimedia commons)

The clean lines and sparse simplicity provide an ideal backdrop for the ancient Augustan monument. Although housing and protecting the ancient altar was the main focus, the building also provides space for temporary exhibitions and installations dedicated to archaeological themes, and a state-of-the-art digital library of Augustan culture. It has been claimed the new building represents a discontinuity with nature, but to the contrary, an outdoor roof terrace has views over the Mausoleum of Augustus to the east and the Tiber River to the west. Also, a pedestrian plaza alongside the Via Ripetta integrates the museum with the river, and natural light is filtered into the museum through 500 square metres of crystal panels, creating an uninterrupted continuity with the outside. No direct sunlight falls on the monument, but at various times of the day shadows are cast that make viewing the monument as a unit difficult. During our visit in the early evening, these shadows were visible. As we gazed upon the Ara Pacis, we were encouraged to visualise the structure in colour as it had seen by ancient Romans. For its 2000th anniversary

celebration the altar was seen in its former colourful glory when vibrant colours were projected onto it in a spectacular light show.

Wearily we returned to the British School and gratefully rested tired feet before enjoying the first of many convivial evening meals during which we reflected on what had been a most fulfilling day.

Rome - Day 2

With vitality somewhat restored we were ready to continue our exploration of Rome, visiting the Musei Capitolini, Centrale Montemartini, the Baths of Diocletian and the National Museum at Palazzo Massimo. Travelling by Metro we reached the disused powerhouse at Montemartini that exhibits works that cannot be displayed in the main Capitoline museums. The juxtaposition between the busy industrial plant and the serenity of the ancient works of art is striking; and the combination invites the viewer to contrast skill of the artists with expertise of the engineers. Although lighting is not optimum for some exhibits, viewing of the pedimental sculpture of the Temple of Apollo Sosianus is well planned and implemented; and the sculpture can be viewed from many levels of the plant.

It was onwards to the National Roman Museum site, the Baths of Diocletian, located on the Viminal Hill. It rained lightly as we walked from Termini but thankfully stopped while we viewed the strigillated sarcophagi and statues abandoned to the weather in the front garden.



Forlorn statuary outside the Baths of Diocletian
(courtesy Wikimedia commons)

Dedicated to Diocletian the baths were built 298-306AD on land purchased by Maximian. The building covers 11 hectares and featured gymnasia, libraries as well as baths; and could accommodate 3,000 people. In 1889 the Museum was built on the site that also houses the Basilica of St Mary of the Angels and the Martyrs, built by Michelangelo. As the complex is under reconstruction it was difficult to move around and get an idea of the layout of the baths, making the visit largely unsatisfactory.

After the evident lack of care shown for national treasures, it was gratifying to visit another National Museum site, the Neo-Renaissance style Palazzo Massimo. This is a wonderful museum, not only for its rich collections, considered one of the world's most important, but because displays are well laid out, themed and lighting is good.

After visiting the magnificent wall paintings from the garden room of the Villa of Livia at Prima Porta we immersed ourselves in ancient Roman culture, viewing the frescoes and stuccoes from the Villa of the Farnesina, a famous copy of Myron's Discobolus, the Hellenistic bronze seated boxer, Augustus as Pontifex Maximus, the Fasti Praenestini and the Sarcophagus of Portonaccio where we studied the battle scene carved in high relief. The day ended with a visit to Babingtons Tea Rooms where we enjoyed a rejuvenating cup of tea as we sheltered from the cold in a cosy atmosphere.



Detail from the Garden Room
Villa of Livia at Prima Porta
(courtesy Wikimedia commons)

Rome - Day 3

Showery weather gave way to rain as we set out to the Colosseum to meet Dr Massimo Brando and Dr Valentina Pica. As a rescue archaeologist Dr Brando was an expert guide, explaining exhibits excavated from Hadrian's Auditorium for the construction of the Rome Metro Line C and from the Colosseum itself, including gladiator artefacts and animal remains. Many objects bring back the image of a crowded, noisy and chaotic amphitheatre, shedding light on the common spectators. Like modern day graffiti artists, some spectators scratched the names and images of their favourite gladiators on steps and walls, thus unwittingly providing us with names and details of clothing. Items such as knucklebones, hairpins, beads and combs of ivory, swept away into drains at the end of the day, have now been excavated providing further evidence of everyday life.

By the time we reached the Palatine Hill it was bitterly cold, wet and windy. Sheltering in the Palatine Museum we viewed archaeological finds from the surrounding area, including wall decoration

with gold and blue glass paste from Nero's domus transitoria. The rest of the rainy morning was spent hurrying by current excavations on the Palatine and through the Forum, before we reached the Crypta Balbi. Here Dr Brando and Dr Pica conducted a tour of the excavation site before we visited the museum housing material culture of Rome from the Late Roman/Byzantine era up to Early Modern.

Rome - Day 4

Our final full day in Rome was spent at the Vatican Archives and Excavations, and the Vatican Museum. It was an honour to be guided by Dr Yorick Gomez Gane of La Sapienza University, Rome and Dr Zander, Director of the Vatican Excavations and his colleague. Under armed guard we visited the architectural archives where records of the design and construction are housed. Here we were shown original copies of documents dictated and signed by Michelangelo. After a brief tour of the cathedral we went deep under the cathedral to the necropolis, originally an open-air cemetery that dates back to the Imperial period.

The Vatican Museums are vast, and we focussed on the Pio Clementino. Navigation around the museum was difficult with visitors channelled via one-way routes. Highlights here were seeing the Prima Porta, the Doryphoros and Laocoon before the lights were dimmed making viewing difficult.

Rome - Day 5

Before departing for Grosseto we visited the Galleria Borghese, considered one of the premier museums in Italy. Scipione Borghese commissioned the building, used as both a villa and to house his art collection. The collection is broad, ranging from antiquities to Renaissance and Baroque art, and includes famous works by Bernini (Apollo and Daphne, The Rape of Proserpina), Titian, Rubens and Caravaggio. Late that afternoon we were warmly welcomed at our home for the next four weeks, the Hotel Maremma at Grosseto.

Grosseto - Week 1

Our first day of the Winter School on Material Culture Studies began with introductory lectures giving an overview of the archaeology of the region including Grosseto, Roselle, Vetulonia and Alberese from Etruscan to Roman and Medieval eras (termed the L'Ager Rusellanus from the Roman era until late antiquity). Matteo Columbini described the well-preserved Alberese National Park and its Roman industrial sites, Spolverino and Umbro Fluven. He then told us about Russelae, (Roselle), a wealthy and powerful Etruscan settlement from the end of the 7th century BC until conquered by Romans in the 3rd century BC. Roselle is strategically situated high above what was once Lake Prile (now the Grosseto plain) and faces neighbouring enemy, Vetulonia, to the North. It has well-preserved Roman structures within its magnificent cyclopean walls,

including an elliptical shaped amphitheatre, forum, baths and the important Impluvium House. During our visit to the Archaeological Museum of Maremma we studied a model of this Etruscan gatehouse that was a self-sufficient unit within the city. We were fortunate to see the remains of this house and other structures on a field trip to Roselle and Vetulonia.

During the 7th and 8th centuries Etruscans thought of themselves as a nation and were trading with other nations. Mineral resources, especially on Elba Island, made Etruscans rich and powerful; and the lake was very important both for fishing and because it connected the cities to the sea. Etruscans were the first to think about intensive specific agriculture, such as grapes for wine, both for consumption and trade. With such abundance the people were motivated to organise themselves into sophisticated societies with complex economic systems.



Etruscan cinerary urns dating from the 2nd/1st century BC, from the surroundings of Chiusi on display in the Grosseto museum

(Giovannia Dall'Orto, courtesy Wikimedia commons)

When the Romans attacked Etruria in the 3rd century they attacked Roselle first as they wanted to divide north and south so they could control the south. Rome realised the value of the industrial system in the north and wanted to preserve that. This explains the differences between Roselle in the south and Vetulonia, north. The Romans built new cities on top of Etruscan cities, Romanising many aristocratic Etruscans in the process. Rome gave new opportunities to Etruscans and new cities were built on the coast for trade, like Cosa built in 273 as a colony. By the end of the 3rd century, material culture in the region was the same as Roman and south France, for instance black gloss pottery.

Elena Chiciro gave an in-depth lecture on Roselle's long history that was Villanovan until the 7th century BC. Because Romans preferred this site over Vetulonia, there are few remaining Etruscan buildings. Although excavations stopped in the 19th

century due to lack of resources, there is sufficient evidence that Roselle was an important Roman colony that enjoyed imperial patronage. The Baths of Hadrian are modelled on the baths at Ostia with black and white mosaics and marble. During the Gothic War Roselle was conquered and used as a fortress. From the 5th century Roselle was a Christian town and in the 12th century the Cathedral was moved to Grosseto. The population abandoned Roselle and moved to the plain.

The Project began in 2009, and Sandro told us it is unique because of the opportunities offered to young academics and researchers, and because of its partnerships with the local bodies and various international academic institutions including the University of Queensland. The Project team has been lucky with excavations, making important discoveries early, such as the Temple of Dianna near the via Aurelia at Scoglietto; the Spolverino manufacturing area on the banks of the Ombrone River that was well preserved under three metres of clay; and the Umbro Flumen recycling workshop.

After the thorough introduction to the Project and what was planned for us throughout the next four weeks, we were reacquainted with Dr Brando who spoke on his field of expertise, pottery. Pottery is the best indicator of chronology in archaeology as it is almost indestructible. It gives us chronology; economic, social, cultural and technological information. Dr Brando provided an overview on the various shape vessels we would be identifying and gave tips on drawing the fragments.

As the week progressed we became accustomed to our daily schedule of laboratory work, comfortable with callipers, compass, combs and graphs used for drawing; and familiar with the atlas used for classifying the finds. Much of the pottery was African sigillata (African Red Slipware) from Spolverino dating from the middle of the 2nd century. The vessels found included a vast array of cooking and eating wares, lamps, and amphora.

Our week of study concluded with a visit to the Provincial Museum of Archaeology and Art of Maremma in Grosseto with its rich collection of objects from the complex stratification of the entire Maremma region. This includes Etruscan history of the Roselle region, Romanisation of the area and medieval Christian artefacts.

The private weekend excursion was to Siena where the main visit was to the National Archaeological Museum dedicated to Roman and Etruscan finds from Siena and Chiusi, including many examples of Etruscan votive figures and terracotta funerary urns with typical moulded decoration.

Grosseto - Week 2

The second week was devoted to Roman glass under the tutelage of Tom Derrick from the University of Leicester. Tom's lecture covered an overview of methods of production, chemical composition, typologies and methods of describing and recording glass; after which we adjourned to the laboratory, refreshing our memories on drawing techniques. All the fragments in the batch we dealt with were collected from the Umbro Flumen Villa during the 2014-2016 summer excavations, and most date to the 1st Century AD, before there was much recycling of glass. Much of the glass found was quite fine and coloured, unlike the later (mainly 3rd Century) finds from Spolverino, thought to be a glass recycling facility. Heavier pieces, particularly bases, were generally found at Spolverino. Because it was coloured, and less chunky, the Umbro Flaven glass survived recycling. Not only did it weigh less, but it is more difficult to recycle coloured glass as it can only be combined with like colours, therefore a greater quantity is required. There were some particularly attractive and well preserved mould blown fragments including one beaker (probably for drinking wine) with a series of decorations that look like pine cones but are thought to represent Hercules' club. The week progressed with us drawing and recording fragments by summarising colour, weight and count of all pieces within their particular context.



The Chimera of Arezzo, c.400 BC, found in Arezzo, the ancient Etruscan and Roman city in Tuscany
(Museo Archeologico Nazionale, Florence, courtesy Wikimedia commons)

A field trip to Roselle and Vetulonia capped off the week. After the introductory lectures, and Archaeological Museum visit, we were eager to visit the archaeological sites. These did not disappoint, and as we followed the Decumanus Maximus we were transported back to ancient Etruria.

The view across the plain, that was formerly Lake Prile, towards Vetulonia is commanding and the cyclopic walls are awe-inspiring. At Vetulonia we visited the Isidoro Falchi Civic Archaeological Museum, which features bronze and imported Greek ceramic finds from the excavations of Vetulonia's necropolis and domus structures. The wealth, based on mining metal ores, that Vetulonia had enjoyed until usurped by Roselle in the 6th Century, is evident from the sumptuous gold jewellery, and beautiful bronze vases and tripods.

After the museum we visited the excavation site where we saw the remains of Etruscan villas.



Etruscan tomb of a large family in Volterra. Florence archaeological museum²
(source: 'Pinterest')

Florence was the destination of choice for the weekend's excursion and an interesting visit to the National Archaeological Museum that houses Etruscan, Greek (featuring the Chimera of Arezzo) and Roman artefacts. Of especial interest were the exhibits from Vetulonia, and an excellent temporary display of manuscripts, diaries, sculpture and artwork from the Johann Winckelmann collection.

Grosseto - Week 3

Our third week at Grosseto began with an excursion to Scarlino and Massa Marittima where we saw not only Roman, but Medieval buildings that had superseded original Etruscan settlements. The Castello at Scarlino has a commanding position high on a hill near the coast. We visited the small museum containing finds from Scarlino before visiting the Museo Archeologico Di Portus Scabris. Here we viewed finds from the seabed including a number of artefacts from the 3rd century BC which indicates that there was a great deal of trade occurring at that time. Like Scarlino, the Medieval town of Massa Marittima with its strategic location

² Wikimedia image searches have recently been made more complex by the emergence of 'Pinterest', which is short of source verification or copyright information. This image was discovered through this route (which has become an editorial nightmare!).

was founded by Etruscans and buildings were superseded by Medieval.

Back in the lecture room, we met our tutor for the week on zooarchaeology, Veronica Aniceti, who provided a useful refresher in biology and anatomy. Zooarchaeology encompasses archaeology, animals' anatomy and botany, and is important as it helps us to understand the relationship between animals and humans and the environment people lived in; and because faunal remains are one of the most commonly recovered from archaeological sites. In the laboratory we became familiar with handling bones, using the terminology and gaining experience in identification and classification with the help of an atlas. Once data was recorded we critically analysed it to deduce what we could about the ancient people who had lived at the archaeological site including their food, industrial activities, workforce and transport, ritual and social roles. The weekend was spent absorbing the local culture of Grosseto and revisiting Archaeological Museum. This was a most welcome respite in the busy schedule.

Grosseto - Week 4

It was a pleasure to see the vibrant Valentina Pica again in the mild temperatures of Grosseto. Valentina's presentation was on her archaeological field of expertise, small finds. These finds may include metal, bone, glass or clay, thus bringing to a natural conclusion the work we had done on pottery, glass and animal bones the previous three weeks. Like other archaeological finds, these artefacts are analysed to give information about the daily life of the society that made and used them. Through such analysis we can gain both cultural and economic data about ordinary people and shed light on the nature of archaeological sites. The way to catalogue small finds is firstly to divide into types of materials, define their function, draw the object and describe its typology before finding comparisons. Generally small finds are not intact and are often difficult to identify. In the laboratory we handled, drew and researched small objects from Umbro Flumen ranging from nails of all sizes and descriptions to hairpins; keys and locks to tiny tintinnabulum (bells with an apotropaic function) and precious stones.

Our week in the laboratory was punctuated by a lecture from Dr Giovanna Pizziolo of the University of Siena on landscape-based prehistory within the Grosseto region. Great environmental changes had occurred within the area between the Pleistocene and Copper Ages particularly within two case studies of the shoreline and local caves.

We also had a visit from the Councillor of the Province of Grosseto and President of the Polo Universitario Sede Grosseto (University of Siena). Both welcomed our presence in Grosseto and stressed the importance to the town of the Alberese

Archaeological Project of which we were extremely privileged to be a part. Elena and Matteo both spoke of the valued relationship between the Commune of Grosseto and the Project and thanked Janette for organising and supervising the Winter School. Janette then thanked the Commune, the Polo Universitario Sede Grosseto, the University of Siena and the Alberese Archaeological Project for their hospitality in hosting students from the University of Queensland for the past four years. She also spoke about the importance of the Winter School because of the opportunity for students, not only to work on the finds from the excavation, but also to learn from international experts and to experience the wonderful culture and history of the Maremma region.

There were so many wonderful experiences and excursions, and the field trip to the picturesque towns of Pitigliano and Sovano on our last day rates highly amongst them. It was a very pleasant drive through Manciano to Pitigliano, originally an Etruscan village carved into volcanic tufa, superseded by a medieval settlement. Interestingly there is no sign of Roman habitation here.



Pitigliano
(courtesy Wikimedia commons)

Pitigliano was a frontier town between the Grand Duchy of Tuscany and the Papal States to the South. It became the home to a flourishing Jewish community under the Orsini family, mostly made up by people fleeing from Rome during Counter-Reformation persecutions. There was a conspicuous police presence in town because its church is the target of terrorists. The quiet little village of Sovano is where Pope Gregory VII was born, and it is home to a disproportionately enormous cathedral, but has no early Etruscan or Roman remains. As it located centrally between Rome and Florence, the Popes wanted to retain it as a stronghold. We returned to Grosseto via Saturnia, famous for thermal springs, and Scansano, famous for its Morellino wine.

After our last evening meal it was time to pack, in preparation for our departure the next day. It was

sad to be leaving the environment where we had enjoyed such generous hospitality and been given excellent learning opportunities. Living within the walled Medieval town of Grosseto for four weeks, being hosted by the owners of the Hotel Maremma and dining on Tuscan fare each night at the Da Diva Salumeria di Mare, was a once in a lifetime experience that I feel very grateful to have experienced.

From an academic viewpoint, the course reinforced and fuelled my desire to continue with my Ancient History studies focussing on social history; and the museum studies gave me invaluable tools for viewing and assessing museums.

Acknowledgements

I am very grateful to The Friends of Antiquity and Alumni Friends of The University of Queensland, HAPI and the Senate who awarded me the Betty Fletcher Memorial Travelling Scholarship 2016 that enabled me to attend this course. Many thanks also to Dr Janette McWilliam who put an enormous amount of time and effort into preparations, and escorting the group. As a result the course ran smoothly and provided an opportunity to all students to gain maximum benefit from their experience.

My recognition and thanks also go to the scholars at the Alberese Archaeological Project, the Commune of Grosseto, the Polo Universitario Sede Grosseto, and the University of Siena. The Project team, led by Dr Alessandro (Sandro) Sebastiani, delivered an excellent program, and were very generous with their hospitality.

HITTITE WARRIOR

Trevor Bryce

Last year, I gave a talk to Friends of Antiquity about a special project undertaken by the excavators of the royal Hittite capital Hattusa to rebuild a section of the city's walls. In the course of my talk, I referred several times to a documentary film about the Hittites, made in 2002 by the Turkish director Tolga Örnek. It included a number of dramatic re-enactments of battle-scenes. For this purpose, Tolga hired local young men to play the role of Hittite warriors. Careful research was carried out by his art director Erhan Akgün, to ensure that the uniforms and weapons provided for the warriors were as close to the originals as possible. Erhan's research involved a study of reliefs of warriors and descriptions of them in various texts. From this information, he constructed a 30-cm high model of a Hittite warrior which was used as the basis for clothing and equipping the soldiers who appear in the film. I had a special interest in all this, since I was a consultant for the film and made several

appearances in it (as an interviewee, not a Hittite warrior!)

The day after I gave my talk to FOA, a pleasant surprise arrived in the mail. It was a parcel and a letter from Erhan. Some years ago, I wrote a book called *Hittite Warrior*, which was published by Osprey in its Warrior Series. And just recently, the book was republished in Turkish. It was after reading the Turkish version that Erhan decided to give me the model which he'd made for the film sixteen years ago. And that is what the parcel contained.



Hittite warrior - model
(courtesy Trevor Bryce)

So I thought I'd take this opportunity to show you a picture of it, and add a few brief comments about Hittite warriors.

One of the chief sources of information about the appearance of these warriors is provided by a 2.25-metre high sculpture which adorned the interior of one of Hattusa's three main gates. (A replica of it is still on-site. The original is now housed in the Museum of Anatolian Civilizations in Ankara.)

Though commonly called the King's Gate, the figure is that of a god equipped for battle. We know he's a god from horns attached to his helmet, a sign of divinity. In any case, he provides some important basic information about what Hittite warriors looked like. They wore their hair long under a plumed helmet with neck and cheek-flaps attached. The model's upper torso is protected by a leather breastplate, though this part of a warrior's body may sometimes have been bare, or protected by a coating of fine chain mail. The lower torso was

covered by a kilt or tunic of woven fibre, of varying length. The lower legs were protected by greaves, and the feet were typically shod in leather shoes with upturned toes.

Interestingly, Hittite warriors are depicted in Egyptian sculptures of the battle of Qadesh wearing neck-to-ankle short-sleeved garments. It has been suggested that this was tropical kit issued to Hittite troops for hot climate conditions while on the march – to protect them from sunburn? (Qadesh was a city on the Orontes river in western Syria. It provided the setting for the famous military showdown between the forces of the Hittite king Muwatalli and the pharaoh Ramesses II in 1274 BC.)



Replica of Hittite Warrior sculpture on site at Hattusa
(courtesy Trevor Bryce)

Standard Hittite weapons included a battle-axe which the warrior-god clasps in his right hand and a short sword with curved blade which the god wears at his waist. Short, ribbed stabbing swords with crescent-shaped pommel, some with slightly curved blades, and longswords and spears used for thrusting were infantry weapons. Bows and arrows were weapons primarily used by the elite Hittite chariot corps, which made up about ten per cent of a fully-fledged Hittite army. The warrior protected himself with a shield, of metal, wood, or of animal hide stretched tightly over a wooden frame.

To return to the topic of my talk to the Friends of Antiquity, one of the important aspects of the Hittite project was experimentation in the logistics involved in constructing the massive fortification walls. By adopting what they believe were the building techniques used by the Hittites, including the actual brick-making process, the project team learnt a

great deal about the practical problems and challenges presented by such undertakings.

This has prompted me to think afresh about the logistics of other Hittite enterprises, notably the practicalities of mounting major military campaigns in the various regions over which the Hittites held sway, from Turkey's western coast to the Euphrates river, or in neighbouring enemy territories. It is one of the topics I've discussed in a book I've just completed called *Warriors of Anatolia. A Concise History of the Hittites*, to be published by I B Tauris later this year.

In the wake of successful campaigns, Hittite armies brought back, as spoils of war, hundreds and sometimes thousands of the conquered populations, for resettlement in their homeland regions in north-central Anatolia, along with large numbers of cattle and sheep, for restocking the homeland's agricultural estates. This is what our Hittite texts tell us, and we generally accept what they say without giving much thought to the practicalities of such enterprises.

How did they actually do it? We can conclude from the texts that the Hittites' defence forces were often stretched to the maximum of their capacity – and sometimes beyond – and that extensive campaigns by Hittite expeditionary forces far from the homeland could leave the core region of Hittite territory dangerously vulnerable to enemy invasion.

Also, the length of the campaigning season was limited by the fact that much of the homeland was often snowed in during the winter months. This meant that Hittite campaigns abroad had to be completed in time for the armies to return to the homeland before they were cut off from it. And it must often have taken them many weeks to reach the target areas of their campaigns in the first place.

Yet we seldom consider how they managed to do this, fight the campaigns, gather up the spoils of their conquests, and return home with the extra burden of hundreds or thousands of booty-people and livestock – all within the space of a few months.

The spoils of battle would certainly have made the return journey much slower, and the homeward routes taken were not necessarily the quickest, since they must have been dictated by the availability of adequate water sources and animal fodder to ensure that the livestock reached their final destination in reasonably good condition, with minimum losses. And of course the booty people themselves would inevitably have slowed progress, for they included women and children as well as able-bodied men, who lacked the fitness and endurance of their highly trained captors, and needed constant guarding to ensure they did not try to abscond.

In sum, we know many of the bald facts of Hittite campaigns, but little of the logistics of these campaigns. I hope to throw a bit more light on this in my forthcoming book.

REVIEW OF REVIEWS: *THE ART OF WRATH*³

Bob Milns

Homer is the foundation of European literature with his two epic poems Iliad and Odyssey and many today would still say that he is its greatest poet.

The extent of his continuing influence can be seen in such works as James Joyce's Ulysses, with Leopold Bloom an unlikely Ulysses (Odysseus) and his wife Molly an equally unlikely Penelope. More recently the brilliant Coen Brothers' film 'Oh Brother, Where Art Thou?' in which a convict escapes in order to get back to his wife, who intends to marry a suitor, expressly admits its debt to Homer's Odyssey.

I must confess that the two epics are my favourite works, originally the Iliad, the story of the destructive anger of the leading Greek warrior, Achilles, but more and more the Odyssey, the story of a middle-aged man trying, against all obstacles, to get home to his wife and son.



Odysseus, in the guise of a beggar, tries to be recognized by Penelope. Terracotta relief, ca. 450 BC. From Milo (Louvre Museum, courtesy Wikimedia commons)

As one would expect, there have been, over the centuries, countless translations into both verse and prose in other languages, with the earliest I know of

being the mid-third century BCE slave Livius Andronicus translating the Odyssey into Latin in the Latin Saturnian metre. In English, the earliest translation is that of Arthur Hall (1563-1604), though Hall's translation is not from Homer's text but from a French version. Soon after this came the translation of George Chapman (c. 1560-1634) in 14-syllable rhyming couplets, immortalized by Keats' famous sonnet 'On First Looking into Chapman's Homer', with its opening 'Much have I travell'd in the realms of gold'.

From the end of the 17th century the tempo increases, with such famous translations as Alexander Pope's, in English heroic rhyming couplets, up to modern times, which have seen the production of such works as E V Rieu's prose translation of both poems, described by some, rather unkindly, as 'the Agatha Christie version of Homer', and Richard Lattimore's verse translations of both poems, where the idiom is said to be the American English of Lattimore's own day, and the excellent verse translation of Robert Fagles.

Which brings us to the two new translations of the Iliad by Peter Green and Barry Powell, which are the subject of the review which I am charged with reviewing of Hayden Pelliccia, Professor of Classics at Cornell University, in the October 2017 issue of *The New York Review of Books*.

Let me say from the outset that I have not yet read either of these translations into English verse, though I do know the work of Peter Green in other fields, especially his work on Alexander the Great. Pelliccia too is a new name to me, though obviously, from his publications, he is a distinguished Homeric scholar. Pelliccia reviews the two works in a light-hearted manner, presenting the two translators as challengers to 'the long-reigning King of Homer translators, Richard Lattimore' and comparing point for point like a boxing match ('So, Line one, Round one to the reigning champ'.)

Pelliccia chooses to spend the main part of his review by pointing out the difficulties presented by the poem's brief proem for a translator, both because of the greater flexibility of an inflected language like Greek to depart from natural word-order for dramatic effect and by the possibility of textual error. His discussion is erudite and shows clearly the possible problems for a translator; but one wonders whether this amount of very high-grade scholarship will mean a great deal to the Greekless reader. Green comes in for some criticism because of his 'dictional choices', i.e. use of inappropriate English expressions such as having Zeus refer to Athene angrily as 'Miss Grey Eyes' when he was referring to her as 'the Grey Eyed

³ *The Art of Wrath* – Hayden Pelliccia, *The New York Review of Books*, October 12 2017.

(goddess)', 'glaukopis' being a stock epithet for Athena.

The last part of Pelliccia's review is devoted to what he calls 'the supplementary aids' which each edition provides, such as explanatory notes, maps, even pictures of vase paintings and sculptures. Powell's translation comes in for praise in this area; and this, together with the fact that, in Pelliccia's words, he gets closer to the Greek and as such is more scholarly, and would make it more suitable to put into students' hands. But he does admit that Green's translation 'makes for a better read', and ends his review by saying that 'if you want an Iliad for the beach, take Green's – for the study, Powell's'; which would seem to imply that the boxing-match to which I referred at the beginning of this review has ended in a draw.

PALESTINE, ISRAEL, AND JERUSALEM

Trevor Bryce

The decision by the Trump administration to recognise Jerusalem as Israel's capital and to shift the US embassy there from Tel Aviv, where other foreign embassies are located, has led to threats of major retaliation through much of the Middle Eastern world, and protests through much of the world beyond.



President Donald Trump making his announcement about Jerusalem
(White House photograph, courtesy Wikimedia commons)

This article is intended as a brief summary of the historical facts which provide a background to the complex, unresolved disputes over Jerusalem. It makes no statement about the religious, political, or legal issues involved.

Firstly, let's consider the origins of the terms 'Palestine' and 'Israel'. 'Palestine' first appears in the Egyptian records of the pharaoh Ramesses III (1184-1153). It is derived from a population group called the Peleset. They were one of the hordes of people who allegedly swept through Anatolia, Syria, and the eastern Mediterranean region, early in the 12th century BC, before they were repulsed by the pharaoh on the coast of Egypt. Subsequently, they settled on a plain in the region of southern Syria and

south of it, which we call the Levant. They became known, especially in biblical tradition, as the Philistines, inhabitants of the land of Philistia. Greek sources preserved their name as in the regional name Palaistine Syria ('Palestinian Syria'). This gave rise to the abbreviated form Palaestina that came to be used of the Roman province which the emperor Hadrian designated as Provincia Syria Palaestina in AD 135 (in place of the earlier Provincia Iudaea). It's possible that the Philistines were a people from the Aegean region, perhaps from Crete. Whatever their origins, they developed a distinctive, sophisticated culture in their adopted homeland, as reflected in five major cities which constituted the Philistine Pentapolis. The cities were Ashdod, Ekron, Gath, Ashkelon, and Gaza.

In biblical tradition, the Philistines and their neighbours the Israelites became arch-enemies. Frequently at war with each other, their military power was finally destroyed by the Israelite king David, according to biblical tradition. This would have been in the 10th century BC. In later years, between the 9th and 6th centuries, the Philistines, like their neighbours, became subject to the Great Kingdoms of the age: first Assyria, then Egypt, and finally Babylon. But though the Philistines eventually vanish from the pages of history, their name, in the form 'Palestine' endures to the present day. 'Palestine' has come to have a wide range of meanings throughout its history. The name lost its ethnic connotations and was used simply in a geographical sense, and particularly under Roman rule a political sense as well, to designate a region whose locations and limits shifted, expanded, or contracted from one period to another. 'Palestinians' were simply the inhabitants of the region called 'Palestine', a name which originally had no ethnic, cultural, or religious connotations.

The very earliest reference we have to Israel appears in an inscription on a granite column of the pharaoh Merneptah (1213-1203), discovered in Thebes, chief city of Upper Egypt. The inscription lists the 'people of Israel' among the pharaoh's Asiatic conquests. We thus have evidence of the existence of a people called the Israelites as early as the late 13th century. Some scholars believe that the Israelites were a branch of the Caananite people, which would put their origins back much earlier. But Israel as a nation-state seems not to have developed until the very end of the second millennium – if we can so judge from biblical tradition and chronology. Our Old Testament (OT) sources tell us that a united kingdom of Israel was established by Saul, who ruled from about 1020 to 1000. His reign ended with his suicide after he was decisively defeated by the Philistines. He was succeeded by David, from the land of Judah in the south of the kingdom, who continued conflicts with the Philistines until he had effectively destroyed their military power.

But David's greatest achievement was his establishment of Jerusalem as a new capital of Israel. According to OT sources, David's son and successor Solomon (c. 960-922) brought Israel to a high level of cultural and commercial development, mainly because of his promotion of close cultural and commercial links with foreign countries, which greatly boosted his kingdom's prosperity, and endowed the royal court at Jerusalem with a rich cosmopolitan character. He is also credited with building the First Temple of Jerusalem. But throughout his reign, tensions were mounting between the northern and southern tribes of Israel. These finally erupted into open conflict on his death, leading to the establishment of two separate kingdoms – Israel in the north, with its capital at Samaria, and Judah in the south, with Jerusalem its capital.

Let me again stress that this reconstruction of early Israelite history is based entirely on OT sources, and many scholars are sceptical about the historical validity of a united Israelite kingdom at this time. or indeed about the biblical account of Israel's early history in general, in the absence of contemporary archaeological or written evidence to support it. It is not until the reign of Omri (c. 876-869), allegedly the sixth king of Israel, that the biblical record begins to be confirmed by external sources. It was only in Omri's reign, some scholars argue, that a united Israelite kingdom was created, with Samaria its capital. The united kingdom ended with the death of Jehoram, last member of the Omride dynasty, about 842.

Subsequently, Israel became subject to Assyria, and probably under the Assyrian king Sargon II (721-705) the Israelite kingdom ended with the Assyrian destruction of its capital Samaria, which had rebelled against its overlord. Judah survived, as a tributary of Assyria. After the fall of Assyria in the late 7th century BC, Judah became a vassal of Egypt. But in 586, the Babylonian king Nebuchadnezzar II captured and destroyed its capital Jerusalem, and (allegedly) deported almost all its population to Babylonia. Thus began the period of the Israelite 'exile', which ended in 539 when the Persian king Cyrus II conquered Babylon, and in the following year, allowed the Israelites living in exile to return to their homeland. From the period of the exile onwards, the term 'Jews' was commonly used of these people, both in an ethnic sense and as an expression of the religious faith to which they adhered.

The Jewish people vigorously maintained their ethnic, national, and religious identity through the following centuries, particularly at times when their very existence came under threat from the powers that threatened to engulf them. This was illustrated by the Jewish resistance mounted against the Seleucid emperor Antiochos IV when Antiochos

attempted to 'hellenize' the Jewish state by imposing on it a range of Greek customs and beliefs at the expense of their age-old traditions. The resistance culminated in a rebellion led by Judas Maccabaeus, commonly known as the Maccabean rebellion, which broke out in 166 BC. After some major victories over the Seleucid armies sent against him, Judas was killed in battle in 161. For a time, Jewish resistance continued under Judas' youngest brother Jonathan. Finally, in 129 BC, after relations between the Jews and the Seleucid monarchy shifted from the military to the diplomatic arena, the Jewish state was granted its independence. This lasted some sixty-six years until 63 BC when Judaea was absorbed by the Roman commander Pompey into the Roman provincial administration. It was now much reduced in size, many of the territories taken from it being incorporated into the new Roman province of Syria.

Subsequently in 37 BC, an ambitious young Jew called Herod, who had won favour with influential Romans during his visit to Rome several years earlier, seized Jerusalem from its current ruler Antigonus, with Rome's backing, and established himself as king of the Jews. As an acolyte of Rome, Herod reigned from 37 to 4 BC. Notorious for the part he plays in biblical tradition at the time of the birth of Christ, his reign was distinguished by its flamboyance and his unswerving loyalty to his Roman overlords. It was during his reign that the Second Temple, successor of the First Temple allegedly built by Solomon and destroyed by Nebuchadnezzar's forces, was built. Judaea was subsequently made into a separate Roman province, but relations between its people and Rome became increasingly tense. Matters came to a head in AD 66 when the Jews broke out in rebellion against their overlords, beginning the so-called Great Jewish Revolt or First Jewish War. The rebellion was finally crushed in the year 70 when the Roman commander Titus, son of the emperor Vespasian, marched on Jerusalem, and captured, sacked, and destroyed it. During the course of this destruction, the great temple was looted and reduced to ruins. Thus ended the Second Temple period.

Yet the spirit of Jewish nationalism and independence continued to smoulder and to flare afresh. There were further rebellions by Jewish communities dispersed through the eastern and southern parts of the Roman empire, especially in Mesopotamia, Egypt, Libya, and Cyprus, in the last three years of the reign of the emperor Trajan (AD 115-117). These came to a head in 131 when Trajan's successor Hadrian, as part of his program of spreading the benefits of Roman civilization through the eastern part of the Roman world, established a new Roman colony on the site of Jerusalem and ordered the construction of a Temple

of Jupiter where the revered Second Temple of Jerusalem had once stood.

This blatant act of cultural and ethnic insensitivity had predictable consequences. Under the leadership of a messiah-like figure called Bar Kochba, 'Son of the Star', the Palestinian Jews rose up in revolt. For almost four years (131-134), their conflict with Rome continued, and for a time an independent Jewish state was established. But inevitably Rome's forces reduced the rebel communities one by one, often starving them into submission, until the whole of Judaea had been subjected once more to Rome. Savage reprisals were carried out against the rebels. Judaea's towns and villages were systematically put to the torch, and thousands of their inhabitants massacred or enslaved. Their places were taken by large influxes of non-Jewish peoples imported from neighbouring lands. The very identity of the Jews' homeland was now to be obliterated. The land once called Judaea was given a new name: Syria Palestina. Those of the Jewish population who survived were henceforth forbidden to set foot in their sacred city, under pain of death. Bereft of their identity, forbidden to practise their ancestral customs, the Jews faced continuing decline, if not extinction.

But their fortunes took a turn for the better in the reign of Hadrian's successor Antoninus Pius. Antoninus allowed the persecuted people to revive and maintain their religious beliefs and customs and to practise their traditional forms of worship. They were now a stateless people, but the exercise of their religious beliefs and traditions enabled them to maintain their identity in their scattered locations, though they had been deprived of their homeland, seemingly forever.

Let's move ahead several centuries. In 634, Syria was invaded by Muslim armies, and two years later a military showdown took place, between Muslim forces and a Byzantine army despatched by the current Byzantine emperor Heraclius. The battle was fought at Yarmuk, near the present border between Syria and Jordan. The rout of the Byzantine army signalled the beginning of the Muslim occupation of Syria and Palestine, with Damascus chosen as the the capital of the first Muslim empire. Thus began the Umayyad period of Islamic history.

In 637, Jerusalem surrendered to the Umayyad caliph Umar, and in 691, the first Dome of the Rock was completed, on the site of the Roman Temple of Jupiter, and the Second Temple of Jerusalem before it. The original Dome collapsed in 1015, and was rebuilt in 1022-1023. It is one of the most revered sites of the Islamic world, being the place where the prophet Mohammed was said to ascend to heaven.

Bloody conflicts were to stain the history of Jerusalem in the centuries that followed, conflicts fought between armies of different faiths, and different origins, with fortunes fluctuating from one side to the other, and looting and widespread massacring of the civilian population of the city an inevitable aftermath.

After almost three centuries of rule by the Mamlukes (a line of Muslim rulers of slave origin), Jerusalem was captured by the Ottoman army of Selim I, in December 1516. Thereafter Jerusalem remained an Ottoman city for some four hundred years, up to the last year of the First World War. In 1917, after the Battle of Jerusalem, the British commander General Edmund Allenby entered the Old City of Jerusalem, dismounting his horse when he did so, as a mark of respect to all three faiths – Judaism, Christianity, and Islam – which were fundamental to the city's existence.

Since then, the question of sovereignty over Jerusalem, and indeed the whole of the territory of modern Israel, has led to many bitter and bloody conflicts, with no effective resolution in sight.

From a purely historical viewpoint, the Jewish people had inhabited their homeland for many centuries before the beginnings of Christianity and many more centuries before Islam. And time and again they had fought to defend their homeland, against numerous enemies, Egyptians, Assyrians, Babylonians, Greeks and Romans included. They made enormous sacrifices and sustained heavy casualties in these conflicts, and their homeland was often under serious existential threat – most notably when their population was dispersed and their capital destroyed by the Babylonians and the Romans. Yet even though widely scattered for many centuries, they retained their cultural and ethnic identity, and finally had their homeland restored to them.

But their story is far from done.

In 1453, after the fall of Constantinople, Greece became subject to the Ottoman Turks, and was to remain so for almost four centuries (cf. the Ottoman occupation of Jerusalem) until the outbreak of the War of Greek Independence beginning in 1821, and the reassertion of the freedom and independence of a people who had occupied their homeland for several thousand years before the rise of the Ottomans and their occupation of Greece.

Of course this last paragraph is quite irrelevant to all that I've written before it.

Or is it?

POEM: IN HONOUR OF OVID⁴

Bob Milns

Let's sing to Ovid now a song of praise,
A poet supreme in all his lays!
Though it's two thousand years since he expired,
His poems live on, by all respected and admired.

Effortless flowed the verses from his pen;
As poet of love he stirred both girls and men;
As teller of tales he did all others surpass;
And his wit was polished and never crass.

But what avails a poet's wit and quality
Against the anger of outraged authority?
The 'crafty tyrant'⁵ with a heart so hard
To Black Sea exile sent our sorry bard.

What was the sin that sent our poet there,
To endless misery and lifelong despair?
'An error'⁶ says our poet 'and a song'⁷;
We know the poem but only guess the wrong.

Today Constantza is a pleasant sea-side place;
Tomis then, it was wild and devoid of any grace.
Here languished Ovid for nine long years
And volumes filled with pleas and tears.

But all in vain; no mercy did he find in Rome;
Cruel fate decreed he never would again see home.
Until at last, in solitude, without a friend,
A great Roman poet met a wretched end.



The statue of Ovid at Constantza

But Justice, though often taking very long,
Will put to right the greatest wrong.
For Ovid's statue now stands by Constantza's
strand;
And he a national poet is in Romania's land.

In Rome, two thousand years from his demise,
The City has recognized this jewel and prize
By revoking his exile, which was so unfair,
And honouring their poet who lies elsewhere.

WHAT'S IN A WORD: 'PARAPROSDOKIAN'

Bob Milns

A Happy New Year to all readers of this column. I hope you had a festive season that was full of the joys of family, good food and wine and much good fun, including that of Greek and Latin etymology.

I was delighted the other day when I received an e-mail from a friend entitled 'Paraprosdokians' with several examples of this. What, you might ask, is a paraprosdokian? It's from two Greek words: 'para', meaning 'contrary to' and 'prosdokia', meaning 'expectation'. It is a humorous expression that gets its humour from the fact that its ending is quite different from what you'd expect.

Here are a couple of examples from those sent by my friend:

- (a) Where there's a will, I want to be in it;
- (b) You're never too old to learn something stupid.

The paraprosdokian was a favourite device in ancient Greek comedy. Which reminds me that so many of our words for what makes us laugh are what we have inherited from both the Greeks and the Romans. Thus comedy, the dramatic form, is from the comedies presented every year in ancient Athens. The Greek word itself is from two words, 'komos' meaning 'a village revel' and 'odē', 'a song', often satirical and obscene. Likewise such words as 'parody' and 'irony' are Greek words, whereas such words as 'facetious', 'satire' and even 'joke' are Latin words.

A word that ultimately derives from Latin is 'pun', from the Latin 'punctum', meaning 'point', though the word is said to be mediated through the Italian 'pungiglio' meaning 'punctiliousness'.

Here is a rather macabre pun written by the English poet and humorist, Thomas Hood (1799-1845):

⁴ 'In Honour of Ovid', was written on the 2000th anniversary of the death of Ovid (43BCE – 17CE) in 2017 CE.

⁵ The emperor Augustus; R. Syme's expression.

⁶ Perhaps involuntary involvement in the disgrace of Augustus's granddaughter Julia.

⁷ The 'Ars Amatoria' or 'Science of being a Lover'.

Ben Battle was a soldier bold
And used to war's alarms;
But a cannonball took off his legs
So he laid down his arms.

It is, however, to Old English especially and other Germanic languages that we owe the words that describe the physical manifestations of humour, such as 'laugh', 'smile' and 'fun', from the obsolete 'fon', 'to make a fool of' and related to 'fond'.



Polystylon - Abdera
(The Byzantine township of Polystylon occupies the acropolis of the ancient city of Abdera)

Let me close this column with an ancient Greek joke from a work written in the 4th/5th century CE in Greek and called Philogelos or Laughter Lover. It is one of many told about the people of Abdera on the Northern Aegean coast who had a reputation for stupidity:

An Abderite hears that onions cause wind, so when he's out sailing and the sea is calm, he hangs a sackful of onions from the stern'.

And here's one not from Abdera:

A miser writes his will and names himself as heir.

On that note I'll leave you till the next *Nova*.

MEMBERSHIP OF FOA AND ALUMNI FRIENDS

Alumni Friends single membership is \$38.50 (joint membership is \$49.50).

Friends of Antiquity membership is \$16.50 for each member of the Alumni Friends;

Full time student membership is \$5.50.

Correspondence should be addressed to:
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Seddon West - Building 82E (Room 405)
The University of Queensland
St Lucia Qld 4072

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

Last year the Alumni Office moved from its old location in Walcott Street to an office in the Seddon West building of the St Lucia campus. Book donations for the Alumni Book Fair may be brought to the offices at Seddon West (Building 84E, St Lucia Campus), or left in the shed, in the car park below the building, at any time.

Some FoA administrative activities will also be taking place at the Long Pocket campus (see map below). For those of you who help with putting *Nova* into its covers ready to be mailed out, it is likely that this will always take place at Long Pocket (where parking is easier than at St Lucia).



**University of Queensland
Long Pocket campus**

FRIENDS OF ANTIQUITY WEBSITE:

<http://www.friendsofantiquity.org.au/>

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- Dr John Ratcliffe
- Pam Rushby
- Emeritus Professor Roger Scott
- Dr Dorothy Watts

2018 FRIENDS OF ANTIQUITY PROGRAM⁸

SUNDAY 4 FEBRUARY

2pm

ADRIAN HEYWORTH-SMITH MEMORIAL LECTURE

SYMPATHY FOR THE DEVIL: NERO ON SCREEN

Professor Arthur Pomeroy



This year marks the eighth annual lecture to be given on behalf of the Friends of Antiquity in commemoration of our founding President, Honorary Life Member and Patron, Adrian Heyworth-Smith.

This year this special lecture will be given by Professor Arthur Pomeroy of the School of Art History, Classics and Religious Studies at Victoria University, Wellington, New Zealand. Professor Pomeroy will speak on 'Sympathy for the Devil: the Depiction of Nero on Screen'.

In choosing the annual lecturer, the Friends' Program Committee seeks to invite a person with interests reflecting those of Adrian, namely aspects of the ancient Classical world with especial emphasis on Roman history and literature and of the sea.

4 MARCH

2pm

THE DEVELOPMENT OF PORTRAIT SCULPTURE IN ANCIENT GREECE

Dr Amelia R. Brown

SATURDAY 24 MARCH

9am - 5pm (registration from 8am)

ANCIENT HISTORY DAY

A PORTRAIT OF LESSER KNOWN WOMEN OF THE ANCIENT WORLD

to be held at the University of Queensland (room to be advised)

an early registration form is enclosed

further details and a downloadable form may be obtained later in February from the Friends' website

at

[\(http://www.friendsofantiquity.org.au/\)](http://www.friendsofantiquity.org.au/)

SUNDAY 8 APRIL

2pm

LIVY'S VERSION OF THE ACTIONS OF FABIUS THE DELAYER: ITS HIS-STORY AND HE IS STICKING TO IT!

Dr Paula Johnson

SUNDAY 6 MAY

2pm

OVID - MASTER OF LOVE

Emeritus Professor Bob Milns

SUNDAY 3 JUNE

2pm

SLIPPED OR PUSHED? THE END OF ROMAN BRITAIN

Dr Dorothy Watts

SUNDAY SERIES DATE CLAIMERS FROM JULY 2018

1 JULY

12 AUGUST (SECOND SUNDAY OF THE MONTH)

9 SEPTEMBER (SECOND SUNDAY OF THE MONTH)

7 OCTOBER

4 NOVEMBER

⁸ Sunday Series lectures will normally be held in Room E302, Forgan Smith Building. An entry donation of \$10 includes refreshments.