

AWAWS BRISBANE

Presents



THE CANCELLED CONFERENCE

Monday 13 July 2020

Conference Programme

CONTENTS PAGE

WELCOME	3
CONTACT INFORMATION.....	4
CONFERENCE PROCEEDINGS	5
HOW TO ACCESS AND PARTICIPATE THROUGH ZOOM.....	7
Accessing the Sessions	7
Participating in Question Time	7
ABSTRACTS	8
PRESENTERS' DETAILS	14

WELCOME

The Brisbane Chapter of the Australasian Women in Ancient World Studies organisation would like to welcome you to *The Cancelled Conference*. We hope that this conference provides an alternative platform for AWAWS postgraduate members to share their ideas and present their research. This programme offers a diverse range of presenters from the UQ School of Historical and Philosophical Inquiry and AWAWS postgraduate members with our presenters representing a variety of interests and disciplines.

For many postgraduate students the mid-year break is usually a time to attend conferences and workshops to gain academic and professional experience. These events provide great opportunities for postgraduates to share their research ideas, practice public speaking, further their professional development, and meet fellow peers. Due to the unfolding circumstances most conferences and workshops for 2020 have been cancelled or postponed for the foreseeable future. As a postgrad-led chapter we are particularly aware of the impact these cancellations can have on academic development for postgraduate students, especially for new students planning to attend their first conference.

The Cancelled Conference is an attempt to combat these cancellations and to provide AWAWS postgraduate members with an opportunity to put their cancelled conference papers to good use. Although we cannot fully recreate or replace attending an academic conference, we hope *The Cancelled Conference* will be a useful alternative.

We would like to thank the AWAWS Executive, Amelia Brown, and our UQ postgraduate cohort, with a special mention to Jessica Zelli and Carlos Robinson for their help and support in organising this conference. Thank you also to our presenters for taking the time to share their research with us.

We hope you enjoy *The Cancelled Conference*.

Tyla and Brianna.

Conference Convenors

CONTACT INFORMATION

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The convenors of this conference are Tyla Cascaes and Brianna Sands. They are both MPhil candidates at the University of Queensland and co-chairs of the Brisbane Chapter of AWAWS.

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Please feel free to contact the AWAWS Brisbane email address or their personal email addresses at any time in regards to this conference.

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CONFERENCE PROCEEDINGS

Monday 13 July 2020

9:00am Conference Begins

9:00am Session One

Chair: Tyla Cascaes

9:00am Brianna Sands

Colour and Light in Cicero's *On the Nature of the Gods* and *On Divination*

9:30am Tegan Gleeson

Verecundia & Saguntum: Livy's Imperial Narrative

10:00am Jessica Zelli

Drugs and Demons: Fears in Heliodorus and Contemporary Solutions

10:30am Morning tea

11:00am Session Two

Chair: Tyla Cascaes

11:00am Tonya Rushmer

The *Lex Clodia Frumentaria* and the Management of the Grain Supply

11:30am Troy Gillan

Petitioning the Emperor: How German Business Firms Engaged with the Nazi State

12:00pm Cassandra Byrnes

Gendered Anxieties: Contraception under Conservative Rule

12:30pm Lunch

1:30pm Session Three

Chair: Brianna Sands

1:30pm Rory Ardill-Walker
The Development of an Age-Class of Youths in Classical Athens

2:00pm Mark Mather
The Difficulty in Reconstructing Caesar's Methods of Supply

2:30pm Ryleigh Adams
Limina: Exploring Three-Dimensional Liminal Theory

3:00pm Afternoon tea

3:30pm Session Four

Chair: Brianna Sands

3:30pm Sarah Prince
Tyrannus or Rex?: Roman Attitudes to Kingship in the Middle Republic

4:00pm Jane Fietcher
The Literary Evidence Surrounding Mark Antony

4:30pm Nicola Ernst
Exodus and Exile: Athanasius and the Construction of a Constantian Pharaoh

HOW TO ACCESS AND PARTICIPATE THROUGH ZOOM

Accessing the Sessions

Each session has its own Zoom link, see below. To register to attend each session please follow the corresponding Zoom link (below) and fill in your details when prompted. You will be sent an email with the details of the session and how to access the meeting. If you would like this to be added to your calendar you will need to do this manually. To do this you would need to select 'add to calendar' drop-down on the Completion of Registration Page and follow the prompts.

Please note it is important that you register for each session separately. You are welcome to attend as many or as few as you like, but each session will be accessible through a different link.

Session One, 9:00am to 10:30am

Link: <https://uqz.zoom.us/meeting/register/tJwlc-6tqzltE9x1lotsRvuMcYZpuNMccSSo>

Session Two, 11:00am to 12:30pm

Link: <https://uqz.zoom.us/meeting/register/tJArcu2prz0uE9IMg0egBL9W6n8Xik9mjW-y>

Session Three, 1:30pm to 3:00pm

Link: <https://uqz.zoom.us/meeting/register/tJwrde-tpzooE9CqQXdahUhtkH2TvjZoUd3X>

Session Four, 3:30pm to 5:00pm

Link: <https://uqz.zoom.us/meeting/register/tJlrduioqjotE9LSG0tJsU6nHkWrzfn99gE5>

Participating in Question Time

In the interest of efficiency and courtesy to the presenters we ask that you remain muted for the duration of the sessions unless asking a question or engaging with the presenter.

To participate in question time you are invited either to raise your hand and wait for the chair to address you, or to write your question into the chat feature of Zoom.

ABSTRACTS

Ryleigh Adams

University of Tasmania

Limina: exploring three-dimensional Liminal Theory

Liminal Theory (sometimes called Liminal Perspective) is not a new concept in qualitative research. Introduced by Arnold van Gennep in his book *Rites de passage* (1909), it has since been developed further by Victor Turner in *The Ritual Process: Structure and Anti-Structure* (1969). Over a century later, it still garners attention as a significant sociological and anthropological framework for research about human experiences. One of the most recent studies by Bjørn Thomassen, *Liminality and the Modern: Living Through the In-Between* (2014), built upon van Gennep's and Turner's work to propose that liminality has three key dimensions: the temporal dimension, the subjecthood dimension, and the spatial dimension. Thomassen's theoretical framework and model, however, are not fully realised. Using the foundations laid by Thomassen, I suggest that it is possible to create a three-dimensional model for liminality which one can use to analyse liminality in the ancient world and beyond. I also propose new ways in which to categorise liminal phenomena and liminal places to understand better ancient experiences of being 'betwixt and between'. My research represents a step forward in defining, understanding, and utilising liminality as a theoretical framework for ancient world studies, which provides new insights into the experiences of ancient Romans.

Rory Ardill-Walker

University of Queensland

The Development of an Age-Class of Youths in Classical Athens

The study of youth, the liminal period in which a child develops and becomes formally recognised as an adult, is curiously underdeveloped in the field of Ancient History. This is particularly surprising given that many ancient cultures have firmly regimented hierarchies of age-class that assist in the identification and delineation of 'youth' phases. Indeed, Marc Kleijwegt's *Ancient Youth*, one of the few major studies on young people in the ancient world, suggests that there was no formally recognised group of youths in the Greco-Roman world. This presentation seeks in part to dismiss these claims and to show that the Classical Athenians recognised a distinct age-class of young men. A cursory look at the rise of youth in the industrial world provides a framework with which to analyse its development in ancient Athens. Four key factors discovered are a rise of wealth, the separation of adult responsibilities, a culture of generational tension, and an increasing sense of solidarity amongst age-mates. This study shows that these key factors are just as relevant to the development of an age-class of youth in the ancient world. It also analyses the terminology used to describe young men, and highlights some of the concerns which the Classical Athenians held for their youth. In establishing young men as a prominent age-class in Classical Athenian society, I hope to foster further research into the field of youth in the ancient world.

Cassandra Byrnes

University of Queensland

Gendered Anxieties: Contraception under Conservative Rule

As new methods of birth control became increasingly available in Australia during the 1970s and 1980s, renewed public discourse demonstrated gendered anxieties about autonomy and morality. Promoted by the second-wave feminist movement, attitudes toward contraception represented larger debates that inexorably focused on female bodies. For the most part, men and heterosexual encounters were necessary for reproduction, however the onus of accessing effective birth control was placed almost exclusively on women. Despite liberal reforms and attitudes in many states during this period, Queensland maintained a conservative approach toward contraception, instead preferring censorship of information and restricting access. The Bjelke-Petersen state government proved resistant to change, undeterred by feminist activists pushing for accessible and affordable contraception. This paper will explore how state government policies enacted during the 1970s and 1980s made contraception available only to a select demographic, reflecting specific attitudes toward gender, morality, and individual freedoms. The rates of women using different methods of birth control varies significantly across categories of age, religion, location, marital status, and number of children; this data reflects the challenges of procuring reliable contraception in a state that did not value civil liberties. Although significant change occurred more broadly in Australia during this time, the Bjelke-Petersen government placated its fundamentalist voting base by disengaging with progressive politics and implementing tighter restrictions on reproduction regulation.

Nicola Ernst

University of Exeter

Exodus and Exile: Athanasius and the Construction of a Constantian Pharaoh

Athanasius of Alexandria (c. 296-373) was no stranger to exile. The bishop was imperially exiled five times, by four different emperors during his long and tumultuous career. The necessity for legitimizing his actions and theological subscriptions became clear and Athanasius cast himself into the role of Moses, while casting the emperor Constantius II (r. 337-361) as the new Pharaoh (cf. Exod. 2.15; Ath. *De Fuga* 11). This paper will consider Athanasius' self-representation of himself and his exiles as Mosaic in nature, and will discuss his creation of a 'biblical present' that allowed him to lend authority to his own theological stances in the face of a 'heretical' emperor.

I will consider Athanasius' representation of his exiles in his *Historia Arianorum* and *Apologia De Fuga*, where, it will be shown that, by casting Constantius II as the new Pharaoh, Athanasius was able to justify his actions, both his flight from Alexandria, and his time in the desert as the result of this biblical interpretation. This became an essential aspect of his position of ecclesiastical leadership, whereby he was responsible for saving the 'orthodox' from the Pharaonic persecutions of the 'Arian' emperor. By depicting Constantius as the new Pharaoh, Athanasius was able to control the discourse surrounding his exiles and to present his position as one of authority and legitimacy while subordinating the ecclesiastical position of his enemies.

Jane Fietcher

University of Queensland

The Literary Evidence Surrounding Mark Antony

Mark Antony is presented by ancient literary sources in a negative light; he is seen as irresponsible and incompetent, being the drunken gambler who abandoned Rome for a foreign monarch. The view adopted by modern scholarship ignores Antony's successes and uses him as a character to move along the stories of more prominent historical figures, namely Caesar, Cleopatra, and Augustus. As with many historical figures, Antony is notorious for losing, and finds himself in the precariously unkind position of being remembered in this way forever. It is my aim to critically examine the ancient and modern literature surrounding Antony, demonstrating that he has been neglected and misrepresented in historical studies due primarily to the literature of Cicero and the lasting effects of his defeat at the hands of Augustus. Ultimately, the course of history is written by the victors, and Antony's legacy suffers as a result of his loss of the Battle of Actium. If Antony had been victorious, we would perceive him in a different light.

Troy Gillan

University of Queensland

Petitioning the Emperor: how German business firms engaged with the Nazi state

During the Second World War, the Third Reich sought to economically exploit the territories it occupied in Europe. It wanted to fuel its war machine beyond the resources of Germany itself, and prepare for the future world it would create after victory. German business firms were an important part of this effort, taking the opportunity to extend their business activities to include occupied Europe both directly and indirectly.

In August 1941, the German government made a new regulation to come into force that would heavily restrict or ban the delivery of products from the German Reich to the occupied territories of western Europe, on the justification that these territories should not be getting things that the Reich was having to ration for itself.

But the response of German business was not to simply accept this. Rather they began to strategise on how to respond, and how to try and do something about this regulation. In these discussions, we can see many of the dynamics at play in the relationship between German business and the Nazi state, and how German business knew to leverage its importance, understood the power relationships of the Nazi state, and how to frame its messaging in order to have the best chance of achieving what it wanted.

Tegan Gleeson

University of Tasmania

Verecundia & Saguntum: Livy's Imperial Narrative

Verecundia as an operative term features in Livy's discourse of imperialism, and is used twice in the context of Rome's imperial standing following her treatment of Saguntum in the Second Punic War. Livy's narrative surrounding Rome's relationship with Saguntum is a distorted product of the propagandist and pro-Roman historiographical tradition, and makes a number of chronological, geographical, and factual shifts to justify Rome's declaration of war against Carthage. His depiction of Saguntum as a Roman ally results in an inherent tension. In order for Rome to have legitimately and justly declared war on Carthage, she must have ignored her ally in need, Saguntum, throughout the duration of Hannibal's siege. Livy's references to *verecundia* reflect, and to some extent critique, this tension. *Verecundia* involves looking outside the self to consider your position relative to an external social actor. That is, *verecundia* involves seeing yourself being seen. As a socially cohesive emotion, the conceptual work *verecundia* does reflects upon Rome's behaviour and, in doing so, provides an avenue for exploring Livy's imperial ideology. This paper analyses how Livy deals with the problem of Rome's damaged military 'face' following her abandonment of Saguntum, and suggests that Livy's imperial ideology encompasses an awareness of the way Rome is viewed on the world stage.

Mark Mather

University of Queensland

The Difficulty in Reconstructing Caesar's Methods of Supply

My thesis argues that Julius Caesar's armies during the Gallic and Civil wars were supplied through a variety of methods, more than has been previously contemplated by modern scholars. I intend to avoid Caesar as an individual, as is usually the tendency of most writers and instead focus on the methods his armies used to resupply. This talk will adapt my literature review of the existing scholarship. I will argue that the modern works on these wars have fallen short on providing a true sense of scale to these military campaigns, or have been too general in their treatment of 'supply' as a topic to adequately be used with specific regard to Caesar's campaigns. 'Supply' is a crucial, and yet sorely underappreciated topic, and my approach will provide a unique perspective on these wars. Unlike Donald Engles, and following Adrian Goldsworthy's stance against such claims, I shall not be looking for exactly what was needed by Caesar's army on a day to day basis. I shall instead be exploring how they might have acquired their supplies.

Sarah Prince

University of Queensland

Tyrannus or Rex?: Roman Attitudes to Kingship in the Middle Republic

Roman fear of kingship is traditionally considered to have deep roots. In his *De Republica*, Cicero narrates the expulsion of the cruel tyrant king, Tarquinius Superbus, and the birth of the Republic. He claims that the title 'rex' became so bitterly hated that, five centuries later, still no Roman could bear to hear it (Cic. *Rep.* 2.52). Modern scholarship has accepted this concept wholeheartedly, and the intense fear of kingship is often touted to explain Roman behaviour and political phenomena. However, Cicero's First Century BC description of fear and loathing towards the concept of *regnum* was heavily influenced by the Greek τύραννος, and this attitude has been mistakenly superimposed throughout the entire Republican period. Examination of literary evidence from the Middle Republic suggests that attitudes towards the concept of kingship and kings themselves were more favourable than is typically suggested. It will be demonstrated that hostility towards kingship was expressed in Late Republican and Early Imperial authors, such as Cicero, Livy and Appian, but is conspicuously absent from the works of Plautus and Polybius in the 3rd and 2nd Centuries. Roman generals from this period, such as Fabricius Luscinus, L. Caecilius Metellus and Scipio Africanus, consciously presented themselves with the attributes and techniques of Hellenistic kingship to a receptive Roman audience and frequently received regal honours in return. The image and concept of the *rex* was not abhorrent, but a valuable political device. This paper, then, seeks to reexamine the nature of Roman attitudes towards kingship in the Middle Republic.

Tonya Rushmer

University of Sydney

The Lex Clodia Frumentaria and the Management of the Grain Supply

Clodius' grain law is largely known through Ciceronian invective, delivered upon returning from exile, when Clodius' reinstatement of the *collegia* had created a polarising change in the city. This context, alongside the obvious parallels with Gaius Gracchus and Saturninus, led to the conclusion that the *lex Clodia* was similarly controversial. Cicero blames it for the scarcity that eventually led to the creation of Pompey's *cura annonae*.

However, unlike both the *lex Sempronia* and the attempted *lex Appuleia*, there is no contemporary recorded substantial opposition to Clodius' grain law, nor does Cicero reference any in his later critiques. It is not until Cicero's recall, over a year later, that it is first cast as controversial, in a speech where Cicero attempted to have another of Clodius' laws overturned. Naturally, considering his personal investment, Cicero remained the most belligerent opponent to Clodius' reform program, eventually attempting and failing to have Clodius' entire tribunate and laws declared invalid. Modern scholarship has largely attributed most post-Gracchan changes in the grain supply system to this law, with little basis for this. Clodius removed the price, but the sources do not show that he dramatically expanded the number of recipients, and even Cicero does not claim that he made state grain available to freedmen.

Given that the main source for Clodius' *lex frumentaria* is so compromised, it is important to consider how controversial it actually was among the wider senatorial group. Recent studies challenge the idea that Clodius was prepared to alienate his peers with his reforms. In this paper I shall examine what a less radical view of the *lex Clodia frumentaria* may reveal about state management of the grain supply.

Brianna Sands

University of Queensland

Colour and Light in Cicero's On the Nature of the Gods and On Divination

The ancient world was an innately visual culture. Colour and visual imagery, along with other sensory cues, were important in the performance of Roman religion and ritual. Thus, colour and light imagery were often used in literary descriptions of Roman religion and ritual. This is evident in Cicero's philosophical treatises *On the Nature of the Gods* and *On Divination*. These works were produced as part of Cicero's wider philosophical encyclopedia, published between 45 and 44 BCE. Cicero aimed to provide a systematic treatment of Greek and Hellenistic philosophy in the Latin language. However, it is evident that other cultural and political influences were at play. For example, Cicero references the tumultuous political climate of Caesar's dictatorship and assassination throughout both works. Moreover, the two works are written in dialogue and present the arguments of the Stoics, Academics, and Epicureans, as well as the attitudes of Roman State religion, on the topics of divine form, divine existence, and divination. Cicero includes numerous quotations from prominent Greek and Latin authors, such as Homer, Ennius, Accius, and Cicero's own poetry, as examples for the philosophical arguments. This results in an interesting treatment of colour and religion through multiple viewpoints, genres, authors, and time periods, all in the same work. This paper will explore the use of colour and light terms in Cicero's *On the Nature of the Gods* and *On Divination*, addressing the context of the work's genre, aim, and historical setting.

Jessica Zelli

University of Queensland

Drugs and Demons: Fears in Heliodorus and Contemporary Solutions

We are familiar with the thrill of watching a scary scene in a film, and the suspense of reading a frightening novel—but how did an ancient Greco-Roman audience receive scary stories, and what made these stories 'scary' to begin with? In this paper, I explore frightening scenes in Heliodorus' fourth century novel *An Ethiopian Story*, and investigate what contemporary solutions Heliodorus' ancient readers used to counteract these fears. I examine different fears experienced by the main character, Charikleia, and show how these scenes were frightening by looking at practical and material remedies for these fears described in other literature and magical papyri. While novels are considered an unreliable source for reconstructing historical practices, such as the practices and beliefs around magic, rituals, and fears, novels can be used to reconstruct the historical experience of people in the ancient world when corroborated with other sources, such as written spells, potions, and letters. By pairing these different types of sources together, historians can gain a better insight into the fears which existed in the thoughts and minds of people during the fourth century AD, and effectively use these sources to reconstruct historical emotions. In other words, while it may be tricky to use novels such as *An Ethiopian Story* to reflect the historical reality of lived people, this paper aims to show how novels can be used to reflect the thoughts, opinions, and feelings of these same people, which in turn can provide a more nuanced understanding of how these people conceptualised changes in social, political, and economic spheres. Or, what they thought went 'bump in the night'!

PRESENTERS' DETAILS

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