ABSTRACTS

ALEXANDER, Dean Anthony (University of Otago). 'Marc Antony's Assault of Publius Clodius: Fact or Ciceronian Fiction?' This paper aims to examine the historicity of an episode described by Cicero three times: namely Marc Antony's attempt to assassinate Publius Clodius Pulcher in 53 BC (Cic. *Mil.* 40; *Phil.* 2.21, 49). It seeks to argue that Cicero may have distorted – perhaps even invented – the incident for his own rhetorical and political purposes. Although the veracity of this event has been widely accepted by most scholars – e.g. Linderski (1974) 222-23; Huzar (1978) 37; Ramsey (2003) 230-31 – there are legitimate reasons to question Cicero's accounts. First, if Antony did make the attempt, why, in the wake of Clodius' actual murder, was he appointed *subscriptor* to prosecute Milo? Scholars have unconvincingly characterized this as an opportunistic political *volte-face* on Antony's part. Even if this were true, however, it does not explain neatly why Clodius' family would allow him to participate in the prosecution. Therefore, this paper will re-examine in detail the Ciceronian texts with a view to demonstrating that they should not be taken at face value. The ramifications of this are significant: if Cicero's account is cleverly distorted or even invented, this would harmonize the inexplicable confusion over Antony's *volte-face* in 52 BC. Reinterpretation of this episode would also elucidate his later marriage to Fulvia, Clodius' widow.

ARMSTRONG, Jeremy (University of Auckland). 'Power and Politics in 5th century BC Rome: The Censorship and Consular Tribunate in Context.' Although nominally founded in 509 BC, many central features of Rome's early Republic were formed much later during periods of intense state formation during the course of the 5th and 4th centuries BC. Perhaps the most important of these occurred during the middle of the 5th century BC where, with the promulgation of the Twelve Tables in 451/450 and the creation of the quaestorship in 446 BC, the so-called consular tribunate in 444 BC, and the censorship in 443 BC, in only 8 short years Rome experienced a dramatic socio-political transformation. Although still often viewed independently, since the mid of the 19th century scholarship has shown that many (if not all) of these developments are likely linked and can be viewed as part of a single set of reforms designed to organize Rome's evolving population. The present paper will focus on the final two developments in this period, the creation of the censorship and the office of the consular tribunes, in an effort to draw out these links and make a few plausible suggestions about what they may tell us about the nature of Roman society during this period. In particular, the paper will argue for a reinterpretation of origins of these two offices which sees them not merely as part of a (possibly failed) compromise in the larger Struggle of the Orders, but as key developments in the creation of a unified Roman state.

BARSBY, John (University of Otago). 'Classics at Otago 3: the Manton Period (1949-65).' This paper is a sequel to two earlier papers which traced the growth of Classics at Otago under the first two Professors of Classics, George Sale (1870-1907) and T.D. Adams (1908-1948). It was under Guy Manton that Classics became a Department with a staff establishment of six rather than consisting of a professor and one or two assistants. The paper covers the new appointments to the staff, the flock of

distinguished visitors, support of the Classical Association of Otago and of the Classical Collections of the Otago Museum, publications by staff and visitors, and the rise and fall of student numbers. It is clear that Manton's tenure of the chair was a pivotal point in the development of the Classics Department. This was partly due to the external circumstances of the post-war period, but Manton can be given the credit for the energy with which he pursued the possibilities which were on offer, building up the establishment of the Department, enlarging its profile, both within the university and in the wider Dunedin community, and launching it on to the international stage.

BISSETT, Miriam (University of Auckland). 'Visualising Festivals: Black-figure Depictions of the Delia.' After c.540 BC there was a change in the Athenian black-figure depictions of Apollo; instead of being almost always portrayed as an archer god in scenes most often depicting some violent behaviour he became the kithara-playing deity most commonly shown producing music for a female audience. This shift in representation seems to be a reflection of the growing awareness and popularity of the Delian festival in honour of Apollo, the Delia. The scenes of the Delian Triad emphasise Apollo's connection with Delos and his mother and sister, his love of music and the involvement of women in the Delia. These same elements are stressed in the literary evidence, suggesting the black-figure scenes were an evocation of the festival itself.

BURTON, Diana (Victoria University of Wellington). 'Hades: Cornucopiae, Fertility and Death.' This paper will consider some aspects of the iconography of Hades. He makes limited appearances in Attic vase-painting; here the dour and forbidding reputation ascribed to the god in myth is partially belied by his iconography. The cornucopia in particular is often cited as a reference to fertility aspects of the god, although an examination of its contents seems equally suggestive of death. The same ambivalence between fertility and death may be seen in one type of the terracotta plaques from Locri Epizephyrii.

CHAMPION, Michael W. (University of Western Australia). 'Aeneas of Gaza on the Soul.' Aeneas of Gaza's late fifth-century dialogue the *Theophrastus* investigates philosophical theories about the pre-existence and immortality of the soul in the course of making a Christian case against the Neoplatonic doctrine of the eternity of the world. I explore Aeneas' knowledge of theories about the soul in the Greek philosophical tradition and his rebuttals of them. Aeneas' arguments are indebted to earlier philosophers and touch on Origenist ideas most likely arising in local monasteries. His arguments about the pre-existence of the soul thus illumine creative interactions between Christians and philosophers, monks and school-men in late antique Gaza.

COVINO, Ralph (University of Tennessee at Chattanooga). 'The Fifth Century, the Decemvirate, and the Quaestorship.' he origins of the quaestorship have always been murky and clouded owing to the office's unhelpful treatment by the ancient source authors. Tacitus records that the office was instituted under the monarchs (*Ann*. 11.22) and that the later Republican quaestors evolved from them; however, scholars have long dismissed the nomenclative connection between the *quaestores parricidii* of possibly regal origin that continued to operate until 243 B.C. and the other, more regularized and familiar quaestors that begin to appear during the latter part of the 5th

century. This paper seeks to reconsider the origin of the regularized quaestorship within the context of the Decemviral era as suggested by the ordering of events within Livy's Canuleian speech (4.4.3). It will situate the creation of the office within the context of the Struggle of the Orders and the demonstrated rise in interest in patrician accountability concerning property. In doing so, it seeks to offer not only a plausible new date for the origin of the regularized quaestors but also a more sufficient rationale lurking behind an earlier creation date than is commonly accepted.

DAVIES, Mark (University of Auckland). 'Senecan Philosophy as Counter-ideology (*Epistle* 31).' A reading of Seneca that has had some influence is that of Thomas Habinek, who portrays Seneca in his writing as aiming to 'transmit the dominant ideology'. This idea that Seneca is in any real sense writing Roman imperial ideology is built on a very lop-sided reading of Stoicism, that of Brent Shaw, whose interpretation of Stoicism in such terms has attracted quite a bit of support. In Epistle 31 Seneca introduces his reader to core Stoic concepts of value and the context in which he does this is well suited to critiquing the interpretations of Habinek and Shaw. From reading Epistle 31 I will argue that far from Seneca writing Roman ideology it makes more sense to see him as writing, if anything, counter-ideology.

DAWSON, Abigail (University of Auckland). 'Seeing Dead People: A Study of the Cypselids.' Following my examination of Cyrus as a figure who crosses and sometimes transcends boundaries, I am examining the representations of the Cypselid tyrants in Herodotus' *Histories* along similar lines. Both the birth stories of Cyrus and Cypselus work on a similar story-pattern; because of this, Cypselus, Cyrus and Periander also have in common a representation of liminality. Periander's son Lycophron may also be considered a crosser of boundaries. Focussing primarily on the narratives of Book 5.92-93 and then those of 3.50-53, I examined whether Herodotus has a set of motifs which he consistently associates with the liminality of the Cypselids. This is not the case: Lycophron, Cypselus and Periander are all liminal characters but the focus of their liminality is tied into the separate contexts of the accounts in the two books.

EVANS, Rhiannon (University of Melbourne). 'Learning to be Decadent: Roman Identity and the Luxuries of Others.' Roman literary texts often represent Rome as a society which imbibed the literary, linguistic and material culture of non-Romans both easily and to its detriment. Often the infiltration depicted is of luxury items (extravagant marbles, foods, dyes), which are in turn associated with debilitating practices and connected with dubious social or sexual acts. This paper explores the trope of resistance to the assimilation of foreign values and particularly foreign objects in Roman literary texts, and asks what kind of identity crisis seems to be constructed in (and by) them. It also seeks to determine at what point, and around which cultural artefacts, Roman anxiety seems to coalesce. The correlative of Romans' perceived moral decline is the narrative of a frugal and pristine past, a time before the plethora of alien wares arrived. The paradigm which has Romanness marred and transformed by foreign contact demands that Roman core identity should be a model of simplicity, yet by the late Republic and beyond, conspicuous consumption was a means of demonstrating wealth and status. This paper discusses the implications of this contradiction for elite Romans of the first centuries BCE and CE, and the ways in which they negotiated the shifting and contested ground of Roman identity.

GRAY, Vivienne (University of Auckland). 'Work in Progress on Xenophon's Language'. Xenophon is known for his unusual vocabulary, which is often associated with the time he spent out of Athens. An investigation of his use of rare words reveal some initial patterns outside this theory, such as his use of technical vocabulary, and of words that he imports in order to contrive balances in his sentences. This paper will present the results of research in progress at an early stage, with samples of the categories into which his use of rare words may fall.

GRECH, Leanne (University of Melbourne). 'From Popery to Paganism: Oscar Wilde in Greece.' In April 1877, Oscar Wilde ventured to Greece with his former tutor in ancient history, John Pentland Mahaffy. Together they visited the grand ruins of Olympia, Mycenae and Athens at a time when Greece remained off-limits to most British tourists. At this stage in his life Wilde was continuing his studies in classics at Oxford and had spent several years agonising over the decision to convert from Protestantism to Roman Catholicism. This paper will examine Wilde's shifting allegiance between Christianity and the Pagan culture of ancient Greece by presenting a reading of two poems, *Santa Decca* and *The Theatre at Argos*, both of which were inspired by Wilde's travels in Greece. Although Wilde's undergraduate writings have received limited scholarly discussion, these poems are valuable because they are evidence of Wilde's impressions of Greece. Little else has survived apart from three poems, two fragmentary notes, two letters and a postcard. The difficulty of reconciling the Pagan and Christian cultures is a recurrent theme in Wilde's oeuvre. This tension arises in his mature works like *Dorian Gray* and *De Profundis*, but it is also present in his Oxford letters and poems. It will be argued that the aesthetics of Christianity and Greco-Roman Paganism are equally prominent in Wilde's poems from Greece, although he shifts between the two traditions at will, sometimes favouring Christianity, at other times favouring Paganism. These poems mourn the losses of Greek antiquity, but they also respond to the legacy of Christianity with an attitude that alternates between resentment and spiritual urgency. In these early works, we see the beginning of Wilde's struggle to reconcile the two traditions in his life and literature.

HAMILTON, Caleb R. (University of Auckland). '"I Judge Between Two Brothers, to their Satisfaction" – Biographies and the Legal System in the Old Kingdom.' Research into the legal system of the Old Kingdom brings certain moralistic phrases to light that appear to reflect the process of legitimation of Ma'at. It is possible to show that one such phrase, 'I judged between two brothers/litigants, to their satisfaction', found in tomb biographies during the Old Kingdom, was part of the filling-out and shaping of such biographies, and coincided with the large growth of moral declarations in writings during this period. Such moral declarations can be linked to the Egyptians' understanding of right and wrong, and their desire to act according to Ma'at. The link between the above phrase and its reflection of Ma'at relates to the role of judgement that was usually preserved for the gods, as seen in the Pyramid Texts, or the gods' representative on Earth, the king. The king was able to hand this role to his officials through the legal system, which became an acceptance of the role of judgement by the king and his officials and their ability to uphold Ma'at and ensure that this ideal was adhered to. However, did this role of judgement become so commonly accepted that it was simply just a generally used and idealised phrase, without those who inscribed it actually partaking in the role of judgement? With a focus on the translation of the phrase itself, and the context from which the phrase can

be found in the biographies of the Old Kingdom, coupled with what is known about the legal system of Old Kingdom, new light can be shed on this.

HANNAH, Patricia (University of Otago). 'Soldier and Sceptre-Bearer: a Question of Identification in Attic Vase Painting.' On the narrow neck of a red-figure warrior-*loutrophoros* in Philadelphia a young man equipped as a hoplite stands opposite a sceptre-bearing and older male figure. Following Beazley's designation in *Attic Red-Figure Vase-Painters* (841.112, 990.45), this scene has simply been identified as another example of the ubiquitous leave-takings depicted on Attic ceramics; stripped to its essential elements a soldier departs from home and is farewelled by his father. However, the additional attribute of a sceptre in the older man's hand is a significant feature in the iconography, which invites further consideration and requires an explanation. This paper examines a range of possible interpretations for sceptre-bearers in similar scenes, and considers some alternative scenarios for this particular combination: namely, the personified Dēmos, the archons and tribal heroes of Athens.

HELLUM, Jennifer (University of Auckland). 'Pepi I: a Case Study of Royal Religious Devotion in the Old Kingdom.' There is both archaeological and textual evidence from the reign of Pepi I of the Sixth Dynasty that suggests that the king was a man of particular religious devotion. This paper will examine this evidence and compare it with that of previous Pyramid Text kings of the Old Kingdom.

HOWAN, Vivien (Massey University). 'Three Fleets or Two?' In his account of the Corinthian War Xenophon mentions two fleets, each consisting of ten ships, sent by the Athenians to help Evagoras of Salamis in Cyprus. A ten-ship fleet in Lysias 19 is usually identified with the earlier of those in Xenophon, but in an attempt to deal with difficulties perceived as arising from this identification, Peter Stylianou proposed an additional fleet that sailed out before the other two. While this solution may remove some problems, it produces others. It is, in fact, not necessary to suppose that there were three Athenian fleets sent to Evagoras, and it makes better sense of the evidence to conclude that there were two and that the normal view is correct.

KEHRBERG, Ina (University of Sydney). 'Roman Gerasa Seen from Below. An Alternative Study of Urban Landscapes.' Following in the footsteps of early 20th century archaeological explorations, Gerasa's urban history is still mainly deliberated through the study of visible public monuments from the Decapolis eras. 'Jarash Archaeology' continues to play a limited role in these architectural projects and most of the buried urban space inside the walled city remains 'terra incognita'. Yet these intermonumental variable landscapes must once have added character to the built and natural environs. Such spatial exploitations by diverse townships have been corroborated by a few carefully excavated monuments providing stratified microcosmic views of activities and events that shaped the town. The best examples are the comprehensive excavations and studies of the hippodrome complex (project 1984-1996) and those of the two major sanctuaries: apparently mundane features and archaeological material related to occupancies of these edifices have been thoroughly studied and help to fill some gaps of the otherwise monumentally reconstructed urban and social history of ancient Jarash. One of the images is that of a town of shopkeepers and merchants. This picture of quiet prosperity owes perhaps more to the

excavated layers of waste products and other material evidence of recycled goods than to the stripped ruins of monumental architecture above ground.

LEENEN, Marcia (University of Auckland). 'The Evolution of Roman Diplomatic Interaction with the Achaean League, 200-146 B.C.E.' Any analysis of Roman diplomatic activity with the Achaean League between 200 and 146 B.C.E. should be examined in connection to the immediate political climate, rather than in relation to a seemingly homogeneous time-span of fifty-four years. Achaean-Roman relations can be divided into four distinct stages of development during this period that reflect the prevailing attitudes and behaviours of both the Achaeans and the Romans. These stages are valuable in analysing the Roman attitude to the Achaean League, which appears increasingly diplomatic until 150 B.C.E. These stages of development can also help shed light on diplomatic events, such as the two seemingly contradictory embassies to the Achaeans in 147 B.C.E., which instead can be viewed as an indication of contemporaneous Roman policy.

MARSHALL, Bruce (University of New England / Macquarie University / ASCS Honorary Secretary). '"Where Have All the Leaders Gone?" A Possible Reason for the Failure of the Sullan Senate.' Christian Meier has put forward the view that the failure of the Sullan senate in Rome in the 70s BC was that there were very few consulars still alive after the civil wars and proscriptions of the 80s. It was the *principes*, the men of consular rank, in the senate, he argues, whose role it was to uphold the senate's authority and see to it that its code of conduct was observed. Their absence in the 70s, combined with the presence in the senate of new members who had not risen gradually to prominence under the guidance of the *principes* and so were not imbued with the senatorial tradition, explains why the restored Sullan senate proved incapable of leading the Roman state. An analysis of the list of consuls from the end of the 80s to the late 70s shows just how few *principes* were active within the senate and political life generally, which makes Meier's case plausible. But were there other factors at play?

MASTERSON, Mark (Victoria University of Wellington). 'The Visibility of "Queer" Desire in Eunapius' *Lives of the Philosophers.***'** In this talk, I consider the visibility of male homosexual desire that is excessive of age-discrepant and asymmetrical pederasty within a fourth-century CE Greek text: Eunapius' *Lives of the Philosophers* 5.2.3-7 (Civiletti/*TLG*); Wright 459 (pp. 368-370). I call this desire 'queer' because desire between men was not normative in the way pederastic desire was. My claim is that desire between mature men is to be found in this text from the late-Platonic milieu. Plausible reception of Eunapius' work by an educated readership argues for this visibility and the foundation for my argument is the fact that this portion of Eunapius' text is intertextual with Plato's *Phaedrus* (255B-E): Eunapius shows the philosopher Iamblichus calling up two spirits (in the form of handsome boys) from two springs called, respectively, *erōs* and *anterōs*. This intertextuality with Plato makes for interesting reading as the circuits of desire uncovered reveal that Iamblichus is both a subject and object of desire. Reading this episode from Eunapius with Plato suggests that what we are so often told about male/male sexual desire in antiquity (i.e., that only pederastic desire, normatively arranged, is visible) is in need of nuance, for men in possession of the *paideia* (and this most emphatically includes ancient readers of this work by Eunapius) would perceive the presence of this desire because of the erudition that was their possession.

MOUNTFORD, Peter (University of Melbourne). 'Aeneas: An Etruscan Foundation Legend.' In 1960 Konrad Schauenburg published in *Gymnasium* an article on Aeneas and Rome. The basis of his article was an examination of Attic vases depicting the flight of Aeneas from Troy, many of which came from southern Etruria. This paper considers his paper and the work of other commentators on the subject of Aeneas and Rome. The paper extends the list of vases given by Schauenburg, and draws together all the available evidence about Aeneas as an Etruscan legend from commentators and ancient writers. Finally the paper attempts to explain how the legend may have moved from Etruria to Rome and seeks to draw some conclusions.

O'MALEY, James (University of Melbourne). 'Paradigm Introductions and Mytho-Historical Authority in the *Iliad*.' Throughout the *Iliad*, the poem's characters reach for the past as a way of explaining the situations in which they find themselves. But of course these *exempla* are not neutral, nor are they used neutrally by their narrators, and so the authority invested in these narrators becomes crucial, as they seek to convince their audience that they are reliable, and that their account of the past is correct. This paper will discuss three strategies used by characters in the *Iliad* to argue that while appeals to traditional authority may be challenged by their audience, those who rely on more personal reminiscences are not challenged, and are able to present themselves successfully as authorities on their stories. Thus there is a positive correlation between memory and narrative authority on the one hand, and between reliance on tradition and lack of such authority on the other.

O'SULLIVAN, Lara (University of Western Australia). 'Tyrannicides, Symposium and History: A Consideration of the Tyrannicide Law in Hyperides 2.3.' In his speech *Against Philippides*, Hyperides refers in passing to a law prohibiting the denigration, in speech or song, of the famed Athenian tyrannicides. This paper discusses the importance of drinking songs, or *skolia*, in the preservation of memory about historical events, and in particular in the formation of the historical narrative around the liberation of Athens from tyranny in the late sixth century. In addition, a context is sought for the enactment of the censorship law, with the re-establishment of democracy at the close of the fifth century ventured as a likelihood.

PERRIS, Simon R. (Victoria University of Wellington). 'What Maketh the Messenger? Reportage in Greek Tragedy.' This paper proposes a formal definition of report-narratives in Greek tragedy. So-called 'messenger-speeches' have long been considered a central, even defining, element of the genre. Indeed, the formal make-up of Greek tragedy renders it necessary for speaking characters, whether anonymous or named, aristocratic or low-born, to report offstage events to others onstage. Definitions of 'the messenger' and 'the messenger-speech', however, have not hitherto been made sufficiently rigorous for the demands placed upon them, and there is no *communis opinio* as to how, or why, we should construct such a definition. This paper aims to address that desideratum. I first define the 'report-narrative' as *a narrative of events in the past, providing new information about changed offstage affairs, delivered to onstage addressees by someone with a superior claim to genuine knowledge of this information*. I then apply my working definition to a selection of apparently liminal cases, making some preliminary observations on the phenomenon as a whole before discussing Kassandra in *Agamemnon*. Ultimately, it is to be hoped

that the descriptive model proposed herein will facilitate further investigation and better understanding of one of the cornerstones of the tragic art.

RATCLIFFE, John (University of Queensland). 'Cornelius Celsus and the treatment of Fistula in Ano; a Surprise and a Conundrum.' Cornelius Celsus in the first century CE described a technique for treating fistula in ano which is clearly the basis of the modern treatment of that unpleasant condition with a 'seton'. This is surprising because it was not realised that knowledge of the process in which the repair of tissues can follow a slow division of those tissues when an object migrates through the tissues; nor is it known whether the anatomy of the anal sphincter was known in the first century. The use of a loop of string through the fistula into the anal canal is not self evidently a way for curing the condition of fistula in ano. This raises the question as to how this form of treatment evolved. A theory is proposed which might answer this question in which it is suggested that the technique evolved, possibly empirically, as an intermediate technique between two forms of treatment reported in the Hippocratic treatise *ΠΕΡΙ ΣΥΡΙΓΓΩΝ*.

SALAPATA, Gina (Massey University). 'The More the Better? Votive Offerings in Sets.' Ordinary, inexpensive and often mass-produced offerings are found in abundance in votive deposits throughout the Greek world. They have the potential not only to illuminate the type of cult and the nature and character of the recipients, but also to help us ascertain popular tastes and cult practices of the average worshipper. The main intention of this paper is to raise the issue of small offerings acquired and dedicated in groups or sets, and presumably also displayed together. In some cases, sanctuary deposits exhibiting similarities in the profile of type of offerings may indicate that objects were dedicated in groups of two or more items during a single visit to the sanctuary. Sets of offerings would have expressed complementary notions about the cult and the recipient, and could have increased the efficacy of the gift-giving ritual. In other cases, generic offerings that were appropriate for several cults could have been dedicated and displayed together in a sanctuary in order to produce more specific images.

SLASKA-SAPALA, Kalina (The Australian National University). '*Paradise Lost* and the Language of Epic Rebellion.' Satan's famous statement in Book 1 of *Paradise Lost*, 'Better to reign in hell, than serve in heaven' (*PL*.1.263) not only became the motto of his fall, but sparked a debate about Satan's epic transgression and peculiar status as the intended hero of Milton's epic. Through a choice of words recalling Achilleus' proclamation in the underworld at *Odyssey* xi 488-91, Milton demonstrates a curious link between the language and themes of Homer to Milton's own epic re-imagining of Judaeo-Christian aetiology. Milton's engagement with the classical tradition is by no means a mere embellishment and demonstration of erudition, but serves a vital thematic purpose in his poetic act of creating a poem that will 'justify the ways of God to men' (*PL*.1.26). This paper will seek to explore some of the burning questions about *Paradise Lost* in light of Milton's classical epic precedents. I will argue that in light of ancient, modern, and the most recent scholarship on what constitutes epic morality, the language of Satan's rebellion and its epic precedents is more evocative than ever.

STOVE, Judy (University of New South Wales). '"Gut-madness": *Gastrimargia* **in Plato and Beyond.'** In recent times, health authorities in Western nations have focused on obesity and its causes. It is pertinent to examine some of the attitudes of earlier societies to these phenomena. My topic is *gastrimargia*: the bad habit which, in Greek, means 'gut-madness', and which came to be translated as *gula* in Latin and *gluttony* in English. The extent to which early and medieval Christian writers were to emphasise sin (an essentially theological concept) should not obscure the fact that pagan philosophers had also dealt with problematic habits or actions. In Plato's *Phaedo*, overeating is considered, by Socrates, so bad as to be likely to condemn a person's soul to reincarnation within a donkey or similarly shameful animal. In the *Timaeus*, Plato touches on the behaviour of overeating, ingeniously fitting this into his creation account of the human body. This paper will argue that, in both dialogues, overeating occupies an important role largely because of Plato's dualist metaphysics. The theory and imagery of the *Phaedo* repeatedly emphasise, in various ways, the difference of the soul from the body, the superior or more real nature of the soul, and the anchor points between the two. Christian theorists were to adopt Plato's terminology for the Christian sin of gluttony, pointing up the extent of their debt to the relevant Platonist attitudes. This paper will address some of the conceptual and ethical issues associated with attitudes to eating, overeating, and their outcomes, in Plato and his successors.

TARRANT, Harold (University of Newcastle). 'A Six-Book Version of Plato's *Republic***: Same Text Divided Differently, or Early Version?'** This paper argues that the six-book Platonic *Republic*, known to the anonymous anti-purist referred to as the Antiatticista, is not, as hitherto conveniently assumed, our *Republic* arranged in fewer books, but a sub-final version lacking certain parts, most obviously VIII and most of IX, and possessing interesting variations. The argument rests on what would otherwise be a very high error-rate (38%) compared with the more reliable citations of other Platonic works, and of the historians. It demonstrates that VIII - IX.588 belong stylistically to the opposite extreme from book I, and may therefore be the last composed. It argues that the materials most likely to have been missing in the six-book version were the more pessimistic passages that call into question the seriousness of Plato's political theory. Thus the six-book *Republic* was more openly a work of politics, while the ten-book has become more oriented towards personal ethics.

WADESON, Lucy (University of Oxford) 'Nabataean Tomb Complexes at Petra: New Insights in the Light of Recent Fieldwork.' Based on the author's novel documentation and study of the interior and exterior rock-cut installations of the façade tombs at Petra, this paper sheds new light on the character and functioning of Nabataean 'tomb complexes' and the funerary practices that took place in them. Emphasis is placed particularly on the less well-known examples of these complexes and epigraphic evidence is employed to demonstrate the sanctity (ḥrm) of the tomb's property and the sorts of ritual activities taking place there, such as gathering, offerings to the dead and funerary feasts. It is suggested that the tombs played an important role in the life of the inhabitants of Petra, with most activity focusing on the platforms in front of the façades and in surrounding structures.