

Fresh Voices in Ancient History

Trinity Term 2024

Ioannou Centre, Tuesdays at 11 am

Programme

Week 1 (23 April)

James Hua

Exiles and Expelled Populations in the Classical Greek world

Week 2 (30 April)

Connor Beattie

200 BCE: A Watershed Moment in Roman Imperialism

Week 3 (7 May)

Xenofon Kalogeropoulos

...ἔργον μέγα καὶ λαμπρόν: the cultural, intellectual and historical origins of Alexandros' 'Great Campaign' against Persia

Week 4 (14 May)

Fiona Phillips

Women and Gender in the Achaemenid Empire

Week 5 (21 May)

Joshua Werrett

The Imitation of Christ in Early Christianity

Week 6 (28 May)

Greg Thompson

Athenian Coinage and Public Finance in the Archaic and Classical Periods

Week 7 (4 June)

Mridula Gullapalli

Greeks in Egypt in the Archaic Period

Week 8 (11 June)

Karl Berg

The rise of the Roman Imperial cult

Abstracts

Week 1 (23 April)

James Hua: *Exiles and Expelled Populations in the Classical Greek world*

The forcible expulsion and relocation of a settlement's population was a far more frequent phenomenon in the Archaic and Classical Greek world than we often appreciate, and had crucial impacts on its history, politics, and society. In this lecture, I will draw out this phenomenon in the material of the GH1-3 papers (ca. 600-300 BCE), focusing particularly on the prescribed sources. After contextualising the phenomenon with the case of the Eretrians (expelled by the Persians in 490 BCE), I shall discuss the problems of the evidence, present the different types of mass civilian expulsion, the causes, my DPhil survey of all the cases and patterns, and how it deeply affected the politics of this period. While a bleak picture emerges, the conclusion will discuss some instances of aid offered to and agency of these exiled populations, and how we can re-appraise their voices in epigraphic and numismatic sources.

Week 2 (30 April)

Connor Beattie: *200 BCE: A Watershed Moment in Roman Imperialism*

The year 200 BCE marked an important moment in the story of Rome's imperial rise: it saw the declaration of war against King Philip V of Macedon and beginning of the Second Macedonian War. But this decision was arrived at with serious division in Rome between aristocracy and people, including the rejection of war in the *comitia centuriata* and the consul Galba being unable to leave for Macedonia until the end of the year. The details of this year – accessed through Livy, Polybius, Plautus and inscriptions from the eastern Mediterranean – illuminate Roman politics and the comparative power of the aristocracy vs. the people, Roman diplomacy in the eastern Mediterranean, and the importance of religion and the divine in the procedures for declaring war. This lecture is, therefore, vital for those studying Roman History 4 and Rome 241-146 and useful for the Hellenistic World, RH5 and Cicero: Politics and Thought.

Week 3 (7 May)

Xenofon Kalogeropoulos: *...ἔργον μέγα καὶ λαμπρόν: the cultural, intellectual and historical origins of Alexandros' 'Great Campaign' against Persia*

Alexandros the Great's conquests were an achievement of unprecedented scale, brought about by Philippos II's perfection of the Makedonian war machine and Alexandros' strategic genius. However, for this to even be considered possible, a war against the might of Persia, and its feared Great King, a series of developments would have to take place first, going back more than a century before the birth of the Makedonian conqueror. This presentation will cover these developments in the collective psyche of the Greeks, by analysing certain key events and assessing their wider significance on how they perceived themselves, the world around them, and the limits of what was achievable. From Salamis to Agesilaos II, to Xenophon and his Ten Thousand, and Isokrates, this presentation is for anyone interested in the late Classical and early Hellenistic periods, and the development of Panhellenic consciousness and identity which underpinned Alexandros' campaign against Persia. This lecture should be of particular interest to those taking Alexander and the Successors, Greek History 3, the Achaemenids, and the Hellenistic World.

Week 4 (14 May)**Fiona Phillips: *Women and Gender in the Achaemenid Empire***

It is difficult to discuss women in the Achaemenid Persian Empire they find little breathing space in the surviving primary sources. This doesn't mean that a true account of the empire can happily forget about half its population. As well as introducing new evidence for royal and nonroyal women, this lecture will apply gender theory to reevaluate prescribed course material. The lecture is aimed primarily at *Achaemenid* students. It will also be of interest to those taking the Greco-Roman *Sexuality & Gender* paper, as well as anybody looking to develop what they've encountered in *Disciplines of History* or *Texts & Contexts*.

Week 5 (21 May)**Joshua Werrett: *The Imitation of Christ in Early Christianity***

One of the strongest and most pervasive ideas in the early church was the importance of imitating Christ in one's life. This is expressed in a wide variety of ways throughout the New Testament and early Christian literature. This talk will discuss the origins of the notion of 'imitatio Christi' and the surprising role Plato plays in its evolution, as well as how early Christians practiced it in their daily life. Our discussion will take us across the whole timeline of early Christian history, from the Gospels to martyrdom and early monastic communities. This talk will be of interest to students taking the modules 'Religion in the Greek and Roman World' as well as the 'Conversion of Augustine', and also those interested in the application / reception of Platonic philosophy in the first few centuries AD.

Week 6 (28 May)**Greg Thompson: *Athenian Coinage and Public Finance in the Archaic and Classical Periods***

In *Empire of the Owl*, a major reappraisal of the ancient Athenian financial system, Loren J. Samons identified two sources of income that set Athens apart from other large Greek poleis: the tribute from the allies, and the silver mines at Laurion. The former was rendered in the form of coined bullion, predominantly silver, and Attica was the major supplier of coined silver to the late archaic and classical Greek economy. The link between Attica's twin roles of silver supplier and surplus extractor seem self-evident, but our source base for how silver was extracted from the mines, struck into coins, and then pushed into circulation is frustratingly elliptical. This talk will address how we can use numismatic evidence alongside literary and epigraphic sources to improve our understanding of Athenian finance between the time of the Peisistratids and the rise of Philip of Macedon. This lecture will be of particular interest to those taking Greek History periods 1, 2 and 3, and Athenian Democracy.

Week 7 (4 June)**Mridula Gullapalli: *Greeks in Egypt in the Archaic Period***

In 664 BCE, the vassal king Psammetichos I took control of Egypt in a revolt against the Neo-Assyrian administration of the country, re-introducing native rule and uniting Upper and Lower Egypt. This coup, resulting in the establishment of the 26th 'Saite' Dynasty, involved the use of mercenaries

coming from East Greek regions, as well as Asia Minor (Caria) and Phoenicia. From this point onwards, due to the involvement of Greeks in the Saïte army, we see the first significant Greek presence in Egypt. This presence developed throughout the Archaic period, even when the rulership of Egypt changed hands from the Saïte pharaohs to the Achaemenid Persian kings after the conquest of Egypt by Cambyses in 525 BCE. The multicultural life of Greeks in Egypt is attested in various sources, from the historical accounts of Herodotus and his successors, to documentary evidence like inscriptions and papyri, and material finds from settlements at Naukratis, Tell Defenneh/Daphnae, Elephantine, and Memphis. In this presentation, I will provide an overview of the Greek presence in Egypt during the Archaic period, and the resulting cross-cultural interaction that can be reconstructed in the form of social and cultural histories. Themes covered will pertain to GH1, The Greeks and the Mediterranean World (c.950-500 BC), and The Achaemenid Empire.

Week 8 (11 June)

Karl Berg: *The rise of the Roman Imperial cult*

In the centuries following the reign of Alexander, *poleis* throughout the Eastern Mediterranean embraced customs of paying divine honours to their kings. While Rome long resisted such trends, between 46 and 44 BC, a weary senate decreed a package of divine honours for Julius Caesar. Caesar would not live to long enjoy these honours. However, as his heir, Octavian, consolidated power over the Mediterranean, a new and distinctive form of ruler cult would emerge in the Roman world. This cult, commonly termed 'the Roman imperial cult' took no single form, but followed predictable patterns, shaped by social and geographic factors. By the end of the Julio-Claudian period, it had grown ubiquitous throughout much of the Roman world. This lecture examines the origin of this cult and its social and geographic asymmetries for the papers on Roman History (46 BC–AD 54) and Religions in the Greek and Roman World.