

Sunoikisis Undergraduate Research Symposium

Abstracts

Eric Beckman, De Pauw University

“Museums and the Antiquities Market: A Role Analysis”

Faculty sponsor: Pedar Foss

The role played by museums within the art and antiquities markets has become increasingly debated, especially regarding illicit antiquities. The acquisition of looted materials can enable a museum more effectively fulfill its purposes of educating the public and providing scholars with access to artifacts for academic research. Yet many archaeologists argue that the purchase of such illicit antiquities only encourages the further looting and destruction of archaeological sites, resulting in a greater long-term loss of knowledge. In addition, several nations are requesting that museums return from their collections what these countries claim is their cultural property that had been wrongfully removed from within their borders. Using a number of case studies as well as an examination of international cultural property legislation, this paper investigates the roles of museums and their functions within the antiquities market as well as the relationships between museums and nations in order to determine the available options and responsibilities for these institutions.

John Manke, St. Olaf College

“P. Clodius Pulcher: The Man who should have been first”

Faculty sponsor: Timothy Howe

P. Clodius Pulcher has traditionally been viewed as something of a rogue politician who operated in the wake of Caesar. This argument has been accepted by many historians who use the personal writings and court speeches of Cicero as evidence for this. Erich S. Gruen was the first historian to address the problems of this analysis and he was the first scholar of the twentieth century to describe Clodius as an independent politician with his own goals. This paper is a continuation of that hypothesis, but it goes further in that it actually defines Clodius's goals and places them within the context of Late Roman Republic

Political culture. P. Clodius Pulcher: The Man Who Should Have Been First argues that Clodius desired to be the leading politician of Rome and he used traditional means to attain this position. In addition, the paper assesses the use of Cicero as a source to describe the career of Clodius. A Ciceronian source paints an incomplete picture because of the rivalry that Cicero felt he had with Clodius. Finally the paper assesses the career of Clodius in order to show that Clodius was acting on his goals and did not complete them because of his premature death on the Via Appia.

Chris Parmenter, Hamilton College

“Erga Megala: Exile as Personal Advancement in Herodotus”

Faculty sponsor: James B. Wells

This paper investigates the function of exile as a means of personal and social advancement in Herodotus. Herodotus records the erga megala not only of cities but also prominent individuals whose feats outside of a civic context are notable enough to be memorialized not just in the form of a physical marker, but also in narrative. In this way, Herodotus counters aristocratic claims that privilege birth and rootedness in physical location over action. Beginning with the account of Herodotus' own life in the Suda, I discuss the stories of Arion (1.23), the Solon and Croesus narrative, and Democedes of Croton (3.124-37). In all these stories, not only does exile have the power to improve social status (as well as to attain other types of status, such as religious or political), but also status itself becomes a movable good. In the case of Solon, exiling himself from the community allows him to gain both political and religious clout as a civic ambassador (thereos) and scapegoat (pharmakos), roles recalled in Herodotus when Croesus calls out Solon's name on the verge of immolation. Solon's stature in Herodotus depends on his removal from Athens. The pattern of all these logoi is that exiles have the capacity to become self-sufficient and well known apart from their original civic context and still play a vital role in the scheme of human events, as Democedes does when he allegedly inspires Darius to conquer Greece. Such a stance ultimately privileges narrative memorialization and speech over physical monuments.

Morgan Pittman, Rhodes College

“Anything you can do I can do better: A comparative looks at the reigns of Augustus and Nero”

Faculty sponsor: David Sick

Nero has long been cited as the end of the Augustan/ Julio Claudian line. While he was the end of one family, he was the start of something quite more. Nero’s reign marked a transition from passively following the Augustan ideal to actively campaigning to surpass it. By looking at the similarities in terms of building campaigns, personal propaganda campaigns, and Augustus’ and Nero’s relations to the people we are able to see a conscious patterning by Nero to not be like Augustus but to be the next, more famous, more powerful Augustus.

Nero’s subtle references to his grandfather go from direct (through coinage) to indirect (references in their portrayal as a sun god). Although, while subtle these references help to create a idea of the message that Nero was trying to send and the goal he was trying to achieve.

Ultimately Nero’s goal was to be greater than Augustus. To be greater than someone, one has to be better at what they were best at. Augustus was loved by the people, so Nero tried to be loved by the people by showering them with games and fine dinners. Augustus was famous in battle. Nero wasn’t so famous in battle, but he was able to “conquer” Greece through his developed artistic skills. Augustus diplomatic skills earned him a arch, Nero built a similar arch for a similar level of involvement in battle over the same people: the Parthians.

Caroline Vereen, Furman University

“The Character of Artemis Ephesia: The Patron Deity of Ephesus as a Fertility Goddess”

Faculty sponsor: Masa Culumovic

For hundreds of years historians have speculated about the character of Artemis Ephesia, the patron deity of ancient Ephesus, and her association with fertility and sexuality. While some scholars claim that the Ephesian Artemis acted as a goddess of sexual pleasure and promiscuity whose worship included wild sexual rites, in opposition others argue that the goddess bore no connection to fertility or

sexuality. This paper asserts that Artemis Ephesia was not viewed as a goddess of sexual pleasure in the ancient world, but rather acted as a goddess of childbirth and fertility within marriage, serving as a mother figure that nurtured and provided for the people of Ephesus. By examining evidence such as the motifs found on statues of the Ephesian Artemis, the syncretism which associated her with other goddesses of the period, records of the priestesses who served in the Artemesian, accounts of the prayers and thanks offered to Artemis Ephesia, and myths about the goddess, the Ephesian Artemis' nature as a mother deity to Ephesus and her association with matronly fertility and childbirth, rather than sexual promiscuity and pleasure, becomes apparent.