

SATURDAY SEMINAR

THE NEAR EASTERN ARCHAEOLOGY FOUNDATION
AUGUST–SEPTEMBER 2018



The Council of the Near Eastern Archaeology Foundation invite you to our new Saturday Seminar series.

August–September 2018

Centre for Classical and Near Eastern Studies of Australia (CCANESA)
Level 4 Madsen Building F09
University of Sydney

10.00am to 1.30pm followed by
Some nibbles and drinks

Bookings are essential for this event. We prefer prepayment by **10 August 2018**.

All prepaid tickets will be available at the door.

EXPLORING THE SEVEN WONDERS OF THE ANCIENT WORLD

CCANESA
University of Sydney

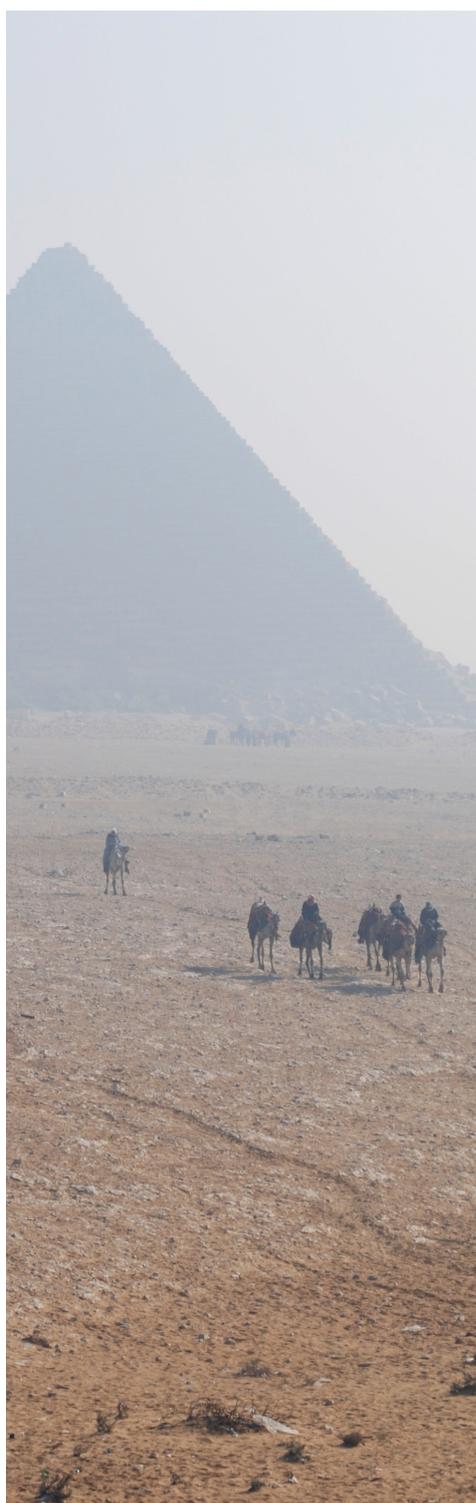
Saturday 18 August 2018

Saturday 1 September 2018

Saturday 8 September 2018

Saturday 15 September 2018

10.00am to 1.30pm



EXPLORING THE SEVEN WONDERS OF THE ANCIENT WORLD

John Tidmarsh
Maree Browne
Kate da Costa

Although the inspiration for such a catalogue of “Wonders” goes back to at least the time of Herodotus in the fifth century BCE, it is only following the dashing campaigns of Alexander the Great and the emergence of the Hellenistic superpowers, with their flamboyant and extravagant kings, opulent and cosmopolitan cities, and increased concentration on scientific enquiry, that such lists were assembled.

While at first these catalogues varied as regards their monuments, the canonical list of The Seven Wonders of the Ancient World now consists, as one scholar so succinctly put it, “*of two statues, a temple, a roof-top garden, two tombs and a lighthouse*”.

This series will explore each of these remarkable Wonders including their archaeology as well as, amongst other aspects, the cultural *milieu* that led to their conception.

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18 August 2018

John Tidmarsh

Lecture 1: THE HELLENISTIC CONTEXT

The dashing conquests of Alexander the Great extended to the limits of the ‘known’ world. Following his death at Babylon in 323 BCE there arose several remarkable Hellenistic kingdoms whose flamboyant Macedonian rulers and opulent and cosmopolitan cities resulted in almost a complete break from the restricted world of the polis of Classical Greece.

While, as we shall see, much of the energy of the Hellenistic kings was focussed on their formidable armies and siege weaponry, and the construction of monumental temples and palaces, the Hellenistic period also witnessed a rapidly increased thirst for knowledge and scientific enquiry as well as an increased receptivity to non-Greek ideas with the resultant development of centres of research, of academic institutions, and of technological “gadgetry”. It was in this fertile environment that a catalogue of The Seven Wonders of the Ancient World was spawned.

Lecture 2: THE LIGHTHOUSE OF ALEXANDRIA

Of all Alexander’s foundations—and indeed of all the Hellenistic cities—“Alexandria next to Egypt” was by far the most opulent and cosmopolitan. The palaces of the Ptolemies, Temple of Serapis, Museum, Tomb of Alexander, and Library (to name but a few) were a source of wonder for many in the Graeco-Roman world and remain so for us today.

Arguably the most famous and influential of Alexandria’s great monuments was the Pharos (lighthouse) that guided galleys safely into the two great harbours of the city for over a millennium.

While little remains of the Pharos itself, contemporary descriptions along with its depiction on coins and in media as diverse as mosaic, glass, and terracotta enable us to form a reliable picture of its configuration. Less clear, however, are the remarkable scientific innovations (typical of the Hellenistic age) that would have been incorporated into the structure—most notably those required to cast and maintain a beam of light up to 50 kilometres out to sea.

1 September 2018

Maree Browne

Lecture 1: THE GREAT PYRAMID AT GIZA

The oldest and most complete monument of the Seven Wonders is the Pyramid of Kufu at Giza in Egypt. It still stands proud on the edge of the desert escarpment, visible from the centre of modern Cairo. It is one of the ancient world’s most well-known and visited sites. It is, however, only one of several pyramids set among a large 4th Dynasty cemetery. Within this ancient complex are the tombs of two other Pharaohs, their wives and nobles, as well as temples, a workmen’s village, quarries and a harbour.

While today much more is known about the technology and construction methods used in the building of the pyramids, they are still being explored and continuing to give up their secrets. The sheer size and complexity of these structures still inspire awe.

These pyramids are the result of a long period of evolution in construction methods and design, and they remain an extraordinary testament to the culture that built them.

Lecture 2: THE HANGING GARDENS OF BABYLON

These gardens had long thought to have disappeared, or to be more myth than reality, as excavations at Babylon have found no evidence of them so far. However, it has been proposed recently that the descriptions of the Hanging Gardens are actually describing Sennacherib’s Gardens at Nineveh, rather than such structure at Nebuchadnezzar’s Babylon. Many of the ancient writers described tiered gardens above stone vaults with water supplied by aqueducts. Water ran through the gardens supplied by a machine that carried the water uphill to the higher terraces, an amazing feat of engineering.

Both sites will be examined and the opposing arguments for their siting given. They remain a great marvel in the technologies described and in the use of exotic plants.

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8 September 2018

Kate da Costa

A TALE OF TWO STATUES – THE OLYMPIAN ZEUS AND THE COLOSSOS OF RHODES

Lecture 1: OLYMPIAN ZEUS

Dio Chrysostom said of the statue by Phidias (Discourses, 12.51, Loeb translation 1939),

“...and of men, whoever is sore distressed in soul, having in the course of his life drained the cup of many misfortunes and griefs, nor ever winning sweet sleep — even this man, methinks, if he stood before this image, would forget all the terrors and hardships that fall to our human lot”.

The gold and ivory statue of Olympian Zeus was created by the famous Greek sculptor Phidias, who also created the Athena Parthenos for Athens. Zeus, seated, was housed in his temple at Olympia, where every four years athletic, musical and equestrian competitions were held in his honour. Although this Wonder does not survive, we are able to use Pausanias’ description, and the many remaining reflections of it, to trace its surprising modern heritage.

Lecture 2: COLOSSOS OF RHODES

This immense 33 m high bronze statue was in fact of Helios the Sun God. Erected in 280 BCE, it celebrated the victory of Rhodes over the attempted invasion of the island by Cyprus. The statue collapsed in an earthquake in 226 BCE, making it the shortest lived Wonder on our list. There are some intriguing tales of recycling the remains, which makes for fun. More seriously, it is fitting that the statue was of the Sun God, because the story of its construction and the reason for it illuminates an overlooked period of fascinating Mediterranean history.

15 September 2018

Kate da Costa

A TALE OF TWO BUILDINGS – THE TEMPLE OF ARTEMIS EPHESIA AND THE MAUSOLEUM OF HALICARNASSOS

Lecture 1: THE ARTEMISION

A single column survives in the swampy low lands between the ruins of ancient Ephesos and modern Selçuk. Archaeological excavation however, has brought back to life this enormous structure, and probably more importantly, the manifestation of Artemis worshipped there. From replicas of the statue, we know that she combined the worlds of Greece and Asia Minor, and her city was one of the great entrepôts of the ancient world. She will lead us through the history of the temple, showing Ephesian engineering and artistic genius, and, in the handling of Alexander the Great, some outstanding diplomacy.

Lecture 2: THE MAUSOLEUM OF HALICARNASSOS

As in the home of inspiration (Muse-ion), the Greek word for the above ground tomb of King Mausolos and his queen Artemisia, has been incorporated into English as our word for a burial place. As with Epheses, the Carian kingdom Mausolos ruled was poised between east and west. More precariously than most, Mausolos juggled his duties as a satrap of the Persian shah-en shah with his cultural love of the Hellenic world. The Mausoleum, excavated in the early 20th century, can now be linked with more modern excavations that show us a great deal of the interactions of the Hellenistic world, and the Greeks and Persians in particular.

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Booking form

The series will be limited to 55 people and will have a minimum of 10.

Unfortunately we cannot refund payments made for this series unless in exceptional circumstance.

The lectures will be held in CCANESA, University of Sydney.

The lectures will start at 10am with a coffee/tea break at 11.30, then the second lecture at 12pm till 1.30pm, followed by drinks and a chat with the lecturer.

The cost of the series is \$105 for members and \$140 for non-members.

The cost of an individual lecture is \$30 for members and \$40 for non-members.

Credit card payments are also accepted via the NEAF website (<http://sydney.edu.au/arts/research/neaf/lectures/index.shtml>)

Whole Series

Name _____

No. of tickets. Member _____ Non-member _____

Individual Lectures

Name _____

Lecture 1: 18 August 2018. No. of tickets. Member _____ Non-member _____

Lecture 2. 1 September 2018. No. of tickets. Member _____ Non-member _____

Lecture 3. 8 September 2018. No. of tickets. Member _____ Non-member _____

Lecture 4. 15 September 2018. No. of tickets. Member _____ Non-member _____