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Right, Nicole Love in Greece (p. 22)

Below, Shannon Ells in Rome (p. 20)



Above, Joshua Benjamins in Rome (p. 16)



Left, Debbie Sokolowski's view in Jordan (p. 18)

“Hubris, as we know from the Greeks, is dangerous.”

—Ashley Judd on the prospects of the Kentucky Wildcats during March Madness, with Thomas Roberts
3.16.15 MSNBC

ETA SIGMA PHI: Statement of Purpose and Benefits of Membership

The purposes of Eta Sigma Phi, the national Classics honorary society, are to develop and promote interest in Classical study among students of colleges and universities; to promote closer fraternal relationship among students who are interested in Classical studies, and to stimulate interest in Classical studies and in the history, art, and literature of ancient Greece and Rome. Members are elected by local chapters which have been chartered by the society. Most members are undergraduates but chapters can also initiate graduate students, faculty, and honorees. There are more than 180 chapters of Eta Sigma Phi throughout the United States. Benefits of membership include:

- membership card, lapel pin and certificate
- subscription to *NUNTIUS*, the biannual newsletter of the society
- an annual national convention including a certamen and banquet
- the opportunity to give academic presentations before an audience of peers and scholars
- annual sight translation exams in Latin and Greek
- honor cords and sashes for graduation
- bronze and silver medals of achievement
- eligibility for summer travel scholarships to Greece, Rome or southern Italy
- eligibility for a Latin teacher training scholarship

About *NUNTIUS*

NUNTIUS is the newsletter of Eta Sigma Phi, the national Classics honorary society. It is published twice a year, in September and in January. Copies of the *NUNTIUS* are sent free of charge to active, associate, and honorary members at active chapters. A lifetime subscription to the *NUNTIUS* is also available to members who wish to continue receiving the newsletter after graduation. The cost of this lifetime subscription is a single payment of \$50. Non-members interested in subscribing to the newsletter should contact the editor for further information. The editor is Dr. Georgia L. Irby of Omega at the College of William and Mary. Graphic designer is Jon Marken of Lamp-Post Publicity in Meherrin, Virginia. *NUNTIUS* is printed by Farmville Printing of Farmville, Virginia.

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Address from the Megas Prytanis

SALVETE ET KAI XAIPETE! The centennial year for Eta Sigma Phi has been a lively one and, sadly, it is quickly drawing to a close. But, it has been full of great events such as the bimillennial anniversary of the death of Augustus; the undergraduate panel, “100 Years of Loving Wisdom and Beauty: Undergraduate Research Celebrating the Centennial of ΗΣΦ” at the biennial meeting of CAMWS Southern Section; and, personally, at Monmouth College we’ve had one of the most active chapters in years. While we are reaching the end of our centennial year, we will certainly end it with a bang when we attend the 2015 Eta Sigma Phi convention in Galloway, New Jersey, hosted by the Theta Tau Chapter of Richard Stockton College. Our *Megale Chrysophylax*, Katelynn Torcato, has been working tirelessly with Professor Panagakos and her chapter officers to make it one of the most noteworthy conventions to date. Our *Megas Hyparchos*, Mason Johnson, has been contacting colleges to possibly create new chapters and to reactivate old chapters. He has also been



Tim Morris Prytanis, 2014–15

working diligently alongside Allie Marbry, updating the Eta Sigma Phi website (<http://www.etasigmaphi.org/>), including the new initiates for the 2014–2015 academic year. As of November 19, 2014, 31 Eta Sigma Phi chapters have initiated

a total of 263 new members. We also welcomed three completely new chapters: Iota Pi from Tufts University, Iota Rho from Christendom College, and Iota Sigma from Grand Valley State University. Our *Megale Grammateus*, Claire Drone-Silvers, and I are working on further developing the work of *Megale Hyparchos* MaryBeth Banovetz (2008–2009) on the online list of chapter activities, community outreach, and fundraising ideas. We plan to not only add new ideas and activities but also to include contact information of chapters who participate in the events so that chapters—old and new—can host new programs. As we prepare to begin this new spring semester, be sure to keep an eye on the Facebook page for the continuing daily *certamen* question (<https://www.facebook.com/EtaSigmaPhi>) and more information on the developing page of activities. I have faith that you will all continue passing on the torch of classical civilization until our next meeting in New Jersey.

Tim Morris (Gamma Omicron)
Megas Prytanis

2015 ΗΣΦ National Convention



Theta Tau of Richard Stockton College of NJ is excited to host the 87th annual convention. Local highlights include a Greco-Roman scavenger hunt on campus, lectures by Stockton faculty, Greek dancing lessons, OPA!, and a Greek-themed banquet. Please contact Theta Tau Prytanis Katelynn Torcato (torcatok@go.stockton.edu) or Professor Katherine Panagakos (katherine.panagakos@stockton.edu) if you have any concerns or questions.

Fasti



2015

March 20: Ovid's birthday

March 26: Vespasian's birthday

March 25–28: CAMWS, University of Colorado, Boulder, CO

April 10–12: 87th annual convention at the invitation of Theta Tau Chapter of Richard Stockton College

April 21: Parilia, Happy Birthday, Rome!

April 26: Marcus Aurelius' birthday

May 15: Chapter Res Gestae due

May 24: Germanicus' birthday

July 12: Caesar's birthday

August 1: Claudius' birthday

August 24: Hadrian's birthday

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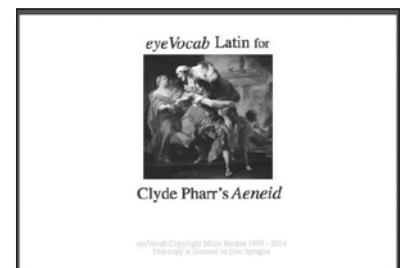
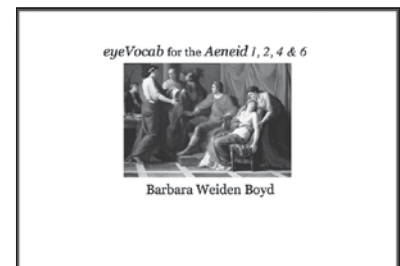
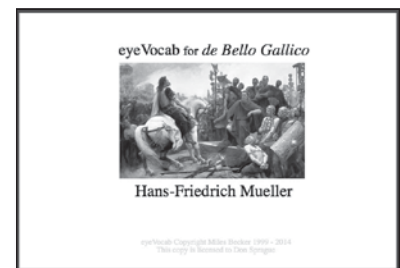
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The Next Generation: Papers by Undergraduate Classics Students

A Panel Sponsored by Eta Sigma Phi at the
2015 Annual Meeting of the Society for
Classical Studies. January 8–11, 2015.
New Orleans, LA

This session explored the state of the discipline through the research of undergraduate classicists. Undergraduates were invited to submit papers for presentation at the Annual Meeting, and the submissions were vetted by a panel of scholars appointed by Eta Sigma Phi, the national honor society for classical studies. The five papers chosen reflect the diversity of the discipline, ranging temporally from Greek lyric to Augustine and applying a variety of methodological approaches. Kathleen M. Coleman, James Loeb Professor of the Classics at Harvard University and former President of the SCS, commented.

ABSTRACTS

The Seal of Theognis and Oral-Traditional Signature

by Maxwell A. Gray, Rhodes College

On first glance, “oral-traditional signature” is an oxymoron. Only the literate in literary contexts sign their names on dotted lines, for example. And yet, Albert Lord gave credit to the “signature” of the oral poet (Lord 1960). I will explore this question of the signature of the oral poet and, working from the French philosopher Jacques Derrida, elucidate the structure of the economy of oral-traditional signature through a reading of the “seal” (σφραγίς) of Theognis, which after a series of divine invocations opens the corpus of some 1,400 lines of elegy known as the *Theognidea*.

Gregory Nagy and Thomas Hubbard represent two points of view on the seal as related to the naming of Theognis in the poetry. On the one hand, Nagy, who has argued that Theognis is a traditional narrative and that the *Theognidea* is a synthesis of a diachronic oral tradition (Nagy 1985), has written, “With his seal, the man who calls himself Theognis is authorizing himself, making himself the author” (Nagy 2004). On the other hand, Thomas Hubbard has recently worked from Lord in such a way as to read the seal of Theognis as a mark of poetic ownership in an oral-traditional context (Hubbard 2007).

I propose an alternative reading of the seal as related to the naming of Theognis in the poetry that works from the multi-vocal and cross-temporal nature of the naming itself: ὦδε δὲ πᾶς τις ἐρεῖ: “Θεὺγεννιδὸς ἔστιν ἔπη / τοῦ Μεγαρέως πάντας δὲ κατ’ ἀνθρώπους ὀνομαστοῦ,” / ἀστοῖσιν δ’ οὐπω πᾶσιν ἀδεῖν δύναμαι: (22–24). Theognis is always already named in the voice

of another and in the future (he is “not yet” able to please all the *astoi*). Discussions of the performance of an oral poet like Theognis tend to focus their attention on the fragmentation of the oral poet’s identity through historical processes of oral-traditional transmission and reception. The textual scene of Theognis naming his own name—for the first and last time—in the voice of another in the future complicates this paradigm because its temporal status cannot be simply located either in the past, present or future of Theognis.

Much later in the *Theognidea*, Theognis’ suspension between life and death reflects this temporality: αἰθῶν μὲν γένος εἰμί, πόλιν δ’ εὐτείχεα Θήβην / οἰκῶ πατρῶας γῆς ἀπερσοκόμενος (1209–1210). In the textual chain with which the poetry plays the ring of οἰκέω (“to abide”) is as likely followed by that of οἶκος (“house”) as by that of οἴκησις (“tomb”). This moment of suspension is that in which Theognis names his own name in the voice of another in the future. In this moment of suspension between past, present and future as well as life and death alike, the decision between Theognis as poet and Theognis as tradition is ultimately undecidable, itself in a state of permanent suspension.

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The Next Generation (Continued)



ΗΣΦ at SCS. From left to right: Joshua Benjamins, Kathleen Coleman, Haley Flagg, Emma Vanderpool, Maxwell Gray, LaRae Ferguson, David Sick

“To Laugh at One’s Enemies”: Vengeance by Humiliation and the Tyranny of the Stronger in Sophocles’ *Ajax*

by J. LaRae Ferguson, Hillsdale College

In the past fifty years and more, when studying and writing about Sophocles’ *Ajax*, classical scholars have focused much of their attention on drawing out some coherent understanding of justice propounded by the author in his drama of anger, vengeance, and suicide. While Sophocles undeniably allows his remarkably humane Odysseus and eloquent Tecmessa to embody a new code of justice based on empathy and compassion, more central to his purposes, I argue, is his penetrating critique of the traditional heroic understanding of justice based on revenge and of the comfortable assumptions of his contemporary Athenian audience concerning their own city’s role as the moderate and just arbiter of the Hellenic world. By paralleling in his characters Athena and Ajax their insulted statuses and consequent desire to humiliate their offenders, Sophocles highlights the terrifying consequences of the “eye for an eye” system of justice, which leaves the weaker (in this case, mortals) utterly at the mercy of the stronger (here, immortals). Yet in this drama, mercy is just what neither goddess nor hero can understand. By twice refusing her aid, Ajax gains the implacable hatred of the insulted Athena, just as the sons of Atreus gain that of Ajax by denying him the arms of Achilles. Both goddess and hero view themselves as victims of the hubris of their offenders, and each is consumed throughout the play by a lust for vengeance, for the power to laugh at his humiliated enemy.

Ajax commits his tragic suicide, however, upon his own recognition of his utter helplessness as a mere mortal attempting to defy the power of an avenging deity. His only recourse lies in the denial of the goodness of life itself, in the one absolute power reserved to a man: his own death. Dramatically engendered by the ancient code of justice by vengeance, the terrifying conflict between Athens’ two central mythic patrons demanded that Sophocles’ Athenian audience reevaluate their own city’s ability to remain untainted by the tyranny of power into which such a moral code must inevitably degenerate.

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Foreign Voices: Caesar's Use of "Enemy" Speech in the Helvetii Campaign

by Haley Flagg, Washington University in St. Louis

Whatever one thinks of Julius Caesar and his motives behind writing his war commentaries, he has done posterity the service of giving a voice to an otherwise mute and unknowable cultural presence of the ancient world: the peoples of Gaul. Caesar deems his "barbarian" opponents worthy of a voice in his narrative, even if that voice is fabricated and only serves to justify their subjugation. In the account of the Helvetii in Book 1, Divico provides the first instance of substantial enemy speech. This paper analyzes the way in which Divico's words set the groundwork for a strong and carefully organized justification for the Helvetii campaign.

Divico enters at a midway point in the narrative, delivers his threat to Caesar, and then departs and is not heard of again. His purpose within the account is to voice a challenge to Rome and to Caesar, to which Caesar is then able to respond. However, Divico is not restricted to providing Caesar with a platform for defending Roman frontier policy. He is an equally convenient mouthpiece for any criticisms of Caesar back in Rome, allowing Caesar to defend himself while still maintaining an atmosphere of "us vs. them."

When he enters the narrative, Divico assumes the position of enemy chieftain, even though his actual role appears to be that of respected warrior and elder rather than actual authority. But his significance rests on his former implication in the defeat of Cassius' legions fifty years before [Radin; Moscovich]. Divico heads the Helvetii parlay following the destruction of the Tigurini by Caesar's cavalry, ostensibly to reach a peace agreement. However, Divico's words are anything but peaceful, and he goes so far as to threaten a disaster similar to that which befell Cassius. Divico's voice characterizes the dangerous nature of Gallic temperament, legitimizing and necessitating subsequent Roman action [Otis].

Caesar's limited use of Divico (for the old warrior does not appear again after his speech) is consciously symbolic. Divico's arrival carries the associations of the past Roman *iniuria*, which Caesar couples with the private grievance—the death of his kinsman. Divico's arrogant words allow Caesar to demonstrate how the private and public are aligned in his motivation, which in turn legitimizes his actions in the Republic's best interest [Martin]. The use of a "foreign voice" also avoids the petty pointing of fingers, enabling Caesar to counter claims brought against him without identifying the original claimant as a Roman [Murphy]. By using Divico to necessitate a reply, Caesar maintains the focus of a foreign enemy while still effectively defending himself against his critics back in Rome.

The "foreign voice" argument in this paper follows the same line of thought which Andrew Riggsby has so aptly used in his book *Caesar in Gaul and Rome*. Caesar "displaces the burden of argument" within the text and avoids the appearance of overt self-justification (Riggsby 214). Yet whereas Riggsby focuses on Caesar's use

of intertext to craft a subtle argument, this paper analyzes Caesar's use of the non-Roman voice as justification for himself and for Rome's presence in Gaul.

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Towards a New Lexicon of Fear: A Statistical and Grammatical Analysis of *pertimescere* in Cicero

by Emma Vanderpool, Monmouth College

I employ the University of Chicago's PhiloLogic, an automatic word search system created for the study of corpus linguistics, along with manual contextual observations, in order to explore how Latin authors from Plautus to Jerome, and more specifically Cicero, use *pertimescere*, "to become very scared (of) or to be excessively frightened (at)" (OLD). While Brenda Marina Fields and Andrew M. Riggsby have performed studies on words used to express fear in Latin, this paper's word study provides a clearer understanding of *pertimescere*, a word often overlooked in such studies.

I first address the influence of the statistical bias caused by Cicero's disproportionate corpus size. The number of times Cicero uses *pertimescere* accounts for 66.343% of all its occurrences in extant Latin literature, and, because of our dependence on a static historical corpus, the manner in which he uses *pertimescere* has a significant impact on our understanding of the verb's usage. The statistical bias, which favors Cicero's use of the Latin language, can be lessened by creating a corpus of words of fearing including *pertimescere*, *timere*, *vereri*, *metuere*, *extimescere*, *formidare*, and *pavere* and by comparing the relative frequency of each verb. These calculations and their accompanying graphs create a more objective

The Next Generation (Continued)

picture of the frequency of *pertimescere* and suggest that Cicero uses *pertimescere* at a statistically unusual rate, which makes his usage integral to our understanding of the verb.

Following this analysis, I make further statistical calculations regarding the different constructions of *pertimescere* and illustrate these statistics through graphs. These results help to create a broad outline of how the verb is used. Comparing individual instances of *pertimescere* in Cicero's corpus to significant uses in the corpora of other Roman authors helps to better determine how Cicero uses the word. These observations concerning the constructions of *pertimescere* suggest that, on the surface, Cicero uses the verb in much the same way as other Roman authors, but with some tendencies that allow him to maintain his distinct authorial voice.

This word study not only provides a clearer understanding of the word *pertimescere* and creates a fuller picture of the lexicon of fear, but also demonstrates the powerful combination of new methodologies with the old when studying the Latin corpus.

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"Et Legebat et Mutabatur Intus": Reading and Conversion in Augustine's Confessions

by Joshua Benjamins, Hillsdale College

I analyze the relationship between reading and conversion in Augustine's *Confessions* and suggest that "literary conversion" is a key structural motif in the narrative portion of this work. Drawing on the insights of Flores and O'Donnell (2: 163), I argue that the *Confessions* is structured according to a sequence of text-encounters, carefully arranged in a revealing pattern. Augustine's youthful infatuation with the *Aeneid*—a sort of negative "conversion"—betrays a habit of misreading by which the reader embraces a fictional narrative as literal truth (*Conf.* 1.13; cf. Bennett 47–69). Augustine later undergoes a conversion to the philosophic life through reading Cicero's *Hortensius* (*Conf.* 3.4; Mallard 40–45); this text-encounter—in contrast to the former one—reveals the positive (though incomplete) converting power of "pagan" texts. When he encounters the Christian Scriptures immediately afterwards, Augustine is stymied by his inability to penetrate to their spiritual depths, suggesting that this is a unique kind of text which demands a new and different mode of reading (*Conf.* 3.5).

The pattern established in Book 3—an encounter with "pagan" literature, followed by an encounter with Scripture—recurs in Books 7 and 8 of the *Confessions* with a different result. While the first pair of text-encounters elucidates the problems and limitations in Augustine's reading, the second pair encapsulates a redemptive transformation of the reader through divine speech. Augustine reads the *libri Platoniorum* and thereby undergoes another (incomplete) conversion which prepares the way for his transformative encounter with the codex of Paul, prefigured through close verbal and thematic parallels in the account of Ponticianus' conversion (*Conf.* 8.6; Stock 96–102). Augustine's encounter with divine *sermo* in the form of Paul's writings completes the process of interior conversion (*Conf.* 8.14). This last text-encounter initially reduces the reader to silence, but then becomes the catalyst for a new form of reading and a new form of speech, both of which are illustrated in Augustine's reading of the Psalms (*Conf.* 9.4; cf. Lehman 160–184). I argue that this redeemed mode of speech ultimately finds expression in the *Confessions* itself, which Augustine intends as a converting narrative.

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The Next Generation: Papers by Undergraduate Classics Students

Response by Kathleen M. Coleman

I feel humbled to stand here before you after the five papers to which we have been treated. I have tried to imagine myself delivering a paper like those when I was an undergraduate; and this effort of imagination has utterly failed. Our speakers have done an astonishing job, and they deserve our warmest congratulations.

Clearly, if the enormous range of topics and approaches that we have heard this morning can reliably predict the state of the discipline in the next generation, we should have confidence that Classics will thrive. It is noteworthy that Greek is holding its own beside Latin. The two papers on Greek topics are both on verse texts (elegy and tragedy), and they represent the archaic and classical end of ancient Greek literature. This is probably not pure chance; Hellenistic texts feature less prominently on our undergraduate syllabi, and texts of the Second Sophistic are almost entirely absent, except for occasional works by Lucian. The other three papers, on Latin topics, are quite different from each other. It is striking that they are all on prose, which I have the impression is less widely taught in our colleges and universities than Latin poetry, and it is also striking that they range from the last century of the pagan Republic to Christian Late Antiquity.

Emma Vanderpool's lexicographical study is of particular interest in helping us to look into our crystal ball to predict the future, because it makes use of the analytical methods of computer science to answer a question to do with Latin usage and authorial choice. In my (admittedly limited) experience, undergraduates are becoming increasingly interested in applying computerized drills to the learning of ancient languages and statistical methods to the study of ancient texts, and probably most of us have already encountered joint majors in Classics and Computer Science. Spotting this as a trend is probably a safe prediction.

But what is very striking and affirming overall is the fascina-

tion that Greek and Roman literature and thought continue to exert over the modern imagination, including the imagination of our undergraduates. Time and again, scholars and students return to age-old puzzles in the writings of the Greek and Latin authors. One such passage is precisely where our feast began, with Maxwell Gray's paper, "The Seal of Theognis and Oral-Traditional Signature," dealing with the famous σφρηγίς of Theognis, the sixth-century poet from Megara who must have written at least some of the works that have been transmitted under his name.

Maxwell dealt with the programmatic statement addressed to Theognis' frequent addressee, Cyrnus, in which the poet claims that a seal is set upon his verses. Here is the relevant passage (Theognis, *Elegies* 19–28), with the translation that Maxwell quoted by Donald Gerber:

Κύρνε, σοφίζομένωι μὲν ἔμοι σφρηγίς ἐπικεῖσθω
τοῖσδ' ἔπεσιν· λήσει δ' οὔποτε κλεπτόμενα, 20
οὔδ' ἐτις ἀλλάξει κάκιον τοῦσθλοῦ παρεόντος,
ὧδε δὲ πᾶς τις ἐρεῖ «Θεὺνιδός ἐστιν ἔπι
τοῦ Μεγαρέως· πάντας δὲ κατ' ἀνθρώπους ὀνομαστός.»
ἀστοῖσιν δ' οὔπω πᾶσιν ἀδεῖν δύναμαι.
Οὐδὲν θαυμαστόν, Πολυπαῖδη· οὔδ' ἐγὼ ὁ Ζεὺς 25
οὔθ' ὕων πάντεσσ' ἀνδάνει οὔτ' ἀνέχων.
Σοὶ δ' ἐγὼ εὖ φρονέων ὑποθήσομαι, οἷα περ αὐτός,
Κύρν', ἀπὸ τῶν ἀγαθῶν παῖς ἔτ' ἔων ἔμαθον.

For me, a skilled and wise poet, let a seal, Cyrnus, be placed on these verses. Their theft will never pass unnoticed, nor will anyone take something worse in exchange when that which is good is at hand, but everyone will say, "They are the verses of Theognis of Megara, and he is famous among all men;" but I am not yet able to please all the townsmen. It's not surprising, Polypaides, since not even Zeus pleases everyone when he sends rain or holds back. It is with kind thoughts for you that I shall give you advice such as I myself, Cyrnus, learned from noble men while still a child.

I hope that I am not distorting Maxwell's thesis when I identify the core of it to be the claim that (I quote) "in a sense ... Theognis never names his own name in the *Theognidea*," because (here Maxwell glosses Gerber's translation of lines 23–24), "everyone [except for the poet himself] will say, 'They are the verses of Theognis of Megara, and he is famous among all men!'" Maxwell stresses that the poet names his own name "in the voice of another and in the future." He interprets this in terms of "alienation," concluding (I quote again) that Theognis "not only relishes his own alienation

About the Author

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from his audience but eagerly anticipates his own alienation from his own poetry.”

By way of commenting on this conclusion, I would like to raise an issue that occurred to me when reading the passage on which Maxwell’s paper hinges: what exactly is it that “everyone will say,” *πᾶς τις ἐρεῖ* (line 22)? In other words, where should we put the closing quotation marks? All punctuation of ancient texts is modern, reflecting the interpretation of the editor; it is useful to remember this, and canvass other options. Gerber, whose text Maxwell uses, puts the closing quotation marks after *ὄνομαστός*. But I wondered whether actually they belong after *Μεγαρέως*. My first port of call was the commentaries on this poem. It is perhaps worth emphasizing what a useful resource commentaries are; there are a few duds, of course, and commentaries vary greatly in their scope and emphases, which are often determined by the character of the series to which they belong (if any). But a good commentary is a repository of an enormous breadth of knowledge, learning, and judgement, though, of course, they are not all composed in English, although that should be a further incentive to our undergraduates to add modern European languages to their curricula; and they may sometimes have to order them on Interlibrary Loan, but that should be no obstacle, either. I note that in their bibliographies, only one of our five speakers acknowledged having consulted a commentary (Joshua Benjamins’ use of Jim O’Donnell’s magisterial commentary on the *Confessions*!), citing instead articles and monographs. But if we are to start from the text, a good commentary is an indispensable guide.

So I looked in the recent commentaries on Theognis that I could find,² and discovered that the position of the closing quotation marks is hotly contested. My own opinion is that they belong after *Μεγαρέως*. Those five words, *Θεὺγνιδὸς ἐστὶν ἔπιη / τοῦ Μεγαρέως*, state the poet’s identity in a nutshell. One might object, as indeed people have done, that the thought should continue to the end of the line, but the five words on Theognis’ identity contain an enjambement which is much more marked if the rest of line 23 forms a contrast with line 24, instead of with what precedes it. What follows, *πάντας δὲ κατ’ ἀνθρώπους ὄνομαστός*, contrasts with what comes after *that*, *ἄστοισιν δ’ οὐπω πᾶσιν ἀδεῖν δύναμαι*. The *δέ*’s introducing each of those clauses contrast with one another; the *δέ* answering the initial *μέν* from line 19 does not come until line 27: *μέν ἐμοί ... σοὶ δέ*. So I think lines 22 to 24 mean: “Everyone will say, ‘They are the verses of Theognis of Megara.’ I am famous among all men, but I am not yet able to please all the townsmen.”

This does not sound to me like alienation, I must admit; it sounds like realism. Reactions to Theognis’ poetry are like course evaluations. The most carefully crafted and superbly taught course will attract rapturous comments from 95% of the students, but the other 5% will turn out to have loathed it. Theognis puts the statement of his identity—his name and place of origin—in the mouth of everyone else; they all know him. He then acknowledges that he is famous, but admits that he has his detractors. By line 24, *ἄστοισιν δ’ οὐπω πᾶσιν ἀδεῖν δύναμαι*, he obviously does not mean that all the townsmen dislike his poems; he means that his poetry has not won them over *en bloc*: most of them, yes; all of them, no.

There is a somewhat similar distinction in Pindar’s second Olympian ode, where at lines 83–86 he says: *πολλά μοι ὑπ’ / ἀγκῶνος ὠκέα βέλη / ἔνδον ἐντὶ φαρέτρας / φωνάεντα συνετοῖσιν· ἐς δὲ τὸ πᾶν ἔρμανέων / χατίζει*. In the translation by Bill Race (slightly adapted) this means, “I have many swift arrows / under my arm / in their quiver / that speak to those who understand, but in general, they lack / interpreters.”³ In other words, some people understand Pindar’s poetry right away; to others it has to be explained. So I agree with Maxwell that Theognis’ name is on the lips of others; others articulate his identity. But I don’t think this means alienation for Theognis, either from his audience or from his poetry, still less that he welcomes such alienation. I don’t think his statement about not yet being able to please all his fellow-citizens is a boast; rather, I think it is a way to avoid *hybris*: he acknowledges his fame, but he does not claim that it is absolute.

From elegy, we moved to Greek tragedy with LaRae Ferguson’s paper, “To Laugh at One’s Enemies: Vengeance by Humiliation and the Tyranny of the Stronger in Sophocles’ *Ajax*.” As her title suggests, she reads the *Ajax* as a revenge tragedy. She rightly recognizes the importance of humiliation as a punitive weapon in enacting the Greek code of honor, but I wonder whether she could have pressed a little harder on the matter of responsibility for Ajax’s suicide? As an immediate cause, he is himself responsible for his own death. As a proximate or indirect cause, one can assign responsibility to Athena, but she never expressly assumes this responsibility. This is a point stressed in a very interesting recent study of morality in Greek tragedy by a scholar called Stuart Lawrence, from Massey University in New Zealand.⁴

I therefore wonder whether “revenge,” albeit a very common label applied to this play, is really the right lens through which to view it? LaRae stresses the punitive principle of “an eye for an eye and a tooth for a tooth,” which she reads as an embodiment of vengeance. But this runs the risk of distorting the nature and purpose of that principle, widely respected in Near Eastern society beyond the boundaries of the Greco-Roman world, which was precisely to put a brake on revenge and ensure that it did not overstep the limits of reciprocity: “For an eye, *no more* than an eye, and for a tooth, *no more* than a tooth.” The Latin word for that principle is *talio*, from *talis* (“of such a kind”), the root of our English word “retaliation.” That is worth bearing in mind, because retaliation and revenge are not the same thing.

Returning to LaRae’s title, and pressing this a little harder, too, I would like to think about “tyranny” for a minute. LaRae points to Ajax’s *hybris* is rejecting Athena’s help when she offered it to him, and she notes that the messenger describing his behavior explicitly notes that it earned him *ἄστεργῆς ὀργή*, “implacable hatred,” from the goddess. If this reaction is a manifestation of tyranny, it is because the order of the Greek universe *was* divine tyranny, but I use the word “order” deliberately, because respect for the gods is the fundamental oil that greases the wheels of human society and keeps it on track. It is worth looking closely at the passage a few lines beforehand, which LaRae also quotes, in which Ajax is said to speak *ὑψικόμπως κάφρονως*, “arrogantly and thoughtlessly” (or “senselessly”: LaRae uses both terms; alpha privative + *φρον* approximates even to “madly”), in claiming that “even a nobody may

win victory together with the gods; but I myself apart even from them trust to gain this glory” (θεοῖς μὲν κἄν ὁ μὴδὲν ὦν ὁμοῦ / κράτος κατακτήσασαί· ἐγὼ δὲ καὶ δίχα / κείνων πέποιθα τοῦτ’ ἐπισπάσειν κλέος, 767–769). LaRae refers to this as a “refusal to take on the humility befitting a mortal man,” which makes the point in a nutshell.

Once again, the commentaries can be illuminating:⁵ the series in which Patrick Finglass published his is very advanced, heavily focused on textual criticism, but there is still plenty of profit to be derived by an undergraduate who exercises discrimination when consulting one of these volumes (in other words, skip the very technical discussions of textual variants and emendations unless you have done some basic textual criticism). Finglass notes here that in Homer, elsewhere in tragedy, and in Greek lyric, and in the Hellenistic poet Moschus, the phrase “without the help of the gods” is always negated, “not without the help of the gods.” This observation throws into relief Ajax’s responsibility for incurring Athena’s wrath. As Stuart Lawrence puts it, in summing up the morality of the *Ajax*, “Despite Athena’s involvement in his life and perhaps indirect contrivance of his suicide, [Ajax’s] deliberations are autonomous.”⁶

The latter three papers brought us to the Roman world. First, Haley Flagg spoke on “Foreign Voices: Caesar’s Use of ‘Enemy Speech’ in the ‘Helvetii Campaign.’” In this paper, she performed a close reading of the beginning of *De bello Gallico* to sustain her thesis that—I quote—“his enemies communicate whatever opposition there might be to Caesar or to Rome ... [their] voices allow Caesar to respond as a character to accusations ... in a way that is not overwhelmingly self-referential ... [a]t the same time ... developing an argument for his management of foreign affairs.” Haley acknowledges that this also works *positively* via the speeches of the Roman allies in Gaul, but in her paper she concentrates on the role of the enemy.

Haley’s analysis brings out the moves and counter-moves by the opposing sides that propel the narrative forward, the parleying and the alternating offers and threats. I think that a closer look at the Latin would further substantiate and enrich her picture. For instance, when the Helvetii make their first overture to Caesar in ch. 7, they not only protest all absence of hostile intent, but even use language that ascribes all initiative to Caesar and attributes the outcome to his volition. Here is the relevant passage, with the crucial phrases underlined:

ubi de eius aduentu Heluetii certiores facti sunt, legatos ad eum mittunt nobilissimos ciuitatis, cuius legationis Nammeius et Verucloetius principem locum obtinebant, qui dicerent sibi esse in animo sine ullo maleficio iter per prouinciam facere, propterea quod aliud iter haberent nullum: rogare ut eius uoluntate id sibi facere liceat. Caesar, quod memoria tenebat L. Cassium consulem occisum exercitumque eius ab Heluetiis pulsum et sub iugum missum, concedendum non putabat.

When the Helvetii were informed of his arrival, they sent ambassadors to him, nobles from their tribe—the leaders of the delegation were Nammeius and Verucloetius—to say that they intended to march through the province without

doing any harm, and in any case there was no other route available to them: they asked him to exert his will to let them do this. Because Caesar remembered that the consul L. Cassius had been killed and his army had been driven back by the Helvetii and sent under the yoke, he did not think that this should be allowed.

I wonder whether the submissive language of the Helvetii is diplomatic currency, because when they appeal to Dumnorix, leader of the Aedui, and he approaches his ally the Sequani on their behalf, he similarly uses the language of a suppliant requesting permission (1.9): *itaque rem suscipit et a Sequanis impetrat ut per finis suos Heluetios ire patiantur* (“and so he addressed the issue and asked the Sequani to allow his fellow Helvetii to move through their territory”).

Haley got me thinking about this, because obviously the two possibilities would color the contemporary reception of this text in different ways: if the use of words like *uoluntas*, *concedo*, *patior*, etc., are Caesar’s own spin on the narrative, then the Helvetii and Dumnorix are being portrayed in a position of weakness and Caesar is indisputably ordering the Sequani around. But if these expressions are standard terms (euphemisms, if you like) from the idiolect of diplomatic Latin, then the Helvetii and Dumnorix are in no way diminished by having this diction put in their mouths. Curiously, I have not managed to find a study dedicated to the Latin of Roman diplomacy, so the next step (which I have not yet taken) would be to study diplomatic exchanges elsewhere—in Livy, for instance—and see whether the diction is the same as it is here in Caesar.

This, of course, raises a further issue, namely the language in which all these negotiations were conducted. An article in German on contact between Celtic and Latin in the Gallic provinces and the magisterial book on bilingualism by Jim Adams are all I have unearthed on this topic so far.⁷ But there is one fascinating hint in Caesar’s account of this campaign, at 1.19.3: *Diuiçiacum ad se uocari iubet et, cotidianis interpretibus remotis, per C. Valerium Troucillum, principem Galliae prouinciae, familiarem suum, cui summam omnium rerum fidem habebat, cum eo conloquitur* (“He ordered Diviciacus to be summoned into his presence and, dismissing all the usual interpreters, spoke to him through C. Valerius Troucillus, a chieftain of the province of Gaul and an acquaintance of his, in whom he had the utmost trust in every respect”). The regular interpreters were presumably native speakers of Gallic who knew some Latin—Gaul was Romanized from south to north, so the southern Gauls learnt Latin before their northern neighbors did—but in this particular instance Caesar sent them away, and instead he used a local nobleman, one of his *familiares* and a person in whom he could put special trust. It is noteworthy that the man is given the traditional Roman *tria nomina*, with a Roman *praenomen* and *gentilicium* (Gaius Valerius) and his Gallic name (Troucillus) tacked on as a *cognomen*.

This gives me the opportunity to issue another warning to the next generation: never trust the printed text; always look at the *apparatus criticus* underneath. In no less an authority than the Oxford Classical Text, the man is called (in the accusative, obviously)

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C. *Valerium Procillum*, adopting a conjecture by the Renaissance scholar Manutius, and the reading of the manuscripts is relegated to the fine print at the bottom of the page, which says, “Procillum Manutius: Troacillum aU: troucillum A corr. T: Troucillum Holder.” But the man was a Gaul, as the manuscripts (represented by individual letters of the alphabet) demonstrate from his whacky name! These manuscripts don’t quite get it right, but a German scholar, Holder, who produced an edition in 1882, recognized that behind the manuscript readings lurked a Gallic name.⁸

In other words, there are various layers of ventriloquism here: what was originally said by the Gallic envoys and chieftains, presumably in Gaulish, how it was translated into Latin for Caesar’s benefit, how Caesar himself presents it to us, and what the tenor of this presentation is: belittling of the Gauls, or reflecting the stereotyped euphemisms of diplomatic language? I suspect the latter, because Caesar’s enemies must be a worthy adversary for him; there is little honor in getting the better of a wimp.

Having demonstrated the value of reading an *apparatus criticus*, I can now seize the opportunity to introduce our undergraduate speakers to the *Thesaurus linguae Latinae* (TLL). The unusual paper by Emma Vanderpool, “Towards a New Lexicon of Fear: A Statistical and Grammatical Analysis of *pertimescere* in Cicero,” asks whether the distribution of *pertimescere* in Cicero reflects its distribution in Latin more generally. Basing her research on a corpus of 48 authors from Plautus to Bede, she concludes that it does. I would like to show you how the TLL article matches Emma’s method and findings, and what else it includes. This work really is a *thesaurus*, a treasury—a magnificent encyclopedia of Latin, composed in Latin, that is based on an archive containing every known instance of every Latin word down to the second century AD and then a lexicographically significant selection down to the sixth century. It is hard to learn how to use it, but the reward is immense.

First of all, the “Kopf,” the “head” of an article in the TLL, usually includes an indication of the distribution of the word. Here is the relevant extract for *pertimesco*:⁹

legitur inde a Plauto, Ter., Afran. per totam latinatatem, sed raro exceptis Cic. (maxime in orationibus [106ies] et epist. [27ies]; in philos. praefert extimesco) et Greg. M. (plus 170ies; ex-septies); inter poetas frequentat unus Ov. (18ies, ex-decies), omnino deest Verg., Hor., Tib., Prop. et plerisque poetis saec. I (etiam experraro [sed sexies apud Stat.]). usu sub IA descripto et omnino apud scaenicos veteres praevallet stirps perf., quae sola nimirum occurrit apud dactylicos; contra apud Cic. et Greg. M. longe praevallet stirps praes. (formae pass. praeter gerund. [saepe] non nisi Cic. p. 1789, 15. Greg. M. in euang. 26, 11 moral. 9, 86. 12, 12 Isid. sent. 2, 23, 2. 2, 29, 4).

Here the Kopf tells us that *pertimescere* is attested from Plautus onwards throughout the whole of Latinity, but that it is rare, except in Cicero—which is exactly what Emma discovered independently. She did not, as I recall, break Cicero’s usages down by genre, although she emphasized that the speeches are especially full of this word; the TLL endorses this, telling us that it is found 106 times in the speeches, as opposed to 27 times in the letters, and

that in his philosophical works Cicero prefers *extimescere*. The TLL also tells us that among the poets Ovid uses this word eighteen times, as opposed to ten instances of *extimescere*, but Virgil, Horace, Tibullus, and Propertius never use it. And so on.

Then, in the semantic analysis, the article proceeds in oppositional pairs, which is the default system in the TLL. Here is the outline, set out with a successive series of indents, to make it easier for you to see the hierarchy:¹⁰

I *mera notione metuendi, timendi sim.:*

A *non indicatur, quid quis timeat (unde timor oriatur, indicant praepos. variae)*

1 *in universum*

a *formae stirpis perf.*

b *formae stirpis praes.*

2 *indicatur cui (rei) quis timeat, sollicitus sit*

a *per praepos. de*

B *indicatur, quid quis timeat*

1 *per acc. obi.; -untur*

a *res*

b *animantes*

2 *per structuras varias*

a *enunt. secund.*

b *inf.*

c *acc. c. inf.*

d *nom. c. inf.*

II *accidunt notiones secundariae*

A *reverendi*

B *abhorrendi*

1 *c. acc. obi.*

2 *c. inf.*

In each instance, look for the matching pair to establish the opposition: Roman numeral I conveys the pure meaning of fearing, whereas Roman numeral II introduces secondary meanings. Under I, category A groups instances where we are not told the cause of the fear; B groups those where we are. Etc. The arrangement under IA2 and IB is very similar to Emma’s, defining the different grammatical categories that express the source of the fear. What Emma finds, which one could only find out from the TLL by reading through all the examples, is that Cicero’s usage is essentially representative. You might like to note, by the way, that there is a fat “x” like a pair of crossed cigars in front of the word *pertimesco* in the TLL, which warns us that not every surviving instance is quoted in the article; the TLL economizes on repetition within any single category in order to be sure to cover the entire range of meanings and uses.

The TLL, alas, has not yet progressed as far as S, so it cannot help Joshua Benjamins to develop the interesting detail that the word *sermo* in St. Augustine carries a sense of vocalization, even when it is applied to a text like the *Hortensius* of Cicero. Joshua’s paper, under the title “‘Et Legebat et Mutabatur Intus’: Reading and Conversion in Augustine’s Confessions,” makes the persuasive observation that reading a pagan text, followed by Scripture, is a pattern that is repeated several times in the *Confessions*, culminating in a reading of the Neoplatonist philosophers that is immedi-

ately followed by the decisive reading of Paul's *Letter to the Romans*, which brings about Augustine's conversion.

This got me thinking about the power of translation: apart from the *Aeneid*, which Augustine says caused him to weep over the death of Dido instead of recognizing his own spiritual death, alienated from God, all the pagan texts in the pattern that Joshua has identified were read by Augustine in translation; he did not have enough Greek to read Greek texts in the original. A cynic might say that this was what precipitated him to tackle Scripture; the Latin translations of Greek philosophy weren't very inspiring. But this is obviously not the case with Cicero's *Hortensius*, and it is not the impression that Augustine gives; he was indeed inspired by these texts, but they made him search in Scripture for something more—where, too, he was reading in translation. He never gives us a sense that he felt himself short-changed by relying on translations. Late Antiquity in the Roman West was a world in which a translated text was invested with the authority of the original. To get a sense of this atmosphere, there is no better guide than the masterly biography by Peter Brown;¹¹ biographies should never be ignored.

Joshua's paper also led me to think more deeply about the role of reading as a catalyst to religious conversion, and sent me back to a book that is more than eighty years old: *Conversion*, by Arthur Darby Nock, first published in 1933 and, incidentally, the subject of an important biographical study by Simon Price shortly before he died.¹² Augustine's conversion from Manichaeism to Christianity is obviously an important case-study in this book (though written long before the term "case-study" was invented), and in it Nock makes a very important point that is relevant to Joshua's pattern of pagan reading followed by Scripture, namely: for Augustine, from childhood onwards Christianity was the constant background to his life, and his conversion was the process of satisfying himself

that it was intellectually respectable; hence, I would add, the importance of reading in Augustine's path to conversion.

From Theognis to Augustine is approximately a millennium. Our undergraduates had something to say at both ends of the spectrum and at points in between. Whatever else we should worry about on our troubled planet, it isn't the future of Classics. That, quite evidently, is 100% secure.

Notes

1 James J. O'Donnell. 1992. *Augustine: Confessions*. 3 vols. Oxford: Oxford University Press.

2 In chronological order: B. A. van Groningen. 1966. *Theognis: Le premier livre édité avec un commentaire*. Amsterdam: N.V. Noord-Hollandsche Uitgevers Maatschappij; David A. Campbell. 1967. *Greek Lyric Poetry: A Selection of Early Greek Lyric, Elegiac and Iambic Poetry*. London: Macmillan; Douglas E. Gerber. 1970. *Euterpe: An Anthology of Early Greek Lyric, Elegiac, and Iambic Poetry*. Amsterdam: Hakkert; Franco Ferrari. 1989. *Teognide: Elegie*. Milan: Rizzoli.

3 Note the useful commentary by M. M. Willcock. 1995. *Pindar, Victory Odes*. Cambridge: Cambridge University Press.

4 Stuart Lawrence. 2013. *Moral Awareness in Greek Tragedy*. Oxford: Oxford University Press. Discussion of Ajax and Athena on pp. 101–107.

5 A. F. Garvie. 1998. *Sophocles: Ajax. Edited with Introduction, Translation and Commentary*. Warminster: Aris & Phillips; P. J. Finglass. 2011. *Sophocles: Ajax. Edited with Introduction, Translation, and Commentary*. Cambridge Classical Texts and Commentaries 48. Cambridge: Cambridge University Press.

6 Lawrence (cit. n. 4), p. 117.

7 Karl Horst Schmidt. 1983. "Keltisch-lateinische Sprachkontakte im römischen Gallien der Kaiserzeit." *Aufstieg und Niedergang der römischen Welt II.29.2* (Berlin: De Gruyter), 988–1018; J. N. Adams. 2003. *Bilingualism and the Latin Language*. Cambridge: Cambridge University Press.

8 Alfred Holder. 1882. *C. Iulii Caesaris Belli gallici libri VII: accessit A. Hirri liber octavus*. Freiburg/Tübingen: Mohr.

9 TLL 10/1.1786.41–1789.42 (Kruse).

10 In the (expensive!) online version, three modes of viewing are offered: an outline; the entire article; and a list of citations.

11 Peter Brown. 1967. *Augustine of Hippo*. London: Faber.

12 A. D. Nock. 1933. *Conversion: The Old and the New in Religion from Alexander the Great to Augustine of Hippo*. Oxford: Oxford University Press; Simon Price. 2010. "The Road to Conversion: The Life and Work of A. D. Nock." *Harvard Studies in Classical Philology* 105: 317–339.

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Epictetus: Discourses, Fragments, Handbook

Review of *Epictetus: Discourses, Fragments, Handbook*. Oxford: Oxford University Press, 2014. ISBN 9780199595181. \$17.95.

Reviewed by Daniel VanderKolk (Eta Delta, Hillsdale College)

Epictetus: Discourses, Fragments, Handbook, newly translated by Robin Hard and commented by Christopher Gill, is the newest English rendering of the famous Stoic. This Oxford World's Classic version is based on the 1925 Oldfather Loeb Greek text and not a revision of any English edition.

Epictetus was born a slave around 50 A.D. in Hierapolis. Later he was owned by a member of Nero's court in Rome. There he studied and taught Stoicism under Musonius Rufus. Epictetus eventually set up a school of philosophy in Nicopolis. Teaching there, he lived out his remaining days. One of Epictetus' students, Arrian, recorded the informal lectures of the master Stoic. Arrian distilled Epictetus' main themes into a collection of passages titled the *Handbook*. Only four of the informal lectures, some fragments, and the *Handbook* remain.

The *Discourses* are a collection of short treatises, usually ranging from 15–30 sentences in length. Topics vary from refutations of competing philosophies and discussions of various virtues, to how we should respond to news or gossip. There does appear to be some purpose to the arrangement—it adheres to a customary presentation of Stoic teachings¹. The *Fragments* are selections from antique sources that scholars believe originate in Epictetus' lost works. Arrian's *Handbook* is a collection of themes summarizing the essential principles of the *Discourses*.

The essential ethical principles articulated by Epictetus are as follows. The goal of life is to reach *eudaimonia*—happiness or flourishing. This goal is attained by living in a morally upright manner while being obedient to nature. Our rational faculty helps us accomplish this by acknowledging what is inside our control and what is outside of our control. Apart from ethics, Stoic teaching included an entire worldview—complete with physical and logical theories. Of Epictetus' works that remain to us, the ethical side of Stoicism predominates.

Robin Hard and Christopher Gill's contribution to the study of Epictetus is a diligent entry into the category of English translations of the *Discourses, Fragments, and Handbook*. The Oxford World's Classics' volume possesses an assiduous 27-page introduction complete with a chronology table and a substantial bibliog-

About the Author

Daniel VanderKolk earned his B.A. in English Literature from Oakland University in 2010. He then studied Greek and Latin for three years in a post-baccalaureate capacity at Wayne State University and at Hillsdale College. While at Hillsdale he was initiated into the Eta Delta Chapter of Eta Sigma Phi. Currently he teaches Latin, Ancient Literature, and British Literature at Oakdale Academy in Waterford, MI. He will present a paper at Western Michigan University's Medieval Congress in May and plans to begin graduate school for Historical Theology next fall.

raphy of further reading. Appended to the translation text is a 45-page explanatory notes section with explanations and cross-references. An index of names and main themes rounds out the work.

This new Oxford translation falls into the same class as the 1995 *Everyman*²—also translated and edited by Hard and Gill—as well as Robert Dobbin's 2008 Penguin translation³. All three present the English translation in a contemporary English register with a scholarly introduction and notes. This class of Epictetus translations is a welcome improvement over earlier modern English versions⁴ that lacked supplementary material. *Everyman*'s 1995 edition was based on Elizabeth Carter's 1758 English translation with help from Oldfather's 1925 Loeb. The 1916 Schenkl was the basis for Oldfather. The 2008 Penguin was based on Souilhé's Bude series⁵ of classical texts published between 1948–1965. In translating the 2014 Oxford Epictetus, Hard consulted Elizabeth Carter, Oldfather, Souilhé, an 1877 English edition by George Long (London), a 1916 English edition by P.E. Matheson (Oxford), and Renato Laurenti's 1960 Italian translation (Bari). The rendering differences between the 1995 *Everyman*, the 2008 Penguin, and the 2014 Oxford are subtle but important. Using Schenkl's⁶ Greek, let us examine one passage from Epictetus, teasing out the differences between the three translations.

Section one of Book Two is an excellent starting point. Arrian completed Book One with a long treatise by Epictetus on steadfastness followed by a short but powerful exhortation to exercise courageous proportion when amidst difficulties. Book Two begins with an examination of the relationship between courage and caution.

παράδοξον μὲν τυχὸν φαίνεται τισιν τὸ ἀξιούμενον
ὑπὸ τῶν
φιλοσόφων, ὅμως δὲ σκεψώμεθα κατὰ δύναμιν, εἰ
ἀληθές ἐστι τὸ
δεῖν ἅμα μὲν εὐλαβῶς ἅμα δὲ θαρρούντως πάντα
ποιεῖν.
ἐναντίον γὰρ πως δοκεῖ τῷ θαρραλέῳ τὸ εὐλαβές, τὰ
δ' ἐναντία
οὐδαμῶς συνυπάρχει. (Schenkl, *Discourses* 2.1–2.2)

This assertion of the philosophers may appear a paradox to some, but let us nevertheless examine, as well as we can, whether it is the case that we should combine caution with confidence in all that we do. For caution seems in some sense contrary to courage; and contraries are by no means compatible. (Hard 1995, 75)

To some people, perhaps, what we philosophers say will appear impossible. But let us investigate, all the same, whether it's true that in our daily lives we can act with both caution and confidence. It seems impossible because the two are evidently opposites and opposites (supposedly) cannot coexist. (Dobbin, 77)

The following assertion of the philosophers may perhaps seem paradoxical to some people, but let us examine nonetheless, as best we can, whether it is true that 'we ought

to combine caution with confidence in all that we do.’ For caution seems in some sense contrary to confidence, and contraries cannot coexist in any way. (Hard 2014, 70)

It is apparent that Hard’s two translations share much in common. They both stick closer to the Greek while Dobbin’s rendition takes more liberty. For example, Dobbin omits “κατὰ δύναμιν” from his translation—unless it is to a degree present in “appear impossible.” Again, Dobbin gives “impossible” for “παράδοξον” while Hard’s 1995 Everyman and 2014 Oxford both adhere to the English derivative of “παράδοξον,” “paradox.” This interpretation is merited, but emphasizes more the incapability—rather than the unwillingness—to comprehend connoted by παράδοξον’s meaning of “contrary to expectation.” Dobbin also, again quite reasonably, adds a first person plural sense to “ὑπὸ τῶν φιλοσόφων” in contrast to Hard’s two more personally distant renderings.

While Hard’s two renditions are more literal than Dobbin’s, Hard’s 2014 Oxford translation is more internally consistent than the 1995 Everyman. In the 1995 version Hard renders “θαρρουντως” as “confidence” in 2.1 yet renders “θαρραλέω” as “courage” in 2.2. However, in the 2014 translation Hard uses “confidence” for both of the Greek words, establishing more cohesion within the terminology of the translation. Hard’s 2014 rendition is also more complete because it addresses the “τυχόν” as “perhaps” which the 1995 Everyman lacks.

The 2014 Oxford is an improvement on the 1995 Everyman. Interrogative constructions beginning with “for” and expletive uses of “there” appear less frequently. This contemporization is a

welcome change. Also, a more complete portrait of the original Greek is conveyed in the 2014 work, evidence of Hall’s diligent collating with numerous editions of Epictetus. Also, Hard’s 2014 translation is a more academic alternative to the 2008 Penguin rendition which indents in places where the Greek lacks a paragraph and generally translates with a more interpretive hand. The 2014 Oxford is the more complete scholarly product—with much more faithfulness to the original Greek—and a fuller treatment in the supplementary areas.

Overall, Oxford World’s Classics’ recent English offering of Epictetus’ corpus is a tastefully thorough rendition of the Imperial Roman philosopher’s contribution to classical culture. This book could appropriately find itself into an undergraduate survey of ancient philosophy, a Roman culture course, or even onto an aspiring graduate student’s bookshelf as an introduction to one of the big names of antiquity.

Notes

- 1 A. Bonhoffer. *Epictet und die Stoa: Untersuchungen zur Stoischen Philosophie*. Stuttgart, 1890.
- 2 Epictetus. *The Discourses, the Handbook, Fragments*. Ed. Christopher Gill. Trans. Robin Hard. London: J.M. Dent, 1995.
- 3 Epictetus. *Discourses and Selected Writings*. Ed. and Trans. Robert Dobbin. London: Penguin, 2008.
- 4 See Epictetus. *The Works of Epictetus: Consisting of his Discourses, in Four Books, the Enchiridion, and Fragments*. Trans. Thomas Higginson. Boston: Little, Brown, and Company; 1866; and Epictetus. *Discourses and Enchiridion*. Ed. Classics Club. New York: W. J. Black, 1944.
- 5 Epictetus. *Epictète: Entretiens*. Ed. J. Souilhé. 4 vols. Paris: Budé, 1948–1965.
- 6 Epictetus. *Epicteti Dissertationes ab Arriano digestae*. Ed. Heinrich Schenkl. Leipzig: B.G. Teubner, 1916.

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“Romans and Greeks in Town and Country”: Exploring the Archaeological Treasures of Campania

by Joshua Benjamins

Beneath the shadow of Mount Vesuvius, spread around the Bay of Naples, lies the fertile and heavily-populated region of Campania. Here, against the backdrop of breathtaking landscapes, Roman and Greek ruins lie side by side with modern cities. Thanks to a travel scholarship from Eta Sigma Phi, I had the chance to join a Vergilian Society tour in Campania exploring some of the rich archaeological treasures of ancient Greece and Rome. Highlights of our two-week visit to southern Italy included the largest extant Roman sculpture, the world’s most famous volcano, the best-preserved Roman arch, and the most voluminous palace in Europe.

On Tuesday, July 1, I arrived, full of anticipation, at Fiumicino Airport. After a bus ride to the historic center of Rome, a train took me the final 140 miles from the bustling Stazione Termini to Naples. Within a few hours, I arrived at the Villa Vergiliana, a stately three-story villa near Cumae. There I received a warm welcome from the tour directors, Dr. Stephen Ostrow and Dr. Ann Koloski-Ostrow, and from our generous hosts at the villa: Mina, Maria, and Simone. I also met the other ten participants in the tour, who ranged from undergraduate and graduate students to seasoned teachers.

Our two weeks in Campania were filled with visits to historical sites and museums. Each morning we left the villa around 8:00 or 8:30 on a tour bus that took us to the day’s sites. After a long day of hiking, exploring, and inspecting ancient ruins and artifacts, we returned around 5:00 in time for dinner. Life at the villa was pleasant and dining was a memorable experience as our hosts prepared delicious Italian dinners.

On my first full day in Italy we visited the ruins of Pompeii, a few miles inland from the Bay of Naples. The 40–60 feet of pumice and pyroclastic mud which engulfed this humdrum Roman town in 79 A.D. also preserved it in remarkably pristine condition, creating a unique glimpse into everyday life in the Roman



Joshua at the Temple of Hera at Paestum

world. As we visited a dozen well-preserved Pompeian houses, the Ostrows informed us about the structure and function of Roman dwellings (with their typical divisions of atrium, tablinum, peristyle, etc.) and about Roman urban planning, bath technology, and water systems. We also visited the Naples Archaeological Museum, which showcases thousands of the most precious wall paintings, pottery pieces, and statues from Pompeii and other archaeological sites. Among the exhibits was the mammoth Farnese Bull, the largest statue recovered from antiquity.

Pompeii’s sister city of Herculaneum, also preserved in the eruption of 79, was equally spectacular. We walked through all the excavated streets of the city and visited the extant houses, many of them still displaying colorful and intricate wall paintings. This part of the tour concluded with an ascent of Mount Vesuvius. After our tour bus took us to the top of Mount Somma, we climbed the last few hundred metres on foot to the summit of Vesuvius. On this clear afternoon, the walkway along

the edge of the crater afforded a spectacular view of the entire Bay of Naples.

Another high point of the trip was our visit to the ancient Greek and Lucanian city of Paestum, which features three of the world’s best-preserved Greek temples, two to Athena and one to Hera. In each case the columns and capitals of the temples—and sometimes even the entablature—were still intact, despite 2500 years of exposure to the grinding wear of weather in an earthquake-prone region. The museum at Paestum featured richly decorated panels from the famous Tomb of the Diver, an extraordinary example of Greek painting.

Two other sites we visited in Campania, Pozzuoli and Capua, were notable for magnificent amphitheatres whose subterranean passages are fully preserved and accessible. Pozzuoli’s Flavian Amphitheater—the third largest Roman amphitheater in Italy—had a capacity of 20,000 spectators. We also visited the underground mithraeum at Santa Maria Capua Vetere, with its stucco paintings (now sadly fading) and complex astrological markers. In

Benevento we marveled at the Arch of Trajan and studied its complex symbolism. Another highlight of the trip was Reggia di Caserta, “the Italian Versailles.” This palace, housing 1800 lavishly decorated rooms, once served as the royal residence of the Bourbon kings of Naples. Behind its imposing facade stretched 120 hectares of parkland with artificial fountains and classically-inspired sculptures.

During the second week, our tour group spent two days on the wealthy and fantastically scenic island of Capri in the Tyrrhenian Sea, twenty miles from Naples. There we visited the Villa Iovis, one-time residence of the Roman emperor Tiberius, replete with breathtaking seaside vistas. Back on the mainland, our trip concluded with a tour of the bath complex at Baia, a visit to the nearby Museo Archeologico

dei *Campi Flegrei*, and a visit to the Piscina Mirabilis, an enormous underground cistern at Bacoli, vast and now hauntingly empty.

All in all, my two weeks in Campania not only offered a thrilling experience of Italy but also fostered a deeper understanding of classical civilization on the nitty-gritty level of everyday life. From the vineyards of the Villa of Boscoreale to the quiet pasturelands of remote Saepinum, every site we visited offered a window into the daily lives of Greeks, Romans, and their Etruscan and Samnite predecessors, whether in sophisticated cities or more rural settings. I am grateful both to Eta Sigma Phi and to the Vergilian Society for the chance to join this adventurous excursion into the world of antiquity, which—for all its remoteness—is still concretely accessible through inscription, artifact, and architecture.



Left, Joshua at Vesuvius' peak

Below, Joshua at the Roman Forum, Rome

About the Author

Joshua Benjamins (Eta Delta at Hillsdale College) is a senior Latin and History major at Hillsdale where he serves as chapter president. He also tutors Latin and Greek students at the elementary, high school, and college levels. Mr. Benjamins' research interests include semantics, Late Antiquity, Augustine, and patristic literature, and he is currently applying to graduate programs in Classical Studies and Late Antiquity. He enjoyed the opportunity to integrate his interests in History and Classics during a tour of Turkey and a Vergilian Society study program in Campania this summer.



Journey to Jordan: Bir Madhkur Project 2014

by Debbie Sokolowski

Thanks to the generous support of Eta Sigma Phi, I spent this past June excavating at Bir Madhkur, a late Roman fort complex in southern Jordan, about 10 kilometers from Petra. I had participated in a field school in Ostia Antica, Italy, a few summers before, but I wanted to get my hands dirty with some real archaeology experience. Where better to go, I thought, than the middle of the desert?

When my plane landed at 3 AM in Amman, I had no idea what to expect. I had studied elementary Arabic at Holy Cross, and I had always been captivated by Middle Eastern culture. Perhaps it was the jet lag (or the 13 hour layover in Frankfurt), but I felt like I was dreaming. I had a tough reality check when I woke up the next morning, however, and met the rest of my dig team. We tossed our bags into some trucks and sped off, away from the hustle and bustle of the city and toward the endless sands of the Wadi Araba Desert.

A few hours later, we had seemingly disappeared into the foothills of the esh-Shera mountain range and arrived at Bir Madhkur village. The modern site of Bir Madhkur, for those brave enough to look for it (and I mean, *really* look for it) on Google Earth, is a tiny settlement of concrete houses built by the Jordanian government for the local Bedouin peoples. The Bedouin are a nomadic people who have

lived in the desert for hundreds of years, herding sheep, goats, and camels. They had all but abandoned the government's settlement, knowing all too well that a thick, concrete house is the last place you want to find yourself during the summer and its unforgiving sun.

Since the Bedouin had deserted them, we were "fortunate" to live in these concrete heat boxes during our dig season. We were thankful, though, because although the conditions inside were at times unbearable (by the end of the summer, most of us had resorted to sleeping outside with the camel spiders and scorpions), the settlement was built right next to the ancient ruins we were studying. So, I had the opportunity to explore the entire site and its finds during my spare time.

Work in the trenches was tough, but incredibly rewarding: I worked with two other students, though each of us was responsible for his or her own trench. In the larger fort complex, we focused on unearthing the fort's main wall (and possibly entrance gate) as well as another, later structure which was abutting it. To help with the sifting and removal of dirt, the project enlisted many men from the local Bedouin tribe. My trench mates and I quickly bonded with our coworkers, Mousa, Mohammad, and Farjala when they invited us to drink tea with them during our breaks. Although, admittedly, I only knew the Arabic alphabet and a few basic phrases, the Bedouin were a mix of shocked and honored that I was at least *trying* to speak their language. Before long,



Above, a Wadi Mousa "traffic jam"

Left, our living quarters for the project



About the Author

Debbie Sokolowski is in her first year teaching Latin at the Boys' Latin of Philadelphia Charter School in Philadelphia, Pennsylvania. She graduated from the College of the Holy Cross in 2014 with a B.A. in Classics and Peace and Conflict Studies.

we turned it into a game: since neither we nor they spoke a lick of the other's language, there was always lots of finger pointing and confusion during excavations. So we began to quiz each other on the Arabic-English translations of various words, holding contests to see which side could remember the most foreign words.

There was a major burn layer in my trench, which revealed heaps of black ash and myriad findings such as animal bones, pottery sherds (and even a near intact bowl), ancient glass, and several Roman coins. As I carefully placed each find into its respective bag, my Bedouin friends insisted I repeat the Arabic words for them



Bedouin workers breaking for tea



Excavation team of students and local Bedouin (Pictured, Matthew Fuku, University of Illinois at Chicago)

every time. Bone became “*atham*,” coins became “*dinars*,” and glass “*zojaj*.” But my favorite Arabic phrase I learned this summer was “*shams hamiya*” (“the sun is hot”), which we all knew was the signal for a tea break in the shade.

In the end, we excavated a significant amount of the fort's main gate and the later walls which abutted it. Prior to digging, we believed that these walls were constructed long after the Roman fort was out of commission, possibly by squatters. However, the foundation of the wall proved to run much deeper than we had anticipated, causing us

to revise this theory: we now think it could have been part of the original Roman fort, possibly as a storage room for soldiers' provisions. The coins found in this layer were identical to ones found elsewhere around the complex, signaling that it was contemporary with the fort and the soldiers who inhabited it.

The coolest find, however, did not come until the second to last day: we call the site “Bir Madhkur” after a nearby spring (*bir* means “spring” in Arabic). However, archaeologists are unsure what the site would have been called by the Romans in

antiquity. While moving large stones that had collapsed from the wall, my trench mates and I discovered one with a Nabataean inscription. (Nabataean, from which Arabic is derived, was the language spoken by native Arab peoples in the 1st century BCE-CE). The Nabataeans, builders of the ancient city of Petra, would have traded with the Roman soldiers and been in close contact with them. Although it has yet to be translated, perhaps this new inscription may finally reveal the name of the Roman fort once and for all.

My interactions with the local Bedouin gave me an interesting perspective on the ancient culture I was excavating: the Roman soldiers, equipped with their thick metal armor and Latin language, must have felt a culture shock similar to mine when they arrived to the fort at Bir Madhkur, their new home. This made me wonder, “Did they experience the same finger pointing and confusion as me and my new Bedouin friends?” Maybe our days spent quizzing one another on words were not so different than the days of the Roman soldiers who lived here 2,000 years ago.

For these precious experiences, I must give many thanks to Eta Sigma Phi and the H.R. Butts Scholarship for Fieldwork in Classical Archaeology.

Un'estate a Roma

by Shannon Ells

During my undergrad I studied abroad in Rome for the fall semester of 2012 and spent most of my time getting fat on gelato and exploring the city for the best authentic food I could find. I was surprised to discover that the same city can have such a different affect when you encounter it with a different purpose. My second visit was to participate in the American Academy in Rome's 2014 Classical Summer School. Though I was only there for six weeks this summer, my entire perspective of the city was changed. I was already studying Classics in undergrad, but the experience at the American Academy changed how I felt about my academic goals and the group of scholars who are now my peers. The programs true genius comes from its ability to combine energetic scholars like Professor Genevieve Gessert with motivated students and amazing opportunities to experience Roman sites and artifacts in an academic setting. No textbook or video could ever compare with the opportunity to be at the sites being discussed and experience the landscape in reality.

Before coming to the Academy, I already knew that I loved Classics and wanted to continue studies in Classical Archaeology. However, my summer spent at the Academy opened my mind to new possible career paths and introduced me to the scholarly community I have now joined. We hit the ground running in the first week of the program with visits to Tarquinia and Cerveteri, sites I had only ever read about and seen grainy black and white photos of in textbooks. The incredible tomb paintings were accompanied by informative lectures that really gave a comprehensive and cohesive view of Etruscan roots which would transform into the Rome we explored on week two. By this point, all of the participants were really beginning to get to know each other and our archaeological skills were challenged at Alba Fucens, when Professor Gessert asked us to break into groups and identify different buildings in the Forum. While some groups were more successful than others, the exercise provided something I had been yearning for but hadn't been able to identify until I was doing it: hands on

ALL PHOTOS BY ADAM LABELING



Exploring the tombs at Cerveteri

and practical problem solving. Who knew that the remains of a temple and a market space could look so much alike when you're standing in it rather than looking at a map!

Week three signaled the beginning of the Imperial period with a focus on Augustan Rome. We visited the Museo Nazionale, the Ara Pacis, and were treated to a fascinating talk on the power of astronomy/astrology for Augustus' Campus Martius. Later that week we visited Terracina and Sperlonga and the day trip coincidentally fell on my birthday! I can honestly say I've never had a more fulfilling birthday than exploring Tiberius' banqueting cave and then swimming and sunbathing at Terracina. As the weeks progressed the group grew more cohesive when enjoying dinners together at Il Vascello and also more factional as people began to grow closer. My group of friends were an adventurous bunch and they were always open to trekking half way across the city in the heavy evening heat to find that little restaurant that someone had stumbled upon last week or that amazing gelato place we just *had* to try.

The program's other strength is its flexibility. Participants were open to do as much or as little as they desired, provided they attend all the lectures and went on all the day trips. There was plenty of free time

to explore, eat, or sleep, but there were always options for more scholarly pursuits. There was a Latin reading group which I admittedly should have attended more faithfully, a pedagogy seminar and a material culture seminar held each week. The material culture seminar allowed us to get our hands on real artifacts in the Academy's generously sized study collection and learn how to identify, handle, and store artifacts. Weeks four, five, and six followed chronologically from Nero to the Flavians through the Third Century and eventually into Late Antiquity and Early Christianity. Being claustrophobic made exploring the catacombs a mildly stressful ordeal, but even that couldn't dampen my interest in the man fascinating lectures provided by Professor Gessert and her assistant Jessica Nowlin.

About the Author

Shannon Ells is a first-year graduate student at the University of Arizona pursuing Classical Archaeology with an emphasis in Roman Archaeology. She received her BA in Classical Civilizations from The Catholic University of America and her main focuses are Roman provincial studies and creating a new model for provincial urbanization theory.

The program's breadth was large and its syllabus rigorous, but I found that I wasn't just exhausted and sunburnt by the end of the program, I was invigorated. Never before had I met so many people like me who didn't mind spending seven hours walking around the Vatican Museums or hiking through Ostia under the punishing sun. For the first time I felt like I was a peer whose opinions mattered rather than a young student still trying to remember the Emperors' names. I was soaking up so much information not only about Rome and its history, but also about the scholarly community that I was preparing to enter. The friends I made who seemed impossibly



Taking a break touring Piazza Barberini (left)

Column Hugging at the Basilica of St. Paul outside the Walls (above)



Eta Sigma Phi Medals

Eta Sigma Phi medals awarded to honor students in secondary school Latin classes help promote the study of Latin in high school and give Eta Sigma Phi an excellent contact with high school students of the Classics. Chapters can use them as prizes for contests or as a way to recognize



Obverse and reverse of the large silver medal

achievement. In addition, chapters can award the medals to outstanding students of the Classics at their home institutions. Two silver medals are available: the large medal (1½ inches) and the small (¾ inch). A bronze medal (¾ inch) is available. The various medals can be awarded to students at various levels of their study.

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more knowledgeable than I in week one are now peers who will be presenting at the same conferences as I and the graduate level classes I spent so long being nervous about have presented some of the same knowledge to me that I learned in my summer at the Academy. I feel that I was not immediately able to identify the impact my summer in Italy had on me as a person and as a scholar until I put myself at a distance and tried to remember what I was like the first time I went to Rome during my undergrad. I was so very young, I realize now,

and I was unaware how greatly that city would affect the course of my life. I never would have imagined I would be going to graduate school, studying something I love and participating as an active member of the scholarly community when I first began to explore the mysteries of Rome's streets. I'm amazingly thankful that, with the generous aid of Eta Sigma Phi, I was able to once again immerse myself in the magic of Rome and once again have my path in life shaped by my love for Classics.

An Incredible Adventure to Greece

by Nicole Love

This past summer I was given the incredible opportunity to attend Summer Session II at the American School of Classical Studies at Athens under the direction of Nassos and Amy Papalexandrou. The Brent Malcom Froberg Scholarship from Eta Sigma Phi helped to make this possible, and I don't think I'll ever be able to adequately express how grateful I am to have had this experience.

My travels, however, did not start off quite as smoothly as I'd envisioned. I saw myself hopping on a plane, everything sorted out and in order, catching all of my connecting flights and arriving in Greece well before the sun went down. With my track record of having the worst traveling luck in the cosmos, I should have known that those were far-fetched dreams. My first flight was delayed over three hours which meant that I would miss my next two connecting flights quite spectacularly. After sorting all of that out and being assured that yes, my luggage was indeed on my new direct flight to Athens from Heathrow, I boarded a new flight and was off. Surprise! My luggage did not make it to Greece with me. After having a small cry to myself and making a lost-baggage claim at the desk at the airport in Athens, I boarded the Metro and made my way to my hotel, thanking the gods that I'd arrived a day earlier than the program. Maybe my luck would turn around the next day.

My bags were lost for five days. The entire first week of the program proved to be a bonding experience unlike any I could have properly imagined. It was like the ultimate ice-breaker: "Hi, my name is Nikki and my luggage was lost and my shirt is three days old and I only have yoga pants and flip flops right now. Nice to meet you." Everyone on the trip was incredible—I

About the Author

Nikki Love is currently attending the University of Pennsylvania's Post-Baccalaureate Program in Classics. Previously she attended Temple University for her Bachelor of Arts degree in Classical Languages. In the fall she is hoping to attend graduate school to pursue a further career in Classics.



INSIDE the Parthenon!

Below, celebrating my 22nd birthday on Crete was amazing. My gift from Nassos and Amy, a little Minoan Psi figurine, was so thoughtful!

made some wonderful friendships that will probably last a lifetime, if I'm being honest. Immediately, people were offering to lend me clothes, extra shoes ("We're climbing a mountain on our first morning here so flip flops might not be...the best."), toiletries, phone chargers. It was so heartwarming and really what I needed after my traveling mishaps. A trip that began with a rocky start was very quickly turning into an amazing new adventure.

The first week in Athens was filled with typical sight-seeing, early mornings, and late nights. We acclimated as quickly as we could to the non-stop routine, the jet lag, the new diet from the (delicious) meals the American School generously prepared for us. I'm never going to forget when I first saw the Acropolis from the summit of Mt. Lykavittos, or the exact moment we walked up to the Parthenon and actually got to go inside. Inside! It was all better than my



wildest dreams. And believe me, I'd been dreaming of seeing those sights for many, many years.

The next week we set sail on an overnight ferry ride for Crete. Before this summer session, I had never been overly interested in Minoan history. Crete quickly changed that. This week of the session was my absolute favorite and I completely and totally fell in love with Crete. I would go back year after year to that wonder-

ful island. The museum in Heraklion is incredible, and it was the first time I felt that I could never have nearly enough time in a museum and come out totally satisfied that I'd seen everything as thoroughly as I wanted. It was during that week that all of us in the session really solidified our friendships. We got to know each other quite well on those long bus rides!

We spent another week in Athens before a ten-day trip to the Peloponnese. It was the leg of the program I'd been waiting for and it did not disappoint. Everything I'd read about, every battle, every iconic moment in Greek history was there laid out before us. We visited Sparta and Mycenae, Corinth and Pylos, and the sights were incredible. My first sight report was in Olympia on the Olympic Stadium and the games where three incredibly eager to learn women had tagged along with us once they realized, hey, this group knows what they're talking about! They all gasped quite audibly and laughed when I spoke about how athletes preferred to exercise...

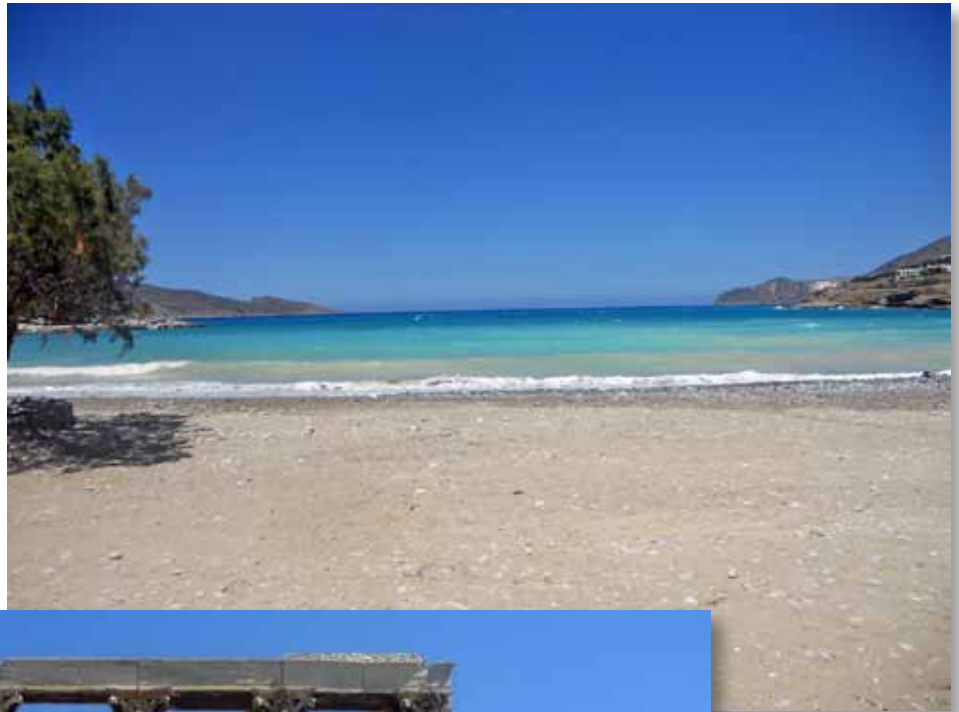
After the Peloponnese we had some more time in Athens and then we were off to visit Northern Greece. Delphi was absolutely breathtaking. My second sight

report was here, on the Temple of Athena Pronaia. Visiting Apollo's sanctuary was definitely a highlight of this part of the trip. The view from our hotel in Delphi was quite incredible as well.

After leaving Northern Greece we spent another week in Athens before the inevitable day came where we all would say goodbye to Greece and to each other. My friends who had done the program the

previous summer had told me that this day would be the hardest. Not the first day when we all schlepped up that big mountain, plagued with jet lag and fueled with only Greek yogurt and coffee. Not the long bus rides or the hot summer days. But the goodbyes at the end would be the hardest. And they were right.

We all stood together at the goodbye party, watery-eyed and unusually quiet. It



An almost unreal view of a beach in Crete.

Left, the Temple of Olympian Zeus in Athens. Behold!

An Incredible Adventure to Greece (Continued)

felt like I had known these people for years, not a mere six weeks. We'd been through so much together (and not just my luggage debacle) and had shared in an amazing experience. We saw incredible sights, visited places we'd only previously read about in our ancient texts, done things we'd never thought we'd do (like swim in the most amazing clear blue waters on Crete), and then, in the blink of an eye, it was over. The most wonderful summer of my life had come to an end.

I will never forget my Summer Session with the American School of Classical Studies at Athens, nor will I ever forget the friendships I made there. When I was sat on my departing flight from Athens (which didn't get delayed, by some grace of the heavens) I was thinking about my experience and I realized that it wasn't just what I saw that made my summer memorable, but who I saw it with that made it so. The American School's program is much more than seeing sights and learning more than you already know. It's also about forging strong relationships that you will take with you wherever you go, to whatever new place you travel next. As I said before, I



All of Summer Session II channeling our inner Leonidas.

will probably never be able to convey just how thankful I am to Eta Sigma Phi for allowing me to have this fantastic experi-

ence. I am truly grateful to this organization and will cherish these memories it has allowed me to create for the rest of my life.

Tempestas Februaria

by Jessamyn Rising

Kalendis Februarii, videtur ver adesse,
Sed Idibus, percipimus nos omnes falsi esse.
Nunc hiems vento frenat; toti lacus glaciantur,
Et frigore barbaro, gemmae florum pervastantur.
Amici mei gemant, quibus gel(u)a numquam pacent,
At ego ipsa laetor, quia nives mihi placent —
Nam, propter tempestatem, iam collegium est clausum,
Et — aquiloni gratiae! — nunc cras dormire possum!

About the Author

Jessamyn Rising graduated *Phi Beta Kappa* from Mount Holyoke College in 2009 with a Bachelor of Arts in history and a focus on the ancient Mediterranean world. She worked for four years in costume interpreting early American history at Colonial Williamsburg, where she discovered her calling as a Latin teacher. In August she enrolled full-time at the College of William and Mary, where she is currently pursuing a post baccalaureate certificate in Classical Studies, with plans to earn a Master of Arts in Education.



Jess with the results of her snow day agenda!

Solum in Lingua Latina

by Emily Marillier (Eta Delta at Hillsdale College)

The Bernice L. Fox scholarship enabled me to attend the Conventiculum Latinum Lexintoniense in Lexington, Kentucky, from July 21st through the 28th, 2014. The Conventiculum is run by professors Terence Tunberg and Milena Minkova, and has been held every summer since the mid-nineties. The sessions, which included a welcome party, large group workshops, performances, and small reading groups, as well as evening activities, took place in some lovely historic houses that are used by the UK Humanities department.

When I first arrived in Lexington and went to the welcome gathering, in which Latin was, fortunately, optional, I was nervous about beginning to speak in Latin. However, I met with a fellow Hillsdale alumna on my way there; having a familiar face around made the situation much more comfortable for me. This is not to say that the conventiculum is full of intimidating people. On the contrary, everyone who attends the conventiculum is welcoming and friendly.

The next morning, all members of the conventiculum (I believe there were about eighty people in attendance) signed a pledge to speak nothing but Latin with other members until after the end of the last session. Despite my trepidations, I found it was fairly easy to understand everything said by others from the beginning, though it was more difficult to get used to speaking. Since I already had a thorough knowledge of the language, however, I found that I developed a facility with speaking in Latin after the first few hours; it seemed only to require a switch in my brain, and I was able to begin using the language myself. It actually became more difficult to communicate towards the final few days of the conventiculum, but I think this was owing to attempts to convey more complex thoughts.

As for the format of the conventiculum, all attendees were roughly divided into two groups, *tirones* (first-timers) and *peritiores* (many people were members of the UK Latin program or regular attendees). The

tirones met for morning sessions with professor Tunberg each day to practice recitation and dictation activities. These actually proved more difficult to complete with accuracy than one might assume. Afternoons consisted of meeting in smaller groups of *peritiores* and *tirones* mixed, in which we would either read from a passage of Caesar or other author and then rephrase the passage in our own words (a wonderful exercise, in my opinion), or we would have a more creative session in which we would create skits, discuss funny cartoons, or study works of art. Several times throughout the conventiculum we were regaled with wonderful singing of the poetry of Virgil and Ovid.

In addition to official sessions there were many opportunities to meet and interact with others in a less-formal setting, as we usually ate lunch and dinner at various local restaurants, and often met for evening activities such as game-night, Latin sing-along, etc. Going to restaurants in large groups was often amusing, because while trying to use only Latin with each other, we needed to order our meals from the waiters in English. More than once, an attendee would begin speaking to the waiter in Latin, or after speaking to the waiter, we would accidentally begin speak-

ing in English to each other. I also noticed certain uncommon phrases in English were frequently in use. For instance, many people would intersperse their speak with the phrase *ni fallor*, the equivalent of which would seem an uncommon thing to say in English.

I marvelled at the children in attendance at the conventiculum with their parents. Five or more children from at least two families are being raised speaking fluent Latin. Nor was it something that they only used during sessions. When the children were playing frisbee or other games outside in between sessions, they would give instructions or argue in Latin! The eldest daughter of one family put all of us undergraduates, graduates, and professionals to shame with her knowledge of Egyptian mythology.

The final event of the conventiculum was a session of skits put on by the groups of *peritiores* on the theme of Deucalion and Pyrrha, which were, of course, amusing. After Professor Tunberg's short concluding speech we were allowed to speak in English as we made our ways home, but we found that English was somewhat difficult to use with each other, and we were unwilling to give up the language that had brought us all together.

About the Author

Emily Marillier graduated in May from the University of Illinois Champaign-Urbana, where she earned her Master's in Classics with Latin and Greek and her Illinois teaching license for Latin with endorsements in English and Spanish. Previously she earned her B.A. in classics from Hillsdale College, graduating magna cum laude in the honors program in 2011. At Illinois she taught such courses as Latin 101, Greek Mythology, and Intermediate Greek, and is on the university's list of instructors ranked excellent by their students. She completed her student teaching in spring 2014 with Jen Jordt at Victor Andrew High School in Tinley Park, Illinois. She used the Bernice L. Fox scholarship to attend the Conventiculum Lexintoniense at the University of Kentucky. Currently she works online as



a Latin and Spanish teacher with Middlebury Interactive Languages and as a grammar and writing teacher with Veritas Press Scholars Academy.

Reflections of a First Time Teacher

by Kristen Roper

You know that exhausted, sleep-deprived, emotionally draining week of final exams in college? Imagine living with that feeling every week for about 40 weeks in a row and you'll have some idea of what teaching is like.

This is probably compounded by the fact that I'm teaching elementary and middle school kids. Most Latin teachers are stationed in high schools, but I'm willing to bet my personal assessment of teaching is not that different from theirs. It's exhausting work, both mentally and physically, and as a new teacher you're constantly being poked and prodded like some weird science experiment gone awry. The students think

you're the cool new toy, the parents want you to prove your worth as an instructor, your colleagues think you're still in high school, and the principal is just praying you don't make waves.

I teach 4th–7th grade at a charter school in my county and this is their first year with a Latin teacher. Now, I'm not sure how many classics majors knew they taught Latin at the elementary school level, but I was not one of them. Apparently my state didn't know either seeing as the curriculum is written for 8th–12th grade. So to continue the "finals" analogy from before, imagine not having a syllabus for any of your classes. Luckily I had a lot of help from my college professors and the Spanish teacher at my school. She gave me one piece of

advice that has not failed yet; if they learn one word you've succeeded because most kids don't get the option to learn a foreign language until high school.

But it's not all bad news, there are some great moments and I literally cannot wait to start class every morning. I've cried over students getting A's and F's. I've stayed after school with a student for three hours until they understood how to conjugate a verb. I've handed out tests that I knew some students would fail. I've begged and pleaded with my 7th graders to study their flashcards knowing full well that they'll wait until the night before the test. I've played football during recess duty and taught math during my lunch break. I play jazz music for the kids who get to school early and we dance until the first bell. I call my 7th graders Wee Devils and the 1st graders call me Miss Mean. We've celebrated more Greek and Roman holidays than I ever thought possible. I know all of my 140 students by name, face, Hogwarts house, Middle Earth race, and mythological patron deity.

I wish I could say something along the lines of: teaching is fantastic, I love watching my students' eyes light up! But I would be breaking the "do not lie" school rule. Teaching is terribly difficult and I still have no idea what I'm doing most of the time, but I love absolutely every minute of it.



With items donated to the local food shelter after learning about the geese that saved Rome from the Gallic invasion (and the lazy dogs) of 390 BCE.



A 4th grade class with the toga they made for their homeroom teacher.

About the Author

Kristen Roper graduated from the College of William and Mary with a Bachelor of Arts degree in Classical Archaeology and a member of Eta Sigma Phi. She has presented in joint conferences at Miami University of Ohio and Harvard's Center for Hellenic Studies. Kristen has returned to her hometown of Frederick, MD and is currently teaching 4th–7th grade Latin at the Frederick Classical Charter School.

Initiates Reported April 1, 2014 through May 30, 2014

Epsilon (University of Iowa)

Meredith Francisco, Christopher North, Jeremiah Weigert, Grace Dalton (March 18, 2014)

Zeta (Denison University)

Jeremy Hollis, Maria Mancini, Rachel Morrison, Alexander Carroll, Carole Burkett, Tong Liu, Brandon Bryan, Bailey Harmon (March 5, 2014)

Iota (University of Vermont)

Max Borger, Matt Cecere, Benjamin Citrin, Samantha Doody, Bronwen Hudson, Martin Kallur, Natalia Korpanty, Laura Lansing, Jonathan Lott, Cristina MacKinnon, Timothy Marine, Anna Mattis, Francie Merrill, Gemma Moser, Edward Simon, Sean Stone, Henry Empey; Associate: Jordan Johansen (April 25, 2014)

Lambda (University of Mississippi)

Katherine Aberle, Emily Ables, Kolleen Aicklen, Hannah Banks, Mackenzie Breeland, Solellena Cordova, Kimberly Corliss, Alicia Dixon, Leslie Virginia Dorris, Sethelle Flowers, Chirstina Fullenkamp, Amanda Gurley, Brittany Herrin, Mary Moses Hitt, Lindsay Hopper, Samuel Oliver Irvine, McKenna Mossman, Michael Owens, Emily Payne, Lauren Resch, Eve Rodenmeyer, Jessie Smith, Madeline Thames, Tiffany Torma, Libby Tyson, Edwin Coulter Ward, Michael Cal Wilkerson, Christine Williamson (March 5, 2014)

Mu (University of Cincinnati)

Sarah Evans, Jack Barendt (April 14, 2014)

Tau (University of Kentucky)

Christian T. Ruth, Jordan L. Hubrich, Claire K. Oldfather, Nicholas R. Federico, Adam F. Gordon, Jeremiah A. Brown, Kathleen D. Flagg, Dan Nwosu (April 22, 2014); Joseph T. Rhyne, Jillian J. Cramer (April 22, 2014)

Psi (Vanderbilt University)

Sara Anne Shockley (April 19, 2014)

Omega (College of William and Mary)

Mary Kabel McCulla, Isaac Gregory Alty, Callie Marie Angle, Tiara Sharee

Jackson, Rebecca Caroline Lower, Joseph Carl Palame, Kristen Jennifer Roper (February 18, 2014)

Alpha Gamma (Southern Methodist University)

Kovan Barzani, Guy Irving Colby V, Barrett Cole, Elisabeth Cremeens, Rachel Ellington, Genevieve Gerten, Simina Grecu, Gerry Hendrex, Nathaniel Johnson, Uma Lad, Mac McClaran, Asley Park, Kathleen Lauren Price, Peggy Pruitt, Sarah Elizabeth Smith, Savannah Lee Stephens, AnnieWalker, Alan Winkelman (March 5, 2014)

Alpha Eta (University of Michigan)

Amia Davis, Clare Rasmussen, Lindsay Blore, Kristina Gam, Kate Topham, Ariel Regner, Patrick Pjesky, David Beck (February 7, 2014)

Alpha Kappa (University of Illinois – Urbana Champaign)

James Stark, Audrey Majors; Associate: Jessica Wells, Aine McVey (March 13, 2014)

Alpha Mu (University of Missouri)

Myles Bachrach, Bishop Davidson, Ying Hu, Alison Mueller, Sorsha Smith, Jeff Spragg (November 19, 2013)

Alpha Nu (Davidson College)

Alex Baggott, Carson Blaylock, Elaine Ruth Boe, Taylor Bradford, Kate Carter, Sohee Cho, Matthew Conely, Liz Engle, Rebecca Garner, Renato Guerrieri, Scott Hall, John Hastings, Scott Holzwarth, Kirsten Huffer, Cooper Karisch, Wells King, Katie Laurence, Amir Pappu, Emily Peeples, Andrew Slade, Ben Stewart-Bates, India Watkins, Robby Woodward, William WorriLOW, Zhao Xu (February 5, 2014)

Alpha Xi (Washington University in St. Louis)

Anagha Narayanan, Charley Cotton, Charlie Beard, Dan Magee, Daniel Politte, Danny Washelesky, Ethan Farber, Haley Hill, Joshua Trosch, Kat Bourek, Michelle Lee, Natalie Gehred, Rajan Laddu, Shelby Payne (February 19, 2014)

Alpha Pi (Gettysburg College)

Austin Berbaum, Matthew Brown, Henry Klimowicz, Kelsey Lees, Stephen Semmel, Marni Smith, Mikki Stacey, Anthony Wagner (March 25, 2014)

Alpha Tau (Ohio State University)

Jennifer Sabo, Paige Receveur, Emily Lane, James Booth, Victoria Williams, Meaghan Davey, John Eifert (April 3, 2014)

Alpha Upsilon (The College of Wooster)

Anna-Maria Cornel, Elora Agsten, Gabrielle Morrison, Grace Hamilton, Justin Kalinay, Michelle Hill, Carolyn Thornton, Samantha Rowe (November 4, 2012); Sarah Buntin, Rachael Aleshire, Danielle Aviles, James Lorenzin, Wesley Patterson, Colin Omilanowski (March 29, 2014)

Alpha Phi (Millsaps College)

Jace King, Benjamin Parva, Pooja Goel, Cali Longo, Kenneth Newburger (March 31, 2014)

Alpha Chi (Tulane University)

Brittany Aryeh, Heidi Baltzer, Sophie Cushman, Brie Elmassian, Michaela Gonzalez, Ryan Migliore, Prisha Patel, Katelyn Rodrigue, Joseph Rosing, Spenser Simpson, Arielle Suskin, Ashley Thompson, Rachel Vuchinich, Dylan Wolff, Elizabeth Falino (April 15, 2014)

Beta Beta (Furman University)

Harrison Brink, Christine Gwinn, Carolina Seigler, Kimbell Vincent-Dobbins (April 17, 2013)

Beta Delta (University of Tennessee)

Victoria Banks, Samuel Jacob Brakebill, Caroline Christian, Katherine Ashby Christian, Abbey Elder, Matthew Goldstein, Emma Hyder, Ryan M. McDonald, Felipe E. Oliveira, Sarah Parsly, Jessica Peel, William Perry, Emma Pugmire; Associate: Lee Anderson, Jacqueline Miles, Kaitlyn Stiles; **Honorary:** Nicholas Robert Thorne (April 15, 2014) Dr. Thorne is a lecturer at the University of Tennessee at Knoxville. He teaches Greek history and Latin.

Initiates Reported (Continued)

Beta Gamma (University of Richmond)

Hannah Lynne Maddy, Caroline Benning Smith, Mark Joseph Laguatan Dannog (March 21, 2014)

Beta Epsilon (Brooklyn College)

Nicholas Bangs, Emily Boynton, James Burdic, Rachael Ciancarelli, Mikita Mogar, Kimberly Passaro, Elina Talis (May 15, 2014)

Beta Theta (Hampden-Sydney College)

Benjamin Baranik, Samantha Schmitz, Michael Simonic, Kevin Wade (April 27, 2014)

Beta Iota (Wake Forest University)

Jeremy Sexton, Conor Stark, Irene Kim, Jessie Greene (March 21, 2014)

Beta Kappa (Notre Dame of Maryland University)

Alexandra Mezza, Rebecca Corun (March 19, 2014)

Beta Mu (Butler University)

Taryn Ahmed, Sarah Barker, Andrew Bartels, Siobhan Boden, Jennifer Poorman, Gabrielle Skwarcan (April 27, 2014)

Beta Nu (University of Mary Washington)

Kara Anthony-Price, Edward C. Dillon II, Kelyv Donovan, Margeaux Ducoing, Katie Belle Finch, Catherine Kellogg, Julie Kinsella Gavin, Kelly Erin Morrison, James M. Perdue, Meghan R. Puryear, Rachel Ann Thomas, Imani B. Tinter (March 21, 2014); Regina McNeill (April 10, 2014)

Beta Pi (University of Arkansas)

Erin Campbell, Casey Ward, Drake Wright, Dennison Schultz (May 3, 2014)

Beta Upsilon (Marshall University)

Robert Bordelon, Anna Maria Firth, Aly Francis, Skylar Harshbarger, Brian Johnson, Abigail Pullen, Andrew Raines, Amanda Rivera (April 28, 2014)

Beta Psi (Rhodes College)

Justin Davis-Morgan, Henry Schott, Katherine Robinson, Alexandra Cronin, Nancy-Margaret Wehby, Ashton L. Murphy (February 20, 2014)

Gamma Alpha (Indiana State University)

Sarah Combs, Alex Jennermann, Kyle Mullins, Zach Perdieu, Christine Balegaua, Sean Brink;

Honorary: Donald Jennermann, Leslie Barratt (April 21, 2014).

Donald Jennermann has been a Latin and Greek professor at Indiana State University for 50 years. He is a member of the Gamma Epsilon chapter of Eta Sigma Phi at the University of Wisconsin. He has made significant financial contributions to our chapter.

Leslie Barratt has been the Chairperson of the department of Literatures, Languages, and Linguistics at Indiana State University since 2011, and she has consistently supported the growth of classics and Eta Sigma Phi.

Gamma Omicron (Monmouth College)

Marilyn K. De Jesus (November 22, 2013); Ian C. Salvesson (April 24, 2014)

Delta Beta (Canisius College)

Michael I. Christie, Tanya N. Rodgers (April 10, 2014)

Delta Theta (Dickinson College)

Kevin Skowronski, Zacharia Benalayay, Catheryn Broady, Alex Staglian, Crhis Fritz, Tyler Richey-Yowell, Rebecca Probst, Henry Rincavage, Taylor Hunkins, Joelle Paul, Cadence Doyle, James Dappert, Owen Rapaport, Tim Flaherty, Tim Nieuwenhuis, Kimberly Babicz, Abigail Garfinkle, Olga Facciani (February 28, 2014)

Delta Lambda (College of the Holy Cross)

Rachel Bocchino, William Callif, Stephanie Neville, Charlie Schufreider, Lindsey Nemshick, Christopher Ryan, Sarah Zatoonian, Melody Wauke, Meagan Freeze, Margaret Jones, Drew Virtue, Maggie MacMullin (April 11, 2014)

Delta Chi (St. Olaf College)

Clemens Bart, Eleanor D. Anderson, Kaitlan J. Bender, Jordan T. Brown, Joseph A.C. Burkhart, Opal Y. Bussart, Steven T. Daniel, Taylor P. DeNaples, Emily N. Een, Daniel T. Hickox-Young, Emily L. Johnson,

Carson J. Koepke, Vera J. Lochtefeld, Leif D. McLellan, Karice E. Myers-Busch, Rebecca A. Redelfs, John L. Seabloom-Dunne, Kevin M. Stricklett, Peder S. Tune (April 1, 2014)

Delta Omega (Macalester College) 762-764

Ella Heaton, Duncan Griffin, Jole Miller (April 24, 2014)

Epsilon Eta (Kent State University)

William D. A. Haas, Dean Nusbaum, Amanda Joree Whitacre (April 9, 2014)

Epsilon Iota (University of Florida) 1125-1127

William Latorre, Kennis Dees, Austin Young (February 27, 2014)

Epsilon Xi (Gustavus Adolphus College)

Robert Brown, Cameron Clause, Kelsie Close, Austin Conrad, Rebecca Dottenwhy, Amie Goblirsch, Tiamat Gustafson, Ashley Haller, Nathan Kroschel, Maisong Lee, Ashley Nickel, James Skoog, Haley Solheim, Bradley Tarbutton, Adam Thornburg; **Honorary:** Casey Elledge (April 15, 2014). Prof. Elledge has been a strong supporter of classics. He annually teaches our fourth semester Greek course (studying the New Testament). He has advised thesis topics related to the classical world as well as presentations at national conferences. He has also been pioneering in developing further opportunities for students to study the ancient world, such as a proposed "Religions of the Ancient World" interdisciplinary track combining offerings in classics and religion.

Epsilon Omicron (University of Massachusetts – Amherst)

Kalista Ahouse, Meagan Allen, Daniel Armenti, Mollie Berman, Ashley Clayton, Jordan Cline, Will Conway, Jillian Correia, Tessa Dassatti, Andrew DeAngelo, Emily Eno, Cristina Freitas, Danielle Gagne, Adam Greenberg, Katherine Gridley, Zachary Grube, Jordan Hass, Sarah Hoke, Hunter Horeanopoulos, Divya Kirti, Nathalie Lacarriere, Emily Lann, Brianna Lawless, Emma Lulz, Courtney McCue, Kevin McGearly,

Sarah McMahon, Kevin Mann, Stephen Margelony-Lajoie, Arthur Maroney, Mickolas Massar, Sara Moore, Erica Nader, Catherine Raissipour, Yasmeen Reyes, Elizabeth Riezinger, Mark Roblee, William Roundy, Peter Scapicchio, Brian Sitcawich, Mackenzie Stanton, Elizabeth Sweitzer, Jennifery Tyner, Mark Vlachos, Kirby Viera, Lizbeth Weiss, Erica Wolencheck, Dylan Wrobel, Katherine Ziemplak, Jennifer Zochi (April 10, 2014)

Epsilon Pi (Concordia College)

Kaia Lind, Daniel Garding, Hillary Bircham, Kaia Nygord, Francis Landman, Garret Lysford, Angela Kaiser (October 1, 2013)

Epsilon Rho (College of Charleston)

Katherine Taylor Babb, Meredith Kate Davey, Edwin Randolph Hille, Jennifer Leslie Hill, Catherine Renee Raines, Enis Sanchez, Rebecca Lee Saunders (April 10, 2014)

Epsilon Sigma (Augustana College)

Rachel Akmakjian, Daniel Kochanski, Caitlin Lawler, Christopher Saladin, Danielle Anderson, Shelby Stuparits (April 29, 2014)

Epsilon Tau (Beloit College)

Devon Lee Stuart Sweeting, Amelia Elisabeth Scott Green

Honorary: Lisl Walsh (May 6, 2014).

Lisl is the Associate Professor of Classics at Beloit College. She received her B.A. from Oberlin College and PhD at the University of Southern California. In addition to teaching full time, Lisl presents her research in various lectures in the area; most recently, Lisl discussed Seneca's *Medea* at Ripon College.

Zeta Beta (Temple University)

Rhiannon Bell, Bridget Fitzgerald, Marshall Goodge, Meghan Kase, Peter Mackar, Kelly McArdle, Nicholas Milburn, Lisa Schroeder, Molly Scullion, Victoria Szafora, Lauren Strenger, Ariel Wetzell (March 17, 2014)

Zeta Eta (Loyola Marymount University)

Thomas Ash, Kevin Farnan, Marc Hepps, Vivian Kim, Man Eunice Ngai, Yanira

Melendez-Gonzalez, Joaquin Loustau (February 20, 2014)

Zeta Lambda (University of Louisville)

Kathryn Green, Sarah Elise Williams, Quiara Simmons (April 11, 2014)

Zeta Nu (University of Maryland – College Park)

Emily Billett, Nadav Kravitz, Meghana Raja, Bryan Toth; Associate: Talia Chicherio, Noah Cogan, Emily Mohr
Honorary: Dr. Sandra Cypess, Dr. Arthur Eckstein (March 16, 2014).

Dr. Sandra Cypess, a Professor Emerita of the department of Spanish and Portuguese at the University of Maryland, has been an Affiliate Professor of Classics and a strong supporter of the department for years. One of her research areas is the reception of classical myth in contemporary Mexican drama.

Dr. Arthur Eckstein is a distinguished ancient historian, a Professor of History and an Affiliate Professor of Classics at the University of Maryland. He has taught many Classics students and has served on a number of search, promotion, and tenure committees for the Department of Classics.

Zeta Xi (Iowa State University)

Cathryn Kelzenberg, Megan Van pelt, Laura Huff, Jared Bloom, Shanea Janes, Amanda Veen, Phillip Halted, Haley Nixt, Megan Johnson, Kelley Seifert (April 16, 2014)

Zeta Rho (University of Texas – Arlington)

Trevor Beers, Rosa Hayes (April 26, 2014)

Zeta Tau (University of Pittsburgh)

Jason Chen, Antony Freishyn-Chirovsky, Sophia Taborski (November 21, 2013)

Zeta Psi (Hollins University)

Bethany R. Rhodenizer, Caroline R. Rottkamp, Sarah Y. Peterson, Paridhi Rana, Shannon M. Ciccarello, Morgan L. Blalock, Maegan A. Gillis (April 28, 2014)

Eta Beta (Southern Illinois University – Carbondale)

Erin Bradley, Denise Diliberto, Travis Fleming, Randi Henry, Jazmin Katz, Jill

O'Sullivan, Jessica Pemberton, Amy Young (April 15, 2014)

Eta Delta (Hillsdale College)

Anne Lorraine Begin, Emily DePangher, Mackenzie Dickhudt, Noah C. Diekemper, Rachelle Ferguson, Hannah Fleming, Claire Freier, Katherine Herron, Elizabeth A. Jackson, Christina Lambert, Luke Martin, Michael Pope, Jessica Ashley Stratil, Hannah Meijing Talkington, Shaine Timmins, Madison Whitney, David R. Whitson, Lillian Marie Wright (March 19, 2014)

Eta Zeta (Truman State University)

Zara D. Callahan, Clarissa Goebel, Corinne Pacht (March 29, 2014)

Eta Eta (Virginia Tech University)

Chloé Benner, Joseph Brusino, Morgan Coyner, Rebecca Ficarro, Kaitlyn Fitzgerald, Conor Ginnell, Simon McKay, Katie Scalia, Katie White (March 5, 2014)

Eta Theta (DePauw University)

Erin Crouse, Kristen Nichole Dyer, Victoria Gregory, Alecia Kubicki, Jenny Miller, Chelsea Schumacher, Elisabeth Wilson (February 26, 2014)

Eta Iota (University of Arizona)

Annie Huang, Rachel Francher, Eric Hensley (May 7, 2014)

Eta Kappa (Catholic University of America)

Maureen Collins, William Frei, Sarah Jackson, Christopher Johnson, Andrew Larsen, Rachel Moore, Jonathan Powell, Nathan Quarantillo, Christina Russo, Linwood Schwartz IV, Mary Teichert, Cassian Utrie (March 24, 2014); Christine Banach, Amber Bennett, Michael Clymer, Christen Dutkowsky, Julia Girardi, Rosa Heryak, Samantha Janazzo, John Marshall, George Martin, Sean McKinley, Pablo Antonio Melendez, Sarah Moravskik (March 25, 2013)

Eta Tau (University of North Carolina at Asheville)

Allison Meyer, Brian White, Patrick Lebo, Mieka Van Scoyoc, Daniel Hamaker (March 27, 2014)

Initiates Reported (Continued)

Eta Chi (Purdue University)

Morgan Million, Erich Leazer, Kelly Bostrom, Elijah Morris, Catilin Young, Michelle Bonahoom (April 29, 2014)

Eta Omega (Austin Peay State University)

Danielle Marie Bergman, Amber Danielle Botts, Jessica Chaney, Chaseton Cue Donahoe, Ryan Blake Honea, Rebecca Ann Illig, Susan Lawrence, Kathy Le, Etenia Dawn-Sari Mullins, Katherine E. Munoz, Michelle Lynn Pletcher, Rachel Qualls, Katie Robbins, Wendy Rojas, Macon Linton St. Hilaire, Sydne Gabrielle Scivally, Jenna Scull, Zugeliz E. Thomas, Lazara Paige Thurman;

Honorary: Amy Louise Lewellen (April 22, 2014). As an undergraduate, Amy Lewellen was a classics major at Duke University. She then went on to do graduate work in art history and museum studies. For the past three years, Amy has held the position of curator at the Customs House Museum in Clarksville, TN. Ever since coming to Clarksville, Amy has made herself available to our chapter in a number of helpful and enriching ways. She has talked to our students about career opportunities or classics majors in the area of museum studies and curating, and has given us a tour of the Customs House Museum and its small collection of classical and neo-classical art. She has been the featured speaker at our annual Classics Day for area high school students, and has helped a number of our students with undergraduate research projects.

Theta Alpha (Franklin & Marshall College)

Ashley Candreva, Joel Ryan Naiman, Sean Tyler Cosgriff, Chase Tenbrook, Patrick Robbins, Christine Iannucci, Rachel Codkind, Rory Palmer, Brandon Scott Cunningham, Ben Roth, Dustin Smith, Nathan Landes, Samuel Berk-Hinckley (February 6, 2014)

Theta Beta (University of Alabama)

Wes Rickey, Shelby Manley, Adam Fowler, Natalie Anderson (April 2, 2014)

Theta Delta (Seton Hall University)

Michael Gabriel, Michael Bennett (April 24, 2014)

Theta Epsilon (Trinity University)

Nishant Kumar, Shirin Dhanani (May 5, 2014)

Theta Zeta (Case Western Reserve University)

Francesca Langer, Jeffrey Wagner; Associate: David Grzybowski (April 28, 2014)

Theta Iota (Illinois Wesleyan University)

William McCurdy, Timothy McDunn, Niccole Nelson, Kinzie Schweigert (April 17, 2014)

Theta Psi (Washington & Lee University)

Ellen Archie, John Paul Beall, Joe Morgan, Karen Roth (February 24, 2014)

Iota Alpha (The College of New Jersey)

Matthew Drexinger, Eric Thom, Eva Cararra, Zachary Elliott, Matthew Howard, George Thai, Alex Grossman, Courtney Kalafsky, Kenneth Rubin, William Sabbers, Michael Cort, Ruchi Shah, Frederick Stange, Matthew Riello, Stephanie Schoppe (April 2, 2014)

Iota Beta (Northwestern St. University of Louisiana)

Daniel Jones, Hannah Lee Ward, Cayla Mendow, Eleanor Drobina, Hammond Lake, Drew Chesher, Zoe Barnett, Krista Broussard, Scott Pichon, Desirée Hatten (September 17, 2013); Conn McCandlish, Ashley Rovira, Elizabeth Curcuru, Christopher Myers, Karla Mae Ewing, Timothy Knoblauch (February 26, 2014)

Iota Epsilon (Villanova University)

Christian Bruni, Franklin Champion, Fizza

Javed, Michael Morris, Francis Polignano, Jessica Zienkowski, Andrew Saba, Kristina Sumfleth (April 25, 2014)

Iota Zeta (Christopher Newport University) 766-770

Catherine Avino, Kylie Anna Bade, Dyllan N. Cecil, Emily Ann Forbes, K. Abigail Parsons (April 24, 2014)

Iota Kappa (Loyola University Chicago)

Ruth Deckenbach, Kyle Garner, Susan Howe, Michael Irwin, Parth Joshi, Edward Keogh, Mike Lopez, William Joseph McGrenera, Alexandria Peterson, Komal Punjabi, Hannah Sough, Sophia Smith, Roberto Tejada, Mark William West (February 25, 2014)

Iota Nu (Skidmore College)

Victoria Burmeister, Tyler Devine, Sarah Nelson, Jacob Schrader, Kathryn Smith, Laura Waldstein, Sarah Breitenfeld, Emma Cushing, Nicole Friedman, Emma Long, Marion Stack, Benjamin Turnbull (April 28, 2014)

Iota Xi (Bucknell University)

Madison Elizabeth Lane, Alyssa M. Cardillo, Lindsay Paige Schwartz (April 21, 2014)

Iota Omicron (Siena College)

Sean Baldwin, Meghan Conklin, Kevin Tessoletski, Michael Rossman (May 5, 2014)

Iota Pi (Tufts University)

Samantha Cassidy, Mariah Crowley, Paul Kuta, Hayden Lizotte, Anthony Lombardi, Alexandra Magnani, Punit Matta, Yili Zhao (January 31, 2014)

Back Issues of *NUNTIUS* Wanted

The Eta Sigma Phi Archives are missing the following issues of the *NUNTIUS*. If you or your school have any of these issues, please contact the Executive Secretary:

Vol. 1, No. 3-4; Vol. 2, No. 1-2, 4; Vol. 3, No. 4; Vol. 4, No. 4; Vol. 5, No. 5; Vol. 6, No. 4; Vol. 18, No. 2; Vol. 18, No. 3; Vol. 19-21 (these are the war years and there may have been no issues in that period); Vol. 24, No. 2; Vol. 29, No. 4; Vol. 35, No. 3; Vol. 35, No. 4; Vol. 40, No. 2; Vol. 41, No. 1; Vol. 41, No. 2; Vol. 41, No. 3; Vol. 45, No. 3; Vol. 47, No. 1; Vol. 54, No. 1; Vol. 55, No. 2; Vol. 56, No. 1; Vol. 58, No. 2; Vol. 60, No. 2; Vol. 64, No. 2; Vol. 65, No. 1; Vol. 65, No. 2; Vol. 66, No. 1; Vol. 67, No. 2; Vol. 68, No. 1; Vol. 68, No. 2; Vol. 69, No. 1; Vol. 69, No. 2; Vol. 70, No. 1; Vol. 70, No. 2; Vol. 71, No. 1; Vol. 71, No. 2.

Student Recognitions on the 2014 National Latin Exam

Here is the list of Colleges and Universities who administered the 2014 National Latin Exam. Those marked in bold have active chapters of Eta Sigma Phi.

Baylor University (TX)

Carleton College (MN)

Catholic University of America (DC)

Christendom College (VA)

Florida Atlantic University (FL)

Hong Kong University of Science and Technology (CHINA)

Hunter College (NY)

Kalamazoo College (MI)

Monmouth College (IL)

Notre Dame of Maryland University (MD)

OLLI at Furman University (SC)

St. Norbert College (WI)

Seton Hall University (NJ)

Stanford University (CA)

Thomas More College (NH)

Truman State University (MO)

University of Mary Washington (VA)

University of North Carolina at Greensboro (NC)

University of Oklahoma (OK)

University of Richmond (VA)

Valencia College (FL)

Wake Forest University (NC)

Washington State University (WA)

Wayne State University (MI)

Xavier University (OH)

COLLEGE/UNIVERSITY

AWARD WINNERS

Baylor University

Instructors: Julia Hejduk

Prose III

Rachel Shifflet, Cum Laude

Ashley Therriault, Magna Cum Laude

Callie Watt, Magna Cum Laude

Poetry IV

Alexander Angle, Magna Cum Laude

Kelsey Bell, Silver Maxima Cum Laude

Kaley Branstetter, Silver Maxima Cum Laude

Makenzie Fitzgerald, Silver Maxima Cum Laude

Oliver Ha, Magna Cum Laude

Tyler Heldreth, Gold Summa Cum Laude

Ethan Hinds, Gold Summa Cum Laude

Sarah Jennings, Cum Laude

Kara Kopchinski, Silver Maxima Cum Laude

Kathleen Marcos, Magna Cum Laude

Justin Olivas, Cum Laude

Gabriel Pederson, Gold Summa Cum Laude

Jackson Perry, Gold Summa Cum Laude

Megan Renz, Silver Maxima Cum Laude

Lauren Sawyer, Magna Cum Laude

Anita Scotti, Gold Summa Cum Laude

Jasmine Tuazon, Silver Maxima Cum Laude

Kathleen Tyson, Cum Laude

Ashley Ward, Cum Laude

Christopher Yang, Cum Laude

Carleton College

Instructor: Clara Hardy

Latin II

Ellen Carter, Magna Cum Laude

Cassie Clarke, Silver Maxima Cum Laude

Xu Danmei, Magna Cum Laude

Stanley Draper, Gold Summa Cum Laude

Madily Emenheiser, Cum Laude

Matthew Javal, Magna Cum Laude

Brennan Kuo, Silver Maxima Cum Laude

Bertz Maceneany, Magna Cum Laude

Kathryn Peneyra, Silver Maxima Cum Laude

Laude

Robert Reuland, Magna Cum Laude

Ryan Schloessmann, Silver Maxima Cum Laude

Erick Sirisoukh, Gold Summa Cum Laude

Hettie Stern, Magna Cum Laude

Amrit Vasdev, Gold Summa Cum Laude

Catholic University of America

Instructors: Kathleen Kirsch, Keturah Kiehl

Latin II

Kelsey Bollman, Cum Laude

MaryRose Depperschmidt, Silver Maxima Cum Laude

William Frei, Magna Cum Laude

Christopher Heller, Magna Cum Laude

Sarah Jackson, Gold Summa Cum Laude

Pedro Anton Lopez, Cum Laude

George Martin, Silver Maxima Cum Laude

Gilbert McPherson, Cum Laude

Rachel Moore, Cum Laude

James Morrison, Magna Cum Laude

Jason Morrison, Silver Maxima Cum Laude

Robert Myers, Gold Summa Cum Laude

Juan Pablo Noboa, Magna Cum Laude

Nathan Quarantillo, Silver Maxima Cum Laude

Kevin Roerty, Silver Maxima Cum Laude
Linwood Schwartz, Silver Maxima Cum Laude

Brian Tierney, Cum Laude

Cassian Utrie, Cum Laude

John Yuill, Magna Cum Laude

Prose IV

Neil Burke, Cum Laude

Samuel Gadway, Magna Cum Laude

Nathaniel Glenn, Silver Maxima Cum Laude

Isaac Kimmel, Gold Summa Cum Laude

Adam McPartlan, Magna Cum Laude

Poetry IV

Amber Bennett, Silver Maxima Cum Laude

Jeremy Hammond, Gold Summa Cum Laude

Maria Rodriguez, Cum Laude

Eric Seith, Silver Maxima Cum Laude

Michael Taylor, Cum Laude

Christendom College

Instructor: Edward Strickland

Prose III

Amy Marter, Gold Summa Cum Laude

Florida Atlantic University

Instructor: Jeffrey Buller

Latin II

Kira Geiger, Gold Summa Cum Laude

Colton Hoffer, Silver Maxima Cum Laude

Vincent Indelicato, Cum Laude

Amisha Jinandra, Silver Maxima Cum Laude

Charlie Lewsadder, Magna Cum Laude

Zachary Merschorf, Silver Maxima Cum Laude

Kaitlyn Shotwell, Cum Laude

Hong Kong University of Science and Technology

Instructor: Miguel Ladao

Latin III

Agnes Marie Chan, Cum Laude

Hunter College

Instructors: Allannah Karas, Jared Simard

Latin II

Anna Avanesova, Silver Maxima Cum Laude

Student Recognitions (Continued)

Stephanie Gonzalez, Cum Laude
Naomi Graseck, Magna Cum Laude
Eric Kramer, Cum Laude
Paula O'Donnell, Magna Cum Laude
Jacob Shaw, Silver Maxima Cum Laude
Taylor Sutton, Gold Summa Cum Laude
Omar Vera, Magna Cum Laude
Man Yuen, Cum Laude

Kalamazoo College

Instructor: Elizabeth Manwell

Latin II

John Clark, Silver Maxima Cum Laude
Olivia Finkelstein, Gold Summa Cum Laude
Anthony Frattarelli, Silver Maxima Cum Laude
Rebecca Guralnick, Silver Maxima Cum Laude

Robyn Lane, Silver Maxima Cum Laude
Robert Martin, Gold Summa Cum Laude

Latin VI

Danielle Gin, Magna Cum Laude
Alexandra Stephens, Magna Cum Laude
Alec Wright, Magna Cum Laude

Monmouth College

Instructor: Thomas Sienkewicz

Latin II

Cassandra Fulfer, Cum Laude
James Mersch, Silver Maxima Cum Laude
Carter Neal, Silver Maxima Cum Laude
Lydia Perrilles, Cum Laude
Bethany Sandy, Silver Maxima Cum Laude
Joselyn Spagnola, Gold Summa Cum Laude
Rachel Witzig, Cum Laude

Latin V

Emma Vanderpool, Gold Summa Cum Laude

Latin VI

Timothy Morris, Gold Summa Cum Laude

Notre Dame of Maryland University

Instructor: Sr. Theresa Dougherty

Latin III

Rebecca Corun, Silver Maxima Cum Laude
Khara Karpouzie, Magna Cum Laude
Lakeisha Roberts, Cum Laude
Annu Sharma, Silver Maxima Cum Laude

Seton Hall University

Instructors: Lyndy Danbers, Michael Mascio

Latin III

Greg Black, Magna Cum Laude
Christopher Cardoso, Magna Cum Laude
Steven Demaio, Magna Cum Laude
Timothy Hughes, Cum Laude
John Langan, Magna Cum Laude
Chan Lee, Silver Maxima Cum Laude
Christopher Milliman, Magna Cum Laude
Michael Taberero, Gold Summa Cum Laude
Jewel Tewiah, Magna Cum Laude
Nicholas Sertich, Gold Summa Cum Laude
Christoffe Zacher, Cum Laude

St. Norbert College

Instructor: Michael Holstead

Latin II

Lenka Craigova, Cum Laude
Peter Dahl, Magna Cum Laude
Althea Merrifield, Cum Laude
Melanie Mussa, Cum Laude
Mary Paplham, Gold Summa Cum Laude
Kelli Piatt, Cum Laude
Andrew Regula, Silver Maxima Cum Laude

Stanford University

Instructors: John Klopacz, Brittany Szempruch

Latin II

Benjamin Diego, Gold Summa Cum Laude
Luka Fatuesi, Cum Laude
Ryan Gaertner, Gold Summa Cum Laude
Helen Hastings, Gold Summa Cum Laude
Jessica Militante, Magna Cum Laude
Habib Olapade, Silver Maxima Cum Laude
Brendan Palmieri, Cum Laude
Daniel Scott, Magna Cum Laude
Christina Smith, Cum Laude
Kyla Walker, Gold Summa Cum Laude
Elijah Williams, Magna Cum Laude

Latin VI

Roland Centeno, Gold Summa Cum Laude
Tyler Gonzalez, Silver Maxima Cum Laude
James Gross, Magna Cum Laude
Hattie Miller, Silver Maxima Cum Laude
Hali Mo, Gold Summa Cum Laude
Stephen Paduano, Silver Maxima Cum Laude

May Peterson, Gold Summa Cum Laude
Xu Qingyang, Silver Maxima Cum Laude
Ethan Williams, Silver Maxima Cum Laude

Thomas More College of Liberal Arts

Instructor: Fred Fraser

Latin II

Isabella Clarke, Silver Maxima Cum Laude
Michael Gonzalez, Gold Summa Cum Laude
Mark Neal, Magna Cum Laude
Ethan O'Connor, Magna Cum Laude
James Potvin, Magna Cum Laude
Joseph Schroder, Gold Summa Cum Laude
Alexander Smith, Magna Cum Laude
Julie Teichert, Gold Summa Cum Laude

Prose IV

Katherine Anderson, Silver Maxima Cum Laude
Kathryn Blicharz, Silver Maxima Cum Laude
Theresa Scott, Magna Cum Laude
John Tardiff, Magna Cum Laude
Elizabeth Zuranski, Magna Cum Laude

Truman State University

Instructor: Rebecca Harrison

Latin VI

Thomas Sandbrink, Gold Summa Cum Laude

University of North Carolina at Greensboro

Instructor: Maura Heyn

Poetry IV

Macie Imholt, Magna Cum Laude

University of Mary Washington

Instructors: Liane Houghtalin, Elizabeth Heimbach

Poetry IV

Iainne Johnson, Cum Laude
Catherine Kellogg, Cum Laude
Beth Lindenblad, Silver Maxima Cum Laude
Alaina Morello, Cum Laude
Christian Morrow, Magna Cum Laude
James Perdue, Cum Laude

University of Oklahoma

Instructor: Samuel Huskey

Latin III

Jessica Abercrombie, Gold Summa Cum Laude

Rebekah Breeden, Gold Summa Cum Laude

Anthony Bullock, Silver Maxima Cum Laude

Rosa Coletti, Silver Maxima Cum Laude

Stephanie Currie, Magna Cum Laude

Lucille Gauthier, Cum Laude

John Hansen, Silver Maxima Cum Laude

Craig Jackson, Silver Maxima Cum Laude

Elizabeth Knapp, Cum Laude

Nicole Lardner, Gold Summa Cum Laude

Sherif Lotfy, Magna Cum Laude

Daniel McElhenney, Cum Laude

Jackson Monroe, Silver Maxima Cum Laude

Celeste Murphy, Cum Laude

Campbell Nilsen, Gold Summa Cum Laude

Amy Orban, Magna Cum Laude

Samuel Peregrin, Cum Laude

Jamie Randall, Gold Summa Cum Laude

Whitney Richardson, Cum Laude

Brenna Stubbs, Magna Cum Laude

Lori White, Silver Maxima Cum Laude

Hunter Woolum, Magna Cum Laude

Prose III

Molly Hall, Magna Cum Laude

Robert Miller, Cum Laude

Son Truong, Cum Laude

Prose IV

John Campbell, Silver Maxima Cum Laude

Olivia Caruthers, Gold Summa Cum Laude

Boaz Vanaever, Gold Summa Cum Laude

University of Richmond

Instructor: Walt Stevenson

Poetry IV

Peter McNitt, Cum Laude

Latin VI

Kathryn Clikeman, Magna Cum Laude

Valencia College

Instructor: Jennifer Taylor

Latin II

Carol Della Malva, Gold Summa Cum Laude

Malyssa Taczli, Cum Laude

Wake Forest University

Instructor: Mary Pendergraft

Latin V

Fred Foster, Magna Cum Laude

Brock Rogers, Cum Laude

Mary Skurka, Cum Laude

Charlotte Sullivan, Silver Maxima Cum Laude

Latin VI

Jessica Greene, Silver Maxima Cum Laude

Washington State University

Instructor: Dr. Robin Bond

Latin II

Travis Mallett, Silver Maxima Cum Laude

Kendall McKinley, Magna Cum Laude

Wayne State University

Instructor: Prof. Jeffrey Banks

Latin II

Brigid Devlin, Cum Laude

Membership Report for 2014–15

New and Reactivated Chapters

Eta Sigma Phi welcomed three new chapters in late 2014 and early 2015. Congratulations to the Iota Rho, Iota Sigma, and Iota Tau chapters at Christendom College, Grand Valley State University, and the University of Colorado-Boulder respectively.

On a gloomy note, Eta Sigma Phi has received word that the Theta Upsilon chapter at the University of North Texas is likely to become inactive. All courses in ancient Greek and Latin have been cut from the curriculum there, making it impossible to fulfill the requirements for membership in the society. The 2011–12 Megas Prytanis, Christopher Rios, is a member of this chapter. The Interim Dean of Arts and Sciences at the University of North Texas is Dr. David Holdeman (david.holdeman@unt.edu).

Chapters Filing Annual Reports for 2014–15

The following chapters filed annual reports for the 2014–2015 academic year (via the internet): Epsilon at the University of Iowa, Mu at the University of Cincinnati, Alpha Gamma at Southern Methodist University, Alpha Theta at Hunter College, Alpha Iota at the University of South Carolina, Alpha Nu at Davidson College, Alpha Xi at Washington University – St. Louis, Alpha Sigma at Emory University, Alpha Chi at Tulane University, Beta Kappa at Notre Dame of Maryland University, Beta Mu at Butler University, Beta Nu at the University of Mary Washington, Gamma Omicron at Monmouth College, Epsilon Rho at the College of Charleston, Epsilon

Sigma at Augustana College, Zeta Xi at Iowa State University, Eta Zeta at Truman State University, Eta Eta at Virginia Tech University, Eta Mu at the University of California-Davis, Eta Omicron at Assumption College, Theta Lambda at Hamilton College, Theta Omicron at Carthage College, Theta Pi at Kenyon College, Theta Sigma at Wright State University, Iota Alpha at the College of New Jersey, Iota Rho at Christendom College, and Iota Tau at the University of Colorado-Boulder. The annual report helps the national office to maintain accurate contact information and guarantees that the chapter will receive five copies of *Nuntius* for the year.

Vergilian Society Study Tours 2015

Romans, Etruscans and Ancient Greeks: Exploring Antiquities from Tuscany to Campania

This tour of Rome, Tuscany and the Bay of Naples explores the archaeology, culture and ancient history of the Romans, Greeks and Etruscans. The program begins with three days in Rome including the Forum, Colosseum, Capitoline Museum, Ara Pacis, Pantheon, Baths of Caracalla and the Appian Way tombs and catacombs. We visit the Etruscan sites of Cerveteri and Tarquinia. We then journey to Campania, seeing the islands of Ischia and Capri. Ancient Roman culture comes to life as we visit Pompeii, Herculaneum and the villas at Oplontis and Stabiae. We see Greek, Lucanian and Roman remains at Paestum. We also visit Pozzuoli, Roman baths at Baiae, Lake Avernus, Capua, volcanoes at Solfatara and Vesuvius, Cumae and the Naples Archaeological Museum. June 28–July 10 Director: Dr. John Wonder \$2,595

Tunisia: A Journey in a Magical Land July 18–29, 2015 Directors: Phillip V Stanley; George Perko

Our journey in search of Aeneas and Dido begins with a tour of Carthage and the Bardo Museum with its stunning Roman mosaics. A visit to Tunis would not be complete without a walk through the suq in the Medina, the old walled city. From Tunis we will journey around the country including Bulla Regia with its underground Roman houses. We will visit the Roman cities of Utique, Dougga, Thuburbo Majus and Sbeitla. At El Jem we visit the second largest amphitheater in the Roman world. At Sousse we will visit the archaeological museum. We experience life in modern Tunisia at Sfax, the second largest city in the country where we will tour the city and walk through the Medina, the old city. Upon our return to Tunis we will spend the afternoon on our own exploring the city as we prepare to leave this magical land. Price: \$1,650

Naples Bay as Melting Pot, Always at a Boil: Social Realities in Coastal Campania

July 23 – August 3, 2015 Directors: Ann O. Koloski-Ostrow (Brandeis University), Steven E. Ostrow (M.I.T.)

We shall focus on the social history of ancient Greeks, Romans, and others along Naples Bay. We explore the everyday, momentary facts of ancient life in the street, bathing in public and private, the morning *salutatio* in the houses of the rich, selling in the market, visiting the latrine, worship and sacrifice. The palatially housed and the homeless, the over-stuffed and the under-nourished, the free-born, the freedman, and the slave—all this host we shall visit amidst the natural beauty and man-made landscape that lie in the shadow of Vesuvius. Overnight accommodation will for the most part be in the Society's own Villa Vergiliana at Cumae, except for our two-night stay on Capri. All meals included, EXCEPT 2 lunches on Capri. \$2595

Caesar and Vergil in Italy: A Study Tour for Teachers July 12–23 Directors: Amy Leonard; Steve Tuck

This study tour will illuminate the lives and works of Caesar and Vergil with a combination of stimulating pedagogy workshops and inspiring site visits. Morning sessions will include proven strategies and practices equipping teachers to develop successful Advanced Placement classrooms. The ideas and skills presented will enrich both beginning and advanced courses. Through informative and engaging lectures and readings from ancient writers, the site visits will offer creative insights into the common themes (e.g. leadership, religion, warfare, and Roman values) of our authors. Sites include: Rome (Forum, Palatine, Campus Martius), Temple of Apollo and Atrium of the Sibyl at Cumae, Lake Avernus, Tomb of Vergil, Sperlonga, Pompeii, Lavinium, and more. \$2595

For further information, applications, scholarships, and detailed itineraries, see the Vergilian Society website: <http://www.vergiliansociety.org/tours/>

Eta Sigma Phi Honor Cords and Hoods



Members of the 2007 class of Gamma Omicron Chapter at Monmouth College wearing their Eta Sigma Phi cords and hoods.

Cords are \$16 each by mail and \$12 each if purchased at the national convention. Hoods are \$21 each by mail and \$17 each if purchased at the national convention.

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_____ Number of Hoods at \$21 each = _____

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CHAPTER: _____

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City: _____ State: _____ ZIP: _____

DATE OF GRADUATION CEREMONY: _____

Send this form with payment (by personal check or money order made out to Eta Sigma Phi, no cash or credit card, sorry) at least three weeks before the commencement ceremony. Add an optional \$25 per order for express delivery.

David H. Sick
 Greek and Roman Studies, Rhodes College
 2000 N. Parkway, Memphis, TN 38112
 Phone: 901-843-3907 • Fax: 901-843-3633
 e-mail: sick@rhodes.edu

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 Greek and Roman Studies, Rhodes College
 2000 N. Parkway, Memphis, TN 38112
 e-mail: sick@rhodes.edu

Photo No.	Description	Style No.	Price
1	Official Plain Badge, 10k	#1001	\$160.00
2	Official Crown Pearl Badge, 10k	#3002	\$195.00
3	Pledge Pin, Goldgloss*	#7001	\$15.00 ea.
4	Owl Keypin, Goldgloss*	#5000	\$35.00
not shown	Owl Keypin with Pearl Eyes, Goldgloss*	#5001	\$42.00
5	Owl Key, Goldgloss*	#4001	\$33.00
6	Owl Key with Pearl, Goldgloss*	#4002	\$38.00

*Goldgloss is a finely polished, durable gold electroplate finish.

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Shipping and handling (per order)			\$5.00
TOTAL ENCLOSED			

Price includes shipping. Discounts for orders of five or more are available.
 Contact etasigmaphinational@gmail.com for more information.

The Brill Dictionary of Ancient Greek

Franco Montanari, Genoa.

English Edition edited by **Madeleine Goh** and **Chad Schroeder**, under the auspices of the Center for Hellenic Studies.

Advisory Editors: **Gregory Nagy**, Harvard, and **Leonard Muellner**, Brandeis



BRILL



Preview available on

brill.com/products/book/brill-dictionary-ancient-greek

(or request a print preview from marketing@brill.com)

- May 2015
- ISBN 978 90 04 19318 5
- Hardback (approx. 2,400 pp.)
- List price EUR 99 / US\$ 125

The Brill Dictionary of Ancient Greek is the English translation of Franco Montanari's *Vocabolario della Lingua Greca*. With an established reputation as the most important modern dictionary for Ancient Greek, it brings together 140,000 headwords taken from the literature, papyri, inscriptions and other sources of the archaic period up to the 6th Century CE, and occasionally beyond. *The Brill Dictionary of Ancient Greek* is an invaluable

companion for the study of Classics and Ancient Greek, for beginning students and advanced scholars alike.

Translated and edited under the auspices of The Center for Hellenic Studies in Washington, DC, *The Brill Dictionary of Ancient Greek* is based on the completely revised 3rd Italian edition published in 2013, by Loescher Editore, Torino.

Features

- The principal parts of some 15,000 verbs are listed directly following the entry and its etymology. For each of these forms, the occurrence in the ancient texts has been certified. When found only once, the location is cited.
- Nearly all entries include citations from the texts with careful mention of the source.
- The Dictionary is especially rich in personal names re-checked against the sources for the 3rd Italian edition, and in scientific terms, which have been categorized according to discipline.
- Each entry has a clear structure and typography making it easy to navigate.