

THE CLASSICAL ASSOCIATION

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ABSTRACTS OF PAPERS PRESENTED AT THE 2011 ANNUAL MEETING

Paper Abstracts for CANE Annual Meeting

March 18-19, 2011

Mt. Holyoke College, S. Hadley, MA

Alysha Carkin, University of Vermont

Equal to a God: *otium* and lovesickness in Horace and Catullus 51

All authors pay homage to their predecessors and Horace is no exception. Horace looks back to his immediate predecessor, Catullus, as is evidenced in his poetry. The most obvious imitation of Catullus is found in Horace's 2.16 and 1.13. Within these two poems, there are prominent Catullan echoes, which resemble Catullus 51. Horace's Carmen 2.16 closely resembles the final stanza of Catullus 51 in structure and "content". Both poets focus on the ideal of *otium* and what it means to encompass it. Second, echoes of the beginning of Catullus 51, and thus Sappho 31, are found in Horace 1.13. Horace attempts to show that he is not only aware of his closest predecessor, Catullus, but he, in fact, knows Catullus's predecessor, Sappho. He even attempts to show his audience that he is a "better" lyric poet than Catullus and should be considered the first Roman poet to compose in the Greek lyric style.

Angeline Chiu, University of Vermont

"I Am More An Antique Roman Than A Dane": Classical References in Shakespeare's Hamlet

When Hamlet's friend Horatio declares, "I am more an antique Roman than a Dane," he is expressing the nature of the play itself as much as his own: Hamlet is a work shot through with references to ancient Rome and to classical mythology. This paper surveys three major occurrences of the classical tradition in the development of the tragedy in general and Hamlet the prince in particular. First, the figure of Julius Caesar shifts from being an omen setting the mood for the play as a whole (1.1.124-37) to a caustic joke during Hamlet's feigned madness (3.2.104-12) to a touchstone of his final contemplation of death and mutability in the graveyard scene (5.1.205-23). Second, Hamlet specifically and emphatically employs mythological figures in comparing his murdered father and his usurping uncle in two of the play's most emotionally powerful speeches, Hamlet's first and intimately revelatory soliloquy (1.2.133-64) and the later confrontational Queen's closet scene (3.4.63-77): he can only fully express the human qualities of both men by using mythology. Lastly, the myth of the Trojan War with the death of Priam at its end is a dramatic narrative centerpiece in its own metatheatrical right, performed both by Hamlet and the visiting actors (2.2.454-544), and it is also the inspiration of Hamlet's Hecuba speech, an exploration both of the imaginative power of theater and his own human frailty and doubt (2.2.576-616). In sum, Hamlet the play as a Whole and Hamlet the Danish prince depend heavily on classical references both for characterization and plot development, and a full appreciation of this iconic

Shakespearean tragedy demands engagement with its extensive, creative incorporation and adaptation of many disparate aspects of the classical tradition.

Michael Deschenes ; St. Sebastian's School

Along the Watchtower: Grief, Guilt, Gods and Ghosts

"There must be some way out of here", begins Bob Dylan's All Along the Watchtower. As with Aeschylus' Agamemnon and Shakespeare's Hamlet, the song seems to begin in medias res. Jokers, thieves, businessmen, plowmen, princes, women and barefoot servants all play their part. The joker and the thief cannot escape, and there is the question of "fate" expressed by the thief.

The curtain rises on both Hamlet and Agamemnon with a watchmen scene. What do their speeches tell us? What does a watchman do? Watchmen stand as garrison while others sleep, watching for external assaults. But, what about the internal crises? What then does the watchman do? To whom is the watchman loyal?

Do the supernatural pursue vengeance on the living? Is it a creation of

their own guilt? Is the guilt because they were ignorant of the impending crisis? Do the watchmen, whose duty is to watch the comings and goings, wear blinders? And do Hamlet and Orestes finally take action, when the watchmen could not? What do Epicurus, Lucretius and others say about this notion of guilt and freedom?

Zanker, Andreas (Tom) ; Department of the Classics, Harvard University

The Happiness of the Race of Iron

Scholars have argued that the debasement and destruction of the race of iron depicted in Hesiod's *Works and Days* is at odds with the rest of the poem, where the author puts emphasis on hard work and justice as the means to a better life. They suggest that the future tense verbs used to describe the decline introduce only one possible future. I argue, however, that it is not necessary to read any hope for humanity as a whole into the tale of the race of iron, even if we set the myth of races against the backdrop of the rest of the poem.

I first show that the degeneration of the race reveals various stages. These are marked by 1) tense; 2) temporal markers – νῦν (176), εὔτ' ἄν (181), αἰψά (185 – see West's commentary), τότε (197); 3) differing degrees of woe.

Next, I suggest that Hesiod's description of the current phase of the race of iron does not preclude some measure of happiness for the present time: ἔμπτῃς καὶ τοῖσι

μεμείξεται ἐσθλὰ κακοῖσιν (179). For the present, at least, there is potentially still a purpose to justice and hard work, and therefore to parainesis, but this need not last forever.

I then show that on this reading Hesiod's rebuke of Perses is sharpened. In the later period of the iron race οὐδὲ κασίγνητος φίλος ἔσσεται, ὡς τὸ πάρος περ (184). I argue that τὸ πάρος refers to Hesiod's own time: Perses is an untimely individual who belongs to the end of the iron race, not its present period when other modes of behavior are available.

Finally, I argue that while the description of the just and unjust cities serves a parainetic role at the present time, there will come a day when such parainesis will cease to apply.

Chiu, Angeline; University of Vermont

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plot development, and a full appreciation of this iconic Shakespearean tragedy demands engagement with its extensive, creative incorporation and adaptation of many disparate aspects of the classical tradition.

Angeline Chiu earned her MA at the University of Vermont before completing her PhD at Princeton with a dissertation on Ovid. Her research interests include the classical tradition, Roman topography, and Latin poetry. She has published articles on Euripides, Lucan, and Silius Italicus, and she is currently working on a book exploring Ovid's depiction of Roman identity and literary genre in the *Fasti*

Peterson, Anna, Ohio State University

The Christian Patriot: Aristophanes, Lucian, and the fate of the

Lucian's Comic Dialogue Beginning with Plato's *Apology* and continuing well into the Second

Sophistic, authors have invoked the rhetorical trope of setting comedy at

odds with philosophy. Socrates' assertion that Aristophanes was among his first accusers sealed Old Comedy's fate in the later tradition as inappropriate for the educated elite-that is, until Lucian. At the end of the *Bis Accusatus*, Lucian boldly asserts that he has resolved this tension by creating the comic dialogue, a genre that allows him both to attack contemporary charlatans and to resurrect philosophy's original Socratic form. This philosophical valorization of comedy, as he tells us, represents his great literary achievement, begging the question, what influence did it have on later authors? This paper will address this question in light of a single, often overlooked dialogue: the *Philopatris*.

Written presumably in the eleventh century by an unknown author, the "*Patriot*" recounts a discussion between the Christian Triepho and the pagan Critias in which the former argues for the superiority of Christianity over pagan philosophy. While scholars, such as Robinson, have noted the prevalence of Lucianic allusions found throughout this text, there has heretofore been no discussion of the role they play in the overall argument

for the superiority of Christianity. I will argue that the anonymous author of this dialogue reveals his debt to Lucian not just in allusions to specific texts, but in an overall imitation of Lucian's comic dialogue form.

Like Lucian before him, the author invokes the literary tradition, in this case Lucian, and reinvents it for a new Christian purpose. Though the Suda denounces Lucian as a blasphemer, the Philopatris suggests that Lucian's philosophical valorization of Old Comedy was in fact recognized as an

important model and the dialogue consequently speaks not just to the reception of Lucian, but of Old

Comedy as well.

Spence, Barry, University of Massachusetts Amherst

Mythos and Narratological Self-Reflexivity in the Odyssey

At line 55 in Bk. XIV of the *Odyssey* we get the first of fifteen occurrences where the poem's nameless narrator transitions to the speech of Eumaios by addressing the swineherd using the vocative and the second person. While such textual moments of direct address happen several times in the *Iliad*, most significantly with regard to Patroklos, this narrative device occurs sparingly in the *Odyssey*, and conspicuously only in connection to Eumaios. By careful attention to this shift in narratological register, as well as through a close reading of the initial exchange between Eumaios and our eponymous hero, this paper considers the *Odyssean* narrative's self-reflexive dimension.

This paper analyzes aspects of Eumaios' remarkably complex articulations on the subject of *xenia* (XIV.55-71), Odysseus' lying speech to Eumaios (XIV.192-417), and the narratological dynamic between these passages. In addition, the latter passage is looked at alongside some of the

implications--as regards narrative frames and polyphony--of Odysseus' request of Demodokos that he sing the tale of godlike Odysseus and the wooden horse (VIII.487-498). Of course, in accord with the rich diegetic dimensionality of Odysseus, the epic's narratological complexity hinges upon his preternatural fluency with *dolos* and his penchant for cloaked identity.

These various strands of argument are unified in the endeavor to deepen understanding of the word *mythos* in the *Odyssey* and to highlight some of the profoundly sophisticated narrative strategies at play in the poem.

Presenter: Brian McCarthy, Newington High School, Newington CT

And You, Sir, Are No Pheidippides

On October 31, 2010, Athens celebrated the 2500th anniversary of the Battle of Marathon with the 28th running of the Athens Classic Marathon. Some 12,500 runners retraced the route taken by Pheidippides in 490 BCE, from the Staring Venue stadium in Marathonas, past the Marathon Tumulus, up torturous hills, and finishing in the Panathenaic Stadium.

I chose this race for my fourth marathon. Having come maddeningly close to breaking four hours three times previously, I hoped that the spirit of Pheidippides, the blessings of Athena, and the significance of the anniversary would propel me to a personal best. Not quite the burden of preserving western democracy, but it's darned ambitious for a middle-aged Irish guy.

Blanchard, Daniel, Fay School

The Shameful Cessation of War: Domitian's Pax Inhonesta 89 CE.

Given the state of both the Empire and the Army in 89 CE, Domitian had no choice but to offer Decebalus peace. Peace, as shameful as it was, was the only option available. Military efforts had proven disastrous and ineffectual. By 89 A.D. the Roman garrisons of Pannonia and Moesia were at war with the Marcomani, Quadi, Dacians, and the Sarmatian Rhoxolani. The

threats of the Marcomanni and Quadi in Upper Pannonia and the possibility of a wider theater of war in which attacks by the various tribes would be concerted had to be resolved quickly and expeditiously. This could only be achieved with the creation of a stable Moesian frontier. There was simply no other way to resolve the strategic nightmare that was plaguing the provinces of the Lower Danube.

The peace treaty was decidedly not Roman and was clearly a Pax Inhonesta that was not even remotely consistent with the traditional Roman military decus. His actions brought scorn; notably from Tacitus, Pliny and Suetonius, as well as subsequent historians Dio Cassius, Jordanes, and Eutropius. The problem for Domitian was that while he paid for peace, there were no other immediate and tangible benefits to his plan. Tragically, in order to achieve such a peace the few bitterly hard won successes that the expeditions of 85-88 A.D had attained were sacrificed. The result of the peace was that the earlier expeditions of Sabinus, Fuscus and Iulianus became no more than a fantastic waste of men and material.

Emperor Domitian had neither the resources nor the wherewithal to adopt the bold course of action that Trajan pursued. The rebellion of Saturninus, which began in 89 A.D. at Moguntiacum, and involved the veteran legions the XIV Gemina and the XXI Rapax cast doubt on the loyalty of the legions and their effectiveness. Increasingly Domitian had to contend with a contentious army that was under-paid, without proper reinforcements and recruits which the consistent defeats in Pannonia and Moesia only exacerbated. What Domitian failed to understand was that no matter how necessary the peace, for the Roman Army defeats were more preferable than an insufferable treaty treaty which made coexistence impossible and the consequences of which led to the annihilation of the XXI Rapax legion, the second legion, during the reign of Domitian to be destroyed in Moesia.

Mowbray, Carrie; 627 Gerhard St., Philadelphia

Pausanias\' New Adventures of Old Arcadia

Pausanias' presentation of Arcadia, more nuanced than is normally assumed, responds vigorously to Rome's appropriation of Arcadian elements. Arcadia\'s autochthonous origins, its myths of metamorphosis, and its rustic landscape appealed to the Roman literary imagination. But the Arcadia projected by poets such as Ovid (*Met.*; *Fasti*) and Vergil (*Ecl.*; *Aen.*) hardly resembles the actual Peloponnesian region. In his project of treating *panta ta hellenika*, and as a Second Sophistic writer with an audience of educated *pepaideumenoi*, Pausanias must negotiate the competing Arcadias - the literary and the geopolitical. Pausanias strives to portray an Arcadia that exists 'on the ground,' with its own topography and subregional differences reflecting change over time. His autopsic site reports, supplemented by local histories and interviews, detail landmarks such as the Styx River and Mt. Cyllene (8.16-8.18), whose mytho-literary representations had largely

eclipsed their topographical counterparts. As Pausanias relates, the cultural mining of Arcadia in the literary sphere also occurs in the physical landscape. A commentary on Roman irruption into the region runs through book 8, as attested by an anecdote about Augustus' theft of the famous Tegean tusks, which he prominently displayed in the Forum and imperial gardens (8.45-8.46). While Pausanias speaks of past Roman domination disapprovingly, he allows that Rome's involvement was not always destructive; recently, for example, Hadrian had rebuilt the Mantineian temple of Poseidon Hippias (8.9). But an autochthonous Arcadia uprooted and exported to Rome ceases to be Arcadia - as does the region itself under Roman rule. The *translatio imperii* theme recurs throughout the *Periegesis*. Pausanias' presentation of this region, however, is complicated by its simultaneous status as a mythologized realm which exercised a firm hold on the Roman literary imagination. In book 8, Pausanias aims to place Arcadian material back into Arcadia, and to incorporate this new-old Arcadia into his account of Hellas.

Waldo, Christopher; University of Vermont

**Lost at Sea: Aspects of the Indo-European Kleos Ideology in the Odes
of Horace**

Quintus Horatius Flaccus, the Augustan era poet, was famous for an extremely literary style embracing the earlier traditions of Greek lyric poetry while adapting them to a Roman context. In doing so, he created a lyric corpus of stunning complexity, weaving a multitude of diverse influences into a cohesive whole. At the same time, Horace articulated a unique ethos all his own. This combination of influences, added to Horace's own very personal way of looking at the world, results in a fascinating, and at times, discontinuous effect. This paper seeks to examine one instance of such

influence. In the Odes, Horace retains elements of the kleos ideology native to the Romans as Indo-Europeans and also as cultural descendants of the Greeks, while at the same time espousing a personal ethos contradictory to elements of the kleos ideology. This paper begins by defining the kleos ideology itself using references from the first book of Homer's *Odyssey*, Pindar's *Olympian 12*, Marti in West's *Indo-European Poetry and Myth*, and Leslie Kurke's *The Traffic in Praise*, before turning to an analysis of Horace's retention thereof and the contexts in which this occurs (*Odes* 2.7, 4.9, 1.10 and 3.5). From there, it discusses Horace's own personal ethos and the ways this seems to contradict the kleos ideology (*Odes* 3.29 and 2.3). Finally, it concludes by examining Horace's manipulation of kleos in representing the emperor Augustus (*Odes* 4.2, 4.5 and 4.6).

Sprague, Donald; Kennedy-King College

Roman Urban Planning Mirrored in Spanish America

This paper will explore the influence of Roman urban planning as an agent of empire on Spain as it established its empire in the Americas.

Rome used urbanization as a means of exerting its control in the conquered territories as well as a means of seducing the natives with the glories and comforts of urban amenities. Through cities established ex novo as well as through the Romanization of pre-existing urban centers, Rome attempted to mirror the urban forms of the capital. Augustus\' master urban planner and architect, Vitruvius provides a rich primary source for exploring this systematic approach to colonization.

An examination of the urban foundations of Spain\'s new empire finds parallels in the Roman model. Cities are laid out in similar fashion.

Cities are intended to reflect the glory of the mother country. Urban

centers facilitate the extraction of resources and wealth for the mother country.

This session will present these parallels from both the visual and the literary perspective.

This paper potentially appeals to those interested in a cross-cultural, cross-disciplinary approach, to those whose schools have an Hispanic population, to AP Latin teachers who will be exploring the theme of "war and empire" in Caesar and Vergil, and to those interested in urban planning.

Doreen Barako ; Attleboro High School

"Snapshots of Ancient Life from a Sunken Byzantine Ship"

During the summers of 1995 through 1998, the Institute of Nautical Archaeology excavated a ninth-century Byzantine shipwreck off the southern coast of Turkey. In the area of the galley, a ceramic and glass assemblage was recovered which contributes important data about the following: first, shipboard life, including crew size and meal preparation; second, degree of similarity with such assemblages from other Byzantine shipwrecks and from terrestrial sites; and chronology, in that the Bozburun shipwreck and its cargo can be dated precisely to 875, a period poorly documented in the archaeological record. At this time, the eastern Mediterranean economy, shattered by the Arab conquest of the mid-seventh century, began the recovery that would lay the groundwork for the economic explosion of the eleventh and twelfth centuries.

Köster, Isabel; Harvard University

Livy's Verrines

Gaius Verres, the target of Cicero's Verrines, is the most notorious and prolific temple robber in extant Latin literature. In this paper I look at Livy's treatment of Marcellus in 26.29–30 and Pleminius in 29.8–19 as examples of the ancient reception of the speeches against Verres by examining verbal and thematic parallels between the two works. I start by briefly reviewing Cicero's characterization of Verres and then turn to

Marcellus in Livy's account. When the general is awarded Sicily as his consular province in 210 BCE, the citizens of Syracuse protest the choice in the Senate. They claim that after the sack of the city, Marcellus had even removed the gods themselves (26.30.9), a statement that echoes Cicero's accusation that Verres stripped Sicily of its gods. Verres here is a symbol for what happens when Roman conduct towards sacred sites is left unregulated. Whereas the echo in Marcellus' case is rather subtle, Livy's characterization of Pleminius exhibits more pronounced Ciceronian parallels. Scipio's legate in Locri Epizepheri distinguishes himself through tyrannical behavior. His abuses of power extend to the Roman military tribunes, showing that, like Verres, he does not respect the special legal and political status of Roman citizens. Pleminius' conduct also prompts an official complaint in the Senate, and the resulting speech features several echoes of the Verrines, for example, a comparison of Pleminius to Scylla and Charybdis (29.17.12). I argue that Livy's characterizations of Marcellus and Pleminius suggest that Cicero's

Verres quickly became a model for how to talk about Roman excesses of power.

Gerrish, Jennifer; University of Pennsylvania

Sallust's Sertorius and the Blessed Isles : Or, How to Survive a

Civil War

As Sallust composed his Histories, the political situation at Rome was rapidly destabilizing; the factions of Octavian, Mark Antony, and Sextus Pompey became more polarized, and open civil war seemed imminent. Here, I argue that Sallust uses Sertorius's proposed flight to the Blessed Isles to suggest that voluntary exile is a viable way to survive the impending civil war. Sertorius thus functions as an analogue for the author, who had, in the monographs, shown a willingness to withdraw from public life as a response to difficult circumstances (*mihi reliquam aetatem a re publica*

procul habendam decrevi, BC 4.1); this paper draws from a larger project examining echoes of the triumviral period in the Histories.

In 81 BCE, Sertorius was a wanted man, pursued by Sulla's representatives. After losing much of his fleet, Sertorius began to consider taking flight to the islands : traditur fugam in Oceani longinqua agitavisse (1.102 Maurenbrecher; Servius ad Aen. 5.735 confirms that this refers to the Blessed Isles). I propose that the Blessed Isles represent Sallust's desire to escape life under the triumvirate, which was marked by tension and fear, and, at the time of the Histories' composition, was obviously approaching civil war. Having survived two civil wars, Sallust had seen enough to be weary of stasis. By portraying Sertorius as contemplating flight to distant islands to escape a dangerous political situation, Sallust seems to propose this - fuga - as a method of self-preservation. It had worked for Atticus during the conflict between Cinna and Sulla, it had worked for Cicero with Clodius, and for Marcellus during the civil war of the 40s; by quitting the city, they avoi

ded becoming entangled in civil discord. Sertorius, however, did not choose fuga, and was assassinated by putative allies; his failure, perhaps, a warning to Sallust's contemporaries.

Higgins, John; The Gilbert School

Horace Satires 1.8: A Blast from the Past

Horace's Satire 1.8 deals with Maecenas' gardens on the Esquiline on the site of Rome's former potter's field necropolis. Horace uses the voice of a statue of Priapus, placed in the garden to provide protection. Priapus tells of the witches Canidia and Sagana returning to the place which, in its old incarnation as a cemetery, had been the scene of their magical misbehavior. He chases them away with a mighty fart; they run from the garden and return to the city below.

The poem is more than a fart joke. Maecenas' Gardens, newly acquired by Octavian's friend Maecenas, were undergoing a complete change from their previous function-no trace of the cemetery was left. They were one of the first areas of the city of Rome to be transformed by Octavian/Augustus; the area was the first really to present the Augustan themes of Renewal and Restoration. The statuary and other decoration now in the museums in Rome and elsewhere are part of a constructed, artificial environment. This poem is a part of that construction, as a piece of art in its own right and as the words spoken by Priapus, a statue only after being worked by an artifex. Priapus' defense of the Garden keeps the bad old, corrupt, Rome away from the new world of Octavian's world of constructed artifice.

We can (perhaps fancifully) see the rejection of the voodoo of the crones, an emblem of the past, as a sign of the changes begun by Octavian.

The witches are the dark past of the Late Republic, replaced by the "restored" republic; they are the graveyard that the triumvirs had made of

Rome, replaced by the pleasure gardens of Maecenas; above all, they represent the ambivalent figure of Octavian, replaced by the benevolent Pater Patriae, Augustus.

Keeline, Tom; Harvard University

Verse and Characterization in Petronius

Petronius's *Satyricon* is a literary chimera: a novel written mostly in prose, it contains significant verse insets as well. This hybrid form finds few parallels in surviving ancient literature and has rightly attracted much scholarly attention. It is furthermore well known that Petronius is a master

of characterization who is constantly concerned to paint a vivid picture of his characters in everything from their dress to their actions to their peculiarities of speech: one thinks immediately, for example, of the freedmen in the *Cena*. One might expect, therefore, that Petronius would use the verse his characters speak as a tool for characterization as well, but scholars have left this particular area somewhat underexplored, tending to be more interested in other functions of verse in the novel. In my paper I explore two very different poems, Trimalchio's verses at 34.10 and Eumolpus's *Troiae Halosis* (89), and show how Petronius has exploited verse to characterize his speakers within the novel. My analysis starts with philological discussion of technique (meter, grammar, diction) but moves rapidly to encompass the significant intertextuality of the poems, the "poetics" of their speakers, and the poems' place in the context of the novel as a whole. In both poems Petronius paints a picture of a very distinctive character, but he employs the verse in different ways: Trimalchio's pretentious incompetence is

comically laid bare, while Eumolpus is shown to be a thoroughly competent but thoroughly middling poet who is completely (and hilariously) unaware of his own mediocrity. In both cases their characters are subtly and humorously shaped and reinforced through the verse they speak, a fact that has been largely overlooked. The paper helps fill a gap in the study of Petronius's poetry and contributes to the ongoing discussion of the role of the verse insets in his novel.

Imber, Margaret; Bates College

Past or Prologue? The Trials of Gaius Rabirius

Modern scholars and ancient sources have tended to limit their analyses of the Rabirian affair. They understand the authors of the crisis to be invoking a discrete event to comment on the immediate contemporary political environment. They interpret the Rabirian affair within the limits of Cicero's consular year. They understand the crisis to be preoccupied

primarily with the constitutionality of the *senatus consultus ultimum*.

We should also consider the Rabirian affair over the continuum of late republican politics and litigation. Political trials recapitulated the participants' versions of the republic's history and justified themselves as constitutional exempla for future generations. Rabirius' opponents, however, raised more than a discrete moment in republican history. They compelled Cicero, not simply to defend the constitutional legitimacy of the *senatus consultus ultimum* against Saturninus. The Rabirian crisis also forced Cicero to defend the *provocatio* as a political practice central to the Roman constitutional system.

Cicero's defense of the *provocatio* from a popularis perspective months before the Catilinarian crisis contained further ironies, moreover.

At least in Sallust's view, the optimates had used political trials to suppress dissent within their ranks since Sulla's day (*Bell. Cat.* 39).

Cicero not only defended the constitutional scope of the Senate's authority, but also was forced to implicitly question the constitutional propriety of the practice of political litigation in late Republican Rome - a practice used, for example, to thwart Catiline's political aspirations.

Rabirius' travails dramatize the tension between republican notions of the trial as the citizen's bulwark against magisterial abuse (provocatio) and the post-Sullan practice of the trial as a mode of regulating popularis political authority (quaestio). Rather than serving simply as a flamboyant prelude to the Catilinarian crisis, the Rabirian affair actually provides an opportunity to consider how Roman politicians debated the role and value of litigation within in their political system during the post-Sullan era.

Wright, Mark; The Ohio State University

Caesar and the Use and Abuse of History

A recent conference in Italy asked whether Julius Caesar would best be considered as a visionary or a precursor. This question makes us consider how modern historians characterize Caesar-as the visionary of Sallust's *Bellum Catilinae*, with an eye on future consequences, or the precursor of Augustus' consolidation, subtly present in the *Res Gestae* as the exemplum of Caesar the dictator. However we ourselves choose to characterize Caesar, this question follows much scholarship on Caesar by focusing on Caesar primarily as a political figure and using this as a framework to consider the literary achievement of his commentarii.

Yet it is also worth reflecting on what Caesar himself thought about history, which the Romans tended to interpret via exempla, in his own extant writings. In this paper, I contend that a key part of Caesar's argument in

the *Bellum Civile* is to proffer himself as an exemplum of the type of leader that was necessary for the salvation of the *res publica* while castigating his opponents for their misuse of history and precedent which necessitated the rescue of the *res publica* by Caesar. Caesar's argument depends on the definition of certain virtues which he embodies and the corresponding negative portrayal of the Pompeians Combined with the testimony of contemporary coinage and letters preserved in the correspondence of Cicero, a conscious program emerges that shows Caesar promoting his cause through the discourse of Roman historical thought.

This is not to deny or marginalize the political aspects of Caesar's work, but rather to examine Caesar's thoughts on history and how that affected his politics. Rethinking Caesar in this way offers not only greater insight into his politics, but those of his successor, Augustus, as well.

It is also worth reflecting on what Caesar himself thought about history in

his own extant writings, what dangers Caesar saw in the use and abuse of history in the Late Republic. In this paper, I contend that a key part of Caesar's argument in the *Bellum Civile* and his extant letters is to work within this exemplary discourse to proffer himself as an exemplum of the type of leader that was necessary for the salvation of the *res publica* while castigating his opponents for their misuse of history and precedent which necessitated the rescue of the *res publica* by Caesar. Caesar's argument depends on the definition of certain virtues which he embodies and the corresponding negative portrayal of the Pompeians Combined with the testimony of contemporary coinage and letters preserved in the correspondence of Cicero, a conscious program emerges that shows Caesar promoting his cause through the discourse of Roman historical thought.

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into his politics, but those of his successor, Augustus, as well.

Michael Mordine

Nero Onstage Offstage: The Actor-Emperor's Nontheatrical "Performances"

In this paper I will examine the numerous incidents where Nero engaged in performances, focusing however on those which occurred in "real life" as opposed to the dramatic stage. I include among these real-life performances Nero's disguised rampages through nighttime Rome, his feigned innocence at the murder of Britannicus, his sham publicly displayed marriage to the eunuch Sporus and the like.

Through an examination of these sorts of episodes, which are traditionally held to evidence the emperor's cruelty and perversity, I hope to come to a better understanding of the character of the actor-emperor and his own views of, and fraught relationship to, the role of emperor, another performance at which he excelled, at least when he chose to. I will thus be building on Shadi Bartch's analysis in *Actors in the Audience* of the compelled acting required of those around Nero and other figures of power generally. However, I will be focusing on Nero, the figure of power, who is himself compelled or enticed to perform in the shadow of, and as a response to, the performative nature of the emperorship.

Sobak, Robert; Bowdoin College

Shop Class as Statecraft: The Production of Knowledge in Democratic Athens

This paper is devoted to the interpretation and discussion of a selection of passages from Lysias' speech Against Pancleon. These passages offer especially clear evidence for social and working activity involving laborers and non-laborers alike, and consequently provide a convenient introduction to a central issue in Athenian social and political history. That is, how a culture of social interaction at locations and events associated primarily with banausic activity might have contributed to the maintenance and growth of social capital among non-elite Athenians.

In this paper I will show how Athenians were active participants in a popular culture of workshop visitation and social exchange, an activity that

I have dubbed the Athenian "shop habit." This phrase is convenient shorthand for a conception of activity which is explicitly modeled as a network of group and individual relations flowing through the city's workshops. This paper is primarily concerned with what can be thought of as the nodes of such a network: ergasteria of all sorts which existed throughout Attica, but which were primarily located in Athens and the Piraeus.

The networks of association which emerged out of this workshop culture also existed over time, and most Athenians would have invested a certain portion of their daily lives participating in them. As a result, Athenian ergasteria should be seen as places not simply for the production or sale of material goods, but as spaces that were centers for regular, informal assemblies of relatively diverse groups. The experiences of industrial and commercial activity enabled common, working citizens to be effective participants in the social and political life of the democratic polis, and helped to sustain the general norms of engagement, reciprocity and communication upon which

the democratic apparatus depended. This not only strengthened the polis, but also increased the political importance of working citizens in Athens.

Breindel, Ruth; Moses Brown School

If wishes were horses . wishes, wants and desires in literature ,

Wishes are an ancient theme that continues right up to the present day. Wishes don't always work as expected, as when Aeneas pledges to Dido that he will always remember her [for good!] (Aeneid bk 1); "unhoped for things happen more often than hoped for ones" Scapha tells Philematium in *Mostellaria*; wishes sometimes are unfulfilled, as when Catullus wants Lesbia to be faithful; and in folk tales, wishes are very dangerous indeed. This paper will discuss various wishes and their outcomes in literature from the ancient and medieval worlds.

Findley, Samuel; Penn State - Altoona

The cliché in Lucan's proem

Two themes seem to run through recent interpretations of Lucan's bitter,

mockingly difficult Pharsalia. On the one hand, those who explore primarily the narrative and symbolic armature of the poem find at its heart the blackest nihilism. This nihilism has implied, from a slightly different perspective, the possibility of a more ludic aesthetic – Lucan is so over the top about his bitterness, so grandiose are his monsters, that he can't be wholly serious. As W.R. Johnson phrases it in his admiration for Lucan's most horrifying creation, Erichtho, Lucan's world is horrible, but that is part of what makes it funny; Lucan's world is funny, but that makes it all the more horrible. The poem is a sensationalist, silly grotesque.

On the other hand, those readers who focus on Lucan's poetic practice see him as a richly allusive writer. His imagery, over the top though it might be, also emerges out of his deep engagement with the epic tradition and other poetic ancestors. He is an attentive imitator, recombining cited works into a pastiche of new significance.

By combining these two traditions it is possible to create a new reading of Lucan's proem that deepens his relationship with the epic tradition, and reveals the seriousness of his melodramatic project. Lucan's allusive poetic practice, like his imagery, is sometimes over the top. By analyzing the intertextual strategies that Lucan mobilizes in his proem, in the light of contemporary wall-inscriptions from Pompeii, and in comparison with the rhetoric of cliché in modern popular literature ("bodice-rippers"), I hope to propose that the referentiality of his proem collapses, on close inspection, into a nihilism all its own. This is not mere cliché, but cliché used to increase the heat in Lucan's infernal version of stoic ekpyrosis.

After many voyages, through many strange lands (or rather Memphis, TN) driven by fate and the anger of the celestial gods, Sam arrived at PSU-Altoona where he started the Latin and Greek program four years ago, and

where his interest in Lucan was sparked by the strong reactions of his Latin students to the poetic practice of this inheritor of Vergil (everyone loves Latin zombies!)

Spearman, John

Leadership and the qualities that determine a good leader are a significant part of Vergil's message in the *Aeneid*. The importance of leadership is reinforced by Vergil's first epic simile: that of the statesman. In this simile Vergil describes Neptune calming the waves as if he were a great statesman calming a mob of people who were on the verge of running amok. This idealized example of good leadership is in contrast to the abject failures of two pivotal leaders in the *Aeneid*: Priam and Latinus.

The inability of Priam and Latinus to exercise leadership has catastrophic results. Priam's leadership failures bring about the destruction of his city and his own death. Latinus' failures lead to war, the death of the Rutulian hero, Turnus, the death of Latinus' wife, Amata, and the destruction of his city. The destruction of Troy dominates the beginning of the poem, while the war in Italy dominates the end of the poem.

While *pietas* is normally viewed as the opposite of *furor* in the *Aeneid*, *pietas* cannot control *furor*. Despite having some kingly qualities and being *pietate gravem ac meritis*, both Priam and Latinus fail to live up to the standard of leadership Vergil describes in the first epic simile. It is not enough to have the office, the title or the trappings of power. Vergil shows us in these two examples that a leader's *auctoritas* is critical for the protection of the state.

Maiullo, Steve; Hope College

In the middle of Plato's *Laches*, the eponymous character claims that the courageous man "should be willing to stay in formation, to defend himself against the enemy, and to refuse to run away." Socrates responds by wondering whether a man can be courageous in retreat. He cites Homer's description of Aeneas's horses that "know how to pursue and flee quickly this way and that" (191b), a quotation that appears twice in the *Iliad*: once at 5.222-3 when Aeneas refuses to retreat from the rampaging Diomedes and again at 8.106-8 when Diomedes retreats from Hector,

despite his belief that to do so is cowardly. Why, then, would Socrates quote a line from Homer about (1) a character who does not retreat and (2) a character who considered retreat cowardly as support for his claim that one can be courageous in retreat?

This paper will argue that Socrates' 'miscue' emphasizes Homer's importance both in the dialogue's dramatic structure and in its ultimate philosophical aims. Plato invites us to compare both the Homeric narrative and Thucydides' description of Laches' death with his characterization of Laches in the dialogue itself. As I will show, the parallels between these three narratives show that the Laches' investigation of courage relies not only on history, as Schmid and Emlyn-Jones have studied so well, but on poetry as well.

Thus the Laches fits into a much larger debate about Plato's relationship to the poets. As scholars have shown, Plato's dialogues express a

condemnation of poetry and are, at the same time, poetic (e.g., Clay, Elias, Fendt and Rozema, Gadamer, Rosen). This has been shown to be far-reaching in the dialogues, ranging from quotations from the poets themselves to more complex forms of mimesis, particularly Plato's appropriation of thematic and structural elements of Homer, tragedy, and comedy in the dramatic settings and discussions of the dialogues (e.g., Nightingale, Blondell, Planinc). This paper examines not only why Plato appropriates Homer in the *Laches*, but why he also misrepresents him.

Susan Curry

Suetonius' Menagerie: Animals and Emperors in the *de vita Caesarum*

Classicists have long been interested in animals. From Otto Keller's *Die antike Tierwelt* (1909-1913) to J. M. C. Toynbee's *Animals in Roman Life and Art* (1973), scholars have sought

to discover what kinds of animals the ancients encountered and what humans owed in ethical

terms to animals. More recently, in Keith Bradley's "Animalizing the Slave: The Truth of Fiction" (2000) and John Heath's *Talking Greeks: Speech, Animals, and the Other in Homer, Aeschylus, and Plato* (2005), scholars have begun to explore "symbolic" uses of ancient animals.

Face-to-face encounters with living animals affect artistic representations of animals and in turn influence how human beings construct a generic idea of the "animal" and use human/animal comparisons to characterize and criticize the behavior of other humans. Often,

the concept of the "animal" was a tool used to police human behavior as it still is today. This

paper will explore the rhetorical uses to which Suetonius puts animals in the *Caesars*.

By using references to animals to build a picture of an emperor's personality and by comparing imperial behavior to animal behavior, and, on occasion, the emperor himself to an

animal, Suetonius subtly influences his reader's opinion of several of the first rulers of imperial

Rome. The way Suetonius deploys animal references and emperor/animal comparisons in the

Caesars also tells us something about how Suetonius conceived of the nature of imperial

power.

In the case of Tiberius, for example, Suetonius does not suggest that he is in any way “animal”

until *after* he becomes emperor. Suetonius’ rhetorical transformation of Tiberius and other of the

Caesars into animals suggests the extra-human nature of the status of emperor. Ultimately, for

Suetonius, to be emperor is to be outside the realm of the “human,” to be “animal.”

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prolific temple robber in extant Latin literature. In this paper I look at

Livy’s treatment of Marcellus in 26.29–30 and Pleminius in 29.8–19 as

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Marcellus in Livy’s account. When the general is awarded Sicily as his

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2011 Barlow-Beech Award

CHARLES BRADSHAW

... iuuat integros accedere fontis
atque haurire, iuuatque nouos decerpere flores
insignemque meo capiti petere inde coronam

...

Lucretius 1.927–929

2011 Resolution, delivered by Richard Clairmont

Animis nostris iam diu propter nives et hiemalem vim demissis, retineri non potuimus quin omnes libentes conveniremus ad Collegium Montis Holyokensis Hadleiae Meridianae in Civitatem Massachusettensem ad animos reficiendos et corpora corroboranda. At hodie, ut hic conventus gradatim finitur, animis reffectis et corporibus corroboratis, gratias agamus plurimas: imprimis huic Collegio grandi, apud quod artes liberales et studia classica magni fiunt; postea Galfrido Sumi, qui una cum Collegio curavit ut finem hiemis faceremus et ad nova fastigia volaremus; deinde Elenae Perry, Praesidi clarissimae Societatis Classicae Novae Angliae, quae nobis ipsis nostrisque animis et corporibus cavit summa cum cura; quibus recte dictis, speremus Deum omnipotentem effecturum esse ut haec concelebratio iucundissima atque clarissima modo simili proximo anno iteretur!

**scripsit Richard E. Clairmont
University of New Hampshire
2011 CANE Annual Meeting**

MINUTES OF EXECUTIVE COMMITTEE MEETINGS

CANE Executive Committee Meeting

Saturday, 2 October 2010

9:00 AM

St. Sebastian's School, Needham, MA

For directions: <http://www.stsebs.org/school/directions.html>

In attendance: Ellen Perry, Michael Deschenes, Theresa Ramsby, John Smurthwaite, Charlie Bradshaw, Emil Peñarubia, Margaret Imber, Liz Tylawsky, Nino Coppolino, Katy Reddick, Donna Lyons, Stephany Pascetta, Ellen Perry, Jacqui Carlon, Lydia Batten, Jere Mead, Ruth Breindel, Lydia Haile-Fassett, ,

Agenda:

- Approval of Minutes from March and April Exec. Comm. Meetings (Both attached as documents to the email). Minutes 18 March 2010
MOV/SEC/UNAN. April 10th Agenda: #5: Change "Curator by late August" to "by mid-July."
- Report of the President Update on Trinity College is talking about dismantling its Classics Department. Focus on Languages will be much diminished in this proposal. Jacqui draughted a letter that most of us signed. The President of the College and Dean responded nearly immediately, saying they were trying to save Classics, not diminish them. Prof. Risser received, ultimately, an apology from the College. Site of 2012 Annual Meetings will be St. Sebastian's School. Scholarship opportunity: Lorinda Dishington Ortiz in memory of her mother. Preference is for a student (HS, preferably) . Katy suggested that if the donor wished to establish a scholarship just for her mother's HS, then the HS should administer the money. Further, she recommended that student travel be not the only thing supported. Ruth recommended that this fund be joined to the Means Fund making it the Means- Dishington Fund. Lydia Haile-Fassett asked if the money could be helpful in taking a course in Classics. Jacqui recommended that teachers who might need or be interested to take a course for their continuing education. Liz Tylawsky recommended we revisit the original intention of the donor. Jere Mead added that we should set up a time when we might re-

examine our approach to scholarships.

- **Report of the Executive Secretary:**
 - How do you wish to be contacted? RAZ passed around a contact list to members in the case that a last-minute change of the meeting is necessary. Ellen and Rosemary will confer by phone, and members will be notified via phone by 6:00 PM on Friday night, 28 January 2011 should the next Executive Committee Meeting need be postponed.
 - Update terms and names of officers and Committee members. In the hope for an electronic data base to keep track of all dates and terms of Officers and Committee members, Rosemary asked for assistance, handing out a chart to everyone in attendance. She will update for the next meeting.
- **Curator's Report:** Donna handed out a review of the Annual Report of the Curator. The auditors reported that all numbers seem to be in order. The reports were distributed for perusal. The indications are that the previous losses experienced by our endowment have pretty much recovered to their former states. A reminder that the Coulter was not distributed last year. Barlow-Beech fund is small and pays only for the bowl and engraving. The Endowment Fund stands at about \$734,000.00. The Fund is used to supported CANE's needs along with some small scholarships. The important thing is: No more than 80% of its income may be used. The Phinney Fund is gradually being drawn down as was the intention. Established in 1996, at the end of 20 years, the residual funds were to be transferred to CAMWS. Currently, we have about \$991,000.00. Faith Parker, our investment broker, charges nothing for the services of managing the portfolio. Donna will be working on an articulated investment policy to present at our January meeting along with the budget for next year. MOV/SEC/UNAN to accept the Curator's report.
- **Report of CSI 2010 Director** – Charlie Bradshaw: 14 lectures and 13 mini-courses were offered this year. 19 Scholars from among a variety of colleges and universities offered courses and lectures. Seventy-two attendees were enrolled this year. Total Revenue: \$52,250.00 Expenses: \$39,008.42. All expenses have been paid to Dartmouth, except for Rooms, meals, and parking. \$4,325.00 was provided in financial aid. MOV/SEC/UNAN to express gratitude to Charlie for

his leadership and hard work and for his report.

- Approval of theme for 2011- “They came to see and be seen; Spectacles in and of the Ancient World”
- Approval of dates for 2011- 11-16 July 2011. MOV/SEC/UNAN to accept both theme and dates
- **Treasurer’s Report:** Ruth distributed the Treasurer’s Report from 1 July through 28 September 2010. She has been noticing that two former officers are not paying membership, citing, perhaps, an understanding of a waiver. Also, retirees are requesting a lower membership fee. Ruth noted the stationery, books, and prints available from CANEPress. She offered to the Exec. Com., a report from the Accountant, who reported that the IRS are now focusing more attention on non-profit organizations. The newsletter has no cost. The Emporium is now on CafePress. Donna recalled a membership dues rule (Rosemary Zurawel found Article II, Sec. 4) that offers “Members Emeriti” after 20 years. We will discuss this in January. CANEPress is now on Amazon.com, although books are cheaper when ordered directly from CANEPress. Shipping is very expensive. MOV/SEC/UNAN to accept the Treasurer’s Report.
- **NECJ Report :** The November issue and February issue are in process and on track for timely publication. Nina Coppolino sent around a copy of the home page from CAAS, Their *Journal* is prominent on the opening page of the website. She believes that we need to change the appearance of our website, and to make the NECJ evident with requests for submissions. We are currently in a state of last-minute processing of submissions. She suggests that our Webpage place NECJ in a more prominent place. We agreed to place this on the agenda for January along with a discussion of changing the original design (about 5 years ago). Ellen will ask Roger Travis if he would be available to attend a future meeting. Nina asked how we perceive the term of editor for NECJ. Our By-Laws state, “Four years, renewable upon recommendation by the Executive Committee.” We will continue this discussion in January. MOV/SEC/UNAN to accept the Editor’s Report.
- **Writing Contest idea for Middle School students-** Ruth reported that a colleague asked about the possibility of expanding our contest. No costs, just a

certificate sent to the school. There would be a 500-word limit and the same topic. The teacher would pick the top paper and send it along to the State Reps. The winner would be published in CANEns. Certificates of participation can be mailed to winners. We will start this next year. A motion to direct Ruth to design a Middle School writing contest and to bring it to us for approval in January. MOV/SEC/UNAN.

- **Storage of CANE archival materials**-Ruth has discovered a storage place in Providence, close to her, Lydia, and Nina. The idea is to get personal storage items out of basements and garages. Jere moved that we empower Ruth to investigate and to acquire a unit for archival materials, giving access to the Treasurer, /Executive Secretary, and to anyone appointed by the Treasurer. The 5x7 would accommodate the items in plastic tubs. A limited and specific number of Exec. Com. members should have access to the materials. The contents would be insured under climate-controlled conditions. SEC/UNAN.
- **Incorporation of CANE**- The suggestion was made that Massachusetts or Connecticut would be better locations than in Vermont. We would need a lawyer to make this change, and it would not be inexpensive. We always have to have a designated representative in that state. Margaret offered that this might be a small project that a large law firm might wish to give to a junior attorney as pro bono work. Emil will investigate asking a young Massachusetts lawyer to see if she is willing to investigate the possibility of moving our incorporated organization. We will learn from Emil at our next meeting in January.
- **Liability issues**- Ruth will ask our accountant to ask about liability insurance and Board and Officers insurances. Emil will also ask about this insurance. We will learn more about this in January from their reports.
- **Membership Drive**- Jere reported that the Membership Development Committee has met via email over the summer. They have updated lists of College and University faculty for all of the New England States, some emeriti and some professors in related fields. Distribution of members is uneven. He reported that the group would like to have a campus liaison on every campus to publicize CANE materials and recruitment of more members. They have requested lists of teachers from all six states. Three have responded. One gap that exists is of graduate students. They have set up a meeting for 16 October. The goal is to attract more members and to spread the word about our services and opportunities for funding. We need to encourage officers of state

organizations to also become members of CANE. Jacqui recommended contacting chairs of Graduate studies to request that they make efforts to email graduate students. CANE does have a Facebook presence; a group. Twitter stream seems to have a group of people joining. Following this presentation, there was discussion of how to increase applications for scholarships along with increasing memberships. We talked about asking scholarship applicants to be members for two years prior to application or to commit to two years of future membership. Our purpose as an organization is to increase appreciation of the Classics in New England. Margaret Imber moved to interpret our scholarships rules to allow CANE members apply for scholarships, and to be eligible to receive the scholarship, the winner must commit to continue an additional year of membership. SEC/Vote- UNAN with 1 Abstention. This will become effective immediately.

- **Report from State Representatives-**

CT: Annual Meeting on 23 October. All welcome.

MA: JCL Chapter is doing well. CAM membership is not as robust. Officers were advised to start an ad campaign. There is a lot of turnover within schools. There is a CAM website that is pretty out-dated, too.

ME: Not available

NH: Report of New Hampshire Representative to CANE – November 2010

1) NH Classical Association's 2010 Warren G. Held Latin and Mythology Exams were administered during the first week in May.

2) The Granite State Certamen was held on Saturday, June 5, 9:30am – 2:00pm, at UNH.

3) NH Classical Association's Classics Day for Teachers was held on Friday, Sept. 24, 2010 at Southern N.H. University in Manchester, 9:30am – 2:45pm.

Violence or Dinner: A Look at Greek Sacrificial Ritual, Rev. Dr. Constantine

Newman,

Classics Dept., Univ. of N.H.

Ubi tu, Gaius, ego Gaius: Marriage Rites in Antiquity, Dr. Anna C. Newman,
Classics Dept., Univ. of N.H.

Presentations were followed by the business meeting, lunch, and symposium.

Upcoming Events

4) John C. Rouman Classical Lectures (Free to the public)

"What is Democracy? What is it Good for?", Dr. Josiah Ober, Constantine Mitsotakis Chair in the School of Humanities and Sciences and Chair of the Department of Political Science at Stanford University. Wednesday, 20 October 2010--7:30pm--Richards Auditorium, Murkland Hall, Univ. of New Hampshire, Durham, NH.

Press release at

<http://www.helleniccomserve.com/roumanoberlectureoct2010.html>.

ii. "The Poison King: Mithradates, Rome's Deadliest Enemy", Dr. Adrienne Mayor, Research Scholar in Classics and History of Science at Stanford University
Thursday, 21 October 2010, 3:30-5:00pm, by : Rm. 127 Hamilton-Smith Hall, University of New Hampshire, Durham.

Press release at

<http://www.helleniccomserve.com/roumanmayorlectureoct2010.html> .

5) Granite State Certamen 2010

Saturday, November 13, 9:30am – 2:00pm, UNH

RI: Looking into starting a reading group that will be able to provide CEUs. Andy Volpe will be coming to visit three schools. The website now have a tutor list as an example of its outreach. Syracuse University is permitting dual enrollment with an advanced class being taught by Lydia.

VT: Fall Meeting will be held during the long teacher convention weekend. Several programs have been lost or are in jeopardy. They will spearhead an effort to track down all of the teachers of Latin in Vermont. The membership in the state has waned. There is a new website being designed. The meeting will also focus upon how technology is being used in the classroom. Latin Day will be held in March.

Please send information to Ed DeHoratius with news for CANEnS.

- **Update Manual (v. 10 April 2010) including updated dates for NECJ and clarification:** Jere Mead encouraged State Representatives to apply for Discretionary Grants, the Weincke Fund, and Educational Program Grants. The most recent printed version of the Manual (08/08) is online. He wants hard copies of the Manual to be presented to the new members of the Executive committee. The online version is difficult to revise. Roger Travis is about 40% of the way through the old manual. He has incorporated many of the details that Jere has been sending him. He requested further updates from today's members. He has found some inconsistencies and out-of-date items. Revision will be completed for the April Meeting.
- **Auditor Reports: 2008-09, 2009-2010-** Donna Lyons reported upon the challenge of receiving the reports in a timely manner from the auditors. She and Ruth must complete reports upon the close of June. At the end of the fiscal year, the auditors are charged with completing the review of accounts; I.e., that the bottom lines agree. The Manual needs clarification. The 2008-09 report was completed just a week ago, along with the 2009-10 report. MOV/SEC/UNAN to accept the 2008-09 Report. MOV/SEC/UNAN to accept the 2009-2010 Report of the Auditors. This allows the Annual Bulletin to be completed and available to the membership.
- **New business-** We talked about a proposal to reward speakers at the CANE annual meeting with a free year of membership. We agreed to allow the host and President to decide. We can discuss this for next year, and not this year.

Call for Papers is 1 December 2010. Gordon Williams of Yale died at the end of August at age 84. His memorial Service is on Friday, 8 October in New Haven. The other ad hoc committee formed last year has not made much progress.

- **Adjournment.** A unanimous motion to adjourn was accepted at 2:15.

Respectfully submitted,

Rosemary A. Zurawel, Executive Secretary

January 29 2011

CANE Executive Committee Meeting

Procedures

1. Rosemary Zurawel was absent due to surgery. Minutes taken by Katy Reddick

Nina Coppolino absent due to health reasons

New rep from VT, not present

14. Website redesign- Mark Pearsall

Roger via Mark reports that the website will be moved to a blogsite format- same ability , looks nicer, easier to update- go to word press.com to check out formats

Request for individual pages for the scholarships so it is easier to reference the sites to others

Word press includes schedules, links, images

Timeline discussed- waiting till after the meeting to avoid confusion

2 week lead time needed for website

Would errors be found more quickly if live before annual meeting?

Should wait till after scholarship due dates

exec committee suggests roger puts new website live soon (2 weeks) and notify

committee asap so pages can be double checked before annual meeting

Roger reports it will be live two weeks from today

3. **CSI:** Margaret Imber passed out faculty list and proposed class lists
Movies at night to go with film in ancient world class
Feedback requested re: performance after Saturday afternoon closing ceremonies to work with veterans association.
11:00 sessions of best practices possibly added and possible gallery talk(s)
Google.docs set up for faculty for syllabi, etc. to reduce paperwork
Registration page online but still have to mail in a check- Lydia Haile Fassett suggested using CANE's pay pal but pay pal does cost more and might effect cost but it is unclear whether pay pal can handle variations in registration costs.
Brochure ready to be out quite soon . . .
Paper mailing goes out at end of February.
Ruth Breindel mentioned that usually it goes out beginning of Jan- is concerned about whether teachers will be able to get funding in time.
Price will be in small percentage of last year's cost.
Budget is not formally written up yet
Margaret mentioned targeting graduate students
Ruth asked what the break even number of applicants for the cost of the program
Questions about state granting opportunities- Margaret reported those organizations had March deadlines.
Ellen Perry pointed out that we need state council grants to be able to support graduate students
Margaret said these organizations are more interested in supporting teachers- graduate students need to be supported by their institutions
Ellen suggested to immediately email last year's applicants
Jere Mead pointed out that not all lecturers are current members of CANE.
Reminder that the CEU logo needs to be on everything
Question asked whether teachers have signed contracts- they have all agreed and sent blurbs
Margaret will send formal contacts with course titles and fees and give Ruth social security numbers and addresses for accountant purposes as required by the manual
All curriculum vitae must be on file for CEU purposes
CSI budget will be approved at March meeting

4 **State reps-** only two are present
CT rep John SMurthwaite was expected but not present
Ed DeHoratius would like more of the newsletter beholden to the states- short articles, certamen, photos
Lydia has gmail addresses set up for state reps - emails automatically forwarded to new reps

MA- Emil Peñarubia submitted written report
Thanked Jaqui for meeting with him to discuss revitalization to CAM
Emil has gotten hold of current president
Theresa Ramsby becomes vice president
Starting a new membership drive at Mt. Holyoke in March
Trying to gather members from graduate students

RI- Lydia submitted written report
Website up
Reading group is being formed to read Caesar and possibly to create textbook
Small Latin day on second Saturday in May
Discretionary grants used to bring Andy Volpe in

CT unofficial report by Stephanie and Mark
Successful Greek day
Annual meeting in October- Good presentations on technology
State Latin day may 11
Last September CANE presence at COLT - positive response

Should state reps send their reports to the president in advance?
In past no state rep updates given at winter budget meeting
Possible use of google.docs to share
Ellen suggests report sent to president in advance, reps show up and then post the notes on google.docs afterwards
Can we have some reps report via technology? Skype?
Will this create quorum questions? What will we lose?

4.5 Newsletter- Ed

Should be out early February
Full issue

5. Writing contest for middle school students

Ruth suggests it be judged by teacher or state reps
Awards could be certificate at school level or book award (25\$) for overall winner
Same topic as high school
Encourage kids to prepare them for high school exam and get them involved
Jere suggested each school choose one winner that is then submitted to one person who reads them and finds one award
maximum of 500 words
Ruth will provide some guidelines for these questions
There will need to be guidelines for NECJ and website

Award could also help promote existing Latin programs in the schools
Try it for a year and re-examine next year
Works well with national standards and the 5C's

6. Budget

Donna Lyons presented the revised 2010-2011 budget with new fee increase
\$450.00 leftover after new dues were in, but discretionary grants went up and
educational programs increased and the Finnegan Plante scholarship reinstated for 0
balance

Proposed 2011-2012 budget

Changed items are highlighted

Projected revenues

No book sale this year

Barlow Beech fund increased because bowls need to be purchased - self sustaining fund
- does not affect the rest of the budget

Coulter- same

Endowment higher can only spend 80percent of any fund. Only the endowment can be
dipped into for other purposes

Endowment is strong again

Dues anticipated as being the same as last March after due increase

Emporium amounts same projected as last year

Annual meeting the same as last year

Book sale up because it went so well last year because of donations

Expenditures look to be the same

Cost of American Academy is up this year- should this award be increased?

Increased expenditure from last year in part because of certification scholarship and
endowment scholarship reinstated

Banquet related costs go under banquet budget (banquet for Katz winner)

Annual meeting costs stable

Archival costs new expense

Classics in Curricula- Jacqui Carlon hasn't spent any money, but likes having it there

CSI support- seed money stays consistent

Cap audit fees stable

Discretionary grants were raised back to 400 (originally 500)

Ed programs set at 400

Emporium Romanum used as seed money to buy things to sell things

Executive board meetings stable

Annual Bulletin stable

Finnegan-Plante Grants are back to the original level but not always used

Are these listed on the website?
Pre-collegiate teachers only
Remaining costs same as previous year
Membership committee has \$500 expenses
Classical journal greatest expense
Delegate expenses- farthest away the more money- closest the least
Writing contests fee is now \$145
Also add \$25 for Middle school contests
State winners have money budgeted for writing contest to buy the winner a book etc
Has never been really used
Under budget summary income the same
Expenditures now\$ 58, 257 and balance \$446
Budget stands with a surplus
Moved to approve emended budget
Jacqui proposed increasing Coulter award to reflect rising program costs to \$6030
Accepted as friendly amendment (30 for postage)
As so much of our budget is the journal we need to look at how we can use technology to reduce further costs- a PDF format would be nice
Classical Philology already does this with a two-tiered memberships
Should the journal be included on JStor?
Discussion needs to be more global in terms of how we use the journal and how we share information with our memberships and its requirements via the manual
Nina needs too be here for this discussion
Needs to be in hard copy to maintain its credibility in academia
Academic profile of *NECJ* has risen in past years and needs to be maintained
This discussion needs to be added to the agenda for March
Budget accepted as emended

Curator's Report

Endowed funds risen to over a million again- restored from the recession
Very fortunate to have the guidance of Faith Parker
General investment guidelines and spending policy from 2005 files included and faith and donna will work on developing guidelines for finance committee to review and then sent to executive committee for our records

Treasurer's report

Pay pal money from cane press, NECJ, membership goes into savings
Endowment transfer used to cover expenses like NECJ
Postage - money put into bulk mail account at p.o. And then uses it on an ongoing basis
Printer cost is high because it covers two years of expenses
Membership committee created new brochure.

1100 \$ already for annual meeting- caterers and to start checking account
CSI running balance 19000\$
Report accepted

7. Annual Meeting

Up on website next week

No Saturday afternoon session and lunch is cancelled

Volunteers requested for chairing paper sessions and workshops

Mark has heard from majority of vendors - questions about combined registrations and table fees

Focus is sponsoring the breakfast- Geoff is being reminded to put up a sign to thank them

Mark will ask ClassConn to sponsor a breakfast

ACL would like to come and give us a table in exchange for a table- usually non profits are not charged

Do exhibitors register? Only if they eat?

Art museum has an exhibit up with a lot of antiquities and there will be tours- there will need to be sign ups - because we invited her rather than her contacting us, we will cover her costs of the banquet and the sessions

Workshop descriptions will be online

Can handouts be posted on the cane website so that there is one place to find all the materials?

Encourage people to do so this year and make it an expectation in the future

Will Roger be able to post them? If not, Lydia might be able to off of her website.

Last year Jere did not include abstracts of papers because people don't always want all their points provided before their actual talk- John concurs that the paper info should be included afterwards. Ellen suggests that the abstracts provide attendees clearer idea about their topics

8. Slate of officers

Nominations

Delegates - all renewed for another term

Jacqui will re-up for classics in curriculum

Charlie Bradshaw and Shirley Lowe auditors

Amanda Loud at large

Geoff Sumi president-elect

Two new members of the committee need to be invited to the April meeting not as voting members to have an idea of what it will be like

With Geoff as president-elect, do we need a new book review editor?

9. Archival storage

Ruth will rent a place once we give her stuff
Donna and Katy will provide her with materials
10 or 18 gallon requested plastic containers labeled

10. Incorporation

Can't proceed without a legal address
Legal representatives have told us we don't need to reincorporate in a new state
Problem is that Vermont will only send the information to a VT resident
Donna will ask our advisor, Faith Parker, to receive the annual incorporation paperwork

11. Liability insurance

Emil submitted a report
Directors and officer liability coverage
An application form is necessary before we can have any quotes
Can cover not only our finances but also our events for an additional fee of perhaps \$200
Emil will get insurance agents number to ruth to ask questions
Do we want event membership for the next meeting?
So moved to authorize the president to spend up to 500\$ on liability insurance for the upcoming
Annual meeting. All in favor of the motion

12. Membership drive- the committee formed ad hoc last april

Met last fall and decided to pursue non members of cane at university campuses
Wrote letters to ask members to serve as liaisons to cane for the campuses
Have not sent these letters until after the April meeting
Vast surplus of NECJ one was sent with a cover letter was sent to all non cane members at universities with the new brochure in December
Ray starr drafted a letter to directors of graduate programs in new England
En electronic version was sent out as a follow up to be sent onto graduate students
Secondary schools have been left to state reps
Some sort of recruiting letter will be sent to secondary teachers
Anne Mahoney has put up a wikipedia article on cane
Ellen has asked all presenters at the annual meeting that they are expected to become members
Has become part of a public relations movement

13. Manual updates

Roger is transforming our manual into something digital that can be more easily updated in the future- flexible and able to be reformatted
Jere has requested manual updates and has received some feedback and appeals for more

Will be presented in April

15. **Lincoln Chafee?** Give him an honorary membership in order to gain some publicity.

16. **Other:** ACTFL in Boston this year- lots of classicists but not a lot of classics presentations

ACTFL has completed its enrollment survey- enrollment has gone of slightly, Latin enrollment, h however, has gone down 9% primarily at elementary school level national standards has helped create common vocabulary, some Cs still neglected Speaking and listening is being included for general subjects like language arts in state standards
excellence in innovation in languages act

Any updates on Trinity College or University of Maine programs being dropped
Central CT state is offering Latin next year

CANE Executive Committee

17 March 2011

4:00 PM

Mt. Holyoke College, Porter Hall, Room 108

In attendance: Ellen Perry, Robin Colby, Emil Peñarubia, Jacqueline Carlon, Theresa Ramsby, Rosemary A. Zurawel, Michael Deschenes, Ruth Breindel, Lydia Haile Fassett, Mark Pearsall, John McVey, Jere Mead, Tylawsky, Paul Langford, Katy Reddick, Ed DeHoratius, George Lapierre

Agenda:

- Announcements by the President, including Presidential Appointments for 2011-

2012

A tour for the Exec. Com. Members is in the offing

An email received by the President that CAMWS would like to have a regional/classical associations to attend their annual meeting in April. Is there a CANE member who might be attending in Grand Rapids. We are not able to pay for a person to attend, but if a person would represent us, that would be great.

Pizza is arriving at 6:00 PM.

Presidential Appointments:

- Nominating Coommittee: Shirley Lowe and Theresa Ramsby
 - Barlow-Beach Award: Anne Mahoney
 - Finance Committee: Michael Deschenes, Jere Mead
 - Resolutions: Barbara Saylor-Rogers and Richard Clairmont
 - CSI 2012: Fred Harrison
-
- Announcements by the Executive Secretary : Update Terms and Officers/Committees and special thanks to Katy Reddick for taking Minutes at the last meeting.
 - Acceptance of Minutes from 29 January 2011: MOV/SEC/UNAN
 - Reports from State Representatives

- RI: RICA is more organized in the past. They are planning a trip to NYC to see the Pompeii exhibit and go to the Metropolitan Museum.
- ME: Jill Crooker is coming to the April 30 meeting to talk about changes to the AP Exam.
- MA: 200 flyers are available for members to renew while here at the Annual Meeting.
- CT: Budgetary/Auditing question has arisen due to the popularity and depth of the Latin Day (=/- 2000 students). Thinking of holding their next meeting at Trinity College (an effort to point out the liveliness of Classics in the area).
- NH: Classics Day for students is coming up in May.
- VT: Coming up: the 35th Latin Day, 8 April at UVM. Begins with a parade, prizes for the best dressed delegation, a Latin Day Bowl, new website: www.vtclassics.org
- Report from Local Arrangements Chair, Geoff Sumi and Ellen Perry: Registration is in the Lobby of the Museum. Security in the Atrium where the books are is not entirely ideal because there is student access via card to the area. The building is locked at 6:00 PM. Parking may be problematic; Exec. Comm. Members are asked to park in front of Porter Hall. Geoff will walk us around to orient us.
- Nominating Committee Report- Jere Mead:
 - NO changes from last communication:

Slate proposed for the Membership Vote:

Delegate to American Classical League, three year term:

Paul Properzio

Alternate Delegate to American Classical League, three year term:
Deborah Davies

Delegate to National Committee for Latin and Greek, three year term:
Deborah Davies

Delegate to the American Council on the Teaching of Foreign Languages, three year term:
Mark Pearsall

Delegate to the National Council for the Teaching of Foreign Languages, three year term:
Madelyn Gonnerman-Torchin

Auditors, each for a one year term:
Charles Bradshaw, Shirley Lowe

Classics in Curricula Coordinator, four year term:
Jacqueline Carlon

At-Large Member of the Executive Committee, three year term:
Amanda Loud

President-Elect, first year of the presidential triennium:
Geoffrey Sumi

- Discretionary Grants Report- Jere Mead
 - Still \$540.00 available to apply for by the 1 May deadline.

- CSI 2011 status report- Margaret Imber- in her absence, we do not know about the current status of enrollment, but think it is on par with last year.

-Correction of names of Steering Committee members- in Margaret's

absence, we could not update.

- CSI 2011 brochures will be distributed at the registration desk.
- *NECJ* – Editor status
 - Geoff Sumi will continue as Book Editor
 - Nina Coppolino will take the helm a second time.
- Curator- in absentia- Updated Report of the Budget- by Ruth Briendel
 - There are 3 types of insurance, we have purchased two. We have a “package policy” to cover: our possessions (\$5k), general liability (\$2million), damage to rented premises (\$300k), medical expenses (\$10k), auto liability (\$1 million). Slip and fall exposure: we care covered. What is not covered is embezzlement insurance. We don’t need to worry quite yet. \$775.00 package: Directors and Officers liability to protect us against claims of negligence and mismanagement of funds; we are covered to \$200k. The one we need is Workers’ Compensation for NECJ Editor, CSI Director, and CSI assistant. We currently have paid the \$775.00 for Directors and \$500.00 for the Damage and Medical coverage. We need next to pay out \$300.00 for the Workers Comp. We need to amend the budget we passed in January. There ensued some discussion about the Directors’ insurance at this time. While we recognize the trustworthiness of all members of the Executive committee, yet there could come a time when a disgruntled member could decide to claim that one of us mismanaged the funds. If we decide to pay for the ‘whole shmeer’ we could drop down scholarship funds where we have discretionary oversight. A dues increase can’t happen this year. We could apply any extra funds from this meeting. We could drop the Finnegan-Plante Grants. Jere Mead moved that we amend the budget to include a line item for insurance and to reduce the amount of the Endowment Scholarship by \$850.00. SEC by Robin Colby. Discussion: The certification scholarship shouldn’t be dropped below the cost of a course. CANEPRESS funds were not included in the new budget. We could use the income from CANEPRESS. Friendly Amendment: To take the funds, instead of from Endowment Scholarship, from the revenues from

CANEPress. A lengthy discussion about the possible circumstances under which Board members could be sued covered many possibilities. We do not have to spend the entire amount, but we should talk about this again on 9 April 2011. UNAN: to accept the motion: To amend the budget to include a line item for insurance, taking funds of \$850.00 from the revenues generated by CANEPress.

- Treasurer's Report- No report
- Finnegan-Plante Grants for this conference- We have one good candidate this year. Ruth will find this person and write him a cheque for \$50.00.
- Storage and Archives Report- Ruth Breindel- Ruth has not rented space until she begins to receive materials from us. Executive Committee members should pack up their archived materials into plastic totes with covers, including a list inside the tote and one taped to the outside. All this should be brought to the April Meeting
- Liability Insurance confirmation- See above, Curator's Report
- Manual Updates Discussion- Jere Mead- reported that many people have responded to his request for edits to the Manual. He asked that each of us officially, in some way, give approval to the newly formatted Manual as it is online now. Roger Travis can now make edits quite easily to the online Manual. He also has the Constitution and By-Laws there. One problem that has been uncovered is the inconsistency surrounding the Membership Committee. Creating a change may require a change to the Constitution and By-Laws. We will deal with this in April.
- Old Business:
 - Middle School Writing Contest- We will add this to the Manual. The Manual wording can replace "High School" with "Middle School." Each school sends one best essay and sends it to the state rep who selects the best in the state. A certificate will be sent to the state winner. 2012 will be the first time that the contest will be run. It will need to be in the August NECJ.

- New Business:
 - The Manual indicates that the essay contest winner's transportation expenses are defrayed. There are four family members this year attending (winner, mother, step parent, step brother), and the budget amount is only set at \$125.00. They will submit their hotel bill, and we will reimburse. Discussion followed. In the future, we will defray up to the budgeted amount.
 - Next year's Writing Contest topic: "Gaming and Players in the Classical World: Let the Games Begin."
 - Lydia Haile Fassett asked that each contest submission be sent to gmail addresses that the State Reps now have. The pledge page could be signed and then scanned.

- Adjournment: MOV/SEC/UNAN

Respectfully submitted,

Rosemary A. Zurawel

CANE Annual Business Meeting-Minutes

Friday, 18 March 2011

Mt. Holyoke College, Hadley, Massachusetts

Agenda:

1. Call to order by the President: CANE President Ellen Perry called the meeting to order at 11:46 AM. She announced that the registration packets contained a copy of the agenda. Anyone wishing to make an announcement should sign up in front of the seminar room.

2. Approval of Minutes of the previous Annual Business Meeting as published in the Annual Bulletin. Anne Mahoney MOV/ Elizabeth Keitel SEC/UNAN

3. Memorial Notices:

Sean Albertson: Emmanuel Ondeck of Fairfield Prep. Member of CANE.

Liz Tylawsky: Gordon Williams, Yale.

Alan Ward. Ernst Beatty, Havard

4. Report of the Auditors as published in the Annual Bulletin and Treasurer's Report: Elizabeth Keitel 2008-09 fiscal year, all in order. 2009-2010, all accounts are in order. Thanks to the Treasurer, Ruth Breindel and Curator of the Funds, Donna Lyons. MOV/SEC/UNAN

5. Report of the Curator of Funds (Donna Lyons, in absentia), Delivered by the Executive Secretary, Rosemary A. Zurawel. MOV/SEC/UNAN

6. Report of the Committee on Scholarships, including announcement of the Scholarship winners for the following summer. Coulter napkin ring presentation.

Katy Ganino Reddick began by thanking Amy White and Barbara Wieden-Boyd for their service to her this year. Further, she encouraged attendees to consult former recipients of scholarships to learn more about the rich experiences that

await recipients.

Rachel Burch, UMASS: Certification Scholarship

Steven Mincin, Endowment Scholarship

Lydia Haile-Fassett- C.C. Coulter Scholarship

7. Report on the Executive committee Meeting from Thursday, 17 March. RAZ

MOV/SEC/

8. Report on Discretionary Funds, 2010-2011: JereMead reported that six applications have been received; four of which have been approved in part or all: Ed DeHoratius, Lydia Haile-Fassett, Susan Zoller, Erin Taylor. The final deadline for application is 1 May, and some \$500.00 remains to be claimed. Special thanks th=0 the members of the Committee on Discretionary Funds. MO+V/SEC/UNAN

9. Report of the Executive Secretary, and announcement of Life Membership:

“According to the Constitution, Article II, Section 3, “LIFE MEMBERSHIP in the Association may be obtained by the payment of a graduated fee determined by the number of years during which the applicant has been an Active Member. The current fee for LIFE MEMBERSHIP is \$500.00, less \$1.00 for each year of active membership.” MOC/SEC/UNAN

10. Report of the Nominating Committee and election of new officers. :

Jere Mead announced that he plus Bonnie Cato, Ed DeHoratius proposed the slate to the membership.

President Ellen Perry requested a motion that the Executive Secretary cast a single vote for the slate. MOV/SEC/UNAN

11. Invitation by next year's Annual Meeting Host: Sean Albertson extended an invitation 16&17 March 2012, St. Sebastian's School in Needham, Massachusetts.

12. Old Business: None

13. New Business: None

14. Announcements from the Membership:

- Nina Coppino editor of NECJ is always seeking ne contributions
- Feedback forms for the conference are available at the registration desk. Please fill them out and return to Ellen Perry. Workshop Feedback forms should be returned to Stephany Pascetta.
- The Gods in the Illiad: An Approach to Teaching Mythology" has a short description change.
- Teachers Materials Exchange copies are available for the first 40 interested attendees
- John Higgins announced that the Phinney Fellowship is stil alive, and he encouraged those thinking of beginning a Greek program in New England, please be in touch with him.
- Margaret Imber- CSI 2011. There are 11 registrants thus far, and the program is on track. The materials for signing up or this summer are available. "Be there or be quadratus.,"
- Ed DeHoratius: Please keep CANEns in mind when exciting things

are going on at your schools, and allow him to accept your photos and articles. Sample copies are still available at registration.

15. Adjournment: MOV/SEC/UNAN

CANE EXECUTIVE COMMITTEE MEETING

9 APRIL 2011

ST. SEBASTIAN'S SCHOOL, NEEDHAM, MA

In attendance: Ellen Perry, Jeremiah Mead, Mark Pearsall, Jacqueline Carlon, Margaret Imber, Michael Deschenes, George Lapierre, Geoffrey Sumi (guest), Emil Peñarubia, Liz Tylawsky, Lydia Haile Fassett, Ruth Briendel, Katy Reddick, John McVey, Amanda Loud (guest), Stephany Pascetta, Rosemary A. Zurawel

Announcements by the President: The meeting was called to order at 9:30 by president Ellen Perry. A person wrote to Ellen Perry with an offer of 100 Latin texts that once belonged to her mother, a Latin teacher. A complete list is available in Excel, and a request will be made to this donor to email the information to John McVey. Since the annual meeting, there have been so many messages about how smoothly the annual meeting went this year. Thanks all around to Geoff Sumi. Constructive comments included a little more time between paper sessions for collegial interactions. Perhaps we should be strict about time limits for papers. Some handouts did not include translations for the Latin and Greek. Guidelines for presenters could be placed on the website. For example, 7 pages (1500 words) is 15 minutes. Water at the podium would help. It was helpful to have students stationed at critical spots. Thanks to everyone who volunteered to facilitated sessions. The silent auction should be played up more and have a form at hand. A lot of these procedures should be online for easy download. The price structure for graduate students and other attendees. Over time, we have increased the price of the annual meeting by \$5.00 per year. There was a motion to reduce the cost for graduate students. Sec/ Discussion included remarks from Geoff Sumi

concerning the overall costs for the meeting, and when bills are finally settled, there may be a surplus to place towards next year to keep the costs low. At St. Sebastian's next year, there will be no facilities costs. Letting teachers know early about how much the meeting will cost would be most helpful to those who need to request professional development far in advance. Recommended: Reduce the registration for graduate students by 30% (not the banquet). UNAN. There was some discussion about presenters' membership, and it was required of them to be members. The scholarship recipients came to receive their awards, but were not necessarily registered for the Annual Meeting. Jere Mead will create guidelines for presenters to be placed on our website. Next, we discussed the number of handouts required for paper sessions and workshops. We could place handouts for downloading from the website, and ask that each presenter to email handouts to be placed on the website. Mark will find out from Roger Travis if there is a way to streamline the process of getting handouts available for downloads. Another reminder is that for attendees to receive C.E.U. credit for attending workshops, all must register a copy of his/her CV with Stephany Pascetta. It was agreed that an ad hoc group would meet to make a plan for guidelines. Workshops for C.E.U.s must be at least an hour long, and attendees must stay for the entire hour in order to receive the C.E.U. credit. A Saturday workshop focusing on Caesar (considering the new theme for AP) might attract a number of High School teachers who cannot attend the Friday sessions.

Announcements by the Executive Secretary: Welcome to our guests, Geoff Sumi and Amanda Loud who will be joining the Executive Committee next year. Thanks to Liz Tylawsky and Jere Mead who are attending their last meeting today.

Acceptance of the Minutes of 17 March 2011: Changes: Liz added to Tylawsky, Teresa Ramsby (no h)

Reports from Representatives and Committees:

Classics in Curricula: Newton has eliminated Latin programs, and Andover will eliminate middle school Latin and French. There is concerns for towns everywhere when these places begin to chip away at programs that will impact high school programs. The result will be the teachers teaching Latin in Newton being age 70 or older. Please let Jacqueline Carlon know whenever there are threatened programs. She has materials readily available. Westford Middle Schools may also be in jeopardy. We need something on our Homepage that indicates that we have a resource to help these committees. She plans to produce some promotional materials to support Latin programs. ACTFL has placed some focus on “defense languages” as identified by the federal government. “A problem with lateral disregards,” as pointed out by Ellen Perry, revealed that picking up Arabic was most efficiently accomplished by students of Greek and Latin at Holy Cross. At the meeting at CAMWS, there was raised a major concern about the diminishing of programs, and outreach programs are now in development. Jacqueline Carlon will be in touch with the President of CAMWS to see how we might cooperative. “Stepping Stone” programs are required to take Latin as part of their enrollment. A lot of these students end up going to some of the major schools in Boston. UVM, UMass/Amherst, and UMass/Boston offer programs with licensure in Latin along with a Master’s degree.

Membership initiative: The committee was active for a year, and a decision needs to be made to either cease or to pass on the work to a standing committee. Some things were accomplished last fall. We should maintain a contact with a member of Classics at each college and university. A mailing over the summer to establish a liaison at each campus who would pass along information of CANE services. This effort should come from a current member of the Executive Committee. If we had a designated publicity person on the Executive Committee, we could channel the information to places where CANE’s presence can be directly seen. To add a publicity person to the Exec. Com. would require an amendment to the Constitution and By-Laws. Membership Committee will undertake to assemble a list of contacts, including one member of each Classics Department in New England or other departments, and send them CANE information. It is important that a college person work on this initiative. The person to run this

committee might include someone like Charlie Bradshaw. The President can appoint an ad hoc committee (might it include Anne Mahoney and Ray Starr?), but not a new person for the Executive Committee. At Mark Pearsall's suggestion, we will address this in the Fall. Ellen Perry will ask three members of the Membership initiative committee to report to Ruth who will tell them to establish the contacts at colleges and universities.

NH: report of H. State Representative – Spring 2011

(submitted by: Paul Langford)

NH Classical Association

1) Classics Day for students

Friday, May 13, 2011 - Saint Anselm College, Dana Center, Manchester, NH

- performance of Sophocles' *Oedipus Rex* by New Art Theater

- NHCA art competition

Full information available at: <http://nhclassics.homestead.com/index.html>

Deadline for Registration: Monday, April 25, 2011

Send Registration to:

Mrs. Flora Sapsin

130 South Street

Milford, NH 03055

2) Annual Warren Held Latin & Mythology Exams will be administered in April/May

(Registration deadline was March 25.)

CURRENT OFFICERS

President: Ms. Diane Provost

President Elect: Ms. Bonnie Allen

Secretary: Dr. Richard Clairmont

Treasurer: Ms. Flora Sapsin

Scholarship Committee: Katy Reddick reported that the Director of the American

Academy at Rome told her that the Fullbright Awards have been enlarged. Suggested that we not award the Coulter to the same recipient of a Fullbright. In our past, we have awarded the Puoggioli and the Coulter to people who have received a Fullbright. She should find out by August, and will report back to us in the Fall just what the money situation might look like for next year. Additionally, she received an inquiry last week from an undergraduate seeking funding for study abroad. As the deadline for application is 1 December, this inquirer was asking for funds that are too late award. If we have two dates, one for a spring semester and another for a fall semester, it would capture the interest of those who might take advantage of the \$500.00 award. It was determined that she would contact this person and ask him/her to fill out an application to be reviewed by the Scholarship Committee. If deadlines become split and scattered, changing them should be made in the Manual's next round of editing. She will work on moving the deadlines up to 15 January.

Treasurer's Report: Ruth distributed an updated report.

Insurance update and discussion: Ruth Briendel reported that the only coverage we still need is Worker's Compensation Insurance. We must have it at the cost of \$300.00. Currently we do not have coverage for malfeasance with respect to protecting us against embezzlement. Should we keep the coverage that is costing us \$775.00? It covers the Executive Committee for being sued for anything save harassment. Ruth recommended that we continue the coverage. The liability against embezzlement and harassment protection would account for about \$500.00. Additionally, we should issue 1099 forms to all who receive an honorarium. The accountant can be asked to do that for us. MOV/SEC to approve funds for the purchase of embezzlement insurance. Discussion: The cost of covering \$500,000.00 is \$597.00, bringing the total fee to approximately

\$2500.00 per year. The organization has empowered this Board to take proper care of the funds and the organization. We can drop the coverage at any time we wish. In favour of the motion: 16 Opposed: 1. Abstention: 1.

CSI Status Report: Margaret Imber reported that 8 have registered; a little behind the pace of last year. Otherwise, things are proceeding apace. The next milestone is early May to compare with last year's numbers. Mid-June is the closing date for registration.

Storage and archives (Reminder to all in attendance at this meeting that we agreed to purchase tubs for storage and to hand these off to Ruth Breindel at this meeting.)

Status on the manual update (Jere Mead): Jere distributed the changes to the Manual (emailed to Executive Committee members earlier). He urged the group to decide to either "do it right or change it."

Final discussion of next year's middle school writing contest: All agreed

Final discussion for writing contest costs for the high school winner. Costs have been addressed by the Manual revision.

Old business: NECJ: What do we want *NECJ* to be doing as the representative publication of the organization? John McVey noted that the President's Message has moved to the back of the *Journal*. He talked with the Editor about this. Should the *Journal* have a Mission Statement? The direction of the *Journal* has moved away from the Secondary school teachers and towards the higher education members. Nina is charged with the creation of a Mission Statement with her Editorial Committee. Our membership is about 650. About 1/4 is college/university. The remaining membership consists of teachers below the college level. The former "Auxilia Magistris" section of the *Journal* was fed by teachers who wrote about practices for the classrooms. Mark Pearsall reminded us that *CANEnS* now takes those materials, and that *NECJ* now has been elevated to the level of a highly regarded scholarly journal. Lydia Haile Fassett read aloud the Submissions section of the *Journal*, attending to the paragraph

describing acceptable content. Geoff Sumi noted that the “Book Review” section has taken a trajectory that includes scholarly texts. He is not sure what happened to the “Ratio et Res” section. John McVey mentioned wanted to clarify that the *Journal* still should undertake to meet the interests and needs of the reader. Jacqui Carlon remarked that we can’t include an “Auxilia Margistris” section and still hold up the scholarly standards of the *Journal*. Both of the arguments are valid. It can’t be all things to all people. Perhaps it is our obligation to decide where we want to head. People come to CANE because of the difference and egalitarianism that the organization promotes. Jere Mead asked, “Who writes the mission statement, and will all mission statements be brought to the Executive Committee to be examined with respect to the appropriateness of the mission statements with respect to the membership?” A reading of the Mission Statement that stands at the beginning of our Constitution and By-Laws revealed some points for further conversation surrounding the separate mission statements to be written in the future. We will consider in October. Executive Committee members are asked to consider this issue, and Mark Pearsall will solicit responses from members over the summer. Jacqui Carlon reminded us that whatever we decide to do, we need to keep building bridges between teachers and professors of Latin and Greek.

New business:

- Next year’s meeting dates: 1 October 2011, 4 February 2012, 15 March 2012, and 14 April 2012 (Easter is on 8 April 2012, and Passover begins on 6 April 2012).
- Location for Executive Committee Meetings: Mark Pearsall remarked that he is comfortable here at St. Sebastian’s School. Emil volunteered BS High. Rivers School new addition is almost ready. MOV/SEC/UAN to thanking Michael Deschenes for hosting our meetings this year.
- Annual Meeting 2013, 2014?

Other new business:

Adjournment: MOV/SEC/UNAN to adjourn at 2:00 PM

RESPECTFULLY SUBMITTED,

ROSEMARY A., ZURAWEL, EXECUTIVE SECRETARY

ANNUAL REPORTS

DISCRETIONARY FUND GRANTS report for presentation March 18, 2011 (written Feb. 24)

The Discretionary Fund Grants committee has to date received six applications, two of which were not deemed appropriate for funding through our committee, and four of which were fully or partially approved, as follows:

From the first granting period (October 1 deadline):

Ed DeHoratius (Wayland High School, MA) was awarded \$200 for purchase of e-books for his Classical Literature and Medieval Literature classes, and also for purchase of software supporting an iPad provided by his school.

From the second granting period (December 1 deadline):

Lydia Haile Fassett, on behalf of the Rhode Island Classical Association, was awarded \$200 to partially fund visits from Roman reenactor Andy Volpe to three Rhode Island middle and high schools.

From the third granting period (February 1 deadline):

Susan Zoller (Spaulding High School, Rochester, NH) was awarded \$300 for purchase of supplies and materials used for creating visual vocabulary cards for classroom use, coordinated with the textbook Latin for Americans.

Erin Taylor (Lawrence High School, Fairfield, ME) was awarded \$160 for purchase of markerboards and related supplies, for classroom use in the burgeoning Latin program at her school.

All four of these awardees will attend the Annual Meeting. During the Business Meeting on Friday morning, I will announce these four awards, and also let the membership know that \$540 of grant money remains available -- and that it is our intention to award it all. The final deadline for proposals is May 1.

My thanks go to Liz Tylawsky, Teresa Ramsby, and Michael Deschenes, the other three

members of the DFG committee, for their always prompt and thoughtful contributions.

May, 2011

The Discretionary Fund Grants committee has made its final awards of the year, as follows:

to Elizabeth Baer: \$60 to support purchase of CANEPress materials (First Catilinarian), to use as supplementary materials with her Cicero class.

to George Lapierre: \$100 to support purchase of materials for a new Greek Independent Study class.

to Nina Barclay: \$380 to support purchase of an iPad2 for use with students in a Study Abroad course this summer.

This, along with the four grants listed in my March report, brings the DFGs for this fiscal year to the full amount budgeted, \$1400, distributed among seven recipients.

Jeremiah Mead

Scholarships Report, 2011

Alison Barker Scholarship

Benjamin C. Driver
85 Prides Crossing Road
Sudbury, MA 01776

Brian Feldman
140 Woodbridge Drive
East Greenwich, RI 02818

Cornelia Coulter Scholarship and Napkin Ring

Lydia Haile Fassett
51 Savoy Street
Providence, RI 02906

Endowment Scholarship

Steven Mincin
69-08 30th Avenue
Woodside, NY 11377

Certification Scholarship

Rachel D. Birch

P.O, Box 1221

Amherst, MA 01004

Treasurer's Report 7/01/10-6/30/11

Treasurer's Report	7/01/10-6/30/11					
In account 7/01/10				53,649.94		
Income						in savings acct
CANE dues			19,745.00			
Subscriptions			10,470.00			
	Classical World	2,065.00				
	Classical Journal	1,900.00				
	Classical Outlook	5,355.00				
	Classical Philology	1,150.00				
Funds			1,308.00			
	Barlow Beach	461.00				
	Coulter	201.00				
	Endowment	30.00				
	Alison Barker	276.00				
	CSI	340.00				
CSI 2010			18,310.00			
CSI 2011			7,175.00			
Annual Meeting 2011			6,420.00			
Miscellaneous			120.00		CANENs ads	
Emporium			664.85			
NECJ			185.00			
Book Sale - Annual Meeting						
CANEPress			14,119.60			3408.29
Endowment transfer			15,000.00			
				93,517.45	147,167.39	
Expenses						
Subscriptions			10,379.00			
NECJ			26,234.22			
Ex. Comm. Meetings			1,518.52			
Delegates			350.00			
Postage, Supplies			1,384.02			
Discretionary Funds			1,240.00			
Educational Programs			359.57			
CSI 2010			49,080.81			
CANEPress			17,115.33			
Other Dues			150.00			
Membership			750.72			
Website/JStor			678.80			
Funds			1,123.15			
Emporium			152.95			
Newsletter						
Book Sale			471.56			

Ann. Bulletin 1,705.74

Accountant 4,676.00

CSI 2011 1,195.89

Annual Meeting 2011 1,569.45

General Ledger 996.40

Finnegan-Plante	100.00		
Insurance	383.00		
		121.615.13	25,552.26

WINNER OF THE 2011 PHYLLIS KATZ PRIZE

Lost at Sea: Aspects of the Indo-European *Kleos* Ideology in the *Odes* of Horace

Horatius Flaccus, the Augustan era poet, was famous for an extremely literary style embracing the earlier traditions of Greek lyric poetry while adapting them to a Roman context. In doing so, he created a lyric corpus of stunning complexity, weaving a multitude of diverse influences into a cohesive whole. At the same time, Horace articulated a unique ethos all his own. This combination of influences, added to Horace's own very personal way of looking at the world, results in a fascinating, and at times, discontinuous effect. This paper seeks to examine one instance of such influence. In the *Odes*, Horace retains elements of the *kleos* ideology native to the Romans as Indo-Europeans and also as cultural descendants of the Greeks, while at the same time espousing a personal ethos

contradictory to elements of the *kleos* ideology. This paper will begin by defining the *kleos* ideology itself before turning to an analysis of Horace's retention thereof and the contexts in which this occurs. From there, it will discuss Horace's own personal ethos and the ways this seems to contradict the *kleos* ideology. Finally, it will conclude by examining *Odes* 4.2, 4.5, and 4.6 as an example of Horace's manipulation of *kleos* in representing the emperor Augustus.

The *kleos* ideology has its origins in the ethos of the pre-literate proto-Indo-European population which roamed the Eurasian steppes in the 4th and 5th millennia B.C. Due to the absence of literary remains produced by the proto-Indo-Europeans themselves, this ethos is reconstructed on the basis of the earliest extant poetry of the daughter languages. The *kleos* ideology seems to have been an essential aspect of this ethos, as it enjoyed an exceptionally wide geographic spread among the Indo-European language families, including Italic. M.L. West describes the fundamental tenets of Indo-European *kleos* using a series of quotations from Germanic, Celtic, and Baltic sources:

Let him strive, who can,

for glory ere death—that's for the liegeman

no longer living the best thing hereafter (*Beowulf* 1387-9)

Cattle die, kinsmen die, oneself dies likewise.

I know one [masc.] that never dies: each dead man's repute. (*Havamal* 77)

Riches die, fame does not die. (Middle Welsh proverb in the *Red Book of Hergest*)

What is it that does not decay under the earth?—The name. (Lithuanian riddle in Schleider)

These statements express what looks to have been an enduring attitude among Indo-European peoples from the earliest times. Fighting men were stimulated to deeds of valour, rulers to acts of justice and liberality, not by the prospect of rewards in the afterlife but by the anticipation of good repute in the present and the future. Praise by poets was the most potent mechanism for the diffusion and perpetuation of this repute. As kings and heroes of the past lived on in their songs, in the same way the best and greatest men of the present could hope to live on in the future. Their souls would go to join the majority and enjoy an unending communal existence in the greatest house below the earth. But they took little joy in this prospect. What fired them much more was the desire for an immortal name, for their individual achievements to be remembered on earth.

Kleos itself is the Greek term for fame or renown. It descends from the PIE noun **ǵléuǵes*, of which other cognates are Vedic Sanskrit *shravas*, Old Church Slavonic *slovo*, and Old Irish *clu*. The noun **ǵléuǵes* is itself derived from the root **ǵlu* meaning 'hear, hear of'. As West says, "To be heard of is to be famed. Hence the participle **ǵlutó-* may mean on the one hand 'heard, audible, sonorous', on the other hand 'renowned', as in Vedic *sruta-*, Avestan *sruta*, Greek κλυτός, Latin *in-clutus*."

It is also important to consider for a moment the undying quality of *kleos*. This is represented in Greek and Vedic Sanskrit by the famous correspondence between κλέος ἄφθιτον and *shrava aksiti*. Such definite correspondences and the myriad examples of semantic equivalence across the Indo-European landscape (such as the Germanic, Celtic, and Baltic examples in the M.L. West quotation above) reveal the prevailing anxiety over this concept. *Kleos* seems, in the Indo-European mindset, to have provided the only real escape from death. This opposition of death and *kleos* is crucial. In pondering the unavoidable truth of human mortality, the pre-historic Indo-Europeans seem to have hit upon

'undying fame' in response. The influence of this idea has been enormous over the millennia.

In the ancient Greek conception of *kleos*, a specific narrative becomes significant. *Nostos* 'homecoming', provides the conceptual model from which to understand the pursuit of *kleos*. The hero must leave his house in order to attain *kleos*, and, having accomplished something *kleos*-worthy, return home in order to solidify it. There are obvious risks involved in such a venture, and no guarantee of success is usually possible. Should the hero fail to acquire *kleos*, the results could be catastrophic and potentially ruinous to the lineage of a hero's entire family, no matter how previously exemplary. Leslie Kurke writes,

Every trip out aims at regaining the ancient prestige of the house as new prestige. In a sense, every quest is a displacement of this quest, for whatever its literal object, its ultimate goal is always the renewal of the father's glory. But such a system implies that stasis is always loss: there is an inevitable entropy of *kleos*. Thus, while even the integrity of the house requires spatial and temporal continuity, it also necessitates the continual renewal of the family's achievements by each new generation.

Kleos is not a stable entity, but erodes and loses its luster unless constantly maintained.

In Greek mythology, the classic model for *nostos*, as such, is Odysseus. In Book 1 of *The Odyssey*, Telemachus laments the ill-fate of his father, Odysseus, snatched up attempting to acquire *kleos*. The contents of his lamenting at 232-43 highlight the central tenets of *nostos* as it relates to *kleos*:

μέλλεν μὲν ποτε οἶκος ὄδ' ἀφνειὸς καὶ ἀμύμων
ἔμμεναι, ὄφρ' ἔτι κείνος ἀνὴρ ἐπιδήμιος ἦεν:
νῦν δ' ἑτέρως ἐβόλοντο θεοὶ κακὰ μητιόωντες,
οἳ κείνον μὲν ἄιστον ἐποίησαν περὶ πάντων
ἀνθρώπων, ἐπεὶ οὐ κε θανόντι περ ὧδ' ἀκαχοίμην,
εἰ μετὰ οἷς ἑτάροισι δάμη Τρώων ἐνὶ δήμῳ
ἠὲ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσεν.
τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί,
ἠδὲ κε καὶ ὧ παιδὶ μέγα κλέος ἦρατ' ὀπίσσω.
νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀνηρείψαντο:
οἴχετ' ἄιστος ἄπυστος, ἐμοὶ δ' ὀδύνας τε γόους τε
κάλλιπεν. οὐδέ τι κείνον ὀδυρόμενος στεναχίζω

This house was once on track to be rich and noble,

when a certain man was still resident in his country.

But now the gods desire otherwise, deliberating ill,

those gods who have made him unseen beyond all men.

I would not have mourned so if he had died,
so long as he died among his companions in the land of the Trojans,
or in the hands of friends, after the war's conclusion.
All the Achaeans would have made a tomb for him,
and he would have brought back great fame ('kleos') for himself and his
son.
But now, winds have snatched him up famelessly:
he is gone unseen and unheard, and has left for me pains and lamentings.
And not for him alone do I groan lamenting.

The significance of *kleos* in the Greek mindset is obvious from this quotation, as *kleos* could once have rendered the house ἀφνειός 'rich' and ἀμύμων 'noble', that is, the *kleos* associated with Odysseus' *nostos*. It is also important to remember that *kleos* is primary. Telemachus would not have mourned had his father assured for himself and his family *kleos* by dying nobly. The actual nature of his father's fate, life or death, is not as important to Telemachus as its position in respect to *kleos*. Then again, *nostos* is normally a prerequisite for the attainment

of *kleos*. The opposition is established between μέγα κλέος and ἀκλειῶς in lines 240 and 241, which is the essential distinction for Telemachus. One gets the sense, at least in Telemachus' mind, that the suitors themselves would disappear were Odysseus' μέγα κλέος to be instituted. Unfortunately, so long as Odysseus remains snatched up ἀκλειῶς, the family lacks the basic measure of respect needed to ward off the rowdy suitors. Thus the establishment of *kleos* is imperative to the proper functioning of the house and family.

In a closer examination of the *nostos* narrative, sea-travel and the imagery of "wind and wave" become important elements of the heroic *nostos*. This is implicit in the Homeric passage above, as Odysseus is lost at sea. Furthermore, in the epinician poetry of Pindar, which can be seen as a development of the *kleos* ideology (poet and hero becoming poet and victor), the victor is constantly described in terms of travel or motion, and the sea is essential to this. In lines 5-6a of *Olympian 12*, Pindar evokes the uncertainty of men's hopes by using the image of the treacherous sea:

αἶ γε μὲν ἀνδρῶν

πόλλ' ἄνω, τὰ δ' αὖ κάτω

ψεύδη μεταμόνια τάμνοισαι κυλίνδοντ' ἐλπίδες.

The hopes of all men

some up, some down again,

are whirled slicing vain lies

He contrasts this with an image of sudden maritime tranquility in lines 11-12a:

οἱ δ' ἀνιαραῖς

ἀντικύρσαντες ζάλαις

ἔσλὸν βαθὺ πῆματος ἐν μικρῷ πεδάμειψαν χρόνῳ.

But those who

have hit upon grievous surgings

in a little time have changed from misery to deep good.

Everyone's life features some combination of successes and failures. Bowra remarks, "Alternations between storm and calm fit very well into Pindar's view of life as inevitably a matter of ups and downs," and according to Kurke, Pindar uses this notion of instability to contextualize our understanding of the victor's journey:

The sense of relief and well-being which pervades this picture draws its peculiar force from the metaphorical development of the poem: we feel that the victor is not only literally home but "home safe" from the delusory hopes and vicissitudes that make all human life a dangerous sea voyage.

Human life is a sea voyage in the sense that is unpredictable. From one moment to the next, our fortunes may shift entirely. Homer usually represents the sea as unstable and hostile as well. The Homeric hero or Pindaric victor, like all men, faces life's uncertainties, but as Steiner suggests, "The victor and hero, more than other men, have a chance to master the forces which seek to mould their destinies, to harness them to their own designs." Furthermore, "Victory, he (Pindar) suggests, is the one antidote to the vicissitudes and change of human existence; it is a good fortune which no wind or wave can move, a light whose

rays cannot be extinguished." The victory, bringing *kleos*, is a constant in the face of life's vicissitudes, unchanging and undying.

Turning now to the Roman poet, Horatius Flaccus, let us examine the degree to which Horace retains the 'kleos' ideology. At times, in public contexts, he incorporates major elements of this ethos unquestioningly. In *Ode 2.7*, concerning the return of his friend Pompeius from battle, Horace writes in lines 3-4,

quis te redonavit Quiritem

dis patriis Italoque caelo.

who gave you back a Quirite

to your paternal gods and the Italian sky?

The context of this poem is *nostos*, and Horace emphasizes the significance of return to *dis patriis*. In the traditional scheme of the *kleos* ideology, *nostos* provides the narrative framework for the re-establishment of *kleos* in the hero's household. The household is the key here. *Kleos* is possessed not by the hero

alone, but by the household. Furthermore, new *kleos* is pivotal because it participates in the process by which ancestral *kleos* is regenerated and made new. In mentioning *dis patriis*, Horace highlights the centrality of the household in these concepts of *nostos* and the reconstitution of familial *kleos*.

Later in 2.7 at lines 13-16, Horace describes the divergent warrior fates of Pompeius and himself:

Sed me per hostis Mercurius celer

denso paventem sustulit aere;

te rursus in bellum resorbens

unda fretis tulit aestuosis.

But swift Mercury bore me panicked

through the hosts in the dense air;

a repossessing wave in the boiling straits

carried you back to war.

Te...resorbens unda...tulit recalls the imagery of Pindar's *Olympian* 12. Waves, like the sea more generally, are unpredictable. While Horace is borne by Mercury through the *hostis*, Pompeius is returned to war by the sea. These are the vicissitudes, the subtle changes of fortune, which make life a journey. As Steiner notes regarding Pindar's use of maritime imagery, "On the maritime journey of life, man faces the uncertainty of his condition, the overwhelming influence of the gods, the necessity of danger and toil and the rapid shifts between rough and smooth passage which all human experience involves." Horace's sea-faring imagery in 2.7, incorporates all of the Pindaric elements mentioned by Steiner: the wave is an uncertainty (referring Pompeius back to conflict), the influence of Mercury appears in the case of Horace himself, and the elements of danger and toil emerge in the imagery of *fretis aetuosis* and the return *in bellum*.

In *Ode* 4.9, to Lollius, Horace commences a discussion of undying *kleos* in lines 25-34:

Vixere fortes ante Agamemnona

multi; sed omnes illacrimabiles

urgentur ignotique longa

nocte, carent quia vate sacro.

Paulum sepultae distat inertiae

celata virtus. Non ego te meis

chartis inornatum silebo,

totve tuos patiar labores

impune, Lolli, carpere lividas

obliviones.

Many brave men have lived before Agamemnon;

but all unwept and unknown they are

pressed in the long night,

because they lack a sacred bard.

Hidden courage is little distinguished
from buried laziness. I will not neglect
you unsung in my pages,
nor suffer dark oblivion

easily, Lollius, to wear away
your labors.

Horace contrasts the fame of Agamemnon to the obscurity of unsung heroes.

Johnson comments on this theme,

The contrast between the remembered (Agamemnon) and the forgotten brave ends Horace's Trojan narrative with the violation of a fundamental supposition of justice: that meritorious conduct should result in reward, not loss. The brave were as deserving as Agamemnon, but they passed beyond the memory of even tears (*illacrimabiles*) and, as a result, suffered the worst fate a hero can endure, the loss of *kleos* (*ignoti*).

Johnson emphasizes the loss of *kleos*, being *ignoti*, as the worst fate of a hero.

This parallels the presumed fate of Odysseus in Book 1 of the *Odyssey*, ἀκλειῶς.

In Horace's conception, men experience one of two fates, fame or the lack thereof. There is no consideration of merit, and the presence of a poet to sing one's exploits makes all the difference. Another image of Horace's bi-partite division of fate appears in *Ode* 1.10 at lines 17-20,

Tu pias laetis animas reponis
sedibus virgaque levem coerces
aurea turbam, superis deorum
gratus et imis.

You guide the pious souls
to their happy seats, and herd the unsubstantial
crowd with your golden staff, dear
to the gods above and below.

In this passage, the precise nature of the division is unclear, and it may be a

reference to the 'Isles of the Blessed', but in any case, the *laetis sedibus* are reserved for only the most note-worthy souls, as marked by the opposition to *levem turbam*. The *levem turbam* suggests the souls of the unwashed masses. The *pias animas*, in opposition, are the souls of the famed.

To contrast, *Ode 3.5* provides interesting examples of both failed *kleos* and *nostos*. Horace begins by discussing the soldiers of Crassus taken captive after the disastrous battle of Carrhae in 53 B.C in lines 5-12:

Milesne Crassi coniuge barbara

turpis maritus vixit et hostium

(pro curia inversique mores!)

consenuit socerorum in armis

sub rege Medo, Marsus et Apulus,

anciliorum et nominis et togae

oblitus aeternaeque Vestae,

incolumi Iove et urbe Roma?

Have soldiers of Crassus lived as
the shameful husbands of barbarian wives, and have
the Marsian and Apulian (o senate and changed manners!)
grown old amidst the arms of their fathers-in-law,

under the Parthian king, forgetting
the sacred shields, their names, the toga,
and the eternal Vesta, while Jove
and the city of Rome remain unharmed?

As a rule, captive Roman soldiers lost their citizenship upon entering the enemy camp. In a sense, this is the ultimate loss of *kleos*. When Horace writes, *consenuit socerorum in armis sub rege Medo*, he emphasizes the displacement of household. Where Pompeius returned to *dis patriis*, these soldiers have exchanged their Roman households for those of the *coniuge barbara*. It is also important to note

that the soldier is *oblitus* of *nominis*. *Nomina* represents the soldier's entire Roman identity: ancestors, paternal deities, et cetera. To abandon *nomina* then, is to abandon the entire warrior ideology of *kleos*.

Later in lines 47-52 of *Ode* 3.5, Horace tells the story of Regulus, a general of the First Punic War who was taken captive and later returned to Rome:

interque maerentis amicos

egregius properaret exsul.

Atqui sciebat quae sibi barbarus

toror pararet. Non aliter tamen

dimovit obstantis propinquos

et populum reditus morantem.

amid grieving friends

the glorious exile hastened.

And he knew what the barbarian
torturer would prepare for him. No differently
however did he part the blocking kinsmen
or the ones delaying his return.

Regulus, in being captured, has profoundly failed to acquire *kleos*. This failure also ruins his *nostos*, as *nostos* cannot succeed in the absence of *kleos*. He is an exile (*exsul*), which is to say, he lacks a homeland, but also, and equally significantly, a household. The loss or destruction of the ancestral home rang in the Greek mindset amid the most horrible of all punishments, and ostracism was so feared for its severance from the home. Furthermore, it is interesting that Horace uses the word *reditus* to describe Regulus' return to the barbarians. By using *reditus* in this context (the Latin equivalent to Greek *nostos*), Horace highlights the perverse nature of Regulus' actual *reditus* to Rome. Both of these *reditus* are perverse in some sense, the one for its failure to reconstitute ancestral *kleos*, the other for its horrific conclusion.

There is a conflict between Horace's public ethos, which retains the traditional *kleos* ideology, and the more famous sympotic ethos reflected in the *carpe diem* poems. Lines 29-48 of *Ode* 3.29, addressed to Maecenas, provide a good illustration:

Prudens futuri temporis exitum

caliginosa nocte premit deus,

ridetque si mortalis ultra

fas trepidat. Quod adest memento

componere aequus; cetera fluminis

ritu feruntur, nunc medio alveo

cum pace delabentis Etruscum

in mare, nunc lapides adesos

stirpesque raptas et pecus et domos

volvantis una non sine montium

clamore vicinaeque silvae,

cum fera diluvies quietos

irritat amnis. Ille potens sui

laetusque deget cui licet in diem

dixisse "Vixi: cras vel atra

nube polum pater occupato

vel sole puro; non tamen irritum

quodcumque retro est efficient, neque

diffinget infectumque reddet

quod fugiens semel hora vexit."

God foreseeing future time hides

what will come in mist and night,

he laughs if man fears over much.

Remember to keep a level head with

what is here. The rest flows by like

a river, now streaming peacefully in

mid-channel to the Tuscan sea, now

rolling down eroded rocks,

uprooted stems, cattle, and houses

with the clamor of mountains

and high woods, as

the wild flood enrages the quiet

rivers. That man is master of his life

and happy who can say as each day

concludes, "I have lived: tomorrow, let the

father fill the sky with a dark cloud

or pure sun; he will not make
useless what is past, nor
will he unmake or annul what once
the fleeing hour has brought.”

The passage begins by re-introducing the image of fate as torrent, seen earlier in *Odyssey* Book 1, Pindar’s *Olympian* 12, and Horace’s *Ode* 2.7. The same symbolic elements are present since the imagery of the sea is used to illustrate the unpredictable nature of fate and human life (*nunc...nunc...*), but at the conclusion of the metaphor, Horace takes things in a new direction. Earlier, in *Ode* 2.7, Horace followed Pindar’s lead in illustrating the *nostos* of Pompeius to his *dis patriis* (which implied the re-establishment of ancestral *kleos*) as coming to being from and in opposition to the earlier *resorbens unda*, which represented the vicissitudes of fate. Horace then, in his public voice, embraces the notion of victory or *kleos* in opposition to instability and unpredictability. In *Ode* 3.29, Horace re-imagines the man who is *potens sui*, and he does not appear to be a

hero or victor. This man acknowledges his own lack of control over the workings of fate, and takes solace in the permanence of things past. Similar to Herodotus' Solon, he is happy to have survived each day, waxing philosophical. There is no notion of the stabilizing force of *kleos* here. Interestingly, the *kleos* ideology could have been relevant, because of the poet/patron relationship between Horace and Maecenas, but Horace seems to be writing in an entirely different mode.

In lines 21-28 of *Ode 2.3*, Horace presents a view of death and the afterlife, which is very much at odds with the notions seen in 4.9 and 1.10:

Divesne, prisco natus ab Inacho,

nil interest an pauper et infirma

de gente sub divo moreris,

victim nil miserantis Orci.

Omnes eodem cogimur, omnium

versatur urna serius ocius

sors exitura et nos in aeternum

exsilium impositura cumbae.

It matters not whether you spend your time

below the sky as a rich man,

born from olden Inachus, or a pauper and of no account;

you are a victim of Orcus who pities none.

All are gathered in the same place, everyone's

lot is turning, and sooner or later

will be shaken out, and place us

on the skiff of eternal exile.

Horace suggests a universality of fate, which contradicts the bi-partite division seen earlier. The emphasis on death's ability to claim everyone, regardless of circumstance, has a certain rhetorical power, and is not necessarily contradictory

(as death finds the hero too). Horace mentions this elsewhere in the *Odes*. On the other hand, the spirit of such statements is at odds with 4.9, in which Horace uses strong negative descriptions to contrast the eternal state of unsung heroes against the fame of Agamemnon: *urgentur* (pressed) and *illacrimabiles* (unwept). The presence of this earlier distinction suggests that Horace has left something out in 2.3, but the real contradiction is found in the line, *omnes eodem cogimur*. The idea that everyone is gathered or collected in the 'same place' conflicts directly with the notion (from 1.10) that there are two distinct physical spaces allotted for *pias animas* on the one hand and the *levem turbam* on the other. *Omnes eodem cogimur* is a reckoning concerning the physical destination of deceased souls, in the same sense as 1.10, and it reaches a markedly different conclusion. It is unfair to expect steadfast consistency from the entire corpus of any author, especially a poet, but such contradictions between the public and sympotic sides of Horace suggest a complexity to his treatment of *kleos*. This becomes fully evident in the odes of Book 4 concerning Augustus.

Book 4 of Horace's *Odes* features a number of panegyrics written in celebration of the emperor Augustus. *Kleos* is an important element in this praise, and Horace makes creative use of the related ideas. In *Ode* 4.2, Horace

sets up the connection between *kleos* and the Roman triumph at 45-52:

Tum meae, si quod loquar audiendum,

vocis accedet bona pars, et "O sol

pulcher, O laudande!" canam, receptor

Caesare felix.

Teque dum procedis, "io Triumphe!"

non semel dicemus, "io Triumphe!"

civitas omnis dabimusque divis

rura benignis.

Then, if what I speak deserves to be heard,

a good part of my voice will add its part, and I will sing

"O beautiful sun, O sun to be praised,"

happy at Caesar's return.

And as you proceed, "io Triumph,"
and not but once the whole citizenry will call,
"io Triumph," and offer incense
to the kindly gods.

In the arrangement of consecutive stanzas, Horace draws an implicit comparison between praise poetry and the Roman triumph. The first stanza describes Horace's words of praise at Augustus' return, and the second sets the scene for the triumphal procession. The transition between these images is smooth, as marked by a mere *que*. The connection between triumphs, poetry, and *kleos* is also hinted at earlier in Horace, in *Ode* 3.30, in which Horace uses the language of triumphal procession to describe his construction of a *monumentum* of poetry. Roman authors, more generally, saw a strong connection between the deeds of heroes and the symbolic celebration of the triumph. Beard asserts, "Completely imaginary celebrations added to the picture, as writers retrojected the triumph back into the world of Greek history and myth, to honor the likes of Alexander

the Great and the god Bacchus.” Furthermore, the triumph, in celebrating the conquering army’s victorious homecoming, emphasized the army’s reintegration into the citizen body. The triumph, in a sense, represented the public recomposition of an entire army’s worth of *kleos* following the *nostos* from battle.

In *Ode* 4.5, Horace uses a familiar image to express the city’s longing for Augustus at 9-16:

Ut mater iuvenem, quem Notus invido

flatu Carpathii trans maris aequora

cunctantem spatio longius annuo

dulci distinet a domo,

votis ominibusque et precibus vocat,

curvo nec faciem litore dimovet:

sic desideriiis icta fidelibus

quaerit patria Caesarem.

As the mother calls to the youth with vows
and prayers, whom the North wind detains from home
with envious blowing delayed across the surface of the
Carpathian sea 'til the sailing year is over,

and she refuses to move her face
from the curved shore,

thus the fatherland beset with loyal
desires, awaits its Caesar.

The scene here is wonderfully reminiscent of Telemachus in *Odyssey* Book 1, yearning for the *nostos* of Odysseus, and the heightening of drama creates an interesting effect. As the city becomes the lamenting mother becomes Telemachus, so Augustus becomes the detained son becomes Odysseus, since for Augustus to be represented as a detained sea-farer is for Augustus to become the archetypal sea-farer. Unlike the real Telemachus, Rome's degree of anxiety for

its detained hero is actually light, as Augustus shall soon return in the midst of triumphal procession. Putnam connects this scene to one from lines 9-12 of Propertius's *Elegies* 3.7:

*et mater non iusta piaie dare debita terrae
nec pote cognates inter humare rogos,
sed tua nunc volucres astant super ossa marinae,
nunc tibi pro tumolo Carpathium omne mare est.*

and your mother cannot offer the rites of the pious earth,
nor bury you among the familial tombs,
but now sea birds stand over your bones,
now the whole Carpathian sea stands in place of your burial mound.

The image here brings home the notion from *Odyssey* Book 1 of Odysseus dying ἀκλειῶς. Yet in *Ode* 4.5, the airing of *kleos* anxieties is merely rhetorical, serving mainly to assert that Augustus, in returning home, participates in the *nostos*

narrative which culminates in the recomposition of ancestral *kleos* and on a larger scale, the *kleos* of the state.

In lines 41-44 of *Ode* 4.6, Horace inverts the notion of *kleos* conferred upon hero by poet to discuss the ramifications of *kleos* for himself:

Nupta iam dices “Ego dis amicum
saeculo festas referente luces,
reddidi carmen docilis modorum
vatis Horati.”

Already married you will say, “when
the saeculum brought back the festive days,
I performed the song dear to the gods, learned
in the modes of the bard Horace.”

Following the publication of *Odes* Books 1-3 and the public recitation of the

Carmen Saeculare at the Ludi Saeculares of 17 B.C., Horace became the 'Roman poet'. He describes here the memories of a chorus girl in the performance of the Ludi, recollecting her brief encounter with the 'bard Horace'. This, in fact, represents the last element of the Indo-European *kleos* equation: the fame conferred by the poet consequently conferred upon himself. West remarks,

For the subject to survive, the song must survive. Thus the fame of the person celebrated becomes interlinked with the poet's own fame. As Ibycus advises Polycrates, 'you will have κλέος ἄφθιτον, unfailing fame, ὡς κατ' ἀοιδᾶν καὶ ἐμὸν κλέος, so far as singing and my own fame can assure it'.

The reciprocal nature of *kleos* adds a complex twist to the assortment of related *kleos* ideas already compiled in this essay. None of the prior elements function in the absence of the poet's 'fame', and this is only acquired by the singing of 'famous' deeds. There is a catch twenty-two here, but at the same time, the system functions, as there are both heroes and poets. Horace wins fame by giving it to others, and in describing this phenomenon, he incorporates a significant aspect of the Indo-European *kleos* ideology.

Horace and *kleos* are ultimately satisfactory if conflicted bed-fellows.

Horace seems, at times, to accept the *kleos* ideology as traditional wisdom, and at others, to reject it in favor of his own personal views concerning death and the afterlife. Ultimately, in praising the emperor Augustus, Horace demonstrates a sincere engagement with the complexities of *kleos* and its significance to himself and his state. The very nature of Horatian lyric is contradiction and complication, and Horace basks in a multifaceted approach to the problems of life. His treatment of *kleos* is no different. He refuses to accept traditional insight at face value, but he also understands the inherited wisdom of the ancients, innovating with it in his own poetical projects.

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