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ETA SIGMA PHI: Statement of Purpose and Benefits of Membership

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

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

About *NUNTIUS*

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

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Address from the Megale Hipparchus

SALVETE ET KAI XAIPETE!

Earlier this year, I wrote about how we as an organization should consider the advice of Edward Zarrow, Latin teacher and ACTFL National Language Teacher of the Year, and work to usher the study of Classics, which has already lasted two millennia, into another two. From the onset of the academic year, I have been so encouraged as I have had the privilege to see the good work of Eta Sigma Phi firsthand. I had the distinct pleasure of representing Eta Sigma Phi at the business meeting at the Summer Institute of the American Classical League. Here representatives from classical organizations big and small join together. It was empowering to see the great company that we share as we face the honor and privilege of carrying on the torch of classical civilization.

Later in the fall, we hosted undergraduate panels at the biennial CAMWS Southern Section meeting in Atlanta, Georgia as well as at the annual meeting of the Society for Classical Studies in Toronto, Ontario. It was exciting to see undergraduates from across the nation gathering together to share their knowledge and speak on such a wide variety of topics, which ranged from the status of Roman doctors as shown in epigraphy to

katabases in the Harry Potter septology. We also hosted an evening reception, where current students, alumni, and chapter sponsors all had the opportunity to share stories and connect. I cannot wait to for the National Convention in Ann Arbor, Michigan as the unique community upheld and shared by those bound together by a love of the Greco-Roman world is undeniably inspiring. In particular, when Eta Sigma Phi-ers join together from across the nation, great things—and great fun—is bound to happen.

On the Eta Sigma Phi Facebook page, the officers moved to further populate the page with *Certamen* questions as well as with #ThrowbackThursday and #ScholarshipSunday posts. These posts highlighted unique moments from past editions of the *Nuntius* as well as past scholarship winners. It has been our distinct pleasure to read how our organization serves not only current students but also alumni and those beyond our membership through our scholarships and through the chapter activities, outreach projects, and fundraising initiatives of individual chapters. Classical studies, a microcosm of the liberal arts, is certainly for all students.

In a similar vein, motivated by the alumni panel at this past year's national convention in Monmouth, we issued a call on the Facebook page to alumni. We asked them to share their accomplishments and their post-college journeys with us so that we could attempt to answer burning question: "So what do you DO with a Classics degree?" Our alumni were eager to take up the call. We have heard from a Latin teacher, a research librarian, a student in medical school, an author, and even a nuclear physicist! Because that's how the Classics lives on. It lives on in all of us as we carry our studies with us—no matter where life carries us. It has been my distinct pleasure to serve as your Megale Prytanis, and I look forward to the future with great optimism.

Emma Vanderpool

Want to place an ad in NUNTIUS?

Cost per issue for active chapters:
\$25 (1/4 page);
\$40 (1/2 page);
\$75 (whole page).

For other organizations:
\$200 for full page on back cover,
\$150 for full page inside;
\$75 for half page;
\$50 for quarter page.

Send payment and electronic camera-ready copy to the editor.

Fasti

2017



February 15 deadlines

- requests for Maureen Dallas Watkins Greek and Latin Translation Contest (If paper copies of testing materials are desired, such a request must be **received** by date of Friday, March 3rd.)
- completed ΗΣΦ Bernice L. Fox Teacher Training Scholarship Applications
- completed Summer Travel Scholarship Application

February 13–15: *Lupercalia*

March 3: deadline for completed Maureen Dallas Watkins Greek and Latin Translation Contest tests.

March 4: Exelauno day

March 6–10: National Latin Teacher Recruitment Week (NLTRW)

March 6–10: Administer College Greek Exams

March 20: *Ovid's birthday*

March 24–26: 89th National Convention at the Invitation of Alpha Eta at the University of Michigan

March 26: *Vespasian's birthday*

April 5–8: Classical Association of the Middle West and South, Kitchener, Ontario

April 21: *Parilia, Happy Birthday, Rome!*

April 26: *Marcus Aurelius' birthday*

May 15 deadlines:

- Chapter *Res Gestae* due (submit online: <http://www.etasigmaphi.org/res-gestae>)
- submissions for the next *NUNTIUS* (book/movie reviews; creative work; Hobbit expositions, ktl)

May 24: *Germanicus' birthday*

July 12: *Caesar's birthday*

August 1: *Claudius' birthday*

August 24: *Hadrian's birthday*

2018

January 4–7: SCS, Boston

Something Old, Something New

by Kendall Farkas

Thanks to the generosity of Eta Sigma Phi, I spent six weeks in Greece participating in a brand new excavation. It was a unique experience for me since I was able to observe what it takes to begin a new archaeological project. Not only that, but Greece is an indescribably beautiful country. Between the mountains and shorelines, there was nowhere more beautiful that I could have spent my summer.

Since this was the first year of the project, there was a lot of work to be done. I utilized muscles I did not even realize I had. My day began at 4:45 AM. As painful as it was, and some days it was a true test of will to make my way downstairs for breakfast, it all became worth it when we would arrive on site by 6 AM to see the sun rising over



From top:

Sunrise over the mountains every morning on site.

Photo of Acrocorinth

At the top of Acrocorinth at the Temple of Aphrodite.

About the Author

Kendall Farkas was inducted into Eta Sigma Phi at Grand Valley State University (Iota Sigma), where she received her BA in Classical Studies. She is currently a graduate student at the University of Massachusetts Amherst, working toward her MAT in Latin and Classical Humanities. Ms. Farkas plans to continue in the field of teaching and is excited to use the knowledge she gained this summer to benefit her future students.



the mountains. On site, I had a unique opportunity to try different methodologies and techniques in archaeology that went beyond what I was taught in the classroom. To me, being an archaeologist is a privilege since we uncover the past and give life back to the people who lived thousands of years ago. Every artifact tells a story and it was humbling to be given the opportunity to be on the front lines of such discoveries.

After work, many of us would head into the village for lunch and coffee. We lived in ancient Corinth; a small village nestled alongside the ancient archaeological site. Acrocorinth loomed over us, providing a



Top: Me in front of the Parthenon.

Above: Grand Valley State University students at Eleusis.

unique and scenic backdrop. A couple restaurants, grocery stores, and tourist shops make up the town. The benefit to living in such a small town was that we really grew to know the locals and they treated us like their own. The people in the markets would teach us Greek phrases and how to carry on a simple conversation. Being exposed to the Greek culture in the village gave me some new perspectives. The Greek lifestyle is very humbling because they have a slower pace of life. One is meant to enjoy the moment, having a simple dinner

or sipping coffee and chatting with friends. “*Siga siga*” (slowly slowly) is the Greek way of life, a lifestyle very different from what I do in the United States and one to which I am very happy to have been exposed.

In addition to the excavation, I had plenty of opportunities to travel. My goal for the summer was to integrate my love of material culture with my future goal of being a teacher. And the best way to learn is to experience firsthand. No amount of classroom lecture or textbook images could prepare me for laying eyes upon

the Acropolis for the first time. And, having spent time in Greece, I am much better prepared to bring my love for the Classical world directly into my classroom. Throughout my time abroad, I experienced many things that I had only read about for class. Seeing Mycenaean citadels such as Mycenae and Tiryns, or visiting famous cult sites such as Eleusis really ignited that passion for the Classical world that I have carried with me and will carry with me into the classroom. I will be better prepared to teach about ancient Greece having seen and experienced it firsthand. I am now prepared to share my experiences with the students in my classroom and to establish connections between ancient remains and real life experiences.

Leaving Greece and the excavation was bittersweet, from our final farewells on site to walking through the village one last time hugging and saying goodbye to the people who lived there. But the best part of being a part of the beginning of an excavation is the anticipation of all the great things still left to be uncovered.

Without Eta Sigma Phi and the generosity of H.R. Butts Scholarship for Fieldwork in Classical Archaeology, this study abroad would not have been possible. This experience has helped shape and provides new direction for my future students and me. This was a summer that I will not forget and the memories and friendships I made will be something I carry with me forever.

A Gallic Adventure

by Elizabeth Andrews

When considering the study of Ancient Rome, Gaul is not the first location that comes to mind. With the advent of Caesar on the AP Latin curriculum, however, both Gaul and Caesar loom heavy on the minds of teachers and students. I have discussed this matter with several colleagues, and there is a shared feeling of frustration concerning the implementation of Caesar and his *Commentarii de Bello Gallico*, as well as creating a cohesive syllabus involving both Virgil and Caesar. This is the conundrum that the Paideia Institute has taken by storm with the institute's recently developed "Caesar in Gaul" program. Thanks to the Bernice L. Fox Scholarship from Eta Sigma Phi, I was able to attend the "Caesar in Gaul" program in July 2016.

Before beginning, I expected a course fully devoted to Caesar, one where we would follow Caesar's circuitous war-path through Gaul while analyzing his *Commentarii*. I was pleasantly surprised to find that even though Caesar was always on the mind, the group explored the remains and history of Roman *provinciae* in France beyond the limitations of Caesar's time period. We began in Paris, traveled to Aix-en-Provence, visited the Pont-du-Gard and Nîmes, and continued on to Vienne and Lyon. We completed our travels by

About the Author

Elizabeth Andrews (Iota at the University of Vermont) first fell in love with the Classics in the green mountains, completed her Masters in Classics with Teaching Licensure at Tufts University in May 2016, and now teaches Latin at Old Rochester Regional High School in Mattapoisett, MA. Elizabeth is excited to bring her experiences and knowledge gained this summer to her students at every level.

Below, exploring and picnicking under the Pont-du-Gard!



staying in a retired 17th c. convent in Autun, an adorable bucolic town in the Burgundy region close to the sites of Bibracte and Alesia.

As we traveled from site to site, I deepened my understanding of the elements that defined ancient Gallic life. I saw Roman amphitheaters and temples tucked between the narrow streets of Nîmes and Lyon. I saw the towering golden arches of the Pont-du-Gard. I saw clear evidence of the power and extent of Roman influence throughout the Gallic provinces. While the grand Roman architecture was exciting, my favorite site was not one defined by impressive architectural feats. My favorite site was Bibracte, a Gallic *oppidum* in the Burgundy region of France. This site brought the world of ancient Gaul to life for me. Abandoned decades after Caesar's conquest, Bibracte lay moldering and undisturbed until its discovery in the late 19th century. Since it is untarnished by modern life, Bibracte's remains provide a fascinating case study into Gallic life. It was an enlightening experience to walk



Under the renovated remains of the Maison Carrée in Nîmes, dedicated to Gaius and Lucius Caesar

through the reconstructed Gallic walls, the description of which we had just read (Caesar, *DBG*, 7.23), and to stand within a massive public cistern laying outside a vast Roman-style villa, kindly built by an affluent citizen only a few years before the town was abandoned.

The Paideia Institute characterizes its site visits with two defining elements that were particularly helpful for learning about the locations: *loci in locis* and "on site at sight." We read selections of Latin texts that discussed or evoked whichever Gallo-Roman site we were visiting. Since the readings were not circulated in advance, the group worked together to read the selections at sight. These excerpts were not from Caesar alone. The authors ranged from Augustine to Seneca, Suetonius, Tacitus, and Virgil. My favorite was a tricky bit of Frontinus' *De Aquis* that we read as we sat under the Pont-du-Gard. I clung to these worksheets and currently have them safely tucked away, as they provide an absolute trove of readings and sources to use in the classroom.

The idea of sight-reading with a group of teachers and professors can be overwhelming (it was also a decent reminder of what we ask of our students). But, the Paideia staff did an amazing job to create a positive and supportive environment. So bolstered was my cohort that we continued our foray into sight-reading during the evenings, independent from the formal meetings. One evening in Lyon, I succeeded in convincing a group to read Lucretius' gruesome account of the Athenian plague, an interesting venture to say the least!

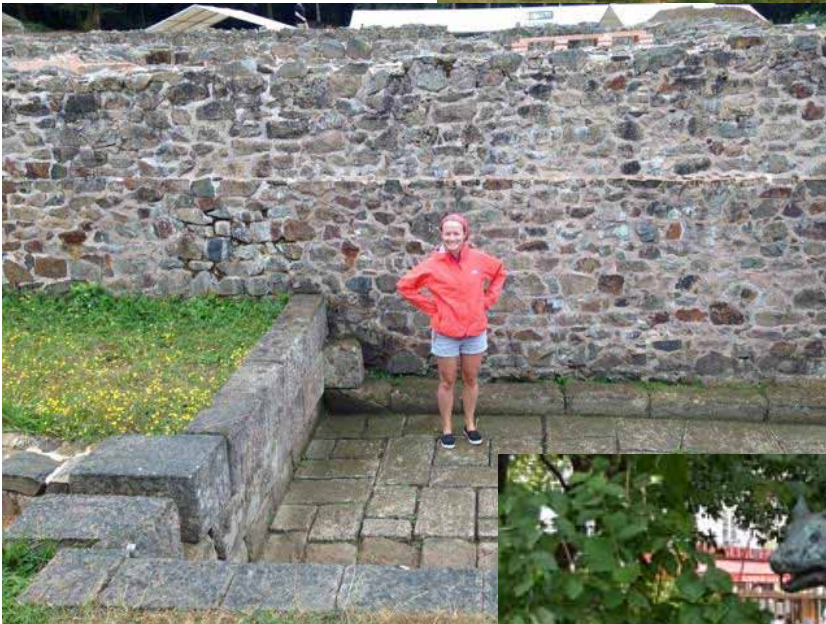
Alongside the site visits, the group took part in regular lectures about Caesar given by Professors Luca Grillo, University of North Carolina Chapel Hill, and Christopher Krebs, Stanford University. Both professors are leading



scholars in Caesar, currently co-editing *The Cambridge Companion to Caesar*. They were able to introduce the group to the most current academic research surrounding Caesar and his works. These lectures were fascinating and rigorous, and supplied us all with a vast amount of information to bring home to our students. In the coming years, I look forward to using my notes to expand upon the usual reading and themes from Caesar's *Commentarii* in an effort to give my students a picture of who Caesar was, not only as a man of politics and war, but also as a man of letters and rhetoric.

The Paideia Institute has created an ideal program for Latin teachers who wish to trek around Gaul. The combination of structured lectures, wine-and-cheese pedagogical discussions, site visits with at-sight readings, and the perfect amount of time for exploration and relaxation inspired us all. I know that I headed home with a passion for Caesar and loaded with new teaching ideas. I could not have

asked for a better experience as I enter my first year teaching high school Latin, and I give my sincerest thanks to Eta Sigma Phi for making my trip possible with the Bernice L. Fox Scholarship.



From top:

Statue of Vercingetorix on Mont Auxois in Burgundy, commission by Napoleon III in 1865

In a public well/cistern outside a vast Roman villa in Bibracte

A piece of Rome tucked away in a Parisian garden, donum Lucretiae ab Romā datum

Abstracts of “We Love Wisdom and Beauty: Research by Undergraduate Members of ΗΣΦ”

(at the 2016 meeting of CAMWS-SS, Atlanta, Georgia)

Eta Sigma Phi, the national honorary society for classical studies, proposes a panel of scholarly papers by undergraduate members of the society. All papers (not only abstracts) submitted were reviewed by the society’s Program Committee, and five were deemed worthy of presentation.

Papers were judged anonymously based upon their accuracy, originality, and suitability for presentation at a professional meeting. Any topic concerned with classical civilization, language, the classical tradition, or the pedagogy of the discipline was permitted.

The society would like to use this event to promote the excellent work of its members to the larger community of classicists.

Nec Ullo Modo Barbaros: Cicero’s Rivalry with Plato and his Republic

by Noah Diekemper, Hillsdale College

This paper explores the relation that Cicero’s *De Republica* has with Plato’s *Republic*. Cicero’s intention in writing such a comparable but different work is investigated, while numerous parallels and divergences are observed between the two works.

Cicero’s work is clearly modeled on Plato’s work significantly, as they have strikingly similar titles, are composed of reported discussions governed by deceased but real figures, generally concerned with the nature of man and government. Cicero, however, relates numerous stories of real histories and states when investigating what the best form of state is, unlike Plato and his more theoretical dialogue. Moreover, Cicero occasionally acknowledges his Greek model in ways that shed light on his intentions and tactics of subverting him.

Specifically, we study how Cicero intends to supplant Plato as the premier in political philosophy, winning glory for Rome and remolding the discipline with a more practical focus.

Nature Religion in Cicero’s De Natura Deorum

by Charlotte Hunt, University of Illinois at Urbana-Champaign

This essay is an exploration of the presence of “nature religion” in Stoic and Epicurean philosophy, particularly as set out in Cicero’s *De Natura Deorum*. Religion is defined as the way in which people orient themselves in the world, and thus nature religion is defined as the orientation around nature. Religion consists of two main components: external and internal. External religious practices, particularly for the Romans, include ritual and cult practices. Internal practices consist of morals and ethics—the ways in which a person chooses to behave based on their beliefs.

The Roman internal religious experience is philosophy. The word *natura*, around which a Roman nature religion would orient itself, does not necessarily refer to the ecological world, but, in the case of philosophy, often refers to the physical reality of the universe. Stoicism, as presented by Lucilius and Cleanthes in the *De Natura Deorum* conceptualizes *natura* more as an animated deity, the World Soul. Epicureanism, as explained by Velleius in the *De Natura Deorum*, treats *natura* as a random law of nature. However, both philosophies dictate that their adherents respect and live in accordance with each’s respective definitions of nature. Cicero, as influenced by Plato, presents Stoicism as including a religious awe of both the physical universe and the living order of it. Cicero in his *De Natura Deorum* and Lucretius in his *De Natura Rerum* both express a similar religious sentiment towards *natura* present in Epicureanism, although *natura* is believed to be inanimate. Thus, given the emphasis within Stoicism and Epicureanism for a person’s respect of *natura*, these ancient philosophies can be considered nature religions.

Social Status of Roman Doctors: An Epigraphical Evidence-based Approach

by Michael Stierer, Rhodes College

This paper focuses on the status of doctors in the city of Rome, as best can be determined from the epigraphical database the *Corpus Inscriptionum Latinarum* (CIL). Considering that extant Latin texts often offer conflicting opinions of physicians, such those of the Elder Pliny, I aim to elucidate the status of doctor’s from epigraphical evidence, rather than from these textual sources, however prominent their authors may be. Using an original translation of epitaphs from the CIL, along with statistical analysis, I extrapolate the various factors contributing to a doctor’s social status in Rome, including nationality, family lineage, and legal status. My findings suggest a medical profession which was largely dominated by those of Hellenic origin, and often low social status. In addition to this, I compare the evidence which I have compiled to more current literature about doctors in the city of Rome: in particular, the writings of John Scarborough, Ido Israelowich, and A.M. Duff. Though their publications very much align with the implications which can be drawn from my compilation of data, I also draw into question the veracity of their findings, specifically with regard to their possible over-reliance on textual sources. Through my own statistical analysis, combined with the cross-examination of current literature, I hope to illustrate a more accurate picture of the average life of the Roman doctor.



Left to right:
Etenia Mullins,
Anne Begin,
Emma Vanderpool
(moderator),
Charlotte Hunt,
Noah Diekemper,
Michael Stierer

Using Modern Creative Non-Fiction Theory to Understand Livy's Narrative Style

by Etenia Mullins, Austin Peay State University

When readers peruse Livy, the ancient Roman historian, they discover an author who writes solely in a cultural nature. They expect facts derived from historical documents and sources; however, if they study elements of the modern creative nonfiction genre, these readers observe that Livy follows the same basic principles by utilizing legend (oratory tradition) to create a macroscopic analysis of Rome. In his work, *To Show and To Tell: The Craft of Literary Nonfiction*, Philip Lopate categorizes these elements into three broad rules: creative nonfiction must allure the reader, introduce tension, and establish the author as an individual (i.e. commentator) (65–66). Most importantly, the audience is compelled to examine the methodology used within the text. For the first rule, the focus is on agency. The second rule for introducing tension appears whenever the author provides a pattern of style that can be followed in midst of ambiguity. Lopate further defines creative nonfiction as a relationship between “factual reality and self-testimony” (78). Hence, the third rule applies directly to the author's leadership, where the true story assimilates to each life. Particularly, the writing style is characterized as a vehicle for truth, gathering readers so that they can roam through the lives of a great people. This paper will show that Livy establishes historiography as an occupation engrossed in facts and legends, such as in the example of Remus and Romulus' origins, the establishment of the city, and Ascanius' birth, which are then surveyed under the modern creative nonfiction lens—a collection of perspectives for a singular, yet continuous, narrative process.

Focalization in Tacitus' *Histories* 1.1–50

by Anne Begin, Hillsdale College

This paper deals solely with the events of the early months of 69 AD, as Tacitus narrates them. The *Histories* begins with the reign of the emperor Galba, and the chaotic rise of his successor Otho. Standing between Otho and the throne is Galba's chosen heir, a man named Piso. The narrative, while complicated with other individuals and events, focuses mainly on the characters of Galba, Otho, Piso, and the common, collective soldiery. Tacitus focalizes these four main players according to their causal importance in the narrative, through either speeches or direct descriptions of their thoughts. Galba, the emperor, is focalized to some extent though not as much as Otho or Piso or even the collective soldiery. Otho is focalized the most intensely, identifying him as one of the primary catalysts for the chaos. Otho, jealous that Piso had been adopted as successor to Galba instead of himself, stirred up a rebellion that caused the deaths of Piso and Galba. In stark contrast to the character of Otho, however, is Piso. Piso is portrayed as a stern man of great virtue, whose virtue renders him useless in the narrative as he lacks Otho's political savvy. Piso is barely focalized at all, though his great virtue gets him killed in the end because he lacks the political savvy to survive. Tacitus also focalizes according to the character trait which he has identified as key to the action, so he focalizes Galba as an incompetent old emperor primarily through speeches and the perceptions of others, and Otho as a villainous, scheming figure through representations of his own thoughts, and Piso is practically ignored. This is how Tacitus frames his narrative and his explanation of the causality of events, though it is embedded in his portrayal of the most important characters.

Abstracts of “The Next Generation: Papers by Undergraduate Classics Students”

(at the SCS-AIA, Toronto, January 6, 2017)

Rehabilitating Legal Rule in *Statesman* and *Laws*

by Joshua Blecher-Cohen, Harvard University

In *Statesman*, Plato offers a critique of regimes based solely on law in favor of wise kingships (St. 293 ff.). This assessment is supported by a number of complaints, summarized collectively under a single broad claim: law, absent the corrective discretion of a political expert, is too simple to govern the complexities inherent in human affairs (Lane 1998). In particular, the dialogue notes that legislation will always be general rather than tailored to individual needs (St. 294–95), whereas ruling experts are able to grant particular accommodations as circumstances require; in these cases, the authority of wise rulers supersedes the authority of the law. When such political expertise is not present, however, law-based rule remains deficient in part due to its generality.

This critique of legal authority in *Statesman* has rightly been recognized as having resonances for the legislative project outlined in Plato’s *Laws* (Irwin 2010; Nightingale 1999; Klosko 2008; Kraut 2010). However, an examination of law’s generality in the latter dialogue has escaped significant comment. This paper identifies a section of the *Laws* describing legally-imposed marriages for certain inheritances (Leg. 925 ff.) as explicitly taking up the issue of legal generality. While the arranged marriages are sound on the whole, particular pairings will pose undue burdens by requiring partnerships harmful for those involved (Leg. 926).

In its provision for a council to adjudicate individual requests to avoid such marriages, I argue that this passage provides a means of mitigating the problem of generality raised both in *Laws* and in *Statesman*. While those individuals for whom the general law is unduly burdensome will still initially be subject to its prescriptions, its arbitration provision will eventually excuse them on the basis of their particular situations. As the council is composed of citizens without political expertise (Leg. 926), this policy corrects for legal generality without requiring the presence of political experts able to override the law. This passage in the *Laws* thus offers a more optimistic assessment of rule by law than that advanced in *Statesman*, demonstrating its potential viability even when a political expert has not arisen or cannot be found.

Thucydides’ Use of Counterfactuals in the Pylos Narrative

by Anne Begin, Hillsdale College

This paper focuses on counterfactual statements within the Pylos narrative, contained in Thucydides Book 4. Thucydides recounts a battle that took place around modern day Messenia for control over the island of Sphacteria. Thucydides is clearly very interested

in the event, and considers it a turning point in the first phase of the war. There are two examples of counterfactual narratives within the text in question (4.1–45), one which corresponds to the Spartan point of view, while the other corresponds with the Athenian point of view. Using narratology, this paper draws some conclusions about Thucydides’ narrative technique, while also suggesting that Thucydides uses such devices as a covert means of intervening in the narrative. A counterfactual passage from Herodotus Book 7 serves as a means of comparison for the remainder of the paper, along with the important observation that Thucydides is more likely to use a counterfactual statement of this nature more so than Herodotus.

The Pylos narrative is carefully crafted, and the two counterfactual narratives occurring at critical moments of the narrative seem to serve as the focal points of the entire narrative. Critical to understanding Thucydides’ argument is the observation that both counterfactuals are preceded by prolepses that give away the ending of the episode before Thucydides actually narrates it. Thucydides also carefully balances the prolepses with the counterfactuals to create a sense of narrative symmetry and balance. The first counterfactual is focalized from the Spartan point of view, and centers upon the disappearance of one of the ship-captains, Brasidas, who is wounded in action. The implication of the counterfactual is that had Brasidas had not fallen so soon into the action and been successful in forcing his own landing, the outcome could have been very different. Also by implication, the Athenians were fortunate, otherwise they might have suffered worse consequences. From a grammatical point of view, this counterfactual is not obvious. Thucydides seems to make an argument from what *did not* occur. However, the counterfactual nature of this segment of narrative is obvious.

The second counterfactual is similar in nature to the first. However, the second counterfactual clearly occurs at an even more intense high point of the narrative. The struggle for Pylos is coming to an end, and the point at which the counterfactual occurs is the decisive moment. Like the first, there is a prolepsis that gives away the ending and the reason why the Athenians were ultimately successful. Grammatically, it is a series of potential statements taking place within the mind of the Athenian commander Demosthenes. It is much more explicit than the first counterfactual, and the outcome is even more dramatic than the first. The Spartans had managed to hide on the wooded island, making an assault on the island seem impossible for the Athenians. By some chance, someone had accidentally set the wood on fire, clearing the way for an Athenian attack. The counterfactual statements occur after Thucydides has informed the reader that the woods had burned down; Demosthenes is considering how he might attack the island while the wood was still intact, highlighting the initial difficulty facing the Athenians.

After careful analysis, it becomes evident that Thucydides tells his readers what he believes is the underlying cause behind the turn of events: luck. The disappearance of Brasidas early into the first battle was fortunate; the accidental fire on the island was also a stroke of luck for the Athenians. Thucydides uses the counterfactuals



SCS Panel at Toronto:
from right to left:
Joseph Slama,
Anne Begin,
Antonios Augoustakis,
Joshua Blecher-Cohen

to highlight their good fortune, by suggesting alternatives. The counterfactual narratives set up alternative timelines in the mind of the sensitive reader, suggesting the precariousness of the situation. It is a kind of narrator intervention, where Thucydides leads his careful readers to his conclusion about the true nature of the events at Pylos.

Harry Potter and the Descent to the Underworld: *Katabasis* in the Final Installment of J.K. Rowling's Septology

by Joseph Slama, Truman State University

This paper examines the presence of criteria for a *katabasis* in Classical authors, focusing on Vergil's *Aeneid*, and relates them to Harry's journey to the afterlife in Rowling's *Harry Potter and the Deathly Hallows*. Throughout Harry's descent, we see several elements strongly paralleling Classical tradition, but in the end, Rowling produces her own work entirely. I employ a set of criteria for defining what constitutes a *katabasis*. Citing Erling B. Holtmark's essay "Katabasis in the Modern Cinema," (2010) I set forth the following criteria: (1) Distinct physical features separate the location of the hero's journey from the rest of the narrative's setting; (2) the realm in which the *katabasis* occurs is inhabited by a number of creatures characteristic of death and darkness; (3) the presence of a companion or multiple comrades; (4) the hero undergoes significant character change, often "increased responsibility and leadership" (26); and (5) he may even have experience a rebirth of sorts. In addition to the *katabatic* elements laid out by Holtmark, I also add one of my own, that the death of a character leads the hero to make his journey to the Underworld.

Both the *Aeneid* and *Hallows* have elements which serve to satisfy the criteria given above by Holtmark and myself. In addition to fulfilling these, both texts share certain narrative parallels. First, the hero's descent begins from a location that contrasts with the depths to be entered, a location that is characterized its loftiness and

nobility. Both authors use *katabasis* to elaborate on their philosophical worldviews, through which the protagonist and the audience gain greater personal understanding. Finally, prophecy plays a significant role as a device that heightens the connection between the physical and spiritual world. In *Aeneid* 6, Aeneas, with the prophetess Sibyl as his companion and following the death of his crew member Palinurus, goes down from the "high (*altus*), holy places of Apollo," which provide the contrast with "Sibyl's deeps, the immense caverns" (Lombardo, 2005, 6.9–10), which provides the physical marker of a removed location. As they travel through the circles of the Underworld, they pass a number of evil spirits, hybrids, and personified ailments, and Aeneas meets figures such as Palinurus, Dido, and comrades from the Trojan War, providing the opportunity for reminiscing the past. He is then reunited with his father, and Vergil uses this meeting to expound a philosophy of death and rebirth and to look toward the future. Upon re-ascending, Aeneas experiences a near-literal rebirth as he exits through the Ivory Gate. By traveling to the Underworld, both Aeneas and we the audience gain a clearer vision of the task Aeneas has to carry out.

The climax of *Hallows* closely follows the criteria for *katabasis* in Classical tradition. However, Harry's *katabasis* is not only a literary convention. He experiences a literal death, the most direct path to the afterlife, which sets him apart from the Classical heroes and casts him as a Christ figure. Harry, realizing he must die to fulfill the prophecy given shortly before his birth, begins his descent from the high place of Dumbledore's office tower. He reaches the Forbidden Forest, patrolled by centaurs and crawling with Voldemort's dark creatures, and from there has as companions several of his deceased friends and family members. He experiences a literal death, thus creating a kind of *katabasis* within a *katabasis*. Speaking to Anchisean Dumbledore, Harry receives an overview of his life's journey while the dead headmaster elaborates on his philosophy of love and death and what the future may hold, and then proceeds to exit his limbo state and return to the world of the living, mirroring the Resurrection. The end product of Rowling's unique *katabasis* is one that blends Classical and Christian elements.

Abstracts of “The Next Generation” (Continued)

Response by Antonios Augoustakis

It is a great honor to present a response to the great papers we heard today, in this wonderful Eta Sigma Phi annual tradition at the SCS meeting. On behalf of the organization and as a Chair of the Board of Trustees of Eta Sigma Phi, I say with confidence and without exaggeration that Classics undergraduates are among the best in the country! In recent years, it has become a kind of cliché for Colleges and Universities around the country to talk about undergraduate research, but we as Classicists know quite well that there is really no division between the various stages of research in the field of Classics: undergraduate majors and minors in all branches of Classical Studies have always been conducting research, by studying the ancient texts in the original languages and writing papers analyzing various intriguing aspects of ancient narratives, as we heard today, or by participating in excavations and interpreting material culture or by studying Classical reception in modern literature and media through the lens of the ancient models. Research of course develops constantly, and especially as our panelists will soon discover as they move on with their careers, learning and therefore research never stops but continuously changes, adapts, and adopts. And therefore Classics students can really pursue any career they want, because they can really do anything in life! And we ought to keep this in mind all the time as we set out to enlighten the crowds about the mysterious and idiosyncratic things we do as students of something past and therefore no longer relevant (what an error!). And finally, I am particularly proud of the papers presented in this panel for an additional reason, and one you may not expect to hear from me: even though I study Latin texts and strictly speaking I am a Latinist or a Latin epic specialist, it is so refreshing to have two papers on Greek authors and one on the reception of the *katabasis* motif which of course comes from Virgil's *Aeneid*, but let us be honest it really goes back to Homer!

Let me begin then with Joshua Blecher-Cohen's *Rehabilitating Legal Rule in Statesman and Laws*. In the *Politikos*, the *Statesman*, Plato presents a strong rejection of law-based regimes in favor of wise kingships, whereby written law is cast as unable to help govern successfully since laws are inherently flawed on account of their rigidity and generalizing character. As Joshua ably demonstrated, a modification of this strong rejection is presented in the *Laws*, as Platonic thought evolves over time, where we are presented with models of written law that mitigate the impact of excessive rigidity and overgeneralization. After all, law-based regimes cannot and

About the Author

Antony Augoustakis was educated at the University of Crete at Rethymnon and Brown University. He is Professor and Head of Classics at the University of Illinois at Urbana-Champaign and the Langan Professorial Scholar in the College of Arts and Sciences. He is the author of many books, collections of essays, and articles, especially in the area of Flavian epic poetry and Roman comedy. He is currently the editor of *The Classical Journal* and the Chairman of the Board of Trustees for *Eta Sigma Phi*.

should not be rejected because of the insurmountably restrictive and constrictive nature of *nomoi* or *grammata* as they are called elsewhere in the Platonic corpus.

The exposition and rejection of law-based regimes and the conception of an ideal rule by kingly men with political wisdom is laid out in the exposition by the *xenos* from Elea, the Eleatic foreigner, who points out that law resembles a man who is *αὐθάδης* και *ἀμαθής*, that is, self-willed or stubborn and without *mathos*, knowledge. Written law is static, never improves, does not change, really serves its own self, as the epithet *αὐθάδης* points out, from the word for *self* and the verb to please, to enjoy *ἡδομαι*. Moreover, human life is complex, an undeniable truth, while law is by nature simply uncomplicated. Law lacks prescriptive tailoring to each situation, to each individual, the point here being that this gap is only fulfilled in the ideal state from the dispensation of justice by the wise king. As Andrea Nightingale has observed in her analysis, “as a *techne* or art, then, statesmanship cannot be conducted ‘by the book’; though the statesman may opt to use laws, he himself will always retain the right to abandon them in response to shifting circumstances.”¹ And I would like to take a moment to look at this analogy between *techne* or art and statesmanship as is presented in the dialogue. *Techne* knows no boundaries, where laws are energized by boundaries and restrictions; *techne* cannot be prescriptive, whereas laws are such by necessity. And here Plato interweaves *techne* and *episteme*, science, with kingship: because, and as Joshua pointed out, when an individual can pay attention to individual cases not covered by the overgeneralizing law, this person is by training a king, a person who has been trained in the βασιλική ἐπιστήμη, the kingly science. As Morris Davis has aptly discussed, “in his rule the statesman may act according to or without laws (ἐάντε κατὰ νόμους ἐάντε ἄνευ νόμων, 293C).” That is, the ideal statesman can destroy and violate laws or he may be viewed as the founder and defender of laws.²

The complexity of human circumstances is reflected or rather contrasted to the rigidity of law, which cannot bend to accommodate exceptions, changes, progress. In the Eleatic Stranger's opinion, when law has the duty to be dynamic, it remains static, unmovable. And even lawgivers when they come back after a long absence, they need to accommodate and change laws introduced a long time ago—Solon obviously comes to mind here. And it is on the basis of this static nature of law that the Stranger founds his argument against law-based regimes.

But can a state or a regime survive without laws? The *Politikos* offers an extreme rejection of law-based regimes, and in the last Platonic work, the *Nomoi*, another Stranger, a *xenos*, this time not one from Elea, but from Athens, comes to offer a mitigation of this earlier rebuttal of laws, pointing to the middle road. The idea is simple: why must law be overgeneralizing and non applicable to specific, idiosyncratic cases as the one exposed here with the

1 A. Nightingale, “Plato's Lawcode in Context: Rule by Written Law in Athens and Magnesia.” *CQ* 49.1 (1999): 100–22 at 114.

2 M. Davis, “The *Statesman* as a Political Dialogue.” *AJPh* 88.3 (1967): 319–31 at 325.

man who dies without a will. The proposed solution involves a council of experts, the 15 Guardians of the Law who can pursue individualized cases. These are the νομοφύλακες. Not all cases require this specific, second-level, if you will, examination and rule. But some of them do. And this need for the *nomofylakes* presupposes not only the by default overgeneralizing nature of laws but also their rigidity. As Joshua correctly demonstrated through the comparandum from the sixth book of *Laws*, temporal dynamism of legislation is enabled through the ἐπανόρθωσις or amendments introduced by lawgivers and their successors. And I would like to comment on the term used by Plato here, the verb ἐπανορθῶω, to make something right. Elsewhere Plato employs it with ἀμάρτημα, mistake, for instance, but in contemporary context it is absolutely related with the polis. More precisely, Isocrates uses the verb to refer to the restoration of the πολιτεία, τὴν πολιτείαν ἐπανορθοῦν (7.15), to restore the constitution. (Think for instance of the most recent elections in this country and the plethora of references to the restoration of our own constitution). The reference in Plato, therefore, must have resonated with contemporary audiences, as the circumstances of a changing polis are clearly a primary preoccupation of the authors of the mid-fourth century BCE.

Let me now come to Anne Begin's *Thucydides' Use of Counterfactuals in the Pylos Narrative*. In this paper on counterfactuals in Thucydides and in particular in the narrative of the events at Pylos in book 4 of the *Peloponnesian War*, Anne took a deeper look at an important narratological feature. Counterfactuals offer fascinating, alternative scenarios played out in the mind of the reader: ancient audiences, as well as modern readers, are invited to visualize (even for a minute) the "what if" possibility, when they know well what had actually taken place at those specific moments in history. In a way, ancient authors from all genres (epic, historiography, drama) rehearse an alternative path that never happened, that could or should never have come to pass. A famous example comes from a Roman historian, Livy: what would have taken place if Alexander had fought the Romans, the historian ponders (9.17–19). And there is a plethora of modern examples; think, for instance, of the most recent: what if Bernie Sanders had actually been the Democratic nominee for President of the United States. Is this exercise then an exercise in futility? For the Romans, it was actually a practical, rhetorical exercise, especially in the first century CE, when declamation grows and flourishes as a genre: the *declamator* presents alternative paths to historical events in the *controversiae* and especially in the *suasoriae*.³

Thucydides' narrative constitutes no exception: as Anne demonstrated, the Greek historian appears to use his counterfactual statements to underline the role of chance and to alert the audience to consider alternative paths. And while Herodotus sparingly uses such alternatives to the historical events he narrates, Thucydides grows fond of the device, not to the degree of later Roman historians but definitely more so than Xenophon. Such

3 See further R. Cowan, "Virtual Epic: Counterfactuals, Sideshadowing, and the Poetics of Contingency in the *Punica*." In A. Augoustakis, ed., *Brill's Companion to Silius Italicus*. Brill, 2010: 323–51.

scenarios are cast in the narrative very often as educated guesses, and they are never explicitly fully fleshed, as Anne's first example showed. Thucydides exploits Brasidas' words to his fellow-Spartans as an example of what would have happened had they listened to him or had he not fallen immediately on the spot soon after. There is no actual counterfactual here, as Anne recognizes, and what is more, Brasidas' words are reported in indirect speech, which adds an extra layer of emphasis from a narratological point of view.

Likewise in the second case examined by Anne, we are exposed to the use of counterfactual scenarios by the narrator to illustrate what is going on in the mind of the general. Demosthenes is weighing the options in his mind, and we become privy to those thoughts through the conditionals εἰ δ' followed by *apodoseis* in infinitives with the particle ἄν.

But what does Thucydides want to illustrate here for his readers of the Peloponnesian war narrative as a whole? Naturally, as Anne claimed, emphasis is laid on the vicissitudes of fortune, τύχη. I would push this a step further: it seems likely that Thucydides foreshadows or anticipates eventual Athenian defeat, not necessarily at the end of the war, but definitely in Sicily. The "what if" moments after all are those spaces in the narrative that make us pause: anything could and perhaps will happen.

Let me finally come to Joseph Slama's *Katabasis in the Final Installment of J. K. Rowling's Septology*. Erling Holtmark's essay on the *katabasis* theme in modern cinema provided Joseph with a clear model to follow in his interpretation of the seventh and final installment of the Harry Potter epic saga, *Harry Potter and*

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Obverse and reverse of the large silver medal

Abstracts of “The Next Generation” (Continued)

the *Deathly Hallows*.⁴ Holtsmark’s analysis focuses on cinematic works, but, as Joseph clearly demonstrated, the scheme of descent, *katabasis*, and ascent, *anabasis*, works well in other media as well.

Beyond doubt, the *katabasis* motif as initiated by Homer and followed by his epic successors in Greece and Italy has been quite influential in world literature from late antiquity to modern times, especially in epic. In Latin epic, in particular, *katabasis* and sometimes *anabasis* include a series of horrendous trials for the katabatic hero, while the Underworld is a place of learning and self-discovery. When Aeneas encounters Anchises, he is exposed to several (mostly Stoic) theories of divine will and the cycle of life: the will of the gods is immutable, but humans can and should use every inch of free will they have to exercise good judgment and especially mercy, *clementia* (the famous *parcere subjectis et debellare superbos* comes to mind here).

In the case of Harry Potter, however, his mid-Aeneidic moment of a *katabasis* comes at the end of the narrative, in the last book, at the Battle of Hogwarts, in his final duel with Lord Voldemort, the Turnus-like archenemy of the Aeneas-like Harry and the Anchises-like Dumbledore. Of course, J. K. Rowling receives Virgil through the Christian tradition, and there seems to be a clear division between the two worlds, pagan and Christian. Harry’s Underworld experience is filtered through the notion of life after death, as well as the Christian notion of eventual resurrection. As Joseph correctly recognizes, J. K. Rowling does not have a specific classicizing message or agenda: she filters Virgil through his reception, just like we read the *Harry Potter* septology through the lens of antiquity,

4 E. B. Holtsmark, “Katabasis in the Modern Cinema.” In M. M. Winkler, ed., *Classical Myth and Culture in the Cinema*. Oxford, 2001: 23–50.

mindful of its complicated and complicating reception.

But I would like to push this a bit further, especially since I come from a very specific school of reading Virgil and the *Aeneid* as critical of the Augustan regime: as Aeneas kills Turnus, who in the end begs for his mercy, and thus he founds an empire and a new city, I wonder how much of this negative force of Aeneas in *Aeneid* 12 is encapsulated in Harry Potter at the very end. Is this a happy ending? There have been many sacrifices, huge losses. How has Harry Potter grow morally as a character, and how are we to view him as a fully developed hero by the end. I suspect we will easily divide in two groups, a pessimistic and an optimistic reading of the saga! Or perhaps a pluralistic reading would be preferable, one that takes into account that this is a multi-faceted hero or, dare I say, a fragmented hero.

Joseph’s paper offers me a great opportunity to talk about Classical Reception, a field in Classics which has now taken off and is experiencing a particular flourish in the US and abroad: when I was an undergraduate 21, 22 years ago there was not much opportunity to study in the field of Classical Reception per se. We could study in the field of Byzantium or Late Antiquity or Modern Greek Studies or in any of the Romance languages and literatures, but not necessarily through the lens of antiquity and its multi-faceted reception through the centuries and in media beyond literary studies. I believe students today have a great privilege and opportunity to study Classics in Film, Classics in Popular Culture, Classics and video games! And I view this as a challenge but also as a proof of how much alive and resilient our discipline is and will be.

In closing, I would like to thank the panelists for a series of well-written and well-researched presentations! And I hope to see many of you at our annual convention in Ann Arbor, Michigan, this year in March.

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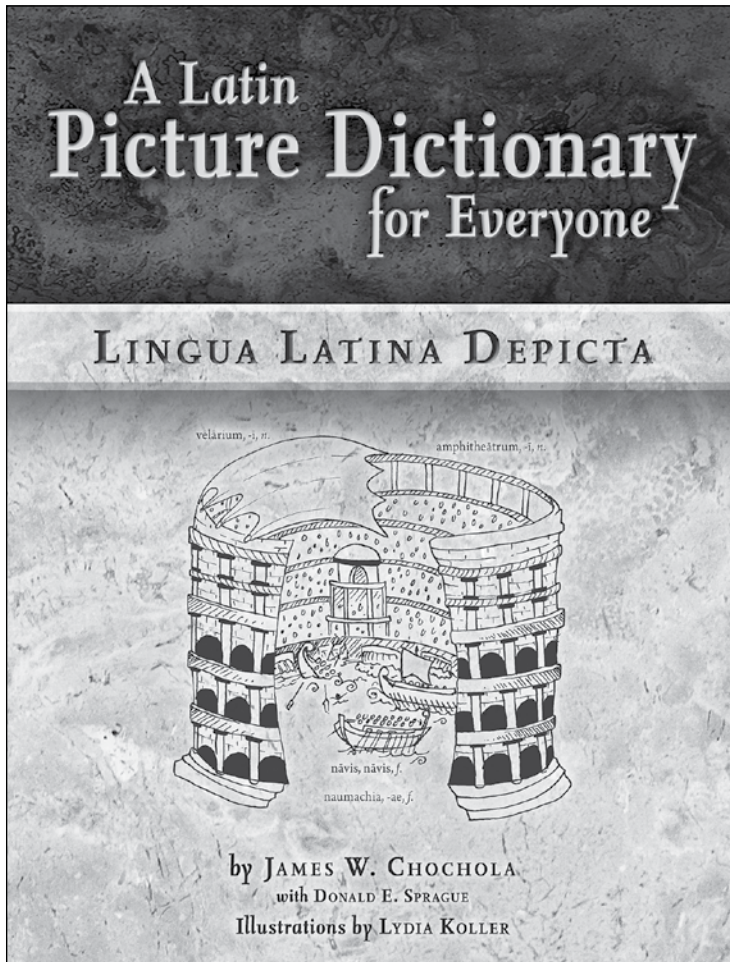
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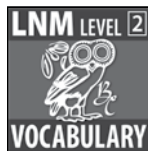
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15 Hours in Pylos

by Luke Madson

Rather than giving a linear account of our travels this summer at the American School of Classical Studies in Athens, I thought it might be more interesting to focus on a singular experience. It was a joy to spend seven weeks in Greece in a whirlwind of lectures, site visits, and museum tours. We spent time at major archaeological sites on Crete, the Peloponnese, Attica, and in the north around Thessaloniki. It would be impossible to give an account of every formative experience I had while with the ASCSA. Our travel itinerary was lengthy to say the least, and I enjoyed every minute we spent exploring Greece, and making fast friends along the way.

What I valued most in the summer session program was the opportunity for experiential learning in a way that I simply could not gain from textual traditions. One

About the Author

Luke Madson is a student at Villanova University's MA program and interested in hero cult, foundational violence, and the city state. In his free time, he enjoys riding his bike and exploring Philadelphia while considering future study in Greece.

of the most memorable experiences for me was our visit to Pylos on the coast of the Peloponnese, located in ancient Messenia.

We had the privilege of touring the Palace of Nestor which had been recently re-roofed for better protection of

the archaeological site with Dr. Sharon Stocker, who also directed the excavation of the Griffin Warrior Tomb. We saw the shaft grave of the Griffin Warrior; observed current excavation techniques; discussed Mycenaean culture and its



War memorial on Sphacteria commemorating the Pylos Campaign and the battle between the Spartans and Athenians.



View of Navarino Bay from the smaller Pylos Island. The larger island of Sphacteria on the left and the coastline in the distance. The French war memorial commemorating the Battle of Navarino can be seen on the right as a small white column.



View of the Bay of Navarino and the Northern Sikia Channel from Sphacteria.

15 Hours in Pylos (Continued)

relationship to Minoan culture on Crete; and we gained a better understanding of the kingdom of Pylos and how it may have been structured.

We also spent a significant portion of our time in Navarino Bay. The bay, and the island of Sphacteria, feature prominently in one of the most important campaigns in the Peloponnesian War. I can recall my first time reading Thucydides and looking at the accompanying map in the Landmark edition, which explained the logistics of the Athenian blockade and military victory over Spartans trapped on the island. Being on the ground offered a radically different perspective. As I swam in the bay where helots were offered freedom in exchange for smuggling supplies to the Spartan forces, it became clear what this daunting task might have required in terms of possible approaches to the island. We hiked on Sphacteria and climbed up to the highest point of the island where the Spartans eventually surrendered. From that final promontory, you could see the entire lay of the land. It became immediately obvious how uneven the terrain of the island was; the difficulty of landing a ship on shore; the island in relation to the rest of the bay and the mainland; and where the Athenians would have needed to run a blockade of ships. Academic arguments as to how exactly the campaign might have been conducted became much more tangible.

Modern history was mixed in as well, as the Bay of Navarino was the site of naval battle in the Greek War of Independence, resulting in the destruction of Ottoman naval forces. We visited a number of memorials of the battle from the town square in Pylos, to the Russian Orthodox church built on Sphacteria, and a number of commemorative plaques to national forces involved in the conflict. Such a historical narrative from the Mycenaeans through the emergence of modern Greece underscored the importance of the Navarino Bay and the geographical location as a whole. This perspective could have only been gained through spending time exploring the landscape. I was able to spend my summer engaged in this sort of intensive experience at site after site and for that I am immensely grateful.



The view of Sphacteria from Pylos Island.



Sunset over the Bay of Navarino from the hotel at Pylos.

Un'estate stupenda a Roma! (An amazing summer in Rome!)

by Michael Russo

Salvēte! My name is Michael Russo. I am presently a middle school Latin teacher at Casper Classical Academy in Casper, Wyoming. This summer I had the privilege of studying in Rome for six weeks at the Classical Summer School at the American Academy in Rome thanks to a very generous scholarship of the Eta Sigma Phi society. The goal of my trip was to learn as much as I could through contact with the remains of the ancient world itself. Throughout this course, taught by Dr. Genevieve Gessert, I was able to visit so many important landmarks of the city of Rome and its surrounding countryside and learn about Rome's rise and evolution from its early beginnings to the Imperial period, spanning a millennium.

In the first week, I learned about the early inhabitants of Latium, the Etruscans. We took trips to Tarquinia and Cerveteri, both UNESCO World Heritage sites that house ancient Etruscan necropolises ("cities for the dead"), some of which date back to the 9th century B.C. For me, the most impressive experience of this week was visiting the Etruscan tombs in Tarquinia, where upon descending the steps down into hollow cavities of the rock chambers one can see the most vibrant wall paintings which cast light on the life and customs of the Etruscan people. For example, in the Tomb of the Leopards, one can see first-hand an Etruscan banquet, in which couples are reclining on couches and dining while being served by attendants. Since the Romans customarily dined while reclining on couches in *triclinia*, this painting is an example of how Roman customs

About the Author

Michael Russo graduated from the College of the Holy Cross with a Bachelor of Arts in Classics. He is currently a middle school Latin teacher at Casper Classical Academy in Casper, WY. As a third generation Italian American, Russo loves to study the ancient and modern history, culture, and language of his ancestral land of Italy.



From top:

The tomb of
the leopards

Etruscan tombs
in Tarquinia

The hut of
Romulus



Un'estate stupenda a Roma! (Continued)

From top:

Ponte Fabricio

The amphitheater at
Alba Fucens

The view of the forum
at Alba Fucens



can be traced back to customs of Latium's earlier peoples.

The focus of the second week was Regal and Republican Rome. First we set out to the Palatine hill to see Iron Age huts, among which is said to be the house of the legendary founder and first king of Rome, Romulus. Next we went to the Forum Romanum, where we visited each of the existing buildings and monuments relevant to the time period and discussed their history and function *in situ*. A highlight from this week was visiting Tiber Island, the seat of the ancient temple of Aesculapius, the Greek god associated with medicine and healing, and its bridges, the Ponte Cestio and the Ponte Fabricio, the latter of which is the oldest Roman bridge in Rome, dating back to 62 B.C. and in continuous use ever since then. It was amazing to see in person the surviving Latin inscription on its arch. We also journeyed to the Forum Holitorium, which in ancient times was the vegetable market, where today, in the church of San Nicola in Carcere, one can see the existing foundations of ancient Roman temples that once had occupied the same space. Later in the week we travelled to Alba Fucens, which the Romans colonized in the late 4th century B.C., and where one can see the remains of the ancient forum, an amphitheater, and the Chiesa di San Pietro, which contains the foundations and columns of the ancient Roman temple to Apollo.

In the third week, we travelled outside of Rome. First, we went to Paestum, the site of an ancient Greek city in Magna Graecia (southern Italy), where today one still can see the remains of its forum and three well preserved temples, two dedicated to Hera and one dedicated to Athena, all built within the 6th and 5th centuries B.C. Then we travelled to Oplontis to see the Villa Poppaea, a Roman home that evidence suggests belonged to Poppaea Sabina, the second wife of the emperor Nero and that is richly decorated in frescoes. We spent an entire day at Pompeii and another at Herculaneum and the Museo Archeologico Nazionale di Napoli. Unlike any other experience on this trip, exploring Pompeii and Herculaneum made me feel as though I were living in the ancient world. These two cities were buried



From top:

The temples at Paestum

The octagonal room of the Domus Aurea

The garden fresco from Livia's villa



by the ash from the explosion of Mount Vesuvius in 79 AD, which preserved them until archaeological excavations began in the late 18th century.

In the fourth week, we learned about Imperial Rome. We visited the House of Augustus, famous for its frescos, and the House of Livia on the Palatine Hill, and at the Palazzo Massimo alle Terme we were able to see the wall fresco of a garden that belonged to Livia's villa. We visited the Colosseum, known in antiquity as the Amphitheatrum Flavium because it was built during the reign of the Flavian emperors, Vespasian and Titus, from 72 to 80 B.C. and the *Ludus Magnus*, the remains of the largest gladiatorial school in Rome built by Domitian in the late 1st century BC near the Colosseum to train the gladiators for their performances in the arena. A highlight of this week was touring Trajan's Markets and seeing Trajan's Column and touring the Domus Aurea (The Golden House), once the palace of the emperor Nero built in 64 A.D. but subsequently filled with earth and built over by his successors.

In the fifth week, we spent a day travelling along the Via Appia. A highlight from this day was visiting the Catacombe di San Sebastiano, early Christian burial grounds believed to house the remains of the Christian martyr, Saint Sebastian. The area was once a site for mining but



after it had been abandoned in the 2nd century B.C. it was used as a pagan burial ground, the remains of which are manifest in the Mausolei della Piazzola, the tombs of Roman freedmen, which later in the 3rd century AD were covered in earth to create a place to memorialize Saints Peter and Paul. During this week, we travelled to Ostia Antica, the ancient port city of Rome, a site famous for its preserved ancient buildings, frescoes and mosaics. We closed out the week with a tour of the Vatican. It was truly incredible to walk along the street of the ancient Roman necropolis and see the pagan burial

grounds beneath the modern St. Peter's Basilica, under which is believed to be the site where the apostle Peter was buried after being martyred in the nearby Circus of Nero in 64 AD.

In the final week, most of the focus was on Christian Rome. One very memorable experience was visiting the Mausoleo di Santa Costanza, one of Rome's most ancient churches built in the 4th century AD in dedication to Costanza, one of the daughters of Constantine, the Roman emperor who legalized Christianity, or her younger sister, Helena. The ceilings and walls of this church are dedicated opulently

Un'estate stupenda a Roma! (Continued)



From top:
Villa Poppaea
The Vatican necropolis
Mausolei della Piazzola



with 4th century mosaics, some of the earliest Christian art in world. The mosaics were fascinating because they showed how early Christian art incorporated pagan symbols. For example, the scene of grape harvesting and images of peacocks, vines and amphorae all can trace their roots back to Roman art.

This trip was an amazing and unforgettable adventure through time. By seeing up close the remains of Roman antiquity from its beginnings to the Late Empire and the Christian era, my understanding of Rome was transformed forever.

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From top:

Mausoleo di San Costanza exterior view

Mausoleo di San Costanza interior view

*Grape harvesting and wine making scene,
from mosaic at the Mausoleo di S. Costanza*

*Detail of a peacock, from mosaic at the
Mausoleo di S. Costanza*



In the Footsteps of Poets and Painters: A Summer Tour in Italy

by Anne Begin

In July 2016, I visited Italy for the first time. I went on a tour with the Vergilian Society, with the help of an Eta Sigma Phi scholarship.

The tour was led by Professors Steven and Anne Ostrow, who teach at MIT and Brandeis University respectively. 18 others participated in the tour: grade school Latin teachers, graduate students, undergraduates like myself, or friends of the professors. Our group was wonderfully diverse in knowledge and experience, which made the experience especially memorable.

The tour itself was vaguely titled, “In the Footsteps of Poets and Painters,” which does not fully capture the sheer volume of information I absorbed on this tour. The professors who led this tour showed vast knowledge on seemingly every angle of ancient culture and shared so much more than I had ever imagined I would learn. I learned about Roman sanitation, everyday life, architecture, poetry, the Roman emperors, slave life, and also about contemporary Italian culture.

I also learned about architecture at Terracina, the first stop on our tour, and Tacitus and the emperor Tiberius at Sperlonga, our next stop on our way to the Villa Vergiliana in Cumae, which we would call “home” for the following two weeks. The villa was not without its own



Mural in the Villa of Mysteries

archaeological significance, as its backyard contains a half-excavated Roman amphitheater that is still mainly used as a private vineyard.

The next day we visited the archaeological site of Cumae, which was one of the more memorable sites for me. Not only were there deep underground caverns cut into tufa, the acropolis offered a gorgeous view of the shores and the island of Ischia.

While visiting the grottos, we read the relevant passages from the *Aeneid*, imagining what it could have been like while it was a religious sanctuary. Here we discussed the origin of the site, possibly founded by Greeks from Euboea, and its connection to nearby Ischia.

On the following days, we visited Pompeii in all of its terrible and tragic glory, Paestum with its marvelous temples, the archaeological museum at Naples, and Capua. Each day had a distinctly different flavor, and a different focus. While in Pompeii, we learned about everyday life in a relatively affluent Roman city, and we had the privilege of being able to see the “suburban baths,” which are generally closed to the public due to their delicacy. In these buildings we saw some of the most spectacular wall paintings, mosaics, and stucco designs, fairly well-preserved in the cool quiet darkness. We began with the suburban baths and ended at the Villa of Mysteries, which was probably the highlight of my day in Pompeii if for no other reason than I found it the most tantalizing.

The next day, we went farther south, to the edge of the country. While in Paestum we learned more about architecture and religion. I had the opportunity

to stand in the middle of one of the great Greek temples, which was a high point of this trip.

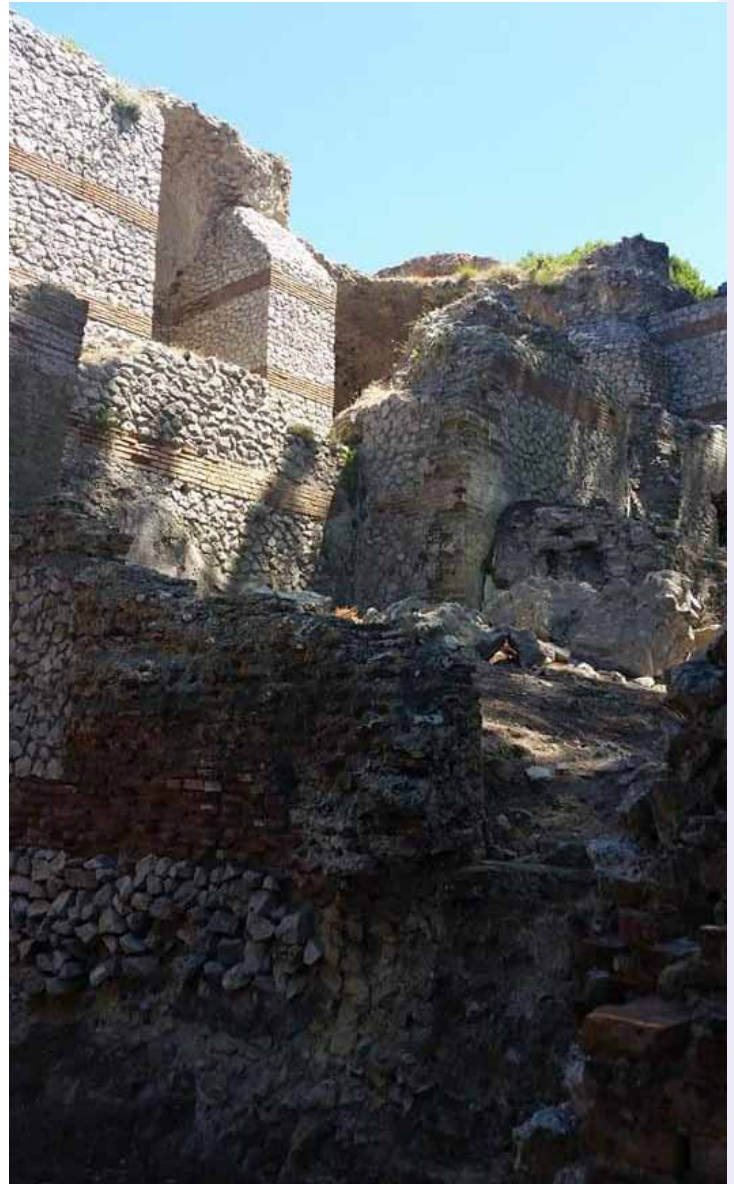
The next day was spent entirely in Naples, where we learned about the Bourbon kings who discovered much of the surviving ancient art. In Capua, we learned much about amphitheaters, and about the uprising of Spartacus. Capua was very quiet and lovely, despite the enormity of its amphitheater to suggest that this place was once thronging and busy, and also felt

About the Author

From Colfax California, Anne Begin is currently a senior at Hillsdale College, double-majoring in Latin and Greek. She intends to pursue a PhD in Classical Studies at University of California, Santa Barbara. She plans to study ancient historiography and narratology.



Temple to Apollo at Cumae



Tiberius' Palace on Capri

the need for the usual gruesome Roman entertainments.

The following week, we found ourselves in places like Saepinum and Beneventum, which were far more rural and mysterious than anything we had experienced before. We visited Vesuvius and climbed to the top, where we read the famous letter of Pliny to Trajan about the eruption of 79 CE.

We spent some time in Herculaneum as well, which had a similar flavor as Pompeii, but without the swarms of visitors. Herculaneum gave us a better taste of how a Roman city might have felt than Pompeii did, simply because the buildings were slightly better preserved.

In the following days, we visited places like Boscoreale and Oplontis which were

examples of rural places owned by wealthy Romans. The villa at Oplontis was even more imposing than anything I saw in Pompeii or Herculaneum.

After that we spent approximately three days on Capri, exploring some of the rich history there and also its modern culture. As a group we visited Tiberius' vacation home there, overlooking Sorrento. We also had the opportunity to enjoy more of the island's natural architecture and other features, which were all incredibly beautiful. When we returned to the mainland, we finished off our tour by visiting Baiae, Bacoli, and Misenum, including the Piscina Mirabilis, a huge freshwater cistern and a marvel of architecture. Our final day was spent at the museum of Capodimonte

in Naples, where we saw many pieces of Renaissance art, especially the work of Caravaggio.

The tour was a brilliant introduction to the history and culture of Italy. The professors were incredibly professional, knowledgeable, kind, and eager to share with the rest of the group. They greatly enhanced my vision of the ancient Roman world, and inspired me to continue learning more, and asking more questions. My fellows on the tour were all wonderful people with a clear love of learning and also contributed many meaningful things to our discussions. I learned a lot and felt even more inspired to continue studying classics. I could not have asked for a richer or more enjoyable experience.

Initiates

Reported March 1, 2016 through May 31, 2016

Gamma (Ohio University)

Elizabeth Ann Riepenhoff, Matthew Battaglia, Jericha Tumblin, Milan Starr; HONORARY: James Andrews, Bryan Baur (March 31, 2016)

James Andrews: Dr. Andrews has gone above and beyond as our chapter advisor helping us with projects and achieving our chapter goals. He is a strong advocate for the study of Classics and teaches Greek and Latin to students at Ohio University.

Bryan Baur: Bryan is the administrative assistant in the Classics Department at Ohio University. He helps our chapter with communications, recruiting new members, and organizing events. He is a vital part of the Classics department and our chapter. He is very supportive and encouraging to students in the department.

Zeta (Denison University)

Jennifer LaCount, Kevin Julian, Jennifer Durbin (March 31, 2016)
Zachary Baker (2015)

Eta (Florida State University)

Sara Abate, Katherine Kaplan, Julianne Humphreys-Barrett, Katherine Slusher, Katherine Thornton, Carla Russo, Judith Faragasso, Kyle Petersen, Julia Kleser, Rachael M. Krotec, Samantha Finley, Rachel Wood (March 15, 2016)

Iota (University of Vermont)

Peyton Ashley, Erin Clauss, Ryan Dupuis, Susan Kostin, Samantha Lavertue, Sara McGee, Amanda Pomeroy, Cody Shelton; ASSOCIATE: Amber Barnett (April 22, 2016)

Lambda (University of Mississippi)

Maraea Cardner, Victoria Clearman, Leigha Coke, Jackson Colburn, Thomas Collins, Lauralee Davis, Taylor Davis, Alan Donatelli, Elizabeth Baylee Edwards, Taylor Ferris, Zachary Gill, Cellas Hayes, Natalie Keller, Shayne Keriazakos, Sonora Morris, Henry Moyer, Clayton Myers, Hali Niles, Olivia Novarese, Stephanie Poiroux, Allison Melissa Ramsey, Dana Reppel, April Michelle Rismiller, Logan Rolleigh,

Heath Rooks, Breeley Sellier, Bradley Tune; ASSOCIATE: Blythe Dorn (March 4, 2016)

Tau (University of Kentucky)

Sydney E. Consalvi, Sophia J. Decker, Emily T. Feeley, Stacie L. Gooch, Jacob R. Kaylor, Kyler B. Laycock, Thomas E. Smith, Benjamin T. Van Pelt, Trevor C. Wiley; HONORARY: Darrin V. Gulla (April 20, 2016)

As a lecturer in Economics at the University of Kentucky and enthusiastic classicist, Dr. Gulla has both hosted and actively participated in social events for classics faculty and students, has drawn interest to classical studies in his classes, and has even provided financial support through the Rubicon Masonic Society to the UK Translation Contest in Classics. The UK Classics faculty unanimously recognizes Dr. Gulla as most deserving of the ΗΣΦ honorary membership.

Omega (College of William and Mary)

Abigail Hamner Bradford, Akshay K. Murthy, Benjamin Kapono Bechtold, Erin Grey Eichenberger, Olivia Jameson, Kara Lyn Garvey, Devon Noelle Altman (April 13, 2015)

Alpha Gamma (Southern Methodist University)

Jared David Anziano, Carmen Barrett, Blair Katherine Betik, Madeline Bumpass, Hayley E. Graves, Lauren Hawkins, Marisa Anne Infante, Lauren A. King, Charles Branham Ritger, Reagan Long, Averi White, Leigh Taylor Walden (March 15, 2016)

Alpha Delta (Agnes Scott College)

Lyric Simms, Mallika Balakrishnan, Abigail Biles, Abigail Camden, Mara Jackson, Victoria Kennedy, Yasmine Green, Celina Ortiz, Evie Wang, Madison Romero, Jordan Lucier, Margaret Rose Hunt (May 5, 2016)

Alpha Theta (Hunter College)

Miriam Peters, Dominick Vandenberg (February 17, 2016)

Alpha Kappa (University of Illinois Urbana Champagne)

Charlotte Hunt, Kirk Halverson (February 22, 2016); Vanessa Matravers, Alexander Noddings, Sneha Adusumilli (May 13, 2016)

Alpha Mu (University of Missouri)

Marleigh Anderson, Clarabelle Fields, Olivia Vierrether (December 2, 2015)

Alpha Xi (Washington University in St. Louis)

Noah Berkowitz, Eva Dalzell, Russell Clerk, Kylan Gartland, Ariadne Bazigos, Marina Walters (March 31, 2016)

Alpha Pi (Gettysburg College)

Louis Carusillo, Hayden Hall, Jess Johnson, Henry Lavieri, Daniel Mallozzi, Abigail Metheny, Chloe Parrella, Joshua Wagner (April 6, 2016)

Alpha Tau (Ohio State University)

Philip Hathcock (April 7, 2016)

Alpha Chi (Tulane University)

William Nolan Dickson, Lauren Hitt, Danielle Renee Krefft, Cynthia Kurtz, Nicolette Vollero Levy, Samantha Morris, Kaeli Vandemark, Avery Lane Werther, Bettie A. Yeboah (March 30, 2016)

Beta Gamma (University of Richmond)

Matthew Fonts, Amanda Focht, Tom Francis, Sugandh Gupta, Surabhi Gupta, Joel Lai, Spencer Turkington (April 12, 2016)

Beta Delta (University of Tennessee)

Callie Ann Feezell, William Anderson Plank, Robert B. Turner, Hayley Renee Baldwin, Abby L. Durick, Emily Jane Gregg, Alexander W. Grimm, Casey Hall, David Housewright, Katie Lindsay, Claire Rowcliffe; HONORARY: Kathryn Weaver, Justin Arft (April 19, 2016)

Kathryn Weaver has been the administrative assistant for our department for years, and in that role not only has she played a significant role in the planning and execution of our Eta Sigma Phi events, but more generally she provides a great deal of material and personal support to

our undergraduates. Her enthusiasm and love for our department and especially our majors has made her one of the many reasons our students love our program. She would do anything for them, and our chapter's membership would like to find this special way to recognize her support for Eta Sigma Phi and students of the Classics.

Justin Arft has become the co-faculty advisor to the Beta Delta chapter this year and plays a major role in coordinating events for our undergraduates. He will retain this role for years to come and plans to make the Beta Delta chapter more robust and active on UT's campus.

Beta Theta (Hampden-Sydney College)

Stephen Craig Beresik, Brant Derwent Boucher, Kole Frederick Donaldson, Timothy Patrick Fallon, Jr., Robert P. Gilbertson, Taylor Michael Hevener, John Gregory Jones, Jr., Wesley F. Kuegler, Joseph Anthony Lantagne, Brian Christopher Mahan, Blake Aaron Martin, Tyler Austin McGaughey, Jacob York Mitchell, Ian P. O'Malley, Jacob Daniel Rockenbach, Brendan Murphy Schwartz, Christian Valenti Wilder, Ryan Alexander Yost, Peter Allen Yukich; HONORARY: Dr. Kenneth M. De Luca (March 15, 2016).

Kenneth De Luca (A.B, Chicago, 1984; Ph.D. Fordham University, 2000), Senior Lecturer in Government & Foreign Affairs, has taught at Hampden-Sydney since 2001. At the College he audited Greek from Professor Arieti for several years, reviewing Elementary Greek and then taking classes with readings in Herodotus, Homer, and Plato. For the Department of Government and Foreign Affairs he regularly teaches "Classical Political Philosophy," a class that satisfies a requirement for the Classical Studies, Greek, Latin, and Greek and Latin majors. In addition, he has taught a number of Freshman Honors courses that were devoted to Herodotus. In 2005 he published *Aristophanes' Male and Female Revolutions: A Reading of Aristophanes' Knights and Assemblywomen*, a book on the philosophy of democracy as presented by a reading in tandem of the two plays mentioned in the title. He has

Chapters Filing Annual Reports for 2016–17

The following chapters filed annual reports for the 2016–2017 academic year (via the internet): Alpha Theta at Hunter College, Alpha Nu at Davidson College, Alpha Xi at Washington University in St. Louis, Alpha Upsilon at the College of Wooster, Beta Nu at the University of Mary Washington, Beta Psi at Rhodes College, Gamma Sigma at the University of Texas at Austin, Delta Sigma at the University of California, Irvine, Delta Upsilon at Valparaiso University, Eta Delta at Hillsdale College, Eta Eta at Virginia Tech, Theta Zeta at Case Western Reserve University, Theta Iota at Illinois Wesleyan University, Theta Lambda at Hamilton College, Theta Tau at Stockton University, and Iota Alpha at the College of New Jersey. The annual report helps the national office to maintain accurate contact information and guarantees that the chapter will receive five copies of *Nuntius* for the year.

also published an article, "Aristophanes' Herodotean Inquiry: the Meaning of Athenian Imperialism in the Birds," and a review of a book on Aristophanes and democracy. Also at Hampden-Sydney, he was the organizer of a three-day symposium, "Democracies at War: Athens and America" that featured Secretary of State Lawrence Eagleburger as keynote speaker. The symposium was accompanied by a one-credit course that introduced many students to the importance of the classical thought to an understanding of politics.

Beta Kappa (Trinity College)

Kathareeya "Katie" Zonyai, Dylan Ingram, Claudia Garrote, Julia "Cheeky" Herr, Olivia Gibson, Maura Griffith, Caroline Manns, Joy Kim (May 4, 2016); Heewon Yang (May 12, 2016)

Beta Sigma (Marquette University)

Brendan Anderson, Peter Berg, Heather Conner, Kelsey Evans, Patrick Janzen, Lauren Jones, Michael Majerczyk, Sean Rider, Caroline Stanko (April 9, 2016)

Beta Chi (Loyola University Maryland)

Julie Anderson, Jennelle Barosin, Alex Akers, Kelly Mueller (April 24, 2016)

Beta Psi (Rhodes College)

Camila Zimmerman, Kathryn M. Boehm, Thomas Matthews, Roger Johnson, Anna Singletary, Adrian Scaife, Gillian Wenhold, Abigail Hicks, Jordan Ankersen (March 16, 2016)

Gamma Nu (Montclair State University)

Jennifer Panyaleuth, Alejandra Yadira Duran, Brian Louis Cautero, Laurette Elizabeth Rodriguez, Andrew Novoa, Alyssa Marie Zito, Priyatharshan Gopalan (March 1, 2016)

Gamma Theta (Georgetown College)

William Thomas, Evan Moore, Regan Martin, Tyler Phillips, Peyton Popp, Elizabeth Turner, Noah Krieger (March 23, 2016); Fiona McElrath, Hailey O'Haire (March 23, 2016)

Delta Alpha (Randolph College)

Elisabeth Huntley Polanshek, William H. Webb, Cristina Irene Evans, Kiaorea L. Wright (March 15, 2016)

Delta Beta (Canisius College)

Jeffrey J. Donovan, Colleen E. Foley, Matthew J. Rudin (April 27, 2016)

Delta Zeta (Colgate University)

Gabriella Bianchi, Erin Burnett, Zixing Chen, Megan Delaney, Gordon Denis, Jiarong He, Joseph Mays, Andy Moshos, Shambhavi Sawhney, Sarah Stuccio (April 1, 2016)

Delta Theta (Dickinson College)

Alexia Orenge Green, Ian White, Seth Levin, Eli Goings, Mary Emma Heald, Olivia Termini, Connor Ford, Jack Doran, Luc Traugott (March 4, 2016)

Initiates (Continued)

Delta Lambda (College of the Holy Cross)

Greyson Ford, Jason Steranko, Anne Thompson, Andrew Morfill, Michael Daskalakis, Michael Shun, Liam Prendergast, Zachary Sowerby, William Connors, James Moriarity (April 22, 2016)

Delta Pi (Randolph-Macon College)

Grace McIntire, Zachary Sayles, Rachael Smith (March 4, 2016)

Delta Tau (University of Delaware)

Aubrey Eve Arnold, Nicole Gregory, Kaitlyn Lawrence, Shae Marie Parks, Naomi Major, Jessica Sugarman, Kyle Kreider, Nicholas Ustaski (March 22, 2016); Kate Huffman, Jennifer L. Philbin (May 5, 2016)

Delta Chi (St. Olaf College)

Katherine W. Bickley, Katharina A. Biermann, Mary Landis Gaston, Grace M. Gresham, Stephanie A. Hagan, Andrew B. Hallberg, Herman S. Hannan, Christopher P. Hinton, Michael Litkewitsch, Jack Q. Smith, Nathan M. Swan, Audrey M. Walker, Erin E. Wiebe (March 14, 2016)

Delta Omega (Macalester College)

Michelle Coblens, Katherine Reilly, Jingjia Liu, Elizabeth MacMillan (April 21, 2016)

Epsilon Iota (University of Florida)

Mackenzie Ecker, Emily Radomski, Emily Bozigar, Haley Enrlich, Eduardo Iglesias, Jessica Turk, Brianna Tringali (March 24, 2016)

Epsilon Xi (Gustavus Adolphus College)

Amanda Downs, Daniel McCrackin, Kassandra Pull, Megan Kallestad, Tanner Petroske, Tatiana Ickler, Ryan Prichard, William Riihiluoma, Kelsey Backer, Hannah Kerber, James Harlan, Kris Reiser (April 29, 2016)

Epsilon Omicron (University of Massachusetts Amherst)

Remi J. Abolafia, Jeffrey Anderson-Burgos, Benjamin James Andreassi, Emily Berardi, Olivia Simpson Blais, Marisa Clark, Madeline Collins, Emma Marie Cunneen, Brendan Deady, Frances Mary Fleming, Nya Gavin, Kristin Graham, Nicholas

G. Hill, Casey Leigh Kampegaard, Colin Lacey, Alan Lee, Aaron M. Lobo, Taylor Duerring Loubris, Andrew J. Moles, Jack Griffin Mulvaney, Joseph William Proctor, Kelly O'Connor, Maura Quinn, Adam Ryan, Kathleen Stoppiello (April 8, 2016)

Epsilon Rho (College of Charleston)

Emily Morgan Beck, Joshua Chase Cohn, Gwendolyn Lois Gibbons, Joshua Lawrence Joseph Perez, Kayla Ann Marie Souders, Waverly Brook Strickland, Rebecca Jasmine Todd, Tess Ann Van Scott (April 14, 2016)

Epsilon Upsilon (University of New Hampshire)

Christopher Barry, Rachel Berg, Jacob Compagna, Jess Gero, Michaela Hrynowski, Zak Schlichtmann, Jack Vachon, Adam Way, Qizhen Xie (March 22, 2016)

Epsilon Psi (Santa Clara University)

Alexandra Bertaccini, Emma Ruth Brethauer, Madison Givens, Mitchell Hart, William Ho, Rachel Dean Jepsen, Hayden Kolodziejski, Alexander Liang Quin Liu, Adithya Prabhakaran, Nicolas Sonnenburg, Sarah Ellen Watson, Reid Yamauchi, Emily Young, Aurora Zahm (May 12, 2016)

Zeta Gamma (San Diego State University)

Mark Anson, Sophy Daneault, Richard Leary, Krystal Solano, Natalie Thompson, Madison Whitton; HONORARY: Walter Penrose (February 19, 2016).

Dr. Walter Penrose is a historian of ancient Greece with special interests in gender, sexuality, and Amazons. For several years now he had fostered our members' interest and expertise in ancient history in his teaching, as well as providing individual mentorship and support for their applications to graduate school.

Zeta Eta (Loyola Marymount University)

Joseph Berg, Jacqueline Castner, Cathleen Deleon, Elizabeth McLaughlin, Christian Moreno, Mario Moreno (February 11, 2016)

Zeta Mu (Troy University)

Alaina Hornberger, Cameron MacDonald, SaraElizabeth Parker, Ivy Ragland, Riley Sombathy, Whitney Spake, William Worley (April 1, 2016)

Zeta Nu (University of Maryland, College Park)

Lauren Baker, Edward Borders, Helen Bynum, Joseph Cheli, Judah Eisenman, Casey Ohringer, William Soergel, Holly Storm; ASSOCIATE: William Austin, Saül Cardona-Luciano, Wayne Keysor, Michael Kubik, Richard Ruda, Shannon Wooldridge; HONORARY: Francisco Barrenechea, Jorge J. Bravo III, Jane Brinley, Morgan Palmer (March 3, 2016).

Francisco Barrenechea is an Assistant Professor of Classics at the University of Maryland, College Park. He holds a Ph.D. in Classics from Columbia University and before coming to Maryland, he taught at the University of Chicago, Bryn Mawr College, and the University of Texas at Austin. He is a popular teacher whose

Back Issues of *NUNTIUS* Wanted

The Eta Sigma Phi Archives are missing the following issues of the *NUNTIUS*. If you or your school have any of these issues, please contact the Executive Secretary: Vol. 1, No. 3-4; Vol. 2, No. 1-2, 4; Vol. 3, No. 4; Vol. 4, No. 4; Vol. 5, No. 5; Vol. 6, No. 4; Vol. 18, No. 2; Vol. 18, No. 3; Vol 19-21 (these are the war years and there may have been no issues in that period); Vol. 24, No. 2; Vol. 29, No. 4; Vol. 35, No. 3; Vol. 35, No. 4; Vol. 40, No. 2; Vol. 41, No. 1; Vol. 41, No. 2; Vol. 41, No. 3; Vol. 45, No. 3; Vol. 47, No. 2; Vol. 54, No. 1; Vol. 55, No. 2; Vol. 56, No. 1; Vol. 58, No. 2; Vol. 60, No. 2; Vol. 64, No. 2; Vol. 65, No. 1; Vol. 65, No. 2; Vol. 66, No. 1; Vol. 67, No. 2; Vol. 68, No. 1; Vol. 68, No. 2; Vol. 69, No. 1; Vol. 69, No.2; Vol. 70, No. 1; Vol. 70, No. 2; Vol. 71, No. 1; Vol. 71, No. 2.

teaching and research interests include Greek drama, especially Old Comedy and Euripides, and their reception in his native Mexico.

Jorge Bravo is an Assistant Professor at the University of Maryland, College Park. He holds an A.B. in Classics from Princeton and a Ph.D. in Ancient History and Mediterranean Archaeology from the University of California, Berkeley. He is co-director of the American Excavations at Kenchreai, Greece, where he leads a summer field school, and he is completing a volume of the Excavations at Nemea series on the hero shrine of Opheltes at Nemea.

Jane Brinley teaches Latin at the School Without Walls in Washington, D.C. She has taught Latin at the secondary level for twelve years and is a vital, active member of the Washington Area Latin Teachers Association. She holds a B.A. degree from the University of Chicago and a Master's in Latin from the Catholic University of America. Her academic interests include the influence of the Classics in the early history of the United States and the role of the Classics in the history of African American education.

Morgan Palmer holds a B.A. in Classics from Brown University and a Ph.D. from the University of Washington. She has taught at a number of schools, most recently Montclair State University and the University of Maryland, College Park. She was unable to join Eta Sigma Phi as an undergraduate because her alma mater did not have a chapter.

Zeta Rho (University of Texas at Arlington)

Michael Camele, David Fish (April 30, 2016)

Zeta Upsilon (Sweet Briar College)

Rachel Hannah Altier, Kathleen Allison Hurley, Kiley Mineko Jolicoeur, Claire Elaine Zak (March 15, 2016)

Zeta Chi (Xavier University)

Caroline Blandford, Stephen Bothwell, Viktoria Schmacher, Emma Barlow,

David Nussman, Alexander Liopsis, Morgan Doty, Patrick Berryman, Nicholas Tarnowski. Ryan Spolar, Ty Richer (April 16, 2016)

Zeta Psi (Hollins University)

Meaghan Alyssa Harrington, Alethea Jesse Vest (April 22, 2016)

Eta Alpha (University of North Carolina at Chapel Hill)

Abigail Dupree, Elizabeth Li, Perla Priest, Emma English, Alexander Griffin, Anna Dallara, Amanda Kubic, McKenzie Hitchcock, Austin Glock Goodwin Andrews, Kristina Cheung, Mary Rachel Bulkeley, Devan Haddock, Thalita Cortes (September 9, 2015)

Eta Zeta (Truman State University)

Olivia D. Brady, Anna Conrades, April Kannady, Emily Summer Nicholson, Austin Redding, Joseph Slama (April 17, 2016)

Eta Eta (Virginia Tech)

Jesse Case, Rachel Handres, Virginia Kibler, Victor Lalwani, Lisa Moskowitz, Abby Roberson, Samuel Ross, Elizabeth Villaflor (February 29, 2016)

Eta Theta (DePauw University)

Jacob Widner, Meghan Sink, David Prabhu, Kemble Manning, Marcus Lobo (April 12, 2016)

Eta Mu (University of California, Davis)

Nicholas Baba, Ranelle Bradley, Jonathan Burks, Charles Hamilton, Gene Goranov, Emily Hoff, Mariana Huben, Danica Magana, Celina Petersen, Indica Sur, Trina Thai, John Tupasi, Helena Bayat, Huanchen Chen, Tiffany Chua, Emilie Defazio, Jonathan Fernandez, Mariana Filip, Jorge Gonzalez, Matthew Lancaster, Hargun Oberai, Margaret Paz, Shrey Rastogi, Lauren Rudewicz, Christopher Wilkins (May 17, 2015)

Eta Xi (California State University, Long Beach)

Carolina Coguoux; ASSOCIATE: Kristen Skjonsby (March 4, 2016)

Eta Omicron (Assumption College)

Elizabeth Browne, Shant Eghian, Colleen Glidden, Adrianna Karalis, Lucas LaRoche, Meghan Lotti, Elizabeth Sullivan, Peter Twomey, Joseph Wiley (February 18, 2016)

Eta Tau (UNC Asheville)

Katrina Griffin, Giacomo Riva, Elizabeth Hunt, Alden Roberts, Oliver Richards (March 18, 2016)

Eta Omega (Austin Peay State University)

George Bezold, Justin Cross, Grace Harvey, Alexander Kee, Jasmin Linares, Judith Long, Brittany Orton, Cierra Pegram (April 22, 2016)

Theta Alpha (Franklin and Marshall College)

Alexandra Brady, Jane Braswell, Jennifer Deasy, Riley Duncan, Shaun Espenshade, Cassandra Garison, Alexis Hucek, Sydney Jackson, Grace Kraus, Alyse Saliba, Caroline Savoie, Abigail Spiro, Kris Urs, Matthew Walker (March 4, 2016)

Theta Beta (University of Alabama)

James Lowery, Simran Mahbubani, Lauren Harrell, Alexa Pappanastos, Jessica Lowther (April 6, 2016)

Theta Delta (Seton Hall University)

Brian Pulverenti, Kiersten Fowler, Malika Baker, Marguerite O'Brien Reyes, Timothy Hughes, Cierille Boco (April 8, 2016)

Theta Epsilon (Trinity University)

Grace Anthony, Heather Finch, Gaelin Helfer, Curtis Whitacre (February 22, 2016)

Theta Zeta (Case Western Reserve University)

Angel Bai, Ann Elise Campo, Nikhil Edward, Lance Gaul, Boaz Heller, Bradley Odhner, Emma Staley, James Sullivan, Avery Tippet (February 20, 2016)

Theta Eta (Transylvania University)

Jake R. Gifford, Kate Hindman, Joey Otero, Morgan Nicoulin, Amanda Schweighauser (April 15, 2016)

Initiates (Continued)

Theta Iota (Illinois Wesleyan University)

Brent Baughan, Madison Karabinus, Cayley Rydzinski, David Shacklette (April 5, 2016)

Theta Pi (Kenyon College)

Sarah Ash, Natalie Kane, Nathaniel Sloan, Emily Stegner, Eva H. Buchanan-Cates, Margaret Merlino (March 24, 2016)

Theta Rho (University of Miami)

Eunice Rabert-Perez, Sophia Raia, Dima Jaraki, Bianca Velikopoljski, Katie Singer, Lina Maklad, John Wiltshire, Kaitlyn Drozdowicz, Nicole Torek, Abigail Pelletier, William Coffey, Mazieyar Azad, Sarah Ortiz, Malik Herrera, Meghan Fournelle; HONORARY: Professor John Paul Russo, Professor Aaron Kachuck (April 15, 2016)

Both of these professors teach classics at the University of Miami and act as tireless advocates for the study of appreciation of the ancient world. They act as inspiration for those of us just beginning our studies of Classics and were pivotal in getting our Theta Rho Chapter reactivated.

Theta Psi (Washington and Lee University)

Arianna (India) Dial, Emily Kochard, Lillian MacDonald, Bruce McCuskey, Parrish Preston, Kristin Sharman, James Kleitches (May 11, 2016)

Iota Alpha (The College of New Jersey)

Nicholas Parr, Michael Di Nizio, Roderick Macioch, Becca Colnes, Priti Patel (May 2, 2016)

Iota Zeta (Christopher Newport University)

Catarina Izzi, Gillian Hardy (March 30, 2016)

Iota Theta (Whitman College)

Christopher Cox, Isabelle Cetas, Keith Eubanks (April 16, 2015)

Iota Kappa (Loyola University Chicago)

Theresa N. Amato, Jacob Ryan Borge, Maria Miranda-Chavez, James J. Egan, Aaron C. Kinskey, Noelle T. Wands, Timothy Warnock, Stephanie Wong (February 26, 2016)

Iota Mu (Virginia Wesleyan College)

Erin Combs, Marcus Taylor, Brianna Graham, Vona Goodpastor, Jessica Spaulding, Stephanie Checchia, Laura Robusto, Ariel Bright, Alexis Green (March 8, 2016)

Iota Xi (Bucknell University)

Danarenae Donato, Jon M. D. Hunsberger, Jehan Momin, Elizabeth Sullivan, Jack J. Robinson (April 18, 2016)

Iota Rho (Christendom College)

Emily Brown, Elise Carney, Laura Cermak, Milanna Fritz, Colleen Haupt, Matthew Summers, Mary Townsend, Gemma Youngman; HONORARY: Kevin Tracy (April 29, 2016)

Since joining the faculty of Christendom College, Dr. Tracy has been a zealous supporter of Classics. He has frequently participated in our weekly Latin lunch table and Latin reading group. His Elementary Greek course has one of the highest enrollments of any Greek course at the college in the last several years. He will be a great asset to Iota Rho Chapter and to the entire Society.

Membership Report for 2015–16

1013 new members were initiated into Eta Sigma Phi during academic year 2015–16. That total is 49 higher than the total from the previous year, 964. The society saw the re-activation of four chapters during the year, contributing to the increase.

1136 members were inducted during the 2013–14 academic year, and we were thus significantly below that total. The highest membership total comes from the 1967–1968. 1588 new members were received into the society during that time.

New and Reactivated Chapters

Eta Sigma Phi welcomed two new chapters during the 2015–16 academic year: Iota Upsilon at the University of Oregon and Iota Phi at San Francisco State University. The society also approved petitions for new chapters at Brandeis University and the University of California, Los Angeles at the 2016 annual convention. According to the by-laws, an initiation must be held by the next convention (2017), or the qualifying school must resubmit its petition for a new chapter. We are also glad to report the re-activation of four dormant chapters during the year: Delta Tau at the University of Delaware, Zeta Mu at Troy University, Theta Eta at Transylvania University, and Theta Rho at the University of Miami!

Eta Sigma Phi Honor Cords and Hoods



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

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

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Come to the 89th Annual HΣΦ National Convention!



**Hosted by the Alpha Eta Chapter
at the University of Michigan**

Ann Arbor, Michigan

March 24th - 26th, 2017

The convention will feature talks and workshops from our department's faculty on various facets of the ancient world, opportunities to explore the Kelsey Museum of Archaeology and the University of Michigan Papyrology Collection, a Saturday night banquet, yearly HΣΦ business meetings, and, as always, a lively game of certamen. You will also have time to explore Ann Arbor's wonderful downtown and all its hidden gems. Accommodations will be at The Kensington Hotel in Ann Arbor, with transportation to and from campus prearranged. See you soon!

Check out www.etasigmaphi.org/conventions for registration details.