

H U M A N I T A S

Vol. 34

Fall 2010

Issue 1

A Message from the President

Dear Ohio Classicists:

I am eagerly looking forward to the OCC meeting in Columbus on October 15-16, and I hope to see many of you there! Our Banquet Lecturer is S. Georgia Nugent, President of Kenyon College. As many of you know, Dr. Nugent is a Professor of Classics, author of a book on Ovid, and a sensational speaker. Her topic will be "A Counter-Insurgency Strategy for Classicists." Are you ready to roll? The Vergilian Society Luncheon Speaker is my Ohio State colleague, Professor William Batstone, whose excellent talk on the Latin hexameter at last year's meeting many of you remember. His topic will be "Mute Speech and the Unconscious in the *Aeneid*." After lunch on the second day some institutional issues affecting the future of Latin teaching will be discussed by a panel provocatively titled (I confess: by me) "Is Latin a Hazardous Material?" Not to mention many outstanding papers by Ohio classicists and other contributors that you will find listed on the program.

Please note that because of the Ohio State football schedule the OCC meeting is scheduled one week earlier in October than has been usual the last few years. Therefore members have a slightly shorter window in which to make reservations. If you plan to stay at the Blackwell Inn the deadline for registration is **September 14**. I urge you all to check the registration form and mark the dates on your calendars. This will be good!

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Resources Available from the CAMWS Committee for the Promotion of Latin

Want to do more with your Latin classes but don't have the funds? Fear that your program is in danger of elimination? Looking for some recognition of your students' accomplishments? One valuable source of funds and materials is the Classical Association of the Middle West and South's Committee for the Promotion of Latin (CPL).

Resources available on the CPL website (<http://www.camws.org/cpl/index.html>):

- **Caristia Grants** for field trips, speakers, or convention travel
- **Freely downloadable promotional materials** suitable for distribution to administrators, parents, and students (fliers, posters on the value of Latin; statistics on SAT scores; even a promotional video!)
- **Emergency resources for programs in crisis:** contact information for letter-writing campaigns, strategies for dealing with potential program closure, etc.
- **Translation contests** for your students
- **Awards** for best promotional activities
- **Award for Secondary School Teaching** (through CAMWS proper, not CPL)
- **Link to *Teaching Classical Languages***, a new online journal for teachers of classics

Consider applying for any of these, or nominate a colleague!

For further information, contact any of the CAMWS officers for this region:

Gwen Compton-Engle (John Carroll University), Regional Vice President, Ohio Valley

Zara Torlone (Miami University), State Vice President, Ohio

E. Del Chrol (Marshall University), State Vice President, West Virginia

Jarrold Lux (Conner High School), State Vice President, Kentucky

New Editor of *Humanitas*

It gives me great pleasure to announce that the present issue of *Humanitas* is the first to come from the hands of its new editor, **Jay Arns** of Bishop Fenwick High School in Middletown. Jay is a graduate of Xavier University and he holds an MA in Classics from the University of Florida. We are very lucky to have a person of Jay's ability serving the OCC as the editor of *Humanitas*. (Look for Jay's paper on Pindar on the conference program!)

The OCC owes a great debt of appreciation to the outgoing editor of *Humanitas*, **Professor Gwendolyn Compton-Engle** of John Carroll University, who took the helm on an interim basis when the previous editor, Professor Neil Bernstein of Ohio University, had to step down unexpectedly because of other obligations. Thanks, Gwen, for your dedicated service to the OCC and Ohio classics!

Classics: Out of Date or Out of Step?

[Prof. Bruce Heiden of The Ohio State University discusses the relevance of classical liberal arts education in the 21st century in the following essay based on remarks delivered at *The Future of the Ancient: Making Classics Relevant*, a symposium held at Ohio State in May, 2009.]

The field of Classics may very well be unique among modern academic disciplines in the extent to which, as it adapts new methods and objects of study, it has retained remnants of the old ones, like a snail adding new chambers to its shell. And so the diversity of this field consists not simply in the synchronic diversity of various equally modern methods differentiated by their specific materials and goals, like the diverse specialties of a medical school, but in a diachronic span of kindred disciplines that arose in different periods and different academic and social environments. Some of the classical disciplines arrived as rivals to their predecessors and announced themselves as scientific or ideological improvements; but by some miracle the older disciplines usually survived the sentence of obsolescence, and they may now still be practiced, in a certain form, by colleagues in one's own department. If we retrace the diachronic evolution of the field, we see that the sense of the "pastness" of classics, while never unknown, crossed a certain transitional threshold in the Enlightenment. A symptom is the addition of archeology, which hardly existed before the 18th century. The ambition to excavate the past materially from the ground distinguished this research enterprise quite dramatically from the philological or literature-loving discipline that by the 18th century already had more than two thousand years behind it. The philological discipline was intimately linked to schooling in the liberal arts. The fundamental element of liberal arts schooling was a kind of character formation, in which older people put younger people through exercises aimed at developing each young person into a wise and articulate adult. Much of the exercise consisted of reading books, and not just any books but books designed by their authors for some aspect of ethical pedagogy, and thought good for achieving it. At any given time not all the books were old, but those that were were not anomalies, since the distinction between older and younger

people was built intimately into the classical school. (It was not a "child-centered" school like the modern "progressive" school.) What was important about all these books was their transmission from older people to younger, to educate them, just as the schooling in the classroom was being transmitted from the older teacher to the younger pupils, who were expected to make it part of themselves as they grew up. In other words, the whole pedagogy was conceptualized as a transgenerational cooperation, and the books were also transgenerational, some more than others; a book whose composition was ascribed by an annotator to a point chronologically earlier than another book's, was less a book from a more distant time, than one that had been transmitted through more generations, by teachers like this teacher, to pupils like these pupils, for purposes like the purposes of this school. Most of the literary works that survived from classical antiquity survived because of their deliberate transmission in this setting, either because they were used in classrooms, or because they were useful to people who made schooling their life's work. This transmission therefore was not merely preservative, or an incidental byproduct of schooling; it fulfilled the future projection of the books themselves, which were meant by their authors to transmit an education, and still continued to do it.

This picture has some exaggeration to it; the past as such was not unknown, but its importance was much less than it later became. By the 18th century naturalist thinkers were disseminating a conceptualization of historical time as a linear succession of mechanical causes and effects, and this conceptualization of historical time fostered a reframing of Greece and Rome as objects of study. To the Enlightenment the transmitted books ceased to be classics that had educated one generation after another, and instead became relics of specific bygone ages whose distance from the modern era could be traced but not traversed, not because their

relevance had somehow slipped from view, but because any relevance they once were thought to have was now understood as illusory. Time had moved on, and the lesson of historiography was, above all, that time had moved on and would continue to move on in the same direction, with the same inevitability, and for the same reasons. So when “modern” classical scholarship announced itself in the 18th century, it distinguished itself polemically from the humanist philology of the transmission. The goal of recovering the past was not to repair breaches in the transmission—for example by finding lost manuscripts in libraries—but to prove precisely that the past was history, the necessary and ephemeral product of local, material causes, and nothing more than that. Archeology is a symptom of this transition because it so obviously concerns itself with precisely that which has not been transmitted, and which in many cases was never intended to be.

One of the consequences of the reframing of classics-philology-humanism as “ancient studies” has been to subsume the classics of literature and philosophy within the historicist paradigm of local and necessary causes and effects. The problem with this historicizing of literature is not that it is historical, but that it is historically inaccurate, since it dismisses the literature’s transgenerational aspiration and trajectory. Literature circulates in a kind of mental atmosphere of permeable temporal and regional boundaries (the mythosphere). The structure of research in modern universities is ill-suited to such a phenomenon, and it seriously distorts our view of what literature is, and of how best to study and teach it.

But even a diachronic discipline of literary study that liberated classical literature from misleadingly confining periodizations would not solve the problem of making classical literature relevant; it would merely show that the antiquity of classical literature is not the sole cause of its perceived irrelevance. The pedagogical strife surrounding classics arose long before Greece and Rome were ancient. It is coeval with even the most embryonic forms of classics, and in some ways internal to classics itself and constitutive of it. I have in mind, for instance, the debates in Plato’s dialogues about the merits of philosophy relative to

other pedagogies. Socrates’ speeches at his trial, as transmitted by Plato, became part of classics as soon as Plato decided to transform his friend Socrates from a teacher into the representative of a transmissible pedagogy by giving Socrates’ trial a durable literary form and putting it into circulation. The charges made against Socrates and his replies display an aspect of the classics already subjected to deadly animosity and accused of both serious practical harm and the triviality of irrelevance. And we hear Socrates make a defense that, while it has profound implications, convinced neither the jury nor most people since the pedagogy he represented actually was relevant to the concerns of life. The problem with Socrates was not that he studied ancient civilizations, legitimated Western hegemony, or forced children to learn dead languages through a mind-numbing routine of rote memorization. The problem with Socrates was that he did not show proper respect for the accepted customs of his society, and he imparted that disrespectful attitude to the young men who looked upon him as their teacher.

Socrates differed from most of his contemporaries because when he looked at a human being, including an Athenian juror, he saw something very precious that did not need to be acquired like money or reputation. This meant that every life was much more worth living than conventional wisdom imagined, but that wasting the opportunity to live that life was a shame tantamount to a self-imposed sentence of slavery. Socrates understood that each person has a capacity for freedom, something inside that enables choice and mysteriously proposes options that are not at all obvious in terms of one’s personal needs, whether physical or social. Yet, Socrates intuited, this inner capacity was somehow an avenue to the wisdom that he and everyone else lacked, and to pleasures much greater and more satisfying than those that people typically spent their lives pursuing. This precious possession that everybody has (what used to be called the soul) provided the basis for a polemically distinctive idea of the human being and a polemically distinctive pedagogy: philosophy.

Philosophy, and the liberal education that prepared for it, aimed at the freedom of the soul to be itself and govern the rest of the person, therefore

freedom from uncontrolled passions, physical appetites, and popular prejudices. Because people living the unexamined life gave little thought to their souls, philosophers insisted that its benefits were nothing like the usual ones. Aristotle in the *Protrepticus* stated polemically that philosophy was “useless” (*ou khresimon, anophelimon*), meaning that it did not have the uses of those other things, and above all that its benefits were not acquisitions, because the soul was already there, already precious, but in need of development. Philosophy shamelessly pleaded guilty to the uselessness that was attributed to it. Thus the freedom of the liberal arts curriculum maintained for many centuries a more or less polemical aura of unworldly dismissiveness toward the conventionally useful. It was “irrelevant,” and proudly so, because it claimed a higher relevance, that of the soul.

At the same time, however, ancient philosophers also claimed that the person whose soul had been made free through liberal education culminating in philosophy would also perform better at all aspects of social life. And a society whose citizens had souls freed by liberal education would be better governed, more harmonious and peaceful, and more prosperous. So liberal education was good for something; it was good for living as a human being in a society of other human beings. But understanding that good depended upon understanding that humans had souls.

There are other notions of the human. In Aristophanes’ *Clouds* the agon of the Stronger and Weaker Arguments presents two model pedagogies that are at least as opposed to philosophy as they are to one another, because both focus obsessively on the natural bodily appetites and neither posits any special role for the soul. The Weaker Argument presents the human being as naturally pleasure-seeking, selfish, and violently aggressive toward fellow-humans who obstruct the satisfaction of his desires; and the Weaker Argument has no grounds for disapproving of this human being, since he is only doing what is natural. The Stronger Argument agrees that humans are naturally pleasure-seeking, but he believes that humans are like domesticated animals who are only useful when their nature has been tamed; thus he celebrates the old fashioned social initiation of the military academy, where

boys were trained in marching drills, deprivation, and pain, until the desire for pleasure had been bred out of them, although Aristophanes satirically suggests that it had not been bred out of pedagogues. And a third, non-philosophical pedagogy in the *Clouds* is the scientific research attributed to Socrates himself.

The basic premise of the Socratic-liberal arts pedagogy is that every human being has a mind of his or her own. The other three agree in ignoring the mind and in effect deny that any such thing as a mind exists. These two outlooks—mind in every person v. no mind anywhere—indicate not only very different methods of education, but divergent conceptions of anything humans might do. It is only to be expected that a pedagogy whose basis is the mind will find it almost impossible to sustain its relevance in a social environment whose institutions are based on conceptualizations of humanity and nature from which mind is absent.

This is our environment, and this is the problem of liberal arts education in our time. The sociologist Max Weber made the following observations almost a century ago:

Behind all the present discussions of the foundations of the educational system, the struggle of the “specialist type of man” against the older type of “cultivated man” is hidden at some decisive point. This fight is determined by the irresistibly expanding bureaucratization of all public and private relations of authority and by the ever-increasing importance of expert and specialized knowledge. This fight intrudes into all intimate cultural questions.

The “cultivated man” Weber refers to is the product of a liberal arts education and he is characteristic of a society that conceives of authority in relatively personal terms, which in turn accords with a view of humans as persons with minds who, even if they are being manipulated, have to be manipulated into respecting the authority of someone’s mind. The “specialist” exercises the authority of a bureaucracy, which is the impersonal authority of expert knowledge and expertly devised policies and procedures. A bureaucracy is not simply an

improved means of doing what society was supposed to be doing all along; nor does the regulated activity of the bureaucratic expert represent a minimal and temporary trade-off of independent mind for social efficiency. Bureaucratic social management arises concomitantly with an understanding of human beings and nature in which it is assumed, whether anybody actually believes it or not, that no such thing as independent mind exists. If human beings did each have an autonomous mind, our individual and collective behavior would not be predictable enough to constitute the material of social science, our understandings of a satisfying life would not accord comfortably with a technical understanding of our needs and a bureaucracy's ability to fulfill them, and in exercising our independence of thought, we would not be compliant subjects of bureaucratic regulation.

Aldous Huxley's famous dystopian novel, *Brave New World*, depicts a technologically managed society from which the liberal arts are systematically excluded. In one passage a character called the Controller explains "why you're taught no history." Somewhat later he explains that Shakespeare is irrelevant because "You can't make tragedies without social instability. The world's stable now. People are happy; they get what they want, and they never want what they can't get." A few pages on he explains that nobility and heroism are "symptoms of political inefficiency. In a properly organized society...nobody has any opportunities for being noble or heroic." Huxley's Controller is arguing for the unexamined life, and his case, though blunt, fairly approximates the implicit justification for the continually diminishing role of the liberal arts in education. And I have to admit that whatever I think I am as a human being, it is hard to argue that we should sacrifice stability and happiness to live the examined life. If the unexamined life is really successful at delivering what it promises, then the liberal arts will continue to dwindle into irrelevance, and they should.

However, if there are perceptions that the system is not living up to expectations, this would provide an incentive to rethink its basis, and with that rethinking we would already have an aspect of the examined life back in play.

The kinds of systemic problems that might provoke rethinking are of three general types. First of all the system might be perceived to have failed to deliver on its promise of happiness; for example, still too much inequality of distribution. A second type of problem would be a failure of predictability; rare catastrophes whose risks are ignored until they happen—like the burst of the credit bubble, natural disasters, acts of war—can cause enough destruction of life or property in one day to nullify the enjoyment of many complacent years. The administration of technically trained experts following bureaucratic procedures may not suffice to foresee and mitigate such risks; it might require personal judgment and, in that case, at least some people sufficiently educated to recognize the limitations of expertise and to endeavor to transcend them. Third would be problems arising from the system itself: bureaucrats might prove unethical and abuse their powers; the whole system might seem too suffocating for humans, and dissenters might have to be coerced into compliance.

All three of these categories give us food for thought as citizens of the 21st century, but it is the second—intermittent, poorly predicted, and catastrophic failures—that invites a classicist's perspective, since the pedagogy of classical wisdom devoted a lot of attention to this very problem, most obviously in the Greek tragedies. The general view of naturalism that processes are predictable fosters on the whole a pedagogy of technical success, and if you look in the course catalogue of a major university almost all you will see are courses that describe how things work, not how they do not work. Nevertheless we have endured enough unforeseen catastrophes in the recent past to prompt an inchoate reorientation in which the imaginary projection of risk scenarios and contingency plans is emerging as a competitor of the rational calculation of probabilities. From this standpoint people in positions of responsibility cannot just be experts who reliably implement policies or follow computer simulations; they need the practical wisdom and decision-making ability to anticipate potential risks and take precautions against them.

A quasi-literary symptom of this development would be *The 9/11 Report*, a disaster post-mortem in which all the important participants are human

decision-makers: the terrorists, the presidents, the intelligence personnel. A dramatic narrative is reconstructed in which every step of the way judgments are made, even if they were often judgments that established bureaucratic policies would be followed in conformity with expert analyses of military and political probabilities. But contemporary thinking about the neglected risks of

expert plans and policies has a long way to go before it equals the complex appreciation of personal human factors in Thucydides' *History of the Peloponnesian War*. Those who look toward the future as an arena of possibilities rather than wish-fulfillment will find classical thinkers waiting for them up ahead.

Quid Novi, Ohio?

[The staff of *Humanitas* would like to hear about any accomplishments you, your students, or your colleagues have achieved, as well as any unique classics events your school or department have had. Please send descriptions of these events and accomplishments (anywhere from a few sentences to a full page) to jay.s.arns@gmail.com.]

DENISON UNIVERSITY

The Department of Classics at Denison University has had an exciting past year. We extended our permanent faculty with the addition of Rebecca Futo Kennedy (PhD, Ohio State, 2003) as assistant professor, which has allowed us once again to offer classical civilization courses in addition to Greek and Latin. Prof. Kennedy also published her first book, *Athena's Justice* (Lang Classical Studies, 2009), while Garrett Jacobsen, department chair, published "'A holiday in a rest home': Ted Hughes as *vates* in Tales from Ovid" in *Ted Hughes and the Classics* (OUP, 2009). Both Prof. Kennedy and Prof. Jacobsen presented at last year's CAMWS annual meeting while Prof. Kennedy also presented at an international colloquium on Justice in the Ancient Greco-Roman World. We are proud as well that Quinn Radziszewski, a 2010 graduate in classics, has accepted a fellowship to pursue graduate work at The Ohio State University in the Department of Greek and Latin.

This year looks to be equally exciting with lectures by Cynthia Patterson (Emory) in the fall (TBA) and Keith Bradley (Notre Dame) in the spring, as well as more new course offerings including those on Roman history and race and ethnicity in the classical world.

KENT STATE UNIVERSITY

Sarah Harvey, assistant professor of classics, was faculty supervisor in Summer 2009 and 2010 at the Vicus ad Martis Tudertium project, a Roman period archaeological field school in Central Italy (pictures and site descriptions can be found here: <http://www.drewinumbria.blogspot.com/>).

Both Sarah Harvey and Brian Harvey, associate professor of classics, attended the Vergilian Society's 2010 Symposium Cumanum in Cumae, where Prof. Harvey delivered a paper.

Jennifer Larson, professor and chair of classics, attended the American Academy in Rome's Archeological Summer School in Summer 2009. She served on the Advisory Board for "Heroes: Mortals and Myths in Ancient Greece," an exhibit at the Walters Art Museum in Baltimore, and contributed an essay to its catalogue. The exhibit will go on display in 2010-11 at the Frist Center in Nashville, the San Diego Museum of Art, and the Onassis Foundation in New York.

KENYON COLLEGE

This fall we have two students entering graduate programs in classics: Jessica Wise ('09) is going to the University of North Carolina at Chapel Hill and Jamie Fishman ('10) to the University of Cincinnati.

The members of Intensive Introductory Greek took part in the Collegiate Greek Exam last spring—a venture which I would ask all OCC colleagues teaching intro Greek this year to join in an effort to put Greek “on the map” in administrators’ brains. Paul Bisagni ('12) and Peter Collins ('11) were awarded medals for scoring 90% or higher.

Finally, our ancient historian, Adam Serfass, and his wife have just left for Rome, where he will spend his sabbatical teaching at the Centro.

JOHN CARROLL UNIVERSITY

Faculty: Our full-time faculty members continue to be Tom Nevin and Gwen Compton-Engle. Gwen spent two weeks this summer in Turkey and Greece accompanying a religious studies faculty member on a study tour. This fall she is beginning a three-year term as Director of the Core Curriculum at John Carroll. We are delighted that we will be joined this year by Rick Newton, professor emeritus at Kent State University. Our long-time instructor, Sam Rametta, will also be teaching some Latin on a part-time basis.

Students: As previously reported in *Humanitas*, Adam Foley ('11) received second prize in the national Eta Sigma Phi translation contest at the Advanced Greek level. Adam Foley and Sam Amos ('12) received summer research grants from our Povsik scholarship so that they could devote part of their summers to research projects in classics. Another outstanding student, Patrick Neff ('10), is beginning a PhD program in classics at the University of Illinois this fall. (Patrick was also an Eta Sigma Phi contest winner in 2009.) Two former students, Maria Roberts ('09) and Dan Schneck ('09), are completing MA programs in classics at the University of Georgia and the University of Florida respectively.

Scholarships: John Carroll continues to offer the Castellano Scholarship, a four-year, full-tuition scholarship in classics. Please encourage your students to apply for this scholarship. To be eligible, the student must have had at least three years of high school Latin and must plan to major in classical languages (Latin and/or Greek). Almost all of our Castellano scholars end up earning a second major (and sometimes even a third!) in a field of their choice, so they are not restricted to classics alone. Further information and application details can be found at http://www.jcu.edu/language/castellano_scholarship.htm.

XAVIER UNIVERSITY

Xavier’s Classics Department welcomes a new tenure-track faculty member, Rebecca Muich, whose doctorate is from the University of Illinois Urbana-Champaign. Rebecca’s area of research is Greek poetry, in particular Homer and Euripides. The Classics Department is also proud that 27 students participated in the Greece Summer Study Abroad Program, which is twice the number that has ever gone in the past. Despite the economic and social hardships that Greece has suffered recently, it is still a great place to take students and will not fail to provide a quality educational and life-changing experience.

Finally, Xavier’s Honors Bachelor of Arts program saw eight students graduate last spring; each wrote an outstanding thesis and passed the oral defense with distinction:

Gillian Halusker, “The History of Ethical Vegetarianism in Western Thought.”

Darren LaCour, “Ovidian Rhythms: Metamorphoses 12.210-535.”

Nick Mayrand, “The Heroic Nature of the Athlete: Ancient Greece vs. Modern America.”

David Oldham, "Johnnie Cochran and Cicero: Defense Speeches Then and Now."

Anne Schmid, "The Baconian Revision of Science in Light of Final Cause."

Evan T. Ward, "Roman Masculinity and the Cinaedus."

Emily Williston, "The Role of Women in Modern America and Ancient Rome."

Thaddeus Winker, "St. Paul: A Jewish Stoic on Sex."

7th Annual City Dionysia Case Western Reserve University

The City Dionysia is a yearly event that takes place on the campus of Case Western Reserve University, usually on the third Saturday of November. **The Seventh-Annual City Dionysia competition will take place on Saturday, November 20th, 10:30 AM - 12:30 PM at CWRU's Strosacker Auditorium.** The City Dionysia is an opportunity for regional and state high schools to compete for cash prizes via a 15-minute performance of a classical play. The 2010 City Dionysia will feature **Aristophanes' *Frogs***. Past plays and first place finishers include:

2004: Sophocles' *Antigone* (Lakewood High School)

2005: Euripides' *Medea* (Garfield Heights High School)

2006: Sophocles' *Oedipus Tyrannus* (Garfield Heights High School)

2007: Euripides' *Hippolytus* (Shaker Heights High School)

2008: Euripides' *Bacchae* (Shaker Heights High School)

2009: Aeschylus' *Agamemnon* (St. Edwards and Shaker Heights)

The 2010 Team Registration Form, which contains mailing addresses and a fax number, can be downloaded at our departmental website and is due by Wednesday, November 10, 2010.

Here is a description of the objectives and rules for 2010:

Take Aristophanes' *Frogs* and adapt the complete work or a portion of the work to a fifteen-minute performance.

Objectives: You should aim to entertain and to instruct. The best productions will demonstrate the relevance of this ancient work to today's audiences, make the text accessible and provocative to these new audiences, and offer modern audiences new insights into the play and themselves.

Rules and Guidelines:

1. Script **MUST BE ORIGINAL** and written by participants (but, of course, translations/adaptations may be consulted).
2. Performances must run **NO MORE THAN 15 MINUTES**.
3. Masks are optional.
4. Space for performance is approximately twenty-five feet by fifteen feet.
5. Set pieces must be supplied by the team, be portable, and be capable of placement and removal in three minutes. (Less is more.)
6. The teams, if desired, must supply costumes.
7. The members of any team must consist of students currently registered at the high school on the registration form.
8. The entries will be evaluated by a panel of judges based on the format and objectives outlined above.
9. Teams must supply their own a-v resources if they desire; equipment must be set up in the same three minutes as #5 and cleared away after the performance in less than three minutes.

FIRST PRIZE: \$300.00 SECOND PRIZE: \$100.00 THIRD PRIZE: \$50.00

Contact: Timothy Wutrich by phone (216.368.6026) or e-mail (timothy.wutrich@case.edu).

Ohio Classical Conference, 2010

October 15-16

Blackwell Inn

Campus of Ohio State University

Columbus, OH

Friday, October 15

9:00-9:50 am: Council Meeting, Pfahl 302

10:00-11:50 am: Session I, Pfahl 302

Classical Education and Pedagogy

Amber Scaife, Kenyon College, Presiding

“Ohio Classicists and the Black Colleges of the Post-Civil War South”—Kenneth Goings, Ohio State University, and Eugene O’Connor, Ohio State University Press

“Vergil’s Aeneid as Poetry for Performance”—Timothy Wutrich, Case Western Reserve University

“Aeschylus and the Academic Director: Staging and Changing the Classics”—Bethany Rainsberg, Independent Scholar, Columbus OH

“Quid corpus tuum sub aqua tenet? A Practical Guide on Why and How to Include Inscriptions in Beginning Latin Classes”—Scott Keister, Minerva High School

“Classics with a Twist: Digital Storytelling in the Classics Classroom”—Christopher Bungard, Butler University

12:00-1:45 pm: Ballroom A

Vergilian Society Luncheon

Steven L. Tuck, Miami University, President of the Vergilian Society, Presiding

“Mute Speech and the Unconscious in the Aeneid”

William Batstone

Professor of Greek and Latin

Ohio State University

2:00-4:00 pm: Session II, Pfahl 302

Greek Literature

Gwendolyn Compton-Engle, John Carroll University, Presiding

“Helen of Troy: From Object to Subject and Back Again”—Deborah Lyons, Miami University

“Odysseus in Sophocles”—Carolyn Hahnemann, Kenyon College

“The ‘Mysteries’ of Pindar’s Pythian 2”—Jay Arns, Bishop Fenwick High School

“Imperial Identity and the Persian King in Aeschylus’ Persians”—Rebecca Kennedy, Denison University

“The Day the Comic Died: The Socratic Vilification of Aristophanes in the Imperial Period”—Anna Peterson, Ohio State University

5:00-5:45 pm:**Ballroom A****Ohio Classical Conference Reception****5:50-7:00 pm:****Ballroom A****Ohio Classical Conference Banquet Lecture*****“A Counter-Insurgency Manual for Classicists”***S. Georgia Nugent
President of Kenyon College**7:00-9:00 pm:****Ohio Classical Conference Banquet, Ballroom A**Presentation of the 2010-11 Hildesheim Vase and Ohio Classical Conference
College Classics Program Awards**Saturday, October 16****9:00-9:50 am:**

Business Meeting, Pfahl 302

10:00-11:50 am:

Session III, Pfahl 302

“Roman Literature and Society”

Timothy Wutrich, Case Western Reserve University, Presiding

“Divided and Conquered: The Destruction of a Roman Legion in Bellum Gallicum 5”—Bradley Potter,
Pontifical College Josephinum*“Nasty, Brutish, and Short? The Demography of the Roman Imperial Navy”*—Steven L. Tuck, Miami
University*“Veiling and the Fetishization of Hair in the Early Roman Empire”*—Anna McCullough, Ohio State University*“Images of a Roman Garden in Art and Literature”*—William Prueter, West Geauga High School*“Unlikely Imagery: Flowers and Death in the Aeneid and the War Poetry of the Twentieth Century”*—Judith de
Luce, Miami University*“Double Trouble: Rhetorical and Thematic Doubling in Ovid’s ‘Ceyx and Alcyone’ Narrative (Met. xi)”*—
Donald Lateiner, Ohio Wesleyan University**12:15-2:00 pm:**

Luncheon, Pfahl 302

Panel Discussion: *“Is Latin a Hazardous Material?”*

Stergios Lazos, St. Edward High School

Sherwin Little, Indian Hill High School, Immediate Past President of the American Classical League

Bruce Heiden, Ohio State University

OCC Officers

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Jay S. Arns, Bishop Fenwick High School



OCC Council

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 Edmund Cueva, Xavier University
 Franz Gruber, The Columbus Academy
 Fr. Bede Kotlinski, Benedictine High School
 Benjamin Lupica, Padua Franciscan High School
 Amber Scaife, Kenyon College

Term Ending 2011:

Daniel Arbeznik, St. Ignatius High School
 K.C. Kless, Indian Hill High School
 Nicholas Russo, St. Francis deSales High School
 Emelie St. Cyr, Granville High School
 Amy Sawan, Medina High School
 Steven Strauss, Notre Dame Academy

Term Ending 2012:

Susan Bonvallet, The Wellington School (ret.)
 Chris Bungard, Butler University
 Gwen Compton-Engle, John Carroll University
 Scott Keister, Minerva High School
 Steven Tuck, Miami University
 Timothy Wutrich, Case Western Reserve University

Scholarship Committee:

Kelly Kusch, Covington Latin School, Chair
 Susan Bonvallet, The Wellington School
 James Andrews, Ohio University

Hildesheim Vase Committee:

Mary Jo Behrensmeyer, Mt. Vernon High School
 Susan Bonvallet, The Wellington School (ret.)
 Monica Florence, College of Wooster
 Steven Strauss, Notre Dame Academy

Finance Committee:

Shannon Byrne, Chair, Xavier University
 Franz Gruber, The Columbus Academy
 Jeff Kolo, Medina High School
 Stergios Lazos, Saint Edward High School

Nominations Committee:

Amber Scaife, Kenyon College

Representative to OFLA:

Franz Gruber, The Columbus Academy

Representative to ACL:

Melissa Burgess, Indian Hill High School

Registration Form
Ohio Classical Conference
October 15 and 16, 2010

	Amount Enclosed	
OCC Dues for 2010-11		
<i>(if not attending the conference, please use membership form available on OCC website)</i>		
Regular Membership	\$25.00	_____
Joint Membership	\$40.00	_____
Student Membership	\$5.00	_____
Registration Fee <i>(includes continental breakfast)</i>		
Conference Registration Fee (Friday and Saturday)	\$35.00	_____
Friday One-Day Registration	\$20.00	_____
Saturday One-Day Registration	\$20.00	_____
Vergilian Luncheon (Friday, October 15)	\$25.00	_____
<i>Choose one from below; includes salad, rolls, dessert, and beverages</i>		
_____ Five Cheese Manicotti <i>(served with Grilled Asparagus, Eggplant Escabeche, and Marinara)</i>		
_____ Chicken Saltimbocca <i>(Lemon and Sage Marinated Breast Wrapped in Prosciutto with Tomato Fennel Ragout)</i>		
OCC Banquet (Friday, October 15)	\$35.00	_____
<i>Choose one from below; includes rolls, salad, dessert, coffee, tea, or iced tea, chef's choice of accompaniments</i>		
_____ Cheese Tortellini <i>(light tomato sauce, marinated eggplant)</i>		
_____ Lemongrass Chicken <i>(coconut sauce, apricot chutney, jasmine rice)</i>		
Saturday Lunch (Saturday, October 16)	\$25.00	_____
<i>Choose one from below: includes salad, side dish, dessert, and beverage</i>		
_____ Smoked Turkey Breast and Brie Cheese Focaccia		
_____ Italian Baguette <i>(Cappicola, Mortodella Salami w/Provolone)</i>		
Total Amount Enclosed		_____

This form and check payable to The Ohio Classical Conference must be received no later than **September 14, 2010**. Send to:

Dr. Shannon N. Byrne, Secretary-Treasurer
Department of Classics, ML 5181
Xavier University
3800 Victory Parkway
Cincinnati, OH 45207-5181

Name:	
Address (home):	
Telephone (home):	E-mail (home):
School/University/College:	
Address (school):	
Telephone (school):	E-mail (school):

Hotel Registration: The conference will be held at the Blackwell Inn, 2110 Tuttle Park Place, Ohio State University, Columbus, OH 43210. The conference room rate is \$131.00 + taxes. Parking is \$15 per overnight vehicle, with unlimited in-and-out privileges (For those attending the meeting but not staying at the hotel, there is a \$9.00 fee for all-day parking and \$5.00 for half-day). For reservations, call 614-247-4000 or (toll-free) 866-247-4003, or visit www.theblackwell.com. **To be sure of getting a room at the conference rate, tell them that you are with the Ohio Classical Conference and place your reservation by September 14, 2010.**