Monuments, as recent news reminds us, are key markers of competing claims to shared memory, individual ambition, or group identity. The landscape of the ancient Mediterranean was densely covered with such social signs. The California Classical Association (North) will devote its Spring conference on April 21, 2018 at the University of California—Berkeley to exploring ways in which monuments interacted with the politics, arts, and daily life of people in ancient Roman, Greek and Near Eastern cultural spheres.

Conference Schedule
April 21, 2018, Dwinelle 370, University of California, Berkeley

9:30am  Donuts and Coffee
10:00am  Keynote Speaker
          Grant Parker, classics professor, Stanford University:
          “What’s the Use of Monuments?”
10:30am  Presentations and Papers
          Honora Powell Chapman, classics professor, California State University, Fresno:
          “Colossal Amnesia: Forgetting the Jewish Connection to Rome’s Monuments and the Roman Connection to Jerusalem’s Monuments”
          Daniel J. Crosby, graduate student, Bryn Mawr College: “Remembering Quinctilius Varus: Memory and Memorialization of the Failed General in the Annales of Tacitus”
          Sara Fascione, graduate student, Università degli Studi di Napoli Federico II and Université Jean Moulin Lyon 3:
          “Ad posteros monimenta: A School of Romanity in Third Century Gaul”
          Silvia Gazzoli, graduate student, Università degli Studi di Milano:
          “Vos qui legitis: Reconstructing the Identity of Roman Children through Funerary Monuments”
          Marion Meyer, doctor professor, Institut für Klassische Archäologie, Universität Wien:
          “Monuments for Memory: (Dis)playing Identities in the Classical Polis”

1:00pm  Light Mediterranean Lunch

TO REGISTER, please visit ccanorth.org or fill out the form on the last page of this newsletter.
## Calendar

**Wednesday, April 11, 2018**

CLASSICS STUDENTS ASSOCIATION  
SAN FRANCISCO STATE UNIVERSITY  
**KATHLEEN MCCARTHY**  
“Integrated but Unequal: The Census as a Lens on Roman Political Culture”  
7 p.m., HUM 587  
classics.sfsu.edu

**Monday, April 16, 2018**

SARAH B. ALESHIRE CENTER FOR THE STUDY OF GREEK EPIGRAPHY and THE GRADUATE GROUP IN ANCIENT HISTORY AND MEDITERRANEAN ARCHAEOLOGY:  
**THE ALESHIRE LECTURE**  
**PAULA PERLMAN**  
A lecture on Cretan Epigraphy  
4-6:30 p.m., Dwinelle 370,  
University of California, Berkeley  
ahma.berkeley.edu

**Wednesday, April 18, 2018**

CLASSICS STUDENTS ASSOCIATION  
SAN FRANCISCO STATE UNIVERSITY  
**SUSANNA ELM**  
“Eutropius the Consul: Power, Ugliness, and Imperial Representation in Late Antiquity”  
7 p.m., HUM 587  
classics.sfsu.edu

**Saturday, April 21, 2018**

CALIFORNIA CLASSICAL ASSOCIATION—NORTHERN SECTION  
**SPRING 2018 CONFERENCE**  
**MONUMENTS AND MEMORY: CONTESTING IDENTITY IN THE CLASSICAL LANDSCAPE**  
9:30 a.m.-2 p.m., Dwinelle 370,  
University of California, Berkeley  
See page 1 of this newsletter.  
ccanorth.org

**Wednesday, April 25, 2018**

CLASSICS STUDENTS ASSOCIATION  
SAN FRANCISCO STATE UNIVERSITY  
**RICHARD SALLER**  
“Gender and Slavery in the Roman Household”  
7 p.m., HUM 587  
classics.sfsu.edu

**Monday, April 30, 2018**

HELLER LECTURE  
**DAN-EL PADILLA PERALTA**  
Title TBA  
5-7 p.m., Dwinelle 370  
University of California, Berkeley  
classics.berkeley.edu

**AMERICAN CLASSICAL LEAGUE SUMMER INSTITUTE 2018**  
June 28-30, 2018; Pre-Institute: June 27-28  
University of Montana, Missoula, Montana  
acclclassics.org

**Monday-Saturday, July 23-28, 2018**

NATIONAL JUNIOR CLASSICAL LEAGUE  
**NATIONAL CONVENTION**  
An event for grade 6-12 students of Latin and Classics.  
Miami University, Oxford, Ohio  
www.njcl.org

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**WHO WE ARE AND HOW TO CONTACT AND FOLLOW US**

We are the regional association for Northern California classicists. We hold conferences, produce a newsletter, and maintain close relations with the California Classical Association — Southern Section, the Junior Classical League, the American Classical League, the Society for Classical Studies, the National Committee for Latin and Greek, and the Foreign Language Association of Northern California. In addition, we support the field through scholarships and grants.

- [Website](www.ccanorth.org)
- Facebook: tinyurl.com/ccanorthfacebook
- [Email](ccanorth@gmail.com)
- [Twitter](@cca_north)
CCA—North Treasurer’s Report
by Gillian McIntosh, CCA—North Treasurer

For the second half of 2017 and start of 2018 (August 12th 2017 - 23rd January 2018), the total assets of CCA-North were $10,133.65 ($6639.93 in Wells Fargo Checking, $2337.72 in Wells Fargo Saving, and $1156.00 in PayPal). Net Inflows during this period totaled $950.27 and included: $620.00 in Membership dues, $165.00 in donations to the Richard Trapp Grant-in-Aid, and $375.00 in donations to the Mary McNamara Scholarship. Net Outflows during the same period totaled $220.00. For this period Inflows exceeded Outflows by $950.27.

Thank you to all of you who have become or have renewed your CCA-North Membership.

Especial thanks for donors to our awards:
For the Richard Trapp Grant-in-Aid: Ann Criswell, Colleen Johnson, John Ruegg.
For the Mary McNamara Scholarship: Ann Criswell, Carolyn Fank, John Ruegg.

Teaching Environmentalism through Classics
by David G. Smith, Professor, Department of Classics, San Francisco State University

It is becoming increasingly clear that we cannot easily justify the expense of teaching Classics by claiming only that it socially advances those who study it. One problem is that our detractors can continue to ask, and rightly: Does knowledge of the classical past just automatically turn its students into better people (and, by extension, quanto such knowledge, tanto better person)? Clearly not.

Nonetheless, what bringing up “the value of Classics” never fails to do is invite the type of uncomfortable questions and as-yet unsatisfying answers with which both classicists and an increasingly anti-intellectual public are by now so familiar that the debate is, effectively, stalled. To make progress past this point may require nothing less than the re-orientation of one of history’s oldest disciplines.

Where can we start? As a past-president of CAMWS has said, let us first de-narcissize the question: If learning Classics doesn’t simply just make a better person, then widening our ethical stance requires paying it forward and helping others. So, rather than existing to promote the value of our students per se, let us reconfigure the value of studying Classics around helping them become, in turn, agents of positive change in our communities.

Can the CCA do that? Sí, se puede. As a past-president of the Society for Classical Studies has said, the future of Classics is right here on the Pacific Rim, in California. And “what course of study is more valuable to a society than one that can teach young citizens and future leaders how to be good citizens?” As the crisis of relevance spreads throughout the Humanities, Classics is already offering some good models for helping others that can be adopted or adapted as alternatives to improving our students’ personal brands:

Perhaps the best known are therapeutic approaches to suffering and trauma based on readings of Greek tragedy (Bryan Doerries’ Theater of War), Homer (Doerries’ Odyssey of Sergeant Jack Brennan and Jonathan Shay’s Achilles in Vietnam, which Bryn Mawr Classical Review calls “a weapon in the battle which classicists fight to defend their departments against university budget cuts and accusations of obsolescence and irrelevance”), and the wider corpus of Greek and Roman mythology (Rhodessa Jones’ San Francisco-based Medea Project). Can we encourage Classics students to sponsor groups of this type on every campus?
The narrative study of classical texts about suffering and recovery has also been used to help process the pressures and anxieties felt by patients and doctors (who have the highest suicide rate of any profession). Medical Humanities programs that bring together literary study and medical practice are cropping up across the country to improve physicians’ understanding of how patients express their concerns, and vice-versa, which has been shown in turn to improve clinical outcomes. As opioid addiction reaches epidemic levels, a new project called Narrating Myths of Addiction that brings together doctors, patients, performers, and classicists to reduce rates of both chemical addiction and penal recidivism is just one example of success. How widely can these partnerships that use Greek and Roman texts to help bring insight and relief to those who treat and suffer from pain, illness, and addiction be replicated?

As the Anthropocene dawns on us, many of our emergent global crises of conflict, capitalism, and climate will have solutions with one thing in common: they must all involve reinventing our relationship to the natural environment in some way. It turns out that, since the modern environmental tradition itself is not only arguably born in California but also inarguably steeped in classical concepts, Greek and Roman sources have a lot to say about the ways we use nature right here today. Indeed, the very concept of a land ethic was introduced to the world with the words, “When godlike Odysseus returned from the wars in Troy…” That’s why I now teach (both at our urban campus and in the outdoor setting of San Francisco State University’s Sierra Nevada Field Camps) a series of courses on how classical ideas about nature have influenced the modern practice of environmentalism, on the principle that providing a wider perspective on nature through Classics will make students more effective as voters and future stewards of the environment.

These are just some of the ways we can make the value of our discipline clearer to the public without having to fall back on the fact that we make pretty good employees. What other types of social values and engagements can we bring to our syllabuses, classes, and students?

To turn detractors into supporters, ask not what Classics can do for you, but how Classics can help others. Because we cannot continue to expect support from pluralities to whom we have not unequivocally articulated our usefulness.

David Smith can be contacted at dgsmith@sfsu.edu.

Why JCL?
by Dobbie Vasquez, CCA—North Secretary, National Junior Classical League Communications Coordinator

Just in case you haven’t read previous articles about the advantages of getting involved in the Junior Classical League[JCL], I will share my perspective with you again.

First, so often our students think they are the only ones who study Latin. They have no idea that there are almost 50,000 students in JCL plus many others who are all studying Latin and/or Greek and the classical world.

Next, the competitions offered through JCL often drive students to study way beyond the requirements of any class. Certaminators in particular regularly spend extra hours during the year and attend camps in the summer to learn and compete in preparation for the local, state, and national certamina (Latin Jeopardy). Students study for the 21 exams offered at Nationals or for the ones offered at their state and local conventions. Then there is the opportunity to speak and recite Latin in Dramatic Interpretation, Latin Oratory, and the Cena Latina meals. At conventions at all levels there are workshops and speakers to open new doors for your students and for you.

And what if your students are not always outstanding Latinists (Could that be?)? That’s OK too, because JCL offers opportunities to shine in dramatic arts, graphic arts, music, and sports. JCL celebrates everyone’s talents. All of us contribute in our own way.

JCL is also a wonderful way for your students to take on leadership roles. At all levels there are interesting positions whether your kids like to run the whole show or maintain a website, make a scrapbook, keep minutes, handle other people’s money, or organize outreach projects.

Then there is the question of the national convention. Not all students or teachers can/want to give up a week of summer vacation to travel to a university in another part of the country. Usually only about 1700 of us do, but every year NJCL is offering more events and opportunities that are not connected to convention: Video Contest, Community Service Ideas and Awards, Publicity Competitions and suggestions, Publications Contest, Social Media Contest, Website Contest, On-line Tests, Membership Contest, Creative Writing, and, of course, Scholarships.

Finally, and maybe the most important, JCL offers students and teachers an opportunity to meet people from other
schools, other parts of the state, and/or all over the country. The motto for this year is "amicitia omnibus rebus humanis antponatati" (Cicero, De Amicitia 17), and that surely is the most important part of JCL. It is a wonderful chance to talk to colleagues about our craft or just hang out and have fun. Most of my closest friends have come from JCL. It has made a huge difference in my world and in my students’ lives, and I know it can do the same for you. Give it a try. Text me at 650-888-2489, and I will help you start. You won’t be sorry.

by Sarah Harrell, CCA—North Member at large

Mary Beard, the famous classicist and commentator, recently published a new book, two essays really, entitled: Women & Power: A Manifesto. I heard about this latest publication with great anticipation, for I have found Mary Beard to be an inspiration as well as a boundless source of knowledge about the Roman world. My students greet her videos (in the Meet the Romans series) with eagerness and glee; books such as SPQR have enlightened me and my students about Roman history. I know that as a commentator Mary Beard has faced both admiration and vitriol from the internet, and I couldn’t wait to see how she approached the topic of women and power. I was not disappointed.

In this book, based on two lectures, Beard weaves together the classical past with modern political culture. Her purpose is to explain “how deeply embedded in Western culture are the mechanisms that silence women, that refuse to take them seriously, and that sever them...from the centres of power” (xi). The idea of silencing women has, even since the publication of this recent book, taken on new meaning with the #MeToo movement. How fitting that Beard, who herself has faced those who wish to silence her, speaks to us as a classicist on this topic. She has a unique perspective, as someone who has risen to prominence in a traditionally male-dominated field and who speaks publicly on a regular basis, and as someone with a deep knowledge of the classical precursors to modern efforts to silence women in the public sphere.

I found Beard’s first essay, “The Public Voice of Women,” to be the most fascinating (again because of its links to the #MeToo movement). Beard starts off by discussing several ancient examples of women who are muted when attempting to speak out (and of course we must remember that our sources for these examples were written by men). Penelope, being told by Telemachus in the Odyssey to go back to her room, is in Western literature the “first recorded example of a man telling a woman to ‘shut up’; telling her that her voice was not to be heard in public” (3). Beard goes on to discuss Roman examples, especially those contained in Ovid’s Metamorphoses, perhaps most notably the story of Philomela, whose rapist cuts her tongue out to prevent her from speaking. She traces her theme all the way to modern internet trolls, whose insults aimed at women speaking follow patterns familiar from antiquity. Finally, Beard calls for a re-thinking of what it means to speak “with authority”. Can we conceptualize this idea in a new way so that the “voice of authority” is not by definition male-gendered? In the end, Beard raises these important questions without claiming to have found an answer.

Beard’s second essay, “Women and Power” examines the western tradition of separating women from sources of public power. She discusses women who have stood up to the traditional definition of power as male, looking at female politicians, including Hillary Clinton and Theresa May, who have been demonized as monstrous. Strikingly, Beard cites several examples of female politicians who have been compared to Medusa, with their male opponents depicted as the conquering Perseus holding their severed heads. Beard ends her manifesto with a little, but not much, optimism about the future of women and power. The existence of her book and its success has given me hope that we will continue to hear more and more women’s voices speaking with authority in the public sphere. Beard’s voice is loud and clear.

An Amazing Collection of Latin Texts in San Francisco: The remains of the Library of the Colegio de Santa Cruz de Tlatelolco
by John Rundin, CCA—North Newsletter Editor

Something wonderful waits for Latin lovers who visit the Sutro branch of the California State Library, located on the top floor of San Francisco State’s J. Paul Leonard Library in southwest San Francisco. It’s the remains of a library that was created for the Colegio Imperial de Santa Cruz de Tlatelolco [the Imperial College of Santa Cruz de Tlatelolco] in Mexico City in the mid sixteenth century.
Tlatelolco, the major commercial center associated with the Aztec capital of Tenochtitlán; today the area is part of Mexico City. The founders wanted to train native Mexicans from noble families for the clergy. Many Spaniards had resisted training native Mexicans to be priests; support for the project was weak from the beginning; continuing hostility to it closed the Colegio by 1571. Nevertheless, the Mexicans displayed remarkable facility in Latin, in which all instruction was conducted, surpassing Spaniards in their mastery. One Mexican, Miguel de Cuautitlán, a remarkably skilled Latinist, even became a reader in Latin at the Colegio in 1538 in the year after its founding. Sadly, Miguel passed away in a fever epidemic in 1545; his deathbed conversation was in Latin.

The Colegio’s benefactors assembled a library of books, largely in Latin, to support its mission. When the Colegio’s project was abandoned, the books passed to the Franciscan Convento de Santiago Tlatelolco. In nineteenth-century Mexico’s political chaos, a strong strain of anticlericalism attacked the Church and broke up the Convento’s collection. Books were variously lost, abused, and dispersed. Many of the books wound up in the hands of Francisco Abadiano, the most prominent bookseller in Mexico City. In 1889, his son Eufemio sold the remaining collection of books to Adolph Sutro, the German-American engineer who became rich off the Comstock Lode and later became mayor of San Francisco, California. Sutro wanted San Francisco to have a research library and, for that purpose, avidly collected books, which he stored in various places around the city. After his death in 1908, widespread fires resulting from the 1906 earthquake burned approximately half the books. His heirs gave the remaining books to the State of California, and that collection was the beginning of the Sutro Branch of the California State Library in San Francisco.

Grants, Scholarships, Awards from the CCA—North
by John Rundin, CCA—North Newsletter Editor

Did you know that the CCA—North awards several cash benefits to classicists? There are travel grants, scholarships for high school students who intend to study classics in college and a student writing award. Learn more about these opportunities at our website: ccanorth.org.

NOTA BENE:
We are always delighted to receive submissions for future newsletters!
Please send articles, photographs, and announcements to ccanorth@yahoo.com

These books are still in the Sutro Library, currently housed on the top floor of San Francisco State University’s library, where they are available to anyone who wishes to see them. They are not in open stacks, so arrangements need to be made in advance; however, the librarians are delighted to let people examine these remarkable remnants of the Mexican colonial era. Sadly, they are currently uncurated, and it is very difficult to figure out exactly what is in the collection. It is unclear how many of the books came from the Colegio itself rather than from the Convento into whose library the Colegio’s book was merged or other sources. However, a serviceable survey of the collection can be gotten from the “The America’s First Academic Library: Santa Cruz de Tlatelolco” (1985) by W. Michael Mathes, whose investigation of the collection remains the only serious attempt at a comprehensive study.

An edition of Diego de Avendaño’s Thesaurus Indicus from the Sutro Library Tlatelolco Collection. This historically important book lays out guidelines for the treatment of Native Americans.
Horace Odes 1.5
translated by Peter Brodie

quis multa gracilis te puer in rosa
perfusus liquidis urget odoribus
gratu, Pyrrha, sub antro?
cui flavam religas comam

simploque munditiis? ben quotiens fidem
mutatasque deos flebit et aspera
nigri aequora ventis
emirabitur insolens,

qui nunc te fruitur credulus aurva,
quii semper vacanam, semper amabilem
esperat, nescius aurae
fallaci, miser, quibus

intemptata nites. me tabula saev
votiva paries indicat uvida
suspendisse potenti
vestimenta maris deo.

Who is this willowy flower-child—
Dripping cologne and hormone-wild—
Whose passions, dear, have beguiled?

You lurk in that seductive lair,
Braiding your long and golden hair,
Carefully careless—if you care.

Alas, how often will he mourn
Fidelity and vows forsworn,
And watch the seas
Whipped by the breeze,
Gazing in innocence forlorn.

He thinks you true now, hopes to find
You ever carefree, ever kind
He feels not the fallacious wind.

Untried, how promising you must
Appear to those who care to trust:
They will be wrecked, and come to dust.

I, bruised by Venus, find that I’ve
An old salt’s instinct to survive:
Safe on dry land
It keeps me and
My memories, and hopes, alive.
Conference Registration
(Registration includes continental breakfast, refreshments, and lunch)
Mail this form by April 16; or register online by April 17.
(N.B.: There will be a $5 surcharge per person for same-day registration)
___ Number of attendees at student rate of $15
___ Number of attendees at CCA—North member rate of $30
___ Number of attendees at non-CCA—North member rate of $40

Total Conference Fees……………………………………….. $_____
Name(s) of attendee(s):__________________, ____________________, ____________________
____________________________________________

Please support us by joining if you are not already a member!

Membership & Membership Renewal:
Please Check One:  ☐ New Member  ☐ Renewal

Name________________________________________________

Institutional Affiliation: __________________________________

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Address: _____________________________________________

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Email address ________________________________

(Please indicate email address even if renewing. Thanks!)

Please Indicate Your Membership Category:
☐ Regular (1 year) — $20……………………………………$_____
☐ Student/Retired (1 year) — $10……………………………..$_____

An Additional Contribution Would be Greatly Appreciated for:
☐ Richard Trapp Grant-In-Aid Fund…………………………$_____
☐ Marian McNamara Student Scholarship Fund………………$_____
☐ CCA—South Affiliate Membership (1 year) — $5…………$_____

TOTAL ENCLOSED (include Conference fees)…………$_____

Please mail this form with a check payable to “CCA—North” for the total amount to:
Gillian McIntosh
Classics Department, SFSU
1600 Holloway Ave.
San Francisco CA 94132

Spring Conference
Monuments and Memory
April 21, 2018

We are the regional association for Northern California classicists. We hold conferences, produce a newsletter, and maintain close relations with the California Classical Association — Southern Section, the Junior Classical League, the American Classical League, the Society for Classical Studies, the National Committee for Latin and Greek, and the Foreign Language Association of Northern California. In addition we support the field through scholarships and grants.

Please fill out the conference registration information and, if you wish to join or renew, fill out the membership information at left. Include your check to cover all attendees of the Fall Conference, your annual membership or renewal (if due), and any additional contributions you would like to make. Thank you for supporting Classics in Northern California.

Visit us on the web: www.ccanorth.org