



Amicitiae immortales,
mortales inimicitiae de-
bent esse—Livy 40.46

Amicitia

Greek Mythology Comes to Life in Iowa City

What do Greek mythology, elementary students, and reading have in common? How do you get young readers interested in the ancient world? The answer is the popular book series, *Percy Jackson and the Olympians*. Eta Sigma Phi members from the University of Iowa, Gillian Grady, Nick Rich, and Elizabeth Mawhiney, created and put on a program, "Camp Half-Blood: Percy Jackson & the Olympians," at the Iowa City Library that attracted over seventy budding classicists, grades 3-6.

When they arrived, the Delphic oracle (Gillian Grady) divided them into one of four camps: Athena, Poseidon, Ares, and Apollo. I was the counselor for Poseidon. After the kids were divided into camps, the teams played a game of trivia about Greek mythology and specifically about Percy Jackson and the Olympians. The kids had to run around the room answering the questions and the first team to get 21 points won. Fittingly, Athena's camp won.

Then all of the camps rotated through four



Iowa City students form a Greek phalanx at "Camp Half Blood: Percy Jackson and the Olympians"

different activities. The first activity was Greek warfare. With the assistance of the U of Iowa fencing club, the kids learned about the Greek phalanx and had the chance to practice (with nerf swords!) Greek fighting styles. The second activity was Archery, in which the kids had a competition to see who could shoot the most heads off of the Hydra. Third, a Labyrinth was constructed for the kids to crawl

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Call for Proposals Extended! Joint AMICI-ICC Meeting Next Fall

As announced in the December *Amicitia*, AMICI and the Illinois Classical Conference will have a joint meeting, at the invitation of Augustana College in Rock Island, on Columbus Day weekend, October 10-12, 2008. Unlike past meetings of either AMICI or ICC, the officers of each organization have decided to ask you to provide the program.

For members who may have never submitted a proposal for a presentation or workshop, don't be daunted! The "Call" (see page 7) may sound formal and stuffy, but we truly

want to hear from all of you! And if there's something you have in mind that doesn't seem to fit what we've outlined in the Call, let us know -- what the program committee wants ultimately is a program that fits the needs and interests of our members.

To make sure that everyone has a little more time to submit an abstract, send us your ideas and proposals **by May 8**, and we'll look forward to seeing you all at Augustana this coming Fall!

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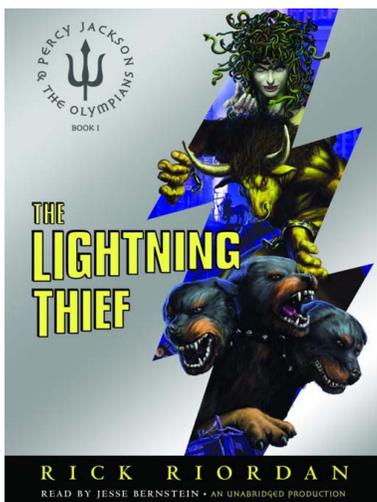
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Did You Know?

Andrew Reinhard hosts eLatin eGreek eLearn, a new social networking website for Latin teachers. His motto, "More wired than a Roman Internet Café," is true. He has the latest discussion about AP Latin, videos, and favorite online sites for Classics and education. Check out his page at eclassics.ning.com/

Review of Rick Riordan's *The Lightning Thief*, Percy Jackson and the Olympians, Book 1



Rick Riordan's *The Lightning Thief* is the first of now four books in the series *Percy Jackson and the Olympians*. The hardcover art shows (top to bottom) Medusa, the Minotaur, and Cerberus framed by a lightning bolt.

From Booklist

Gr. 6-9. The escapades of the Greek gods and heroes get a fresh spin in the first book in the Percy Jackson and the Olympians series, about a contemporary 12-year-old New Yorker who learns he's a demigod. Perseus, aka Percy Jackson, thinks he has big problems. His father left before he was born, he's been kicked out of six schools in six years, he's dyslexic, and

he has ADHD. What a surprise when he finds out that that's only the tip of the iceberg: he vaporizes his pre-algebra teacher, learns his best friend is a satyr, and is almost killed by a minotaur before his mother manages to get him to the safety of Camp Half-Blood--where he discovers that Poseidon is his father. But that's a problem, too. Poseidon has been accused of stealing Zeus' light-

ning bolt, and unless Percy can return the bolt, humankind is doomed. Riordan's fast-paced adventure is fresh, dangerous, and funny. Percy is an appealing but reluctant hero, the modernized gods are hilarious, and the parallels to Harry Potter are frequent and obvious. Because Riordan is faithful to the original myths, librarians should be prepared for a rush of readers wanting the classic stories. *Chris Sherman*

So How Popular is "Percy Jackson and the Olympians"?

According to the author's Web site (<http://www.rickriordan.com/news.htm>), as of April 20, 2008, Percy Jackson and the Olympians series is now in its 50th straight week on the NYT children's series bestseller list.

As of April 3, the author reports that the first printing of *The Battle of the Labyrinth*

(*Book 4*) will be 1,000,000 copies. As of October 29, the series is now translated, or being translated, into 16 foreign languages.

The third book, *The Titan's Curse*, in hardcover ranks #2,425. In paperback, #999.

The fourth book in the series, *The Battle of the Labyrinth*, which will not be re-

leased until May 6, already ranks #50 in book sales on Amazon.com.

Finally, an April 1, 2008, a BNET article announcing Riordan's deal with Disney, claims "The Percy Jackson and the Olympians series has been sold in more than 15 countries and has sold more than 1.6 million copies to date in the U.S."

Eta Sigma Phi's "Camp Half Blood" (cont.)

(Continued from page 1) through while trying to find precious stones before the Minotaur woke up. Finally, Gillian and Nick taught the Ancient Greek alphabet and showed the kids how to write the letters and spell their names. After each child wrote his or her name in Greek, the other kids would try to figure out the other children's names based on the Greek sounds and letters.

At the end, all of the camps gathered and prizes, including Percy Jackson books and T-Shirts that said "Camp Half-Blood," were

given away in a raffle. The sponsor of the event asked the kids to tell their counselor if they would like to do more events like this in the future, and many of my little Poseidons said, "Yes, this was awesome!" It really was a blast and it was great seeing young kids interested in the classics and wanting to learn more.

Elizabeth Mawhiney
Eta Sigma Phi
University of Iowa



Gillian Clark helps two students learn to write their names in Greek

Special Section on Research: New Book Helps Prepare Latin Teachers

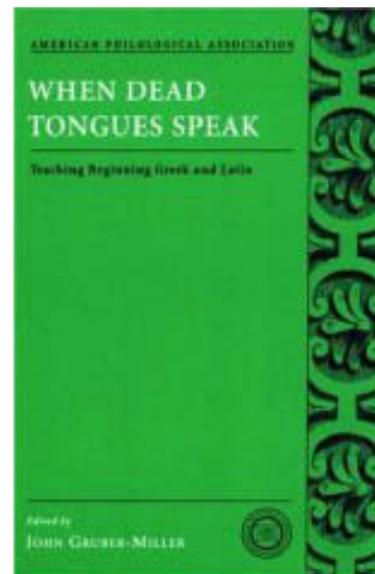
The good news is that Latin enrollments are increasing nationwide. In fact, nearly 150,000 students took the National Latin Exam this year. The bad news is that there aren't enough teachers to fill the growing need to replace teachers retiring and programs that are expanding. Additionally, there has been only one book published on Latin pedagogy and teaching methodology in the past forty years. Thus, one part of the solution is my new book, *When Dead Tongues Speak: Teaching Beginning Greek and Latin* (Oxford University Press, 2006), a book designed to help train new teachers at all levels and equip them with the theoretical perspectives and practical tools needed to be successful.

The book has three parts. The first part, Setting the Scene, contains an overview of how people learn languages, a definition of communicative language teaching that applies to both conversation and texts, and an introduction to the Standards for Classical Language Learning. I recommends placing traditional concerns such as grammar and vocabulary within a contextualized, meaning-based approach that is situated within a collaborative community of language learners.

Part Two, Focus on the Learner, has four chapters. Andrea Deagon addresses language learners' cognitive style and offers practical learning strategies to address those different styles in vocabulary instruction and reading Latin. Barbara Hill discusses how to meet the needs of LD students in the classroom with a multisensory approach that integrates the four skills. Kathryn Argetsinger shows how to utilize either near-peer or co-peer teaching in Latin classrooms. And Laurie Churchill offers ways to make Latin instruction more responsive to the needs of women and men in our classrooms through feminist pedagogy.

Part Three, Focus on the Language, has four more chapters. Dan McCaffrey offers a bottom-up approach to reading, while Kenny Morrell makes suggestions about how to teach top-down reading skills. Paula Saffire lists the advantages of using conversation in the classroom and provides some model scripts. And I conclude the section by showing how to insert writing into many language activities. The volume ends with an annotated bibliography of resources from many disciplines for further reading.

John Gruber-Miller, Cornell College



John Gruber-Miller, *When Dead Tongues Speak: Teaching Beginning Greek and Latin*. Oxford University Press, 2006.

Peter Green on the Joys of the Much-Maligned Greek Historian Diodorus Siculus

I never meant to get involved with Diodorus Siculus. Indeed, I blush to say, for a good deal of my career as an ancient historian I accepted the conventional wisdom of the profession on him: that he was not only a scissors-and-paste historian, sometimes slightly elevated by the use of a good source, but in himself a *Dummkopf* (the word is advisedly chosen: the worst of his detractors have always been German) whose mindless stupidity was such that any unwelcome evidence he came up with could always be discounted. That alone should have alerted me, but didn't. But then I started planning, in my retirement, for a commentary on Herodotus to replace How & Wells' edition; and it rapidly became apparent to me that one thing I was going to have to do, before I could even begin, was to disentangle Book 11 of Diodorus Siculus from the contemptuous objurgations unloaded on it during the past century or so, and come to rational

terms with the significant differences between his and Herodotus' accounts of the Greco-Persian wars.

A good way to start, I figured, would be to sit down and read the text through: something, in Diodorus' case, very seldom done by scholars, who for the most part prefer simply to cherry-pick his references for purposes of dismissal. My first surprise was to find him not only readable, but perfectly rational. I was in Athens at the time, and it rained every day. I read Book 11, and moved on to Book 12. I got through the *Pentekontaetia*, the Peloponnesian War. Book followed book. I read Diodorus on Philip of Macedon, for whom he is the major source. I tore through the huge Book 17 on Alexander. It went on raining. I pursued him as far as Book 20 on the early Successors (for whom, again, he's the prime source). By the time the Attica spring had sprung I knew I was

(Continued on page 4)



Peter Green (University of Iowa), in his new book on Greek historian Diodorus Siculus, explores the history of the Age of Pericles

Carin Green Explores the Goddess Diana



Carin Green is Chair of the Department of Classics at the University of Iowa

For many years I have been working on Roman religion. The result of that work, *Roman Religion and the Cult of Diana at Aricia*, was published by Cambridge University Press in January 2007. Aricia is a Latin town about a dozen miles from Rome, on the outside slopes of the crater of an extinct volcano. The sanctuary to Diana is set inside the crater, beside a beautiful lake. The cult was perhaps one of the three or four wealthiest in Italy from the second century B.C.E. to the first century C.E. Her temple had a gilded roof and gilded ornaments (imagine what that must have looked like when the full moon shone on it, and it was reflected in the dark lake waters!), but her cult was also famous for its priesthood, that of the *rex nemorensis*. This priest served Diana. He had to be an escaped slave, and he could only become the priest by killing his

predecessor. Eventually, he, in turn, would be killed by his successor.

Once I began to research this cult, I discovered that Diana and her worship were even more fascinating than her priest. I reconstructed the development of the sanctuary from the time of the earliest evidence (the 8th century) until its destruction in the late second or third centuries C.E. In doing so, I had to ask what people who went to her expected her to do for them. Finding answers to these questions has taken me on a long, and very unexpected path, teaching me much, both about ancient religion and about the nature of religious practice and belief. Diana has certainly enriched my own understanding of Roman literature and culture, and I hope that through my book I am able to share some of the gifts Diana has bestowed on me. *Carin Green*

Diodorus Siculus (cont.)

(Continued from page 3)

going to have to rethink Diodorus Siculus from the ground up, and that this was a job that would have to be done before I even started in on my Herodotus commentary.

By now I had also amassed a good deal of the scholarship, and knew what I was up against. Here was a classic victim of nineteenth century positivism at its worst. There was also not a little disingenuousness. If Diodorus said what the historian wanted to hear, he'd got it, of course without understanding it, from an earlier source (generally, and conveniently, not surviving except in small fragments). If what he said was unwelcome, it was his own error, and could be discarded without further discussion. Further, the testimony of Herodotus and Thucydides was to be preferred, by definition, to that of any later source. This kind of *Quellenforschung* (source criticism) must, I reflected, have been what Housman had in mind when he described it as a "line of fiction." I'd also discovered that when, clearly as notes for a rough draft, Diodorus juxtaposed two differing versions of the same event, conventional wisdom decreed that he was too stupid to notice that they contradicted each other, even if only a paragraph or two separated them.

I won't bore you with more of these odd discoveries, but what they led me to was the realization that a number of serious historical problems had, by exploitation of such questionable techniques, been quietly swept under the rug and subsequently ignored. In other

words, the job I had to undertake was a radical revision not only of the historiographical principles hitherto applied to Diodorus, but also of the history thus treated. I had to begin somewhere, and with cheerful hubris I felt I might as well be hanged for a sheep as a lamb, so I tackled the Persian Wars and the *Pentekontetia*: translation, historiographical introduction, and commentary. It was hard work and enormous fun. It was also provocative, and the right people were duly provoked. I published it in 2006 with the University of Texas Press (who did a beautiful production job on it) as *Diodorus Siculus Books 11—12.37.1: Greek History, 480-431 BC, the Alternative Version*. Take a look if you want to check this story out.

One of the things that emerged from my reading was that Diodorus has a plain but vivid and engaging style, which makes his narrative an unexpected pleasure to read; and since he is the only surviving historian from the ancient world who has left us an almost unbroken narrative from Xerxes' invasion to the post-Alexandrian quarrels of the Diadochoi, this is a real plus. He also, uniquely, brings in the western world of Italy and Sicily: he aims to be a universal rather than a local historian, and within his own Mediterranean world-view, does just that. Even his constant moral judgments on the characters he chronicles have a refreshing quality about them; and anyone who, that early, could pick Alexander and Caesar as the two great world-shakers was something more than a *Dummkopf*. Read him; he'll surprise you. *Peter Green*

"Here was a classic victim of nineteenth century positivism at its worst. If Diodorus said what a historian wanted to hear, he'd got it from an earlier source. If what he said was unwelcome, it was his own error."

How to Teach Rhetoric and Composition: Craig Gibson Translates Libanius' Textbook

Craig Gibson's translation of Libanius' *Progymnasmata* is forthcoming in the series "Writings from the Greco-Roman World," published by the Society of Biblical Literature and E.J. Brill. The *progymnasmata*, or "preliminary exercises," were a series of 14 graded exercises in prose composition used to prepare Greek and Roman teenaged boys for careers involving writing and public speaking, from the late Hellenistic period to the fall of Byzantium. They are even being used today in the U.S. to teach composition in some private schools and home-school settings!

Students learned to compose fables, write brief historical or mythological narratives, elaborate on a familiar maxim ("a man who is a counselor should not sleep all night"), argue that a mythological narrative was false (and then true!), write speeches of praise or blame about famous mythological or historical characters (including an encomium of Thersites, the ugly, balding loudmouth from Homer's *Iliad*), personify famous or stereotypical characters at key emotional moments ("what would Andromache say over Hector as he lies dead?", "what would Medea say as she is about to mur-

der her children?" or "what would a eunuch say when he falls in love?" or "what would a cowardly miser say when he finds a golden sword?"), address a thesis ("should one marry?"), and introduce a new law or speak out about an existing one.

Although there are four surviving Greek manuals from late antiquity on how to teach and compose the *progymnasmata*, these contain few sample exercises. The model exercises attributed to Libanius are the largest and most influential to survive from antiquity. These exercises show that even the famously stern teachers of antiquity knew that education could be rigorous and somewhat fun at the same time. After all, teachers such as Libanius had to try to keep their teenaged students from defecting to other teachers without paying the tuition bill, and they had to keep their network of parents, contacts, and recommenders happy with the results of their students' training. The effects of this curriculum are seen everywhere in ancient Greek and Roman literature—in authors and genres as diverse as Ovid's *Metamorphoses*, the New Testament, the Greek novel, and lives of the saints. *Craig Gibson*



Craig Gibson (University of Iowa) in his translation of Libanius' *Progymnasmata* shows how ancient teachers taught

What Motivates the Poor and Landless in Ancient Athens? Ed Burke Studies Athens' Economy

For the past twenty years or so, my research has focused on the economy of Athens in the Classical era, specifically in my attempts to explain how the city's economy operated, the various economic ideologies of its citizens, and the role that the economy played in the city's social life and in its political operations.

What I have argued is that the thesis of the so-called economic primitivists—that Athenian economic activity was an embedded phenomenon, i.e. driven not by considerations of economic rationality but by social, religious, and political values, with profit making shunned out of considerations of status, with money employed unproductively—did in fact remain a norm for many elite landowners, who constituted the majority of the hoplite class and above.

But at the same time there was created an alternative ideology, one more economically acquisitive, if not rational, as a consequence of the revenues and economic opportunities provided by the 5th century empire—notably state pay for public service, the great building pro-

gram, and service in the fleet. It was citizens with land holdings of marginal size, as well as the so-called landless thetes—who comprised roughly half the city's citizen population—who chiefly subscribed to this new ideology, and who acquired over time a habit of expectation about pay for service. There were, of course, citizens engaged in economic practice between the extremes of these two types, as the city's economy in the 5th and 4th centuries became increasingly more complex.

Differences in economic ideology occasioned social tensions within the city, including, e.g., changes in patterns of residency, with the *asty* (city) and Piraeus increasingly the home of those interested in money making and entrepreneurial endeavor, and the *chora* (rural countryside) the locus of conservative landowners. Again, there were citizens of mixed ideology, marginal landowners and seasonal agricultural workers, who for economic reasons moved between the *chora* and urban centers as season and circumstance dictated.

(Continued on page 7)

"It was citizens with landholdings of marginal size as well as the landless thetes who chiefly subscribed to this new ideology, and who acquired over time an expectation about pay for service."

Classicist Addresses Student Ambassadors to the Beijing Olympics

In March, Classicist Alexis Christensen joined reporters from *The New York Times*, *USA Today*, the *Wall Street Journal* and other student journalists, faculty and members of the University of Iowa community at a conference on the upcoming Beijing Olympics. The event, open to the public, was designed to prepare two dozen Iowa students who will spend this summer in Beijing as volunteer reporters and writers with the Olympic News Service for the 2008 Olympics and Paralympics.



Marble Panathenaic Stadium, rebuilt in order to host the first modern Olympic Games in 1896

The event, "China, The Olympics and Global Media," focused on the role of the 21st century media in the modern Olympics, sports journalism in social and global perspective, and media and communication needs and strategies for the 2008 games. The three-day conference, March 7-9, included public presentations and discussions with professional journalists.

During Saturday's program, Christensen spoke at the session on "Historical and contemporary perspectives." She discussed how the re-opening of

Greece to the western world in the 19th century and the revival of interest in Hellenic culture inspired the founder of the games, Pierre de Coubertin. In particular, she explained how the 19th century archaeological discoveries by the Germans at Olympia and other Olympic revivals in Greece and England led to the reestablishment of the games in 1896 at Athens.

In fact, the site of the first modern Olympic Games has a classical connection. The location of the track and field events in 1896 took place at the marble Panathenaic Stadium, a modern restoration of the ancient stadium paid for by Herodes Atticus by withholding his father's cash-legacy from the Athenians. Fragments of the 2nd century BCE structure include one of the herms at the far end of the stadium.

In the 21st century, Greece inaugurated a second century of modern Olympic games by hosting the 2004 games at Athens at the Spiridon "Spiros" Louis stadium. Fittingly, this stadium was named after a Greek water-carrier who won the first modern-day marathon at the 1896 Summer Olympics. Thus, the Beijing Olympics continues a 2800 year tradition.

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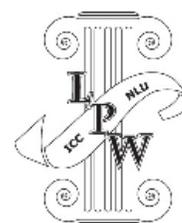
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Athens' Economy (cont.)

(Continued from page 5)

Finally, the economic changes brought about by the fifth century empire influenced politics, as political leadership in the city subsequent to Pericles' death was no longer conservative and

landowning, but was made up of men of the marketplace, most notoriously Cleon, lampooned by Aristophanes and despised by Thucydides. And in the 4th century, the most successful and longest serving political leaders of the city

were men responsible for significant economic innovation, who presided over periods of sustained prosperity, notably Eubulus and Lycurgus. The former were aggressive in pursuit of imperial profit, the latter cautious in protecting

revenue steams. The most recent piece I have on all of this is "The Habit of Subsidization in Classical Athens: Toward a Thetic Ideology," *Classica & Mediaevalia* 56 (2005) 5-47. Ed Burke, Coe College

Illinois Classical Conference 2008 71st Annual Meeting

in conjunction with

AMICI, The Classical Association of Iowa

Augustana College
Rock Island, Illinois

Friday October 10-Sunday October 12

CALL FOR PAPERS

We invite the submission of scholarly and pedagogically themed papers and workshops from teachers at all levels, from Elementary School through College and University, and we also encourage and welcome submissions from graduate students. Papers and workshops may address any topic relevant to Greek or Latin pedagogy, the world of the Greeks and Romans, or their influence on the modern world; we hope ultimately to have a balance of scholarly and pedagogical sessions. Papers should be a maximum of 15 minutes in length; workshops or panels will be allotted 50 minutes.

INSTRUCTIONS FOR SUBMISSIONS: Please submit via email a one-page abstract (500-700 words) of your paper or your plan for a workshop or panel (organizers of panels with multiple papers should submit abstracts from all involved) to Marilyn Brusherd at marilynbrusherd@hotmail.com. Please include your name and affiliation on a cover page, and also any AV equipment you will need for your presentation; please *do not* indicate your name on the abstract itself. Presenters must be members of either the Illinois Classical Conference or AMICI, The Classical Association of Iowa. Membership forms may be submitted along with abstracts; for the membership form for ICC go to: <http://department.monm.edu/classics/icc/MembershipForm05-06.htm>; for AMICI go to: http://cornellcollege.edu/classical_studies/amici/AMICI%20membership%20form.pdf.

DEADLINE: All submissions must be received by **May 1, 2008**.

Questions? Contact Emil Kramer, ICC Vice President, at emilkramer@augustana.edu (309 794-7378).

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AMICI was founded in 1988 as a non-profit organization to promote the study of Latin and the ancient world in Iowa schools, colleges, and communities. The name of the organization is the Latin word *amici*, which means “friends,” and comes from the Latin root for “love.” AMICI sponsors a bi-annual newsletter *Amicitia*, an annual Translation Contest, and a speakers’ bureau. If you are looking for a Latin teacher, are looking for a speaker, or want to know more about Latin or the ancient world, contact one of our officers:

- Cindy Smith, college consul (563-588-7953; csmith@loras.edu)
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