

2010 American Classical League Institute

Session 3C: 6:30-8 pm, Saturday, June 26

Panel: *Latin Funerary Inscriptions: Texts for Retrieving Women's Lives*

Illustrating the Case for Funerary Monuments, Ann Raia, araia@cnr.edu, The College of New Rochelle

While there is growing interest in using epigraphic texts in the Latin classroom at all levels, less attention has been paid to the information furnished by the stone itself. Rather than being objects of morbid study, these memorials to the dead offer the possibility of connection with ancient Romans of every class and origin at a moment of shared humanity. Their texts use non-literary language, often in formulaic abbreviated expression, articulating the feelings and ideals of women and men in their own voices. They reflect attitudes toward death and bereavement for loss of loved ones, their composition differentiated more by economic circumstance than by social standing. Images of burial monuments on *Companion* show the importance of this evidence for a fuller picture of the lives of Roman women, from slaves, whose slight *tituli* mark the *columbaria* niches for their cinerary urns simply by name and occupation, to freedwomen and the elite, whose altars and *stelae*, embellished with expensive carving and statues or portraits, memorialize them as exemplary daughters, wives, sisters, and mothers.

Dulcissimae Puellae, Judith Sebesta, JL.Sebesta@usd.edu, University of South Dakota

Using personal inscriptions in a Latin class helps bring the Romans to life for students, for through such inscriptions they speak directly to us from all levels of society and at different stages of life. I will focus on some of the many things that we can learn from these texts about Roman girls who have not yet reached the legal age for marriage (set by Augustan legislation at 12 years of age). I will summarize what we know about the lives of girls in general (e.g., mortality, family status, work, education, provision for orphans) and in a PowerPoint presentation I will present two epigraphic texts, one online and one in print, that provide us with evidence about the lives of non-elite girls. The first example concerns the health problems of ten-year old Caecinia Bassa, whose epitaph points to a famine at Rome. The second testifies to the education of Eucharis, a slave whose intelligence was recognized and promoted by her patron Licinia, so that she became "learned in all the arts" and was freed by her mistress at an early age.

Teaching Latin from Inscriptions: The Roman Funerary Inscription Project in the College Classroom, Anne Leen, Anne.Leen@furman.edu, Furman University

This presentation will discuss an inscriptions project undertaken by college Latin students. The benefits of using inscriptions as an independent student activity and an avenue of original research will be explored along with reflections on my own professional self-development in learning how to teach Latin epigraphy. The PowerPoint presentation will cover the design, evaluation, and outcomes of the project. I will offer thoughts on the benefits and challenges of the project, the students' reactions to it, and how it motivated them to learn Latin within the context of Roman culture from non-traditional texts. An example of a completed student project will be shown by my student, Alex Rice.

Learning Latin from Inscriptions: The Funerary Monuments of Vivenia Helias and Helius Afinianus Alexander Rice '13, Furman University

This presentation will describe the funerary inscriptions project from a student's perspective. It will include the steps taken to research the inscriptions and produce my class presentation, and my reflections on what I learned from the project about Latin language and culture as well as original epigraphic research. My research findings on *CIL* VI.2316 - 2317 will be displayed in a PowerPoint presentation.

Response: Keely Lake, klake@wayland.org, Wayland Academy

Open Discussion