



American Society of Greek and Latin Epigraphy

Société américaine d'épigraphie latine et grecque

<http://www.case.edu/artsci/clsc/asgle/>

Newsletter, 1 October 2008 Volume 12, Number 2

I trust that you had a productive summer and that those of you who are teaching have enjoyed a good start to the school year. Thanks to your support, in the coming months and years our organization and discipline will continue to play a vital rôle in the field of Classical Studies.

Paul Iversen, S-T., ASGLE

#### CALL FOR PAPERS

**2010 ASGLE Joint APA/AIA Panel,  
Orange County (Anaheim), CA January  
6-9, 2010 (Wed. – Sat.)**

Greek and Latin Inscriptions:  
New Discoveries

Organizers: Stephen V. Tracy and Paul  
Iversen

As archaeological artifacts that preserve writing from the ancient past, inscriptions constitute one of our most valuable primary sources of evidence for the ancient Mediterranean world. Their importance cannot be stressed too much. The Society seeks to create a panel that will offer to the audience new and exciting discoveries about Greek and Latin inscriptions. The Society, therefore, welcomes papers that present new texts, new joins, new archaeological find spots, new readings, new interpretations or new methodologies. We are particularly interested in papers that discuss truly new and important texts or really innovative interpretations or methodologies.

Abstracts will be adjudicated anonymously by a committee of ASGLE and should

not be longer than one page. Please follow the instructions for the format of Individual Abstracts that will appear in the Program Guide of the October issue of the *APA Newsletter*. Abstracts should be sent electronically in either Word 97-2004 format with a .doc extension or as a PDF to: Stephen Tracy, Vice-President, ASGLE at [stracy@ias.edu](mailto:stracy@ias.edu). The deadline is February 1, 2009.

**2009 ASGLE Joint APA/AIA Panel  
Philadelphia, PA  
January 8-11, 2009**

The Publication and Study of  
Inscriptions in the Age of the Computer

Organizers: Paul Iversen & Tom Elliott

“Publishing Image and Text in Digital Epigraphy.” Neel Smith (College of the Holy Cross).

“Topic Maps and the Semantics of Inscriptions.” Marion Lamé (Alma Mater Studiorum, Università di Bologna, Italy and Université de Provence, Aix-Marseille 1, France).

“An Efficient Method for Digitizing Squeezes & Performing Automated Epigraphic Analysis.” Eleni Bozia, Angelos Barmpoutis and Robert S. Wagman (University of Florida).

“Opportunities for Epigraphy in the Context of 3-D Digitization.” Gabriel Bodard (King’s College London) and Ryan Baumann (Univ. of Kentucky).

## DISSERTATION RESEARCH AWARDS

**ASGLE has money for Dissertation Research Awards.** These awards consist in *travel money* for a student working on an epigraphical dissertation to visit a collection somewhere. Send in a proposal to the Secretary-Treasurer with a letter of support from your advisor. All applicants should be members of ASGLE and will be required to write up a report.

## POST-DOCTORAL FELLOWSHIPS

**The Center for Epigraphical and Palaeographical Studies at The Ohio State University** offers short-term fellowships (of one to four months duration) to support visitors pursuing post-doctoral research in Greek and Latin history and epigraphy. The fellowships pay for travel to and from Columbus and a living expense of \$1,500 per month; they must be taken up between September 2009 and May 2010. Recipients are expected to be in residence during the tenure of the award and are encouraged to participate in the activities of the University.

The Center's holdings include, in addition to a comprehensive library to support the study of Greek and Latin inscriptions, Arthur and Joyce Gordon's photographs and squeezes of Latin inscriptions, J.K. Evans's photo archive of Latin inscriptions from north Italy, J.M.R. Cormack's papers, photographs and squeezes of inscriptions from Macedonia, Sterling Dow's, A.G. Woodhead's, and Benjamin D. Meritt's collections of offprints, and substantial collections of photographs and squeezes of Greek inscriptions. The focus of the Greek collection is Attica, but there

are numerous squeezes from other sites.

There is no application form. Applicants are requested to submit a *curriculum vitae* and a brief research proposal (not to exceed three pages) to the Director of Epigraphy, Center for Epigraphical and Palaeographical Studies, The Ohio State University, 190 Pressey Hall, 1070 Carmack Road, Columbus, OH 43210-1002 or by e-mail at [epig@osu.edu](mailto:epig@osu.edu). The applicant should also arrange to have two letters of recommendation sent to the Director. All application materials must be received by January 31, 2009. Awards will be announced towards the end of March 2009.

**The University of Cincinnati Classics Department** offers research support with their Margo Tytus Visiting Scholars Program (see [http://classics.uc.edu/resources/tytus\\_scholars\\_program.html](http://classics.uc.edu/resources/tytus_scholars_program.html)). There are three categories of Tytus Visiting Scholars in the fields of philology, history and archaeology: **Long-Term Fellows, Short-Term Fellows, and Summer Residents.** Both Long-Term and Short-Term Tytus Fellows will ordinarily be at least 5 years beyond receipt of the Ph. D. Apart from residence in Cincinnati during term, the only obligation of Tytus Fellows is to pursue their own research. Fellowships are tenable during the regular academic year (October 1 to June 10). **Long Term Fellows** will come to Cincinnati for a minimum of one academic quarter (two and a half months) and a maximum of three during the regular academic year. They will receive a monthly stipend of \$1000 plus housing and a transportation allowance. **Short Term Fellows** will come to Cincinnati for a minimum of one month and a maximum of two during the regular academic year. They will receive housing and a transportation allowance.

**The Application Deadline for both Long-Term and Short-Term Fellows is January 15, 2008.** All Fellowship applicants must apply online at <https://classics.uc.edu/resources/tytusap.lasso>. Address any questions to: Director, Margo Tytus Visiting Scholars Program, Department of Classics, University of Cincinnati, Cincinnati, OH 45221-0226.

**Summer Residents** (<http://classics.uc.edu/resources/tytus2.html>) must have the Ph.D. in hand at the time of application. They will come to Cincinnati for a minimum of one month and a maximum of three during the summer (June 10 - September 10). Apart from residence in Cincinnati during term, the only obligation of Summer Residents is to pursue their own research. They will receive free university housing and office space. **The application deadline for Summer Residents is February 15, 2008.** All Summer Resident applicants must apply online at: <https://classics.uc.edu/resources/tytussummerap.lasso>. Address any questions to: Director, Summer Residency Program, Department of Classics, University of Cincinnati, Cincinnati, OH 45221-0226.

All Margo Tytus Fellows and Residents will enjoy the use of the University of Cincinnati and Hebrew Union College Libraries. For more information on The University of Cincinnati's John Miller Burnam Classics Library see: <https://classics.uc.edu/resources/index.html>.

## **SUMMER 2009 STUDY PROGRAMS**

### **VERGILIAN SOCIETY SUMMER 2009 STUDY PROGRAMS**

Egypt Dec 27, 2008 – Jan 7, 2009

The Western Greeks: Reggio and Sicily  
May 21 – June 8

Cicero's Italy with Beverly Berg,  
June 29 - July 11

Romans, Etruscans and ancient Greeks:  
Exploring Antiquities from Tuscany to the  
Bay of Naples, July 8 – 20

Roman Villas and Gardens: A Vergilian  
Study Tour of Roman Britain, July 14–28

Naples Bay as melting pot, always at a  
boil: Social realities in coastal Campania,  
August 3 - 15

For over 55 years, the Vergilian Society has offered study tours to classical lands led by experienced scholars and dynamic lecturers. These study programs are designed to appeal to secondary teachers, college students and interested laypeople as well as college professors seeking firsthand knowledge of archaeology and history. Scholarship support available for secondary school teachers and graduate students. For Itineraries, Applications and Scholarship information, see <http://vergil.clarku.edu/>.

## **COURSE IN GREEK EPIGRAPHY**

**The Center for Epigraphical and Palaeographical Studies at the Ohio State University** offers a summer course in Greek epigraphy **July 27 - August 7, 2009**

The aim of the course is to give an introduction to (mostly Greek) epigraphy to graduate students and junior faculty who have little or no previous experience with the discipline. The course will en-

able them to make profitable and knowledgeable use of inscriptions in their research and their teaching.

The course will be taught by Fritz Graf, of the Ohio State University, with the assistance of outside and local instructors for special fields. The course puts an emphasis on first-hand experience with inscriptions and requires a high degree of independent work in very small teams. Knowledge of epigraphy is no prerequisite, competence in Ancient Greek and Latin is.

The course fee covers the use of the Center and its facilities, tuition, campus housing (in units that comprise study, bedroom, and bath; breakfast included). There are four options for housing that determine the course fee:

(1) Full housekeeping (includes linen and towels) double occupancy: course fee \$800, single \$1100.

(2) Limited housekeeping (linen only) double occupancy: course fee \$720, single \$1000.

The participants arrange their own travel to Columbus.

The course has limited enrollment. **Deadline for application is April 17, 2009.** Send your application with two letters of recommendation directly to the **Center for Epigraphical and Palaeographical Studies, Ohio State University, 190 Pressey Hall, 1070 Carmack Road, Columbus, OH 43210.**

For information about this and previous summer courses, including syllabus, please visit: <http://epigraphy.osu.edu>.

## ANNOUNCEMENTS & NOTES

Paul Iversen took part in a week-long EpiDoc seminar conducted by Charlotte Tupman and Gabriel Bodard of King's College, London. Among those who attended was Stephen Mitchell (University of Exeter), President of AIEGL and former President of the British Epigraphical Society. We discussed ways that all three associations might better cooperate to encourage EpiDoc/TEI standards for on-line publishing of Greek and Roman inscriptions. Stephen also suggested that any North American member of ASGLE who happens to be in the UK at the time of a BES meeting (the Autumn AGM, 22nd November at King's College London, Strand Campus, Classics Department Room 2C, or the Spring Colloquium, or the January epigraphy day habitually organized in Cambridge by Joyce Reynolds) is "exceptionally welcome" to attend these meetings and to bring them up to date with anything to report from ASGLE. For more on BES, see <http://www.csad.ox.ac.uk/BES/>.

Paul Iversen, Tom Elliott, and Gabriel Bodard held the first ever virtual seminar on unpublished inscriptions at *Current Epigraphy* ([www.currentepi-graphy.org/](http://www.currentepi-graphy.org/)) and would like to thank all those who participated. In all, ten new inscriptions or fragments of inscriptions from Corinth were published in nine different posts. These may be found by starting with the last post at <http://www.currentepigraphy.org/2008/09/03/virtual-seminar-on-some-unpublished-inscriptions-from-corinth-ix/> and working backwards. The comments section of each post is still open.

## ARCHAIC GREEK WORDS IN PHOENICIAN SCRIPT FROM KARATEPE

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Many classical linguists, epigraphists, and ancient historians are familiar with discoveries made at the ancient site of Karatepe-Aslantaş in southeastern Turkey. Beginning in 1946, an archaeological investigation directed by Helmuth Bossert unearthed the ruins of an ancient city on the west bank of the Ceyhan River.<sup>1</sup> Among the many significant discoveries at Karatepe was a long Hieroglyphic Luwian inscription accompanying a parallel Phoenician text. The Phoenician inscription is the longest example known of a text in that language.<sup>2</sup> The Phoenician text occurs in three exemplars: on the orthostats at the North Gate (Phu/A), on the portal lion sculpture and bases at the South Gate (Pho/B), and on the skirts and support of a monumental deity statue (PhSt/C). The narrator of the text is Azatiwada (Phoen. *'ztwd*), a client of the Danunian king Awariku (*KAI* 26 I 2). The three exemplars witness essentially the same text, although there is some minor variation among them.<sup>3</sup> Many of the lexical and syntactic difficulties of the main text have been resolved,<sup>4</sup> and I am not directly concerned with this main text in the present report. Palaeographic analysis and internal evidence place the main text in the mid-eighth century B.C.E.

The Karatepe excavation also produced some other stone fragments bearing Phoenician writing. A group of nine orthostat fragments were found in the vicinity of the South Gate (Çambel and Özyar 2003: 122). Their text could not be associated with the long inscription (Alt 1955: 182-83). Halet Çambel and the Karatepe-Aslantaş site staff later turned up three new fragments<sup>5</sup> in addition to the nine already known. These new pieces enabled Rölliğ to assemble all twelve fragments into a single document. "Thus we now have a fragmentary inscription composed of 12 pieces, with a maximum width of 66 cm, and a maximum height of 24 cm, showing the remains of 5 lines. The lower right-hand edge is

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<sup>1</sup> See in brief Akurgal 1985: 345-46. For details, see *CHLI* 2: 1-5 and Çambel and Özyar 2003: 1-8.

<sup>2</sup> The critical edition of the Phoenician text is by the distinguished Semitic epigrapher W. Rölliğ, in *CHLI* 2: 50-83. Bron (1979) undertook the first comprehensive study. Because *CHLI* 2 is not widely available, I will cite the text from *KAI* unless otherwise indicated.

<sup>3</sup> I will refer to the essentially identical text of Phu/A, Pho/B, and PhSt/C as the 'main text'.

<sup>4</sup> See especially Bron 1979 and Younger 1998. For comprehensive bibliographies, consult *CHLI* 2 and Çambel and Özyar 2003.

<sup>5</sup> Their original location is lost, but they must have come from the South Gate area.

preserved; the end at the left side can not be determined” (*CHLI* 2: 68).<sup>6</sup> The siglum Pho/S.I.a designates this newly reconstructed text. Another triangular fragment of basalt may have been part of the same orthostat as Pho/S.I.a (*CHLI* 2: 72). It has three lines of partially legible Phoenician text, referred to by the siglum Pho/S.I.b. The joint designation of these fragmentary texts, Pho/S.I.a and Pho/S.I.b, is ‘Separate Inscriptions’. Röllig has analyzed the palaeographic features of the Phoenician script in which these ‘Separate Inscriptions’ were cut, concluding that they represent “the most developed stage of the [Phoenician] script at Karatepe-Aslantaş” (*CHLI* 2: 79).

Three words in the ‘Separate Inscriptions’ do not appear to be Phoenician or Semitic: NWWL[x?]NMŠ (Pho/S.I.a, line 2, not restored by Röllig), ŠŠŠ (line 3), and KL[N]PYŠ (line 4, restored by Röllig).<sup>7</sup> Röllig proposes a Luwian interpretation of the word *kl[n]pyš*, possibly \**kula(na)piyas* (*CHLI* 2: 71). He also observes that the possible word BN ‘son (of)’ preceding ŠŠŠ suggests that it is a personal name, and suggests comparing Hittite *Zuzzu*. These suggestions follow the reasonable assumption that Luwian was the primary language at Karatepe when the inscriptions were made, and that the Phoenician texts are secondary and perhaps translations of Luwian originals.

Specialists in the Luwian language appear to be reconsidering this assumption recently. Two scholars entertain the possibility that the Phoenician texts were primary and the Luwian secondary (Payne 2005: 124-25; 2006; Yakubovich 2008: 193 n. 100). This reassessment arises partly in response to the recent discovery of another Phoenician-Luwian bilingual text at Çineköy in the Adana region of Cilicia. The dedicant of this inscription (ca. 720 B.C.E.) refers to himself (in the Luwian version) as *hi-ia-wa/i[-ni]-sá* (URBS) REX-*ti-sa* ‘Hiyawean king’ (Tekoğlu and Lemaire 2000: 968, §I).<sup>8</sup> There is a consensus that Luwian *Hiyawa* represents later Greek (A)χαία. This is consistent with references in both the Karatepe Phoenician ‘main text’ and the Çineköy Phoenician version to the BT MPŠ ‘house of Mopsos’, a dynasty known to Greek legend.

This circumstantial evidence, taken jointly with additional evidence that I will not detail at the moment, leads me to suggest archaic Greek interpretations of the non-Semitic words from the Karatepe ‘Separate Inscriptions’. The orthographic correspondences are, to me at least, quite striking.

<sup>6</sup> The truly remarkable achievement of Çambel and Röllig deserves sincere thanks and hearty congratulations from epigraphists, linguists, and historians.

<sup>7</sup> Letters in outline font are damaged but legible. All of Röllig’s readings appear to me to be consistent with the published photographs.

<sup>8</sup> *Hiyawa* corresponds to cuneiform *Qa-a-ú-e* (representing /*qayawe*/ < /*hiyawa*/) and *Que* (*RIMA* 3, text A.0.102.14, p. 67, line 101; Parpola, *Toponyms*, 288-89; Jasnik and Marino 2007 n 35; Yakubovich 2008: 190-92), which in turn correspond to Aram. and Heb. QWH /*qěwē*/ (*KAI* 202.6; *TSSI* 2: 8-9, 14; 1 Kgs 10:28; 2 Chr 1:16), and probably Phoen. KW (Mosca and Russell 1987: 11 and n 42).

I re-segment NWWL[xʔ]NMŠ by attaching the initial N to the preceding word P'L to give P'LN //fēlnū/ 'we made'. The next letter, W, represents the conjunction /wa-/ 'and'. The remaining string, restored WL[M]NMŠ, can be interpreted as Φουλαμώννιμος (*LSJ* 1270 s.v. οὐλαμ-; Lyc. 183).<sup>9</sup> A scholiast points out that Homeric meter required initial *digamma* (*LSJ* Suppl. 233 s.v. οὐλαμός II). Thus the vocalism Φουλαμώννιμος implied by the Phoenician spelling with initial F- is to be expected in the Archaic period, which is the historical context of this inscription.

The word *kl[n]pyš* can even more readily be viewed as Greek: κλινοποιός, 'maker of beds or bedsteads' (*LSJ* 961), whence 'cabinetmaker' or 'carpenter'. The occupational title fits the context, which refers to construction.

The third identification involves speculation, but deserves consideration. There is no clear explanation for the Phoenician transcription with initial and medial *šade* in ŠŠŠ. Accepting the interpretation of BN as 'son (of)', I am inclined to see ŠŠŠ as a spelling of the archaic Greek personal name Τιτυός. In the *Odyssey*, Tityos, son of Gaia, was a giant (*Od.* 7.324) tortured by vultures in Hades (*Od.* 11.576-80). My explanation involves assimilation of medial *-tw-* which spread regressively to the initial *ti-* (see Woodhouse 2004: 238). Phoenician transcription with initial and medial *šade* represents a perceived sound shape /tsitsós/, with stress on the ultima.

Finally, and briefly, I argue at length elsewhere that the divine epiclesis (Baal) KRNTRYŠ in the Karatepe main text (e.g., Phu/A II 17b-19, text: Röllig in *CHLI* 2: 51) is best interpreted as \*Κορυνητήριος, 'mace-bearing'.<sup>10</sup> I connect this title with the Iron Age cult of the Storm god of Aleppo and the later iconography of Heracles.

Charles Krahmalkov proposed for the name 'WRK in the Karatepe main text a Greek interpretation as Εὔαρχο(ς) (Krahmalkov 2000: 38-39), a view that is finding supporters (Lipiński 2004: 120-21; Yakubovich 2008: 192). Lipiński adds the name 'RKBYŠ = Ἀρχίβιος, from another Anatolian seal (2004: 121).<sup>11</sup>

It is possible to interpret this rather significant cache of Greek words from Karatepe and its vicinity as evidence of linguistic interference that arose as Greek speakers composed in Phoenician language and script. Whatever explanatory hypothesis one adopts, the evidence itself merits careful consideration.

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<sup>9</sup> Οὐλαμώννιμος does not appear as a name in *LGPN*. The name [O]ὔλαμος is attested epigraphically at *IBouthrotos* 168, l. 13.

<sup>10</sup> Note additionally that in transcribing the Greek words *korunētērios*, *Wulamōnumos*, and *klīnopoios*, the Phoenician scribe represents the final *sigma*. This is a variable practice in contemporary Neo-Assyrian transcriptions of Greek words.

<sup>11</sup> It is significant that this example, like the Karatepe examples, fully represents the final syllable of the Greek name.

## REFERENCES

Abbreviations:

*CHLI* 2 = Çambel 1999; *KAI* = Donner and Röllig 1962-2002; *LGPN* = Fraser and Matthews, eds., 1987-2005; *TSSI* 3 = Gibson 1982.

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### **MEMBERSHIP INFORMATION**

Thank you for your continued support of ASGLE! For those of you interested in knowing the status of your membership, just check the first line of your **mailing label** for your paid-through date. In the following example, Jane Doe has paid through 31 December 2008.

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\_\_\_\_ College or University Faculty. Annual dues \$40. Membership in the International Association of Greek and Latin Epigraphy is automatic.

\_\_\_\_ Student, Retired, Independent. Annual dues \$10. Does NOT include membership in the International Association of Greek and Latin Epigraphy.

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NOTE: You may pay dues for more than one year at a time. If you wish to pay for more than one year, please indicate here the number of years (not more than five) you are paying for:

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