

ORDER FROM CHAOS:  
A WORM'S EYE VIEW OF  
SOME CLASSICAL BIRDS I HAVE KNOWN

— JO-MARIE CLAASSEN —

ABSTRACT

*In November 2023, at a conference of the Classical Association of South Africa, I presented an idiosyncratic view of the quirks, foibles, and academic grandeur of many distinguished Classicists I have encountered over the past seventy years. My talk covered South African scholars such as Professors Frans Smuts, André Hugo, Lydia Baumbach, Suretha Bruwer, Bert van Stekelenburg, Piet Conradie, and Jannie Louw. I also reflected on international figures like Sir Ronald Syme, Jasper Griffin, Francis Cairns, Peter Green, Frank Snowden, and Elaine Fantham. These scholars were seen through my unique perspective, often with a touch of humour, but always with deep respect for their contributions.*

KEYWORDS

*South African Classics, University of Cape Town,  
University of Stellenbosch, Afrikaans*

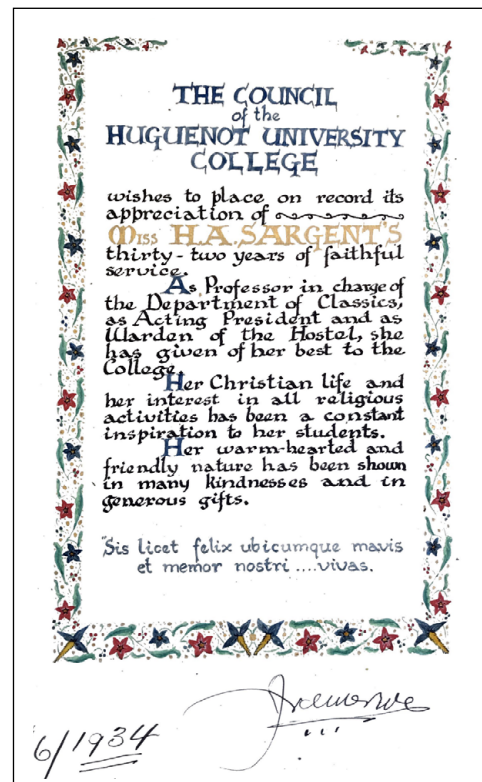
Towards the end of my chequered career and from the chaos of my memories, at a conference of the Classical Association of South Africa<sup>1</sup> held at the University of Cape Town<sup>2</sup> in November 2023, I gave an idiosyncratic view of the little-known quirks, foibles, and also the academic grandeur of the many distinguished Classicists over whose paths I had ‘crawled’ in different ways during the last 70-odd years. My thanks to Professor Federico Santangelo of Newcastle, who was kind enough to suggest that I offer these *nugae* of mine to *History of Classical Scholarship*.

<sup>1</sup> The CASA conference theme was ‘Order and chaos’. My talk was, suitably, slotted into the very last opening in the programme of the last day of the conference, just before the Association’s Biennial General Business Meeting. My presentation was not without vicissitudes. Suitably for the ‘chaos’ in the conference title, a howling and unstoppable fire alarm chased my audience and me from one university building to another, and we were thereafter obliged to traipse to yet a third building for the business meeting.

<sup>2</sup> Hereafter ‘UCT’.

To start at the beginning: the first Latin I ever learned was the expression *de mortuis nil nisi bonum*, the fruit of my precocious reading, from about the age of eleven or so, of my mother's library books, all detective novels. I have tried to apply that principle throughout this swansong of mine.<sup>3</sup>

The first Classical Bird on my list, Professor Helen Anstis Sargent, had retired from Huguenot Women's College in Wellington, South Africa, before I was born. She then lived in a log cabin at the apex of Bain's Kloof Pass, near Wellington. My family visited her frequently, as she had been the favourite professor of and Christian mentor to my mother, Caroline Emma Latsky, and aunt, Martha Dove Boshoff, who affectionately called her Gran. My brother and I loved visiting 'Aunty Gran' with her American accent, which she, an Oberlin (Ohio) graduate, had never lost. The cabin was cosy and smelt of tinned fish, with which she fed her then twenty-odd cats. My mother later told me of the reams of Latin prose and poetry their professor had made her students translate, but without any literary discussion whatsoever.<sup>4</sup> Her approach to the scansion of poetry was to mutter '*Strawberry, strawberry, jam, jam*' and leave it at that. My family were the closest 'relatives' she had in South Africa, later helping her to move to a retirement home in Rondebosch, a suburb of Cape Town, and seeing to her welfare until she passed away.



<sup>3</sup> At the age of 84 years, I find myself less and less keen on doing *original* research: a general feeling of 'been there, done that!' seems to be taking over.

<sup>4</sup> H. A. Sargent never published anything of note, although she earned two Master's degrees: from Oberlin and from the University of Cape Town (UCT, then still termed the Good Hope College, an affiliate of the University of South Africa (UNISA).) After the death of my aunt, I found and sent some of Professor Sargent's papers to Oberlin College in Ohio for the College archives. In a little diary given to her by her father, circa 1905, for recording her adventures on board ship while returning to South Africa via Southampton after a first sabbatical, she told of sweltering through the tropics in her flannel petticoats, having erroneously consigned the wrong cabin trunk to the ship's hold.

In high school I came up close and rather impersonally to Latin, learning Latin (in Afrikaans) in the old 'grammar-grinding' fashion. The Latin teacher was a meticulously exact rules-driven French-Swiss spinster, Miss Millie M., who did not make Latin studies exciting, but did give us all a thorough training in, amongst others, the rules of Latin prose composition and scansion of poetry, but elicited little appreciation of Latin poetry as a sublime art. That would come later.

Miss M. taught from the (very dry) Latin language textbooks created by Professor Henri Gonin of Pretoria University. When, much later, I met Professor Gonin himself, after my first attempt at a CASA Conference presentation, he came up to me after my talk. I was most flattered, but he just wanted to tell me that I had mispronounced some Latin word I have now mercifully long forgotten. Later there was a similar episode, the details of which are now also lost in the mists of time.

My introduction to University Latin at Stellenbosch was far happier. In my first semester (1958), the then professor of Latin,<sup>5</sup> Frans Smuts, was away on sabbatical, and his place was taken by the famously brilliant Theodore Haarhoff, who had just retired from the University of the Witwatersrand in Johannesburg. He would wax lyrical about the Stellenbosch landscape as a reflection of 'Virgil's countryside.' Haarhoff had been the first internationally known South African Classicist, on occasion lecturing at Oxford on the Afrikaans language.<sup>6</sup> He was a pioneer of comparative studies, researching and publishing papers and even a book (Haarhoff 1925) on parallels between the rural Afrikaners of his era and ancient Roman farmers.<sup>7</sup> Poor Professor Haarhoff was then (1958), unfortunately, past his prime, and he was not appreciated by the vast number of Law students, not sitting, like me, in the front row, drinking in the master's words, but rowdily clamouring in the rear of the hall, and even snooping out in mid-lecture.<sup>8</sup> Much later, Professor Haarhoff once

<sup>5</sup> At Stellenbosch Latin and Greek were offered in separate departments, to accommodate both Law students who until 1994 were statutorily obliged to achieve Latin I, and Dutch Reformed theological students who are still obliged to study both Greek and Hebrew for two years.

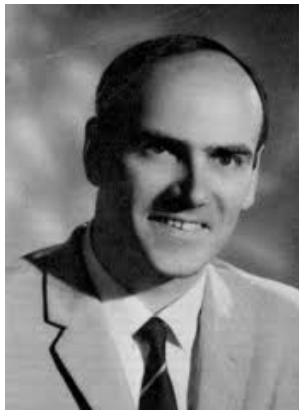
<sup>6</sup> Haarhoff, among other accomplishments, in the 1930s lectured at Oxford on the origins of the then very young language Afrikaans, which had supplanted Dutch as second South African official language in 1925.

<sup>7</sup> I surmise that my aunt's rather slight MA dissertation (Boshoff 1929) was inspired by Haarhoff's book.

<sup>8</sup> Years later, when I was on one occasion roped in to stand in for the Latin professor at Stellenbosch, for one language lecture to a large Latin 1B class, I noticed a (probably bored) student crawling out on all fours. With youthful brashness, I imperiously called the young man back to his seat. Looking back over the years now in my much more

advertised in a Cape Town newspaper for a young man to drive his car for him to Port Elizabeth (now Gqeberha). My brother offered to drive him. En route, the learned professor, who was, like many of the intelligentsia of his era,<sup>9</sup> a spiritualist, told my bemused brother that Vergil's spirit regularly appeared to him and explained difficult passages from the *Aeneid* to him. My brother and I have always wondered whether Vergil had spoken English, or Haarhoff, Latin.

The other lecturer in my freshman year was Dr André Hugo, later Professor of Latin at the University of Cape Town. Hugo was a true



'Renaissance man' with a vast and fascinating knowledge of all things academic. He introduced our fresher class to early modern Latin and we read some of Erasmus' letters. The first essay he set was a comparison between aspects of Erasmus' and Luther's approach to religious reform. My academic confidence was given a tremendous boost when Dr Hugo awarded me, then only seventeen and a half, a '9' for that essay. I had not expected to do very well at university. I learned only later that Hugo used to award either nines or

fours for essays — seldom anything between. He had then just lately returned from the Netherlands, where he had achieved his doctorate on a dissertation comparing Seneca and Calvin. Professor P. J. Conradie later told me that while still studying for their BA degrees at Stellenbosch, Hugo and Lydia Baumbach, later to be professor at UCT and leading South African expert on Linear B, became friends and subsequently got engaged, but then he left for the Netherlands and there he met the delightful Hanneke Moll. Conradie said that Hugo could just not get around to compiling the vast amount of research material he had amassed into a dissertation until his Dutch prospective mother-in law put down her foot, and said 'No doctorate, no Hanneke!' — and so Hugo handed in what he had completed up to that point, on which he was capped. He completed and published the study some ten years later, together with an American colleague. Much later, he told my



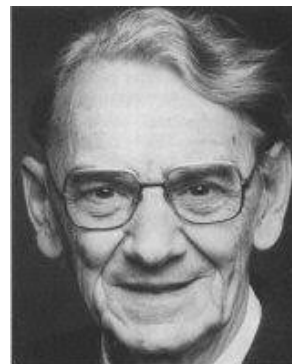
tolerant old age, I realise I should have wished him godspeed and continued the lecture without missing a beat.

<sup>9</sup> As were, for instance, the Sherlock Holmes author Sir Arthur Conan Doyle and the mathematician and astronomer Professor Arthur Bleksley of the University of the Witwatersrand, South Africa.

Honours group (I had embarked on graduate studies eight years after my initial BA degree) that, before they could get married, his wife had been obliged to attend catechism classes, while he was in his turn required to take dancing lessons, adding, 'She retained more of her catechism than I did of my dancing lessons.' Piet Conradie later also told me that Dr Hugo had majored in the three languages, Latin, Greek and German for his first degree, passing each language *cum laude*, upon which his mother had been very apologetic about his 'mere eight' for German, while he had *nine* each for the ancient languages: 'German was of course his *extra* subject.'

We were sad when in 1970 the Hugos left Stellenbosch for Cape Town, where he had been offered the Chair of Classics at the prestigious local University.<sup>10</sup> His outspoken opposition to *apartheid* had ensured that he never did get such a promotion at Stellenbosch, unfortunately. The academic world sustained a heavy blow with his premature death, at the age of 45, from bone cancer.

Professor François Smuts, when he returned from his sabbatical in the USA in the second semester of my first year, was enthusiastic about the modern methods of Latin teaching he had researched in Madison, Wisconsin. He was particularly impressed with the Structural Method, with the motto, 'Don't explain — drill!' Inspired by what he had learned, he over time devised and refined his own rapid Latin Beginners' Course for the many Law students who by that time had come up to University, Latinless. This system he revised several times and finally it worked very well in his Latin Course, which he called *Sic venimus Romam*.

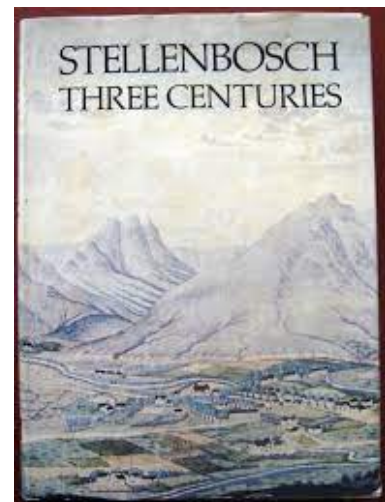


It was based on the Latin New Testament. The premise was that, because the stories were familiar, the grammar would sink in more rapidly. In the end, his course was a compromise between the Structural, Direct and Cognitive Methods and it worked. Ultimately, after some years, it had to be discarded, not because of complaints by Jewish or Muslim students, but because several *atheists* had complained. I think the Oxford Latin course, that was then adopted, was less satisfactory as it was not aimed at young adults, but at school children.

<sup>10</sup> Hugo's inaugural lecture at UCT (1970) compared the role of slaves in Roman society with the role of an indigenous workforce together with household slaves from the East in the development of the Afrikaans language from Dutch, with an admixture of the various tongues of this workforce in South Africa — and also the role of such subaltern groups in the nurturing of the infants and children of their employers or owners in both Rome and at the Cape.

Smuts was passionate about the teaching of Latin and did much to propagate it at schools' level, always stressing the importance of teaching and learning the language in a student's mother tongue. Also in the field of didactic publishing, he was a pioneer. The academic journal *Akroterion* developed from the quarterly *Newsletter/Nuusbrief* which he had initiated at Stellenbosch in the early sixties for the sake of South African Latin teachers. He also pioneered a series of trilingual (Latin – English – Afrikaans) readers with ditto teachers' commentaries for use in South African high schools. In the end he involved us all as members of the Latin Department in collaborating in further volumes in his *Tria Saecula* (1980–82) series and a basic (trilingual) vocabulary list, suitably and predictably titled *Lexis Latina* (1985). It was based on a well-known frequency list indicating the twelve hundred *most frequent* words occurring in both poetry and prose in Latin literature. To these were added some common numerals, copulatives and adverbs. We were required to provide each of these words with the single most basic English and Afrikaans equivalents. The premise was that students equipped with a passive familiarity with these basic meanings would be enabled to translate 85 percent of all Latin texts which they would encounter in their matriculation year or as undergraduates.

But an interest in education was not Professor Smuts' only salient characteristic. He was largely apolitical, but passionate about the Stellenbosch cultural heritage. It was thanks to his efforts that many Cape Dutch architectural jewels at Stellenbosch were saved and restored. In 1979 he edited separate but equivalent English and Afrikaans commemorative volumes celebrating the tercentenary of Stellenbosch. Also, he prevented the proposed removal of the citizens of Jamestown hamlet to apartheid-inspired Cloetesville. He once told me that when the *Broederbond*, a South African National Party secret society, had approached him to join them, he had declined. Finally, this: his father, a Stellenbosch wine farmer, had been a friend of my grandfather's. In 1925, when there was talk of an Afrikaans translation of the seventeenth century Dutch '*Staatenvertaling*'<sup>11</sup> Bible, Mr Smuts Senior told my grandfather that he did not think this was necessary: 'Why, I give the Dutch Bible to little nine-year-old Fransie to read, and he understands



<sup>11</sup> The Netherlands 'State Translation' of 1617.



every word!' But then, 'Fransie' was a linguist. His mother had been the 40-odd year-old spinster-sister of old Mr Smuts' first wife, whom he had married after the latter had died. Sometime in 1987, shortly before Professor Smuts passed away, he spoke lovingly to me and a colleague about his mother, still shedding tears after all those years. He had a wonderfully soft heart.

A slightly older contemporary of Smuts's was the professor of Greek, J. P. J. Van Rensburg. His desk was always remarkable for being completely bare of any papers, except perhaps the sheet of paper that he was



writing upon at that moment. I am not aware of any peer-reviewed articles by him, but he was a most remarkable translator of Greek drama into Afrikaans, really opening the Greek classics to a wide South African audience. His translations were eminently playable, and 'Stannie' as he was known to his peers, took a wicked delight in conveying the more salacious aspects of Aristophanes' humour in delicious Afrikaans *double entendre*. His Afrikaans versions of tragedies were also eminently playable and were well

received by Afrikaans audiences who knew nothing of ancient Greek culture. I still cherish, and use every Sunday, the Greek New Testament he bought for little me, the only non-theological, *female* Greek student at that time, when the Bible Society presented the entire class of prospective parsons (all males) with their own copies. This was in the early nineteen seventies.

Van Rensburg's successor was Professor P. J. (Piet) Conradie, fondly known to generations of students as '*Piet Grieks*.'

<sup>12</sup> Conradie established


formal Reception Studies (especially of Greek drama) as a discipline at Stellenbosch. His kindness to colleagues knew no bounds. On occasion he even translated into English an article he had written and published in Afrikaans for the sake of a British colleague. I have recently written his obituary,<sup>13</sup> so I hasten on to celebrate others, as readers can there look up the many virtues and very few foibles of the much beloved '*Piet Grieks*.'

<sup>12</sup> 'Pete Greek'.

<sup>13</sup> J. M. Claassen, *Acta Classica* 65, 2022.

Susanna Margaretha (Suretha) Bruwer was at school with me, but in one class below me. We met up again at Stellenbosch, in my second year and her first, and served together on the executive of a short-lived 'Students' Classical Association.' After I graduated, our ways drifted apart and after gaining a teaching diploma at UCT, I undertook marriage and motherhood. My little girl was just over three when my husband, an engineer, and I returned to Stellenbosch,<sup>14</sup> and I looked in at Professor Smuts' office to show her to my beloved teacher. Soon after, Smuts approached me to hear whether I could take the Latin Beginners and 'Ones' during the second semester of 1967, as Suretha was to leave to get married, and so our paths crossed once again. This marriage did not last long, falling apart soon after the birth of her son the following June, about the same time as the birth of my second baby, also a boy. Suretha and her boy returned to her parents, and she embarked on graduate studies. She was capped for *'The theme of exile in Vergil's Aeneid'* (1974). She it was who set me on the right path toward my later research on Ovid's exile, offering me a long bibliography on exile in general, which formed the basis of my subsequent Ovidian research.

After her re-appointment at Stellenbosch in 1970 or so, Suretha soon made rapid progress in the academic *cursus honorum*, and rightly so, for her innovative research on different teaching methods and publication of her controlled experimental testing of different Latin textbooks was noted by the university authorities. She had also persuaded the Human Sciences Research Council to institute a country-wide investigation of the status of Latin in South Africa and publication of its results. This was the heyday of Latin for Law in South Africa and there were vast numbers of first year



Stellenbosch University's short-lived Students' Classical Association 1959. L to R: S.M. Bruwer (subsequently Mrs Maras, later Professor Suretha Bruwer), Nora Roberts (present whereabouts unknown), Gert Kruger (Later professor of NT Greek at Stellenbosch, Gerhard Plüdemann (later professor of German at University of Western Cape), Jo-Marie Latsky (now Claassen, present author).

<sup>14</sup> He took up a post with the Stellenbosch Municipality, subsequently qualifying as an urban planner, later turning to Academia and teaching within the School of Town and Regional Planning until his retirement in 2003.



Latin students (upward of 400 annually), now divided into Latin Beginners, Latin 1A (those who had studied Latin at school) and Latin 1B, aspirant lawyers who had progressed from Beginners' Latin in their first year. Meantime I had progressed to *locum tenens* for whomsoever went on leave, teaching in the place of up to four different Stellenbosch colleagues in a single year. It made for versatility.

Suretha never remarried, but she formed a close friendship with Dr Albert Victor (Bert) van Stekelenburg, a Dutchman who had toured through Africa from north to south and had ended up at Stellenbosch,



where he looked in on Professor Smuts and enquired about a post, which just happened to be available at the time. Bert it was who, in Suretha's last days, before she too passed away tragically young, had sat up beside her bed each night and nursed her as tenderly as if he had been her sister, while teaching many of her classes, as well as his own, by day. By that time, I also had a fixed appointment at Stellenbosch. Suretha had, several years earlier, succeeded

Professor Smuts as Professor and Head of Department, only six weeks after she had been promoted to associate professor, the first Stellenbosch woman to gain such a position. Bert became her loyal senior colleague and often her stand-in when she became increasingly ill. He succeeded her in 1983 as Professor of Latin.<sup>15</sup>

Bert van Stekelenburg was a supreme linguist, familiar with Greek, Latin, Hebrew, and about six European languages. He soon picked up

<sup>15</sup> While editing this informal talk into a more serious paper, I had occasion to consult Prof Van Stekelenburg's weighty list of publications. His chief academic interests are reflected clearly in the topics he addressed: matters didactic, as witnessed by his participation in Professor Smuts' production of trilingual teaching materials, as well as articles on the teaching of Latin, all published in the Stellenbosch journal *Akroterion*, which had developed from Smuts' earlier quarterly *Latin Newsletter*, then aimed at South African teachers, now, sadly, an almost extinct species. Also in *Akroterion*, over the years appeared Bert's occasional more popular research papers, as for instance on the Roman calendar (1973), on Roman gladiators, written in Afrikaans in two parts, two years after his appointment at Stellenbosch (1974–75), on the origins of the motto *Ex Africa semper aliquid novi* (1988), and on whistling in antiquity (2000). From the second half of the 1980s, Bert turned more and more toward research on aspects of mediaeval Rome: in particular, on Roman use of so-called *spolia* (building materials reused in new architectural contexts), from the early mediaeval period onward. In his last phase of research, Bert concentrated on early Dutch intellectual life at the Cape of Good Hope. These latter papers appeared in more serious journals such as *De Arte* (1991) and *Papers of the Netherlands Institute in Rome* (1993). Bert's last paper on this topic was left unfinished and published posthumously, after editing by the present author (2003).

Afrikaans well enough to teach and publish in it. He was also a very entertaining speaker. Members of the Cape branch of the South African Classical Association still remember his slideshow on the Etruscans at the University of the Western Cape, on the occasion of their bi-annual meeting, which was to be followed by a lunch. Bert was to speak after tea. But then the news came that the caterers hired by the University had on that day declared bankruptcy and no lunch would be forthcoming. Bert had to hold the fort until the University's publicity division could rustle up a lunch. Bert manfully stretched out his (mercifully copiously illustrated) talk for about two hours. Meanwhile the wine circulated, and the meeting became merrier and merrier. At about three o'clock a delicious chicken lunch was served by the University's public relations people, and everybody was happy (except, of course, the original bankrupt caterers).

But Bert's arithmetical skills were abysmal. Several South African lawyers can now thank their establishment in the legal profession to his muddled adding up of their not very good Latin 1 marks<sup>16</sup> that gave them an undeserved pass. In 1979 he published a popular article in a Cape Town newspaper, commemorating the 'two thousandth anniversary' of the eruption of Pompeii, realising about a week later that he was a century out in his calculations. He had tremendous initiative and celebrated (correctly) the bimillennium of Vergil's death with a lecture in Stellenbosch University's 'Thom' Theatre (now the 'Adam Small'). On this occasion, he himself catered, offering wine and slices of Brie (from a sponsor) on crackers.

More frequently I was landed with the catering for Bert's ingenious schemes. On occasion, while Chair of CASA-WP,<sup>17</sup> Bert decided to offer two slide lectures at the University of Cape Town on consecutive Wednesday evenings, to enlighten the Cape Town public on the joys of visiting both Greece and Rome. He proposed to charge R3 a head<sup>18</sup> for the wine and snacks, and this Lydia Baumbach declined to cater for, so I, then local secretary, was landed with the job, sourcing olives from the farm of Greek immigrants who had introduced large-scale olive farming to the Cape. In

<sup>16</sup> Latin 1 was the statutory minimum requirement for a legal degree in South Africa at that time. South Africa (together with the Southern African countries bordering on it and the former Dutch colonies Sri Lanka and Guyana, a Dutch colony until 1815 when it was taken over by Britain) still uses Roman Law as basis for its jurisprudence, but, as in the case of Guyana, in combination with British Common Law.

<sup>17</sup> The three academic universities in the Western Cape collaborate closely in matters classical and form the nucleus of the Western Cape branch of the national association, being known locally as 'CASA-WP.'

<sup>18</sup> Three Rands is now equal to about one sixth of a Euro, but then would have equated about two contemporary Euros.

addition, I mixed tinned tuna with mayonnaise as filling for long French loaves, which I first froze and subsequently cut into slices.<sup>19</sup> Unfortunately, our publicity — posters and flyers sent to about forty Cape Town travel agents — proved too good and members of the Cape Town public streamed in, in their hundreds. On the Greek evening, the refreshments ran out before all had been fed, and so I redoubled my efforts on the Roman night, and I think everybody got something. But the embarrassing aftermath was that CASA-WP had made a profit of about R1000. This was later used very fruitfully to afford all kinds of prizes at the various schools' events that we used to hold bi- or tri-annually.

My most nightmarish catering adventure under Bert's command was the occasion when he decided to go 'hunting fowl' and invited several friends to my house to come and enjoy the products of his hunt. He provided me with a bottle of white wine to cook with. Bert ultimately arrived with eleven little pigeon corpses and one larger, indeterminate fowl, all plucked and gutted. I had looked up in my one and only useful cookbook how to deal with gamebirds and bravely sautéed them in onion, added the wine and cooked and cooked. I continued adding more and more wine, but they just wouldn't become tender. Ultimately, I served the nightmarish fare with rice and salads. Bert's guests took an appreciative first bite and started chewing. Our collective teeth grated on something — shotgun pellets, a *lot* of them. The meal degenerated into a rather repulsive expectoration party. Mercifully, we all survived the ordeal, and no-one suffered from lead poisoning.



Bert was a true world citizen, often travelling off the beaten tourist track, even 'going native,' whether by assuming the dress of an apparently primitive tribe in inner Borneo, or by reading only Spanish novels while exploring most of the countries of South America. This he combined with birdwatching. His last tour, to view a particular penguin species in the Antarctic, ended tragically when, on his way back, he was lost overboard near the coast of Chile.



Albert Victor van Stekelenburg, 1940–2003, lost at sea after birdwatching in the Antarctic

<sup>19</sup> These snacks thawed during the hour-long drive to Cape Town from Stellenbosch, and Bert's subsequent lecture.

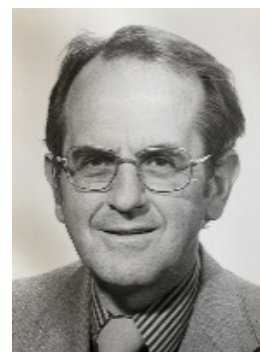
His many Jewish friends held a touching memorial service for him, apparently against his stated wishes, but gratefully attended by his friends.<sup>20</sup>

What then, of colleagues at other universities? Ken Matier started at Rhodes University, and later moved to the University of Durban-



Westville, now part of the University of KwaZulu-Natal. He served in various capacities on the executive of CASA for a total of eight years: four years as Secretary, then two years as Chair and then again as Vice-Chair, when he and Professor Dawie Kriel of Pretoria made a pact to fight for the retention of Latin for Law (a fight finally lost by 1994). Ken was a true believer in outreach to

Latin schools, and I well remember being an invited speaker at a teachers' workshop he held at Grahamstown (now Makanda) around 1980. I was the overnight guest of Professor David Gain and his kind wife, and disgraced myself by having a migraine attack next morning, but both the Gains and I survived.



Incidentally, later, while Professor Kriel was SA cultural attaché in Rome, he wrote to me indignantly that his mail had been opened and scanned by the then SA government's spying system. This was the ultimate affront to him, '*Dawid Meiring Kriel!*' he expostulated, as if his impeccable Afrikaner-lineage should have shielded him from such an outrage.

But back to Ken Matier. When, some years later, his Chairperson's Address (on Silius Italicus) was rejected, first by an anonymous overseas referee and subsequently by the then editor of *Acta Classica*, Ursula Vogel-Weidemann of UNISA, a bitter feud arose, at first waged merely by correspondence. As then Casa Secretary, I was 'in' on the correspondence.

<sup>20</sup> I had the sad task of editing and arranging the copious notes that Bert had collected for his last research paper (Van Stekelenburg 2003), which his colleagues surmised he had himself nearly completed while borrowing the computers of various friends and keeping the text on a mobile 'floppy disk' which seems to have perished with him. My abstract (which introduces the 2003 paper) gives a brief description of Bert's research methods and his manner of finalising a publication (first giving an informal talk and then doing copious research before offering a paper for publication, a method diametrically opposite to my own, but which, in the case of this paper, I have actually followed: this paper represents the academic 'fleshing out' of my November 2023 talk at the CASA conference.)



The then Vice-Chair, Professor Jannie Louw, highly respected Greek New Testament scholar from Pretoria,<sup>21</sup> was obliged, at the 1989 CASA conference in Grahamstown, to act as referee in a final, personal confrontation. Jannie told me privately that he had wrestled long in prayer before this meeting. An amicable compromise was reached: henceforth the Chairperson's Address would be published *unrefereed*, but it would be labelled as such.<sup>22</sup> The peace talks were further sealed at the farewell lunch at the end of the conference when, at my suggestion, Ken proposed a toast to Professor Vogel, the capable editor of *Acta Classica*.

Over the years various notable Classicists spoke at Stellenbosch. Sir Ronald Syme visited Stellenbosch and UCT in 1987, in his eighty-fifth year. As Bert was then on Sabbatical, it fell to Christoff Zietsman (later of the University of the Free State) and me to see to his welfare. Our large class of Latin 1 Law students gave his memorable lecture, on the identity of the conspirator Brutus, a standing ovation. Afterwards, I took him to see the sights of our historic old town. The beautiful old Cape Dutch buildings left him cold, but he was in ecstasies over a very large Eucalyptus tree in the grounds of Wilgenhof Men's residence. The funding for overseas visitors at the Latin Department had then run almost dry for the year, and so we housed Syme in a Spartan flat in the students' social centre, popularly known as the



JC Zietsman, JM Claassen, R Syme  
in front of the Old Main Building,  
Stellenbosch University, 1987

<sup>21</sup> Together with the internationally noted linguist Eugene Nida, Louw published a dictionary of New Testament Greek in 1998.

<sup>22</sup> The theme of that conference was 'Africa in Antiquity'. In the case of the paper read by Matier, on Hannibal as being the 'hero' of the *Punica* of Silius Italicus (1989), I had suggested the topic to him while he and I, as Chair and Secretary, were planning the details of this conference. My own topic at the conference was a discussion of whether the other great African, Jugurtha, could have been considered as either a 'terrorist' or a 'freedom fighter', a topic that Ursula Vogel had also rejected with a certain degree of contumely. In the end, perhaps fearing the august lady's wrath, in my talk and the subsequent publication, I compromised by suggesting that Jugurtha was neither, but had merely tried to pacify the Roman colonisers by any means he could (Claassen 1993).



‘Neelsie.’ When I dropped him there at the end of a convivial evening at the home of one of the Departmental members, I asked whether he had something to read: ‘Yes,’ said Sir Ronald, ‘I brought along Tacitus’ *Histories*’. Next morning, I rushed out to the student centre’s cafeteria to purchase a fried-egg-on-toast sandwich, known among students as an *Uitsmyter* (‘Chucker-out’) and coffee, hastily separating the two slices and presenting the dish as ‘Egg and two slices of toast’. Sir Ronald had slept well, and he waxed lyrical about the peace and quiet he had enjoyed in the centre of the Stellenbosch Main Campus, far from the noisy and ‘madding crowd’ he had been subjected to in the sumptuous accommodation of the five-star Vineyard Hotel in Cape Town that the UCT folk had ‘foisted’ upon him. Tastes differ.

Earlier that year, when the CASA Conference was held at Stellenbosch, I had also put up in a (larger) flat in the Neelsie, our keynote speaker, Jasper Griffin of Oxford, who had defied the general boycott of South African Classicists then still current in England. His flatmates were Ken Matier, then in his first term as CASA Chair, and Louise Cilliers of the University of the Free State, and her husband Johann. I had primed the refrigerator in the flat with the wherewithal for a ‘proper’ English breakfast and Louise kindly cooked it for the three men, in good Afrikaans tradition.



Speaking of the traditional role of South African women, I have another tale to relate. In the days when Latin teaching was still widespread in The Cape, the late John Atkinson and I respectively represented UCT and Stellenbosch on the Cape Provincial Inspector of Latin’s advisory committee, together with sundry teachers and other officials. I was the only woman. When tea was served, in stridently feminist mode I sat tight, but dear, kind, gentlemanly John quickly got up and handled the heavy teapot as to the manner born, passing round the cups like a very polite waiter. John’s very recent passing is a very great loss to Academia.

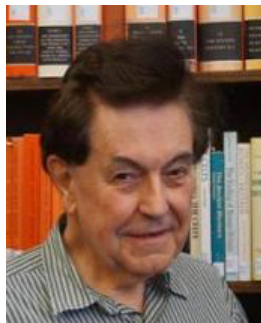


Incidentally: languages as teaching medium are often a fraught issue in the South African context. Before 1994, the University of Cape Town taught exclusively in English, while at Stellenbosch the teaching medium was Afrikaans.<sup>23</sup> Yet soon after the British-born John Atkinson was

<sup>23</sup> More recently, to ensure greater inclusivity in a country with twelve official languages, which now also include SA Sign Language, most formerly Afrikaans-

appointed at UCT, he made work of learning enough Afrikaans to be able to converse freely in their own tongue with Afrikaans-speaking colleagues or students. Whenever he chaired a CASA meeting, John made a point of also welcoming Afrikaans-speaking visitors in their own language.<sup>24</sup>

But back to catered breakfasts: two years earlier, when my husband and I were both on Sabbatical, we spent some months at Cambridge, where I, as honorary member of Hughes Hall (having been sponsored by Pat Storey, the pioneer of the innovative and famous *Cambridge Latin Course*), did research on Ovid for my doctorate. We went up to Liverpool for one of Professor Francis Cairns' famous 'Liverpool Latin Seminars' before he (and the Seminar) moved to Leeds.<sup>25</sup> He and his wife Sandra put up all the delegates in their large house, and Francis did most of the cooking. I was rather



squeamishly fascinated by his cooking of blood sausages for breakfast, something I had never encountered before. Francis (now of Florida State University) liked (and probably still likes) to pose as the traditional thrifty Scotsman and, as the previous evening grew rather cold, he said in his delightful Scottish accent, slightly overlaid with Liverpudlian, '*Arrre ye cauld? Wee-uhl, joomp oop and doon, joomp oop and doon!*' That was because he wanted to postpone switching on his central heating as long as possible, to avoid a bloated electricity bill.

While at Cambridge in 1985, I spent every available moment in the stacks of the well-endowed University Library. It was marvellous to be able to browse between the very stacks of books, and not have 'call for' a

medium universities, including Stellenbosch, have resorted to using English as teaching *lingua franca*.

<sup>24</sup> This was by no means compulsory as most Afrikaans-speaking South African Classicists were fully bilingual, being equally at home in English and their mother tongue, but John's innate courtesy apparently moved him to make this much appreciated gesture, not frequent among British-born appointees at South African universities.

<sup>25</sup> Francis is best known for his work on generic composition in Greek and Latin poetry, but also for publishing a series of volumes of papers from the seminars he had hosted. His publishing business he later moved from Liverpool to Leeds and later still, to Florida in the United States, when he moved to Florida State University at Tallahassee.

book and then wait three days for it to be fetched from a distant part of the campus, as at many other universities. In that time, I approached and was kindly invited to lunch at their respective colleges, several experts on Ovid. I remember Guy Lee as kind and gentle. My major memories of Professor Ted Kenney, famous for sending the approach to Latin poetry into a more 'literary' direction, are, beside his tremendous contribution to the rehabilitation of Ovid's exilic poetry in a seminal article,<sup>26</sup> his wonderful beetling brows, and his apologetic comment on the delicious spread of jellies and custard, rice pudding and tinned fruit offered by the Peterhouse cook as dessert, as 'nursery fare.'



Before my stint at Cambridge, I had spent a few months at the University of Austin, Texas, reading in its well-stocked library and attending a graduate course on Ovid's exilic oeuvre under Professor Peter Green (later of Iowa). He is a colourful and erudite personage, known for his wide range of translations into English of French, Greek and Latin works.<sup>27</sup> His wicked sense of humour alerted me to several entertaining cases of Ovidian *double entendre*, and enriched my critical awareness of the complicated verbal gymnastics in Ovid's ostensibly most abject pleas.



During that Spring break, my husband and I flew east and drove down from Princeton to Baltimore to visit Professor Frank Snowden, then the



best-known Black Professor of Classics, and his charming wife. Of course, race relations in South Africa came up in our conversation. He told us that his grandfather had been a slave, and also, interestingly, that he himself felt 'less comfortable' in Boston, which was supposed to uphold liberal values, than in the American South '*because they had been pushed* (to integrate).' He reminisced about having been instrumental in 'opening' the

<sup>26</sup> Kenney 1965.

<sup>27</sup> See my Select Bibliography listing only a representative sample of Green's many publications, both historical research and translations, the most recent being his *Iliad* and *Odyssey*, both published in 2019.

National Theatre in Washington DC in 1954, where Sophocles' *Antigone* was then to be produced, pointing out that this myth celebrates our duty to the divine and is about freedom from tyranny. How was it possible, he asked, that Black soldiers just back from the Korean War, where they had fought for such freedom, could be denied admission to the theatre? Thereupon the theatre was declared open to all races. At our meeting, I enquired whether he would be prepared to come to South Africa as keynote speaker at one of our CASA conferences, as I had already envisaged 'Africa in Antiquity' as a possible future conference theme.<sup>28</sup> Professor Snowden was very interested, but the precarious state of his wife's health precluded it.

I met Professor Elaine Fantham through my friend Grant Parker (now of Stanford), whose doctoral supervisor she was at Princeton. When she



later visited Stellenbosch, she, coming from icy Canada, was surprised at my being excited about a sprinkling of snow on the mountains that tower over our university town. Elaine's typing skills were even more abysmal than mine. She explained that she was 'dysgraphic', a term I gratefully embraced for my own stenographic shortcomings. And that brings me to *me*. While preparing this paper, I realised that I, too, was a

Classical Bird across whose path many had worms crawled — and some of the 'worms' were caterpillars that emerged from their chrysalises as marvellous, colourful butterflies — lawyers like Edwin Cameron,<sup>29</sup> Billy Downer,<sup>30</sup> Patric Gamble,<sup>31</sup> Jeremy Gauntlett,<sup>32</sup> actors and journalists like Waldemar Pelser, Marcel Meyer, Henry Milne and Tinarie van Wyk Loots.<sup>33</sup>

<sup>28</sup> This theme ultimately featured at the 1989 CASA Conference at Grahamstown (now Makanda) as discussed above.

<sup>29</sup> Cameron, a former Rhodes Scholar and well-known AIDS activist, retired as South African Constitutional Judge a few years ago, and serves, among other prestigious positions, as Chancellor of Stellenbosch University.

<sup>30</sup> Downer serves as Public Prosecutor in the High Court of Kwazulu-Natal and is famous for his pertinacious attempts to prosecute a former South African President for corruption, despite this dignitary's equally persistent use of 'Stalingrad tactics' to avoid prosecution by means of a series of ever-more ridiculous appeals.

<sup>31</sup> Gamble is a high court judge of several years' standing. I can still visualise his large, sprawling handwriting.

<sup>32</sup> Gauntlett is a well-known Senior Counsel in the Cape High Court.

<sup>33</sup> Pelser, Meyer, Milne (who had started out as an aspirant theologian but drifted off into drama) and Van Wyk Loots are well known in all aspects of South African theatre and television, as both directors and actors.

Two of the aspirant parsons to whom it was my lot to impart the rudiments of Greek history as context for their Greek language studies, are now ministers at the church to which I belong. In general, I found freshman theologians rather unruly and difficult to call to order — I always maintained that this was so because they were, at least in theory, less addicted to ‘wine women and song’ than most undergraduates. Freshman lawyers were far more serious than their theological *confrères*, although compulsory Latin and Roman history must at times have felt as unnecessary to them as the obligatory Greek and Hebrew studies to which the aspirant Dutch Reformed or Lutheran theologians were subjected. The theologians had to be guided firmly, rather like a lively kindergarten class. In 1976 there were no fewer than 145 young and eager would-be wrestlers with the evils of this world, exhibiting a theological zeal which unfortunately did not exclude silliness and noise in a course that they considered at best as peripheral to their Biblical studies. I firmly tamed them by assigning fixed seats and assigning to each group of two rows of seats the name of a different Greek city (all recipients of Pauline letters). After their weekly lecture, I would assign a small preparatory task for the next week. These tasks I graded weekly on a scale of one to three: (1) ‘barely adequate,’ (2) ‘reasonably good,’ and (3) ‘excellent,’ on occasion even awarding a super-numerary ‘4’ for truly exceptional work.<sup>34</sup> Group marks per ‘city’ were totted up and published on an overhead projector. Competition per ‘city’ was fierce. Fellow ‘citizens’ who had let their ‘city’ down by inadequate or sloppy work resulting in mere ‘ones’ and ‘twos’ or even ‘zeroes’ (if a student had handed in nothing that day), were taken to task by the rest of a group. This, plus my various occasional (and uncharacteristic) outbursts of rage at episodes of excessive and juvenile



<sup>34</sup> Early in my career I realised the uncomfortable fact that, to get students to work hard, a lecturer needs to work even harder. In their second year, the syllabus at that time required of Greek sophomores to complete a crash course on the different genres of Greek literature. In their case, I set more complex literary-critical tasks on a voluntarily self-gradable scale: if a bare minimum was handed in in a particular week, the student was awarded an automatic ‘50%’, an additional task satisfactorily completed gained a candidate an automatic ‘60%’, but to be graded between 61 and 100, a student had to put real effort into writing a series of essay-type answers, which I marked individually. Students were free to choose how much time and effort they would put in during a particular week. All the answers in the last category (and there were many each week) I had to read in their entirety and grade carefully. The system *really* worked — and kept me *really* busy. This course comprised a mere fraction of candidates’ final mark for Greek 2.



horseplay, gained me the soubriquet '*Liewe Heksie*' (Dear little Witch), after a well-known Afrikaans story for six-year-olds. I was flattered to be twice featured as such in the occasional class bulletins that a nineteen-eighties class produced.

In the second cartoon, the 'worms' are portrayed as 'pigs.' This was because, when I tried to interest them in Homer, and particularly in the adventures of Odysseus, I had said with a straight face to that year's class, when describing the magic transformations Circe had inflicted on the hero's men, that *I* knew of '*A witch that turned pigs into men.*'



Sometimes a student would misunderstand my intentions. I wonder still whether I contributed to the reasons for Mr M's leaving Stellenbosch to work on a sheep farm in Australia at the end of his sophomore year. He was neither a law student nor a theologian but was in a 'normal' BA stream. We were reading Plautus. He had mistranslated the noun *allium* (garlic) in the ablative case *allio* '[= live off] garlic [stew],' thinking it was the adverb *alio* with one L: '[= live] in a different way'. I had perchance that day taken in the students' homework, preparation for class translation, to check on how they were coping with Plautus' slightly archaic Latin. I thought to suggest a nice colloquial translation and wrote 'garlic polony' (a South African sausage with a high garlic content that is served in thin slices, usually on bread) on his paper. Mr M came to me at the end of the class (and just before the general lunch break) complaining that I had insulted him. I was puzzled as to what had elicited such outrage. At last comprehension dawned on me and I could explain. After about half an hour of protestations, I at last convinced Mr M that my 'garlic polony' was not the South African version of the American 'baloney'<sup>35</sup> and a deliberate insult decrying his translation skills, but a translation suggestion. His comment? 'OK, I'll let you off that one!'

*Scripsi. Gratias vobis ago!* Allow me now to 'let my readership off' on this climax.

Jo-Marie Claassen  
University of Stellenbosch  
jmc@adept.co.za

<sup>35</sup> In other countries such as the USA, the word is usually spelled 'baloney,' and is, to my knowledge, exclusively pejorative.

## SELECT BIBLIOGRAPHY

Representative of the research interests of  
the Classical Birds discussed above<sup>36</sup>

- Atkinson, J. E.: *A Commentary on Q. Curtius Rufus' Historiae Alexandri Magni Books 3 and 4*. Amsterdam, J. C. Gieben 1980.
- *A Commentary on Q. Curtius Rufus' Historiae Alexandri Magni Books 5 to 7.2*. Amsterdam, Hakkert 1994.
- *Curtius Rufus, Histories of Alexander the Great, Book 10*. Oxford, Clarendon 2013.
- Boshoff, M. D.: *A Comparison of the Republican Roman and early South African Settler, with Reference to Agricultural conditions and the type of Farmer they produced*. Unpublished M.A. Diss., Wellington, Huguenot University College, 1928.
- Bruwer, S. M.: *The theme of exile in Vergil's Aeneid*. Diss. Stellenbosch, 1974.
- Cairns, F.: *Generic composition in Greek and Roman poetry*, Edinburgh, EUP, 1972.
- Editor and Publisher: *Papers of the Liverpool Latin Seminar*, a series later changed to *Papers of the Leeds International Latin Seminar*, Liverpool, ARCA Press 1976 to 1985 and Leeds, Francis Cairns Publications, 1990–1998.
- Claassen, J. M. *Poeta, exsul, vates: a stylistic and literary analysis of Ovid's Tristia and Epistulae ex Ponto*. Diss. Stellenbosch, 1986.
- 'Functional and symbolic use of domes and arches in some examples of South African religious architecture.' *South African Journal of Cultural and Art History* 1(2) 1987: 110–120.
- 'The teaching of Latin in a multicultural society: problems and possibilities.' *Scholia NS* 1: 102–118, 1992.
- *Cornelius Nepos: Vita Hannibalis cum commentariis vocabulisque*. Stellenbosch, *Tria Saecula* Series (teaching text for students and teachers, with multilingual glossary: Latin–Afrikaans–English–Pedi–Sotho–Tswana–Xhosa–Zulu) 1993.
- 'Jugurtha — rebel or freedom fighter? On crossing crocodile-infested waters.' *Classical World* 86: 273–297, April 1993.
- 'Documents of a crumbling marriage: the case of Cicero and Terentia.' *Phoenix* 50: 1–25, 1996.
- 'The familiar other: the pivotal role of women in Livy's narrative of political development in early Rome.' *Acta Classica* 41: 1–33, 1998.
- 'Classics for the next millennium: African options.' *Classical Outlook* 76: 1–8, 1999.

<sup>36</sup> This list of publications is by no means a full bibliography of each Classicist mentioned, but selected works are listed as representative of the research and/or teaching interests of each.

- *Displaced Persons: The literature of exile: from Cicero to Boethius*. London, Duckworths & Madison Wisc., U Wisconsin Press, 1999.
- 'The singular myth: Ovid's use of mythology in the exilic poetry.' *Hermathena* 170 (3–4): 11–64, 2001.
- 'In Memoriam: Albert Victor (Bert) van Stekelenburg, 31.03.1940–11.03.2003.' *Acta Classica* 46: 1–4, 2003.
- "Living in a place called exile": the universals of the alienation caused by isolation.' *Literator* 24: 85–112, 2003.
- 'Plutarch's little girl.' *Acta Classica* 47: 27–50, 2004.
- 'Pieter Jacobus Conradie: an Appreciation.' *Acta Classica* 51: ix–xii, 2008.
- 'Gained in translation: Greek and Roman Classics in Afrikaans literature,' in S. Ciccone (ed.) *Scritti raccolti per i 70 anni di Ennio Badolati*, Campobasso, Università del Molise: 23–54, 2014.
- 'Seizing the *Zeitgeist*: Ovid in exile and Augustan political discourse.' *Acta Classica* 59: 52–79, 2016.
- 'Augustus' *Res Gestae* as slanted narrative.' *In Luce Verbi* 53(3) (online journal) 2019.
- 'Pieter Jacobus Conradie (1931–2021).' *Acta Classica* 65: 8–11, 2022.
- Conradie, P. J.: *Herakles in die Griekse tragedie*, Diss. Groningen, 1958.
- "The gods are not to blame" — Ola Rotimi's version of the Oedipus myth.' *Akroterion* 39: 27–36, 1994.
- 'The myth of Alcestis and its treatment by Efua Sutherland in her play "Edufa".' *Akroterion* 42: 75–84, 1997.
- 'Die Resepsie van enkele Afrikaanse opvoerings van Griekse tragedies.' *Akroterion* 44: 14–23, 1999.
- 'In memoriam: François Smuts'. *Acta Classica* 30: 1–3, 1987.
- Fantham, E. et al. *Women in the Classical World*. Oxford, OUP, 1995.
- *Ovid's Metamorphoses*. Oxford, OUP, 2004.
- *Julia Augusti, the Emperor's Daughter*. Abingdon, Routledge, 2006.
- *The Roman world of Cicero's De Oratore*. Oxford, OUP, 2007.
- *Latin Poets & Italian Gods*. Toronto, UTP, 2009.
- et al. *The Emperor Nero: a guide to the Ancient Sources*. Princeton, PUP, 2016.
- Gonin, H.: *Latynse Grammatika en Leesboek, Years 1–4*. Pretoria, Van Schaik, 1944–1947.
- Green, P.: *Alexander of Macedon, 356–323*. Berkeley, U. Cal. Press 1991<sup>2</sup> (= Penguin 1974).
- *Alexander to Actium*. Berkeley, U. Cal. Press, 1990.
- *The Laughter of Aphrodite*. Berkeley, U. Cal. Press, 1993.
- *Ovid: the Poems of Exile*. Harmondsworth, Penguin, 1994.
- *The Greco-Persian wars*. Berkeley, U. Cal. Press, 1996.
- *From Ikaria to the Stars*. Austin, U. Texas Press, 2004.
- *The Hellenistic Age: A Short History*. London, Random House Publishers, 2007.
- *Homer: The Iliad*. Berkeley, U. Cal. Press, 2019.
- *Homer: The Odyssey*. Berkeley, U. Cal. Press, 2019.

- Griffin, J.: *Latin poets and Roman life*. London, Duckworth, 1985.
- Haarhoff, T. J.: *Die Romeinse Boer*. Pretoria, J. L. Van Schaik, 1925.
- *Tria Corda*. Publ. J. H. de Bussy, 1931.
- *Vergil in the experience of South Africa*. Oxford, Blackwell, 1931.
- & Van den Heever, C. M.: *The Achievement of Afrikaans*. Johannesburg, Central News Agency, n.d.
- *Vergil the Universal*. Oxford, Blackwell, 1949.
- Hugo, A. M. & Ford Lewis Battles: *Calvin's commentary on Seneca's 'De Clementia'*. Leiden, Brill, 1969.
- 'The Cape Vernacular: Inaugural Lecture as Professor of Classics.' University of Cape Town, May 11, 1970.
- Kenney, E. J.: 'The poetry of Ovid's exile.' *Proceedings of the Cambridge Philological Society*, 1965: 43–53.
- 'Nequitiae poeta.' *Ovidiana*, 1958: 201–209.
- Kriel, D. M.: *Latyn vir die Regstudent*. Pretoria, 1977.
- Lee, G.: 'The Originality of Ovid.' *Atti del Convegno II* (1958–9): 405–412.
- 'An appreciation of *Tristia* III.viii.' *Greece & Rome* first series, 1949: 113–120.
- Louw, J., Editor (with Eugene Nida): *Greek–English Lexicon of Testament Based on Semantic Domains*. United Bible Society, 1988.
- Matier, K. O.: *A Commentary on the Eleventh Book of the Punica of Silius Italicus*. PhD Classics, Rhodes University, Grahamstown (now Makhanda), 1979.
- 'The poetic sources of Silius Italicus with particular reference to Book 11.' *Acta Classica* 26: 73–82, 1983.
- 'Hannibal, the real hero of the *Punica*?' *Acta Classica* 32: 3–18, 1989.
- Smuts, F. (ed.): *Stellenbosch, Drie Eeue*. Geleentheidpublikasie, Munisipaliteit Stellenbosch, 1979.
- (ed. & transl.): *Stellenbosch, Three Centuries*. Occasional Publication, Stellenbosch Municipality, 1979.
- (ed. with A. V. van Stekelenburg and S. M. Bruwer): *Tria Saecula: Latin texts with parallel commentaries in Afrikaans and English*, in 8 volumes. University of Stellenbosch, 1980–1982.
- (ed. with A. V. van Stekelenburg and S. M. Bruwer): *Lexis Latina: Latynse kernwoordelys/Basic Latin vocabulary*. Pretoria & Cape Town, Academica Press, 1985.
- Snowdon, F. M.: *Before Color Prejudice, the Ancient View of Blacks*. Cambridge, Mass., HUP, 1991.
- *Blacks in Antiquity, Ethiopians in the Greco-Latin world*. Cambridge Mass., HUP, 1971.
- Syme, R.: *The Roman Revolution*. Oxford, OUP, 1939.
- *History in Ovid*. Oxford, Clarendon, 1979.
- Van Rensburg, J. P. J.: *'n Eerste Griekse Grammatika*. Stellenbosch, UUB Press, 1953.
- *Homerus: Die Ilias uit die oorspronklike Grieks vertaal*. Stellenbosch, Pro Ecclesia Press, 1952.

- *Sophokles: Antigone, vertaal deur JPJ van Rensburg*. Cape Town and Pretoria, Human & Rousseau, 1961.
- *Homerus: Die Odusseia. uit die oorspronklike Grieks vertaal*. Cape Town and Pretoria, Human & Rousseau, 1963.
- *Euripides: Elektra, vertaal deur JPJ van Rensburg*. Cape Town and Pretoria, Human & Rousseau, 1969.
- *Sophokles: Vroue van Troje, vertaal deur JPJ van Rensburg*. Cape Town, Nasionale Pers. 1945.
- *Lusistrata: Aristofanes, vertaal deur JPJ van Rensburg*. Cape Town and Pretoria, Human & Rousseau, 1970.
- <sup>†</sup> *Die Ooste teen die Weste: Herodotus se geskiedenis*. Pretoria, Hans Kirsten Press (publ. posthumously) 1994.
- Van Stekelenburg, A. V.: *Redevoeringen bij Cassius Dio*. Diss., Leyden. 1971.
- 'Pietas of fraus?' *Akroterion* 18 (2): 9–16, 1973.
- 'Die Romeinse gladiatore' (Parts 1 and 2). *Akroterion* 19 (4): 14–23, 1974; and 20 (2+3): 28–37, 1975.
- 'Coins of the Roman Republic from the collection of the University of Stellenbosch. A[n] historical description.' *Akroterion* 23 (3): 9–23, 1978.
- 'Visual analysis of complex Latin sentences.' *Akroterion* 25(3): 20–24, 1980.
- 'The Colosseum from Late Antiquity till the end of the Middle Ages: a case of lost identity.' *Akroterion* 35 (3–4): 126–33, 1990.
- 'Antique spolia in the early Christian medieval basilicas of Rome.' *De Arte* 43: 26–34, 1991.
- (ed.) *De Iure: Romeinse regstekste met kommentaar*. Pretoria and Cape Town. Academica Press, 1991.
- 'Some statistics regarding the spolia columns in the Christian basilicas of Rome.' *Papers of the Netherlands Institute in Rome* 51/52: 114–121, 1993.
- 'The southern limits of Africa in ancient geography.' *Akroterion* 41 (1–2): 58–73, 1996.
- 'Een intellektueel in de vroege Kaapkolonie: de nalatenschap van Jan Willem van Grevenbroek (1644–1726).' *Tydskrif vir Nederlands en Afrikaans* 8: 3–34, 2001.
- <sup>†</sup> (posthumously arranged and edited by J M Claassen): 'The Cape in Latin and Latin in the Cape in the 17<sup>th</sup> and 18<sup>th</sup> Centuries.' *Akroterion* 48: 89–109, 2003.
- Vogel-Weideman, U.: *Die Statthalter von Africa und Asia inden Jahren 14–68 n. Chr: Eine Untersuchung zum Verhältnis Princeps und Senat*. Bonn, Habelt. 1982.
- (ed.) *Charistion: C.P.T. Naude*. (Festschrift) Pretoria, UNISA Press, 1993.