

Karen L. Pickford, NZFGW Fellow, 2008, at Cambridge University

Karen is studying for a PhD in Ancient History from the University of Cambridge. Her topic is *Patriotism and Military Service in the Roman Republic*.

In October 2007 I began work at the University of Cambridge on my PhD on 'Patriotism and Military Service in the Roman Republic'. My first task was to attend graduate courses in epigraphy, numismatics, Latin grammar, and introductory German language. These courses were all beneficial to my studies and, in particular, epigraphy and numismatics are specialist fields that were not available at my previous university.

My actual research is progressing well. To date I have completed a draft of my first chapter entitled 'Patriotism and Roman Society: Influences on the Citizen-Soldier'. My chapter discusses modern concepts of patriotism and nationalism; the etymology and dictionary definitions of patriotism; and the correlation between the ancient and modern concepts. It looks at how patriotism is linked to the land with regards to the *patria* and how the state is represented in familial terms to the Roman citizen (promoting elements of reciprocity, such as military duty in exchange for citizenship status, rights and security). It discusses Cicero's concept of the two *patria* – the first being the natural emotional bond to the land of one's birth, the other a political *patria* represented by the *res publica* that affords the citizen his social and political identity. There is also some discussion of the citizen's concept of Rome/*res publica* from a geographical and political perspective, but the main focus is on aspects of social conditioning and how the military ethos pervaded society. I discuss factors such as *pietas* (sense of duty/patriotism) in relation to a citizen's duty to serve, and *virtus* (virtue) as a guiding influence to all citizens. Social identity theory is discussed briefly as a means of illustrating how individuals (such as the Roman citizen) seek to be included in 'in-groups' as this provides the individual with security and status. This view of social identity suggests that the Roman citizen may have been drawn to military duty because of the status and security it provided.

The priority at present is working on topics for the second and third chapters, which are closely related. I have been accumulating source references for different topics in my military chapters and have written about the '*Significance of the Military Oath*', '*Military Decorations as a Means of Motivation*' and '*Discipline, Discontent, Disobedience and Democracy(?) amongst the Rank and File*'. My reading has covered many aspects of the Roman military, including the Servian Constitution (a property classification for political and military purposes) and the subsequent reduction of the property qualifications for service, the acceptance of the *capite censi* by Marius in 107BC, the *dilectus* (enrolment) process and recruitment problems. The main issue to contend with is whether there really was an element of compulsion to serve, and, if so, how this affected the common soldier in reality.

My research leads me to believe that the ordinary soldier was indeed motivated by patriotism, especially during the early and middle Republic, along with more practical concerns, such as social and financial rewards. The common soldier, I feel, has been unfairly labelled as being motivated solely by financial rather than moral concerns. I believe this has largely due to the aristocratic bias of our ancient sources, who presented the plebeians as greedy. My aim is to address this misunderstanding and to present a more accurate picture of the common soldier's motives for serving his state.

My first year at the University of Cambridge has been very rewarding. I have had opportunities to attend many guest lectures by prominent scholars at the Faculty of Classics as well as Graduate Seminars. I have also enjoyed life as a member of my Graduate College, Hughes Hall. I have attended many Formal Halls (formal dinner gatherings) at my College, as well as being invited to Formal Halls at Clare Hall and St. John's College by compatriots who are also studying for their doctorates in the Faculty of Classics.

I have played darts for the College and, on taking up rowing for the first time in October, was successful in gaining a seat in the First Boat for the Hughes Hall/Lucy Cavendish Combined Boat Club. I have rowed in nine regattas since October 2007; in the Clare Cup our First

Novice boat gained second place, while in the Pembroke regatta I was rowing in both the First Boat and Second Boat; our First boat again gained second place. I competed in both the Lent and May Bumps. An explanation is probably in order.

'Bumps' is an Oxbridge tradition where all the boats are lined up end-to-end with about two boat lengths between them. On the sound of the cannon (yes, I said cannon) everyone rows as hard as possible with the object of catching the boat in front of them before being caught by the boat behind them. Catching the boat in front occurs when you literally 'bump' the boat with your bow or when their coxswain concedes. The event is held over four days and if your club 'bumps', you move up a position in the rowing order each day. In the Lent Bumps, the Hughes Hall/Lucy Cavendish Combined First Boat 'bumped' three times and had two 'row-overs' (rowing the entire course having not 'bumped' or been 'bumped'). In the May Bumps, we 'bumped' four times, which is very prestigious and entitled us to be awarded 'Blades'. Our 'Blade' (an actual rowing blade with our names on it) will be hung in our MCR College Bar in recognition of our achievement.

My NZFGW Fellowship is a vital contribution towards the financial requirement for my studies here in Cambridge. The cost of studying and living in the United Kingdom is extremely high and the \$10,000 Fellowship will cover my University and College fees for one of the nine terms required.

Thank you, NZFGW!