Once again, I welcome the opportunity to bring you up to date on the department’s activities over the last year—and once again I begin by thanking our editor, Marc Domingo Gygax, and our indispensable computer support person, Donna Sanclemente, for making the Newsletter happen for the second time. As a Latinist, I know that if something happens twice it’s part of the mos maiorum.

Our remarkable successes in undergraduate recruitment and teaching continue from last year. Compared to the normal totals of two dozen that we were used to until very recently, we now have a total of 42 concentrators (19 juniors, 23 seniors), practically the same as last year’s record of 43; we are confident that the trend towards these higher numbers will continue. By the end of this academic year, we will have taught 775 undergraduates in all of our courses, a figure that is a bit down from last year’s record 920 but still considerably above our historic norms. We enjoy not just quantity but continuing quality. One of our star majors, Dan-el Padilla Peralta, was salutatorian for the Class of 2006, and Zachary Squire was co-winner of the George B. Leven (Sibley), Jason Pedicone (Javits), and Susan Satterfield (Harvey). Our successes at the undergraduate and graduate level are linked, since the faculty are dedicated to improving their own teaching skills and those of the graduate students they mentor. The department enjoys the advantages of being simultaneously an intimate environment and a large collection of specialists covering virtually every base in the discipline.

The faculty who do all of this teaching and mentoring are still researching and publishing at the same time, and you may see the latest results in the “Bookshelf” section (p. 5). We welcome the award-winning teacher and renowned historical linguist Joshua Katz to the tenured ranks of the faculty, and we salute the promotion of the distinguished Greek historian Michael Flower to the rank of senior research scholar, as a fitting recognition of his outstanding contributions to the department. We look forward to the arrival in fall 2007 of two brilliant young scholars who join us as assistant professors: Yelena Baraz, a Latinist, and Brooke Holmes, a Hellenist. Mark Buchan leaves us for a position at Columbia University; we wish him well and shall miss his distinctive intellectual energy.

See Letter from the Chair on page 10
News from the Faculty

Mark Buchan has recently published a book on Homer’s Odyssey, The Limits of Heroism, and is the co-editor of and contributor to a collection of essays on Lacan and antiquity. He also contributed an essay on Lacan and Socrates to The Blackwell Companion to Socrates. He has just finished the draft of a book on the difficulty of reading Homer’s Iliad, with chapters on riddles and identity, comedy and class struggle, art and politics, and war and desire, as well as articles on Euripides’ Medea and the importance of Thetis’ ignorance in the Iliad. His immediate future projects include a book on the current relevance and significance of classical antiquity, to be co-written with Professor Joy Connolly; a short book on Herodotus; and a series of pieces of literary criticism on Greek lyric poetry and tragedy.

Last summer Ted Champlin spent two days at Sperlonga, on the coast south of Rome, and five days on Capri, communing with the spirit of the emperor Tiberius, who has confirmed his resolve to write a book about Tiberius on Capri. Three preliminary papers have since appeared on the Princeton-Stanford website: “Tibetarian Neologisms,” “Tales of Brave Ulysses,” and “Odysseus at Rome.” A fourth, “Tiberius the Wise,” will be read to the New York Classical Club in May and posted on the Web immediately thereafter. This semester he and Bob Kaster are enjoying a graduate seminar on “Culture in the Age of Tiberius,” in which Ted is afraid that he has learned far more from the outstanding students than he has taught them. Next year he will be on sabbatical leave to work on the book, with a fellowship from the National Endowment for the Humanities. In the meantime, his Nero has appeared in Spanish and Rumanian translations. He continues to teach and enjoy the old survey course warhorses—Roman law last semester, the Roman Republic this semester—but the real surprise for him has been two 200-level Latin courses that he had never taught before, “Latin Letters” last year and “Invective, Slander, and Insult” last semester. Teaching Latin to an enthusiastic group of advanced students (13 in the first instance, 19 in the second) for an hour and half twice a week was almost pure pleasure, alloyed only by the justified fear that many of them knew Latin far better than he did. These, and a freshman seminar last year on “Augustus and the Age of Gold,” have served to remind him just what fun it can all be.

Marc Domingo Gygax published articles in Métis. Anthropologie des mondes grecs anciens, n.s. 4, 2006 (“Les origines de l’évergétisme. Échanges et identités sociales dans la cité grecque”), Dialogues d’histoire ancienne 32, 2006 (“Contradictions et asymétrie dans l’évergétisme grec: bienfaiteurs étrangers et citoyens entre image et réalité”), Mnemosyne 59, 2006 (“Plutarch on Alcibiades’ Return to Athens”), Anatolian Studies 55, 2005 (‘He who of all mankind set up the most numerous trophies to Zeus’—The Inscribed Pillar of Xanthos Reconsidered”), and Bulletin of the American Society of Papyrologists 42, 2005 (“Change and Continuity in the Administration of Ptolemaic Lycia. A Note on P. Tebt. I 8”). His most recent work includes an article on gift exchange for Gerión (forthcoming), another one on Greek euergetism (under review), and a contribution to a Festschrift in honor of Santiago Alcoxea on the reception of archaeological discoveries in 19th-century Barcelona (forthcoming). He is also completing a book on the origins of Greek euergetism. This fall he gave a lecture at the University of Pennsylvania on “Rewards in Advance: Proleptic Honors in Greek Euergetism.” Among other courses, he taught a freshman seminar on Greek democracy and a graduate seminar on the ways ancient historians have been influenced by the theories and methods of the main historiographic schools of the 20th century (historicism, positivism, structuralism, poststructuralism, and postmodernism).

Denis Feeney’s book of his Sather Lectures, delivered at Berkeley in spring 2004, was published in the spring by California University Press as Caesar’s Calendar: Ancient Time and the Beginnings of History. He also co-authored a note on Vergilian acrostics with Damien Nelis and a review of Thomas Habinek’s The World of Roman Song with Joshua Katz. He published a number of other reviews, including two essays in London Review of Books, one of which discussed the splendid new translation of Vergil’s Aeneid by emeritus colleague in comparative literature Robert Fagles. He gave lectures at Columbia, UT-Austin, SUNY-Buffalo, Boston University, Oxford University, Dickinson College, and University of Florida-Gainesville; in the summer of 2006 he was invited to give the Ronald Syme Memorial Lecture at Victoria University, Wellington, in his homeland of New Zealand, and was able as well to give talks at the other New Zealand classics departments, at the Universities of Auckland, Canterbury, and Otago. In April 2006 he co-organized the third annual “Corridor Latinfest,” now a fixed part of our calendar, in which faculty and graduate students from Penn, Rutgers, Columbia, and Princeton meet for a day-long informal seminar; this time participants met at Penn to discuss the poet Phaedrus.

Andrew Feldherr’s intellectual high points of the last year were two German conferences over the summer: one in Münster, on the conception of the self in ancient literature, and the other in Freiburg, on the representation of a past-within-the-past in ancient historiography. In addition to his now-earlier-completion manuscript on Ovid, other research projects included a contribution to the forthcoming Blackwell Companion to Catullus and one on Sallust to The Blackwell Companion to Ancient Historiography. He has also taken on a new editorial task as one of the co-editors of the first volume (of six!) of the Oxford History of Historical Writing. Looking ahead to this year’s smaller projects, he wants to write up some ideas on Horace’s “Cleopatra Ode,” developed during his ongoing graduate seminar, and a paper on representations of the sublime in Livy.

Harriet Flower’s book The Art of Forgetting: Disgrace and Oblivion in Roman Political Culture was published at the end of 2006 by the University of North Carolina Press at Chapel Hill. This work represents more than a decade of research on various aspects of memory, commemoration, and political disgrace from early times in Rome to the death of the emperor Hadrian in A.D. 138. The book also includes a chapter on memory sanctions in Greece and the Greek-speaking East, with special emphasis on the Hellenistic period. The effects of erasures and other editing
Andrew Feldherr  Harriet Flower  Michael Flower  Andrew Ford  Constanze Güthenke  Bob Kaster

in inscriptions are shown in the 75 illustrations throughout the text. Her principal new research projects are on historical periodization in the Roman Republic (309–43 B.C.) and the neighborhoods of the city of Rome (vicus), up to and including the extensive urban reform program put in place by Augustus in 7 B.C. The latter project was greatly enhanced by a month spent in Rome in July as a visiting scholar at the American Academy in Rome. During 2006, she completed a three-year term on the APA Program Committee, served as an honors examiner at Swarthmore College, and delivered papers in Montreal, Princeton, and Munich.

**Michael Flower** completed his manuscript *The Seer in Ancient Greece*, which is an interdisciplinary study of Greek divination. It will be published by the University of California Press in fall 2007. He also published “Herodotus and Persia,” in *The Cambridge Companion to Herodotus* (ed. by Carolyn Dewald and John Marincola), where he once again tries to dispel the common misconception that Herodotus writes pejoratively about the Persians. Essays on various topics in Greek religion and history are patiently awaiting publication in edited volumes. This year he taught the Program in the Ancient World graduate seminar on the subject of “Faith and Belief in Ancient Religions” and, in company with Brent Shaw, he took 12 students (4 of whom were undergraduates) to Oxford in January for a very successful workshop. In February, he then ventured to Harvard to participate in a workshop organized by Nino Luraghi with the title “Greek Historiography in the Fourth Century BCE: Decline or Development?” His paper was on the influence of the Greek society doctor–cum-historian Ctesias of Cnidus on the conventions of historical writing.

**Andrew Ford** published articles on the early Greek *poetria* (in *Poetica* 2006) and on what Aristotle meant by the term “Sokratikos logos” (in *Classical Philology* 2007). He also has been turning his reading into reviews, with a spate of entries (on Plato, Homer, the Seven Sages, and Greek ideas about language) in the *Bryn Mawr Classical Review* (2005 and 2006) and the *Journal of Hellenic Studies* (2006). Connecting these efforts is an interest in genre, and he looks forward to appearing on a panel on ancient genres at the next APA meeting. Indeed, Princeton Classics will be well represented there, for Pauline LeVeen, who is writing a dissertation on Greek poetry of the fourth century, has also had a paper accepted. Talks in 2006 included King’s College, Cambridge, Harvard, Columbia University’s Faculty Seminar (per invitation of Nancy Worman), the University of Texas at Austin (hosted by Larry Kim), and the Graduate Center of CUNY. He emerged unscathed from his joint seminar with J.T. Katz on Homer, educated within limits and very impressed with an energetic graduate population. This fall he and the two Cotsen Fellows (Kellam Conover of Classics and Andrew Hui of Comparative Literature) designed a new undergraduate course in translation. This spring they are putting theory into practice by co-teaching CLA 211: “Rhetoric: Classical Theory, Modern Practice.” One surprising discovery is how rewarding it can be for students to try their hands at the *progymnasmata*, the elementary exercises traditionally used to teach rhetoric (e.g., cite and praise a proverb; tell an anecdote that has a lesson, etc.). Perhaps it is not surprising after all, for the *progymnasmata*—recently an object of intensive scholarly investigation—endured unchanged for millennia, a standard to which only a few syllabi around here can aspire.

**Constanze Güthenke** spent the first half of 2007 on sabbatical as a senior research associate at King’s College, Cambridge, during which time she wrote articles on the ancient Mediterranean for a volume on the Mediterranean as a concept in literary studies; on the issue of continuity in the field of Hellenic studies ancient, medieval, and modern; and on the cultural history of classical scholarship in early-20th-century Greece. She also finished revisions for a book on the *Dynamics of Romantic Hellenism, 1770–1840*, forthcoming from Oxford University Press next year. Back in Princeton in the fall, she taught a very rewarding reading seminar on Plato’s * Symposium* (yes, they did get through the whole thing in Greek), preparing for a new 200-level lecture course this semester on “Antiquity after Antiquity: the Case of Homer.” She also organized a workshop, with Tony Grafton in the history department, on “Images of Philology” (see separate article on p. 11) and co-organized a conference on modern Greek literature, with colleagues Effie Rentzou of the Department of French and Italian in Princeton and Dimitris Papanikolaou, the University Lecturer in Modern Greek at Oxford, entitled “Against Greek Exceptionalism.” The conference, in the Program in Hellenic Studies, inaugurated a two-year project of the same name, funded by the Oxford-Princeton Research Cooperation.

**Bob Kaster**’s translation of Cicero’s speech *pro Sextio*, with an introduction and historical commentary, was published over the summer in the *Clawson Ancient History Series* of Oxford University Press, and he’s now wrapping up another translation project—Seneca’s two treatises *On Anger* and *On Clemency*—for the University of Chicago Press’s “Complete Works of Seneca” series. He thought he’d then move off in a different direction, investigating the various uses of praise in late Republican Rome, but it appears that he’s been waylaid by yet another translation project, an edition of Macrobius’s *Saturnalia* for the Loeb Classical Library—a chance to renew acquaintance with an old friend from days spent in Late Antiquity.

Teaching has been great fun too, with courses ranging from “Catullus and His Age” and “Latin Language and Stylistics” in the fall to a graduate seminar on “Roman Culture in the Age of Tiberius” in the spring, on which he teamed up with Ted Champlin to demonstrate that “Roman Culture” and “Age of Tiberius” are not in fact contradictory phrases. And though he’s wrapping up his term as director of graduate studies with real regret—working with the department’s

*Continued on page 4*
grads has been very rewarding, and never dull—he knows that he won’t lack for occupation, as he starts his term as the American Philological Association’s vice president for the annual program.

Three articles by Joshua Katz appeared in the course of 2006—“The Riddle of the sp(h)ij: The Greek Sphinx and her Indic and Indo-European Background” (in La Langue poétique indo-européenne, ed. by G-J. Pinault and D. Petit), “Erotic Hardening and Softening in Vergil’s Eighth Eclogue (Classical Quarterly, with Katharina Volk), and “The “Urbi et Orbi”-Rule Revisited” (Journal of Indo-European Studies)—along with a handful of encyclopedia articles and reviews (one with Denis Feeney). Forthcoming work deals with such diverse subjects as Horace, the Aeneid, the Greek pluperfect, and Hittite sound laws. He gave talks at Harvard, Montclair State University, Rutgers, and UCLA and at conferences in Columbus, Seattle, and Münster (Germany); he also traveled to Oklahoma and Oregon to spread the gospel of etymology to Princeton alumni groups. In the summer he taught incoming undergraduates about the history of English as part of the Freshman Scholars Institute; in the fall he taught an introduction to historical and comparative linguistics and, together with his delightful colleague Andrew Ford, a graduate seminar on the Iliad, which was a humbling experience; and this spring he is turning his attention five mornings a week to “Turbo-Latin” and his beloved Turbo-Greek.” He is also a faculty columnist for the Daily Princetonian to “Turbo-Latin” and his beloved “Turbo-

Janet Martin taught Roman comedy and the graduate course in Latin prose composition last fall and is now teaching an advanced undergraduate course on Roman elegy and a new in-English-translation survey of ancient satire, from Aristophanes to Juvenal, and the medieval and modern reception.

As director of the Program in the Ancient World, Brent Shaw had the privilege of hosting the two eminent visitors of the year sponsored by the program, Greg Woolf from St. Andrews University and Robin Osborne from Cambridge University. One of the more exciting events connected with directing the program was assisting Michael Flower in taking students to Oxford in early January to participate in a combined seminar held with a similar group of graduates from Oxford University. The meeting this year was hosted by Robert Parker in the medieval grandeur of New College, and by Teresa Morgan at Oriel. Brent had gone to England earlier in the year—to London in early November—to deliver a memorial lecture to the Society of Antiquaries in memory of the great church historian William Frend. He also worked on the big world history textbook, on which he reported last year—the project that mainly features members of the history department at Princeton. By this time next year he sincerely hopes that he will be able to report that the book will have been published, and, hopefully, is being widely used. He is also in the midst of researching and writing a chapter on the religions of Punic and Roman Africa for the Cambridge History of Ancient Religions. And he is preparing study of state involvement in sectarian violence in late Roman Africa, 17th-century Muscovy, and Waco, Texas, for a conference on holy violence at the University of Minnesota next October. One of the more interesting new duties he assumed was running the Princeton side of the Princeton-Stanford Working Papers in Classics. The site has provoked such interest among professional publishers that he was invited to deliver a report on it to the Society for Scholarly Publication in Philadelphia in September. The classics journal Hesperia asked if he would write a report on the site, describing the success of the site and what it tells us about the future of e-publication in our discipline.

Christian Wildberg is currently only half time in the department because he is serving in his first year as master of Forbes College, getting to know the “real world” outside the window and helping the university to make its transition to the four-year college system. He is also serving as interim director of the Program in Classical Philosophy, in which capacity he organized the annual classical philosophy conference in early December. This year’s participants were Julia Annas (Tucson), Myles Burnyeat (Cambridge), Paul Kallihas (Athens), Carlos Steel (Leuven), Steven Strange (Atlanta), and Zena Hitz, a former Princeton graduate student now teaching in Maryland. If time allows, he contributes his modest share to the ceaseless clamor of conferences and colloquia, participating in a conference on late antique philosophy of nature in Tuscany with a paper on Plotinus; a colloquium on “revelation” organized by Princeton’s Department of Religion with a talk on Parmenides and the Corpus Hermeneuticum; and the convention of the Pacific Division of the American Philosophical Association with a discussion of ancient theories of evil, currently one of his research projects. Later in the year, he will give a lecture at the Leibniz Kolleg in Tübingen and entertain, shall we say, Princeton alumni in Rhode Island. Three editorial projects are, unbelievably, nearing completion: a collection of articles on Aristotle’s De caelo, one on mysticism and ethics in the world religions, and, together with Michael Wachtel of the Department of Slavic Languages and Literature, a huge book on Dionysus written in the 1940s (but never published) by the Russian symbolist philosopher Vyacheslav Ivanov. He also keeps on writing entries for the Stanford Encyclopedia of Philosophy, an online resource one can actually recommend, and has taught, this year, the customary “Introduction to Ancient Philosophy” (to students primarily interested in fulfilling a certain distribution requirement) as well as “Greek Prose Composition,” a course in which he finds he learns a great deal.
Faculty Bookshelf

The Art of Forgetting: Disgrace and Oblivion in Roman Political Culture
by Harriet Flower
The University of North Carolina Press, 2006

Elite Romans periodically chose to limit or destroy the memory of a leading citizen who was deemed an unworthy member of the community. Sanctions against memory could lead to the removal or mutilation of portraits and public inscriptions. Harriet Flower provides the first chronological overview of the development of this Roman practice—an instruction to forget—from archaic times into the second century A.D. She explores Roman memory sanctions against the background of Greek and Hellenistic cultural influence and in the context of the wider Mediterranean world. Combining literary and legal texts, art and archaeology, evidence from coins, and inscriptions from stone and bronze, this richly illustrated study contributes to a deeper understanding of Roman political culture.

Cicero: Speech on Behalf of Publius Sestius
translated with introduction and commentary by Robert A. Kaster
Oxford University Press, 2006

Pro Sesto is arguably the most important of Cicero’s political speeches that survive from the nearly two decades separating the Speeches against Catiline and the Second Philippic. Its account of recent history and of the men who made it provides any student of Rome with a full and fascinating way into the period. Because so much of the account concerns public meetings, demonstrations, and outbursts of violence, it is highly pertinent to the current debate on the place of “the crowd in Rome in the late Republic”; the speech is also among the best introductions we have to traditional Republican values and ethics in action. This new translation and commentary make this important text accessible to a new generation of readers.

Caesar’s Calendar: Ancient Time and the Beginnings of History
by Denis Feeney
University of California Press, 2007

The ancient Romans changed more than the map of the world when they conquered so much of it; they altered the way historical time itself is marked and understood. Denis Feeney welcomes the reader into a world where time was moveable and changeable and where simply ascertaining a date required a complex and often contentious cultural narrative. He investigates the Roman calendar; the annual rhythm of consular government; the plotting of sacred time onto sacred space; the forging of chronological links to the past; and, above all, the experience of empire, by which the Romans meshed the city-state’s concept of time with those of the foreigners they encountered to establish a new worldwide web of time.

News from the Faculty

Continued from page 4

For those of you who left Princeton before 2002, one of the biggest changes in our undergraduate program will be the introduction of a “classical studies” concentration alongside the traditional “classics” option. The graduation of the fifth class of classical studies majors this spring prompts us to share with you the aims and successes of this initiative.

The make-up of our department, with its tradition of including ancient historians and philosophers, has always been a reminder that many disciplines and approaches contribute to an understanding of classical antiquity, and as those of you who majored in classics remember, this diversity has always been represented in the many kinds of theses we receive each year. What this new concentration acknowledges is that just as there are many directions one can go after choosing to study the classics, so there are many routes that lead to the choice itself. The classics concentration takes in students who have mastered at least one of the languages and then deepens and extends their knowledge. Classical studies, on the other hand, takes as its starting point an interest in some aspect of the Greek and Roman past and constructs a program that will provide students with the skills, knowledge, and perspectives to develop it. One of those skills is obviously the ability to read a classical language, which, instead of being a prerequisite, becomes a requirement to be completed after entering the major—if it hasn’t been filled already. But others include an understanding of the methodologies of other disciplines most relevant to the individual’s interests. Students working on a literary topic, for example, might, as part of their major, be asked to take two courses that provide a background in literary theory or offer a significant comparison to the classical texts they study; students with an interest in political history might take two courses from the politics, history, or anthropology departments to broaden their perspective and learn specific models for analyzing different societies.

In designing the program, we had several specific aims. The first was that each student’s program should be both responsive to his or her interests and truly sequential, that it should allow students to build on what they have learned rather than offer simply a bouquet of introductory-level courses. The other is that it should be recognized as an equally challenging and valid option to the classics major and not be regarded as “Classics Lite,” or draw off students who would otherwise have undertaken the language requirements of the classics major.

There are several indications that we have succeeded in these goals: first is the high quality of the work our concentrators have produced. Of the 10 senior theses submitted in the first four years of the major, 3 won the department’s Atkins prize. One of these also received a thesis prize from the theater program, and another thesis received a similar prize from Judaic studies. Equally gratifying to us is that several students have chosen this concentration who already had the background in the languages to have been classics majors; they chose this program, then, not to avoid working in the ancient languages, but because its combination of flexibility and focus was better suited to their own intellectual goals.

Finally, a look ahead to the future of classical studies. Two, four, one, and three students, respectively, graduated with this concentration in its first four years. In the Class of 2007, that number rises to six, and again to seven in the following year, while the number of classics majors has continued to increase as well. We are confident, then, that the classical studies major will continue to offer an attractive option for students wanting to study ancient Greece and Rome and will enrich the Princeton classics community for years to come.

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**Senior Theses 2006**

**Geoffrey C. Benson**  
*The Roman Achilles: A Glimpse into an Epic Tradition*

**Ian R. Erb**  
*Platonic Love*

**Ashley M. Evans**  
*The Gift of Sleep*

**Michael A. Fragoso**  
*Ego Recipio Te—The Free-Consent Basis for Medieval Marriage*

**Elizabeth A. Hanft**  
*Cedite Romani Scriptores: Engagement with Vergil in Propertius’ Elegies*

**Henryk Jaronowski**  
*Justinian’s Laws Against Heresy and the Closing of the School at Athens*

**Anna Lineback**  
*Phaedrus and his Animal Instinct: A Study in the Use of Animal Characters in Beast-Fables*

**Erin C. Matthews**  
*Community and Individual: Communication in Early Christian Churches*

**Dan-el Padilla Peralta**  
*Lessons in Roman Epigraphy: Princeton University’s Lateran Epitaphs*

**Katrina L. Popielis**  
*Logistics of the Republican and Imperial Roman Armies*

**Weston T. Powell**  
*Mortals, Gods and What Happens Between Them: Prayer in the Iliad and the Odyssey*

**Daniel N. Pugliese**  
*Horatian Love Lyric in the World of Elegy*

**Emily P. Somerville**  
*Modern Fact and Ancient Fiction: Historical Misrepresentation and American Themes in Ridley Scott’s Gladiator*

**Gregory S. Taubman**  
*Directing Dionysus: Studies in Staged Tragedy*

**Caroline E. Yeager**  
*Maro mutatus in melius: Proba’s Cento and Christianity in Mid-Fourth-Century Rome*
Rosa Margarita Andújar is a second-year graduate student. Rosa spent last summer in Rome, where she studiously worked on her Latin at Father Reginald Foster’s intensive Arista Romae Latinitatis program. Currently, she is preparing for the general examination in Greek literature. Rosa is speaking at the NYU graduate student conference “Homer and His Worlds” this spring, discussing Iris, messengers, and communication in the Iliad. Rosa is also a Graduate Fellow at Mathey College, where she runs a weekly Spanish conversation table, and a Writing Center Fellow.

Jessica Clark has spent the past year working on her dissertation, “Vestigia cladis: The Afterlife of Defeat in the Roman Historical Imagination” (Harriet Flower, advisor); her project considers the various ways in which Romans of the Republic responded to their military losses. After being assistant master at Butler College since January 2006, she looks forward to returning to teaching in the classics department and will be instructing a section of Latin 101 in the fall 2007 term, with Professor Yelena Baraz. In May 2007, she will deliver a paper at the Annual Meeting of the Association of Ancient Historians entitled “The Redefinition of Ignominia in the Second Punic War.”

In April Kellam Conover defended his dissertation proposal, entitled “Bribery in Classical Athenian Ideology and Law.” For the 2006–07 academic year, he has been a Cotsen Junior Teaching Fellow under the direction of Andrew Ford, with whom he planned and currently is teaching a course, “Rhetoric: Ancient Theory, Modern Practice.” As recipient of the Porter Ogden Jacobus Fellowship for the 2007–08 academic year, he is looking forward to a year of unfettered dissertation writing.

Meghan DiLuzio is a second-year graduate student in classics and the Program in the Ancient World. She is interested in Greek social and cultural history with an emphasis on material culture.

Dana Fields was an assistant instructor for Hellenistic history in spring 2006. In May, she defended her dissertation proposal, focusing on the rhetorical use of the term “parrhesia” (meaning something between “frankness” and the right of free speech) in Greek writers of the high Roman empire. In the fall of 2006, she spent Michaelmas term at Oxford University through the Program in the Ancient World’s Oxford-Princeton exchange. During this time she also participated in a colloquium on Achilles Tatius’ novel Leucippe and Clitophon at Exeter University. The topic of her paper was this novel’s theorization about the relationship between narrative open-endedness and sexual desire. In April 2007 she gave a paper at Columbia University on Plutarch, Aelius Aristides, and self-praise.

In the past year Gil Gambash has been looking mostly into Egypt under Augustus and Africa under Tiberius. In Egypt he has been exploring a trilingual stone from Philae, and he gave a talk at the Hebrew University of Jerusalem about Egyptian motifs in its Greek and Latin versions. In Africa he has been re-examining the war of Tacařínas, in an effort to bring the man’s brigandish features to the fore. This latter work also served as a first step towards a dissertation proposal, on which he works now, and whose focus is on native revolts under the Roman Empire. In the coming summer he will be in Rome at the American Academy.

Adam Gitner, into his second year as a language and literature Ph.D. candidate, continues to pursue his interest in Latin prose, though he has made room for some Greek along the way; last semester he attended a Homer seminar and a survey of Greek literature, while over the summer he took courses in Greek linguistics at the Leiden Indo-European Summer School and was then initiated into Greek paleography at Lincoln College, Oxford. On a recent trip to Europe he showed his Tiger Pride by catching a performance of the Princeton University Orchestra at the Liszt Zeneakadémia, Budapest.

Last spring Luca Grillo worked on his dissertation proposal and defended at the end of May, while precepting for Professor Feldherr’s “The Other Side of Rome.” The summer in Munich was productive both for improving German and for research. This fall he taught Latin 105 with Professor Kaster and finished the first chapter of his dissertation. Currently he is teaching Latin 108 with Professor Flower, is polishing the second chapter, and hopes to start working on the third soon. With Pauline LeVen he runs the department senior thesis colloquium.

Emily Pillinger is a third-year graduate student in the classics department. Her most recent paper studied the way in which the interaction between creativity and reception in both written and performed arts is illustrated by the storytelling of characters in Vergil’s Aeneid and Berlioz’s opera Les Troyens. She is currently working on integrating some of these ideas into a dissertation proposal, which will discuss how prophecies in Latin poetry model issues of poetics and canonicity. The project is being supervised by Professors Denis Feeney and Andrew Feldherr. Last October Emily celebrated the completion of her general exams by attending the first session of the Advanced Seminar in the Humanities at Venice International University. She is now preparing a paper on the illicit poetry of witches in Lucan’s Pharsalia and other texts, to be presented at the second session in September 2007.

Nadya Popov is a fifth-year graduate student in classics and the Program in the Ancient World (PAW). She divides her time between taking care of Leo (now almost a year and a half) and writing her dissertation on soldier speech acts in Greek and Roman literature. At this time, both Leo and the dissertation are thriving, although Leo still outweighs the dissertation by at least 20 pounds. Nadya also has a paper forthcoming this spring on the treatment of soldier speeches by Aeschylus and Michael Moore.

Aviv Rosenblatt is a second-year student in the Department of Classics. His main interests converge in ancient political philosophy. Over the last few semesters, his papers for various classes have all tended to explore different aspects of the light Aristotle and Plato can shed on modern legal problems of rule and authority. Aviv spent last summer studying German at the Goethe Institut in Berlin. On May 21, he faces a fateful historical meeting with the Greek history general exam.

Since returning full time to the department after a year as assistant master at Mathey College, Meredith Safran has taught first-semester Latin in the fall semester and fourth-semester Latin (AUC 1 and Aen. 8) in the spring. Her dissertation, still tentatively titled “Greek” Tyrants, Roman Women,” has been developing rewardingly; she will be delivering part of the first chapter at the

Continued on page 8
Dissertations

Angeline Chiu

Calendar Girls: Women, Genre, and Roman Identity in Ovid’s Fasti

Throughout the Fasti, Ovid uses female figures as a means to engage with greater issues of poetry and genre, politics and empire, and the overarching meaning of Roman identity. These characters are central to the poem’s negotiation between established Republican treatments of time and Augustan innovations during an era of profound social, political, and cultural change. As a reflection of this within the Fasti, Ovid’s women bear an importance that both includes and exceeds the boundaries of literary-generic expectation. The diverse array of female figures, from mater nostrae to meretrices, priestesses, and princesses, enables Ovid to prise open new literary spaces while yet maintaining ties to the old. He creates a new poetic form of calendrical commentary that is intimately linked to the idea of what it means, or may mean, to be Roman. To illuminate these poetic approaches, this dissertation traces Ovid’s female characters through the Fasti’s interplay with traditional literary genres of love elegy, epic, and historical writing. Furthermore, Ovid also creates a meta-genre of imperial females who, bridging the gap between Augustan historical reality and the literary sphere, play their own significant roles in the Fasti. Women in their narratives consistently present an Ovidian perspective vis-à-vis other prominent literary or imperial treatments of the same subjects. Essential elements such as Vergil’s monumental epic the Aeneid or the Augustan interpretation of Julius Caesar and the Ides of March become enmeshed with unruly, energetic Ovidian females who redirect attention toward different priorities. In so doing, they complicate those other elements’ messages and create a sense of double vision and contested identity. Ovid’s women both literary and imperial are inextricably part of his treatment of the calendar’s poten ability not only to comment on time, timekeeping, and etiologies, but also to be a reflection of Roman identity. More startling still is the Fasti’s presentation of the calendar as also a vigorous means of influencing and complicating discussions of that identity. Ultimately, the feminine characters of the Fasti are key to appreciating the calendar poem’s colorful and complex literary treatments of Romanitas.

Continued on page 9

Graduate News

Continued from page 7

University’s Women and Gender Graduate Student Colloquium this spring. Through a Livy reading group stemming from her advisor Professor Feeney’s seminar this fall, she is participating in a panel submission for next fall’s Classical Association of Atlantic States meeting, on the current variety of critical approaches to the AUC.

In the fall of 2006, Susan Satterfield taught an intermediate Latin class, in which selected poems of Catullus and Book 1 of Caesar’s De Bello Gallico were read. She also spent time working on her dissertation, which deals with the Sibylline Books of the Roman Republic. She is currently completing the first chapter, which takes a broad look at the expansion of the Roman expiation system to address prodigies occurring throughout Italy and the influence of Roman and Italian relations on the use and function of the Sibylline Books.

Harry Schmidt has been continuing his collaboration with Professor Helma Dik at the University of Chicago. They have been working on software that will enable her to make her new Greek reference grammar accessible to students of all skill levels. The software is called GRADE (the Grammar Database Engine), and they hope to make it available for public use soon.

Andrew Siebengartner spent this past summer in Rome working at the American Academy library and then traveled for a week through Tunisia. In Princeton this year he has taken the Greek literature survey, a course on Latin historiography, and courses on Horace’s Odes and Epodes and on Greek prose composition. After taking the Greek history general exam this spring he will spend most of the summer in Princeton reading for the Greek literature exam, except for brief trips to Cambridge, England, and to Greece.

Anna Silverstein is a second-year graduate student in classical philology and literature. Last summer she presented a paper entitled “Hip-Hop Aeschylus: The Body as Shield in Will Power’s Seven” at the APGRD Annual Postgraduate Symposium in London. She is currently at work on a paper on Homer’s Iliad entitled “The Mechanics of Slaughter: Fenik’s Type-scenes Revisited,” to be delivered at an NYU graduate conference on Homer’s Worlds. This fall she co-founded (with Leah Whittington, comparative literature) The Classical Workshop, a monthly graduate forum for discussing works in progress, which has been—she is told—great fun for all.

Geir Thorarinsonn is a second-year in the Program in Classical Philosophy. In summer 2006 he taught an introductory Latin summer course for children (10–14 years old) at the University of Iceland. He has also written on various topics in both classics and philosophy for the University of Iceland’s Science Web, a website that aims to respond to questions from the general public in all fields of study. In summer 2006 Geir translated into Icelandic Edmund Gettier’s famous paper “Is Justified True Belief Knowledge?,” which will be published in Hugur, a journal for philosophy, in 2007.

Since arriving in Princeton this September, John-Paul Young’s most memorable academic experience has been to participate in the PAW Seminar on Ancient Belief. The seminar gave him the chance to examine questions of ancient religion and to revisit a topic of particular interest to him, Hellenistic philosophical theology. The aspect of the seminar he found most rewarding was the class trip to Oxford in January, which allowed him to present a paper on religious belief and academic skepticism in Cicero’s De Natura Deorum in the joint seminar meeting at New College.

Andreas T. Zanker is now in his third year of study. Tom had the pleasure of taking part in the American School of Classical Studies at Athens’ Summer Session (SS1) in 2006, for which he researched the reconstructed trireme Olympics and the fortifications at Mycenae. He also discovered a love for modern Greece and plans to return, but in the meantime he has ambitious plans for his collection of rembetiko music. After the summer Tom spent six months on his general exams, which he has completed, and is currently in the process of formulating his dissertation topic.
Dissertations

Continued from page 8

Sarah Brown Ferrario

Towards the “Great Man”: Individuals and Groups as Agents of Historical Change in Classical Greece

This project employs both literary and material evidence to demonstrate that the “great man” of later Greek historical thought is the product of traceable changes in ancient ideas about the meaning and impact of an individual life. At least as early as the birth of the Athenian democracy, questions about the ownership of the motion of history were being publicly posed and energetically challenged. The responses to these questions, however, gradually shifted over time, in response to historical and political developments during the fifth and fourth centuries B.C. The increasing public cultural prioritization of the contributions of the eminent individual over those of the citizen group during this era was particularly reflected not only in the work of the historiographers, but also in the diverging attitudes of public and private commemorative discourse, as evidenced primarily by civic inscriptions and funerary monuments. The emergence in all of these media of the individual as an indispensable agent of history provides an additional explanation for the explosive reception of Alexander “the Great”: the Greek world, at both the intellectual and the popular levels, had long since been prepared to understand him as it did.

John Fisher

Reinventing Epic: Traditional Poetry and the Annales of Quintus Ennius

The present scholarship views the Annales of Quintus Ennius as a hybrid of the Latin Saturnian and Greek hexameter traditions. This configuration overlooks the influence of a larger and older tradition of Italic verbal art that manifests itself in documents such as the prayers preserved in Cato’s De agricultura in Latin, the Iguvine Tables in Umbrian, and documents in other Italic languages including Oscan and South Picene. These documents are marked by three salient features: alliterative doubling figures, figurae etymologicae, and a pool of traditional phraseology that may be traced back to Proto-Italic, the reconstructed ancestor of the Italic languages. A close examination of the fragments of the Annales reveals that all three of these markers of Italic verbal art are integral parts of the diction of the poem.

Ennius famously remarked that he possessed three hearts—one Latin, one Greek, and one Oscan—which the second-century writer Aulus Gellius understands as ability to speak three languages. A comparison between the Annales and the examples of verbal art in the Italic languages suggests an alternate interpretation: the Annales of Quintus Ennius is a poem influenced by Homer, the Saturnian poets, and a tradition of verbal art native to the Italian peninsula.

In the process of examining the use of these markers of Italic verbal art in the Annales, Fisher hopes to generate a more equitable dialogue between the epic of Quintus Ennius and the Italic, Hellenic, and Indo-European traditions.

Nathan Powers

Divine Providence: Origins, Context, and Significance of the Stoic Theory

We live in the best possible world, says the theory of divine providence, because events in the world occur in accordance with the plans of a deity benevolent towards human beings. It was the early Stoics who first formulated a robust version of this theory; this dissertation investigates this formulation, first within the context of earlier Greek speculation about the relationship between the gods and the natural world, and then within the context of early Stoic thought.

In two texts that greatly influenced the Stoics (Memorabilia 1.4 and 4.3), Xenophon represents Socrates as arguing, on the basis of apparent design in nature, that god is a wise and benevolent craftsman of animals, and that the universe is anthropocentric, designed at the cosmic level to be a suitable environment for humans to thrive. Plato develops in Laws Book 10 and the Timaeus accounts of a god, identified wholly with reason, who maximizes good in the world. The Timaeus also offers the Stoics a model for a physical theory in which the world is controllable by god on an event-by-event basis.

The core of the dissertation is a study of the second book of Cicero’s De natura deorum, which offers more insight than scholars have previously realized into the method and content of early Stoic theology. First, god’s existence is established. It is then argued that god is to be identified with the unifying, rational nature of the cosmos as a whole. The Stoics’ key claim is that “providence” names god’s rational agency. God’s life, like any animal’s life, is constituted out of particular actions. Since god comprises all parts of the cosmos, god’s actions structure the world into a nexus of events under divine administration. The recovery of this argumentation promises interesting consequences for our understanding of Stoic ethics.

Nicholas Rynearson

Socratic Erotic Expertise: From Socrates’ Erotikê Technê to Plato’s Textual Seduction

This dissertation seeks to explain the prominent representation of Socrates as an erotic figure in Plato’s dialogues. The dissertation argues that the essential feature of Socrates’ erotic persona is a finely tuned expertise in seduction that Plato aptly characterizes as an erôtikê technê. The application of this erôtikê is central to Socrates’ proterptic mission, which he carries out in conversations (logoi) intended to seduce young men into pursuing the philosophical life.

The dissertation begins by situating Plato’s representation of Socrates’ erôtikê in the context of a changing discourse on desire in the late fifth and early fourth centuries B.C. The first chapter details a shift in the ethics of erôs observable in Euripides’ staging of good and bad erôses and, crucially, the compatibility of the former with traditional virtues. The following chapter takes up these shifting ethics of erôs in late-fifth-century rhetoric, which exercises a critical influence on Plato’s representation of Socrates’ erotic proterptic.

The three central chapters offer readings of the Lysis, Alcibiades I, and Charmides as cases of Socrates’ erôtikê and Charmides as case studies of Socrates’ erôtikê. Chapter 3 treats the Lysis as a Socratic ars amatoria, showcasing a programmatic demonstration of Socrates’ erotic expertise for the benefit of Lysis’ erôtas. Socrates’ humbling of Lysis in order to provoke him to further conversation is the essential feature of the dialogue’s central flirtatious conversation. Chapter 4 considers Socrates’ proterptic conversation with Alcibiades in the Alcibiades I and explores the connection between Socrates’ erôtikê and the care of the self as well as the uneasy relationship of philosophical seduction to Athenian politics. The model of dialectic in the Charmides as a stripping of the soul for examination is the focus of the fifth chapter, which argues that this stripping constitutes a peculiarly Socratic strip-tease, in which the beauty of the philosopher’s soul is also revealed as an object of desire. In the concluding chapter, this Socratic strip-tease in turn provides a model for Plato’s own philosophical proterptic, carried out through an analogous eroticism of the written text that seduces its reader through power of Socratic logoi, arousing desire for both the absent Socrates and the philosophical life.
Tennyson, Tithonus, and the End of the New Sappho

by Andrew Ford

On June 29, 2005, Martin West presented to readers of the *Times Literary Supplement* a new, virtually complete Aeolic poem that papyrologists in Köln had identified as Sappho’s. Dubbed the “Tithonus poem” from its myth, this brief reflection on old age would, if genuine, be only the fourth of Sappho’s songs to have survived in full. A work of such significance will require more than two years before opinions about it settle, but it is not too early to notice a basic difference in interpreting the text that has emerged between two leading Hellenists. West presented the poem as a rueful, artfully executed meditation on aging amidst young people. Six months later, Richard Janko wrote the TLS to propose that the poem is one of consolation, since the myth of Tithonus suggests that Sappho’s poetry will survive. This disagreement can be boiled down to the question of how we are to understand the end of the poem, in particular its final half line.

A basic rendering of this simple song is seen in the box at right.

Why does Sappho close with the figure of Dawn and what precisely is the tone of *ekhos’ athanadn akosin*? West says the ending (which he thinks “might seem lame” at first) gives a “poignant edge” to the whole: juxtaposing grey and frail Tithonus with his young and beautiful consort recapitulates the opening scene in which Sappho grows old amidst protégées “who, like undergraduates, are always young.” Janko, rather, sees Tithonus as a symbol of the survival of song: comparing stories that he eventually turned into a cicada—symbolizing the singing voice itself—and pointing to Greek ideas that grasshoppers shed their husks and never died, he sees in the final image a hint that Sappho will at least leave her songs behind: “love is transmuted into song, which is some consolation after all.”

I wonder whether both estimable scholars aren’t taking their eye off the ball. Janko’s attractively complex interpretation runs against the grain of the poem, which is about escaping old age, not mortality. Elsewhere Sappho suggests that her songs will survive her, but the problem the Tithonus myth illustrates is that they can’t stop her aging! (The concern is the one expressed tartly by another leading lady of letters, Dorothy Parker: “getting old ain’t for sissies.”) I suspect both scholars see a life/death antithesis here because they are hearing echoes of Tennyson’s “Tithonus,” which indeed concludes with a contrast between death and survival in Tithonus’ prayer: “[May] I earth in earth forget these empty courts; / And thee returning on thy silver wheels.” In Sappho, however, Dawn does not provide an antithesis to Tithonus—he is the grammatical “subject” of the participle and the focus stays on him (i.e., on aging Sappho). The last three words add a final touch to his portrait and make a social rather than metaphysical point: Tithonus grew old even though he had the extraordinary privilege of marrying an immortal. As a general parallel one could compare passages in the “Homeric” *Hymn to Demeter* when Demeter is urged to accept Persephone’s “marriage” to Hades because he is “not unsuitable” as a son-in-law, given his status as brother to Zeus and even to Demeter herself (85 ff., 363 ff.). This delicately humorou s use of cosmogonic myth in behalf of a suitor is not far from Sappho’s use of the tale of Tithonus to argue herself into the traditional wisdom of the fourth court: being mortal, think mortal thoughts. The effect, then, would be not Tennysonian plangency, but irony: “old age overtook fair Tithonus, despite his advantages, despite even his very good marriage.”

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**Letter from the Chair**

Continued from page 1

Princeton Classics is a uniquely rewarding environment in which to work, whether as an undergraduate, graduate, or professor. It isn’t easy to pursue rigor while having fun, but here we manage it year in and year out. We always look forward to friends dropping in; no matter what your year of graduation or your level of association with the department, we welcome your feedback on the Newsletter and hope to see you in East Pyne.

by Adam Gitner and Tom Zanker

Dying of a congenital deformation of the bladder, Isaac Casaubon (1559–1614), the Huguenot classical scholar who Rudolf Pfeiffer dubbed “the first pure type of a classical scholar destitute of sympathy for human and aesthetic value,” could not have foreseen the strange fascination posterity would take in the smallest part of his corporeal legacy, his painful bladder stones. For Nicholson Baker, musing in his contemporary novel Room Temperature, Casaubon’s bladder stones—the Latin term calculi is apt—are “the emblems of learnedness without sufficient issue, knowledge that wasn’t whizzed out but retained to the point of internal damage within the knower—this man, even as his bladder’s expanding sidecar was killing him, worked harder than ever on his ambitious (so I’d heard) refutation of the Annales Ecclesiastici of Baronius.” Buried in Canterbury Cathedral in 1614, but resurrected—or rather channeled—in George Eliot’s Middlemarch through the character of the pedant Rev. Edward Casaubon, alluded to in the name of one of the leading characters of Umberto Eco’s Foucault’s Pendulum, and confronted most recently in A.D. Nuttall’s book Dead from the Waist Down (2003), Casaubon and his calculi, a surprisingly durable image offered to us by Simon Goldhill in his opening lecture, were one of the many emblems and metaphors—symbols whose fortunes sometimes track and sometimes lead the fortune of philology—offered for consideration in the recent History of Science workshop, entitled “Images of Philology,” a colloquium organized by our own Constanze Güthenke and by Tony Grafton of the Department of History.

The colloquium took place February 16 and 17 at Princeton and was sponsored by institutions from all over the University (the Program in the History of Science, the Department of Classics, the Davis Center, the Humanities Council, the Program in Hellenic Studies, and the Department of Comparative Literature). With participants not just from classics (Simon Goldhill, Constanze Güthenke, Bob Kaster, Joshua Katz) but from east Asian studies (Benjamin Elman), comparative literature (John Hamilton, Daniel Heller-Roazen), Near Eastern studies (Beatrice Gründer, Beate Pongratz-Leisten), German (Robert Norton), and history (Tony Grafton, Tuska Benes), the colloquium reflected not just the cognate origins of many departments in the philology of the past but an ongoing engagement with its history, meaning, and relevance. The innovative brief provided by Constanze to consider the images, metaphors, and symbols that have described and structured philology over the years offered a novel vantage point from which to survey the vast territory of philology (a domain we as classicists in America have scarcely glimpsed entire since the founding of the American Journal of Philology in 1880 “to secure the cooperation of scholars eminent for their attainments in Comparative Grammar, in the Oriental, the Romance and the Teutonic languages, as well as the aid of specialists in Latin and Greek”) and furnished yet more evidence to puncture the reputation of Wissenschaftsgeschichte for dryness, if that old lie still needed exploding.

Simon Goldhill, visiting Princeton from the University of Cambridge for the spring as the Old Dominion Fellow in Classics, inaugurated the colloquium with a wide-ranging discussion of philology as the subject of ridicule and anxiety, taking us through both ancient mockery and more recent ridicule, behind which Simon identified as a leitmotif the image of the withered, calcified, and gelded body of the philologist, a symbol of too much self-control leading to a loss of agency.

In the realm of nonwestern philologies, participants were introduced to the history of Chinese classical philology, often known as Confucianism, by Benjamin Elman (Princeton) and to the history of Arabic philology by Beatrice Gründer (Yale). Bob Kaster, responding to Benjamin’s paper, placed the history of Roman philology in comparative perspective by assessing its similarities and differences to the situation that obtained in China. Beatrice directed our attention to an aesthetic debate that transformed Arabic philology in the ninth century, a querelle des anciens et des modernes in which the argument turned on the acceptability of certain kinds of imagery and metaphors used by contemporary poets. One theme that kept returning, both in lectures and in subsequent discussions, was the influence of the German philosophical heritage on our various disciplines. For instance, we were interested to learn from Benjamin Elman how Gadamer and Habermas are invoked, perhaps inappropriately, by rival camps in a contemporary Chinese debate about how to return to Confucianism after a century of Maoist suppression.

The German philological tradition and its proponents came under direct investigation in two of the papers presented. The first, that of Tuska Benes (William and Mary), looked into the fascinating background of Friedrich Nietzsche’s conception of language as a prime determinant in the formation of our sense of self, taking us back to the thought of Hamann and Herder at the end of the 18th century—philologists who propounded the idea that language was inseparable from thought, in opposition to Kant’s belief in a priori concepts. For Nietzsche, the “snare of language” was something to be escaped; the false metaphors that had been developed over the course of time were only being exacerbated by the logicians, philosophers, and theologians—Nietzsche was not as convinced as Descartes had been by the first principle “I think, therefore I am.” Joshua Katz acted as respondent and opened up the floor for what proved to be a vibrant discussion.

“Wilamowitz at War,” by Robert E. Norton (Notre Dame), investigated the apparently paradoxical decision of one of the greatest philologists of our age: why did Wilamowitz add his signature to the notorious manifesto “An die Kulturwelt” of 1914, issued in order to demonstrate the support of Germany’s professoriate, admired the world over, for its country’s military cause? And above all, why did he do so without even seeing the final copy of the manifesto, the claims of which were dubious at best?

The choice Wilamowitz made appears all the more poignant when one considers that his son, Ticho, was to fall on the Russian front within two weeks of the manifesto’s publication. Robert’s paper, and the response it provoked (led by Constanze Güthenke), provided insights into the mind of a scholar perhaps too confident in his trained intuition.

One of the great strengths of the colloquium was its interdisciplinary nature—not only did the speakers represent different sections of the humanities, but the general audience did as well. Moreover, our own department was at the center of this, responding to and learning from other kinds of debates. The colloquium cogently demonstrated how salutary it can be to look up from one’s ambitious refutation of the Annales Ecclesiastici of Baronius from time to time and to compare notes with one’s neighbors in the library.
Alumni News

Margaret Andrews ’05 has been teaching high school Latin in a private school in the Philadelphia suburbs. She applied to graduate schools this past year, however, in classical archaeology and she has been accepted at Penn, where she will start their doctoral program in the Art and Archaeology of the Mediterranean World. She will be primarily focused on early Roman archaeology within Italy and its associated epigraphy, which she hopes will shed light on the social effects of Roman colonization on theItalic peoples during the formation of Tota Italia. During the summer of 2006, she excavated in the Athenian Agora with the American School of Classical Studies at Athens, and this summer she will be joining Penn’s dig at Villamagna in Italy.

Paolo Asso GS’02 is a lecturer in classical studies at the University of Michigan at Ann Arbor, where he has recently joined his spouse, Frederick Wherry, assistant professor in sociology. Paolo’s commentary on the fourth book of Lucan is being considered for publication by Walter De Gruyter in the Texte und Kommentar series. While completing his commentary, Paolo is editing a companion to Lucan for E.J. Brill and working on a monograph on Africa in the Romans’ literary imagination.

Ryan Balot GS’98 is associate professor in the Department of Political Science at the University of Toronto, where he specializes in ancient and early modern political philosophy. His most recent book is Greek Political Thought, which appeared in 2005 with Blackwell. He is editor of the forthcoming Blackwell Companion to Greek and Roman Political Thought and is at present working on two books—one on the relationship between democracy and courage in classical Athens, and the other (to be published by Cambridge) entitled Greek Social Ethics.

Tad Brennan GS’93 has accepted a position as a full professor in the Philosophy Department of Cornell University, beginning fall 2007. He has enjoyed his three years at Northwestern University, especially the company of fellow Princetonians Richard Kraut and Sara Monoson, but is happy to be moving closer to friends and family on the East Coast. In addition, he will be joining an old East Pyne classmate, Charles Brittain, who took his M.A. at Princeton before doing his D.Phil. at Oxford. Tad and Charles have collaborated on two volumes of translation in the past and are looking forward to more extensive collaboration as colleagues in the Philosophy and Classics departments at Cornell. Liz Karns has also taken a teaching position at Cornell in the Department of Social Statistics. Their kids, Alexandra and Lincoln, are getting tired of moving. They welcome visitors to Ithaca.

Daniel F. Caner ’86 is associate professor of history and classics at the University of Connecticut, Storrs, where he specializes in Late Antique cultural history. Over the past few years his research has mainly focused on ideals of wealth and gift-giving practices in church and monastic circles of the period, as presented in his recent article, “Towards a Miraculous Economy: Christian Gifts and Material ‘Blessings’ in Late Antiquity,” Journal of Early Christian Studies 14 (2006): 329–77. He enjoyed spending a portion of his spring 2007 sabbatical as a visiting fellow at Hebrew University’s Institute for Advanced Study in Jerusalem, where he participated in a study group on “Charity and Piety in Late Antique and Medieval Mediterranean Societies” and completed an anthology of sources relating to the Sinai Peninsula in the fifth to seventh centuries. He also spent several days assessing the possibility of excavating a sixth-century complex overlooking the site of ancient Shiva in the Negev desert. His wife, Ann Dodge (University of Colorado, Boulder ’84), joined him thereafter for a holiday in Greece, during which they explored the forests and Pamuk villages along the Bulgarian border.

Craigie Champion GS’93 is currently chair of the History Department at Syracuse University. He has published articles on ancient Greek and Roman history and historiography in Phoenix, AJF, Historia, TAPA, Histos, CP, and HSCP. He is the author of Cultural Politics in Polybius’ Histories (California, 2004) and editor of Roman Imperialism: Readings and Sources (Blackwell, 2004). He has written forthcoming articles and book chapters for AJAH, TAPA, Blackwell’s Companion to Greek and Roman Historiography, and Blackwell’s Companion to Greek and Roman Political Thought. He is at present working on several authors for Brill’s New Jacoby and several entries for the Oxford Encyclopedia of Ancient Greece and Rome. He also co-edited, with Arthur Eckstein, a new, two-volume, critical English-language edition of Polybius, The Landmark Edition of the Histories of Polybius (Pantheon).

Angeline Chiu GS’07 is now assistant professor of classics at the University of Vermont, where she is relishing her chance to teach the subjects that first brought her into classics—all levels of Latin, classical mythology, Homer, and Roman epic. Out of the classroom, she is developing new courses in literature and the classical tradition and is involved in a project to create a summer study trip abroad in Rome. She is also in the process of metamorphosing her dissertation on Ovid into a book manuscript and preparing several articles for publication. Aside from classics, she is also gaining an education in the fascinating world of Vermont maple syrup.

Joy Connolly ’91 will be associate professor of classics at New York University as of September 2007. Her first book, The State of Speech: Rhetoric and Political Thought in Ancient Rome, is appearing from Princeton University Press this summer, and she is spending her leave this year completing a book on Roman civic virtue for Classical Inter/Faces, a Duckworth Press series edited by Professors Susanna Braund and Paul Cartledge. Recent articles include contributions to Blackwell and Cambridge Companions to ancient rhetoric and historiography, an essay on Vergil and Milton in Literary Imagination, and a forthcoming essay in the European journal Millennium on identity politics in Greek culture of the imperial period. She recently received a $65,000 grant from the Teagle Foundation to support a “Fresh Thinking” Working Group on the challenge of incorporating ethics and civic education into the liberal arts: the group includes ex-Princeton professor Josh Ober (now at Stanford) and Jeff Dolven of Princeton’s Department of English. Her book reviews over the past year have appeared in the Women’s Review of Books, Bookforum, and TLS.

Sean Corner GS’05 is in his third year as assistant professor of classics at McMaster University. He is currently preparing a manuscript for a book, based on his thesis, to be entitled The Greek Symposium and the Origins.
of the Polis. The proposal is under review by Oxford University Press, and two articles on the symposium are currently being reviewed by Classical Philology and Classical Antiquity. He has recently presented papers at the CAC in Toronto, the AIA in San Diego, and UNC-Chapel Hill, and will be giving a paper at a colloquium in Toronto in April. He is expanding his AIA paper for publication in a collection of essays provisionally entitled *Porne and Porneion: Prostitution in the Greek World*. He will also be contributing an article on wine to a new *Encyclopedia of Ancient Greece and Rome* to be published by OUP. He continues to complement his study of convivial eating and drinking in antiquity with practical research in the area.

Sarah Ferrario GS’06 is now in her first year as assistant professor (tenure track) in the Department of Greek and Latin at The Catholic University of America in Washington, D.C. She has an essay out (offprints literally just arrived) in a special issue of *Helios* called *Antigone’s Answer: Essays on Death and Burial, Family and State in Classical Athens* (ed. by Cynthia Patterson); her contribution is titled “Replaying Antigone: Changing Patterns of Public and Private Commemoration at Athens c. 440–350.” Currently, she is working on a monograph based on her dissertation topic, starting a project on Livy, and planning a spring break trip to Greece for her students in early 2008.

Since graduating from Princeton, Jennifer L. Ferris ’02 has been a Ph.D. student in classical philology at Harvard. She is writing her dissertation under the direction of Richard Thomas, Albert Henriks, and Christopher Krebs on the role of old comedy in the creation of a voice for Roman satire, and plans to finish in June 2008. Last year she gave one paper on her dissertation at the annual Harvard-Yale colloquium of the Center for Hellenic Studies and another on the Sabellian dialects in Varro at a graduate conference at McMaster University.

Lawrence Kim GS’01 is back in Austin after a year-long sojourn in Philadelphia; he’s now in his fourth year as assistant professor of classics at the University of Texas. He is completing a manuscript on the interpretation of Homer’s fictional world in ancient criticism, particularly in the Second Sophistic. Last year, he gave talks at Temple University on Lucian’s *True History*, at the Society for Biblical Literature Annual Meeting on Dio Chrysostom and allegory, and at the APA meeting on Plutarch’s *Banquet of the Seven Sages*. This year, while he concentrates on the book, inspired by Princeton history Ph.D. Joel Walker (now in Seattle), he’s joined a city-league soccer team (co-ed) to take advantage of the mild winter weather and get some exercise.

André Lardinois GS’95 is currently working with a group of scholars on a joint publication about the recently discovered new Sappho poem (P. Koln 21351 and 21376).

Daniel Mendelsohn GS’94 spent the fall of 2006 on a nationwide book tour promoting his national bestseller *The Lost: A Search for Six of Six Million*. The book, named a notable or best book of 2006 by the *New York Times* and a dozen other newspapers, won the National Jewish Book Award, the AIA Medal for Outstanding Achievement in Jewish Literature, and a Barnes and Noble “Discover” Award, and has been nominated for the *Los Angeles Times* Book Prize and the National Book Critics Circle Award; it is currently being translated for publication in 10 foreign countries. Daniel continues to be a frequent contributor of book, theater, and film reviews to *The New York Review of Books* and is also a contributing editor at *Travel + Leisure*. Also in the autumn of 2006, he assumed his new position as the Charles Ranlett Flint Professor of Humanities at Bard College. He divides his time among homes in New York City, Ammandale-on-Hudson, and New Jersey, where his friend Lily and their two boys, now 11 and 8, live.

Grant Parker GS’99 has moved to Stanford as of this academic year, as assistant professor in the Department of Classics.

Nicholas Rynearson GS’06 moved to Athens, Georgia to take a position as an assistant professor at the University of Georgia after defending his dissertation in June 2006. He has been teaching Greek language and literature, including an advanced class on Longus’ *Daphnis and Chloe*, and advising some outstanding master’s degree students.

His current research includes work on the fragmentary plays of Euripides and the ancient novel as well as the revision of his dissertation on the representation of Socrates as an erotic figure in the works of Plato and the other Socratic writers. Outside of the UGA Classics Department, Nicholas has also been enjoying life in Athens, especially its music scene and good selection of vegetarian restaurants, and has been teaching yoga once a week at a local studio since October.

J. Mira Seo GS’04 is now in her second year as assistant professor in the Departments of Classics and Comparative Literature at the University of Michigan. Currently she is teaching “Roman Civilization” to 110 students and a first-year seminar on ancient and modern cultural criticism. She has recently given papers on Statius’ *Silvae* at the APA in San Diego and on Seneca’s *Oedipus* in Canada and Australia. Her book projects include a revision of her dissertation on genre and characterization in Latin epic and a translation of Juan Latinos’ *Austriad*. She will also contribute two articles to the forthcoming *Oxford Encyclopedia of Ancient Greece and Rome* on “Cooks and Cookbooks” and “Roman Food and Drink.”

Katharina Volk GS’99, associate professor of classics at Columbia University, is currently completing a monograph on the Latin astrological poet Manilius as well as editing a volume on Vergil’s *Eclogues* and *Georgics* in the series *Oxford Readings in Classical Studies*. Recent articles of hers include *Arx amatoria Romanica: Ovid on Love as a Cultural Construct* (in *The Art of Love: Bimillennial Essays on Ovid’s Ars amatoria and Remedia amoris*, ed. by R. Gibson, S. Green, and A. Sharrock, Oxford, 2006) and “Cosmic Disruption in Seneca’s Thyestes: Two Ways of Looking at an Eclipse” (in *Seeing Seneca Whole: Perspectives on Philosophy, Poetry and Politics*, Leiden, 2006, a volume that she edited together with her Columbia colleague Gareth Williams).

Andrew Zissos GS’97 is still in the Classics Department at UC-Irvine, but next year he will be on sabbatical in Munich (at the TLL). His commentary on Book 1 of Valerius Flaccus’ *Argonautica* is forthcoming with Oxford University Press.
Note on Professor Bruce Metzger
by Brent Shaw

On February 13, the department lost one of its truly great alumni, Bruce Metzger. New Testament professor emeritus at the Princeton Theological Seminary, died at the age of 93. Born in Middletown, Pennsylvania in 1914, Bruce Metzger acquired two undergraduate degrees before beginning graduate studies in classics at Princeton University. He received his doctorate in classics in 1942, with a dissertation entitled Studies in a Greek Gospel Lectionary (Greg. 303). The dissertation was published as a book by the University of Chicago Press, in 1944, entitled Saturday and Sunday Lessons from Luke in the Greek Gospel Lectionary. Dr. Metzger then took up teaching positions at the Theological Seminary, advancing to the rank of full professor in 1954, and being named George L. Collard Professor of New Testament Language and Literature in 1964. He retired in 1984, but the retirement was in name only since he continued to pour out a truly prodigious stream of scholarship.

The Greek text of the New Testament as we know it today simply would not exist without his work. His research into the manuscript tradition, the transmission, and the formation of the canon, as well as the errors and inventions that had crept into the text, was fundamental to the creation of the standard text that we have today. Finally, his oversight of the standard modern English translation of the Bible, the New Revised Standard Version, pioneered, among other things, the use of a more inclusive language and the modernizing of the English. But these achievements are only two among many. His name is synonymous with 20th-century New Testament studies. The dozens of books and hundreds of learned articles and reviews that poured from his pen were always models of concision and point. Some of these works, like his Text of the New Testament: Its Transmission, first published in 1964, are so finely written and crafted that they are less just books than they are standard works reprinted in every succeeding generation of students and scholars to serve as the basic point of all new work on the subject.

From all of my personal dealings with Bruce, I could only characterize him as one of the gentlest and kindest, and yet firmest, of scholars I have known, armed with a wonderful sense of humor and a dry wit that subtly suborned the superbi of this world. He was never too busy to consider a problem that I brought to his door, never too occupied to give me his carefully considered judgment of the results of recent research that I brought to him for his opinion, or too busy to discuss scholarly problems of a more general nature. Each time I appeared in the Seminary library, he would never fail to walk over, to welcome me warmly, and to share recent news, often with a slight suggestion of humor that was all his own. He shared generously of himself, his knowledge, and his time. I will miss his presence.


Peter Sidney Derow, Hody Fellow and Tutor at Wadham College, Oxford, April 11, 1944–December 9, 2006
by Harriet I. Flower

Peter Derow, who died suddenly in December of last year, was one of the leading experts in the field of Hellenistic history, Greek epigraphy (especially the inscriptions from Chios), and the study of the ancient world in general. He was especially interested in the relationship between the Greek-speaking world of the Hellenistic East and Rome during the late third and early second centuries B.C., the pivotal time when Rome was emerging as the leading power in the Mediterranean and beyond. Derow was well known for the subtlety of his arguments and his broad interests in politics, the economy, and cultural interactions of various kinds.

A critic of Roman imperialism and a lover of Polybius, he was always precise and nuanced in developing his scholarly arguments. Peter Derow was born in Newport, RI as the only child of Sidney Derow and Elma Kari, and grew up in Newton, MA. He studied at the Roxbury Latin School and at Amherst College. After doing “Greats” with the traditional options of ancient history and philosophy as a second B.A. at Wadham College, Oxford, Derow continued on to a Ph.D. in the Department of Classics at Princeton under the supervision of John VA. Fine. His dissertation under the title “Rome and the Greek World from the Earliest Contacts to the End of the First Illyrian War” was submitted in 1970. He was especially influenced by the teaching and example of George Forrest, his tutor at Wadham, and by Martin Fredericksen, who first aroused his interest in the early contacts between Rome and the Greek East. At Princeton, he studied with C. Bradford Welles and T.J. Luce. His first teaching position was at the University of Toronto, which he left in 1977 to take up his own teacher George Forrest’s tutorial fellowship at Wadham College, at the time when Forrest became the Wykeham Professor of Greek History. The two would be close friends and colleagues at Oxford for the next 20 years.

Derow is warmly and fondly remembered by his students, both those who he taught as undergraduates and his graduate students, many of whom he continued to keep in close touch with over the years. His personal charm and Socratic method of teaching was ideally suited to the tutorial system of undergraduate instruction at Oxford, his home for half of his life. His was a distinctive style and voice that will long be remembered as a hallmark of ancient history at Oxford for a generation. His impact on ancient history will also continue to be felt through the contributions of his numerous students who have gone on to active careers in the field.

For further information see especially the funeral address given in the chapel at Wadham College on December 16, 2006 (www.wadham.ox.ac.uk/alumni/news/peterderow/funeral_address). Wadham College provides links to the obituaries published in the British press.
Lectures 2006–07

September 25
Prentice Lecture
“Alexander the Great: A Hero for all Seasons”
Paul Cartledge
Professor of Greek History, Cambridge University, and Fellow, Clare College

October 12
Lecture
“Sexing the World”: Roman Poets and Scholars on Grammatical Gender
Anthony Corbeil
Professor of Classics, University of Kansas

November 16
Lecture
“Cicero’s Call for Liberty: The Philippics as Political Statements and as Literary Texts”
Gesine Manuwald
University of Freiburg

December 7
Lecture
“Ibycus and Polycrates”
Felix Budelmann
The Open University, United Kingdom

December 11
Lecture
“Iguvine Interpretations”
Michael Weiss
Cornell University

February 10
Conference
“Against Greek Exceptionalism”

February 16–17
Workshop
“Images of Philology”

March 5
Lecture
“Wagner’s Greeks: Judaism, Hellenism and The Politics of Culture”
Simon Goldhill
Cambridge University

March 8
Eberhard L. Faber Memorial Lecture
“Body and Armor: The Heroic Warrior”
François Lissarrague
Directeur d’Études, École des hautes études en sciences sociales

April 26
Lecture
“Alphabetic Investigations”
Barry B. Powell
Halls-Bascom Professor of Classics Emeritus, University of Wisconsin-Madison
Department of Classics • Princeton University
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