Letter from the Chair

This is my last “Letter from the Chair”. After five years in the Chairmanship, in June 2009 I hand over the fasces to Ted Champlin, who has been part of Princeton Classics since 1975. I am delighted that we have Ted’s wisdom and experience to rely on in what will undoubtedly be difficult times ahead, for Princeton is not at all immune from the effects of the market slump. The University’s administration, however, has the trust of all of us. We are confident that the department and the University will continue to excel in our core missions of teaching and research.

Our students keep amazing us with their achievements. Earlier this year 15 Princeton undergraduates were elected early to Phi Beta Kappa, of whom two were classics majors, Stephen Hammer and Will Sullivan. Stephen then went on to win a Rhodes Scholarship, one of three Princeton undergraduates so honored this year. Zach Squire was the Valedictorian for the Class of 2008 last June. We continue to attract larger numbers of concentrators than used to be the case until quite recently, with 39 from the two classes of 2009 and 2010. The graduate students likewise excel. In 2008, Kellam Conover was one of four graduate students awarded the university’s most prestigious honor, the Jacobus Fellowship; this year, Tom Zanker won a Whiting Fellowship and Carey Seal an Honorific, while Gil Gambash was awarded a Hyde Fellowship. Our graduate program attracts some of the very best prospects from around the world; this year seven of the eight applicants to whom we made offers accepted a place, and in the fall they will join students from Iceland, Israel, China, New Zealand, Greece, and Britain, as well as from the United States and Canada. Results are still coming in from the job-market as I write: so far we may congratulate Carey Seal and Nadya Popov on tenure-track positions at UC–Davis and Florida Gulf Coast University respectively, and Emily Pillinger and Chris Noble have Post–Doctoral Fellowships at Bristol University and the Humboldt University in Berlin.

Janet Downie joined the faculty in fall 2008, bringing her expertise in the increasingly important field of the Greek literature of the “Second Sophistic”. Constanze Güthenke, who works on the Greek tradition in the modern world, has been promoted to the rank of Associate Professor with tenure, and we are delighted to see our collaboration with the Program in Hellenic Studies becoming even stronger as a result. Andrew Feldherr and Joshua Katz have both become full Professors as a recognition of their outstanding reputation as scholars. We are also keenly looking forward to the arrival of Michael Koortbojian as a senior appointment in the Department of Art and Archaeology; we place a very high priority on material culture as a crucial part of our students’ training, and it is excellent to see the traditional strength of Princeton in this field being maintained through such strong replacement. We will be tightening our belts for a period, but the outstanding human capital within the department and the University will see us through this recession. Princeton will continue to be a superb place to study and teach our subject.
Yelena Baraz saw the publication of her most time-consuming Thesaurus Linguae Latinae (TLL) article, *pugno*, in the latest fascicle. Her chapter on the semantic and cultural dimensions of *superbia* as a Roman anti-value, which she expects to be a first step in a larger project on Roman pride, came out in the Brill volume *Kakos: Badness in Classical Antiquity*, edited by Ralph Rosen and Ineke Sluiter. She gave the Arlene Fromchuck Memorial Lecture entitled “Otiose Otium: Status of Writing in Late Republican Rome” at Brooklyn College and conducted a workshop on the *TLL* for graduate students at the University of Pennsylvania. She enjoyed the challenge of teaching her first graduate seminar on Roman Epistolography to a great group of students in the fall. She also began advising freshmen and sophomores as a Fellow of Whitman College, a wonderful opportunity to meet undergraduates outside of Classics. In addition to continuing her work on Cicero’s philosophica, she is engaged in article–length projects on Catullus and Vergil. She is on leave in Spring 2009, following the arrival of her twin girls.

On leave in the spring, Ted Champlin spent six weeks as a visiting scholar at the American Academy in Rome, working on *Tiberius on Capri*, and catching up with the flood of new material, exhibitions, and excavations. He also published an article on that much–maligned emperor as a figure in folklore, “Tiberius the Wise” (in *Historia* 2008). In the fall, he lectured at Penn State and, as the Salmon Visiting Professor at McMaster University in Canada. At home, he taught Latin 203, *Introduction to Augustan Literature*, new to him and a marvelous excuse for selecting and rapping with pleasure to the Greatest Hits of the Golden Age; also CLA 218 *The Roman Republican* old but still fun, mainly because of four brilliant preceptors, Anna Dolganov, Emily Kutzer–Rice, Geir Thórarinsson, and Katerina Tsolakidou. July 1st he will succeed the irreplaceable Denis Feeney as chair.

Janet Downie joined the department in September, after completing her Ph.D. at the University of Chicago in June. As dissertation work wrapped up in the spring, she put the finishing touches on two articles related to that project. The first—investigating some of the ethical dimensions of Aelius Aristides’ *Sacred Tales*—has now appeared in the recent Aristides volume co–edited by W.V. Harris and B. Holmes. The second, on a motif of inspiration in the *Sacred Tales*, is forthcoming in the May 2009 issue of *The Classical Quarterly*: “A Pindaric Charisteion: Aelius Aristides and his Divine Literary Editor (Oration 50.45).” Since coming to Princeton she has been working on a paper on the Pergamene Asclepieion for a conference panel on healing sanctuaries, as well as an article on myth and local allegiance in Philostratus’ *Heroicus*. Teaching the department’s lecture course on Classical Mythology in the fall semester was an invigorating exercise in “big picture” thinking — both about the ancient world, and about undergraduate culture at Princeton! In the spring, she enjoyed teaching a course on Greek Epideictic Oratory From Gorgias to Dio Chrysostom. In the first busy months, she has thoroughly enjoyed getting to know faculty and graduate students in the department and is grateful for the warm welcome extended by all her colleagues in classics and beyond.

Marc Domingo Gygax was on leave at the Catalan Institute of Classical Archaeology in Tarragona (ICAC) and the Department of Prehistory, Ancient History and Archaeology of the University of Barcelona during the academic year 2008–09. In the summer, he spent two weeks on Rhodes visiting archaeological sites and museums with the support of a Stanley Seeger Fellowship of the Program in Hellenic Studies. During the rest of the academic year, he also traveled to Rome, Athens, Naples, Pompeii, Herculanenum, Paestum and several places of archaeological interest in the Iberian Peninsula. He chaired a panel on “The Conception of Space in Ancient Greece” at an international conference in honor of Jean–Pierre Vernant and Pierre Vidal–Naquet in Tarragona and gave lectures on the financing of building projects in the Hellenistic world at the Catalan Institute of Classical Archaeology as well as on Hellenistic inscriptions at the University of Münster in Germany. He continued doing research on Greek euergetism, gift–exchange, Lycia and the reception of classics for a book project, several papers and an article in the new *Blackwell Encyclopedia of Ancient History*.

Denis Feeney published four reviews in the *Times Literary Supplement*, *London Review of Books*, *Classical Review* and *BMCR*. A paperback edition of Caesar’s *Calendar* (2007) appeared in December 2008. He gave lectures at NYU, UVA, L–high, Toronto, and Columbia, and was the William J. Battle Lecturer in Austin, TX. In April 2008 he co–organized the fifth annual ‘Corridor Latinfest’, in which faculty and graduate students from Penn, Rutgers, Columbia and Princeton meet for a day–long informal seminar: this time we met at Columbia to discuss Tacitus’ *Agricola*.

Andrew Feldherr is enjoying another year keeping feet to the fire and noses to the grindstone as DGS— in which his greatest accomplishment so far has been a dramatic increase in graduate alumni, thanks to his perpetual harassment. His Ovid book approaches another milestone in its Zenonian progress towards publication. But his *Cambridge Companion to the Roman Historians* is now in production. From now on, his only Companion will be his golden retriever, Clio.

The year 2008 was a busy one for Harriet Flower as she continued to serve as Departmental Representative for a second year. Our undergraduate program is flourishing, with 18 seniors graduating in June of 2008 and 21 seniors enrolled this
past fall. In October 2008, she participated in an external review of the Intercollegiate Center for Classical Studies in Rome (known as the “Centro” and administered by Duke University), where many of our majors have spent a happy semester abroad. During this year, Flower finished a book manuscript about Roman republican politics and historical periodization entitled Roman Republics, which was accepted for publication by Princeton University Press. The book will appear in the fall of 2009. With T. Corey Brennan, chair of classics at Rutgers University, she co-edited a collection of seven essays entitled *East and West*, based on a conference held at Princeton in April 2006 to mark the retirement of Glen W. Bowersock from the Institute for Advanced Study in Princeton. This volume is being published as a Loeb Classical Monograph by the Department of the Classics at Harvard University. Her new research project is about political and religious life in the neighborhoods of the city of Rome in the republican period and under the first emperor Augustus, provisionally entitled *Local Community in Republican Rome*. In 2008, Harriet Flower was chosen to be a corresponding member of the Deutsches Archäologisches Institut in Germany.

Michael Flower once again co-taught the Program in the Ancient World Graduate Seminar, this time with Nino Luraghi. The topic was “Sparta and the Peloponnesian”. This course is the Oxford–Princeton exchange graduate seminar, and it was Oxford’s turn to host three days of collaborative meetings. The papers by the Princeton students, as was only to be expected, were exceptionally well received. In addition to the Oxford trip, Flower and Luraghi hosted a one–day conference on Sparta (modeled on last year’s Pindar event). But the real highlight of the course was a ten–day trip to Greece over fall break (made possible by the generosity of the Program in Hellenic Studies), during which the Princeton seminar visited some of the major sites of the Peloponnesian: Sparta, Messene, Pylos, and Olympia. The class (11 students) also visited places far off the beaten path—so this expedition proved to be much more than a circuit of the customary destinations. The days spent in Sparta were especially timely for Flower, since upon returning he was able to incorporate new insights into his forthcoming article “Spartan ‘Religion’ and Greek ‘Religion’,” due to appear next fall in Stephen Hodkinson, ed., *Sparta: Comparative Approaches* (Classical Press of Wales). This piece will form a set with two other articles in the area of Greek religion that were published during this academic year: “The Iamidæ: A Mantic Family and its Public Image,” in B. Dignas and K. Trampedach, eds., *Practitioners of the Divine: Greek Priests and Religious Officials from Homer to Heliodorus* (Center for Hellenic Studies 2008) and “Athenian Religion and the Peloponnesian War,” in *Athenian Art in the Peloponnesian War*, Olga Palagia, ed., (Cambridge University Press 2009).

Andrew Ford’s ongoing project of research into the Greek system of literary genres has reached classical prose with the publication of “The beginnings of dialogue: Socratic discourses and fourth-century prose” in *The End of Dialogue in Antiquity*, edited by Simon Goldhill for Cambridge. His long–term interest in the topic underwrites a monograph on a poem of disputed genre by Aristotle, which is now with a press. Lectures this year include San Antonio, Lille, Paris, and this Spring, Berlin, where Froma Zeitlin and Christian Wildberg represented Princeton at a conference on Dionysus. Undergraduate teaching included an introductory survey for Comparative Literature and a memorable class on Greek Tragedy that focused on the figure of Electra in three plays. He was delighted that the very bright group developed a taste for Euripides’ theatrical *Orestes*, though feels a little abashed at having been unable to dissuade them from dismissing Sophocles’ *Electra* as tedious. With his dissertation advisee, Anna Uhlig, and Pauline LeVen (now at Yale), he has organized an ongoing Refereed Panel for the next three annual meetings of American Philological Convention. The topic, “Pindar In and Out of Context,” is designed to find what literary approaches may add to the prevailing sociological studies of the poet. He was happy and proud to be a member of the Jury when Pauline defended a revised version of her Princeton dissertation at the Sorbonne, earning top honors in November.

Constanze Güthenke spent the spring semester 2008 on sabbatical in Paris, funded as part of her John Maclean University Presidential Preceptorship. While there, yes, she did eat and drink well, but she also got some real writing done. She finished an article on German Philhellenism and romantic love, published in a volume *European Philhellenism*; an article on German classical scholarship around 1800 that is forthcoming in the journal *Representations*; several long book reviews; and some chapters of a book–length study on German classical scholarship in the 19th century. Her interest in the history of classics and philology as a discipline in a transnational sense led her to speak on classical scholarship in Greece after 1945 at a conference at Oxford University in June 2008. The published version of that talk is about to go to press in a volume on Historizing Classics (see also our Princeton Stanford Working Papers in Classics website). In November, she spoke about the issue of the biographical at a London conference on Scholarship and Reception, and she has just been made an Associate Editor of a new journal on classical reception forthcoming from Oxford University Press. In August, she led a group of Princeton alumni on a trip to the Greek Aegean where she lectured on the ancient and modern Mediterranean, Homer, and contemporary Greek culture, history and literature, while the boat was following a somewhat different route than expected, thanks to high winds, enjoying an almost Odyssean experience, minus the monsters.
Brooke Holmes just completed her first semester teaching at Princeton after a year at the Institute for Advanced Study and is excited to be fully engaged in the intellectual life of the department. Teaching “Survey of Greek Literature” proved to be an intense and rewarding experience and a wonderful opportunity to meet the first and second-year graduate students. This fall she published an article on Euripides’ Heracles in Classical Antiquity and her co-edited volume, Aelius Aristides Between Greece, Rome, and the Gods, appeared from Brill and included her piece on the Sacred Tales. She gave a number of papers, including at the Plato and Platonisms conference at the University of South Carolina; on Euripides’ Orestes at the Second International Conference on Hellenic Civilization in Alexandroupolis; and on the ethics of pleasure in classical medical writing at the first Colloquium Hippocraticum to be held in the U.S. at the University of Texas–Austin. Her book, The Symptom and the Subject: The Emergence of the Body in Ancient Greece, is forthcoming from Princeton University Press later this year. She is at work on a short book on gender for the Loeb Classical Library edition beckoning a bit farther down the line, which will allow him to provide the text with the critical apparatus it deserves. At the same time, he is laying the groundwork for a short book on the Apollon Way for the University of Chicago Press—a trip to Italy is planned for the spring—and is (still) waiting for the same distinguished press to bring out his translations of Seneca’s On Anger and On Clemency. A few other things are also in various stages of forthcoming—ness: an article on a neglected witness to the text of the Saturnalia, to appear in a Festschrift for Elaine Fantham that’s being edited by two recent Princetonians, Katharina Volk and Mira Seo, along with Rolando Ferri; an essay on political demonstrations in the late Roman Republic, in the Blackwell Companion to Greek and Roman Political Thought, edited by yet another former Princetonian, Ryan Balot; a chapter on ‘Scholarship’ for the Oxford Handbook of Roman Studies edited by Alessandro Barchiesi and Walter Scheidel (neither of them Princetonians, alas); and a long article on the Saturnalia’s medieval history.

Now Director of the Program in Linguistics, Joshua Katz is optimistic against all odds that he can press on with things he actually enjoys — teaching, scholarship, and reading mysteries — despite an onerous administrative load. High points of 2008 were winning the Phi Beta Kappa Teaching Award, giving the keynote linguistic address at the 20th Annual UCLA Indo-European Conference, blogging for the admitted students in the Class of 2012, teaching his ever-delightful Freshman Seminar “Ancient Egypt and its Hieroglyphs,” starting a weekly “linguistics table” at the Tap Room with an enthusiastic bunch of scarcely knowledgeable graduate students, and visiting Crete in preparation for this past fall’s course on Linear B. He gave a number of talks and published among other things “The Origin of the Greek Pluperfect” (Die Sprache) and “Vergil Translates Aratus: Phaenomena 1–2 and Georgics 1.1–2” (Materiiali e Discussioni), the latter dedicated to Elaine Fantham. He remains the member of the faculty in charge of helping Princetonians win Marshall and Rhodes Scholarships (we had another very successful year!), a columnist for the Daily Princetonian, an adviser at Forbes College, and a member of more committees, panels, and boards than he can keep straight.

In the fall of 2008, Nino Luraghi had the great pleasure of team-teaching the PAW seminar with Michael Flower. The topic was Sparta and the Peloponnesian and the program included a 10–day trip to Laconia and Messenia, a one-day conference featuring two guest speakers (Paul Christesen from Dartmouth and Tom Figueira from Rutgers), and a joint session in Oxford with Oxonian graduates who had been working on a parallel seminar during the semester. Other than that, he published The Ancient Messenians: Constructions of Ethnicity and Memory (Cambridge) and is still recovering. Current projects include four edited volumes with topics ranging from the crisis of the Peloponnesian League to fourth century BCE Greek historiography and a book on archaic Greek tyranny. With Andrea De Giorgi, currently teaching at Case Western Reserve University, but a native of Torino like himself, he is planning a new historical atlas of the ancient world, to be published by Oxford University Press.

Janet Martin delivered a talk on Aristophanes’ Lysistrata and Mai Zetterling’s 1968 feminist antiwar film Flikorna / The Girls (about a modern touring production of the comedy) at a panel on teaching with films at the fall 2008 Princeton meeting of the Classical Association of the Atlantic States / Classical Association of New Jersey. At the January 2009 APA meeting in Philadelphia she gave a talk on laughter in Hrotsvitha’s Passion of St. Gongolf for the Medieval Latin Studies Group panel.

For Brent Shaw, 2008 featured the continued delights of directing the Program in the Ancient World, with its annual highlight of the joint graduate seminar with graduate students at Oxford University.
Early in the archaic period of Greek history, Messenia was annexed and partially settled by its powerful neighbour, Sparta. Achieving independence in the fourth century BC, the inhabitants of Messenia set about trying to forge an identity for themselves separate from their previous identity as Spartan subjects, refunctionalising or simply erasing their Spartan heritage. Professor Luraghi provides a thorough examination of the history of Messenian identity and consequently addresses a range of questions and issues whose interest and importance have only been widely recognised by ancient historians during the last decade. By a detailed scrutiny of the ancient written sources and the archaeological evidence, the book reconstructs how the Messenians perceived and constructed their own ethnicity at different points in time, by applying to Messenian ethnicity insights developed by anthropologists and early medieval historians.

True to its title, this uniquely integrated text highlights the stories and themes in world history that tied cultures and regions together, and in some cases, drove them apart. In this second edition, the book’s non-Eurocentric approach continues with expansions of the original eleven world history “turning point” stories from the modern period to include ten more “turning point” stories from the earlier periods of world history. From the history of the world’s first cities built on the great rivers of Afro-Eurasia, to the formation of the Silk Road, to the rise of nation-states, and the story of modern globalization, Worlds Together, Worlds Apart provides students with the stories that changed history and enables them to make the connections they need in order to better understand how the world came to be what it is today.
News from the Faculty
Continued from page 4

In January 2008, we hosted the Oxford students at Princeton, while in January 2009 we took our students to the common graduate seminar—this year on Sparta and Messenia—to Oxford and London. Through the generosity of the Program in Hellenic Studies, we have been able to add a week-long study excursion to Greece during the fall term break, led this year by Michael Flower and Nino Luraghi. A discussion of historical problems connected with Sparta was also added to the seminar this year. This was a successful event that might well become a permanent addition to the seminar. In May 2008, Brent delivered the George L. Mosse lectures on various aspects of sectarian violence in late antiquity to the Department of History at the Hebrew University, Jerusalem. One was devoted to the role of singing and chanting in the mobilization of violence, while the other considered the role of state forces in the besieging of dissident religious communities in three different historical perspectives: Africa in the age of Augustine, 17th-century Muscovy of the Old Believers, and the 20th-century example of the Branch Davidians at Waco, Texas. The most challenging series of talks, however, were the week-long Robson Classical Lectures delivered at the Victoria College of the University of Toronto in Canada in late October. Entitled “Bringing in the Sheaves,” the lectures were an economic, historical, and literary study of the process of harvesting, specifically the reaping of cereal crops, in the world of the later Roman empire. There now remains the task of turning the oral versions of the lectures into a book manuscript.

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Christian Wildberg is now in his third year of enjoying the privileges and commitments as Master of Forbes College, but is also back in the folds of the department from a year’s leave of absence. He gave a seminar on the development of Platonism in antiquity and is now teaching a course on Homer. He is slated to edit a handbook of Neoplatonism for Oxford University Press, and serves as coordinating editor of both the series Philosophia Antiqua (Brill) and Studien und Texte für Antike und Christentum (STAC, Mohr Siebeck). So, if you happen to have any unpublished book manuscripts in the drawer, send him a proposal …

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Senior Theses 2008

Nicholas J. Adam
Caesar’s Invasion of Italy, January 11th to March 17th, 49 BCE

Mackenzie C. Bushy
Deversorium Vitiorum: The Fama and Facta of Roman Baiae

Michael P. Cacchio
The Extramarital Implications of Extramarital Affairs – An Inquiry Into Roman Adultery and the Lex Julia De Adulteris Coercendis

Nicholas P. Cox
The Republican War – Rome’s Idealistic Foreign Policy Venture

Anthony G. Jean–Pierre
An Analysis of the Historicity in the Battle Scenes of the Iliad

Ashley Johnson
Women, Workers, and Worth: An Investigation of Human Value in Ancient Rome

Harvey S. Lederman
Reading to Write and Writing to Read: Dionysius of Halicarnassus and the Arrangement of Words

Mary C. Leemptute
The Power of the Feminine: Gods, Mortals, and Cosmic Change in the Homeric Hymns

Patricia S. Li
Odysseus the Returning Veteran: Posttraumatic Stress Disorder in the Odyssey

Caroline R. Loevner

James M. McBride
Functions of Mythological Excursus in Ovid’s Ars Amatoria

Whitney B. Moser
The Filmmaker Mythologized – Classical Paradigms in Markopoulos’ The Iliac Passion

Natalia T. Rodriguez
Pro Clodia

Raj G. Seshadri
Genre In Augustan Poetry Through Love, Wine, and War

Nathaniel A. Slater
St. Augustine and the Hortensis of Cicero

Aaron L. Souza
The Theory and Practice of Latin Archaism: Fronto, Gellius, and Apuleius’ Metamorphoses

Zachary A. Squire
Property and the Conception of the State in Cicero

Theodore E. Yale
Studies in Sefer Zerubbabel
Historicisms and Formalisms: A Graduate Conference
by Rose MacLean

Last April’s graduate conference, “Historicisms and Formalisms,” started off with a bang. Stephen Hinds, in his keynote “Unpacking the Urn,” explored the dynamic between these two interpretive paradigms, which have traditionally (though perhaps falsely) been at odds with each other. Hinds’ engaging discussion of Propertius 1.21 and 22 took prosopography as a test case for the extremes of both ‘isms’ and pointed out, *inter alia*, the tendency of contextualizing readings to gloss over aesthetic details. By way of striking a balance, Hinds mapped out the connections between a verse inscription for D. Terentius Gentianus and the poetry of Catullus and Horace, and asked what the implications would be of understanding these intertexts as ‘attentive’ or ‘inattentive.’ Throughout, he emphasized the difficulty of transferring Greenblattian new historicism to the field of classical studies, where our entire archive is essentially already part of the canon. These issues, Hinds reminded us, achieve even greater complexity when refracted through the layers of reception that govern our experience of ancient textual and material artefacts.

Guided by these insights, and by Dennis Feeney’s introductory remarks on the genesis and parameters of the conference, we commenced with the graduate papers. In “Intertextuality in Historicism and Formalist Criticism,” Stephen Kidd suggested a way of thinking about the textuality of scholarship that helped elucidate some of the differences between the formalist and historicist agendas. He argued that, having broadened our definition of a text to include history itself, we can understand formalist and historicist readings as participating in two types of intertextuality. In evaluating the distinctions between these intertextualities, Kidd brought us to the heart of the issue. We were interested not just in what methodologies are most appropriate to our evidence, but in what it means to do this kind of work in the first place.

Two other papers spoke to the problem of describing the role of the critic when textuality is brought to the fore. In “Spring, Silence and the ‘Burden of Preciosity’,” Stephen Hinds presented a discussion of “Time and Text: the reading of *Pythian IV*” that examined the shortcomings of various types of contextualization – whether caused by a paucity of external evidence or the biases of the method itself – and suggested a solution that would accommodate both the uniqueness of Pindar’s epinician and its embeddedness within ancient Greek culture. Indeed, for Phillips, one of the poem’s aesthetic features is the fact that it brings these issues into awareness. These attempts to map out the position of critical analysis within a textualist paradigm were complemented by two papers that looked specifically at the dialogue between literary and material artefacts. Francesca Martelli, in “Plumbing Helicon: poetic property in the material world,” uncovered moments in Statius’ *Silvae* where the poet integrates physical objects into literary *topoi* in ways that advertise the interplay between the types of cultural capital made available by these two media. Points of incongruity, such as the use of road-building as a vehicle for Calimachean aesthetics, reveal how ‘reality’ can be made to accommodate poetry in this two-way exchange. Through an aesthetically oriented version of material contextualization, Martelli was able to address what were ultimately formalistic concerns.

Richard Ellis and Jody Valentine took a somewhat similar tack in their elegantly choreographed joint presentation, “Children of History: a Benjaminian approach to the Pre–Socratics.” As their title suggests, they drew inspiration from Benjamin to investigate formal pathways connecting Heraclitus’ and Parmenides’ work on time, history and epistemology to contemporary material and intellectual *milieus*, partially visible in Elean pottery technologies and the allegory of the child as philosopher. In the process, Ellis and Valentine advocated for an interpretive model whose inclusion of multiple categories of evidence is predicated on an understanding of historicism and formalism as dialectically related, rather than diametrically opposed, modes of reading.

Likewise, in “Manubial Temples and the Aesthetics of Identity Formation in Republican Rome,” Maggie Popkin deployed the tools of aesthetics (in her case, art historical equivalents of ‘close reading’) to investigate the ways in which public buildings actively contributed to the negotiation of Hellenistic and Roman identity among the urban elite during the Punic Wars. Popkin’s salutary emphasis not just on individual structures but on their interaction with the civic landscape added further nuance to our understanding of how aesthetics influenced Roman social and cultural formation. At the same time, she offered an interdisciplinary voice to our collaborative attempts at coming to terms with the range of critical practices and assumptions that fall within the formalist and historicist rubrics.

While consensus remained as elusive as ever, the conversation itself was useful and necessary at a moment when historicism’s grasp on classical scholarship seems to be weakening but the road forward (or backward?) has yet to be charted with any real clearness of vision. In confronting this problem head on, the conference at least provided some reassurance that no matter what avenues we choose to follow, our decisions will have benefited from a more comprehensive knowledge of our own intellectual traditions and, crucially, from an open discussion with colleagues of diverse interests and backgrounds.

* A version of Hinds’ talk is forthcoming under the title “Between Historicism and Formalism” in the *Oxford Handbook to Roman Studies*, edited by A. Barchiesi and W. Scheidel.
Graduate News

Michelle Andrews is a third-year graduate student in the program. This past summer she spent a wondrous research month traversing Greece by land and sea, from Delphi to Mycenae, Athens to Crete, two particular highpoints of which were her leisurely drive through the lush vales of Arcadia and the vista of the Aegean from the top on Mt. Cynthia on the island of Delos. Some academic highlights from this past year include the completion of her Greek and Latin general exams and a foray into the field of Greek bucolic poetry and its pastoral antecedents under the supervision of Andrew Ford. In her final semester of pre-dissertation coursework, she continued to pursue her research interests in the bucolic tradition via close readings of Vergil’s Bucolica with Andrew Feldherr and took part in an eagerly awaited seminar on the Catullan corpus taught by Denis Feeney. Later in the spring, Michelle will deliver a paper on Livy’s narrative of the rape of Lucretia entitled, “The Case of Lucretia: A Linguistic Construction of Absence” at the Annual Meeting of CAMWS in Minneapolis. This summer, after successfully completing her final general examination in Greek History, she hopes to travel to Rome and participate in the American Academy’s Classical Summer School.

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Rosa M. Andújar is a fourth-year graduate student. After presenting a paper on Heliodorus at ICAN IV in Lisbon, she spent most of the fall 2008 semester as a Visiting Graduate Student at the University of Cambridge’s Faculty of Classics for their Michaelmas term, working on her dissertation which is provisionally entitled “The Chorus in Dialogue: Reading Lyric Exchanges in Greek Tragedy.” At Cambridge she co-taught a fortnightly discussion class on theories and critiques of tragedy, from Aristotle to Adorno, to final-year New Hall undergraduates reading the English Tripos Part II Tragedy Paper. She also attended a textual criticism, transmission, and paleography class on Sophocles’ Electra. This spring semester, Rosa is teaching CLG 103 Ancient Greek: An Intensive Introduction (a.k.a. “Turbo Greek”). She will serve as the “local scholar” for the Newark Public Library as part of the NEH funded Page and Stage: Theater, Tradition and Culture in America partnership between the Aquila Theatre Company, the Urban Libraries Council, and the American Philological Association. Rosa is also a Graduate Fellow at Mathey College, where she continues to run a weekly Spanish conversation table.

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Kate M. Brassel joined the classics department in the fall as a first-year graduate student, having completed her B.A. at Columbia College in 2006 and M. Phil. at Cambridge in 2007. Last year, she tried her hand at corporate paralegal work but eventually came to her senses. Kate happily looks forward to reading more good texts with good people here, in Princeton.

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After spending a relaxing summer climbing and relaxing in the Mediterranean, Kellam Conover returned to Princeton for an equally enjoyable time working on his dissertation, “Bribery in Classical Athens.” He aims to finish up this year under the generous grant of a Graduate Prize Fellowship from the University Center for Human Values. Although he will miss Princeton dearly, he is off to law school in the fall, where he hopes to make the classics department proud by defending the enduring relevance of classical antiquity to current debates on law and public policy.

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Gil Gambash approaches the final stages of his doctoral dissertation, under the supervision of Brent Shaw, which examines early Roman responses to indigenous resistance movements. In the course of the last year he has been looking at two case studies in particular: the Boudican revolt in Britain in 60/61 CE; and the first great revolt in Judea, which broke out in 66, and was not fully quelled for several years. He spent a long summer in Israel, looking at the archaeological site of the great revolt. During the summer he was also invited to contribute to a collection of essays edited by H. Cotton, J. Geiger, and G. Stiebel. The project was an article on “Official Roman Responses to Indigenous Resistance Movements: Aspects of Commemoration,” which will appear in the forthcoming publication. In the fall, Gil moved with his family to Oxford’s Wolfson College, where he is spending the year on Princeton’s Hyde Fellowship. He is working on his dissertation under the guidance of Martin Goodman and Fergus Millar and hopes to see as much as possible of the archaeological of the Boudican revolt while in England.

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In December, Adam Gitner advanced to candidacy with a dissertation proposal on the presence of the Greek language in Latin literature. He spent two weeks last summer at the University of Leiden attending a short introduction to Vedic Sanskrit and recently traveled to Greece for the first time in order to attend a conference in Thessaloniki on ancient scholarship and grammar. Incidentally, it was also his first exposure to tear gas.

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Richard Hutchins is new to the department this year, having recently completed a M.A. in Classics at Washington University in St. Louis and, prior to that, a Post-Bac at the University of Pennsylvania. His interests include Platonism, Late Antiquity, Greek Literature, and great espresso.

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David Kaufman spent the fall semester reading Greek literature, studying the Stoics and practicing his jump shot. Next semester will likely be similar, except that he hopes to read even more Greek literature and to move on to left-handed sky-hooks. This summer he plans to attend a papyrus course and to study for the Latin general exam.

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Dawn LaValle is a first-year student in the elite and elusive Classical and Hellenic Studies program (currently the only member!). She received a B.A. in Classics at the University of Chicago in 2005 and a Masters in Early Christian Studies at Notre Dame in 2007. The year before coming to Princeton was spent as a “Monastic Intern” at the farm Abbey of Regina Laudis in Connecticut, learning how to milk cows, care for bees, and operate heavy machinery. In addition to the rural life and wholesome activities, Dawn is interested in the literature of Late Antiquity (especially Greek Christian poetry) and friendship (academically and practically).

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Jacob L. Mackey is working on his dissertation, “A Nicer Knowledge of Belief: Some Cognitive Aspects of Roman Religion.” In the fall he taught Latin 101 Beginner’s Latin. This spring he is teaching Latin 103 An Intensive Introduction. He is also leading the Senior Thesis Writers’ Colloquium.
Rose MacLean has thoroughly enjoyed the past 12 months, though it must be admitted that she is partial to those subsequent to the completion of her final general exam, Roman history, in October. In the midst of preparing for generals, she saw in April the long-anticipated execution of plans for the graduate conference “Historicisms & Formalisms,” which turned out to be a wonderful weekend, both intellectually and socially, and a real testament to the strength of our graduate community. In addition to these spring term activities, she took a course on the Roman family with Brent Shaw and, in an attempt to expand her disciplinary horizons, on narrative in Greek art with William Childs in the art & archaeology department. She also covered some geographical distance by commuting to New York University for a seminar on political thought in Roman literature taught by Joy Connolly. Her own coursework completed, Rose took a turn at the front of the classroom as an instructor for Latin 105 this fall; she couldn’t be more happy with this new aspect of her work at Princeton and is looking forward to more of the same. In the meantime, she is researching a dissertation topic that would deal with the interplay between Roman literary and popular culture through the evidence of textual and epigraphical sources, with the history of the individual as its primary focus.

Danielle Meinrath spent an enjoyable and illuminating week last summer at the International Conference on the Ancient Novel (ICAN) in Lisbon, where she gave a paper entitled, “Religion and resolution as an organizing principle in the final books of Apuleius’ Metamorphoses and Heliodorus’ Aethiopica.” She began her second year with a great American rite-of-passage, her first interstate, transcontinental road-trip — but only as far as Ohio, where she presented the 2008 John J. Winkler memorial lecture “The ancilla and her ass: re-reading Photographs in Apuleius’ Metamorphoses” at Oberlin College. She is currently in hibernation, preparing for Generals.

Simon Oswald is a first year student, having completed an M.A. in Greek at the University of Auckland, with his dissertation on the relationship between word order and metrics in Pindar. He spent the summer at the Goethe-Institut in Freiburg and his first semester immersed in all things Greek: modern, survey, linear B, and Sparta. As part of the Program in the Ancient World seminar on Sparta, he travelled to Greece in October and Oxford in January, where he presented a paper on dialect in Thucydides. His interests range from the literary to the archaeological, but are chiefly (for the moment) linguistic. He is doing a spot of Latin in the spring semester and is looking forward to adventuring somewhere in Europe over the summer.

Jason Pedicone is planning on finishing his general examinations this May and submitting his dissertation proposal on early Latin lyric before packing his bags for the Ecole Normale Superieure in Paris, where he will spend his fourth year doing a specialization in Greek lyric poetry. He is precepting in Nino Luraghi’s Classical Greek history lecture course this spring. His other activities include co-heading Princeton’s spoken Latin table and a fledgling spoken Ancient Greek table that he started this year.

Meredith Safran is in the last year of dissertation on the topic “Civis Romana: Female civic identity in Livy’s AUC I”. This fall, she delivered two papers at Montclair State University, where she also taught Classical Mythology, and is delivering another paper on “Women, Wealth, and the Common Good” at the University of Michigan conference on decadence in antiquity. Meredith has been teaching for the Core Curriculum at Brooklyn College/CUNY and at Fordham University—Lincoln Center.

Carey Seal served as a preceptor in the spring of 2008 for CLA/ENG 208, Origins and Nature of English Vocabulary, and is at work on his dissertation, “Philosophy and Community in Seneca’s Prose.” His article on Alasdair MacIntyre’s conception of the polis appeared last summer in a collection of essays devoted to MacIntyre’s work. In November, Carey presented a paper at the University of Colorado on Seneca’s use of slavery in developing his idea of the philosophical life.

John Tully is very much enjoying his first year in the department at Princeton, perhaps too much. Last summer, he visited Iran and Azerbaijan, among the many highlights of which were visiting the great reliefs and apadana at Persepolis; searching for the easternmost Roman inscription yet found, inscribed at Gobustan by Livius Maximus under the emperor Domitian; and not being shot when he came upon a truckers’ demonstration on the way to Shush/Susa. Freiburg, where he spent August working on his German, proved to be slightly more sedate, but no less stimulating, particularly as he was one of only two anglophones in his class. Russian, not English, was the language of choice among the participants. Now safely in Princeton, he has been thinking about identity in Hellenistic Greece by means of papers given at Berkeley and Oxford; tussling with the general examinations; and will spend the next academic year in Athens at the American School. Before then, a summer at Middlebury looms.

Anna Uhlig is now in her fourth year of study. She spent most of the fall studying in Cambridge, England, and filled her days with tea and Pindar. She has delivered papers on Homer (Cambridge) and Pindar (Open University). She returned to Princeton for the spring where she continued to work on her dissertation, taught Homer with Christian Wildberg, and watched impatiently for the blooms of the 500 tulip bulbs she planted in her backyard. She is full of excitement for her first trip to mainland Greece this summer where, in addition to attending the international meeting of the Network for the Study of Archaic and Classical Greek Song at Delphi, she hopes to win the crown in a proposed armed footrace.

Tom Zanker is now in his fifth year of study and is at work on his dissertation, “Narratives of Cultural Pessimism in Horace’s Odes and Epodes”, which looks at the different ways in which Horace conceives of the collapse of Rome and how these motifs change over the course of his works. He spent the summer at Corpus Christi College, Oxford, where he met with Professor Stephen Harrison to discuss his ideas; he traveled back to the UK in April to give a paper on the subject at the Classical Association’s annual conference in Glasgow. Current side projects include a paper on Horace’s reply to the Vergilian golden age, whose return is attached to

Continued on page 10
A Lacedaemonian Adventure

by Simon Osward

Day One (Thursday and Friday, 23–4 October). One dreary fall day in October, under the gaze of the tired sun and with the crunching of complaining leaves underfoot, eleven brave students set out from Princeton with their fearless leaders Professors Michael Flower and Nino Laraggi, curious for what lay ahead and eager for adventure. “To Greece!” cried Michael and the flock did not disobey their shepherd.

A bus, two planes, a time change, and a breakfast in Amsterdam later, and we arrived at Athens. Off the plane and onto a bus and down to Sparta we raced — Sparta, the focus of our semester. That night we fought off the fatigue of traveling by closely examining the environs of modern Sparta, recognizing the importance in establishing our own local sisyphus for the time ahead.

Day Two (Saturday, 25 October). Rosy–fingered Dawn stretched her hands through our windows and onto our beds, but they were empty, as the routine had begun: we were to live as the ancient Spartans themselves, shunning all but the necessities of life, of which lunch was not. The morning began on a hill to the southeast of modern Sparta, the site of a bronze age settlement and the impressive Menelaion, an archaic to Roman period monument to Menelaus and Helen, of Troy fame. The Menelaion altar itself received its first blood-sacrifice since antiquity, when one limb–tangled student spectacularly tumbled down the rampart, overcome by the enormity of the occasion. But all was alright, and the detail of our examination of the site was matched only by the natural beauty of the location.

With the coming of lunchtime came not lunch but Mystras, a stunning hillside ensemble of Byzantine/Medieval churches and buildings west of modern Sparta. Left to our own devices, we explored the ruins, gaining an appreciation of the fluidity of the history of the locale. And left to their own devices, some people naturally became separated from the remainder and hopelessly lost in the labyrinth of winding streets and tracks; only the steady gong signaling closing time drew them from their haunts and back to the bus.

We concluded the day with a quick reconnaissance of the Spartan acropolis. The amount of archaeological surveying and digging that remains to be done there installed confidence in us as to the future of Spartan studies. We disputed some of the more controversial remains of the area; this invariably ended up in attributing the building to whatever area of Sparta the student was focusing upon. One of the more sensational ‘discoveries’ was the site of the Spartan archives, complete with an ‘ancient’ codex that curiously anticipated 20th century books in every respect including date of copyright.

Day Three (Sunday, 26 October). We began at the Spartan Museum; naturally, to beat the Sunday morning rush we camped out at its doors early despite the curious looks from the staff inside. With Olga Palagia as our guide, a leading authority on Spartan archaeology and sculpture from Athens University, we discovered more about Lakonia in a morning than if we had read any book. A trip to the Sanctuary of Artemis Orthia followed and once again the ‘connections’ of our leaders were on display; although closed for the off-season the sanctuary was opened for us. We polished off the day with a return to the acropolis and a close examination of the theater and its inscriptions. ‘The Last Night in Sparta’, as it became known, was spent mingling with the locals. Like Hagesichora and her chorus of girls in Alcman’s Parthenion we danced to the delight of the onlookers, wowing them with our skill and finesse.

Day Four (Monday, 27 October). A trip to the Throne of Apollo in the ancient Spartan village of Amyklai and under the shadow of Mt. Taygetus was complemented by a visit to the bronze–age tholos tomb of Vaphio; the one helped in our understanding of the classical city, the other in demonstrating that the history of the region was not limited to the one most famous period. We then darted down to Gythio for a visit to the History and Ethnology Museum of Mani, the Roman theater, and ... lunch, at long last! From there it was farewell to Sparta, and we sped to Kalamata to set up base via the spectacular Langada Pass, the same treacherous route that the Spartiates themselves took to reach the environs of Messenia. Our bus proved faster than ancient reports of traversing the distance, however, and we reached Kalamata unscathed.

Day Five (Tuesday, 28 October). It was Okhi (‘No’) Day in Greece, so we refused to rest and journeyed on. At the important Mycenaean/Dark Age site of Nichoria we meandered about, impressed by the remains of tholoi tombs and houses. The sea breeze of the Bay of Navarino then called, and we drifted down on it back towards the sea. After lunch at the Voïdokilia Bay, we were presented with a problem: to walk the bay (the long way) to the middle/late Helladic Tomb of Thrasymedes, critical for cult activity studies, or simply to swim to it. Five brave, Handsome men chose the latter option and impressed the remainder with their strength and an unexpected but not un–hoped for result at its conclusion. Like a lion that has gone for a swim wearing only white boxer shorts and who accomplishes feats of daring, and strides purposely and proudly once he has returned to land, oblivious to his onlookers and state of dress, so did one of the brave men rise from the waves and march up to the tomb.

Following this excitement the group split up for the afternoon. The ladies enjoyed a dip in the sea whilst the men hiked up the hillside to Nestor’s Cave and the fort of Classical Pylos, towering above the island of Spacheria, famous from Thucydides’ account of the battle in the Peloponnesian War. The site is now dominated by the Venetian palaiokastro,
but with classical remains still visible. That night the group enjoyed a well–deserved drink in Kalamata at the appropriately named Bar Bar.

**Day Six (Wednesday, 29 October).** It was time for another museum stake–out, so we visited the **Benakeion Archaeological Museum** in Kalamata. This was followed by a spectacular tour of the largely un–excavated periokic polis of **Thouria**, led by the knowledgeable owner of the land, Mr Antonis Trangl. We saw a plethora of tholoi tombs in the hillside and were fortunate enough to stumble across a current Athens University excavation and receive an impromptu tour by its director. Then it was onwards to the famous walls of **Messenia**, built under the auspices of the Theban general Epaminondas, defeater of the Spartans at Leuctra in 371 B.C. We roved about the wonderfully preserved fortifications and marveled at yet another scenic location: the Greeks certainly had an eye for the aesthetic.

**Day Seven (Thursday, 30 October).** This day belonged entirely to the polis of **Messenia**, one of the chief focuses of our semester. This time our guide was the field director of the excavation, Kleanthis Sidiropoulos. Particular attention was paid to the **theater, temple of Artemis Orthia**, and **stadium**. On this site, we witnessed first hand one of the many issues facing archaeologists at such locations. Several relatively well–preserved Byzantine buildings remain on site, but largely made up of blocks pulled from the Classical/Hellenistic/Roman ruins; parts of the Byzantine buildings are being dismantled for restoration purposes. This did not go down well with the Byzantine students of the group. Naturally, there was no comment from the classicists. Following our tour of Messenia, Spartan in endurance but not laconic in detail, we enjoyed a late (very late) lunch with the director of excavations, **Petros Themelis**. In the modern town of Olympia that night, we feasted on local kebabs and sipped ouzo in preparation for the athletics of the day ahead.

**Day Eight (Friday, 31 October).** The penultimate day of our trip at **Olympia** was abbreviated in relation to Messenia (in fact it is said that even a day on Mercury — 58 earth days — would pale in comparison). After visiting the **pillar of the Messenians** and the **Nike of Paionios** the group split up to take in the remainder of the sights and museum at leisure. A victory in the foot–race at the stadium was later ruled invalid when it was observed that there was only one competitor. We then boarded the bus and returned to Athens.

**Day Nine (Saturday, 1 November).** The day was left to our own devices; sights visited included the **National Archaeological Museum**, the **Epigraphic Museum**, the **Numismatic Museum**, the **Acrropolis**, the **Agora**, and the **Pynx**. A couple of the more handsome students took in the sunset with a quiet beer under the gaze of the **Philopappos Monument** on Philopappos Hill; they were thankful for the welcome company of 100 stray dogs (a Herodotean estimate). That evening the group dined together for the last time in the excellent company of **Dimitri Gondicas** from Hellenic Studies. Continuing the fine tradition of our predecessors we then raided the annual ASCSA Halloween Party at the gracious invitation of the hosts. In the spirit of the trip we then boarded the bus to the airport at 3:30 a.m. in time to catch the most horribly–timed flight home in the history of horribly–timed flights.

We would like to thank Nino Luraghi and Michael Flower for their expert guidance during the trip and spectacularly successful itinerary that left no stone unturned, no track untrod, and no rest stop entertained. And in addition our thanks to the generous support of Dimitri Gondicas, the Committee on Hellenic Studies and especially Mr. Stanley Seeger, without whom none of this would have been possible. The trip was integral to our understanding of ancient Sparta and the regional dynamics of Lakonia, and it is difficult to express the degree to which a survey of the topography, sights, and museums added to our education. And finally a note regarding the success of the trip for interdisciplinary studies: five departments were represented and the bonds and friendships forged ensure that the PAW program has a strong future ahead indeed.
Dissertations

Jessica Clark
Vestigia Cladis: The Afterlife of Defeat in the Roman Historical Imagination

My dissertation considers the ways in which the Roman Republic responded to its military defeats from the Second Punic War (218–202 B.C.) through the end of the second century B.C. Responses to defeat during the Republic have often been presented in generalizing and moral terms, such as praise for Roman fortitude and self-sacrifice. I suggest that Roman responses should instead be viewed as the particular production of individual generations, and thus that the range of responses varied with time and historical circumstances; the varied commemorative presentations of defeats that we find in Roman historical writing through the centuries illustrate the ideological needs of their producers, but do not necessarily reflect contemporary reactions to defeats. I discuss this process as the “rewriting” of defeats within larger historical narratives of triumphs, hegemonic expansion, and the development of an idealized “Roman” character.

I consider the defeats of the Second Punic War and their contemporary consequences for Rome’s inherited civic, religious, and economic systems; the literary presentations of the war and its commemoration in the second century by Latin poets and historians, Rome’s elite families, and the Achaean historian Polybius; the defeats of the second century, and the evolving relationship between these defeats and the celebrations of the triumph in that period; and the commemoration of civil wars during the first century B.C. at Rome. I employ primarily literary sources, augmented by material evidence (such as inscriptions) where possible.

Dana Fields
The Rhetoric of Parrhesia in Roman Greece

My dissertation argues that the use of the word parrhesia (“free and/or frank speech”) provides a window onto the intersection of ethics and politics in later Greek society. While the term parrhesia originated in Classical Athens and maintained throughout its history strong conceptual ties to Athenian democracy, its ethical significance is also apparent from our earliest attestations. The focus of Plato in particular on ethical parrhesia had great influence on subsequent thought. Nevertheless, neither Platonic philosophy nor the rise of monarchy in the Greek world transformed parrhesia from a political value to an ethical one, as is frequently claimed. Rather, these developments, along with the conquest of the Greek world by Rome, caused adjustments in use of the term and in the larger interrelation of ethics and politics of which parrhesia can serve as an indicator.

The first part of the dissertation differentiates between ancient parrhesia and the modern liberal concept of free speech, sets out the functions and limitations of frankness in Classical Athens, and introduces the term’s semantic–conceptual field. This section also includes a study of the Classical and Hellenistic figures who epitomized frankness for Roman-era writers, followed by the analysis through a wide range of later Greek texts of the term parrhesia in connection with other important words and themes, including truth, freedom, status, gender, and kingship.

The second part of my dissertation performs close readings of prominent Imperial Greek texts that focus on frank speech. Dio Chrysostom’s To the Alexandrians provides an example of the continuing relevance of parrhesia to civic politics in the High Empire, while Plutarch’s How to Tell a Flatterer from a Friend allows a view into the fraught world of aristocratic relations in the Greek cities. Finally, Lucian’s Fisherman shows us a satirical version of the cultural authority conferred by parrhesia.

Luca Grillo
Ideology and Community in Caesar’s Bellum Civile

Recent scholarship consistently considered Caesar’s Bellum Civile (BC) an unfinished work or propaganda, unworthy of being called “literature.” This dissertation, “Ideology and Community in Caesar’s Bellum Civile,” reassesses its literary value and significance in the context of the late Republic.

Starting from a close reading of passages where charged vocabulary occurs, I examine the narrative strategies that Caesar deploys to present a seemingly objective reconstruction of the civil war and yet rewrite a partisan version of history according to his interests. Caesar’s pure style engages the readers, creates a work of high literature and promotes a unitary ideology: Caesar represents the Roman state and Pompey its enemy; those who follow Caesar remain loyal to the ideal of the Republic, but those who follow Pompey destroy it. This literary and ideological value of the BC emerges upon close reading techniques developed for Latin poetry and oratory, like intertextual, semantic, and narratological analysis.

The BC deploys complex language and ideas to participate in its broader cultural context, to redefine the nature of the State and what it means to be a Roman citizen. Caesar’s work thus promotes a distinctively Caesarean understanding of community and takes its meaning vis-à-vis both Caesar’s program of self–representation to his contemporaries and the political debate that animated the passage from the Roman Republic to the Empire.

Eugenia Lao
Restoring the Treasury of Mind: The Practical Knowledge of the Natural History

My dissertation is both an anatomy of the Naturalis Historia and a hypothetical account of its life among its earliest readers. I explore the relationship between the work’s form and its use–value by comparing the text’s structure, content, and poetics with a number of social and intellectual practices current among its intended audience. At the heart of my account is the Naturalis Historia’s utility for sharpening the memory and conducting skilled conversation. I argue that the work’s symmetrical, mirroring structure engaged with artificial memory technique and mnemonic feats to present itself as a memorable text and to challenge its audience’s powers of recollection. In addition, the work’s digressive style, which has recently received attention as one of the work’s most distinctive characteristics, set up a dynamic of reading that paralleled face–to–face conversation, especially dinner-table conversation. However, the very social world to which the work was directed undercut the ideology of austerity explicitly espoused in the text.

Pauline LeVen
The Many-Headed Muse: Tradition and Innovation in Fourth–Century B.C. Greek Lyric Poetry

This dissertation gives an overview of the extant 800 lines of lyric poetry composed between 425 B.C. and the end of the classical period. The overarching question the study addresses concerns the alleged demise of lyric in the last quarter of the fifth century B.C.

In addition to collecting the evidence for lyric composition and practice in the late–classical period, it explores the dynamics between tradition and innovation in the production, performance, and reception
of late–classical lyric poetry and examines four issues: the creation of a “death of lyric” fiction in our main sources (Athenaeus and pseudo–Plutarch, following the highly partisan views of Plato and Aristotle on musical history); the persistence of archaic models along with topoi of innovation in dithyrambs, nomes, paems, and hymns of the fourth century; the change in poets’ self-representation and understanding of the lyric genres and performance over the course of the classical period; and the evolution of the image of the lyric poet between archaic and late–classical times as reflected in anecdotes told by Peripatetic writers and Hellenistic poets.

By combining a close reading of the poems with attention to their intellectual and cultural context, the study argues that our evidence suggests a tradition of lyric poetry that continually adapts to the new performance contexts and modes of transmission of the late–classical period. This work thus sheds light on a literary and epigraphic corpus that has received little critical attention and bridges a gap in our understanding of Greek literary history between the classical and Hellenistic periods.

Christopher Isaac Noble
Plotinus on the Passions

My dissertation is a study of Plotinus’ theory of the passions, the emotions and desires attributed by Platonists to the non-rational soul—parts Spirit and Appetite (in accordance with the tripartite model of soul developed in Plato’s Republic). In it, I show how Plotinus attempts to resolve questions inherent in the Platonist tradition about the role of soul and body in the passions, and the status of the passions in the life of the wise man. Chapter 1 offers an analysis of the argument that our souls gain access to embodied experiences (including the passions) through the generation of a secondary psychic entity (the lower-soul) comprising those psychic capacities that directly involve the body. Chapter 2 presents a new interpretation of Plotinus’ doctrine that the soul, including its ‘passionate’ part, is ‘impassible.’ Since what Plotinus denies the soul are only physical–type changes, he can maintain this position by assigning changes of that type to the body, while formulating a contrasting account of the nature of psychic changes. Chapter 3 investigates the theoretical basis for the attribution of quasi–psychic ‘pre–passions’ to the body. This chapter argues that these states, which serve to prompt desiderative states in soul, are made possible by a theoretical novelty (the “soul–trace”) originally posited to explain the immanent vital characteristics of an organism’s bodily mass. It is also established that Spirit and Appetite belong to the nutritive faculty of Plotinus’ lower-soul, and that the passions are not consciousness–involving, but become available to our conscious minds through their reception by our perceptual faculty. Chapter 4 argues that the ethical goal of apatheia (‘freedom from passions’) is not the complete eradication of passions, but rather the condition of the wise man’s reason whereby it stands aloof from the evaluative attitudes ordinarily expressed in the passions.

Simon Noriega-Olmos
Language, Thought and Reality in Aristotle’s De Interpretatione and De Anima

My dissertation reconsitucts the theory of signification implicit in Aristotle’s De Interpretatione and its psychological background in the De Anima, a project that has often been envisioned by scholars but has never been systematically undertaken. This study develops in three stages that correspond to the three elements involved in every notion of signification: (1) the phonetic element or significans, which in Aristotle’s vocabulary is denoted by the term phônê (voiced sound), (2) the significatum, i.e. that for which the phonetic material stands, and (3) the relation between significans and significatum. I begin by explaining what sort of phonetic material according to Aristotle can be a significans and can therefore be properly called phônê. To that end, I provide a physiological account of which animal sounds count as phônê, as well as a psychological evaluation of the cognitive content of the vocalized sounds under consideration in De Interpretatione: names, verbs, and assertive sentences. Once I have made clear what sort of significans Aristotle has in mind, I then turn to the significatum, which is, in Aristotle’s view, the psychological reference of names, verbs and assertive sentences, i.e. noêmata (thoughts). The two issues at stake here are what logical properties a significatum must have in order to be signified by the phonetic material of a name, verb or assertive sentence, and why noêmata can fulfill those logical conditions. Finally, unlike other modern interpreters, I offer an account of the significans—significatum relation that lies outside the traditional ‘semantic triangle’ and the modern understanding of ‘convention’. This approach not

ALUMNI NEWS

Since August 2008, Paolo Asso GS’02 is Assistant Professor of Latin in the Department of Classical Studies at the University of Michigan in Ann Arbor. He completed his edition of Lucan, Civil War, Book IV and is editing A Brill Companion to Lucan. He hopes that his research on Africa in the ancient literary imagination will find its final outcome in a monograph.

Paul D. Downs ‘74 recently joined, as a partner, the New York office of the law firm of Jones Day. “Classics,” he writes, “is a great preparation for the law.”

Edward R. Kinnebrew ’59 reports that Herbert Jordan ’61 (an English major) has recently published a well–received translation of Homer’s Iliad with University of Oklahoma Press.

Don Klein ’59 is taking an alumni course on Chaucer with Professor Fleming and finding his classics background an asset when encountering references to Cicero, Ovid and Vergil. He writes: “Ah, the value of a education in the Classics for a practicing allergist!”

Chaya Litvack ‘05 completed the M.A. Program in the Humanities at University of Chicago in June 2008. She is currently working in the marketing department at University of Toronto Press.

Kelli Rudolph ’02 is assistant professor of ancient philosophy in the Classics Department at Grand Valley State University. She successfully defended her thesis and will graduate from University of Cambridge in July. She enjoys teaching and is managing to carve out some time to finish an article on Democritus’ theory of vision and prepare papers for conferences in Glasgow and Exeter.

Karen (Franklin) Zeller ’82 lives in Oregon, where she teaches Latin, Greek, English and music courses for home-schoolers and charter school students, from grade 3 through AP Latin courses. This broad range of courses allows her to continue developing oral Latin skill with youngsters and still enjoy sharing her favorite poets with older teens.
only does justice to Aristotle's philosophical methodology and offers fresh solutions to some semantic puzzles, as for instance that of empty names (e.g. ‘goat–stag’), but also breaks new ground by exploring the interconnection between the linguistic and psychological aspects of Aristotle’s theory of signification.

Nadejda Popov–Reynolds
Soldier Speech Acts in Greek and Roman Literature

My dissertation surveys the phenomenon of speech acts of common soldiers in Greek and Roman literature and society from Archaic Greece to Late Antiquity. Examples of soldier speech are found in all periods and genres of Greek and Roman literature. Historical evidence from Classical Athens and all periods of Roman history suggests that soldier speech was not only a literary device, but a historical category of speech as well. Thus the main questions I set out to answer are the following: 1. What was the function of soldier speech in ancient literature and society? Also, what was the relationship of literary and historical soldier speech in Greece and Rome? 2. Why do some soldier speeches in literature succeed in their aim, while others fail? A related question is: why are some soldier speeches presented as problematic in the literary tradition?

Based on the evidence of Greek and Roman literature, law, epigraphy, and speech–act theory, I argue that the strong presence of soldier speech in literary and historical evidence suggests that contrary to communis opinio, soldiers in antiquity did not live silently on the fringes of society. Rather, both in literature and in reality, they were vocal and active participants of both everyday life and crucial historical events.

Susan Satterfield
Rome's Own Sibyl: The Sibylline Books in the Roman Republic and Early Empire

My dissertation examines the role of the Sibylline Books in Roman society and politics. The Sibylline Books, composed in Greek hexameter, provided ritual instructions for appeasing the gods after a prodigy — a sign conveying their anger — had occurred. My dissertation focuses not on the content of the oracles (the texts are almost entirely lost), but on their context: prodigy reporting and expiation as we see it at work in the lists compiled by antiquarians and historians, in particular Livy. The dissertation comprises an introduction and six chapters. The introduction lays out the most important sources, both ancient and modern, for my dissertation. The first chapter examines the Roman context of the Sibylline Books, looking at the location of the Books, the composition of the priesthood that read them, and the timing of expiation in Rome.

The second chapter examines the Books as text, and the ways in which this text was applied to Roman expiation. This chapter demystifies the Books’ nature and origins. It shows that they were not a fixed collection dating back to the late regal period, but an assembly of oracles gathered and revised over time.

The third chapter explores the foreign nature of the Sibylline Books and the expiatory rituals that they advised. The last three chapters explore the political and social applications of the oracles as they evolved over time: the period before 83 B.C., when the Books were destroyed in the Capitoline fire (Chapter 4), the late republic (Chapter 5), and the early empire (Chapter 6).

Robert Sobak
Skill, Exchange and Common-Knowledge: Studies on Craftsmen and Craftsmanship in Democratic Athens

This project undertakes a re-examination of labor and its representations in ancient Athens in order to shed light on the worlds of elite and non–elite Athenians alike. I first examine and discuss literary depictions of workshops in order to demonstrate that the democratic city of Athens was marked by a strong culture of social, intellectual and political exchange within the context of economic production. I then offer selected interpretations of portrayals of workshops and workers on Attic vases from the sixth and fifth centuries B.C. In so doing I show that labor and laborers, far from being consistently and overwhelmingly portrayed in a negative fashion, or as banal “genre” types, provide vase–painters (laborers themselves) with opportunities to examine and challenge Athenian social codes and relationships. I then turn to shoemakers and their products in order to demonstrate that the sort of connectivity illustrated in the first three chapters is reflected in the technical processes of shoe production, both with respect to the variability of final products, and with respect to the social networks of production necessary for the creation of such products. Finally, I conclude the dissertation by showing how the modern (common knowledge) view of Athenian laborers as socially marginal figures has obscured our appreciation for the growth and utilization of actual, ancient “common knowledge” on the part of ancient laborers. All of this took place within a political system, Athenian direct democracy, which thrived on the development of social capital and the cooperative exchange of ideas and technical expertise among all classes and statuses, citizen and non–citizen alike. Therefore, elite depictions of laborers as radically uninformed and fundamentally unfit to act as political agents, and as base characters in general, ought to be understood as normative responses to the developing power and effectiveness of working people within the context of democratic Athens.

Marie Louise von Glinski
Likeness and Identity: The Problem of the Simile in Ovid’s Metamorphoses

This dissertation examines the figure of the simile in Ovid’s Metamorphoses in order to illuminate the central concern of the poem: the manipulation of shapes. In proposing a likeness that is based on both similarity and contrast, the simile engages with the problem of how identity is construed and determined by surface impression. The simile occupies a unique ontological position in the poem, in that it never substitutes one thing with another but establishes relationships between them. Thus it is ideally suited to illustrate ideas and processes that go beyond the affirmative and to become the medium of the imagination. Stressing the openness of the simile in the lack of congruence between tenor and vehicle, I show the simile’s potential for internal reflection on the text.

The study is anchored around four major and interrelated issues in scholarship on the poem, namely the phenomenon of metamorphosis, the status of the divine, the debate on genre and the phenomenon of fictionality. The first and second chapters deal with the constitution of human and divine identity, especially through interaction with the animal other. The third chapter examines the issue of genre that is inherent in the simile itself and becomes accentuated by the generically diverse context of the Metamorphoses. The last chapter shows the simile reflecting on the fictional experience, in responding to and provoking illusion through textual means. Through close reading of the text the impact of the simile is shown to radiate out of its immediate context and becomes a point of departure for re-evaluating the debate on these issues.
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Christopher Smith
University of St. Andrews, Scotland

September 24
Lecture
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John Marincola
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October 17
Workshop
“Iliadic Themes in Cavafy, Kazantzakis, and Seferis”
Michael Paschalis
University of Crete

October 20
Seminar
“Varium Et Elegans: A Seminar Conference on Varro’s Menippean Satires”
Peter Wiseman, University of Exeter
Elaine Fantham, Princeton University
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James Ker, University of Pennsylvania

October 21
Lecture
“Varro and Cicero”
Peter Wiseman
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November 5
Lecture
“The Latin Intertexts (Virgil, Ovid) of Alexandre Dumas’ Queen Margot”
Michael Paschalis
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November 12
Lecture
“The Poem Against the Pagans—Solved at Last”
Alan Cameron
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Lecture
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Gabriel Herman
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Conference
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Thomas J. Figueira, Rutgers University
Paul Christesen, Dartmouth College
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December 8
Lecture
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Bonna Wescoat
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Lecture
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Stephen Hayworth
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Susan Auth, Independent Scholar

March 31
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“Bones and History”
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April 2
Lecture
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Peter Garnsey
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AIA Lecture
“Monumental Tombs near Troy – Recent Discoveries”
Brian Rose
University of Pennsylvania

April 22
Lecture
“Rewriting History from Inscriptions: New Perspectives on Hadrian and the Bar Kochba Revolt”
Werner Eck
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