In the spring of 2012 the department is scheduled to undergo its first academic review since 1996. In such a review a small panel of distinguished scholars from other institutions gives us a thorough going over, to praise our virtues, to tactfully expose our sins of commission and omission, and to submit recommendations for improvement. Even here in Lake Wobegon we admit that in some areas we may be less above average than in others—uncomfortable though scrutiny may be, we all recognize its value and necessity. In the following pages you will read as usual about the triumphs and adventures of the denizens of East Pyne, but I thought that here I might offer a sketch of the present and of a possible future.

First some basic statistics, which may not be familiar to all. We are now, in university terms, a department of small to medium size, serving some 36 majors, including 22 juniors and 14 seniors, and some 35 enrolled graduate students. Each year our offerings, which range from small classes and seminars to large lecture courses, tend to enroll over 700 students. Our communal and academic life is made unimaginably easier by the good work of our four office staff, whose individual praises I sang last year. Our faculty consists of some 16 academics: 15 professors (10 full, two associate, three assistant) and one senior research scholar.

As to field, the chair cruelly classifies our faculty as five Hellenists, four Latinists, one multidextrous linguist, and six historians, but (as can be expected with faculty) this is where confusion enters. Our historians regularly teach language courses, all of us at some time teach humanities and other courses, and freshman seminars, not to mention many cross-listed or jointly taught courses, some of us serve as associated faculty in other departments and programs or frequently as program directors (not to mention college masters, university committee members, etc.). I hasten to define this as a creative confusion—uncertain boundaries offer beckoning vistas of interdisciplinarity and redefinition.

I can report recent progress on two fronts. We have always had close ties with the Department of Art and Archaeology. After being hit by retirements, the classical program there is being rebuilt under the direction (since 2009) of a distinguished Roman art historian, Michael Koortbojian, who has proven a good friend of our department. This year Michael brought on board Nathan Arrington (A.B. Princeton, Ph.D. Berkeley) as Greek art historian and archaeologist, and he is currently heading a search for a third colleague. As a token of our commitment, the Department of Classics and the Program in Hellenic Studies jointly support one half of Nathan’s appointment.

Even closer to home, a successful search has just added another colleague to our department. Emmanuel Bourbouhakis (A.B. McGill, Ph.D. Harvard), currently a lecturer at the University of Freiburg, will join us in the fall as assistant professor of classics and hellenic studies, concentrating on post-classical and Byzantine Greek. With this second joint appointment with the Program in Hellenic Studies, we further strengthen our ties with Hellenic Studies and our commitment to the post-classical world.

As to the future, I offer not a crystal ball but a wish list, and again reconceived boundaries are involved. First, I would like to balance our strength in post-classical Greek with the revivification of mediaeval Latin, for which there is both strong support in other departments and healthy signs of student interest. A new appointment in Latin would also relieve our severely strained language program—we regularly turn away students from oversubscribed courses. Second, I would like to reaffirm our close ties with the Department of Comparative Literature, both through our current excellent faculty with comparative interests and through the appointment, eventually, of another Hellenist specializing in Greek drama. And third, I would like to

Continued on page 3
News from the Faculty

Yelena Baraz
After teaching Roman Satire to a great group of undergraduates in the spring, I began a year-long sabbatical, supported by Princeton and a grant from the Loeb Classical Foundation. I am currently a visitor at the Institute for Advanced Study, where I enjoy the peace, the conversations, the birch trees that remind me of home, and of course, the food. In July I gave a talk on Cicero and translation at a conference in Swansea entitled “Author/Translator in the European Tradition”. A longer version of the same talk was presented at the Humboldt University in Berlin in October. The visit to Berlin was part of a longer trip to Germany: for two weeks I worked in the archive of the Thesaurus Linguae Latinae (TLL) in Munich, researching the concepts relevant to my book project on Roman pride. Incidentally, the last TLL articles, including popularis and pone, appeared last winter. In December, I gave a talk on Pliny and dreams at Indiana (TAPA) in due course. Currently, I am occupied with final revisions of my first book on the cultural and political dimensions of Cicero’s philosophical works.

Edward Champlin
Gloomy, reclusive, suspicious, and misunderstood by all—my admiration of the emperor Tiberius has only deepened as I pass the halfway point of my chairmanship. Tiberius loved getting away from it all, years on Rhodes, years ruling the empire from Capri, relaxation in his secluded Shangri-La on the coast of Latium at Sperlonga. In 2010 I followed him. At Sperlonga, Sejanus saved his life and cemented his position as the second man at Rome, for reasons I discuss in a paper on “The Emperor Who Never Was”, forthcoming, which I gave most recently last year at Montclair State University—some lovely pictures of the famous cave appear in a briefer version, “My Sejanus”, in the NEH’s magazine Humanities (http://www.neh.gov/news/humanities/2010-09/Sejanus.html). Capri is the setting for another paper soon to appear, “Sex on Capri”, which investigates the shocking allegations about his retirement there, both more and less than meets the eye. A high point of the year was a research trip to Rhodes in early September, where (based part of the time, naturally, in the Aquagrande Exclusive Deluxe Resort Hotel) I literally stood in the footsteps of Tiberius and found the value of seeing the island through his eyes. But of course the emperor always had to return to Rome, where I think he proved a cannier ruler than his critics make out, using his notorious addiction to mythology as a potent weapon in winning popularity. I have argued this in a lecture given most recently last year at Trinity College Hartford—it will appear as a long paper later this year, and its lessons applied to the corridor in East Pyne.

Marc Domingo Gygax
I continued to serve as departmental representative of the classics department, and in this capacity I was pleased to see a substantial increase in the number of majors. In the fall I again offered my freshman seminar on “Truth and Objectivity in Ancient and Modern Historiography”, and in the spring an undergraduate course on the philosophies of the history of Greek and Roman historians, as well as a graduate seminar on Greek historical inscriptions. In July I worked in the archive of the Reial Acadèmia de Bones Lletres of Barcelona on a paper on the unpublished scholarship of J.A. Llobet i Vall-llosera (1799–1862). In October I gave a talk at the University of Basel, where I presented part of a new research project, undertaken in collaboration with an economist, on rational choice theory and mechanisms of voluntary contributions to public goods in the classical and Hellenistic polis. In the spring I travelled again to Barcelona to join for a third time, the evaluation committee of the Catalan Institution for Research and Advanced Studies (ICREA). I submitted a paper on “Gift-Giving and Power-Relationships in Greek Social Praxis and Public Discourse” for the volume The Gift in Antiquity, which is being edited by Denis Feeney for the series Ancient World: Comparative Histories (Wiley-Blackwell).

Janet Downie
On leave this year, I have been busy with two projects. First, a book on one of the more experimental pieces of literary self-presentation from the ancient world: “Aelius Aristides’ Hieroi Logoi”. An article related to the dissertation phase of this project—“Portrait d’un Rhéteur: Aelius Aristide comme initié mystique et athlète dans les Discours Sacrés”—has recently appeared in a volume on Second Sophistic literature edited by T. Schmidt and P. Fleury for the University of Toronto Press. A chapter on the practice of dream interpretation in the Hieroi Logoi is forthcoming in a volume of essays on dreams and healing in Greece, from ancient to modern. Moving into new terrain, I am now investigating Imperial-era conceptualizations of landscape as a way of understanding the relationship between literary and visual culture in Greco–Roman Asia Minor. In this connection, I have presented papers on myth and landscape in Philostratus’ Heroicus at the University of Chicago and the ancient studies seminar at the Institute for Advanced Study. By September, I will be back in the full stream of department life and teaching—with Classical Mythology and the Greek novel in the fall semester.

Denis Feeney
I enjoyed a year’s sabbatical (summer 2009-summer 2010), assisted by Guggenheim and ACLS Fellowships. From January to June 2010 I was a visiting fellow at Trinity College, Cambridge, where I was able to catch up with many old friends and began writing a book on why the Romans had a literature in Latin when they really shouldn’t have had one (plus risking a coronory rowing in Trinity’s Fellows Eight, with Philip Hardie as cox). Two particular highlights of the sabbatical: going home to New Zealand to lecture at the University of Auckland on archaic Roman literature, and taking a trip to see friends in Italy, giving talks at Pisa, Florence, Rome, and Arezzo. I published papers on the Manlli Torquati in Horace and Catullus in a Festschrift for my old friend Tony.
Woodman, on Shakespeare's *Antony and Cleopatra* in a volume on Roman civil war, on ‘Time and Calendar’ in the new *Oxford Handbook to Roman Studies*, and on Plautus' *Pseudolus* in *Classical Philology*, together with reviews for *Times Literary Supplement* and *The New York Times Book Review*. It's been fun to get back to teaching: in fall 2010 I had a wonderful group of students in a graduate seminar on the beginnings of Latin literature, and also had the chance to be once again a member of the group teaching in the amazing Humanities 216–217 freshman course, where the teachers get to enjoy the company of some of the university's best students while reading with them some of the best books ever written.

**Andrew Feldherr**
The past year finally saw the publication of my book on Ovid's *Metamorphoses* (*Playing Gods, Princeton University Press*) which I've been promising for as long as there have been newsletters. Another collection, a collective history of historiography in antiquity, which I co-edited, is due out from Oxford University Press any day. This flurry of projects that have finally lurched to completion makes the future an increasingly ominous void, but I look forward to getting back to a planned commentary on Sallust's *Catailine* once I hand over to a project on Book VIII of the *Aeneid*. Meanwhile, teaching has been a particular pleasure this year. I had the chance to teach a new undergraduate course with Danielle Meinrat and John-Paul Young on epic after Vergil—it was a delight both to work with them and to dip a toe into Renaissance Latin epic and a foot into Statius' wonderful *Thebaid*. Currently, I'm playing Bullwinkle to the Rocky of Bob Kaster (cf. his analogy below) in a graduate seminar on Seneca's Letters.

**Harriet I. Flower**
The year started with a very welcome sabbatical semester, which began at the end of January. This break from the usual routine of teaching and advising allowed for much needed time in the library and quiet reflection over a snowy winter in Princeton, followed by a study trip to Ostia and Pompeii in the summer. There I studied and photographed many of the best examples of painted shrines for the lares, Roman gods of place in the neighborhood, household, and on journeys. In addition, I looked at street shrines for these gods in situ in both ancient urban landscapes. I gave talks on my new research on Roman religion at Georgetown and Columbia Universities. In September, I spoke at a conference on rhetoric in republican Rome and discussed with colleagues there the possibility of a new edition of the fragments of the Roman orators from the republican period, which would be a team effort for an international group of scholars. In August I moved, with my whole family, into the master's house for Mathey College (one of Princeton's six residential colleges for undergraduates) and started a four-year term as master in that college. This new position has brought much to learn about university life and many interesting new opportunities to interact with undergraduates outside the classroom.

**Michael Flower**
I was on sabbatical leave during the spring semester of 2010 and during the fall semester of 2011. The second leave was made possible by a very generous fellowship from The Loeb Classical Library Foundation. Although I missed the interaction with students in the classroom, these two semesters of leave allowed me to finish my book on Xenophon's *Anabasis* for the series *Oxford Approaches to Classical Literature*. My principal focus was to apply narratology and reader response theory to Xenophon's most famous work. I also wrote a lengthy, and broadly interdisciplinary, essay on “Spartan Religion” for the forthcoming *Blackwell Companion to Ancient Sparta*, edited by Anton Powell. Apart from the joys involved in moving house (into the master's lodging for Mathey College), I focused all of my efforts on finishing my manuscript before the beginning of the spring semester of 2011.

**Andrew Ford**
After a leave in spring 2010, I came back to wonderful classes. In fall, a strong group in Greek Lyric tackled Pindar and the latest finds of Simonides and Sappho; Spring finds me teaching the Medea, and good old Beginner's Greek. On the publishing front, I spent an appalling amount of time correcting horrible Greek in the proofs (from Oxford!) of my book on Aristotle as poet; as I write, it is scheduled to come out soon. Birds in the hand include an essay “Plato's Two Hesiod's,” in a collection entitled *Plato and Hesiod* published by Oxford in 2010; studying Plato's quotations of Hesiod, I found a striking difference between the way he used the Works and Days and the Theogony. Out of my ever simmering interest in poetics, I published “ΕΟΙΚΠΑΤΙΚΟΙ ΑΟΙΟΙ in Aristotle and Fourth-Century Theories of Genre” in *Classical Philology*. This rather unreadable essay is mostly for insiders, but it digs delightfully obscure corners of our evidence to find out how Aristotle fitted Plato's dialogues into his scheme of Greek genres. Denis Feeney and I have compacted to offer a seminar next year on ancient literary criticism and I can hardly wait. Lastly, it gave me great pleasure to contribute to a Festschrift honoring Pietro Pucci, my undergraduate teacher at Cornell. “A

**Chair's Letter**
Continued from page 1
explore ways to further integrate the classical art historians and archaeologists into our department.

These are personal musings and incomplete. Many other opinions will be heard, needs expressed, and strategies developed, as we gear up for next year’s review in two preliminary stages: with the visit of our Advisory Council in May; and then with a departmental retreat in the fall. If you would like to add any thoughts on the future of the department, I really would be pleased to hear from you at champlin@princeton.edu.
Song to Match my Song: Lyric Doubling in Euripides’ Helen” was my first foray into Greek tragedy, and I was delighted to see it was placed in the book (Authority, Allusion, and Truth from de Gruyter) right after a piece on Helen by Froma Zeitlin, who is happily still very much active in our intellectual life as a professor emerita.

Constanze Güthenke
I am continuing work on my book project on German classical scholarship in the long 19th century, which I am extending, beyond the monograph, to questions of the development of the discipline in other places, too, especially in Greece and the United States. I have been invited to speak about the history of classics at conferences in Cambridge, England, Northwestern University, and this coming semester at Harvard, Yale, Birmingham, and London. I continue as an associate editor for the Classical Receptions Journal (Oxford University Press), in which I have also published on recent developments in the history of classical scholarship. In April 2010, Edmund Richardson, then a postdoc in the Program in Hellenic Studies, and I organized a one-day colloquium on “Images of the Classical Scholar”, which ranged from Roman scholars to Freud and the disturbance of philology.

This coming spring I will have the opportunity to think further through new trends in Reception Studies and the question of how to encourage new collaborative forms of work and writing, when I teach a graduate seminar with my colleague Anthony Grafton from the history department on the Classical Tradition from the Renaissance to Romanticism. I have also been part of a reading group in Classical Receptions that was started this year by one of our graduate students, Jessica Wright. Another treat was to speak in a panel discussion about the “Iliad and War” at McCarter Theater here in Princeton, in the context of an excellent new production of “An Iliad” with Stephen Spinelli, based on Bob Fagles’ translation.

Brooke Holmes
In the spring of 2010, I was pleased to see my book The Symptom and the Subject: The Emergence of the Physical Body in Ancient Greece, appear from Princeton University Press. I also published several related articles, including two for the first volume of A Cultural History of the Human Body, edited by Daniel H. Garrison, and an extended study of the medical analogy in Plato when Worlds Elide: Classics, Politics, Culture, edited by Peter Euben and Karen Bassi. I gave talks at Duquesne University (Department of Philosophy), Indiana University (Department of the History and Philosophy of Science), and the Sorbonne (UFR de grec, Paris-IV), as well as the key-note address at the biannual graduate student conference at SUNY-Buffalo, and presented papers at conferences in Helsinki, Cardiff, Oslo, London, Montréal, Toronto, and New York. I was delighted to have the opportunity to travel to Egypt for a little over two weeks in November with the support of the Stanley J. Seeger Fellowship through the Program in Hellenic Studies as part of my new project on the concept of sympatheia in the Hellenistic period. The project has also gotten a boost from a year of academic leave, which began in fall 2010 and is being generously supported by an ACLS Fellowship and the Elias Boudinot Bicentennial Preceptorship at Princeton. An idyllic month at the Fondation Hardt research center in the fall provided ideal conditions for me to finish my manuscript on gender, which should appear in the series “Ancients and Moderns” next year.

Bob Kaster
I am writing this account in San Antonio, during a lull in the excitement that is the annual meeting of the American Philological Association, where I am handing off my portfolio as vice president for program—nostalgia contends with relief, with relief right now holding the upper hand. Teaching this year has been and will continue to be a source of great pleasure: another round with LAT 101 in the fall, and an upper-level undergraduate course on Sallust and Caesar. In the spring it will be all Seneca, with an undergraduate course reading De ira and the Medea, and a graduate seminar on the Moral Epistles co-taught with Andrew Feldherr. (In this connection I’m reminded of what was said about the partnership of Fred Astaire and Ginger Rogers, to the effect that he made her classy while she made him sexy—mutatis mutandis, of course.) I will solo with a grad seminar on Lucan in the fall, a notion that doubles my colleagues over with laughter whenever they think of it. On the research side, this year set a mark—more for quantity than quality, but perhaps a sign of greater things to come. So I can be grateful to have the opportunity to travel to Egypt during a lull in the excitement that is the annual meeting of the American Philological Association, where I am handing off my portfolio as vice president for program—nostalgia contends with relief, with relief right now holding the upper hand. Teaching this year has been and will continue to be a source of great pleasure: another round with LAT 101 in the fall, and an upper-level undergraduate course on Sallust and Caesar. In the spring it will be all Seneca, with an undergraduate course reading De ira and the Medea, and a graduate seminar on the Moral Epistles co-taught with Andrew Feldherr. (In this connection I’m reminded of what was said about the partnership of Fred Astaire and Ginger Rogers, to the effect that he made her classy while she made him sexy—mutatis mutandis, of course.) I will solo with a grad seminar on Lucan in the fall, a notion that doubles my colleagues over with laughter whenever they think of it. On the research side, this year set a mark—more for quantity than quality, but perhaps a sign of greater things to come. So I can be grateful to have the opportunity to travel to Egypt for a little over two weeks in November with the support of the Stanley J. Seeger Fellowship through the Program in Hellenic Studies as part of my new project on the concept of sympatheia in the Hellenistic period. The project has also gotten a boost from a year of academic leave, which began in fall 2010 and is being generously supported by an ACLS Fellowship and the Elias Boudinot Bicentennial Preceptorship at Princeton. An idyllic month at the Fondation Hardt research center in the fall provided ideal conditions for me to finish my manuscript on gender, which should appear in the series “Ancients and Moderns” next year.

Teaching this year has been and will continue to be a source of great pleasure: another round with LAT 101 in the fall, and an upper-level undergraduate course on Sallust and Caesar. In the spring it will be all Seneca, with an undergraduate course reading De ira and the Medea, and a graduate seminar on the Moral Epistles co-taught with Andrew Feldherr. (In this connection I’m reminded of what was said about the partnership of Fred Astaire and Ginger Rogers, to the effect that he made her classy while she made him sexy—mutatis mutandis, of course.) I will solo with a grad seminar on Lucan in the fall, a notion that doubles my colleagues over with laughter whenever they think of it. On the research side, this year set a mark—more for quantity than quality, but perhaps a sign of greater things to come. So I can be grateful to have the opportunity to travel to Egypt for a little over two weeks in November with the support of the Stanley J. Seeger Fellowship through the Program in Hellenic Studies as part of my new project on the concept of sympatheia in the Hellenistic period. The project has also gotten a boost from a year of academic leave, which began in fall 2010 and is being generously supported by an ACLS Fellowship and the Elias Boudinot Bicentennial Preceptorship at Princeton. An idyllic month at the Fondation Hardt research center in the fall provided ideal conditions for me to finish my manuscript on gender, which should appear in the series “Ancients and Moderns” next year.
under contract with the University of Chicago Press’s Culture Trails series. Right now, and for the foreseeable future, I am collating manuscripts for an OCT of Suetonius’ Caesars. Four and a half down, dear God, twelve and a half more to go.

**Joshua Katz**

I feel extremely fortunate to have been allowed to spend the fall—or, rather, autumn—in paradise: All Souls College, Oxford. O, to have a key to the Codrington Library again! Still, my delight in my students and colleagues at Princeton remains undiminished, though I did use up quite a bit of 2010 on planes and trains, giving seminars and/or lectures at Columbia, Cornell, Penn State, Phillips Exeter Academy, UCLA, the Institute of Classical Studies (London), and the Universities of Leeds, Oxford, and Copenhagen, as well as to Princeton alumni in Utah. Among my publications are articles on linguistics and inherited poetics for *The Oxford Handbook of Roman Studies* and *A Companion to the Ancient Greek Language*, respectively; a polemic on etymological practice (“Nonne lexica etymologica multiplicanda sunt?”) in *Classical Dictionaries: Past, Present and Future*; and a couple of entries for a fat reference work titled *The Classical Tradition*, one of whose editors is my colleague Tony Grafton. Highlights of a very busy year, in which I was honored to win fellowships from the John Simon Guggenheim Memorial Foundation and the Loeb Classical Library Foundation, were teaching Homer to a wacky group of undergraduates, leading the irrepressible inaugural cohort of Behrman Undergraduate Fellows, being described as “[p]ink-faced and bespectacled” in an otherwise positive article in the *Princeton Alumni Weekly* on my recent freshman seminar, receiving interesting mail (not all of it favorable) in response to my monthly column in the *Daily Princetonian*, and feting Froma Zeitlin with a pretty great conference, “Mythmaking,” which I had the pleasure of organizing together with Brooke Holmes.

**Nino Luraghi**

Two thousand ten was a memorable year. The spring was taken up by teaching the new Greek history proseminar, designed to introduce graduate students to various aspects, methods, and concerns of the discipline, and Thucydidles, my favorite ancient author. A highlight of the semester was the Day of the Bad King, an interdisciplinary conference on anti-monarchic discourses from antiquity to the Renaissance, co-organized with colleagues from the history department and from the Society of Fellows and including colleagues from classics, history, politics and the Center for Human Values, as well as from other universities, from Harvard to Vienna—by any standard, an impressive example of what can be done by harnessing together some of the powerful intellectual energies that flow through this university. Conferences in Urbino and Muenster brought some variety at the end of the season. From the end of June I have started a seriously needed research leave, and nomadism has become a way of life. Konstanz (Germany) in July, working with colleagues there on a joint project on ancient monarchies, then the Italian Alps to get some rest and a few hikes, then another conference in September, in Cividale del Friuli. The fall was spent in Rome, peacefully reading and writing in the library of the École française de Rome, in Palazzo Farnese. Since the beginning of my leave I have completed three articles—on Ephorus of Cumaee, on monarchy in Greek political discourse, and on the battle of Kosovo and the Messenian wars—and written two conference papers, and more generally, accumulated readings, thoughts and ideas, many of which I am looking forward to imposing on colleagues and students at the earliest occasion.

**Brent Shaw**

All of my adventures this year were connected with becoming acting director of the Program in the Ancient World (PAW), temporarily replacing Nino Luraghi. As acting director, I was responsible for teaching the PAW graduate seminar in the fall. Beyond the cooperation with a host of eminent scholars in teaching the seminar on “Ritual Specialists in the Ancient World”, other duties included guiding the students on an archaeological tour in Israel during the fall term break. The journey was filled with excitement and thrills, both planned and unplanned. I was also responsible for taking the graduate students on a journey to Oxford in mid-January, where we participated in a joint conference with graduate students engaged in a parallel seminar at Oxford University. I also did serious work, including seeing to final publication the third edition of the world history textbook *Worlds Together, Worlds Apart*, written with faculty in the history department at Princeton. Its success in pushing aside rival textbooks is causing me much happiness. I am within a whisper of seeing my book on “Sacred Violence” to full publication. All the courses and seminars were rewarding to teach, but I would like to single out a special case. In volunteering to take on Medieval Latin in the fall, I did not foresee what a joy it would be. To see the scope of Latin texts spread out over a millennium of post-Roman history, and to share the enthusiasm of the students who read them with me, was the greatest reward of this past year.

**Christian Wildberg**

Basically, my big news is that I am back—back in the department, back in the office, back in the classroom. There is a lot that I miss about playing an active part in the residential college system, but the inevitable fragmentation of one’s time and energy that comes with the job of college master took its toll. If I ventured to enumerate all those half-begun, half-finished projects and ideas that currently fill my desk and drawers, I would never get to embark upon any one of them. One such project is the documentation of the intellectual history of Athens in late antiquity, a collaborative effort with the German historian Johannes Hahn. Last spring, our wonderful Program in Hellenic Studies co-sponsored our work-in-progress colloquium on that topic. The summer was crowned by sojourn on the island of Crete, where we took a handful of classical philosophy students for a week-long intensive reading course of Aristotle’s *De memoria*. Memorable indeed! The highlight of the fall was the company of a delightful group of graduate students in my seminar on spurious philosophical letters. This year, I am serving as interim director of the Program in Classical Philosophy; we hosted a very successful conference in December, with Sarah Broadie, Charles Brittain and Stephen Menn as the main speakers. I’d say it is good to be back!
Faculty Bookshelf

Playing Gods: Ovid’s Metamorphoses and the Politics of Fiction
by Andrew Feldherr. Princeton University Press, 2010

This book offers a novel interpretation of politics and identity in Ovid’s epic poem of transformations, the Metamorphoses. Reexamining the emphatically fictional character of the poem, Playing Gods argues that Ovid uses the problem of fiction in the text to redefine the power of poetry in Augustan Rome. The book also provides the fullest account yet of how the poem relates to the range of cultural phenomena that defined and projected Augustan authority, including spectacle, theater, and the visual arts.

Andrew Feldherr argues that a key to the political as well as literary power of the Metamorphoses is the way it manipulates its readers’ awareness that its stories cannot possibly be true. By continually juxtaposing the imaginary and the real, Ovid shows how a poem made up of fictions can and cannot acquire the authority and presence of other discursive forms. One important way that the poem does this is through narratives that create a “double vision” by casting characters as both mythical figures and enduring presences in the physical landscapes of its readers. This narrative device creates the kind of tensions between identification and distance that Augustan Romans would have felt when experiencing imperial spectacle and other contemporary cultural forms.

The Symptom and the Subject: The Emergence of the Physical Body in Ancient Greece
by Brooke Holmes. Princeton University Press, 2010

The Symptom and the Subject takes an in-depth look at how the physical body first emerged in the West as both an object of knowledge and a mysterious part of the self. Beginning with Homer, moving through classical-era medical treatises, and closing with studies of early ethical philosophy and Euripidean tragedy, this book rewrites the traditional story of the rise of body-soul dualism in ancient Greece. Brooke Holmes demonstrates that as the body (sôma) became a subject of physical inquiry, it decisively changed ancient Greek ideas about the meaning of suffering, the soul, and human nature.

By undertaking a new examination of biological and medical evidence from the sixth through fourth centuries BCE, Holmes argues that it was in large part through changing interpretations of symptoms that people began to perceive the physical body with the senses and the mind. Once attributed primarily to social agents like gods and daemons, symptoms began to be explained by physicians in terms of the physical substances hidden inside the person. Imagining a daemonic space inside the person but largely below the threshold of feeling, these physicians helped to radically transform what it meant for human beings to be vulnerable, and ushered in a new ethics centered on the responsibility of taking care of the self.

The Symptom and the Subject highlights with fresh importance how classical Greek discoveries made possible new and deeply influential ways of thinking about the human subject.

Seneca: Anger, Mercy, Revenge (De ira and De clementia translated with notes and introductions, with Martha C. Nussbaum’s translation of Apocolocyntosis)

Lucius Annaeus Seneca (4 BCE–65 CE) was a Roman Stoic philosopher, dramatist, statesman, and adviser to the emperor Nero, all during the Silver Age of Latin literature. The Complete Works of Lucius Annaeus Seneca is a fresh and compelling series of new English-language translations of his works in eight accessible volumes. Edited by world-renowned classicists Elizabeth Asmis, Shadi Bartsch, and Martha C. Nussbaum, this engaging collection restores Seneca—whose works have been highly praised by modern authors from Desiderius Erasmus to Ralph Waldo Emerson—to his rightful place among the classical writers most widely studied in the humanities.

Anger, Mercy, Revenge comprises three key writings: the moral essays On Anger and On Clemency—which were penned as advice for the then young emperor, Nero—and the Apocolocyntosis, a brilliant satire lampooning the end of the reign of Claudius. Friend and tutor, as well as philosopher, Seneca welcomed the age of Nero in tones alternately serious, poetic, and comic—making Anger, Mercy, Revenge a work just as complicated, astute, and ambitious as its author.
Studies on the Text of Macrobius’ “Saturnalia,” The American Philological Association Monograph Series
by Robert A. Kaster. Oxford University Press, 2010

Studies on the Text of Macrobius’ Saturnalia is a companion to new editions of Macrobius’ encyclopedic dialogue that are to appear in the Loeb Classical Library and the Oxford Classical Texts series. The first chapter reports the results of a new survey of all the extant manuscripts of the work written before the 13th century and provides the first detailed stemma, which allows the early medieval archetype to be reconstructed more reliably than previously. Chapter 2 discusses some of the nearly 300 passages in which the new text differs from the standard edition of James Willis (Teubner 1963); the critical discussions then continue in Chapter 3, which considers some questions of editorial practice posed by a text whose author was not just the author but also, to a very extensive degree, a copyist himself. Three appendixes supplement the arguments in the body of the monograph.


Worlds Together, Worlds Apart is organized around major world history stories and themes: the emergence of cities, the building of the Silk Road, the spread of major religions, the spread of the Black Death, the Age of Exploration, alternatives to 19th-century capitalism, the rise of modern nation-states and empires, and more. In the Third Edition, the text has been compressed and streamlined to heighten emphasis on world history stories and themes throughout.
Princeton in Israel
by Simon Oswald and John Tully

The Princetonians were a slightly less fractious group this year than yesteryear’s Sicilian expedition, so we decided we could cope with spending an entire week in each other’s company, rather than separating into two competing factions. The group itself was, however, no less eclectic, including students from art and archaeology, classics, and religion, and ranging from young whippersnappers in their first year to calm DCE-types, all under the able direction of our dominus, Brent Shaw, and conditor Aryeh Amihay.

The first four days we spent in Jerusalem, starting with a visit to the Shrine of the Book, where Hannah Cotton kindly led us in a tour of the conservation laboratories where scholars work to unravel the secrets of the Dead Sea Scrolls, and discussed some of the fragments on which she has been working. That was quite enough for the first day, so we spent the remainder of the afternoon enjoying the spectacle of the artefacts in the Israel National Museum before whiling away the evening over hummus and Maccabeer, as our favorite tipple soon became known.

No night could be too rowdy—or so our dominus thought—as he insisted we be on the bus at 7 a.m. to head to the heights of Masada. Dreams of clambering up and conquering the behemoth, however, were swiftly dispelled as we approached, and with good reason—Guy Stiebel, an adherent of the marathon rather than the sprint, like all good archaeologists, proceeded to lead us on an epic six-hour tour of the site, even arranging for the eager-to-close museum at the base to stay open a bit longer for us! This also meant we had a particularly intimate visit to Qumran, as first dusk and then night fell around us as we explored the small settlement and its various phases, some of us more closely than others as the perils of shaft-graves-by-night claimed new victims. Being the intrepid modern travelers we are, of course no one had thought to bring a torch, but there were enough mobile phones and cameras to guide the way.

We spent the second day exploring the walls and old city of Jerusalem. Starting from a vantage point near Hebrew University, we slowly circled in under the guidance of Oren Gutfeld until we reached the Tower of David Museum, which is housed in a citadel dating back 2,200 years and which has been reconstructed countless times over the centuries. Then, after a hearty lunch, we headed underground, chasing archaeological remains across the city until we reached the Church of the Holy Sepulchre at dusk, and turned to more mundane thoughts—such as how precisely to get out of the Old City.

On Thursday, we departed for Tel Aviv. Before we arrived, Avner Ecker whisked us round the sites of Sepphoris (Zippori), and Beth She’arim. Sepphoris is perhaps most famous for its mosaics, including one depicting the Nile in all her glory, another narrating episodes from the life of Dionysus, and one in a Synagogue with a complex zodiac mosaic floor, scenes from Bible stories and tens of inscriptions in Greek and Aramaic. Beth She’arim, by contrast, houses more than twenty complex catacombs, most frequently from the second to fourth centuries AD. The largest contains no fewer than sixteen burial halls and perhaps 400 tombs of varying types, from troughs to loculi to sarcophagi. The inscriptions mention famous rabbis, merchants and officials from across the area and beyond, while the imagery covering the tombs and walls is important for its insight into what might once have been called “folk art”, and reveals many differing degrees of Hellenistic influence.

On Friday, we returned south for our journey into the desert, to the town of Shivta in the Negev in the company of Haim Goldfus, a fascinating ghost town in an excellent state of preservation. The intense heat and barreness begged the question of the IQ of the ancient Shivtans, but a careful lesson on paleoarchaeology and the variable climate record quickly

Continued on page 9
Byzantium. I then situated the Life in the broader context of Imperial Greek literature and its oblique modes of representing urban space and time. Finally, I explored the nature of the allure that everyday realism held for Imperial readers by interpreting the aesthetics of narratives that mixed erotic themes with urban settings.

**Kellam Conover**

**Bribery in Classical Athens**

Bribery (dorodokia) was the single most heavily legislated crime in Athens. Whole institutions were reformed, repeatedly, and no fewer than seven legal processes were created for prosecuting the giving or taking of bribes, by a range of public officials and private citizens, in a range of contexts.

My dissertation asks why these particular regulations emerged when and in the form that they did. It thereby uncovers the integral role that bribery—in law, politics, and political thought—played in Athens' democratic development.

The Athenians had no word for a “bribe,” and the law only vaguely defined bribes as gifts (dora) given or received “to the harm of the people.” Still, bribery accusations were rampant, and the nature of these accusations focused on the result of the dora. As I detail, the Athenians consistently conjured up the figure of the corrupt man, or dorodokos, to explain bad political results and delegitimize political practices.

He was a central figure in public discourse—a conceptual bogeyman whose attributes evolved alongside changing ideas about democratic politics.

Just as the Athenians thought through their polity by thinking with the dorodokos, their anti-bribery measures reflected, and sometimes shaped in important ways, the broader development of the democracy. Indeed, some of the hallmarks of the democracy—public accountability, selection by lot, and a clearer demarcation between public and private citizens, in a range of contexts. These anti-bribery regulations emerged when and in the form that they did. It thereby uncovers the integral role that bribery—in law, politics, and political thought—played in Athens' democratic development.

The Athenians had no word for a “bribe,” and the law only vaguely defined bribes as gifts (dora) given or received “to the harm of the people.” Still, bribery accusations were rampant, and the nature of these accusations focused on the result of the dora. As I detail, the Athenians consistently conjured up the figure of the corrupt man, or dorodokos, to explain bad political results and delegitimize political practices.

He was a central figure in public discourse—a conceptual bogeyman whose attributes evolved alongside changing ideas about democratic politics.

Just as the Athenians thought through their polity by thinking with the dorodokos, their anti-bribery measures reflected, and sometimes shaped in important ways, the broader development of the democracy. Indeed, some of the hallmarks of the democracy—public accountability, selection by lot, and a clearer demarcation between public and private citizens—emerged from concerns about bribery. In a sense, the story of Athens' anti-bribery legislation reveals a new story about the democracy, told from the shadows as it were.

**Meredith Safran**

**Civis Romana: Women and Civic Identity in Livy's AUC I**

My dissertation pursues two goals. First, it reassesses the current state of scholarship concerning Livy's representation of women in the crucial first book of Ab urbe condita, which has been driven predominantly by one strain of second-wave feminism. As a result of pursuing a modern political agenda, this influential scholarship has often engaged the text from a position of reception, at the expense of a close interpretation of the text within its historical context. In response, by considering separately and together all the female actors in Book I, the dissertation posits an alternative interpretation of Livy's (re) construction of the pre-Republican era to emphasize women's foundational roles not only as objects within a male-dominated political sphere, but repeatedly as moral agents capable of formulating and implementing political actions from a “feminine” position, albeit in response to logic and actions that may be coded as “masculine”.

In the process, Livy’s first book explores the variety of positions from which a woman might formulate a sense of self in relation to the civitas, as part of Livy’s overarching project of elucidating what human choices enable a highly functional society—and which ones destroy it.
After three and one-half decades at Princeton, Froma Zeitlin retired in June 2010. During these years, and as the Ewing Professor of Greek Language and Literature from 1992 to 2010, she helped make Princeton one of the leading centers for the study of Greek literature and, through her pioneering engagements with post-War French thought, anthropology, and feminist theory, an intellectual epicenter within the field of classics. No less impressive has been her impact at Princeton as a professor of Comparative Literature, an important early member of the Program for the Study of Women and Gender, and the visionary force behind the Program in Jewish (later Judaic) Studies, of which she was the longtime Director.

In honor of Froma's remarkable legacy, the Department of Classics, with the enthusiastic support of 17 other departments and programs across the University, organized a one-day public conference on May 8th: “Mythmaking: Celebrating the Work of Froma I. Zeitlin,” held in the lovely Chancellor Green Rotunda. The event, affectionately dubbed “FromaFest,” brought together seven distinguished scholars whose work carries on Froma's visionary approach to the study of classical antiquity. Edith Hall, who holds the Research Chair in Classical Theatre at Royal Holloway University of London, kicked the day off with a spirited argument for seeing the Iphigenia of Euripides' Iphigenia at Tauris as a “quest heroine.” She was followed by Nancy Worman (Ph.D. ’94), professor of classics at Barnard College, Columbia University, who led the audience through some eroticized landscapes of Greek poetic and rhetorical theory in a talk titled “Sex and the Sophist.” Simon Goldhill, professor of classics at the University of Cambridge (King's College), combined formal analysis with literary acuity to bring to life “The Choral Voice in Sophocles.” After lunch, Page duBois, Distinguished Professor of Classics and Comparative Literature at the University of California, San Diego, offered a critical-imaginative exercise in getting into the mindset of Greek polytheism. In his paper, “Ezekiel's Exagoge: Diasporic Tragedy,” Tim Whitmarsh, Lecturer in Greek and E. P. Warren Praelector at the University of Oxford (Corpus Christi College), brought together Hellenism and Hebraism to reflect on an understudied corner of Greek tragedy's rich afterlife. Next came “Pharaoh’s Army Got Drownded': Some Reflections on Jewish Narrative and Christian Meaning in Late Antiquity,” in which Jaś Elsner, the Humphry Payne Senior Research Fellow in Classical Archaeology and Art at the University of Oxford (Corpus Christi College), uncovered the semantic richness of cultural intersections in antiquity from an iconographical perspective. The day culminated with “Jewels Behind the Smoke: An Appreciation of Froma,” eloquent and moving reflections on the honoree’s inimitable presence—not just as a scholar but as a teacher and a friend—by the internationally renowned critic, writer, and classicist Daniel Mendelsohn (Ph.D. ’94).

Former students and other admirers turned out in full force for the conference, which was preceded the evening before by a festive dinner at Palmer House, attended by President Shirley Tilghman, and followed by a gala reception at the Princeton University Art Museum. At both events, Froma's family and colleagues paid further tribute to her extraordinary career. Much as anyone who knows Froma would expect, the conference marked not only an end, but a new beginning. She continues with undiminished energy to research, publish, and travel widely from her new home base in Firestone Library.

Coming Soon...

Videos from the “Mythmaking” conference will be available at Classics’ new web site, set to debut this spring.

Please note the new web site address:

http://www.princeton.edu/classics
<table>
<thead>
<tr>
<th>Date</th>
<th>Event Type</th>
<th>Title</th>
<th>Speaker</th>
<th>Institution</th>
</tr>
</thead>
<tbody>
<tr>
<td>September 28</td>
<td>Lecture</td>
<td>“Magic Squares and How to Make Them: Text as Figure on the Tabulae Iliaci”</td>
<td>David Petrain</td>
<td>Vanderbilt University</td>
</tr>
<tr>
<td>October 20</td>
<td>Lecture</td>
<td>“Divine and Human in the Homeric Hymn to Aphrodite”</td>
<td>Seth Schein</td>
<td>University of California, Davis</td>
</tr>
<tr>
<td>November 8</td>
<td>Lecture</td>
<td>“Thebes in Etruria: The Etruscans and the Visual Tradition of Myth”</td>
<td>Francesco de Angelis</td>
<td>Columbia University</td>
</tr>
<tr>
<td>November 15</td>
<td>Lecture</td>
<td>“Tiro’s Monument: Ad familiares 16 and Letters in the Roman Empire”</td>
<td>Josiah Osgood</td>
<td>Georgetown University</td>
</tr>
<tr>
<td>December 4-5</td>
<td>Conference</td>
<td>Classical Philosophy Conference</td>
<td></td>
<td></td>
</tr>
<tr>
<td>December 6</td>
<td>Lecture</td>
<td>“The Gods of Callimachus”</td>
<td>Richard Hunter</td>
<td>University of Cambridge</td>
</tr>
<tr>
<td>December 14</td>
<td>Lecture</td>
<td>“Why Aristotle Has No Theory of Lyric Poetry”</td>
<td>Stephen Menn</td>
<td>McGill University</td>
</tr>
<tr>
<td>February 15</td>
<td>Lecture</td>
<td>“The Rhetoric of Monotheism in the Roman Empire”</td>
<td>Alfons Fürst</td>
<td>University of Muenster, Germany</td>
</tr>
<tr>
<td>February 22</td>
<td>Lecture</td>
<td>“Ad instantiam domini papae: Papal Involvement in the Spreading of Greek Culture in the Medieval Latin West”</td>
<td>Réka Forrai</td>
<td>Central European University</td>
</tr>
<tr>
<td>March 1</td>
<td>Lecture</td>
<td>“The Second Choral Ode in Euripides’ Helen. From Lament to Activity - a Symbolic and Performative Reading”</td>
<td>Anton Bierl</td>
<td>Universität Basel</td>
</tr>
<tr>
<td>March 8</td>
<td>Lecture</td>
<td>“Acting as Cicero and Against Cicero: The Mock-Trial in Apuleius Metamorphoses 3.3-11”</td>
<td>Giuseppe La Bua</td>
<td>University of Rome La Sapienza</td>
</tr>
<tr>
<td>March 22</td>
<td>Lecture</td>
<td>“The Greek Chorus: Our German Eyes”</td>
<td>Simon Goldhill</td>
<td>University of Cambridge and Fellow at King’s College</td>
</tr>
<tr>
<td>April 5</td>
<td>Prentice Lecture</td>
<td>“Virgil’s Humor in the ‘Aeneid’”</td>
<td>Frederick M. Ahl</td>
<td>Cornell University</td>
</tr>
<tr>
<td>April 11</td>
<td>Lecture</td>
<td>“Liddell and Scott: The Secret History”</td>
<td>Christopher Stray</td>
<td>Swansea University</td>
</tr>
<tr>
<td>April 16</td>
<td>Conference</td>
<td>“Classics &amp; Technology Workshop”</td>
<td>Keynote: David Mimno</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Nancy Barthelemy</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>David Jenkins</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Donna Sanclemente</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Harry Schmidt</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Janet Temos</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Christian Wildberg</td>
<td></td>
</tr>
<tr>
<td>April 19</td>
<td>Lecture</td>
<td>“Adultery and the Invention of the Novel”</td>
<td>Tim Whitmarsh</td>
<td>Corpus Christi College, University of Oxford</td>
</tr>
<tr>
<td>April 1-2</td>
<td>Conference</td>
<td>“Classic Villains”</td>
<td>Keynote: Adrienne Mayor</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Classics Graduate Student</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Colloquium</td>
<td></td>
</tr>
</tbody>
</table>
Graduate Student News

Rosa M. Andujar
I am a sixth-year student and a part-time lecturer, currently completing my dissertation “The Chorus in Dialogue: Reading Lyric Exchanges in Greek Tragedy”. In 2010 I delivered a paper entitled “Managing Mourning in Sophocles’ Antigone” at the Bryn Mawr Classics Colloquium. I was also one of the five recipients of the annual APGA Graduate Teaching Award (see photo on page 4 of this newsletter) honoring excellence in undergraduate teaching. This academic year I am in charge of the department’s intermediate Greek sequence (Plato in the fall, Homer in the spring) while co-directing the Classics Senior Thesis Writing Workshop.

Adam Gitner
I am finishing my dissertation on Horace (“Horace and the Greek Language: Aspects of Literary Bilingualism”), which has provided material for a recent talk at the APA Annual Convention in San Antonio on Horace’s literary terminology. I have also been invited to attend the Craven Literary Seminar at Cambridge University where I will contribute a paper on Varro’s account of the relationship between Latin and Greek. In addition to my research, I have introduced students to the joys of Latin grammar in general (LAT102) and the rewards of Catullus and Cornelius Nepos (LAT105). Besides teaching, researching, and shoveling snow, I have enjoyed getting to know the graduating seniors in our senior thesis workshop and am excited to help lead a Neo-Latin reading group (“Latin Letters on Latin Letters”) that will begin this spring.

Madeleine K. Jones
The tone for last year was set by the course of readings in Senecan tragedy that I undertook with Professor Feldherr in the fall semester. Like Atreus in Seneca’s Thyestes, I have found that attempts at mastery (for Atreus, mastery of the universe crumbling around him, for her, generals curricula) are never satisfied, but rather the further one gets, the more one realizes one has to cover. However, unlike Atreus, who was provoked by this frustration into a crime so impious and bloody its polluting effects stained his descendents for generations, I am enjoying the challenges proffered by the general exams (which I hope to take this year), and I look forward to building upon the small knowledge base I have gained in studying for them.

In my spare time I have been thinking about the relationship between ritual, tautology, and totalitarianism in Seneca’s Oedipus, and also about the polluting aspects of love and death, as they appear in the Ceyx and Alcyone episode of Ovid’s Metamorphoses, having benefited from the useful comments I received in January when I presented a paper on the latter topic at the Postgraduate Works in Progress seminar at the Institute of Classical Studies in London.

I will take a break from Roman history to deliver the response to a paper at the Villains conference here in Princeton, and present papers on Seneca and drunkenness at a conference in Boston in March, and Seneca and hypocrisy at a conference in Paris in May.

Dawn LaValle
I had a productive and eventful year since the last newsletter. I passed the Greek History exam in the spring, and immediately got to put my knowledge of Hellenistic history to test while traveling in Turkey over the summer. I also went to the Republic of Georgia where I hiked mountains, sang Georgian music and swam in the Black Sea. Like the Argonauts, I escaped Georgia alive to return to Greece where I spent the rest of the summer in Thessaloniki and environs, working on Modern Greek, meeting people, and going to monasteries. During the school year, I finished my final paper and passed the Latin General Exam (whew!), in addition to barely keeping up with my regular duties of beekeeping, singing, and being a resident student graduate. Spring semester will be spent on a leave of absence with my family in Minnesota.

Danielle Meinrath
I am happily post-Generals. This makes a nice change from my 18 months of reading-list immersion, when I was seen so infrequently that a professor once compared me to a groundhog. Appropriately, I participated in the animal’s panel of the Celtic Conference in Classics in Edinburgh last summer, giving a paper on the Aeneas/ Turnus/stag simile in the Aeneid. Now in my fourth year, I am working on a dissertation on exemplarity in Ovid’s Metamorphoses, and was an instructor for Professor Feldherr’s new course on post-Virgilian epic last semester, translating some wonderfully diverse texts with some very talented undergraduates. The old adage about learning a subject best through teaching it holds true, I discovered, for everything but scansion.

Mallory Monaco
I spent the last year conquering exams, taming students, finding coins, and reading Plutarch. I precepted for Hellenistic History in the spring, and in the fall was an assistant instructor for an intermediate Latin course covering Catullus and Cornelius
Nepos; the students were entertained, and seemed to have even learned things. After finishing general exams in May, I spent the first half of the summer reading Plutarch and the second half excavating the bath complexes at the Hellenistic site of Morgantina, Sicily. Coins, inscribed tubenoses, and mulberry granita were among the most important finds of the season. After a quick trip to Malta—cartuts galore!—I returned to Princeton to continue work on my dissertation proposal, which was successfully defended in November. The provisional title is “Plutarch on the Hellenistic Age,” and the draft of a chapter on the Philofoemen-Flamininus pair is nearing completion. I have also been organizing a graduate student colloquium on “Classic Villains” with Simon Oswald, featuring keynote speaker Adrienne Mayor. In my spare time, I am the chair of the graduate recruitment committee, and captain of a blossoming department intramural athletics program in ultimate frisbee, indoor soccer, and dodgeball.

Simon Oswald

I have spent the past 12 months bravely capturing the Classics Ultimate Frisbee, Indoor Soccer, and Dodgeball Teams to glorious victory (punctuated by bitter defeat), as well as setting a new squash match winning streak of eight months over my peer and arch nemesis, the illustrious classical philosopher D.H. Kaufman. I drifted through summer on a houseboat in Oxford, editing manuscripts from the Oxyrhynchus collection, studying Modern Greek and researching epigraphy at the American School of Classical Studies at Athens, and on a dig in Morgantina, Sicily. In my leisure time I completed program requirements, visited Israel over fall break with a group with a number of other graduates, and would like to thank the director of the school, Jack Davis, and the Mellon professor, Margie Miles, for their warm welcome, as well as the trustees of the school for their kindness in awarding me the James Rignall Wheeler Fellowship to help defray costs. While in Athens, I took part in the various extensive trips organized by the school in Greece, Sicily, and Lycia, I excavated in Corinth, and travelled extensively on my own doing research for my dissertation—every weekend a different island. Some trips were more successful than others. I arrived in Andros to find that all the museums there had been closed by ministerial decree three days before, but all were very stimulating, and put me in a good position to burrow away in Firestone when I returned in September. Before returning to Princeton, however, I spent the summer working on the Hellenistic coinage of Paros, first at the American Numismatic Society, and then in various museums in Europe as I chased down significant specimens. I would like to thank Rick Witschenke, Peter van Alfen, and Andrew Meadows for their hospitality and support while in New York, as well as the curators at the Numismatic, Goulandris, and Benaki museums and the Alpha Bank Collection in Athens, the Münzkabinett in Berlin, the BNF in Paris, and the Kunsthistorisches Museum in Vienna for their willing welcome and unfailing enthusiasm. Without their help, such projects would be impossible.

Daniel Tober

I finished my general exams in the fall and I am happy to start work on my dissertation, which is likely to have something to do with the great Athidographer, Philochoros. I have an article on Spartan local history in the current issue of Historia and a review forthcoming in Storia della Storiografia. Thanks to the department’s generosity, I was able to spend last summer in France working on my French, which I can now more ably read, and I expect that with continued practice I will one day be able to understand what my wife and children are talking about. I very much enjoyed serving as a preceptor for Marc Domingo Gygax’s course in Hellenistic history, and I look forward to future teaching opportunities at Princeton.

John Tully

I had an enjoyable year away at the American School of Classical Studies at Athens, and would like to thank the director of the school, Jack Davis, and the Mellon professor, Margie Miles, for their warm welcome, as well as the trustees of the school for their kindness in awarding me the James Rignall Wheeler Fellowship to help defray costs. While in Athens, I took part in the various extensive trips organized by the school in Greece, Sicily, and Lycia, I excavated in Corinth, and travelled extensively on my own doing research for my dissertation—every weekend a different island. Some trips were more successful than others. I arrived in Andros to find that all the museums there had been closed by ministerial decree three days before, but all were very stimulating, and put me in a good position to burrow away in Firestone when I returned in September. Before returning to Princeton, however, I spent the summer working on the Hellenistic coinage of Paros, first at the American Numismatic Society, and then in various museums in Europe as I chased down significant specimens. I would like to thank Rick Witschenke, Peter van Alfen, and Andrew Meadows for their hospitality and support while in New York, as well as the curators at the Numismatic, Goulandris, and Benaki museums and the Alpha Bank Collection in Athens, the Münzkabinett in Berlin, the BNF in Paris, and the Kunsthistorisches Museum in Vienna for their willing welcome and unfailing enthusiasm. Without their help, such projects would be impossible.

Gina White

I started the Princeton Classics Ph.D. program in fall, having spent a year working off my Wanderlust by teaching English in Chile and volunteer farming around the east coast. I received a A.B. in Classics from Brasenose College, Oxford, and an M.A. from the University of Pennsylvania and am delighted to have the opportunity to continue these studies at Princeton.

Jessica Wright

Two thousand and ten was a time for increasing focus on Late Antique Africa (a Program in the Ancient World Princeton-Oxford paper on the bishop Fulgentius; the celebrated Augustine class with Peter Brown), and on reception (both ancient and modern), including the formation of a Classical Reception Studies reading group with a number of other graduates and undergraduate students. Following an action-packed summer in Europe (excavation and language study in Italy, Berlin, and Paris), I returned with some relief to settle into preparation for the Generals, and am now becoming familiar with the geography of the Firestone history collection (more complicated at times than Hellenistic dynasties).

Donna Zuckerberge

I am a fourth year student and I am happy to have completed my general exams last spring. In December I successfully defended my dissertation proposal on the influence of Aristophanic parodies on Euripides. I then realized that I would now actually have to write the dissertation. I am currently working on, in no particular order, coming to terms with the enormity of this task, my first chapter, and teaching the Iliad to a group of eager undergraduates.