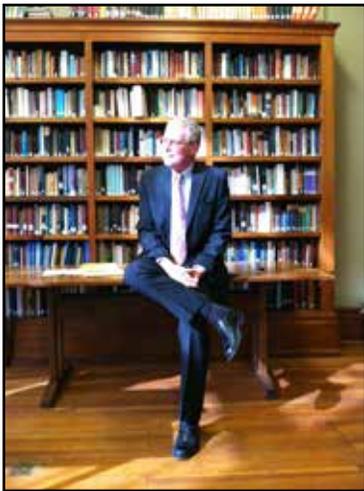




Princeton Classics

NEWSLETTER OF THE DEPARTMENT OF CLASSICS
Spring 2014  PRINCETON UNIVERSITY

Letter from the Chair



Ted Champlin, Chair

You will notice changes in this year's Newsletter, all made under the aegis of its Editor, omniscient Department Manager Nancy Blaustein. A copy appears on our website. The website has always been a gateway into the department, primarily to display Useful Information to current and prospective students, and to the randomly curious. We want to open the gateway much wider, to offer vistas formal and informal of the honored past, the current state, and the possible futures of the department (and of the discipline), and to beckon you within, you the alumni, the friends, and the randomly curious.

The website should eventually include a history of the department, profiles of interesting members and alumni, more interviews, blogs and reports of events of interest, more links, and, especially, more about the lives and activities of our undergraduate and graduate alumni. Plus whatever else you may tell me you'd like to see. In the meantime, I invite you to visit the website at princeton.edu/classics/. But, before you poke around in it, you must watch the brilliant video *Why Classics?*—go on: it's only 8 minutes—produced last year by then Departmental Representative Brooke Holmes.

In this Newsletter, along with the usual items of interest, I would particularly draw your attention to three novelties. First is Nancy's interview with a friendly

outsider, Andrew Riggsby, Professor of Classics at the University of Texas at Austin, and this year with us as the university's Stanley Kelley, Jr. Visiting Professor for Distinguished Teaching. Second is an In Memoriam, a warm remembrance of Hugh Madden, '57, by Dwight Sutherland '74, former member of our Advisory Council. And third, rather than hear from our faculty about their many activities (which are otherwise reported on the website, particularly on their individual webpages), we have asked them this year to focus on their research. I hope in the future to present reports from them about their teaching, their service to the university, and their involvement in the profession. If there is anything else you would like to hear about, please do let me know. ■

Faculty members and alumni who went on to lead colleges themselves applaud President Eisgruber at his public installation on September 22. Present were three classicists, from left to right Georgia Nugent, Hunter R. Rawlings III, and Ted Champlin.—Photo credit: Denise Applewhite



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News from the Faculty



Yelena Baraz



Emmanuel Bourbouhakis



Ted Champlin



Marc Domingo Gyax



Janet Downie



Denis Feeney

Yelena Baraz

I am writing a book about the Roman conception of pride. I became interested in this social emotion in Rome after realizing that it is perceived, almost exclusively, as a negative emotion. In the book I approach pride from a variety of perspectives: semantic, sociological, historical, and literary. It is this multiplicity of approaches that I find exciting about the project, and the opportunity to shed new light on important and familiar texts, such as the *Aeneid* and some of Horace's *Odes*. Right now I am writing a chapter about the city of Capua, a place that has a strong and consistent association with pride in Latin texts. At the same time I am beginning to work on the next large-scale project. I plan to write a commentary on Calpurnius Siculus, a poet who was next after Vergil to write bucolic poetry. There has not been a commentary in English since the 19th century, and it will be timely given the rise of interest in pastoral. For now I have written a paper on the relationship between human and natural sound in Calpurnius and am hoping to organize a panel on post-Vergilian bucolic at one of the future APA meetings.

Emmanuel C. Bourbouhakis

While on leave this academic year, I have been at work completing one book, which includes a study, critical edition, translation, and full commentary for a lengthy funeral oration dedicated to the much-celebrated Byzantine emperor Manuel I Komnenos by the well-known 12th-century scholar bishop, Eustathius of Thessalonike. With this edition I aim to demonstrate that close scrutiny of Byzantine court rhetoric can bring to light the poetics of medieval political discourse and its particular debt to Byzantine classicism. In the spring I will be a guest at the Austrian Academy Institute for Medieval Studies, making headway on the next project, a monograph on the social function of letter-writing in Byzantium, with which I hope to bridge the gulf between literary and historical study of medieval Greek epistolography. Both of these projects form part of a wider effort to illustrate that eloquence, and

persuasion, lost none of their perceived potential to influence people's lives, or to alter the course of history in an age all too often thought to have indulged in rhetorical excess for its own sake.

Ted Champlin

I'm working on a book on the image of the emperor Tiberius, to be entitled *Tiberius on Capri*. A monster in the standard elite historiography, there is nevertheless a tremendous underground tradition which saw him as the good shepherd, the warrior, the sage, the vegetarian, the expert astrologer, the folkloric hero: a paper I published with the title "Tiberius the Wise," five years ago has grown dramatically in size, and will be a chapter in the book. Central to the work, and resting on the centrality of mythology in Roman life, will be three chapters on images crafted for himself by Tiberius, who was said to be addicted to myth: a very public association with Pollux of Castor and Pollux, which reveals him as a master politician at Rome (published as a paper in 2011); a private obsession with Odysseus, and its unexpected consequences (forthcoming); and a bizarre amalgam of public and private identification with the great god Pan, one which was deeply contested. As with *Nero*, the vein is narrow but the ore is rich, such study casts valuable light on the relations between ruler and subject, and it's simply fun to read the old stories in new ways.

Marc Domingo Gyax

Since my arrival in August at the Free University of Berlin—where I am serving this year as Academic Director of the Berlin Consortium for German Studies—I have been working on Hellenistic inscriptions from the island of Cos. Following up on a previous study that I published in Chiron in 2009, I have been analyzing the rich epigraphic material of Cos from the point of view of historical anthropology. So far, I have been focusing on two particular aspects: the negotiation of social complexity in Coan communities, and decision-making processes in the Coan assembly. I presented some of the results during the

international conference entitled "Land, Territory and Population in Ancient Greece" at the Autonomous University of Barcelona in October and in a lecture at the University of Mannheim in March. In addition, I have continued to work with Arjan Zuiderhoek (Ghent University) on an edited volume concerning the origins and evolution of public gifts in Greek cities as well as on the organization of a workshop where the contributors will give a presentation of their draft chapters. The book will examine public gift giving from the Homeric world until late Antiquity, tracing continuities and exploring changes over time.

Janet Downie

I am currently working on a book on the heroic landscapes of imperial Asia Minor, investigating what resonance the storied regions of the Troad and the Black Sea had for the people who built, inhabited, and pondered the real and imagined landscapes of the eastern empire. I began the project thinking about Philostratus, because he makes the relationship between literary tradition and physical space central to his quirky dialogue, the *Heroicus*. I'm now working on two further chapters of the book that deal with how heroic stories shaped Asian space at two scales. In the first I consider a range of imperial geographical texts in Greek and Latin—by Pliny and Strabo, Pomponius Mela and Dionysius the Periegete—all of which create a special place for Asia Minor in the geography of the *oikoumene* based partly on the heroic heritage of the region. In the second, I put Aelius Aristides' Smyrna orations in conversation with archaeological evidence for the urban cityscapes of Asia Minor, around the shared notion of the city as a living entity. Ongoing smaller projects involve research on Galen as a scientific and literary intellect, the narrative dimensions of medical case histories in the imperial world, and ancient medical approaches to palliative and end-of-life care.

Denis Feeney

I am very close to the end of a book on why



Andrew Feldherr



Harriet Flower



Michael Flower



Andrew Ford



Constanze Güthenke



Brooke Holmes

there is a literature in Latin when there really shouldn't have been one. It seems more and more strange to me that this happened, since no one else in the ancient world took over Greek forms as the basis for their own vernacular literature. At the very least, I aim to make people realize what an odd phenomenon the creation of Latin literature was, even if I don't convince them with my answers to the questions of why it happened when and how it did. I am then beginning work on a new book, on the impact of Cicero on the Latin poets, especially Virgil and Horace, and also Ovid. Virgil and Horace were in their late teens and early twenties when Cicero produced his amazing outpouring of works on philosophy, literary history, and political theory, and I am convinced that Cicero was a key factor in how they conceived of all those issues. I look forward to trying to work this out in detail.

Andrew Feldherr

Thanks to the generosity of the Humanities Council, and to my hard-working colleagues for taking up the slack, I have been able to spend this academic year on leave working on a project on the Roman historian Sallust. The immediate goal is to produce four lectures to deliver at the University of Bristol in May, but beyond that I aim to develop a comprehensive enough reading of this author to be worth presenting as a book. Such a book is especially needed because while Sallust has been the subject of many important articles, it has been fifty years since the last book-length, general treatment of his works appeared in English. My approach starts from the accounts of historiography within Sallust's writings. These include the explicit, enigmatic accounts he gives of why he writes history, and the effect the representation of events has on audiences within the narratives. I show that Sallust highlights the tension between the tendentious and partisan responses of contemporaries; rooted in the selfishness that in Sallust's view has led to Rome's moral decline, and the ideal perspective of the non-political historian. I will argue that Sallust creates uncertainty

about whether his work ever can escape these partial readings, and what such an escape would imply about the future of the *res publica*.

Harriet Flower

My main focus over the next academic year will be to finish my book manuscript on local religion in the neighborhoods (*vici*) of the city of Rome, during the republican and Augustan periods. My project is centered on the cult of the *lares compitales*, identical twin gods to be found at crossroads shrines throughout the urban landscape and at the boundaries of farms in the countryside. There has been much discussion of the somewhat similar lares found in domestic contexts, especially those depicted in wall-paintings in and around the kitchens of Pompeii. However, no monograph has been written specifically about the local shrines at the crossroads (*compita*), partly because the evidence is less plentiful and more ambiguous. My discussion will include the following topics: the characteristic nature of the lares, who worshipped them and how, the function of their cult sites and temples in the urban fabric of the republican city, and the character of their principal annual winter festival, the *Compitalia*. The final section of the book will use the findings for republican practices to discuss Augustus' reform of the compital cult around 7 BC, after which these gods were known as *lares augusti*.

Michael Flower

My plan for the next academic year is to work on two projects concurrently. I will need to complete the editing of the *Cambridge Companion to Xenophon*, which is scheduled for publication in 2016. There are 20 chapters, an introduction, and an epilogue, in what will be the first companion or handbook dedicated to this highly innovative 4th-century BC philosopher and historian. I also hope to make substantial headway on my current book project. This is called *The Art of Historical Fiction in Ancient Greece*. This project reassesses the nature, purpose, and tropes of fictionality in

the ancient Greek historians and attempts to construct a new model of how fictionality functioned. I argue that a new paradigm and a new critical terminology are required in order to understand the nature of this fictionality. I employ a theoretically informed comparative approach, one that examines ancient Greek authors (Herodotus, Thucydides, and Xenophon) through the lens of modern fiction. Along the way, I explore some very large problems, such as the difference between a work of narrative history and a historical novel and the tropes and techniques that both historians and novelists share.

Andrew Ford

My study of the intersection of the Greek critical tradition and Greek poetry proceeds on both fronts. In fall I gave the George Walsh lecture at the University of Chicago on "The Purpose of Aristotle's Poetics"; as revised for the Raoul Bertrand lecture at San Francisco State University and the Scuola Normale in Pisa in spring, it will appear in *Classical Philology*. It is a defense of the possibility of aesthetics, as in my review of Ineke Sluiter and Ralph Rosen's *Aesthetic Value in Classical Antiquity* in *Bryn Mawr Classical Review*. I turn to Plato for a conference on Plato as Literary Critic in Munich in July and a paper on Alcibiades' comparison of Socrates to Silenus in the *Symposium* that will appear in a volume on *Plato and the Power of Images* edited by P. Desiree and R. Edmonds. On the poetry side, my account of "The Poetics of Dithyramb" has appeared in the volume *Dithyramb in Context* edited by Barbara Kowalzig and Peter Wilson for Oxford. Future topics are a joint colloquium with E. Cingano on the Ambiguities of Genre and Sub-Genre in Archaic Greek Poetry at the University of Lyon in March and a study of the new new (sic) Sappho in Basel in June.

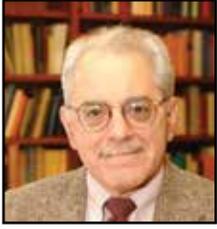
Constanze Güthenke

I am currently finishing a book project on German classical scholarship in the 19th

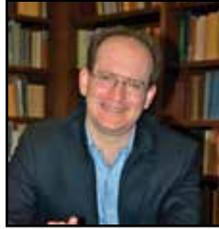
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News from the Faculty

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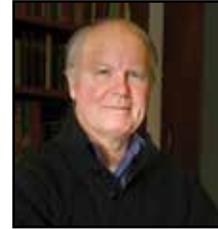
Bob Kaster



Joshua Katz



Nino Luraghi



Brent Shaw



Christian Wildberg

century, a project in the history of scholarship from the point of literary and rhetorical analysis, reading scholarly works as primary literature. Philology as a discipline was in many ways the foil through and against which other humanistic disciplines in other national and institutional environments formed themselves. In this way, the 19th century is part of the genealogy of the current perception and status of the Humanities. In my future research I want to ask about the movement of classical knowledge between different research cultures and geographical locations, extending the focus on different national and institutional traditions of classical scholarship (in Germany, Greece, America, and the UK) to larger questions about the transnational migration, voluntary or forced, of what scholars know and the ways they work. A good example of this research is a colloquium, which I will be co-organizing at the University of Vienna later this year on the transatlantic relationships and practices of classicists between the German-speaking world, England, and America between 1850 and 1960.

Brooke Holmes

My research continues to be focused on sympathy (*sympatheia*) in the Hellenistic and imperial periods, the subject of my next book. The sympathy I have in mind has little to do with our feelings of other people's pain. It has to do, rather, with relations between, for example, different kinds of plants and animals, or between stars and terrestrial objects. The book explores how the ideas of sympathy and its counterpart antipathy first take shape in Greco-Roman antiquity, from the 4th century BCE to the 3rd century CE. Its central argument is that, after the first wave of natural philosophy, sympathy emerges as an important way of describing relationships between different kinds of natures and conceptualizing how those natures form a community. I suggest that sympathy plays an important role in the development of the idea of nature as an interconnected whole in this period, with significant consequences for later

representations of nature in the Western tradition. In addition to the sympathy project, I am also finishing up a co-edited volume of new work in ancient science and medicine and working on articles on the Hippocratic body, the naturalistic fallacy, the concept of "postclassicism," and Scamander in the *Iliad*.

Bob Kaster

I inch my way toward completion of the major project begun three years ago, a new critical edition of Suetonius's *De vita Caesarum* for the Oxford Classical Texts series, which will also include a revised version of the *De grammaticis et rhetoribus* that I published with Oxford in 1995. Since finishing work on the main medieval manuscripts (9th-13th centuries), I've written two long papers on the textual tradition, now scheduled for publication; surveyed the editions (over 150) published since the first printed copies of the Caesars appeared in 1470; examined more than 100 of the 14th-15th century manuscripts that are rich sources of humanist conjecture; produced a census of all emendations proposed from the Renaissance on (2000+ readings distributed across more than 1800 passages); and gathered material for the second apparatus that will accompany the text, to set out the sources on which Suetonius drew, the other ancient writers who drew on him in turn, and the many texts that offer parallel accounts—a resource that I hope scholars will find especially useful. I expect to assemble the pieces in time to meet Oxford's deadline (9/1/15) and to have the new text in readers' hands by late 2016.

Joshua Katz

My recent publications provide an overview of classical wordplay ("Introduction" to *The Muse at Play*), dig into the secret life of Ferdinand de Saussure ("*Saussure's anaphonie* : Sounds Asunder"), argue that vowels are the universe's elemental matter ("*Gods and Vowels*"), and explain why a particular vowel marks the start of Archaic Greek hymns ("*The Hymnic Long Alpha*"). There is a ludic component to all of these, and play will be present in future

work as well: for example, on Cicero's translation of Aratus' *Phaenomena* and on Catullus 60. Other papers that I hope will appear sooner rather than later propose a new derivation of the Greek suffix -συνη, refine the account of the origin of the Greek pluperfect that I published a few years back, comment on a form at the start of the *Odyssey*, reveal why Aristotle on one occasion mentions a badger, and consider the quality of the etymologizing in LSJ.

Nino Luraghi

Since September 2013, I have been enjoying the hospitality of the Kulturwissenschaftliches Kolleg of the University of Konstanz (Germany). Most of the fall has been devoted to the English edition of my book on tyranny in Sicily during the archaic and early-classical age. Now that interest in the early Syracusan tyrants has grown in intensity, due especially to their connections with Pindar and Bacchylides, I hope that my new-old book will contribute to the debate by offering a more detailed political framework. Meanwhile, my major new project, a cultural history of early Hellenistic Athens, has picked up pace. A series of talks in the spring of 2014 (a provisional list includes, from North to South, Edinburgh, Münster, Mannheim, Trento, and Bologna) will give me a chance to try out different parts of this project, starting with the manipulation of the recent past in Athenian politics after the death of Alexander. As it usually happens, I have become aware of the need to deal with topics that were not included in my original plan—a study that questions the notion of political parties or factions for ancient Athens is a case in point.

Brent Shaw

My main research 'projects' for the immediate future between them will form a two-pronged attack on the nature of the Roman Empire as an empire. One will be a grander overarching bird's-eye perspective in which I shall attempt to make some sense of the empire, from its initial formation to its final fragmentation, as an

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Alumni Spotlight: Mira Seo, Ph.D. '04

arrived at Princeton from Oxford having been trained in an extremely philological tradition, focused on languages and primary texts with little exposure to contemporary scholarship (one Greek seminar at Swarthmore was the *Odyssey*. All of it.). Princeton's emphasis on intensive seminar work provided space for exploration with some of the most insightful and serious minds in the field. Every course was an intellectual world, and I am amazed at the important works of scholarship that we encountered in various stages of development: Froma Zeitlin on the *Oresteia*, Bob Kaster's *Emotion, Restraint, and Community*, Elaine Fantham's *Metamorphoses*, Denis Feeney's *Caesar's Calendar*. We students were fortunate to experience these profound works as dynamic conversations; a distinctive feature of Princeton Classics has always been its collegiality and effective "knowledge sharing", a term applied to Athenian democracy by the department's former chair, Josh Ober. Graduate students were included to a surprising extent in the life of the department: in speaker dinners, as representatives to faculty meetings, in informal reading groups, organizing conferences. Our education was intellectual and professional, as the large number of our fellow alumni in



the field attests.

This commitment to scholarship and professionalism is a Princetonian trait. Friends from Princeton become co-editors, like Katharina Volk, my co-editor in *Festschrift for Elaine Fantham* in a special volume of *Materiali e Discussioni*; Princetonians are our colleagues, our editors, and our department chairs, like Paolo Asso and Sara Forsdyke in Classical Studies, and Yopie Prins in Comparative Literature at University of Michigan. Princeton relationships fostered my work on Roman poetry from dissertation to publication in June 2013 *Exemplary Traits: Reading Characterization in Roman Poetry* (OUP).

Princeton's intimate intellectual community creates resonances across generations: my mentor and venerable predecessor in the Great Books course at University of Michigan, Don Cameron, was a graduate student at Princeton with an inspiring colleague I met only a few years ago, Bob Connor (emeritus). My experiences with Bob Connor's Forum for the Future of Liberal Education led me to New Haven in 2012 when I joined the inaugural faculty of Yale-NUS College (I enjoyed seeing Princeton friends Jay Fisher, Pauline Le Ven, and Milette Gaifman at many Yale Classics events). In New Haven we shaped the common curriculum for a liberal arts college in Singapore. Our seminars interrogating a cosmopolitan, comparative approach to humanities has succeeded beyond our hopes in the first semester of the college. Last fall in Singapore, I gave four lectures on Classical Greek works: in

Every [Classics] course was an intellectual world and I am amazed at the important works of scholarship that we encountered..."

our intellectual journey, Odysseus crosses paths with the Indian hero, Rama, and Herodotus is a culture hero. With Jason Pedicone's help, I also took a group of students to Greece in October on a trip that contextualized antiquity in contemporary EU Greece. Bringing the ancient Mediterranean together with other Classical traditions is creating a center of global antiquity in Asia with connections to Abu Dhabi, Hong Kong, and Japan that are flowing back to the old world: collaborations with the Sorbonne are underway, and I'm already planning our next projects in Rome.

[Mira Seo is Associate Professor of Humanities at Yale-NUS College in Singapore.]

Faculty News

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imperial phenomenon. That is to say, it will be attempting to understand what forces caused the coming into existence of such a large super state, why it existed so long, how it was maintained, how it was envisaged at the time, and how it experienced transformation or destruction (according to your view). The other study will take a rather more specific regional approach and a precise chronological slice, from the mid-second to the mid-3rd century, but it will be considering much the same problem. I hope that these two approaches will, in some fashion, 'speak' to each other and shed light on each other. Needless to say, it is very difficult to predict what these studies will actually look like in advance of their being

accomplished, much less to say what sort of impact they will have on 'the field.'

Christian Wildberg

In the field of Greek religion, I recently co-edited and published the posthumous *opus magnum* of Vjacheslav Ivanov, a magisterial study of Dionysus and pre-Dionysian cults (in German). Inspired by that project, I published an article on the rich and diverse appropriation of Dionysian symbolism in ancient Greek philosophy from Heraclitus to Plotinus. I am currently collecting material for a new interpretation of Dionysus—not as a dangerous cosmic principle of ecstasy and unreason but as the more benign symbol of humanity before the advent of civilization. Moving further to the East, I am making good progress on a new text and translation of the *Corpus Hermeticum*. In early Greek philosophy, I

am thinking about writing a small introductory book to pre-Socratic philosophy that highlights the political significance of these earliest thinkers. In preparation for this I have written two articles, one on Anaximander as a poet and another on the conception of 'Nature's Law' in early Greek philosophy. In the area of Late Antiquity, I am planning a long-term project on how one might best teach and write about the all-important and much neglected history of philosophy in Late Antiquity and in doing so transcend the artificial division between philosophy and theology. In that regard I have recently published an article on the natural philosophy of Plotinus, an article on the late-antique invention of the surprising notion of a free will, and an article on the life of Proclus.

Graduate Student News

Brandon D. Bark

"Hermann"-eutics: Reading a Revolt

Amelia M. Bensch-Schaus

A Twist on Fate: The Concepts and Terminology of Fate in Homeric Epic II

Anne M. Brown

Augustus: Judge, Sponsor of Games, and Pontifex Maximus

Jeanmarie A. Combe

Milieu of Madness: A Psychological Analysis of Aeschylus' Oresteia

James M. Corran

A City and a Space: Three Visions of Rome in Latin Poetry

Andrew J. Day

Roman Slavery and Christian Ideology: Slavery in the Pauline Epistles

Daniel J. Fallon

Thucydides, Polybius and the Function of Diplomatic Debate

Joseph M. Gazzuli

The Roman Canon: The Definitive Catholic Prayer and Its Place in the Catholic Church

Monica A. Greco

Strategy and the Limes Arabicus

Emalee E. Hall

A Meeting Point of Influences: A Study of Social Identity in Dura-Europos

Justin B. Harris

Putting Homeric Man in His Place: Settlement of the Cosmic Hierarchy in the *Iliad*

Emily Hulme

I joined the Classics department this fall after finishing my M.A. in Classical Philology at the University of Arizona. I completed my master's thesis on the ethics of lying in Plato, focusing on the famous "noble lie" in the Republic. While Plato remains the apple of my (academic) eye, I've enjoyed turning to other ancient philosophers this past term at Princeton. My current project is an attempt to give a systematic account of the historical value of anecdotes in Diogenes Laërtius' Lives and Opinions of Eminent Philosophers.

Aaron Kachuk

This year, I have happily continued work on my thesis, *The Inhuman Muse: Solitude, Society, and the Augustan Poets*, under the direction of Denis Feeney, Andrew Feldherr, and Andrew Ford.

I continue to convene Princeton's Classical Literature Workshop, which Denis Feeney, Andy Ford, and I founded in 2012. Our weekly workshop brings together faculty and graduate students involved in the study of classical literature, from many departments. In recognition of our interdisciplinary work, we received a long-term grant from Princeton's Council of the Humanities to fund expansions of our Workshop, including invited guests and major conferences. In October 2013, Constanze Güthenke and I convened STATIUS QUO, an international, interdisciplinary workshop on the reception of Statius. Many more projects are planned for 2014.

Separately, in March 2013, supported by the Princeton Global Collaborative Network Fund on Postclassicisms, I convened, with Leon Grek (Princeton) and Daisy Dunn (University College London), *Ad Mea Tempora: Ovid in Ovidian Times*, at the Warburg Institute, London. In June 2013, I presented "Not-So-Sacred Conversations: Petarch, Lipsius & Akiva" at the Postclassicisms graduate conference, Cambridge University.

I continue to enjoy spending winters and summers at the Centre Gernet-Glotz and at the École Normale Supérieure library (Rue d'Ulm).

Amanda Klause

I have had a busy year. Last summer, I participated in the Postclassicisms graduate workshop on "Untimeliness" in Cambridge, organized by Brooke Holmes and Constanze Güthenke, and took the German course offered by Princeton. During the fall semester I took a look at Cicero's Letters to Trebatius for a brief presentation at

the annual LatinFest, which was held at Columbia University. I look forward to exploring the history of Classical scholarship and the figure of Maecenas in my courses this spring.

Noah Levin

After spending the summer in a German reading course on campus, I happily entered the Classics Department in the fall. Almost immediately, I was lucky enough to join the PAW seminar on a wonderful trip to Rome over fall break. Great food, warm weather, and stimulating company made for a fantastic first visit to Italy. Then I enjoyed the opportunity to present a paper on Cicero's *de Divinatione* at this year's Princeton-Oxford PAW conference, which centered on divine presence in the ancient world. Additionally, I have been researching Empedocles' theory of reincarnation as part of a more general interest in early Greek philosophy. Moving ahead, I look forward to a semester full of Greek history, Maecenas, and the history of classical scholarship.

Caroline Mann

I joined the department in the fall after completing my undergraduate work at Yale in May. There I wrote a senior thesis on the Augustan Secular Games, focusing primarily on the dynamics of spectators at the celebration. At Princeton I plan to continue studying Roman history and religion. I have so far been lucky enough to be able to travel to Rome twice this fall in conjunction with the PAW seminar and a course on the Column of Trajan.

Simon Oswald

I continued excavations at Pylos and Stryme in 2013 and presented at the APA on early-inscribed epigrams. I led for the fourth consecutive year the hugely successful Simon Trip to Turkey, this time joined by my parents who will not be returning for the Five Year Celebration in 2014. Research trips to Berlin, St Petersburg, and London were complemented by the self-imposed punishment of the Athens full and half marathons, culminating in a 120th placing in a 10 km road race around the coast, which would have been a creditable placing had I not accidentally been seeded number one for the event. I continued research for papers on the Ambracian Polyandron, the Corinthian Black Figure chronology, and inter-regional networks between archaic elites, and just like that, after two years abroad in Greece I returned

Senior Theses
2013

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Dissertations

David Kaufman

*Love, Compassion and Other Vices:
A History of the Stoic Theory of Emotions*

The Stoics held the surprising, and perhaps even paradoxical, position that all emotions (*pathē*) are vicious and consequently play no role at all in a virtuous and fulfilling human life. In support of this claim, they argued both that emotions depend fundamentally on and in a sense just are, certain false evaluative beliefs, and that emotions are “excessive and rejecting of reason.” My dissertation focuses especially on the latter claim, which has been largely misrepresented by scholarship on the Stoic theory of the emotions. In elucidating it, I argue for a new interpretation of the classical Stoic theory of the emotions formulated by Chrysippus, the most influential of the early Stoics. I also give an overview of the reception and development of his theory by the later Stoics Posidonius and Seneca, many of whose innovations, I argue, aim to explain why, according to the Stoic account, emotions are altogether “rejecting of reason” despite being based on certain occurrent evaluative beliefs. As I hope to show in future work, the Stoic theory provides the framework for much of the subsequent philosophical discussion of the emotions in antiquity. A detailed and accurate account of the Stoic theory of the emotions will, therefore, be crucial as a foundation for future research on Hellenistic and Imperial conceptions of the emotions.

Mallory Monaco Caterine

The Hellenistic Past in Plutarch's Lives

My dissertation is a study of five Greek *Lives* (*Demetrius*, *Pyrrhus*, *Aratus*, *Agis and Cleomenes*) and one pair of *Lives* (*Philopoemen-Flaminius*) in which Plutarch of Chaeronea portrayed the Greek world between the death of Alexander and the coming of Rome. My objective is to determine how Plutarch represented

Hellenistic Greece, and what cultural relevance these Hellenistic narratives might have had for his contemporary readers. I draw on Plutarch's political *Moralia* and other contemporary works to illustrate the resonances between the socio-political concerns in the Greek *poleis* of the Roman Empire and Plutarch's themes in the Hellenistic *Lives*. Plutarch envisioned the Hellenistic world as analogous to his own, based on a similarly imbalanced power dynamic between the weakened Greek *poleis* and powerful foreign rulers who nevertheless valued Greek culture. By means of this analogy, Plutarch explored timely lessons in the Hellenistic *Lives* that were otherwise inaccessible in the *Lives* of Archaic and Classical Greek statesmen. This study offers a radical reassessment of the current scholarly narrative concerning Imperial Greek literature, which has maintained that Imperial authors were uninterested in Greek history after the death of Alexander. On the contrary, Plutarch uses narratives of the Hellenistic past as a way to understand the origins and dynamics of his contemporary Greek world.

Daniel Tober

The Autobiographical Community

Every community cares deeply about its past. In literate communities, this historical consciousness frequently manifests itself not only as cultural memory but also as local historiography. The ubiquity of the form is astonishing: whether the focalizer is polis or urbs, county or parish, state or nation, local history abounds. My dissertation, *The Autobiographical Community*, has three primary aims: first, to emphasize the prevalence of local historiography in Classical and Hellenistic Greece (and indeed also in countless communities outside of Greece, in the ancient and in the modern periods); second, to explore the relationship in the ancient Greek world between community identity and local historiography; last, to illuminate the great diversity, both in content and in form, of Greek local histories. Through a series of case studies on diverse Greek communities (Samos, Thessaly, Argos, and Pontic Herakleia), I highlight variations in the organization and conceptualization of territory, in the scope (parochial or cosmopolitan) of the narrative, and in the shape of the past. By drawing attention to the non-local audience frequently implied by Greek local historians, finally, I posit a critical role for ethnography in the origins and development of the form.

Cameron J. Hough

*Why Sulpicia Still Can't Have It All:
Decoding the Gender Dynamics of Roman
Elegy Through Sulpicia*

Emily W. Levy

*“Present” Pleasure and “Excessive”
Appetite: Understanding Indulgence in
Aristotle's Nicomachean Ethics*

Mary R. Maroney

*The Development of the Latin Subjunctive
in Temporal Clauses from Plautus to Cicero*

Danielle J. Perry

*Transgression, Violation, and Destruction:
Divine Representations in Lucan's Pharsalia*

Daniel I. Rattner

*“Do not reject me, sister”:
Demands on the Sister-Sister Bond in
Sophocles' Antigone and Electra*

Brian T. Reiser

*The Girl on the Altar: Iphigenia in Attic
Drama*

Natalie K. Scholl

Remembering the Romaniores

Julia P. Stevens

*The Roman “Lawyer”:
The Rise of the Legal Profession in
Late Antiquity*

Gregory L. Taylor

*Keeping The Faith: A Fresh Examination
of Pistis Christou in Paul*

Sophie W. Tyack

*Rome's Permanent Theaters: Staging the
Transition From Republic to Empire*

Sarah A. Zarrin

*“All thanks to God we would rather a
Christian than a Rhetor”:
Engagement with Paideia in the
Correspondence of the Cappadocian
Fathers*

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**Senior Theses
2013**

Excavation at Roman Site of Apulum

by Neil Hannan

This past summer, I traveled to Alba Iulia, Romania, and participated in the excavation of a Mithraeum at the Roman site of Apulum, with the assistance of the Classics Department. The excavation, co-directed by Dr. Matthew McCarty (Princeton University), Dr. Mariana Egri (Babes-Bolyai) and Dr. Aurel Rustiou (Institute of Archaeology, Romanian Academy), offered an excellent opportunity to gain practical experience in archaeology and to learn about everyday Roman life in a way that is different from literary sources. The team consisted of approximately 15 members, including six Princeton undergraduate students.

My work with the excavation involved physically excavating new contexts at the dig site, cleaning finds, and cataloging excavated contexts per the Museum of London Archaeological Site Manual. I learned the basics of archaeological interpretation of finds and features, including establishing relationships between contexts and relating individual contexts to the overall history of the site. I worked closely with the directors to produce the master stratigraphic matrix for the site as a whole—the grounds upon which all subsequent interpretation of the site will rest.

In addition to the discoveries during our excavation, including pottery sherds, much animal bone, several near-intact Roman lamps, and a hairpin of carved bone, I was able to examine several inscriptions that had earlier been discovered on the excavation and remained in situ at our arrival. The excavation also helped me learn



Neil Hannan, taken on a hike outside the city of Alba Iulia, Romania

From left to right, Dr. Matthew McCarty (the site director), Neil Hannan '14, Sarah Rose '14, Xin Chen '16, and Clarissa Kimmey '16.

much more about the cult of Mithras in the high Roman Empire, a topic that fits well with my interest in ancient religion and its relationship to Roman literature.

On Sundays we would travel to other sites in the area, including a recently excavated Roman goldmine at Rosia Montana, the partially excavated Roman city of

Sarmizegetusa, and a medieval festival in Sighisoara. I greatly enjoyed this summer experience, both for the experience I gained and for the opportunity to interact with students from Princeton and elsewhere in a very different academic context.

Graduate Student News

Continued from page 6

to Princeton to finish up the 'dissertation' and seek new adventures.

Mali Skotheim

I defended my prospectus in June, and am now hard at work on my dissertation, on the Greek dramatic festivals under the Roman Empire, under the wise advisement of Nino Luraghi, Andrew Ford, and Joshua Katz. I am preparing translations and commentaries of the inscriptional evidence for the dramatic festivals, and building a database of information relating to imperial festivals and theatrical professionals, which I hope to make publicly available online. I am following in the footsteps of my beloved actors and starting to perform

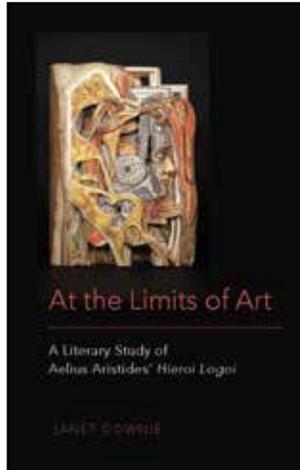
on the academic periodos: recent and upcoming conference paper topics include the representation of pantomimes in Greek epigraphic and literary sources in the 2nd century CE, hired entertainment at the festivals (mimes and magicians, puppeteers and pantomimes), the theatrical profession in the 2nd century CE, and the simultaneous literary disgust and epigraphic admiration directed at imperial Greek actors. I also had the pleasure of participating in the excavations at Morgantina, where I helped catalog and illustrate objects in the museum in Aidone.

Jessica Wright

With the generals out of the way in spring '13, I am (supposedly) ABD, writing on medical and theological accounts of mental illness, the brain, and the soul in the 4th century CE (title suggestions invited).

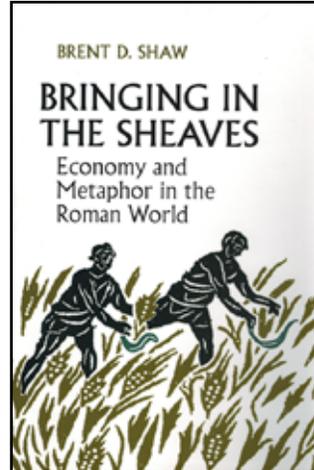
Allured, however, by a medicine seminar in the history of science department, I started working toward the graduate certificate in the history of science, medicine, and technology, which means I am now back in coursework. This year I am also teaching at last, as a preceptor for Professor Katz's class on the origins and history of English vocabulary, as a fellow at the Writing Center, and with the Prison Teaching Initiative for a world literature course at East Jersey State Prison. Finally, this has been the year of conferences, some of them even relevant to my dissertation. My favorite was perhaps the Postclassicism workshop in June 2013; the most unnecessarily daunting was the APA 2014; and my most unusual audience experience was at PMR (Patristics, Medieval, and Renaissance studies) at Villanova, in October 2013.

Faculty Bookshelf



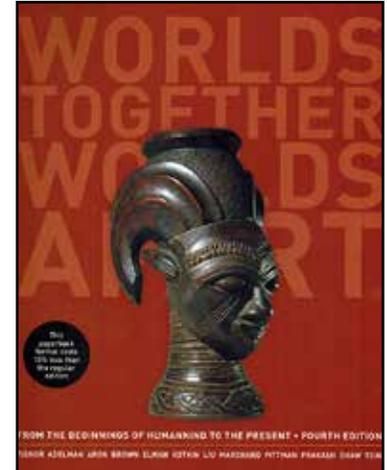
At the Limits of Art: A Literary Study of Aelius Aristides' Hieroi Logoi
by Janet Downie
Oxford University Press, 2013

At the Limits of Art argues that the *Hieroi Logoi* is the experimental work. Incorporating numerous dream accounts and narratives of divine cure in a multi-layered and open text, Aristides works at the limits of rhetorical convention to fashion an authorial voice that is transparent to the divine. Reading the *Logoi* in the context of contemporary oratorical practices, and in tandem with Aristides' polemical orations and prose hymns, the book uncovers the professional agendas motivating this unusual self-portrait. Aristides' sober view of oratory as a sacred pursuit was in tension with a widespread contemporary preference for spectacular public performance. In the *Hieroi Logoi*, he claims a place in the world of the Second Sophistic on his own terms, offering a vision of his professional inspiration in a style that pushes the limits of literary convention.



Bringing in the Sheaves: Economy and Metaphor in the Roman World
(Robson Classical Lectures)
by Brent Shaw
University of Toronto Press, 2013

The annual harvesting of cereal crops was one of the most important economic tasks in the Roman Empire. Not only was it urgent and critical for the survival of state and society, it mobilized huge numbers of men and women every year from across the whole face of the Mediterranean. In *Bringing in the Sheaves*, Brent D. Shaw investigates the ways in which human labor interacted with the instruments of harvesting, what part the workers and their tools had in the whole economy, and how the work itself was organized. Both collective and individual aspects of the story are investigated, centred on the life-story of a single reaper whose work in the wheat fields of North Africa is documented in his funerary epitaph.



Worlds Together, Worlds Apart: A History of the World: From the Beginnings of Humankind to the Present (Fourth Edition)
by Robert Tignor, Jeremy Adelman, Peter Brown, Benjamin Elman, Stephen Kotkin, Gyan Prakash, Brent Shaw, Stephen Aron, Xinru Liu, Suzanne Marchand, Holly Pittman, Michael Tsin
W. W. Norton & Company, 2013

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 others. The Fourth Edition of this successful text has been streamlined, shortened, and features a new suite of tools designed to help students think critically, master content and make connections across time and place.

Reunions 2014!



The department of classics is pleased to host the annual alumni breakfast, during reunions weekend.

When: Friday, May 30th at 10-11:30am

Where: Prentice Library, 143 East Pyne

We look forward to welcoming you back to Classics!

Q&A with Andrew Riggsby

Nancy Blaustein interviews Andrew Riggsby, Professor of Classics and Art History at University of Texas at Austin.

Q Tell me how you first became interested in the classics?

A Almost accidentally. I went to a fairly ordinary suburban high school. There were a couple of things they did very well: there were a number of good math teachers and I had a series of very good Latin teachers, starting in junior high. Between these, and the fact that I'm a fourth generation college professor, I knew what I was interested in. Once you've made that decision, then all you have to do is find whatever field you enjoy because the job description is about the same.

Q Did you feel pressure to become an academic?

A No, there was a brief moment in my senior year of high school when it occurred to me I could do something else, be a lawyer. I decided I didn't want to be a lawyer because I didn't want people telling me what side to take in an argument. I'm really a natural for this.

Q What do you find most challenging about teaching?

A Keeping up the organization of larger classes. There are a lot of balls in the air and I am more naturally comfortable to perform, and then to walk away and prepare for something else. The day-to-day administrative work of a big class is most challenging. If you're in a smaller class, you don't usually have that sort of challenge, because you are constantly interacting and it's more conversational. But with a larger class, it is more about performance, and it's important to have a structure in place all the time.

Q What has surprised you most about being an academic, and specifically in your field?

A Not a whole lot—I grew up around the university—my father was a professor and my grandparents were professors. I think I hadn't appreciated the administrative burdens. I understood what teaching a class was like, and research and publication, but I had no sense of that third leg of committee meetings. I understand that



Andrew Riggsby

they don't tell you about this in school, but it was surprising that I didn't hear more complaints from my father.

Q If you could change one thing about the study of classics, what would it be?

A I think we may need to separate Greek and Latin more. The classical world gets a little bigger every year and we are more concerned about more things. The study of the Roman world is not just the study of the city of Rome, and the study of Greece is not just Athens. As the world gets bigger, and as student preparation changes—fewer people have Latin in high school, and almost no one has Greek—I think we may have to give up some of our aspirations. I think we sometimes pretend that we can train people in everything at once, but we may have to think seriously about how we divide the classical universe up as a matter of training.

Q Have you given thought to how we would go about doing that?

A Well, that's tricky because it would be dangerous, from a marketing point of view, to be the first school to do that! Particularly, there is sort of an output problem. Most working classicists in this country are in small departments and those departments don't have much flexibility, but this may not be a problem if we accept that a classics department does not have to be all of classics. I'm not sure, in fact, the students at those schools would notice if the faculty there were a little unbalanced. It's hard to say what the first step would be

—it would have to come from the top, like Princeton or Harvard.

Q There has been a lot of talk about the decline of the humanities. What's your personal philosophy on what should be done about growing the discipline?

A We need a story of what's useful both about classics and the humanities more broadly. It's worth talking about the skills issue. At a practical level classics will not teach you how to code, but it will teach you how to navigate a business world in which your ability to do symbolic manipulation is important: you have to interact with texts and people in a certain analytic kind of way. And to argue that everyone must have a technical education is false pragmatism. We need a variety of different skills, and the value of most humanistic fields, especially classics, is to people who live beyond the eight hours a day that they need to work for a living. Personally, I think of it in political terms: anything that expands your range, your vision, of what is possible in the world is a good thing. You can't sort out what you want in terms of organizing society or your local community, if you don't even know what the options are. The historical disciplines, Greek or Roman history, are particularly good for that—if the world has been different before, then it can be different now.

Q What would you tell someone who is thinking about studying the classics?

A I would cheerfully encourage it, at both levels, undergraduate and graduate. I think it's a bigger world than students first realize. Undergraduates typically have some specific enthusiasm—they've seen archaeology on television or they read something they liked in high school. We can honestly say to them, yes that's very good, and there is all this other stuff.

When we get to the issue of graduate school, those things are still true, and maybe even more so, but there are serious ethical questions about encouraging people to go on in the current job market. At a minimum we must make clear what the situation is, what it is going to cost you in terms of a big chunk of your life and what the good case outcome is: being a college professor is a good job but it's a peculiar job! Coming from an academic family, I grew up assuming that I might not live anywhere near my family; that's just how it goes. I know a lot of people in other lines

Continued on page 11

Riggsby Interview

Continued from page 10

of work find that rather strange, so you have to decide whether this is the right job for you. Some students go on to study at the graduate level because they like the substance of whatever they are studying as undergraduates and are good at it, but those are not adequate reasons. You need a goal, whether it's to be a professor or to pursue another career with that Ph.D.

Q If you weren't teaching the classics, what would you be doing instead, or what would your life be like?

A I decided that I would be a professor early on, so I would probably still be a university professor, but doing math or law, so not far from what I do now. I had most of an undergraduate major in math. I think I could have made it in that world, but honestly I'm not as good at it.

Q What do you do when you aren't teaching or conducting research?

A I am a big food person. I like to cook, I like to read about food and I like to go out to eat. My wife thinks of it as research.

Many of the things we eat at restaurants or read about appear on the table at our house. I also like to travel. I haven't had a chance to do much of that recently, but

that's one good thing about being a university professor: my business travel is more interesting than most people's!

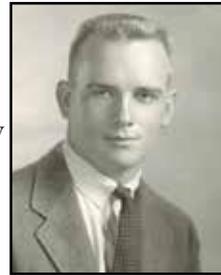
In Memoriam

Hugh Madden

by Dwight Sutherland, Jr. Classics '74

Hugh Madden, class of 1957, died on May 22, 2013 at the age of 77.

His senior thesis was *The Development of the Pastoral Elegy as a Literary Genre*. At Princeton, he was elected to Phi Beta Kappa and won the prestigious Woodrow Wilson Fellowship. Hugh served in the army and earned a law degree from the University of Missouri School of Law. He taught at Phillips Academy, Pembroke Country Day School and was headmaster for twelve years at the Mary C. Wheeler School. In 1980, he joined the law firm of Squire, Sanders & Dempsey in



Cleveland and later worked in the Phoenix office.

Hugh was an inspiring teacher, coach, and advocate. He had a life-long love of the outdoors, starting at his family's Rockledge Farm in Kansas City and continuing through his years at Princeton, when he spent summers at the Yellowjacket Ranch in

Idaho, driving cattle. He will be remembered for his Latin puns, love of Kansas City barbeque, and in the fond recollections of his former students and law clients. He is survived by four children and ten grandchildren.

Classics Department Lectures 2013-14

September 24

"Hatra, City of the Sun God: Reconstructing Religion from Archaeology"
Lucinda Dirven, University of Amsterdam

September 30

Prentice Lecture
"Cicero's Civic Ethics: Fundamentalism in a Republican Key"
Ingo Gildenhard, King's College London

October 4

"Herodotus and naming: Atys and Adrastus"
John Dillery, University of Virginia
Co-sponsored by PAW

October 21

"The Gender of Ancient Greek Music"
Mark Janse, University of California, Berkeley

November 5

"All Given and All Received: Deus in Se in Aquinas' Summa Theologiae"
Wayne Hanke, Dalhousie University

November 13

"Faustilla the Pawnbroker: on Gender

and Finance in the Early Roman Empire"
Kristina Milnor, Barnard College

February 10

"Indo-European Pindar? The Archaeology of Hymnos"
Boris Maslov, University of Chicago

February 18

"Black Sea Iphigenia's Roman and Imperial Escapade"
Edith Hall, Kings College, London

February 24

"Uncertainty Principle: Roman Metrological Culture"
Andrew Riggsby, University of Texas at Austin

March 4

"Repetitio Sententiarum, Repetitio Verborum: Kant, Hamann, and the Implications of Citation"
John T. Hamilton, Harvard University

March 5

"Dialectic as Part of Stoic Philosophy"
Katerina Ierodiakonou, University of Athens and University of Geneva

March 25

Faber Lecture
"Poetry Across Languages: Parallel Lives, Versions of Pastoral"
Stephen Hinds, University of Washington

March 28

"Is Xenophon 'Dark'? Towards a Typology of Readings in the Cyropaedia"
Melina Tamiolaki, University of Crete

April 7

"Wine and the Origins of the Greek Alphabet. Early Greek Vase-Inscriptions and the Symposium"
Marek Wecowski, University of Warsaw

April 15

"Maecenas the Midwife, Or, What is the Gender of Horace's *Epodes*?"
Emily Gowers, University of Cambridge

April 29

"Images and Argumentation in Ancient Rhetoric"
Ruth Webb, Université Lille 3

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In The Nation's Service and in the Service of All Nations

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