I’m never sure what verb to use to mark the retirement of a colleague. “Honor” seems impersonal, and we will not be “celebrating” even the slightest displacement from our daily professional lives of any of the three friends whose “transfer to emeritus status” has happened or looms on the horizon. Last year it was my predecessor as chair and quondam JP advisor, Ted Champlin, and 2017 is the turn of Brent Shaw. One aspect of the transition that we can look forward to with unmixed anticipation is the conference being organized for him (with the support of so many other departments and programs that have profited by Brent’s time at Princeton that to name them all would exceed my word-limit). “Subjects of Empire” (aka “Brentmania”) will take place on May 12-13, and I hope all of Brent’s friends and anyone interested in Roman history will join us to hear the roster of distinguished scholars who jumped at the chance to pay him tribute. I am sharpening many arrows of praise for the occasion, but one of Brent’s accomplishments, and the one I suspect gives him the most pleasure, is too good to keep. As I write this, it looks as though every single doctoral student Brent has advised during his 12 years with us has now secured a tenure-track academic job.

Having just taught Lucretius reminds me that departing atoms are always replaced by new arrivals from the cosmic stream. And this year all three of our recently hired faculty members have joined us in East Pyne: our new medieval Latinist, Daniela Mairhofer, Joshua Billings, whose prize-winning book I mentioned last year, and Dan-El Padilla Peralta ‘06 (‘nuff said). To continue a moment in this “runners handing on the lamps of life” vein, when I was an undergraduate here, several of my own professors had joined the department in the 1950’s, when its major figures included the likes of Whitney Oates and George Duckworth. At this moment it becomes just possible to imagine who the comparable eminences will be in 2050.

The continuities of literary culture and poetic commemoration were major themes in the work of Giger Professor Emerita Elaine Fantham. Elaine died last July 11 in Toronto, where she had lived since her retirement in 1999 to be with her children and grandchildren and from where she continued to pour forth her own cosmic stream of publications (there is also a memorial tribute published in this newsletter). Her contributions to knowledge of the ancient world (no more specific term does her justice) are matched only by the indefatigable loyalty she showed her students. Whenever I have had the chance to remember Elaine with friends, the conversation almost always includes their reflection, “I wouldn’t be where I am today if it weren’t for her.” I feel the same myself.

We also lost George Zeitlin, Froma’s husband, on January 19. His contribution to the life of the department over the last forty years can be summed up in one word, friendship. Cicero writing in the aftermath of another political watershed celebrated friendship as both the means and the substance of memory surpassing all change and loss. George’s example will teach everyone who knew him how to live a better life.

The reason for this letter’s obsession with changing times is not far to seek. The consequences of last year’s presidential election have been deeply felt by faculty and students alike. Since the majority of our faculty (10 of 17) are not US citizens by birth, and the ability to travel freely and bring students and scholars from abroad is vital to our mission, prospective changes to immigration policies especially unite political and professional concerns. Larger questions about the best ways for us all to integrate our roles as students and teachers and as citizens formed the topic of an inspiring and unprecedented town hall meeting for faculty, administrative staff, graduate students and undergraduates last November, spearheaded by Brooke Holmes. One of the starting points for our conversation was grad alum Donna Zuckerberg’s article “How to Be a Good Classicist Under a Bad Emperor”, in the online journal *Eidolon*, which she also edits. Donna’s courageous documentation of the way our field’s image has been manipulated online for political ends deserves special praise and commendation.

Those who visit us online will soon encounter a very different web face (“dynamic”, “vibrant”, “classical”), since the department has just commissioned a re-design of our website. But the changes go deeper than the retinal LCD skin. We hope to make the new website nothing less than a new medium for sharing our work and teaching with a wider community. The human faces of the department have been changing as well: we said goodbye to our long-time friends Donna Sanclemente and Stephanie Lewandowski as they moved on to new career opportunities. But, since all loss is rebirth, we welcome three new staff members: Kai Laidlow, technical support specialist, Eileen Robinson, events & faculty assistant, and Brittany Masterson, program coordinator (a position formerly held by Jill Arbeiter who has assumed the graduate program administrator role). And if the Lucretian cosmos is presided over by the divine spirit of Nature who maintains harmony in change, the equivalent for us this year has been our department manager, Nancy Blaustein, who has seen us through all these transformations with a truly superhuman mixture of dedication and professional judgment.

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Faculty News

Yelena Baraz

Last June I revisited my work on Cicero’s philosophy as a cultural and social phenomenon, when I was invited to speak at a panel “Cicero Across Genres” at the Celtic Classics conference in Dublin. The talk I gave read Cicero’s De Amicitia as a response to Cicero’s tense epistolary exchange with Gaius Matius over the proper balance between obligations to a friend (Caesar) and the state. I arrived in Dublin from Leiden, where I spoke at the Penn-Leiden colloquium on ancient values dedicated to competition in antiquity. This paper looked at the development of contests in bucolic poetry from Theocritus to Calpurnius Siculus and is part of my continuing interest in ancient pastoral. I also presented my work on Calpurnius at Princeton, to the interdisciplinary audiences at the Society of Fellows and to the Behrman Fellows. Non-classicists are always pleased to hear that many classicists have not heard of him either. As I continue working on my book on Roman pride, an ideological function of Time in Byzantine historiography and on the evolution of Homeric scholarship in Byzantium, I am writing an essay on the conflict between medieval reception and modern perception of Classical culture in Byzantium, intended to inaugurate a forthcoming project titled ‘Beyond Mimesis: Medieval Responses to Antiquity’. I have returned to my abiding passion for paleography with a study of dramatic vs. grammatical punctuation in medieval Greek letter writing, and editing of the volume “Orality in Byzantine Texts and Contexts” based on a conference held at Princeton in 2015. In addition to articles on the ideological function of Time in Byzantine historiography and on the evolution of Homeric scholarship in Byzantium, I am working on my book on Roman pride, an ideological function of Time in Byzantine historiography and on the evolution of Homeric scholarship in Byzantium, I am writing an essay on the conflict between medieval reception and modern perception of Classical culture in Byzantium, intended to inaugurate a forthcoming project titled ‘Beyond Mimesis: Medieval Responses to Antiquity’. I have returned to my abiding passion for paleography with a study of dramatic vs. grammatical punctuation in medieval Greek manuscripts as an index of the changing nature of literacy in Byzantium. In collaboration with Firestone Library’s David Jenkins, I am preparing a critical edition for Teubner of essays by the 11th c. polymath, Michael Psellos, under the title Rhetorica et grammatica; as well as new editions, with translation and commentary, of a poem on the Psalms by the same Psellos and a cultural history of ‘Hypocrisia’ by the 12th c. scholar Eustathios.

Emmanuel Bourbouhakis

This installment of the newsletter finds me further along the arc of ongoing projects with different trajectories, including a monograph on the union of aesthetics and social formation in medieval Greek letter writing, and editing of the volume “Orality in Byzantine Texts and Contexts” based on a conference held at Princeton in 2015. In addition to articles on the ideological function of Time in Byzantine historiography and on the evolution of Homeric scholarship in Byzantium, I am writing an essay on the conflict between medieval reception and modern perception of Classical culture in Byzantium, intended to inaugurate a forthcoming project titled ‘Beyond Mimesis: Medieval Responses to Antiquity’. I have returned to my abiding passion for paleography with a study of dramatic vs. grammatical punctuation in medieval Greek letter writing, and editing of the volume “Orality in Byzantine Texts and Contexts” based on a conference held at Princeton in 2015. In addition to articles on the ideological function of Time in Byzantine historiography and on the evolution of Homeric scholarship in Byzantium, I am writing an essay on the conflict between medieval reception and modern perception of Classical culture in Byzantium, intended to inaugurate a forthcoming project titled ‘Beyond Mimesis: Medieval Responses to Antiquity’. I have returned to my abiding passion for paleography with a study of dramatic vs. grammatical punctuation in medieval Greek manuscripts as an index of the changing nature of literacy in Byzantium. In collaboration with Firestone Library’s David Jenkins, I am preparing a critical edition for Teubner of essays by the 11th c. polymath, Michael Psellos, under the title Rhetorica et grammatica; as well as new editions, with translation and commentary, of a poem on the Psalms by the same Psellos and a cultural history of ‘Hypocrisia’ by the 12th c. scholar Eustathios.

Marc Domingo Gygax

The main project that I will work on next year is a book-length study of gift giving in the Greek world. My interest in the topic derives primarily from my work on Greek euergetism (the phenomenon of voluntary donations by wealthy citizens and foreigners to city-states, and the reciprocal recognition of these services as benefactions). Early on in my research on that subject, I arrived at the conclusion that euergetism was best examined as an institution based on gift-exchange. I also discovered that no comprehensive, systematic study of Greek gift giving exists. Having addressed the first question in various publications, including my book Benefaction and Rewards in the Ancient Greek City: The Origins of Euergetism (Cambridge University Press, 2016), I plan to turn now to the broader topic of gift giving, on which I have already published some preliminary work. In my book, I will attempt to identify regularities, patterns and principles underlying the wide range of human actions related to Greek gift giving. I begin with the assumption that some degree of generalization is both possible and desirable in historical inquiry. My sources are diverse. Historians offer considerable information on gift-exchange. But I also draw on philosophical texts, forensic speeches, lyric, elegiac and tragic poetry, inscriptions, and archaeological material.

Denis Feeney

I aim to keep exploring the culture of the Roman middle republic, which I examined in my latest book, Beyond Greek, and which was the subject of a graduate seminar that I co-taught with Dan-el Padilla Peralta in Fall 2016. The Romans’ organization and conceptualization of space is a subject that has interested me for a long time: without anything like modern maps, how did they plan their road network, and how did they plot out the siting of colonies at crucial strategic locations? I also aim to investigate the remarkable rethinking of the nature of the Roman citizenship that began around 338 BCE. The formulation of the “citizenship without the vote” was a crucial part of a revolution in political thinking that proved to be the launching pad for the Romans’ phenomenal military success in the immediately ensuing generations. Over a hundred years ago the great Italian historian Gaetano De Sanctis identified 338 BCE as “the turning point of Roman history”, and that year looks as if it will be the main focus of my next book.

Andrew Feldherr

While I can’t say that being chair has speeded along my research, I have been able to make at least enough headway with my book on Sallust not to feel that the ship is doomed to end up on the rocks. The chance to present work from this project at a seminar in...
Committee (2016-2017) of the Faculty of Graduate Studies (which is proving to be an eye-opening museum, Oxymandias-like toppled kouroi, and a Byzantine church, as it seemed, in every field. I can't recommend it enough if you have the opportunity for a classical themed vacation—and be sure to spend some time with the feral dogs on Stellida beach.

**Harriet Flower**

In 2016 I continued to serve as Head of College in Mathey College, which is a four-year undergraduate residential college that houses about 550 students each year. This position means that I split my time between the Classics Department and my role in Mathey College. During the summer I made the final revisions to my manuscript about the lares (Roman gods of home, neighborhood and journey), which is now in press at Princeton University Press. My book will be called *The Dancing Lares and the Serpent in the Garden: Religion at the Roman Street Corner* and is due to be published in September 2017. I lectured on related topics in Toronto, Erfurt, and Philadelphia. My new research project will explore the emergence of autobiographical writing in Latin during the first half of the first century BC (culminating with the 22 book “memoirs” of Sulla, published soon after his death in 78 BC) as a symptom of the political and cultural shifts that marked the decay of traditional republican political culture in Rome. I was deeply honored to receive a Graduate Mentoring Award from the university at Commencement in June 2016.

**Michael A. Flower**

During the 2016 academic year I continued as Director of Graduate Studies (which is proving much easier the second time around), and I was elected to the Policy Committee (2016-2017) of the Faculty Committee on the Graduate School (which may be the only election I have ever won). I also was invited to become the Associate Editor for Ancient History for the *American Journal of Philology*, beginning in 2017. But my heart is in teaching, and this fall I was extraordinarily fortunate to be able to co-teach with Joshua Billings the graduate Survey of Greek Literature. It has always been my strong conviction that ancient historians need to be deeply versed both in the corpus of verse texts and in the current modes of literary criticism, and this course proved a wonderful opportunity to put that conviction into practice. On the publication front, my edited volume, *The Cambridge Companion to Xenophon*, was published just in time for copies to be displayed at the Society of Classical Studies meeting in Toronto. In my introduction, which is bookended by an eloquent epilogue by Edith Hall, I try to make the case for taking Xenophon seriously as a major intellectual who has exerted a tremendous influence from antiquity to the present (see, for instance, the introduction to Edmund Spenser’s *The Faerie Queene*).

**Andrew Ford**

I was happily surprised to note that “The Purpose of the Poetics” in *Classical Philology* 110 finished 2016 as that Journal’s most read article. Other work on ancient criticism includes “Catharsis, Music, and the Mysteries in Aristotle” in *SKENÉ: Journal of Theatre and Drama Studies* 2:1 (2016) 23-41 and several essays in-process: “Alcibiades’ eikôn of Socrates and the Platonic Text” for *Plato and the Power of Images*, edited by R. G. Edmonds III and P. Destrée (Brill) and “Mythographic Discourse among non-Mythographers: Pindar, Plato and Callimachus” for *Mythographers and their Contemporaries in the Late Classical and Hellenistic Periods*, edited by J. Marincola and Allen Romano. On the poetry side, my editions and commentaries on Ariphron “On Health” and Aristotle “Hymn to Virtue” have appeared in David Sider’s *Hellenistic Poetry: A Selection* from Michigan (pp. 152-57, and 164-69); in-process is my “Afterword” to *Paths of Song: The Lyric Dimension of Greek Tragedy*, edited by Rosa Andujar and Thomas Coward. Immediate plans include a lexical study, “Metron, Meter and Genre in Plato,” and a note proposing a new interpretation of mokhthèria at Poetics 146lb19-21 (stemming from my Seminar in Spring 2015). Other essays being incubated are on Homer, Sappho, and *Poetics* Ch. 25.

**Brooke Holmes**

I devoted considerable energy this year to an unusual project called “Liquidity: Antiquity.” The resulting book, to be published by the DESTE Foundation for Contemporary Art in March, includes my essay on the concept of “liquid antiquity,” nearly thirty short “lexemes” written by scholars, ten interviews I conducted with prominent artists about their engagement with antiquity, and a visual essay juxtaposing ancient and contemporary art. The filmed interviews will be exhibited at the Benaki Museum in Athens this year. An article on the reception of Lucretius in Michel Serres finally appeared; another on the river Scamander as a site of “natureculture” in the *Iliad* was published in a special issue of *Ramus*; and other texts on tragedy, plants, “cosmopoiesis” and comparison, and self-reflexivity saw the light of day. My work on sympathy continues apace—an article on animals’ knowledge of sympathies and antipathies in Pliny will appear soon, and in October, I gave a keynote on the transmission of pain in antiquity. I also gave keynotes at the annual meeting of the Ancient Philosophy Society and a conference on sex and gender in the ancient world at the Norwegian Institute in Athens. Finally, the nine of us working on a jointly authored “Postclassicism” book are now very close to submitting our collaborative experiment to the press.

**Robert Kaster**

It’s been a busy and productive year. In May, Oxford University Press-USA published the volume on which Ruth Caston and I collaborated—what a pleasure!—honoring David Konstan’s work on the ancient emotions by taking up a suite of ‘positive’ emotions, *Hope, Joy, and Affection in the Ancient World*: kudos to all the contributors for their fascinating papers and impeccable cooperation. Then in July my OCT edition of Suetonius’ *De uita Caesarum* and *De grammaticis et rhetoribus* appeared, along with the companion monograph *Studies on the Text of Suetonius De uita Caesarum*, both beautifully
produced by OUP-UK. By summer’s end I had finished doing what needed to be done to complete and prepare for publication of Charles Murgia’s edition of Servius on Aenid 9-12: I’m thrilled equally that Charles’s magnificent scholarship will see the light of day—first from OUP-USA, then in the Digital Latin Library—and that for the first time in over 50 years we’ll have a new volume of what began as the “Harvard Servius”, became the “APA / Harvard Servius”, and is now (I imagine) the “SCS Servius”. Meanwhile, I’ve begun work on a new annotated translation of Cicero’s Brutus and Orator, also to be published by OUP-USA.

Joshua T. Katz

The year 2016 saw the appearance of the Festschrift for the Indo-Europeanist and Indo-Iranist Stephanie W. Jamison, which I edited together with three colleagues, and four articles on topics that range from Latin poetry to Old Norse prose. Papers in press include one on the first two words of the Iliad (a revision of “Gods and Vowels,” first published in 2013 and newly solicited for a forthcoming volume titled Sound and the Ancient Senses) and another on the third (for a volume on language and meter); a paper on the sixth word is in preparation. (I regret that I have nothing original to say about words four and five.) In a rather different vein, Michael Gordin (History of Science) and I have sent off a contribution on what we call “non-intrinsic philological isolates,” a concept we illustrate by means of examples from 20th- and 21st-century fiction written in languages that may or may not be English. I expect in the months ahead to produce work on the concept of the soundbite, the teaching of wordplay, the Greek lexicographical tradition, and much more.

Nino Luraghi

The most pleasant recollections of 2016 are associated to team teaching with some of my wonderful Princeton colleagues. In the spring, Helmut Reimitz and I taught for the first time our undergraduate seminar on Ethnicity and History, working with a memorably gifted and diverse group of undergraduates—no kidding: we had six different ethnicities in the classroom by a conservative count. I seldom learnt so much in a seminar. In the fall I team-taught the PAW seminar on acculturation in the Ancient Mediterranean alongside (or maybe better, in the shadow of) Brent Shaw, and it was another memorable learning experience, in the company of a group of graduate students from three different departments. In between, I activated my alternate identity as a tour guide and organized the seminar trip to Magna Graecia and Campania during the fall break, and in spite of its devastating effect on my research projects, I feel enormously privileged to have had a chance to visit sites from Taranto all the way to Cuma under the guidance of generous and knowledgeable local archaeologists and in the company of a bunch of brilliant students (and of my indispensable colleague Yelena Baraz). With this embarrassment of richness on the side of teaching, I should probably not be too annoyed that the contributions on Hellenistic Athens I submitted in 2015 and expected to see out in 2016 are still in the pipeline (although I am a bit nervous, I admit). Meanwhile, my papers on Herodotus and the Pentekontaetia have made good progress, and will see their way to a journal in the spring, after a last rehearsal at Tel Aviv University, where I will have the honor (and great pleasure) of being the Shaoul Fellow at the Sakler Institute for Advanced Study.

Daniela Mairhofer

I joined the Classics Department in September 2016 after two years at the Department of Classical Philology, Medieval and Neo-Latin Studies in Vienna, where I taught the Classics. Since coming to Princeton, I have given talks at Oxford and Princeton, and put final touches on my manuscript of a co-authored book entitled Der Oxforder Boethius. Edition und Studie, which is scheduled to appear in 2017. I also have a two-volume book on medieval Mainz Charterhouse manuscripts in print (the result of one of my research projects at Oxford, where I worked prior to Vienna), which will appear later this year, too. Currently, I am working on nothing. To be more precise, on a whole lot of nothing: I am preparing a book on a hitherto unknown medieval Latin text with the charming title Totum nihil, which I discovered several years ago and have been devotedly working on ever since. A separate volume including edition, commentary and translation of the text will accompany the planned monograph. In addition to that, I am co-organizing a manuscript and papyrus exhibition at the National Library in Vienna and am editing an essay volume accompanying the show, to which I am contributing myself. In my first academic year at Princeton, I have been teaching classical and medieval courses, which I enjoy very much. This spring, I am offering a new course in translation on the reception of Plato in the Middle Ages.

Dan-el Padilla Peralta

By the time you read this, the manuscript of Divine Institutions: Religion and State Formation in Republican Rome should be in the hands of Princeton University Press; and Rome, Empire of Plunder—a volume of essays on Roman appropriation that I co-edited with Matthew Loar (U. Nebraska) and Carolyn MacDonald (U. New Brunswick-Fredericton)—will be nearing the banks of published light at Cambridge University Press. Varro and his delectable Res Rusticae are the focus of a short piece forthcoming with Classical Philology; another essay on Varro and Verrius Flaccus sits silently among the shadows in edited-volume land; an article-length exploration of the religious life of Roman slaves is swiftly metastasizing into a short monograph; and my growing obsession with “copropolitics” has yielded a short contribution to my colleague Brooke Holmes’ Liquid Antiquity and an unruly long essay disciplined by talks at Cornell, Colgate, and Johns Hopkins. My work on classical reception has turned its gaze to the Hispanophone Caribbean, with a chapter on the politics of reception in Santo Domingo dispatched to the Oxford Handbook of Comparative Political Theory and another one slotted for Classicisms of the Black Atlantic (also OUP). Thanks to the migratory gods, the two papers I was scheduled to present at the January 2017 SCS Annual Meeting in Toronto— one on social-scientific approaches to Republican religion, the other on classicists and contemporary immigration policy (oh, the irony)—had to be delivered in absentia. In the flesh I participated in a conference on “Religion before Religion” at Bowdoin, gave a paper on “Black and Brown Classics” at Reed, and delivered the Grimshaw-Gudewicz lecture at Brown. This summer I will be traveling to Scotland to participate in a workshop on probabilistic modeling in pre-modern history at St. Andrews.
Brent Shaw

Although I reassure the Chair that I am continuing to do research, I must confess that not a lot of it actually has appeared in print in the current year. Much time and effort was consumed simply in re-doing productions from the past. The whole team of authors from the History Department, of which I am part, has spent the past year and a half producing a fifth edition of our global history textbook Worlds Together, Worlds Apart, which should appear sometime this year. I have also been working on a second edition of my sourcebook/reader on the rebel slave Spartacus. Although neither of these projects constitutes research, both do consume real work time. One new item that I managed to publish this year was an article entitled ‘Lambs of God’ on the end of human sacrifice in Roman Africa, the termination of the Carthaginian or western Phoenician practice of immolating living infants for the god Ba’al Hammon. Potentially a rather distressing subject, I nevertheless found tracking the gradual abandonment of this lethal ritual to be a fascinating investigation of a deep cultural transformation, one that happened in the heart of high Roman imperial history. In addition to research on the problem of ethnicity in a piece being prepared for a book celebrating the work of Ben Isaac, I am working on a problem connected with Christian bishops, preaching, and the use of metaphor for a similar venture dedicated to my old friend Raymond van Dam. I am also preparing a Hyde lecture for Penn and a Rostovtzeff talk for Yale. I have some general ideas of what I might do, but at this point next year, hopefully, I shall have something to report to you on both of these fronts.

Christian Wildberg

In terms of research projects in the immediate future, I plan to finish my edition and translation of the Corpus Hermeticum and, together with a collaborator from Norway, prepare a companion volume of the Hermetic fragments extant in Stobaeus. This project turns out to be part and parcel of a developing broader research interest of mine, the appreciation and rehabilitation, as it were, of those authors and text that lost the bid for inclusion into the Western canon: sophists, cynics, and philosophers of late antiquity. Apart from that, I have been asked to revisit the question I mulled over when I first came to Princeton: the meaning and function of the gods in Euripidean tragedy. The last two decades have seen a lot of new work in this area, and it may be time for second thoughts.

Faculty Publications

Denis Feeney

*Beyond Greek: The Beginnings of Latin Literature*
Harvard University Press (2016)

Beyond Greek traces the emergence of Latin literature from 240 to 140 BCE, beginning with Roman stage productions of plays that represented the first translations of Greek literary texts into another language. From a modern perspective, translating foreign-language literature into the vernacular seems perfectly normal. But in an ancient Mediterranean world made up of many multilingual societies with no equivalent to the text-based literature of the Greeks, literary translation was unusual if not unprecedented. Feeney shows how it allowed Romans to systematically take over Greek forms of tragedy, comedy, and epic, making them their own and giving birth to what has become known as Latin literature.

Marc Domingo Gygax

*Benefaction and Rewards in the Ancient Greek City: The Origins of Euergetism*
Cambridge University Press (2016)

This volume presents for the first time an in-depth analysis of the origins of Greek euergetism. Derived from the Greek for ‘benefactor’, ‘euergetism’ refers to the process whereby citizens and foreigners offered voluntary services and donations to the polis that were in turn recognised as benefactions in a formal act of reciprocation. Euergetism is key to our understanding of how city-states negociated both the internal tensions between mass and elite, and their conflicts with external powers. This study adopts the standpoint of historical anthropology and seeks to identify patterns of behaviour and social practices deeply rooted in Greek society and in the long course of Greek history.
The decision to major in Classics at Princeton was an easy one for me: I had loved Latin in high school, so my freshman year I went to the Classics senior thesis symposium, where, in addition to traditional literary and historical projects, students also discussed their innovative interdisciplinary theses. The enthusiastic faculty response to one of these projects in particular, which involved the development of an epidemiological model of diseases in order to determine what, exactly, the plague of Athens described by Thucydides was, told me all I needed to know about the character of the department. Over the next three years, I explored history, language, and linguistics, culminating in my thesis on the development of the Proto-Indo-European pluperfect into Greek. I still hold that thesis among my proudest accomplishments.

My studies in Classics and linguistics have, unexpectedly, been nothing but helpful in the twists and turns my career path has taken since my time at Princeton. I initially thought I would go into academia and began a PhD program in linguistics at Harvard. After completing the coursework there, however, my growing interest in politics made me realize that I wanted a career with more political engagement than teaching would allow. I began volunteering on campaigns, starting with Hillary Clinton’s 2008 primary run, followed by Barack Obama’s campaign in the general. From there, I jumped into professional political involvement as the Executive Director of the Allegheny County Democratic Party (the largest committee in Pennsylvania outside of Philadelphia.) Greek and Roman history was a perfect primer for the endless petty conflicts endemic to local politics, so I was well prepared. I have since worked on judicial and congressional races, seeing a large cross-section of electoral life in America.

I have recently moved from direct electoral political involvement to law school at the University of Michigan. (I could not entirely disentangle myself from politics, though, and served as the Michigan statewide law school coordinator for Hillary Clinton, in which capacity I recruited and organized lawyers and law students for the campaign’s voter protection efforts.) I realized belatedly that my deepest regret from my time at Princeton was not taking Roman Law with Professor Champlin when I had the opportunity. It turns out that majoring in Classics was the perfect preparation for law school: law school exams involve taking a legal framework and applying it to a previously unseen set of facts, which should sound familiar because that is basically a sight exam. I felt comfortable immediately, unlike many of my fellow students. Skills in close reading have been extremely handy, as has my proficiency with linguistics: much of law is textual interpretation, and there is room for arguments based on the synchronic vs. diachronic meaning of words and constructions, in ways I did not anticipate when I decided to study law. My education in Classics and linguistics at Princeton has served me very well, and none of my education, which has sometimes bordered on the arcane, has been wasted time.

I would like to be a voice in favor of studying what you love, especially when you have access to a faculty as fine as Princeton Classics’, and I encourage current students to think about their careers in flexible terms. It’s cliché to say that you never know where life will take you, but it’s oft-repeated because it’s true. In the wake of the November 2016 election, I am seeing huge numbers of people on both sides of the aisle become interested in political engagement, people who were not previously interested. If that describes you, I would like to tell you that your education in Classics at Princeton has prepared you better than you know to jump into the fray and get involved, and whatever your political leanings, you should do it. And come check out law: I promise eventually you get used to lawyers mispronouncing all the Latin.
Fall Course Preview

**CLA219/HIS219**  The Roman Empire, 31 B.C. to A.D. 337
Harriet Flower

To study the Roman Empire at its height; to trace the transformation of government from a republican oligarchy to monarchy; to study the changes wrought by multiculturalism on the old unitary society; to trace the rise of Christianity from persecution to dominance; and to assess Rome’s contributions in historical context.

**CLA244/CHV244/Pol337**  Greek Politics in Practice and Theory
Nino Luraghi

This course will approach select classics of Greek political thought (Plato’s Statesman and Republic, Aristotle’s Politics) through a scrutiny of Greek social and political institutions. Students will be introduced to basic principles such as the distinction between free and unfree, the social and political status of male and female, and the distribution of political power and access to political participation in the Greek polis, in order to be in a position to observe how the ideas of Greek political thinkers map onto this reality.

**MED227/HUM227**  The World of the Middle Ages
Daniela Mairhofer

An introduction to medieval culture in Western Europe from the end of the classical world, to ca. 1400. The course focuses on themes such as the medieval concepts of self, humanity, and God; nation building, conquest and crusade; relations among Christians, Jews, and Moslems; literacy, heresy, and the rise of vernacular literature; gender, chivalry, and the medieval court.

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**Senior Theses 2016**

**John A. Balletta**
*Fandom on Display: An Anthropological Analysis of Epigraphical Evidence in Ancient Athletics*

**Jill Elizabeth Barton**
*Lessons in Disobedience: Negotiations of Authority in Roman Declamation*

**Stuart Chessman**
*The Case for Diodorus: A Historical Commentary on Book XVIII*

**Elizabeth J. Dolan**
*The Papyri in the Desert: An Examination of Women’s Access to The Legal System in the Roman Near East*

**Samantha Rose Flitter**
*Entomology and Etymology: Insects in Classical Latin Poetry*

**Hannah Hirsh**
*Oppositional Poets: Latin Love Elegy as a Response to Lucretius*

**Daniel S. Kim**
*Studied of Oral Poetics and “Imitation” in the Theognidea*

**Savannah K.S. Marquardt**
*The ‘Thracian Artemis’ and Other Fictions: Ethnicity, Religion, and Syncretism in the Cult of Bendis*

**Andrew D. Steele**
*Nature’s Moral Worth: The Natural Foundations of Stoic and Epicurean Ethics*

**Ariana N. Tsapralis**
*A Southern Cornelia? A Critique of the Comparison of Cornelia Mother of the Gracchi and the Antebellum Plantation Matron*
Katie Dennis
I arrived in Princeton this fall, after having completing a BA in Classics and English at Williams College and an MSt in Greek and Latin Literature at University College, Oxford. This semester, I participated in the PAW seminar on acculturation, and was able to travel to both Italy and Oxford with the class; it was exciting to be able to experience the geography and archaeology of the area, and the colloquium with Oxford was productive for all. After completing my paper for that course, a study of political undercurrents in the history of scholarship on Sappho, I look forward to the Roman History Proseminar and Greek Prose Composition in the spring, as well as returning to my MSt dissertation (a consideration of purity and pollution in Horace and Catullus) with new eyes.

Kay Gabriel
Last September I collaborated with Talitha Keary, a visiting student from the Cambridge classics faculty, on organizing the “Modernist Fragmentation and After” graduate conference here at Princeton, which engaged the modernist aesthetic of the fragment as a form of classical reception as well as the determining effect of this aesthetic over both literature and the contemporary practice of classics as a discipline. I’m now blissfully post-generals. Up next, the dissertation prospectus: my project is to tackle the 20th-century critical and performance traditions of Euripides, in particular the structure of Euripidean reception according to which Euripides is, in some sense, already modern.

Emily Hulme
I have begun writing my dissertation on Plato’s knowledge vocabulary and the techne theme in the Platonic dialogues. I was fortunate to receive department support for my research this summer in Greece, which particularly focused on the cult of Hephaistos in Athens. I presented my work this November at a meeting of the Iberian Society of Greek Philosophy in a paper entitled “Episteme and Techne in the Republic” as well as in January at the SCS with a paper entitled “Philosophia and Philotechnia: Hephaistos in the Platonic Dialogues.”

Brahm Kleinman
It’s been a busy and exciting year. I continue to work on my dissertation, tentatively titled Scandals and Sanctions: Holding Roman Republican Officials Accountable (202–50 B.C.). Meanwhile, my first publication, on jury reform in the late Republic, was released in the volume Money and Power in the Roman Republic. In the summer, I had the opportunity to travel to Greece for the first time, participated in a rewarding class on Latin Epigraphy at the American Academy in Rome, and most importantly, swam at the beach where Aeneas is said to have landed in Italy. After having the chance to co-teach Latin through the Prison Teaching Initiative in Fall 2015, I continue to enjoy tutoring for the program. In the last semester at Princeton, I had a lot of fun as an instructor for the intermediate Catullus and Caesar, mustering as much enthusiasm from my students as I could about Catullan invective, Helvetican politics, and Caesar’s many grain supply problems. In the next year, I look forward to continuing to teach in history and language courses, submitting a couple articles for publication, and working towards the completion of my dissertation.

Marco Santini
I joined Princeton’s Graduate Program in Classics in Fall 2016 as a member of the Program in the Ancient World. Pursuing my interest in early Greek-Near Eastern interactions, for this year’s PAW Seminar I wrote and presented at the Princeton-Oxford Colloquium a paper on a supposed Phoenician unguent factory in Knossos, reassessing the material evidence and investigating the fascinating world of production and trade of perfumes in antiquity. My interest in the languages of the ancient Mediterranean led me to write a seminar paper on Greek-Lycian bilingualism, with a focus on funerary bilingual inscriptions from Lycia: a good combination of linguistic and cultural interactions. Alongside this, I am refining my research on the Hellenistic epigraphical poem called ‘The Pride of Halikarnassos’, which I carried out in the last three years at the Scuola Normale Superiore of Pisa and at the University of Pisa: my first article on the inscription appeared in November 2016 in the Annali della Scuola Normale di Pisa, and I submitted the final version of my second piece, which will appear in Studi Classici e Orientali in 2017.

Bryson Sewell
After completing my first year in the program I began preparations for my General Exam in Latin Literature, which I passed this January. My interest in post-classical Greek continues to grow, and I’m thankful to have the opportunity to take a two-semester survey course on medieval Greek. A course taken under Professor Joshua Katz on the History and Grammar of Greek has reaffirmed my passion for the study of Greek syntax, especially in post-classical prose. I’m looking forward to my spring courses: Greek Prose Composition, Textual Criticism, Medieval Greek Survey, and Modern Greek for Classicists. As always I am very grateful to all department faculty, staff, and my fellow students for making Princeton a wonderful place to learn.

Mathura Umachandran
The year started at the SCS meeting in San Francisco, collaborating with Jessica Wright and Nancy Rabinowitz to organize a performance by Rhodessa Jones and the Medea Project for HIV affected and incarcerated women. The performance opened up space to work out how antiquity can be part of social justice movements. In spring, I taught Latin language, both at the university and in a prison classroom. A highlight was a student’s translation into Latin: does ‘Virida ova et pernam’ sound familiar? In November, I taught my own introductory course to the Frankfurt School in Philadelphia for the Brooklyn Institute of Social Research. Progress on the dissertation came along too, though the path of true research never did run smooth. I presented research on Eric Auerbach at a summer workshop at Central European University, Budapest and on Theodor Adorno at the Pacific Association of Ancient and Modern Languages.
EMMILIO CAPETTINI

An Improbable Symphony: Genealogy, Paternity, and Identity in Heliodorus’ Aethiopica

Heliodorus’ Aethiopica, the latest and most sophisticated of the extant Greek novels, has attracted the attention of scholars in recent years because of the hybridity of its female protagonist, Charicleia, a fair-skinned Ethiopian who, unaware of her true lineage, grows up in Delphi as the quintessential Greek pepaideumenē. Unsurprisingly, her story has been read as an example of the negotiation, transformation, or contestation of Greek ethnic and cultural identity in the third and fourth centuries CE. Little attention has been paid, however, to Heliodorus’ presentation of the dynamics whereby personal identity is formed. This is exactly what I explore in my dissertation by pairing a careful examination of the Aethiopica’s literary texture and narrative sophistication with recent research on the ontological, social, and experiential dimensions of the self in antiquity. As I argue, the complex interaction of genealogical inheritance, parental influence, and lived experience in the delineation of the characters of both Charicleia and Theagenes, her beloved, makes the Aethiopica a fascinating document not just of the cultural politics of the Imperial period but also of the development of the ancient reflection on selfhood.

K. SCARLETT KINGSLEY

The New Science: Herodotus’ Historical Inquiry and Presocratic Philosophy

My dissertation explores the relationship between the first extant historiographical work, Herodotus’ Histories, and contemporary Presocratic intellectual culture. In it, I destabilize the assumption that Herodotean historiē is impervious to the philosophical intellectual milieu. Juxtaposing the Histories with the fragmentary remains of sixth- and fifth-century philosophers reveals that the traditional divisions of generic boundaries must be reassessed in the context of Herodotus’ inquiry. While previous scholarship stressed the differences between philosophy and historiography, noting the opposition in particular between the prior’s abstraction and the latter’s empiricism, in a series of case studies on epistemology, nature, and relativism, I reinscribe philosophy into the narrative of the rise of historiography. Further, I demonstrate the extent to which this intellectual milieu shapes specific narrative features of the Histories. This reading of philosophy and historiography side-by-side challenges their generic separation in the fifth century, and instead mandates an interdisciplinary methodology that contributes to contextualizing the history of philosophy as much as it does the history of historiography.

MALI SKOTHEIM

The Greek Dramatic Festivals under the Roman Empire

Participation in agonistic festivals was central to civic life in the Roman Empire. In the Greek East, as well as in Southern Italy and even Rome, Greek festivals drew large crowds, eager to see international celebrities perform. Benefactors poured money into these festivals, rivaling expenditures on public building projects. At over 30 festivals in the imperial period, competitions included drama, the topic of my dissertation, The Greek Dramatic Festivals under the Roman Empire. Working from epigraphic and literary sources, I established that new tragedies, comedies, and satyr-plays were composed for and performed at Greek festivals through the second century CE, and re-performances of classical drama lasted into the third century CE. The endurance of the festivals, major cultural institutions, must be understood in relation to the motivations of each group who participated in them. Traveling actors and performers, whose livelihoods depended on festival victories, theater audiences, who used the space of the theater to negotiate hierarchies, shopkeepers and inn owners, who benefitted from the crowds, and elite benefactors, whose investments were returned in the form of social and economic rewards for themselves and their families, all stood to gain from the festivals, and all contributed to their success.
This summer, I went to Greece for a Global Seminar with Professor Wildberg. It is a rich place, so that being there I only started to map out its modern cityscape, much less the culture, language, or for that matter any of its countless mythologies histories dating back to antiquity and beyond. After six weeks in Greece, I can’t be sure even that the Acropolis bears the memory any more than a relatively modern desire to recall an ideal past. So I can only speak surely about the impressions of images the Greek countryside, seaside, peninsulas, and islands made on my mind. They are the images I carry in my mind as doors to the Classics.

Lavrio, the silver mines responsible for Athens’ naval superiority, was a hot place inaccessible by dusty road and off the beaten path. The impossibly deep and bright blue sea framed the road sloping down. Green grime had pooled in the panning place where slaves removed dirt with spades. A dead seagull was bobbing in one of the pools that engineers had ingeniously designed to hold water to quench the worker’s thirst minimally, probably not wanting to give more than was necessary. Even the water was made to work double time, streaming through the sluices once, twice, thrice before the silver was settled, gathered, and hot hammers struck it into coins on an anvil.

Sounion was right around the bend. Mountains on the left and the sea to the right and sloping islands like lazy sea monsters frame the road that takes you there. You find yourself looking over the steep cliff that held King Agaeas hurling down, and let us hope he was the last to die that way, so stiff are the winds that batter about the Temple of Poseidon and unpredictable the shawls that push skiffs in foamy, churning whitecaps back away from the shore. Anyone venturing around the coast to the nearby small island in skirts, would do well to mind the winds. Urchins make their home in the waters that lap against the clay and rocky cliffs, where rare birds I have never seen move about mildly in the rocks. From above, you will see what once had formed the proud pillars of the temple, columns strewn about the rocks. They fell too, and now the temple stands a little awkwardly, not with its old straight symmetry, and it is a wonder how the old dignity of the monument remains.

When I remember Greece, it is often through texts. The images enlarge the story; place it in a memory of place, no matter how fare distended from time. So perhaps places hold some memory of the past. At any rate, they are good for thinking.
Solveig Gold, a senior in the department of classics, was named co-winner of the University’s 2017 Moses Taylor Pyne Honor Prize, the highest general distinction conferred on an undergraduate. She shared the honor with Marisa Salazar, a senior in the department of chemistry.

The Pyne Honor Prize, established in 1921, is awarded to the senior who has most clearly manifested excellent scholarship, strength of character and effective leadership. Previous recipients include the late Princeton President Emeritus Robert F. Goheen, former U.S. Sen. Paul Sarbanes and U.S. Supreme Court Justice Sonia Sotomayor.

Gold, of New York City, is a concentrator in classics and is also pursuing certificates in Hellenic studies, values and public life, and humanistic studies. In summer 2015, she was awarded a Stanley J. Seeger Summer Fellowship for study in Greece. In summer 2016, she studied in Rome through a program of the Paideia Institute for Humanistic Study.

Her senior thesis looks at theatrical language and imagery in the writings of St. Augustine and his Neoplatonic predecessor Plotinus. After graduation, she plans to continue her study of classics and ancient philosophy and hopes to become a classics professor and a public intellectual.

Gold—who has been a member of the a cappella group the Princeton Tigerlilies, the Princeton Triangle Club, the Princeton University Glee Club and the Princeton University Chamber Choir during her four years at Princeton—said her thesis grew out of her performative and academic work, and was inspired by a paper she wrote for the yearlong, team-taught Humanities Sequence she took as a freshman.

“According to Plotinus, we are all actors on a world-stage, performing a play that is scripted by divine providence,” said Gold, who attributes her interest in philosophy and theater to her grandfather, a theologian, and her father, a playwright. “Exploring the world-stage metaphor allows us to address questions of moral responsibility, aesthetics and free will—questions we still wrestle with today.”

“It is a manifest fact that Solveig has accomplished the highest academic standing in her chosen field, classics, which is a fiendishly difficult humanities major,” said Christian Wildberg, professor of classics and director of the Program in Hellenic Studies. “She has also demonstrated, in her many extracurricular activities on campus, an exceptional kind of support for the benefit of her alma mater. In fact, her support, engagement, and creativity border on devotion to this institution.

“I never witnessed such a potent combination of grace, intelligence, intellectual independence, well-thought-out views, and the ability to articulate them beautifully—all of this presented consistently with a disarming and refreshing combination of wit, humor, and impressive self-confidence,” Wildberg said. “In my 20 years teaching at Princeton, I have not seen a more well-rounded and promising senior.”

At Princeton, Gold is a member of the Edwards Collective—a group of approximately 35 students who celebrate the humanities and creative arts and live together in a residential community at Mathey College. She also serves as a guide with Orange Key Tours, giving campus tours to prospective students and visitors; a staff writer for the Princeton Tory; and co-founder of the Princeton Open Campus Coalition. In spring 2016, she directed and played the title role in a production of Euripides’ “Medea,” performed in Greek in Princeton’s Chancellor Green Rotunda.

“I am so grateful to be honored by the institution that has challenged, inspired, and emboldened me at every turn,” she said. “This award is particularly meaningful to me because it bears the name of Moses Taylor Pyne, who, by founding the Princeton Alumni Association, ensured that the Princeton community lasts a lifetime. As I say at the conclusion of every Orange Key tour, I am so proud to be a Princetonian not just for these four years, but for the rest of my life, and today, I am prouder than ever.”

Senior Ayelet Wenger has been awarded the Keasbey Scholarship, which provides the opportunity to study at selected British universities.

Wenger, of Columbus, Ohio, is a classics major who is also pursuing certificates in Judaic studies and Hellenic studies. She will pursue an M.Phil. in Judaism and Christianity in the Graeco-Roman World at the University of Oxford.

At Princeton, she received the Program in Creative Writing’s award for outstanding work by a sophomore. Since fall 2015, she has been a member of the Behrman Undergraduate Society of Fellows, a group of juniors and seniors who are committed to the study of humanistic inquiry. She received a Rothberg International School Merit Scholarship in fall 2015.
In addition to spending a semester abroad in Israel in fall 2015, she has also spent time in Germany, Greece and Italy in conjunction with her studies. A member of Whitman College, one of Princeton’s six residential colleges, she spent her junior year living in another residential college, Mathey College, with the Edwards Collective, a group of around 35 students who have applied to live together in a residential community that celebrates the humanities and creative arts.

Wenger’s senior thesis, for which she received Princeton grants to pursue archival research in Jerusalem, “offers evidence for conversation between medieval rabbinic and Christian scholars by pointing out Latin and Byzantine Greek influences in an 11th-century rabbinic dictionary,” Wenger said.

Joshua Katz, the Cotsen Professor in the Humanities and professor of classics, commended Wenger’s scholarship in the classroom and in independent work. He is her senior thesis co-adviser, with Anthony Grafton, the Henry Putnam University Professor of History, and taught Wenger in two classics courses: “Topics in Greek Literature: Hesiod” in spring 2016 and “Historical and Comparative Grammar of Greek” in fall 2016.

“Ayelet Wenger’s engagement with the material and easy capacity for seeing and neatly articulating things that as far as I know no one had seen or quite articulated before—and to do so in almost every class meeting and in each of the three essay assignments—was nothing short of astonishing,” said Katz.

“Ms. Wenger has a scintillating sense of humor, an eye for the absurd, and genuine kindness, affection and empathy for the people around her. She is already in a real sense my colleague rather than my student,” Katz said.

Wenger also studies ancient Greek, Latin, Biblical and Rabbinic Hebrew, Jewish Babylonian Aramaic and German, is fluent in modern Hebrew, and is self-taught to read Syriac, a dialect of Aramaic. Ultimately, she plans to study and teach ancient texts.

Outside the classroom, Wenger founded the Undergraduate Judaic Studies Conference, co-organized Muslim-Jewish writing events and served on the Princeton Orthodox Jewish Student Board. She is also an assistant poetry editor for The Nassau Literary Review.

Since 1953, selected colleges and universities on the East Coast have been invited, on a rotating basis, to nominate graduating seniors for the Keasbey Scholarship. The four British institutions that reserve places for Keasbey Scholars are: the University of Oxford, the University of Cambridge, the University of Edinburgh and the University College of Wales-Aberystwyth.

Hyde Fellowships in the Humanities are awarded to outstanding doctoral students in the departments of Art and Archaeology, Classics, East Asian Studies, English, French and Italian, German, Near Eastern Studies, and Spanish and Portuguese. These travel grants allow for summer or full-year travel. Applicants must be enrolled full-time in doctoral studies in one of the eight departments listed above and have passed their General Examination by the start of the award period. Students conducting dissertation research abroad must be registered as in absentia for the duration of the award period. Preference is given to projects requiring residence in England.

Alicia Ejsmond-Frey was awarded the Donald and Mary Hyde Academic-Year Fellowship for Research Abroad in the Humanities for 2017–18. Alicia plans to use the fellowship to begin her dissertation on fifth century Greek history and epigraphy at Oxford.

Hyde Fellowship

Liquid Antiquity: Book Launch and Installation Opening

Conceived by Brooke Holmes, Robert F. Goheen Professor in the Humanities and Professor of Classics, in collaboration with Polina Kosmadaki, curator at the Benaki Museum, and Yorgos Tzirtzilakis, artistic advisor to the DESTE Foundation, Liquid Antiquity explores the possibility of reinventing classicism and argues for its enduring influence on contemporary art. The project includes a publication, co-edited by Brooke Holmes and Karen Marta, which consists of critical contributions by renowned scholars and ten conversations with prominent artists, as well as a site-specific video installation which places six interviews with the artists who contributed to the publication in dialogue with the Benaki Museum’s permanent collection. The video installation is designed by Diller Scofidio + Renfro and will be on view at the Benaki Museum, Main Building, beginning April 4 through September 17, 2017.
Elaine Fantham, Giger Professor of Latin Emerita, died on July 11 in Toronto at the age of 83. She came to Princeton from the University of Toronto in 1986 and returned to that city, where her family lived, to make her home after her retirement in 2000. Before Toronto, she had held positions at Indiana University and at St. Andrews, receiving her B. Litt and MA from Oxford in 1957 and her Ph.D from Liverpool in 1965.

Elaine seemed to have had at her instant command everything that could be known about any aspect of Latin literature or Roman life, and an inexhaustible energy for translating that knowledge into scholarship that was as engaging and original as it was authoritative. From her early work on Plautus, she re-drew the map of Latin studies. The renewed interest in Senecan tragedy, Lucan, and Ovid’s Fasti in particular owes much to the guidance and inspiration provided by her commentaries. She was a pioneer both as a scholar of Roman women and as a woman scholar at times and places where women were scarcely represented in our field. Her articles on aspects of the representation and realities of women at Rome remain fundamental for all work on this subject, and many students had their first introduction to the lived experience of Roman women through the chapters she wrote for Women in the Classical World: Image and Text (Oxford 1994).

Forthright and wonderfully entertaining, Elaine became a popular commentator about all things classical for National Public Radio’s Weekend Edition, and memorably used that context in 2003 to challenge the wisdom (or highlight the folly) of American military engagement in Iraq.

Elaine never stopped learning or teaching, producing no fewer than seven monographs and commentaries just since her retirement. She continued to offer graduate courses at Toronto until 2008. During her time at Princeton, her presence brought us many students who have gone on to become leaders in the field. She possessed a fierce devotion to these students and took great pride in their many successes. Her love of scholarship was matched by the enjoyment she took in the many friends, on literally every inhabited continent, with whom she shared it. My colleagues at Princeton extend our deepest condolences to these friends and to her children and grandchildren.

Among her many services to the university, Elaine served as Chair of Classics from 1989–93, as Director of Graduate Studies from 1996–98, and as Director of the Program in the Ancient World during the same period. She was President of the American Philological Society in 2004, having held the office of Vice-President of the Classical Association of Canada from 1982–84.

David H. Porter *62

David H. Porter (PhD 1962) came to Princeton from Swarthmore College, and wrote his doctorate on Horace with George Duckworth. He began his career at Carleton College, coming back to Princeton in 1986 as a Visiting Professor, where he put the finishing touches on his major contribution to our field, Horace’s Poetic Journey: A Reading of Odes 1-3 (Princeton University Press, 1987). This book made a powerful case for Horace’s artistic arrangement of the odes within his collection; together with Matthew Santirocco’s Unity and Design in Horace’s Odes (UNC Press, 1986), the book established a new field of investigation in Latin poetry. He returned to Carleton as President for one year before moving to Skidmore College in 1987 as their fifth President, retiring from that post in 1999.

Retirement did not slow David down: above all, he served as Chair of the Development Committee of the APA from 2000 until just two months before his death. His indispensable role in modernizing the Society’s fundraising and ensuring the success of the transformative Gateway Campaign earned him the APA’s Distinguished Service Award in 2013.

David was an extraordinarily accomplished person. He could have pursued a professional career as a pianist, and gave many public recitals. He published on Virginia Woolf and Willa Cather as well as on Latin poetry. Those who knew him came to value highly his warmth and candor as well as his actual wisdom about how to run institutions and get people to work well together. He will be greatly missed by the profession and by his many friends.
September 26
Lisa Maurizio  
Bates College

“A Reconsideration of the Pythia’s Use of Lots at Delphi: Nymphs, Dice, and Second Chances”

October 6
Duncan Kennedy  
University of Bristol

“Plato and Lucretius on the Theoretical Subject: A Metaphysical Inquiry”

October 18
Faber Lecture
Emily Greenwood  
Yale University

“Seeing Citizens: re-reading the ring of Gyges’ ancestor in Plato’s Republic”
Sponsored by Department of Classics and The Eberhard L. Faber 1915 Memorial Fund in the Humanities Council

November 9
Suzanne Marchand  
Louisiana State University

“How Herodotus Saved World History”

November 10
Shadi Bartsch  
University of Chicago

“Read the Aeneid, Go Straight to Hell? How Fulgentius Saved a Classic for the Christians”

November 29
Peter Meineck  
New York University

“Prediction, Peripeteia and Practice. A new cognitive approach to ancient dramatic narrative”

January 20
Workshop
Sophocles, Ajax
Sponsored by the Department of Classics, the Humanities Council, and the Seeger Center for Hellenic Studies with the support of the Stanley J. Seeger ‘52 Center for Hellenic Studies

February 14
Miriam Leonard  
University College London

“Hannah Arendt’s Revolutionary Antiquity”
Sponsored by the Department of Classics and the Humanities Council

February 28
Prentice Lecture
Catherine Steel  
University of Glasgow

“Populism and the Roman Republic: demagogues, democracy and the limits of debate”

March 7
Ruth Webb  
Université Lille 3, Visiting Professor in the Humanities Council; Old Dominion Fellow in the Department of Classics

“Roman pantomime and Greek tragedy: reperformance and embodied knowledge”
Sponsored by the Humanities Council and the Department of Classics

May 2
Darja Šterbenc Erker  
Humboldt-Universität zu Berlin

“Augustus’ religion in the mirror of Ovid’s Fasti”

May 12-13
A Conference in honor of Brent Shaw

“Subjects of Empire: Political and Cultural Exchange in Imperial Rome”
Sponsored by the Department of Classics, Committee for the Study of Late Antiquity, Humanities Council, Program in the Ancient World, Department of History, Department of Religion and the Stanley J. Seeger ‘52 Center for Hellenic Studies

May 15
Richard Hunter  
Trinity College, University of Cambridge

“Callimachus and the description of rhetorical style”