



Princeton Classics

NEWSLETTER OF THE DEPARTMENT OF CLASSICS
Spring 2015  PRINCETON UNIVERSITY

Letter from the Chair



Ted Champlin, Chair

was going to talk of other things here, but the Future has overtaken us. You may remember that just three years ago the department underwent a thorough academic review. The Dean of the Faculty has now asked all departments to come up this spring with a detailed plan, soup to nuts, of how they see themselves developing over the next many years. You will learn much more about this in due course, but here I want to present our Future in purely personal terms.

On July 1st Andrew Feldherr will take over as Chair. *Praeteritio* relieves me from praising his distinguished scholarship,

his remarkable teaching and mentoring (honored by a Cotsen Faculty Fellowship), his manifold service to the university. And I must draw a veil over our pedagogical relationship, since he—Class of '85, *summa cum laude*, Salutatorian—and I—none of the above—have radically different memories of those distant days. But I can testify that since he joined us in 1997 Andrew has been a superb administrator, serving no less than five years as Departmental Representative and four years as Director of Graduate Studies. He will make a superb Chair.

In February the trustees approved the promotion of Yelena Baraz to the rank of Associate Professor with continuing tenure, effective July 1st. Yelena (B.A. Brooklyn College 1997, *summa cum laude*), like Andrew a Latinist out of the Berkeley stable, joined us in 2007. Her outstanding scholarship has been recognized by a Bicentennial Preceptorship, which she currently holds (2012-15), while in 2013 her outstanding teaching was signally honored by the President's Distinguished Teaching Award. She too is a meticulous administrator and an idolized mentor, tough, sympathetic, tireless.

And in 2016 Dan-el Padilla Peralta will join us as an Assistant Professor. A cutting-edge Roman historian with a newly-minted Ph.D. (Stanford, 2014), he already has a sheaf of publications on

a wide range of topics in a wide range of disciplines—not to mention an autobiography to appear this year: *Undocumented* (Penguin). He is currently a Mellon Research Fellow and Lecturer in Classics at Columbia. Best of all, we are all thrilled to welcome him back to the fold: Class of '06, *summa cum laude*, Salutatorian . . .

These are but three of the faculty past, present, and future here in Lake Wobegon where, after six years in the chair, I can assure you that *all* of the children are indeed above average. Whatever the Future may bring to the department, it will be in good hands.



Andrew Feldherr and Clio pose for a photo op outside Prospect Gardens. Andrew will assume the chairmanship on July 1.

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News from the Faculty



Yelena Baraz



Emmanuel Bourbouhakis



Marc Domingo Gygax



Denis Feeney



Andrew Feldherr



Harriet Flower

Yelena Baraz

I am working on two projects alongside each other. One is continuing to work on a book about the Roman conception of pride. The manuscript seems to mirror its subject and keeps getting bigger, which cannot be a good thing, at least according to the texts I am studying. I am currently working on a chapter on Roman reactions to the institution of monarchy, which builds on an earlier piece on the use of terms *rex* and *regnum* in Roman invective. The other project is a series of papers on the *Eclogues* of Calpurnius Siculus. An article on his use of sound and silence in creating a distinctive pastoral world will appear in the *American Journal of Philology* this spring. I am also writing a chapter on his choice to write bucolic for a volume on the miniature and minor and a talk on the portrayal of patronage in the collection, to be presented at Yale University in April. This fall I returned to the subject of my first book, Cicero's philosophical works, with a paper on the relationship between *De Amicitia* and Cicero's letter exchange with Gaius Matius, which I delivered at an exciting conference devoted to recent work on Cicero's philosophy at Cornell.

Emmanuel C. Bourbouhakis

I returned from a productive sabbatical spent in Rome and in Vienna as a guest of the Austrian Academy of Sciences last year to resume teaching this fall. Most of that time was spent finishing an edition with commentary of the longest extant Byzantine funeral oration by the 12th-century scholar and bishop Eustathius. In addition to papers presented at conferences and seminars in Boston, Vienna, and Uppsala on topics ranging from hagiography to historiography, I published and submitted a number of articles dealing with diverse aspects of medieval Greek literary aesthetics, authorial identity in the 12th century, and the re-emergence of Byzantine historiography in the 9th/10th century. At present I am working on a monograph about medieval Greek letter-writing, a first edition of the rhetorical and grammatical essays of the 11th-century court intellectual

Michael Psellos, as well as articles on the invention of modern Byzantine studies by the German humanist Hieronymus Wolf, and a study of Greek as the language of science and medicine in the south of medieval Italy. This spring I have organized a conference titled "The Sound of Sense: Orality/Aurality in Byzantine Texts and Contexts." (<http://www.princeton.edu/classics/soundofsense/>).

Marc Domingo Gygax

Before the end of my stay at the Free University of Berlin—where I was serving as Academic Director of the Berlin Consortium for German Studies—I was able to complete the manuscript of a monograph on the phenomenon of the exchange of benefactions and honors between the ancient Greek city-states and their benefactors (fellow citizens, citizens from other communities, kings, and royal officers). This topic—known among specialists as 'euergetism'—is key to our understanding of how ancient cities were economically sustainable and how they negotiated both the internal tensions between mass and elite, and their conflicts with external powers. During my time in Berlin I also submitted a detailed book proposal for an edited volume on the origins and evolution of public gifts in Greek cities from the Homeric world until late Antiquity. Back in Princeton, I resumed my work on the Greek inscriptions from Cos, on which I wrote an article on "Population Categories and Social Complexity in Ancient Cos" for a supplement of *Faventia*. In one of my other main fields of interest—modern historiography—I published an article on the "Multiple Identities of Elias Bickerman" in a volume edited by Joe Manning titled *Writing History in Time of War*.

Denis Feeney

In the summer of 2014 I sent to Harvard University Press my book on how come there is a literature in Latin when there really shouldn't have been one. It will be coming out in fall 2015 as *Beyond Greek: The Beginning of Latin Literature*. Although I had planned to write a book on

the impact of Cicero on the Latin poets of the next generation, I decided in the end that it was not the book for me. I am now planning to write a book on the Roman "middle republic", since the experience of writing *Beyond Greek* increased my fascination with the extraordinary years from the middle of the fourth to the middle of the second centuries BC. In this period the Romans went from owning a patch of territory in central Italy that you could cross on horseback in a day, to controlling the entire Mediterranean basin. My plans are vague at the moment, but I know that I will be investigating the culture and constitution that made this possible, looking at the Roman alliance, conceptions of time and place, relations with other peoples in the Italian peninsula and Sicily, and the interaction with the culture of the Greeks. I hope to have a more detailed plan to report by this time next year!

Andrew Feldherr

My main project this year is to develop into a monograph the lectures on Sallust I had the pleasure of presenting last year in Bristol. Time's winged chariot rustles loudly in my ears on this one, because (to adapt the metaphor) I need to have the goal post in view before I take over as department chair in July. But neither does the sound of the wings keep me from being distracted by greener pastures. I am also looking forward to another trip to Saõ Paulo over the summer to be part of a conference on new directions in the study of Augustan literature. And I will also have the chance to give three lectures, on Ovid and Propertius, for the Society of Ancient Languages at the University of Alabama at Huntsville later this spring. Looking back at the year that has passed, I am particularly pleased that the article on the Shield of Aeneas that I have been working on since, well since my daughter graduating high school was in daycare, has appeared at last in the journal *Classical Antiquity*. A conference at Lille on *enargeia* also yielded another paper on Sallust, which I am hoping to have revised by the summer, and a wonderful trip to the Claremont-McKenna and Pomona Colleges



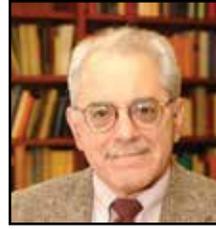
Michael Flower



Andrew Ford



Brooke Holmes



Bob Kaster



Joshua Katz



Nino Luraghi

in October gave me the chance to discuss some of my historiographic work with new audiences and put me in a proverbial golden state for beginning the revision process.

Harriet Flower

In the Spring of 2014 I accepted a second four-year term as master of Mathey College, one of Princeton's six residential colleges for undergraduates. I have found my role in the Mathey community both stimulating and enriching; I am delighted to be able to continue. 2014 was a busy year of giving papers in Weimar, London, Nottingham, and New York. I also had the opportunity to deliver a keynote address at a workshop on comparative religion and politics at the Hong Kong University of Science and Technology, where I met many colleagues from China. I am on leave from the department during the 2014-2015 academic year, and am working to finish my book on the cult of the *lares*, at the crossroads shrines (*compita*) and in the home. My discussion considers the (much disputed) nature of these gods, the wide variety of shrines dedicated in their honor, the raucous mid-winter festival of *Compitalia*, news and politics in the local neighborhoods (*vici*), and the ways in which Augustus used the local cults of the *lares* to reach out to ordinary people in the city of Rome. The title is *The Dancing Lares and the Serpent in the Garden*.

Michael Flower

I am near the end of one major project and making headway on a second. The first is my editing of the *Cambridge Companion to Xenophon*, which is scheduled for publication in 2016. There are 23 essays in what will be the first companion or handbook dedicated to this highly innovative (but often underestimated) 4th century BC philosopher and historian. I am concurrently working on a book project called *The Art of Historical Fiction in Ancient Greece*. This is my attempt to reassess the nature, purpose, and tropes of fictionality in the ancient Greek historians to construct a new model of how fictionality functioned. My method

is to obtain new insights into the narrative devices employed by ancient Greek authors (Herodotus, Thucydides, and Xenophon) by examining those devices through the lens of modern realist fiction. Along the way, I explore some very large problems, such as the difference between a work of narrative history and a historical novel. At the same time I have been pursuing my other main interest, which is Greek religion. A series of articles on Spartan religion, religious specialists, religious experience, and Delphic and Tibetan divination are either in press or in preparation.

Andrew Ford

Apart from an overview of ancient criticism for the *Oxford Handbook of Aesthetics*, my recent work on literary critical texts has focused on major works. An invitation to give the George B. Walsh lecture at Chicago last fall brought me back to Aristotle's *Poetics* after some time and prompted me to offer an account of "the purpose of the *Poetics*" that has just appeared in *Classical Philology*; related studies are to come. I also placed in *Poetica* another study of a major critical document, the *Protagoras* of Plato. On lyric poetry, I hope to send out soon an intertextual reading of the parodos of the *Iphigenia at Aulis* as a follow-up to my study of the parodos of *Helen*. More immediately, I am concerned with Pindar. This term I am teaching a seminar on Pindar and Bacchylides with Nino Luraghi with the idea of engaging the burgeoning interest in Greek "chorality" as channel for the formation of civic identity and interstate communication. Pindar studies now also focus on issues of reperformance and reception, and I hope to bring together all these new perspectives in an essay that will take a new look at the old topic of "Pindar's poetics."

Brooke Holmes

During my academic leave this year, I am working primarily to complete the manuscript for my book, *The Tissue of the World: Sympathy and the Nature of Nature in Greco-Roman Antiquity*. In the book, I use

the ancient *sympatheia* (sometimes paired with *antipatheia*) to explore the emergence of what I call "capital-N" Nature and the imagination of human and non-human communities in the post-classical period across philosophy, natural history, medicine, learned magic, astrology, and literature. I am also at work on two articles on the ancient concept of the body for the *Cambridge Companion to Hippocrates* and a volume on embodiment in the series "Oxford Philosophical Concepts"; a study of Scamander in the *Iliad* that will appear in a special issue of *Ramus* ("New Essays on Homer: Language, Violence, and Agency"); and an analysis of Michel Serres' reading of Lucretius in his 1977 book *La naissance de la physique*. A co-edited volume, *Frontiers of Ancient Science: Essays in Honor of Heinrich von Staden*, is scheduled to appear with de Gruyter this spring. I am also pursuing graduate coursework in bioethics as part of a Mellon New Directions Fellowship and continuing to build the "Postclassicisms" network, supported by a Global Collaborative Networks Fund grant from Princeton.

Bob Kaster

My research leave this year has had the desired effect. I'm about fifteen minutes from drafting the 'acknowledgements and thanks' section of the preface to my Oxford Classical Texts edition of Suetonius, oh-so-close to the end of the project that has occupied me for the last five years: just the *index nominum* still to go, and then one last pass through the text and apparatus, to make sure the former's as right, and the latter's as tight, as I can make them. Along the way I managed to accumulate critical notes on about 300 passages, so there will be a *Studies on the Text* ... companion volume. After that, I'm not sure what. Perhaps a nap?

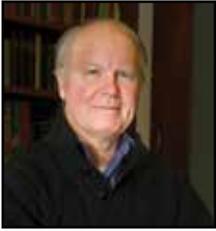
Joshua Katz

The principal goals of my research are to use linguistic techniques to throw light on ancient texts and, in reverse, to solve linguistic and philological conundrums with

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News from the Faculty

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Brent Shaw



Christian Wildberg

the aid of a broad knowledge of Greek, Roman, Near Eastern, and Indo-European culture. My major publications fall—and will, I imagine, continue to fall—into eight (evidently interrelated) categories, listed here roughly in the order in which I became engaged with them: (1) “hard-core” linguistic problems, especially of a phonological or morphological nature and often concerning pronouns, particles, and other “little” words; (2) matters of “Wörter und Sachen,” especially animals and body parts; (3) evidence of linguistic and cultural contact; (4) linguistic perspectives on myth, ritual, law, and religion; (5) Archaic Greek poetry; (6) Classical Latin poetry; (7) the history and practice of wordplay; and (8) the history of linguistic thought. Above all, I am an etymologist and, more broadly, a historian of ideas. Work in press considers such matters as the notion of the “fragment” from an Indo-European perspective, the origin of the Greek pluperfect, Aristotle’s acquaintance with the badger and the hyena, and a new instance of Vergilian self-fashioning in the *Georgics*. There are plenty more studies to come that move from India to Ireland and from the 21st century BC to the 21st century AD, but time does seem always to be too short.

Nino Luraghi

Hellenistic Athens has been my main concern since my last report. Various talks in the spring of 2014 have provided valuable feedback. An article on Stratokles of Diomeia, which questions the way Athenian politics is usually understood in modern scholarship, will appear later this year, alongside a longer study of Athenian memory and political ideology in the half century after the death of Alexander the Great, under the title “Stairway to Heaven” (I have piqued your curiosity, haven’t I?). In order to explore the broader context of my research, I co-organized with Henning Börm (Konstanz University) a small conference on the polis in the Hellenistic period—first round in Konstanz, June 2014, second round in Princeton, February 2015, and now we aim for a speedy publication, in order to put in circulation in a timely fashion the wealth of new

approaches and avenues of interpretation explored in the two meetings. Meanwhile, in the last few months (and counting), I have been testing the forbearance of my friend Michael Flower with a short piece on Xenophon that seems never to reach an end.

Brent Shaw

My year began in a truly frigid January, a degree of cold frightening both to us and to our visitors from Oxford—who were themselves suffering massive flooding in these same weeks. As Acting Director of the Program in the Ancient World, I was privileged to receive and to host the Oxford students, brought to our shores by Professor Robert Parker, to share in the annual joint Princeton-Oxford seminar. The occasion was greatly enjoyed by all and the proceedings benefitted all the student participants. My personal research involved the normal attendance of scholarly conferences, seminars, and round-tables, and the production of chapters for various collections. One of these last that I particularly prize was written for our own Harriet Flower’s new edition of her *Cambridge Companion to the Roman Republic*. Much time, perhaps too much, has been consumed by the global history project in which I have been involved these many years. The fruit of the past two to three years of cooperative labor, mainly with faculty of the history department here at Princeton, produced the AP College version of our textbook *Worlds Together, Worlds Apart*, finally published in October. We are now ramping up for a fifth edition of the larger work, which is now within an ace of sweeping all of its competitors from the field. Since I have been elevated to the responsible position of being general editor for the first volume of this project, and it is proceeding so successfully, I feel that I deserve to celebrate a Roman triumph.

Christian Wildberg

Not much has changed since last year. Some articles and projects are now in print, others continue to occupy me. These various researches span from the early philosophers of Archaic Greece all the way down to Late Antiquity’s Neo-Platonists and have me happily skipping back and forth across the artificial boundaries that confine us to the canonical: Parmenides and Poimandres, Socrates and Isocrates, Plato and Proclus, Dionysus and Dionysius. Exactly sixteen hundred years ago the great female scientist Hypatia was ritually murdered in Alexandria. Yet another thing worth thinking about.

Two Graduate Students Win Rome Prize

Each year, the American Academy in Rome awards the Rome Prize to emerging artists and scholars who represent the highest standard of excellence and who are in the early or middle stages of their working lives. The winners are invited to Rome to pursue their work in an atmosphere conducive to intellectual and artistic freedom, interdisciplinary exchange, and innovation. This year not one but two of our graduate students have won this highly competitive award.

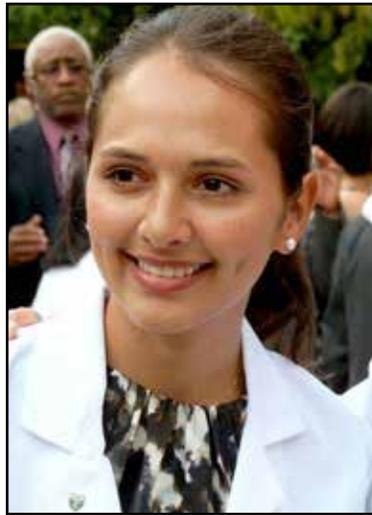
Mali Skotheim, a fifth year graduate student, earned a B.A. in Latin, with a minor in Greek from Swarthmore College in 2005, and completed the Postbac Program in Classical Studies at the University of Pennsylvania in 2010. At Princeton, a chance encounter with a mime papyrus sparked a fascination with popular performance in the Greek world in the Roman Imperial period. She will use the Rome Prize to work on her dissertation, “The Greek Dramatic Festivals under the Roman Empire,” using the time in Rome as an opportunity to incorporate the Greek dramatic festivals of Rome and Southern Italy into the larger project. This will be the first comprehensive treatment of Greek dramatic festivals from the 1st century BCE to the 3rd century CE.

Katharine P.D. Huemoeller, also a fifth year graduate student, earned a B.A. from Middlebury College, worked at the National Women’s Law Center in Washington, D.C., and completed the post-baccalaureate program at Georgetown University before coming to Princeton. While at Princeton, Kat has focused on Greek and Roman social history, Roman law, and gender in the ancient world. The Rome Prize will allow Kat to complete her dissertation on the sexual and reproduction dimension of Roman slavery. Kat looks forward, in particular, to the opportunity to study the material evidence for Roman slavery and to further integrate it into her project.

Alumni Spotlight: *Isha Marina Di Bartolo* '10

I wake up most Saturdays to a 6:30 a.m. alarm. It is my responsibility to get to the clinic before everyone else does—shut off the security system, turn on the lights in all the patient treatment areas, gather as many thermometers and pulse oximeters as I can into the vitals station. I sit down to check the patient schedule. With over 40 patient appointments, including annual physicals, IUD insertions, nutritional visits, and insurance eligibility checks, I can tell it's going to be a busy day. I can start to hear the sound of cars entering the parking lot—the student volunteers and attending physicians are beginning to arrive.

I am currently at Yale School of Medicine, serving as the Executive Director of HAVEN, our student-run free clinic. Just six years ago, I remember poring through dusty tomes in Firestone, trying to craft the most seamless philological arguments I could for my junior papers, reveling over the fascinating perspectives that brilliant philologists and historians could provide. I remember staying up late in the common rooms in the residential colleges, translating Homer and Horace with my classmates, going line by line, word by word, sometimes even syllable by syllable. This task was made especially fun when we'd read the lines out loud, attempting to hear the music in the words and in the meter. I had the opportunity to learn history, linguistics, literature, art, and philosophy. My thesis even involved paleography and archaeology. One of the world's greatest linguists, Joshua Katz, taught me Greek and Ted Champlin, one of the world's greatest Roman historians, taught me about the rise and fall of the Roman Republic. The inimitable Froma Zeitlin, at her last



undergraduate seminar, taught me the poetry of Homer in a mahogany-paneled room. I couldn't have been happier with my choice of major.

While sifting through patient charts at Yale New Haven Hospital, I often recall moments where I paged through Cambridge editions of Euripides and Sophocles. When checking out a vaginal swab under the microscope to check for bacterial and fungal infections, I remember the intensity with which I studied my 6.9 cm by 8.1 cm papyrus under a magnifying glass in the Rare Manuscripts Library. I am not trying to claim that the skills required for those activities are comparable or even related, because that would be a stretch. But these similarities, these brief moments of *deja vu*, make me reflect on the various rambling paths that life has taken me on, and what a privilege it's been for me to be able to follow my intellectual passions at every step in my education.

I cannot claim that choosing to major in Classics was rebellion for me. It is true that my mother and father had immigrated with me to the United States when I was seven years old in order for me to have a chance at a better life—a chance, as my parents saw it, for wealth and prosperity for our family line. My mother was a babysitter and my father worked odd jobs in construction. As their only child, the pressure was on me, from an early age, to become a lawyer or a doctor. I came to Princeton knowing I would choose a pre-med track, knowing that my life would inevitably lead to medicine. But choosing to take Effie Rentzou's freshman seminar on "Ancients and Moderns: Classics in the 20th Century" or Bob Kaster's class on Roman epistles felt challenging, stimulating and most of all, natural. It's what I

"But for me, the choice of majoring in Classics was not a utilitarian goal. I did it because I loved it."

wanted to do. It meant that I often had to take five or six credits a semester to make sure that I could fit in my intellectual and professional aspirations. My parents, neither of whom was acquainted with the concept of a liberal arts education, nevertheless understood that there was nothing more important than following your interests and your passions.

A path from classics to medicine, for me, had nothing to do with the interface between these two disciplines. I am a sharper thinker because of my training in classics, and that certainly comes in handy when practicing medicine. I also had an easier time than my classmates in the anatomy lab, and physiology conferences, when the etymology of words would come in handy for memorization and spelling purposes. But for me, the choice of majoring in classics was not a utilitarian goal. I did it because I loved it. I would encourage any underclassman at Princeton to critically think about whether an education in the Classics could enrich their life. I took six credits most semesters, I learned German to be able to read the literature for my thesis research, I took two graduate level classes in my senior year, and participated in an oral rendition of Hippolytus with classmates. While in medical school, already thinking of applying to residency in a primary care specialty, I wonder how I got to where I am. I don't really know. But what I do know is that whatever you go into, learn something, learn it well, and go crazy with it. You never know where your education will take you, and the uncertainty of it is half the fun.

[Isha Marina Di Bartolo graduated in 2010 and is currently a medical student at Yale School of Medicine and Executive Director of HAVEN, a student-run free clinic.]



We want to hear from you.

Send us your news to:

nbarthel@princeton.edu

Graduate Student News

Christopher G. Cochran

The Hymns of Synesius of Cyrene in the Christian and Classical Traditions

Ann S. Coventry

"HÔS GUNAIKI GAMETÊ": The Regulation and Exchange of Women in Ptolemaic Egyptian Marriage Documents

Jackson S. Dobies

Messianic Orthodoxy: The Effect of Foreign Oppression on Judaic Expectation

Anthony S. Ferrara

Romans Born Anew: The American Founders and Ancient Models of Republican Virtue

Gerhard R. Eger

Magna Pollutio: Saint Maximus on the Survival of Paganism in 4th Century Turin

Amy E. Garland

Rhētōr of the Republic: How Plato's Rhetoric Brings Philosophy into the Polis

Kasey T. Morris

Julio-Claudian Exilium ad Insulam

Molly L. O'Neill

Hērakleitos Pērī Politeías: Rereading Heraclitus' Philosophy in its Political Context

Patrick G. Roche

The Classical Aesthetics of the Picture of Dorian Gray

Sarah L. Rose

Woman on Stage: Martha Graham's Interpretation of Classical Myth through Dance

Zachary H. Wolens

The Codification of Emotion: Romans in Tears

Tom Davies

After finishing up my undergraduate work in New Zealand, I joined the department in the fall, and I couldn't be happier. I look forward to the coming semester, when I will travel to Athens and Paris to talk about philosophy. Right now, though, I'm putting what I hope are finishing touches on a paper about Zeno's paradoxes, and doing preliminary research for another, in which I will attempt to explain (and defend!) Anaximander's claim that the earth is shaped like a drum.

Alicia Ejsmond-Frey

This year I have taken seminars on topics ranging from Greek lyric poetry to Roman religion and the development of early Christianity. The seminar on the Augustan era took me to Spain and Oxford. For this seminar I wrote a paper on the use of *Sibylline Oracles* in imperial Rome, which I presented at Oxford in January. During the course of the year I have become particularly interested in the discipline of textual criticism, and the manuscript tradition of the Latin love poet Propertius. In January I was also awarded the Bayard Henry graduate fellowship.

Erik Fredericksen

I have greatly enjoyed my first semester at Princeton, which was jam-packed with a number of interesting and exciting events, including trips to Spain and Oxford with the PAW seminar. I'm looking forward to an equally busy but energizing spring semester, full of (among other things) Horace and Pindar, and in particular to the Anne Carson symposium, where I will be delivering a paper.

Ella Haselswerdt

This past year has been an exciting one for me academically. I finished my general exams last January and defended my prospectus in May. In June and July I participated in a seminar entitled "Tragedy as Philosophy" at Cornell's School for Criticism & Theory. I began my precepting career this fall with Nino Luraghi's new class "Greek Politics: Theory and Practice", and this semester I'm teaching my own section of Latin 102 under the guidance of Tim Barnes, as well as a philosophy class called "The Philosophy of Inequality at AC Wagner Youth Correctional Facility". I presented a paper called "A Theban Odyssey: Family, Identity, and Finitude in the Epic Cycle" at the SCS in New Orleans. I've also, along with Mathura Umachandran and two colleagues in the Comparative

Literature department, been putting a lot of work into organizing a graduate student conference on the work of Anne Carson coming up in April here at Princeton. The event is called "Decreations" and it is funded in large part by the Classics department and Postclassicism, as well as several other programs and departments.

Noah Levin

This summer, as I entered my second year in the department, I had the pleasure of traveling to Oxford for the postgraduate and early career Postclassicism workshop on disciplinary history. There I gave a paper on Nietzsche's notes for a work called *We Philologists*, a work that Nietzsche did not publish during his lifetime, but which shows his distinctive philosophy developing in response to questions about the role of philologists in contemporary German society. I followed up on this interest during the fall in a seminar on one of Nietzsche's later works, *The Gay Science*, which itself addresses many questions that pertain to the work of classicists. For the spring I look forward to studying the lyric poetry of Pindar and to exploring its Roman reception in Horace.

Kyle Oskvig

I arrived at Princeton this past fall, coming off an M.Phil in Classics at Cambridge and a B.A. in Philosophy and Classical Languages at the University of Iowa. In addition to the usual first-year courses, I began learning Arabic in the fall, and this spring I'll undertake a text-critical investigation of the manuscripts of Aristotle's *Nicomachean Ethics*. In March, I'll present a paper titled "Empedocles and Aristotle on Biological Monstrosities" for a graduate symposium at Johns Hopkins University, and I'll spend summer 2015 shoring up language skills with independent study.

Jessica Wright

I am working on my dissertation, which is titled *Brain and Soul in Late Antiquity*. When not at my desk, I can be found in the History of Science program, where I have been learning how people write about brains, or in New Jersey youth correctional facilities, where I have previously taught college-level classes on journey literature and on Virgil's *Aeneid*, and now volunteer as an occasional tutor.

Dissertations Defended in 2014

Danielle Meinrath

Leading (and Reading) By Example: Exemplarity in Ovid's Metamorphoses

My dissertation identifies and investigates a recurring problem in Ovid's *Metamorphoses*: the inability or unwillingness of mortal characters to learn from models of behavior (exempla), a tendency that has the frequent consequence of transformation or death. Exemplarity is a subject which repays sustained attention, not only because it is a prevalent and perplexing theme in the *Metamorphoses* itself, but also because of its long-standing significance in Roman thought and practice, as well as its notable utility for Augustus in defining his role and regime. I explore the mechanics of exemplarity in four contexts: ancestral, monumental, paternal, and literary. My close readings indicate that Ovid's interest in the many ways in which the discourse of exemplarity can go wrong is, fundamentally, an interest in the controllability of exempla. I argue that Ovid dismantles the rhetoric of exemplarity, openly displaying the difficulties endemic to the process of teaching and learning from exceptional precedents. And yet, elsewhere in his works, he engages in his own poetic version of exemplarity and imitation in a strategic bid to cast himself as a "model" poet. The discourse of exemplarity, in fact, offers a culturally specific way of making sense of Ovid's tireless attempts to secure his literary legacy.

Martin Sirois

The Early Cynic Tradition: Shaping Diogenes's Character.

Diogenes the Cynic is a character difficult to grasp since he exists mainly in the anecdotal tradition (the literary *chreiai*), and his philosophical significance was greatly ignored by his contemporaries. Yet Diogenes was evidently an important (albeit awkward and unorthodox) figure in the Athenian urbane just as he remains a significant "character" in ancient philosophy. My dissertation studies Diogenes's life and ideas and analyzes some philosophical ideas that permeate this chreia tradition. The first part ("Tradition") studies the place of Diogenes in the Socratic tradition and investigates the few undisputed facts about his life. One of the conclusions is that the literary tradition of *chreiai* (often seen with suspicion) is by no means less significant or less accurate than the Platonic tradition on Socrates, a problem which I have appropriately dubbed the "Diogenic Problem". The second part ("Creation")

investigates Diogenes's indebtedness to the previous sophists and studies biographical and literary elements that bear the "stamp" (the Greek word is "character") of Diogenes's personality (his character). I aimed to show that Diogenes's philosophical mission of "Defacing the Currency" belongs also within the tradition of Sophistic/sophisticated thinking. Through the early Cynic tradition Diogenes's character is shaped into a true "character" within, and for the benefit of, his own literary tradition.

Donna Zuckerberg

The Oversubtle Maxim Chasers: Euripides, Aristophanes, and their Reciprocal Pursuit of Poetic Identity

In my dissertation I explore the intertextual dialogue between two 5th century Attic playwrights, the comedian Aristophanes and the tragedian Euripides, and the influence that each had on the development of the other's characteristic style, or 'brand' (χαρακτήρ). Scholarship on the two playwrights has tended to focus on the transgression of generic boundaries. But studies of paratragedy and parody in Aristophanic comedy and comic elements

in late Euripidean tragedy fail to take into consideration the fact that in addition to appropriating material across genres, Aristophanes and Euripides also shared a specific mutual interest in each other's work. I propose a refinement to the traditional model and argue that the two playwrights mutually drew inspiration from each other's differing interpretations of similar themes and motifs. Over the period of two decades, the comedian and the tragedian gradually expanded a common repertoire from which they responsively developed variations on the same themes. Each sequence of variations on a theme begins with an Aristophanic running gag mocking a recurring tendency in Euripides' tragedies. Euripides tended to respond to Aristophanes' variations on his themes by embracing and continuing to employ the tropes that Aristophanes had singled out as being characteristically Euripidean. My study focuses primarily on Aristophanes' *Acharnians* and *Thesmophoriazousae* and Euripides' *Helen* and *Bacchae*. I argue that this exploration of shared thematic material was for both Aristophanes and Euripides an endeavor that was especially productive of their unique brands.

In Memoriam

Getzel Cohen

by Peter van Minnen

Getzel Cohen, professor of Classics and Ancient History at the University of Cincinnati, passed away on February 13, 2015, after a severe illness.

Getzel joined the Department of Classics in 1970 and taught ancient and especially Greek history to more than a generation of students. He specialized in the Hellenistic settlements after the conquest of the East by Alexander the Great, the subject of his 1970 Princeton dissertation, with John Fine as supervisor. He earlier received an M.A. from New York University and a B.A. from the University of Pennsylvania. He published his major work on the Hellenistic Settlements in three volumes between 1995 and 2013—a lifetime achievement.

During his time as (acting) head of department at the University of Cincinnati, time he rescued the publication of



the Keos excavations and also prepared the way for the return of the department to Troy, after a lapse of fifty years. He worked with the Trustees of the Semple Fund to set up an "enhancement fund" that would allow them to establish additional positions in the department, and

today three faculty members are on such endowments. In 2001 he created the Tytus Visiting Scholars program, which he directed from its inception. About 175 Tytus scholars from around the world have experienced his hospitality in Cincinnati.

His genuine interest in other people and his generous enthusiasm will long be remembered by his colleagues, his students, the trustees of the Semple fund, the Tytus fellows, and everyone he came into contact with.

Undergraduate Summer Travel

A Summer Journey to Greece and Istanbul

by Selena Kitchens, Class of '17

This summer, with the help of funding from the Classics department, I was able to visit Greece and Istanbul through Professor Arrington's "Archeology in the Field" seminar. For six weeks, I got up before sunrise with my classmates and spent the morning uncovering relics and walls that had literally not been seen for over a thousand years. As the Greek sun beat down, we learned how to recognize bone and pottery and coins in the large sieves, how to "articulate" the stones of unburied walls, and how to draw top plans for each section of the site. Back in the lab, we learned to sort pottery and piece broken sherds back together. Throughout each week, lectures gave us insight into various parts of the field of archeology, bolstered by examples from the site—we weren't just hearing about these things in the abstract. Often, our lecturers would reference "the cup thus-and-so found" or "the coins from this part of the site" to help us understand how the small finds connected to the big conclusions the archeologists were making. I'm certain now that the best education for a field archeologist really is spending time down in the trenches.

Equally valuable were the experiences outside of class. We had one free weekend, and thanks to the determination of our classmate Charlotte Williams, we hopped on a bus and made our way to Istanbul. I had my first experience of crossing an international border on land. We reached the city and began navigating the metro system until we reached the heart of the ancient city. The Blue Mosque and Hagia Sophia were two of the most incredible structures I have ever seen. But the most incredible part of our visit was yet to come: after dinner, we decided to walk toward the Bosphorus to watch the sunset. When we eventually figured out that we couldn't reach the water, we decided to go up to the roof of a nearby hotel building and watch from there. Just as we reached the top, the call to prayer rang through the city. Birds launched into the air, prompted by the singing coming from the minarets visible in every direction.

When it ended, we all stood in stunned silence. I had never before experienced a faith that so clearly blanketed an entire city. As we were starting to think of leaving, we saw lights appear between the



On a side trip to Istanbul, the group experiences the magnificence of the Blue Mosque.

*Back row: Jennifer Au, Emily Reardon, Sofie Hiltner, Kellie Swadba, and Duc Nguyen
Front row: Rachel Roberts, Charlotte Williams, Selena Kitchens, Iniko Ntosake, and Cindy Johnson*

minarets of the Blue Mosque. Completely unbeknownst to us, it was the first night of Ramadan, and just after the call to prayer, people had entered and then poured out of the mosques to break their fast. The plaza behind the Blue Mosque was filled with artisans marketing their goods, and the park between the mosque and the Hagia

floor, it was possible to see the archeological site still being excavated below the museum, and each floor of the museum up contained finds from successively later periods of the Acropolis' history.

The next few days were educational too—but mostly in how not to be a tourist alone in a foreign country. Rule 1: zip your purse when getting on the metro. The morning I got on a ferry to Santorini, my wallet mysteriously disappeared. Luckily, my passport was safe, and I was able to board the ferry without any problems, though without WiFi access I couldn't yet warn my parents to cancel all of my cards immediately. It did give me time, however, to make a plan (in retrospect a fairly laughable one) of how I was going to make it three days on a tourist island and back to Athens on 30 euro. Luckily, I didn't have to do that, thanks to Western Union, but the entire experience taught me a lot about my own ability to function under pressure, and I'm now happy to know that I can handle myself even in difficult circumstances.

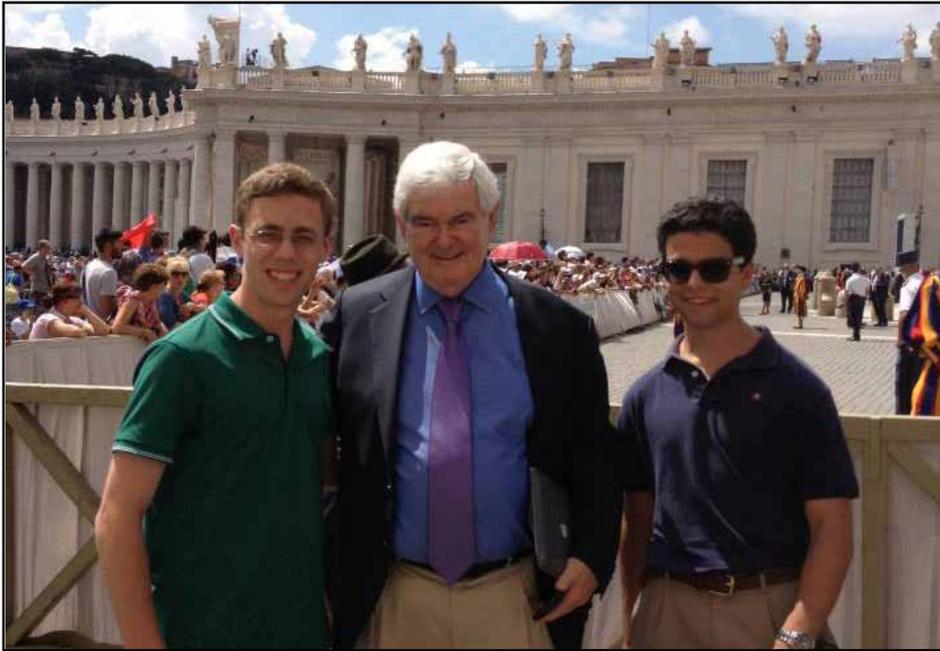
Throughout my time in Europe, I learned about so many things, from archeology, to foreign cultures, to practical life skills. I could not be more grateful to the Classics department for helping to make that happen!

“There is nothing quite like looking down over the city from the Acropolis.”

Sophia was covered in people picnicking and watching the lights. It was really and truly magical.

The week in Greece after the seminar ended was also incredible, though in a distinctly different way. There is nothing quite like looking down over the city from the Acropolis. And the New Acropolis Museum was the best museum I have ever been in: through clear panes in the ground

Living Latin in Rome



From the left: Jim McGlone, Newt Gingrich, and Jose Perez-Benzo '17

[The following is an excerpt from a paper submitted by Jose Perez-Benzo, Class of 2017 - Living Latin in Rome Program, The Paideia Institute, Summer 2014.—Ed.]

Our mornings were devoted to site visits in Rome, where we would go to a given location in the city and read a Latin account of an event related to that site. We read Livy's account of the

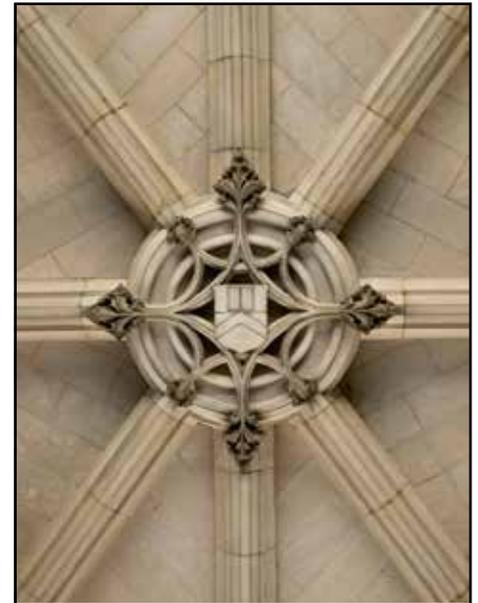
assault by the Gauls on Capitoline Hill, and the salvation of the city by geese, on the very site where those events took place. The afternoons were dedicated to a more rigorous, ordered study of the mechanics of the Latin language at Saint John's University, studying texts as early as Plautus's comedies and as late as Pope Francis's latest tweets.



In Assisi, from left: Jose Perez-Benzo '17, John Balletta '16, and James (Jim) P. McGlone '15 of Harvard.



Panini Break in Rome, from left: Jose Perez-Benzo '17, Samuel Tang '13, Andy Perez-Benzo '13, and Ignazio Pollina.



The Department of Classics is pleased to host the third annual alumni breakfast during reunions weekend.

When
Friday, May 29th
10:00-11:00 a.m.

Where
Prentice Library
143 East Pyne

We look forward to welcoming you back to Classics!

Reunions
2015!

Q&A with John Magee

John Magee is Professor of Classics and Medieval Studies at the University of Toronto and was the Director of the Center for Medieval Studies from 2008-2013. During the fall semester he was a long-term fellow within the Department of Classics, sponsored by the Council of the Humanities. Nancy Blaustein had the pleasure of speaking with him about teaching, his time at Princeton and his outlook for the humanities.

Q You recently spent a semester at Princeton as a visiting faculty member. Can you tell us a little about your experience?

A My time at Princeton was wonderful. The opportunity came, by chance, after a year of administrative leave in Germany, which had given me unrestricted time for research. At Princeton I had a lower, more focused teaching level than I would normally have had in Toronto. Among my strongest impressions of Princeton was the intimacy of its general environment, which is so different from the large, urban campuses I know from Toronto and Columbia; it was almost monastic, with a sense of concentrated removal.

Q What trends do you see in academia, and Classics in particular, and what do you think will change in the discipline over the next five years?

A One of the questions I wonder about is the precise correlation between resources—or the shortage thereof—and curriculum: For example, do FCE [Full Course Equivalent] to FTE [Full Time Equivalent] ratios look significantly different from the perspectives of institutions whose operating budgets are fundamentally incomparable? Cash-strapped institutions will have some “built-in” arguments for backing out of low-enrollment fields, if it comes to that, but I wondered how the question might be viewed in institutions where budget isn’t the immediate or necessarily most pressing issue, and where the future of “smaller” disciplines is nevertheless under scrutiny. I had anticipated—indeed, looked forward to—the emphasis on smaller classes at Princeton; what surprised me was the degree to which the question of enrollments and the future of the Humanities generally was being discussed. For example, given the financial realities in Toronto, the question of FCE to FTE ratios inevitably evolves into an



John Magee

exercise in making a virtue of necessity. Twenty years ago we embarked upon a long-term plan to balance enrollments and pedagogical aims in Classics. That meant developing larger courses to keep the discipline on the map (the pedagogical concern) while supporting intensive language training in small-class settings (the financial one). It worked well but took a long time to sort out. I had the feeling that at Princeton the question may be just the reverse, but to similar effect: making a necessity of virtue, or deciding how best to keep the discipline thriving (on the assumption that finances aren’t the immediate threat) and then embedding the results in pedagogical policy or curriculum. It was fascinating, indeed somehow reassuring: the same questions, but driven by different forces. In the end, I feel that many of the smaller disciplines, especially those that involve labor-intensive language instruction, are essential to the health of post-secondary education, and in that connection I particularly admire Princeton’s language requirement. The challenge, it seems to me, is to find new ways of situating them in our faculties of arts and sciences, ways that don’t make museum-pieces out of the disciplines (in institutions that can afford it), and don’t unfairly tax sister disciplines that struggle with the opposite problem, that of keeping pace with enrollments. I suspect that we’ll take some heavy weather in the coming ten years, and triage may come in the form of deciding what to do first about the graduate side of the equation, which is where budgetary pressures are felt most, but which is the lifeline to another generation of teachers.

Q Do you see similarities and/or differences between the American and Canadian systems?

A The most obvious difference is that Canadian universities are publicly funded. Otherwise, there are such wide-ranging differences within the American “system” itself that it’s difficult to form comparisons. I know that at Toronto we function in a slightly schizophrenic manner when it comes to identifying our international “comparators”: in the first instance, it’s Berkeley, Michigan, UCLA, and so on, of course; at another level, however, it’s the Ivy League schools, plus Chicago, Stanford, and so on. Another obvious difference is that of development and alumni loyalty, which is a very strong factor in U.S. universities, the public ones too. Toronto only got started in the 1990s; we learned fast and have done well, partly because of the strong connections with China, India, and the U.S., which make up a large part of our enrollments. I suspect that other Canadian schools will have similar stories to tell. At the graduate level, however, I see considerable difference, and there it really has to do with funding. Graduate admissions are competitive even—or perhaps most of all—for the very best universities, and graduate programs, as we all know, are net draws rather than net contributors to operating budgets. We can’t be sanguine in Toronto about having recruitment advantages over Princeton, for example, but we succeed by developing interdisciplinary areas that are not found everywhere. Our Collaborative Programs in Ancient and Medieval Philosophy and in Ancient History are, like Medieval Studies, cases in point: they tend to narrow the field to the point where we’re engaged in what I consider a healthy competition with Princeton and the other research-intensive U.S. schools.

Q What do you like most about your profession?

A About my profession as such, I love the daily work of teaching and research; and about my profession qua Classics or Medieval Studies, I love the subjects themselves, plain and simple. I can tell a story about the good it does us, and really believe that story, but in the end there’s always been a purely hedonistic connection as well for me, and I appreciate that more with time, especially after the administrative years.

Q Can you tell me about some of the people you've met during your career, or someone you have not had the opportunity of meeting?

A The Princeton invitation was especially welcome in the latter connection, since I'd followed the work of Peter Brown, Bob Kaster, Brent Shaw, Denis Feeney, and a number of others without ever having met them. I made good use of the term there, and picked the brains of all, who were extremely generous with their time and interest. The same in connection with Christian Wildberg and Helmut Reimitz, whom I'd met but had not been able to get to know as well as I'd wanted to. Pat Geary at IAS was a wonderful opportunity too. But on the whole I've been fortunate, having studied with some incredible people as an undergraduate and graduate student, and in the colleagues and friends I have from my Columbia years—Paul Kristeller, Caroline Bynum, Leonardo Tarán, Roger Bagnall, and others.

Q What else can you tell me about being an academic and teaching the Classics?

A Personally, I think most now about completing research projects that were put on hold during the years of administration, raising children, and so on. More generally, however, I think most about the question we touched on earlier: how disciplines such as mine should be preparing for the next two generations. I mentioned the hedonistic connection, of course, but in the end, I don't want to retire looking back only on my own area of research—I'd like to think that we did something to keep Classics and Medieval Studies a vital part of post-secondary education in North America.

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

A Research [laughter]. Spend time with family. I need to find a better balance to travel more, dedicate more time to music. I studied music and would like to revitalize that interest if it's not too late.

Q What might someone be surprised to know about you?

A I was very close to pursuing a career in music back in 1978, and I paid for university by working as a carpenter, which I loved.

Classics Lectures & Events 2014-15

September 23

"Stautius and the Invention of Horror"
Melissa Haynes
Princeton University

September 26

"Roman Historiography: How Literary Mechanisms Create 'Tyrants'"
Verena Schulz
Ludwig-Maximilians University
Munich

October 7

Prentice Lecture

"To Como Then I Came: On Writing a Modern Biography of an Ancient Roman"
Roy Gibson
University of Manchester

October 21

"Platonic Goods"
Rusty Jones
Harvard University

November 18

"Self-Punishment in Seneca, the Boudicca Revolt, and the De Beneficiis"
James Romm
Bard College

December 2

"Contextualizing Colluthus: Sexual Politics in Late Antiquity"
Helen Morales
University of California, Santa Barbara

January 6-7

Workshop

Postclassicism's Global Collaborative Network Workshop

February 13

"Horace's Hymn to Bacchus (Odes 2.19): Poetics and Politics"
Steven Harrison
Oxford University

February 17

"Late Latin Poetry of Cosmos. Pagan and Christian"
Philip Hardie
Cambridge University

March 3

"All the World's a Stage: Contemplatio Mundi in Early Roman Theater"
Robert Germany
Haverford College

April 3-4

Symposium

DECREATIONS

A Graduate Symposium on the Work of Anne Carson

April 7

Faber Lecture

"Aporia and Action in Euripides' Iphigeneia at Aulis"
Victoria Wohl
University of Toronto

April 10-11

Colloquium

Benefactors and the Polis: Origins and Development of the Public Gift in the Greek Cities from the Homeric World to Late Antiquity

May 16-17

Conference

The Sound of Sense: Orality/Aurality in Byzantine Texts and Contexts

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

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