



Princeton Classics

NEWSLETTER OF THE DEPARTMENT OF CLASSICS
Spring 2016  PRINCETON UNIVERSITY

Letter from the Chair



Andrew Feldherr, Chair

This has been an exciting year of transition and success for the department. Colleagues at all levels have produced scholarship of great importance to the future shape of the discipline, and in which we can all take pride. Current graduate students have completed path-breaking dissertations and are gaining enviable footholds from which to establish their careers. Graduate alumni have been recognized for outstanding contributions to classics as scholars and educators. Undergraduates will soon have the opportunity to discover new dimensions of the field, thanks to the addition of new faculty working on Greek tragedy and its legacy, and Roman republican history and religion. Even as I write we are completing a search for a new colleague in Medieval Latin.

A little secret about academics, at least this one, is that our time for reading even

new works in the field is precious. But one book I had known for years would go to the top of the pile was our colleague Denis Feeney's *Beyond Greek: The Beginnings of Latin Literature*, which appeared from Harvard University Press last fall. Even with Alice Vavasor's engagement to John Grey hanging uncertainly in the balance, I put aside my autumnal indulgence in Trollope for this fascinating exploration of the development of Roman literary culture through the lens of translation. For anyone who studied Roman literature, it brilliantly answers a question so basic that few of us had even thought to ask it: Why did the Romans have a literature at all?

Hardly had Denis set the Romans on the path to centrality in Western literature, when I received the news that another new book, *Genealogy of the Tragic: Greek Tragedy and German Philosophy*, by our newest colleague, Joshua Billings, had won a prestigious Goodwin Award from the Society for Classical Studies. (Josh is currently a fellow at the Institute for Advanced Study; all of us are looking forward to his symbolic trek across the golf course to join us fully next year.) To quote the official citation, "Billings' book is a model of what reception studies can and should be—a path to help us to understand better how we have arrived at our way of dealing with a given Greek or Roman cultural phenomenon."

Josh was joined on the podium by an alumna of our doctoral program, Emily Mackil, now professor in the history

department at Berkeley, who was being honored for her book on federations of city-states in Hellenistic Greece. And before the applause had died down, Jason Pedicone, with his business partner Eric Hewett received a President's Award for his work with The Paideia Institute. This remarkably successful organization for promoting the classics through summer courses, travel, conferences and electronic media, just to name a few of its activities, has often been mentioned in this newsletter for, in addition to Jason, it counts many Princetonians among its leaders, teachers, and students. My colleagues and I continually have occasion to feel grateful for its work in inspiring high school and college students to study classics.

Continued on page 3

Princeton Classics is online!

 @PrincetonCLA

 Princeton Classics

Follow Us.

Inside this issue...

News from the Faculty.....2	Undergrad Summer Travel6	Graduate News9
Senior Theses 2015.....5	Alumni Spotlight: Jason Pedicone7	Dissertations9
	In Memoriam7	Q&A: Dan-el Padilla Peralta10
	Postclassicism in Brazil8	Lectures11

News from the Faculty



Yelena Baraz



Joshua Billings



Emmanuel Bourbouhakis



Ted Champlin



Marc Domingo Gygax



Denis Feeney

Yelena Baraz

Despite the mockery of my colleagues, I continue to be fascinated by late Latin pastoral poetry and Calpurnius Siculus in particular. An article on Calpurnius' innovative treatment of natural sound as a disruption to human creativity came out in the spring 2015 issue of the *American Journal of Philology* and the longer tradition of post-Vergilian Latin pastoral was well represented at the panel that I organized together with Petra Schierl of Basel at the January 2016 SCS meeting. In between I also delivered a paper on bucolic contests at a conference at St. Anne's college, Oxford and a synthesis of my current thinking on Capurnius' pastoral poetics at a lively interdisciplinary symposium on pastoral at the CUNY Graduate center. From a different stand of my current research, a chapter on Seneca the Younger's treatise *On the Constancy of the Wise Man* appeared in an exciting collected volume on Roman philosophy, *Roman Reflections*. The chapter both builds on my work on Ciceronian philosophy and connects Seneca's ideas about greatness of soul to the current book project on Roman pride. Another offshoot of the book, a chapter on accusation of kingship in late republican oratory should appear in the near future.

Joshua Billings

I am in the early stages of a project that looks at drama and intellectual culture in the late fifth century BC. As I understand it now, it has two major components: first is thinking through the modern concept of "Enlightenment" as it might apply to the period. I am using some of the tools and questions of eighteenth-century intellectual history in the hopes of articulating a new understanding of the circulation of ideas and the stakes of conceptual developments in classical Athens. Second is a more focused investigation of the way that certain mythological figures become nodes in drama for thinking about issues being discussed more explicitly in intellectual discourse. Some of the major figures so far are Helen, Prometheus, Odysseus, and Dionysus, all of whose depictions in drama

speak (I argue) to broader questions of the Greek Enlightenment. Here and there, I also continue to work on the eighteenth century and German Idealism, where my project begins from scenes of suffering on beaches to look at the philhellenic imaginary more broadly.

Emmanuel C. Bourbouhakis

Among the highlights of this past year was a conference I organized, "The Sound of Sense: Orality/Aurality in Byzantine Texts and Contexts," attended by scholars from the U.S., U.K., Cyprus, Germany, Austria, and Ireland. The ground-breaking papers will be published next year in a larger volume I am editing on orality and literacy in Byzantium, for *Utrecht Studies in Medieval Literacy*. Besides articles on various aspects of medieval Greek literature, including a tribute to my former teacher, Ihor Ševčenko, or aspects of Homeric poetics in Byzantine literary criticism, I have been at work on a monograph about mediaeval Greek letter-writing. This fall I was joined by David Jenkins, our Classics librarian and a keen Byzantinist, as co-editor of a forthcoming edition for the prestigious Teubner series of the *Rhetorica et grammatica* of the 11th c. Byzantine polymath Michael Psellus. The edition will profile the pedagogical practices of a watershed Byzantine intellectual. Finally, I am preparing a paper on the epistemological ramifications of narrative in Byzantine historiography, for the International Congress of Byzantine Studies to be held in Belgrade next summer. However, all of the above has been eclipsed by the birth of our daughter Penelope this past June, a cuter taskmaster there's never been!

Ted Champlin

In the summer of 1976, newly promoted from Instructor to Assistant Professor of Classics, I moved into the office now known as 151 East Pyne. In the summer of 2016 I will move out, and into retirement. I hope to complete several papers now in the pipeline but above all to finish my long-delayed book, *Tiberius on Capri*. In the year 26, at what is now my age,

Tiberius retired to the island paradise of Capri, where he may or may not have devoted himself to a life of scholarship and wild indulgence. He never returned to Rome. One thousand nine hundred and ninety years later, I will retreat this autumn for a year of quiet contemplation in another earthly paradise, as a Member in the School of Historical Studies at the Institute for Advanced Study. But then I will return to the modest glory of an emeritus carrel in Firestone Library.

Marc Domingo Gygax

In April 2015, I organized a conference on "Benefactors and the Polis", which examined for the first time, the evolution of public giving in the Greek polis from Homeric Greece to the Roman empire of the third and early fourth centuries AD. The speakers, who specialized in different periods of Greek history, were Hans van Wees (UC London), Beate Wagner-Hasel (University of Hannover), Marc Domingo Gygax (Princeton University), Robin Osborne (Cambridge University), Sitta von Reden (University of Freiburg), Christof Schuler (DAI-Munich), Rolf Strootman (Utrecht University), Carlos Noreña (University of California-Berkeley), Arjan Zuiderhoek (Ghent University), Onno van Nijf (University of Groningen), Daniel Caner (University of Connecticut), and Christophe Goddard (CNRS-Paris). During the last few months I have been working on the publication of papers delivered at the conference in what should be an important volume and on my own individual contributions to it: an introduction, conclusions and a chapter on civic euergetism in classical Athens. In the field of modern historiography I published articles titled "El projecte historiogràfic de Josep Antoni Llobet i Vall-llosera" and "Josep Antoni Llobet i Vall-llosera: contribucions a la història, epigrafia i arqueologia" (both co-authored with Albert Cubeles) in, respectively, the *Butlletí de la Reial Acadèmia de Bones Lletres de Barcelona* and the *Revista de Catalunya*.



Andrew Feldherr



Harriet Flower



Michael Flower



Andrew Ford

Denis Feeney

My new book, *Beyond Greek: The Beginnings of Latin Literature*, was published on January 1, 2016. In this book I attempted to highlight just how odd it was that the Romans developed a national literature in their own language from 240 BC on, given that—so far as we can tell—no one else the Romans knew of at the time had a national literature, apart from the Greeks. Although I'm no longer going to write the book I had next planned, about the impact of Cicero on the Latin poets of the next generation, I did publish a paper about this in 2015. The Department of Greek and Latin at University College London invited me to give their annual Housman Lecture on March 20, 2014, and since this was Ovid's 2056th birthday I thought I should talk about Ovid: the paper has now been published by University College London as the Sixth Housman Lecture, "Ovid's Ciceronian literary history: end-career chronology and autobiography." In Fall 2016 I'll be co-teaching a graduate seminar on the Roman Middle Republic with Daniel Padilla Peralta, and I hope this will help crystallize my ideas for what my next book will be like.

Andrew Feldherr

Not to speak of the demands of office, most of my research time this year has been alternately consumed by Clio and Daphne, which is to say that my work is divided between historiographic projects and circling back to Ovid. On the historiographic front, in addition to putting the finishing touches on my lectures on Sallust, Will Batstone at OSU and I are also co-editing a volume of "greatest hits" of Sallustian scholarship for the Oxford Readings series, and I will be talking about visual representation in historiography for a graduate conference in Toronto next month—my first professional trip north of the border. Other boreal lands define the horizons for my work on Ovid, since I will be giving a paper at a conference in Stockholm later this spring (which will sadly force me to miss reunions, its alumni breakfast, and the P-rade—my dogs' favorite event of the Princeton year).

In the classroom, it has been a real pleasure to teach "The Other Side of Rome" again for the first time in four years. But as a reminder of the passing of time, our youngest daughter, not even born the first time I led Princeton students through the amphitheaters and dining rooms of the empire, now comes to sit in on the lecture (at least the uncensored ones!).

Harriet Flower

During a year of leave from teaching in 2014-15, I was able to complete my manuscript entitled *The Dancing Lares and the Serpent in the Garden*. This is the first book-length treatment of the *lares* (protective gods of local neighborhoods known as *vici*) that focuses on their role at the crossroads shrines (*compita*), both in town and on the farm. It is an interdisciplinary study that draws on painting and sculpture, images on coins, inscriptions, evidence for ritual, the sacred landscape of the city of Rome, and literary sources in both prose and poetry. I plan to submit the final version, which will include illustrations, to the press at the end of next summer. Despite my recent focus on the traditional Roman religion, I have been continuing to do research on Sulla's self-representation in his unfinished memoirs (published in 22 books around 78 BC), as well as on the political career and strategies of the younger Cato, especially in the 50s BC.

Michael Flower

During the 2014-15 academic year I was on leave and during that time I made progress on several projects, small and large. My most immediate task was to edit the *The Cambridge Companion to Xenophon*, which is scheduled for publication in September 2016. This is the first companion or handbook dedicated to this highly innovative fourth-century BC philosopher and historian (I have put "historian" second, because from his own time until the end of the 19th century Xenophon was known primarily as a philosopher). My current book project is called *The Art of Historical Fiction in Ancient Greece*. This is an

Continued on page 4

Chair's Letter

Continued from page 1

I would like to conclude by looking ahead from these achievements to where we are going as a department. A major initiative in the short term will be to make travel an increasingly important part of the education we offer our undergraduates. A few years ago I had the chance to take an Ovid class to Rome, and Yelena Baraz set off at spring break with eleven students from her course on the *Aeneid*. Our hope is through a combination of departmental and university resources, with support from our friends and alums, to organize one course every year around a trip to Greece or Italy. This first hand experience of the sites and material remains of Greek and Roman culture will add an entirely new dimension to what we can offer our students.

But we are equally committed to reaching an audience beyond our concentrators. This semester, Christian Wildberg's newly designed course on evil from antiquity to the present has drawn over 200 students, which I believe is a record in the history of the department, certainly since I've been here. Our faculty regularly participate in the flourishing HUM sequence, and Brooke Holmes has just taken over as director of the Interdisciplinary Humanities graduate program, which helps graduate students from across the division develop perspectives and expertise beyond their own field. She has also become a leading force in an international project called "Postclassisms", facilitating conversations from Berkeley to Brisbane about how the classics has mattered in later cultural epochs, and how the particular ways in which it mattered have in turn transformed our sense of the classics. (Check out the project's website at www.postclassisms.org). Faculty and graduate students have been inspired by asking these questions in a series of conferences and discussion groups. Now we would like to engage more members of our community with such investigations—and take advantage of Princeton's increasing investment in the performing arts—by organizing readings and lectures by translators, writers, and contemporary artists whose work engages with Greek and Roman antiquity.

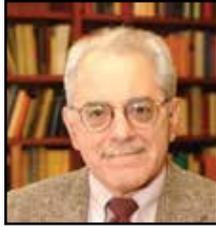
Our mission as a department is twofold, to find new ways both to enrich the education of those who have already made the choice to study classics and to communicate the vibrancy and importance of our field to new students, colleagues, and the wider community. We welcome your suggestions about how best to achieve these goals.

News from the Faculty

Continued from page 3



Brooke Holmes



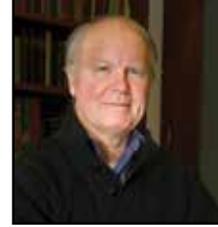
Bob Kaster



Joshua Katz



Nino Luraghi



Brent Shaw



Christian Wildberg

attempt to reassess the nature, purpose, and tropes of fictionality in the ancient Greek historians to construct a new model of how fictionality functioned. 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 have either appeared or are forthcoming. My most unusual publication to date has just been published (unusual because it is in Mandarin Chinese!): 色諾芬領導理論中的虔敬 (= “Piety in Xenophon’s Theory of Leadership”) in *The Chinese Journal of Classical Studies*, No. 24 (Dec. 2015): pages 30-58.

Andrew Ford

This year has seen the appearance of “Literary Criticism and the Poet’s Autonomy” in *A Companion to Ancient Aesthetics* (Wiley) and the entry on “Ancient Criticism” for the *Encyclopedia of Aesthetics* (Oxford). Imminent are my editions and commentary of Ariphron’s “On Health” and Aristotle’s “Hymn to Virtue,” for David Sider’s *Hellenistic Poetry: A Selection* (Michigan) and “Alcibiades’ *eikôn* of Socrates and the Platonic Text: *Symp.* 215a-222d” for *Plato and the Power of Images* (Brill). As a “core” member, I attended a conference in September of our Network for the Study of Archaic and Classical Greek Song at Berkeley. I thought there was more to be said about the theme, “The Genres of Archaic and Classical Greek Poetry: Theories and Models,” and wrote up a paper. “Linus: the Rise and Fall of Lyric Genre” was given to NYU’s Classics Department in December and has subsequently been accepted for the conference volume. In April I will give “The Pathos of the *Poetics*” as the Keynote address for a conference on “Poetics, Aesthetics, and Literary Theory of the Greco-Roman World” to be held at the Graduate Center of the City University of New York.

Brooke Holmes

My research interests over the past year have continued to cluster in two main areas. First, I’m very occupied with

problems around the concept of nature—including boundaries between human and non-human nature—in antiquity and their consequences for contemporary debates in the theoretical humanities and social sciences. I’m still at work on my book on the concept of sympathy in antiquity, and several articles on the subject appeared in print this past year. Second, work related to my ongoing grant project “Postclassicalisms” has proceeded apace, and I’ve become increasingly interested in methodological questions in our field. Much of this interest comes out of my desire to think harder about what is at stake in making claims about “the Greeks” as the origins of concepts such as “body” and “nature” that so intimately structure our own worldview. But I’m also broadly intrigued by the claims we make about why we should study antiquity in a globalized twenty-first century. I wrote three programmatic texts related to this project that will appear in October, *Daedalus*, and a volume on reception studies entitled *Deep Classics*; co-organized workshops in Princeton; Belo Horizonte, Brazil; Cortona, Italy (the beginning of a multi-authored book); and Berkeley; and took part in the summer school “Globalizing Classics” at the Humboldt Universität in Berlin.

Bob Kaster

Wrapping up my five-year project on Suetonius’s *Caesars* last spring (5/15), I sent the files of the OCT edition and its companion monograph to OUP, which has since turned them into proofs: both volumes will appear in July. With those loads off my desk and mind, I turned to a job for which I had volunteered: to bring to publication Charles Murgia’s edition of Servius on *Aeneid* 9-12 (originally vol 5 of the “Harvard” / APA Servius project). Though the edition was incomplete when Charles died in 2013, the archive he left included drafts of the preface, Latin text, and double *apparatus criticus* that were essentially publishable as they stood: my job was to turn those drafts into clean electronic copy and complete the *apparatus fontium et testium*, which was left only partly drafted. Though the latter job has been complicated

by the loss of a substantial portion of the data Charles and his research assistants compiled over the years, I hope that I can recreate the data and complete the work by the end of 2016. The edition will be published electronically by the Digital Latin Library project overseen by Sam Huskey; it is hoped that there will be a print version as well.

Joshua Katz

I continue to take pleasure in a variety of offbeat topics in Greek and Latin literature, Indo-European studies, and linguistics, convinced that it is more interesting to attack problems that are not generally recognized as problems and to consider known problems from a novel perspective rather than make minor adjustments to other people’s work. Recently published papers include “Aristotle’s Badger,” which discusses the pseudo-hermaphroditism of the spotted hyena in the course of arguing that the obscure noun τρώχος in *De generatione animalium* 3.6 means ‘badger’; “Saussure at Play and his Structuralist and Post-structuralist Interpreters,” which tries to provide a holistic view of Ferdinand de Saussure’s legacy by integrating his anagrammatic researches into the story of the reception of his work; and “Initiatory Marrow: A New Interpretation of *Gylfaginning* 44,” which proposes an explanation of an enigmatic passage in the Old Norse Prose Edda. Three of the papers mentioned in last year’s newsletter as “in press” remain so—on the notion of the “fragment” from an Indo-European perspective, the origin of the Greek pluperfect, and an unnoticed authorial signature in Vergil’s *Georgics*—and to their number may now be added “Etymological ‘Alterity’: Depths and Heights,” which looks at the use and abuse of etymology by non-linguists, including modern poets.

Nino Luraghi

Two thousand fifteen was a quiet and enjoyable year. The spring was spent teaching Thucydides to a group of fearless undergraduates and reading Pindar with a group of graduate students, under the

guidance of Andrew Ford—both enviable experiences. The summer was spent setting up a course on ethnicity across history, which I am now team teaching with my colleague Helmut Reimitz from the History department. In the fall, my new course on Greek political thought had its second run, giving me a chance to come to know some really gifted students from all sorts of fields. Most of my research has focused on Herodotus, and in particular on the ways in which his Histories can be put in dialogue with the events that were unfolding as Herodotus was writing. In October I had the immense pleasure of presenting the first results of this work in Freiburg at a conference celebrating the 70th birthday of my mentor Hans-Joachim Gehrke. Meanwhile, several studies on early Hellenistic Athens have proceeded towards publication. Three of them will deo volente appear during the next few months.

Brent Shaw

It is always heartening to have responses to one's work. My big winner this year was a paper entitled "The Myth of the Neronian Persecution" published in the *Journal of Roman Studies*. I only ventured on this perhaps foolhardy venture (of arguing that Nero's persecution of Christians in 64 CE did not happen) with the encouragement of my colleague Ted Champlin who, as they say, has forgotten more about Nero than I will ever learn. The responses were truly global in range, and spanning those who wished to issue their judgment on it from 'changing the grounds of early Christian history' to 'fatally flawed.' Never so many gratuitous emails on anything that I have written. Another that involved much more hard work and which I regarded as just as important—part of my continuing efforts to map the relations of Augustine to imperial power of his age—a study of Augustine's personal and formal relations with high-ranking imperial officials of his age, has provoked no discernable response. I am still waiting for scholarly judgment. Other work has continued an interest in ethnicity in the Roman Mediterranean, of which one will appear as a chapter in a celebratory volume, a Festschrift as it is called, in honor of Professor Ben Isaac at Tel Aviv—on the problem of a Roman soldier who suffered from an odd split identity. I also continue to be interested in what might be called micro-level changes in culture in the African provinces of the Roman empire and in that regard I have mapped out two pieces on the practice of the sacrifice of living infants and the end of this ritual. Work also continues, off and on, on a larger interpretative book on the nature of the Roman

empire for our own university press. Most of my time at the moment, however, is devoted to work on yet another edition, the fifth, of the 'World Together, Worlds Apart' global history textbook produced by the faculty here at Princeton (most of them in the Department of History, so it counts as a cooperative interdisciplinary effort). We intend to take over this world, sweeping all competing texts in world history from the field.

Christian Wildberg

In a series of thematically connected graduate seminars I am exploring the possibility of conceptualizing the development of early Greek philosophy in a novel way, moving away from the widespread view to see it as an enterprise primarily driven by scientific curiosity for its own sake. There is considerable evidence that we are instead looking at a diverse, yet unified and sustained project of articulating a profound

sense of political and cultural discontent. On that view, ancient Greek philosophical inquiry into nature would acquire its focal hermeneutics in the relationship to political power and unenlightened oppression.

After my discovery, a few years ago, of pervasive instances of mechanical interpolation in the *Corpus Hermeticum*, I am now increasingly preoccupied with a new edition and translation of this fascinating and currently little studied document of Egyptian philosophy.

Finally, I am broadening and deepening my long-standing interest in the history of the conception of evil by teaching an undergraduate course entitled "From Pandora to Psychopathy". In it, we examine the ways in which moral evil has been explained in the course of Western intellectual history, from Greek mythology, theater, and tragedy via Plotinus, Augustine, and Kant to Nietzsche, Arendt, and modern psychology.

Yesenia Arroyo

The Madness of Reason: A Sadean Reading of Senecan Tragedy

Daniela R. Bartalini

Saint Fabiola: An Exemplar of Social Justice for the Poor in the Early Christian Church

Yung In Chae

The Classical Emergence of Examination

Albert D. Choi

The Loans of the Sulpicii: A Transactional Analysis of Capital Flow Across Class Lines in 1st Century Rome

Dillon O. Ecclesine

Dropping the Gloves: A Comparative Study of Ancient and Modern Rioting at Competitive Spectacles

Andrew D.A. Frazier

More Tragic than Tragedy: The Drama of Thucydides's History

Calvin R. Gross

Death and Dying in Ancient Greek Medicine

Neil J. Hannan

Studies of Unreproved Weakness in Roman Imperial Literature

David N. Kong

How Dark, Imagining: The Role of Myth in "Till We Have Faces"

Catherine J. Lambert

A Teacher and His Student: Re-Imagining the Renaissance Classroom—A Marginal Study of a Classics Poet

Joshua D. Lyman

Field Testing the Vitruvian Scorpio: An Engineering and Tactical Analysis

Jasmine N. Race

Rabbinic Wisdom in Christian Hands: Paul Fagius on "Pirkei Avot" (1541)

Alyssa J. Schmidt

"She Will Need Her Sisterhood" An Analysis of the Relationship Between Sisters in Selected Works of Latin Comedy and Epic

Mary Rosalie Stoner

Christian Paideia: Models from the Church Fathers

Allan W. Van Morter

Changes of Social Values Over Time Based on the Teachings of Authority Figures in Ancient Rome

Charles W. Waldron

Themistocles and Alcibiades: Leaders and the Polis in Thucydides

Undergraduate Summer Travel

Septuaginta Summer School

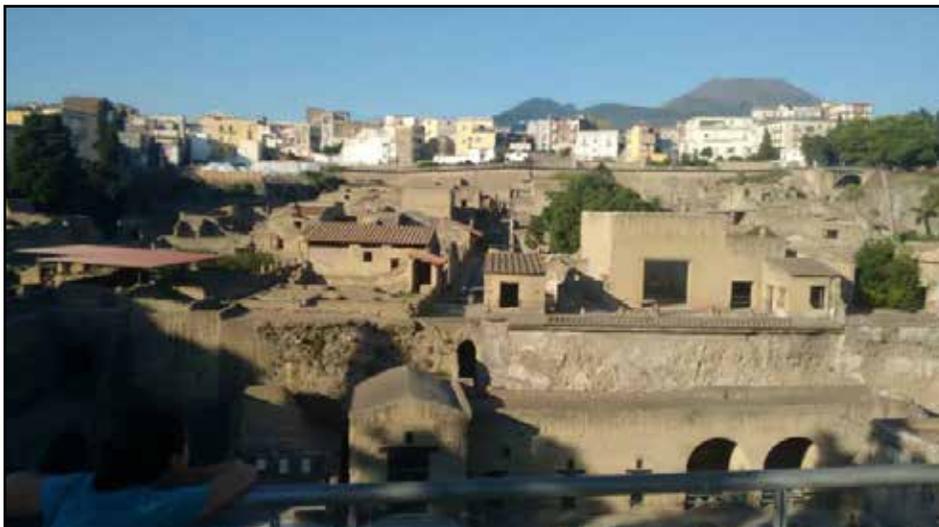
by Ayelet Wenger

This summer, I participated in the annual International Septuaginta Summer School at the University of Göttingen and visited a number of ancient sites in Italy with the help of the Princeton Classics Department.

Through a series of readings, lectures, and workshops, this year's Septuaginta

"I had never before realized how much information one could glean from the intricate, microscopic details of ancient texts."

Summer School explored what we can infer about the authors of the Septuagint from details such as the register of the language and use of loan words. Studying the Septuagint with a class of skilled philologists was an eye-opening experience for me. I was staggered by the complicated arguments that can unfold from close readings of such a literal translation and came to appreciate the exciting nature of philological discovery. I had never before realized how much information one could glean from the intricate, microscopic details of ancient texts.

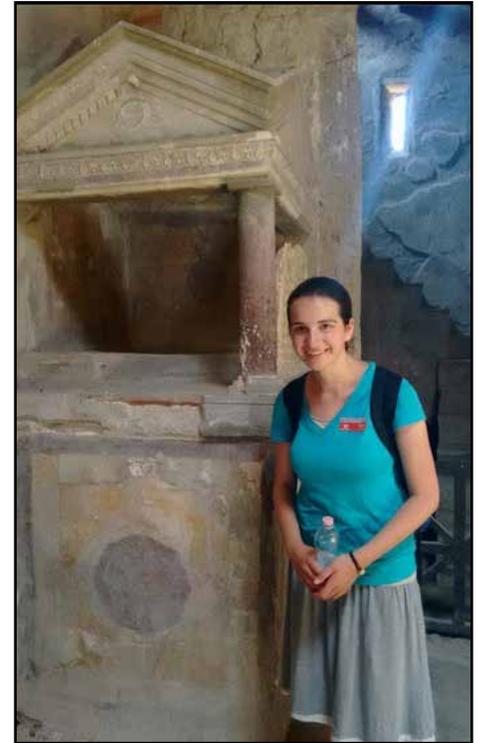


Ercolano, a Town inside Naples

I also learned a great deal from informal conversations with my classmates, who came from a variety of countries and backgrounds. I had the chance to question a Dominican priest about his understanding of martyrdom, to discuss a questionably messianic passage in the Greek Isaiah with a Russian philologist, and to swap subversive readings of the *Song of Songs* with a secular Israeli academic. It was delightful to connect with so many people who share my excitement about early Christian and Jewish texts and their Greek context.

Professor Jack Tannous once mentioned in class that visiting Ravenna is like stepping into Late Antiquity. Acting on his advice, I spent two days exploring the ancient mosaics of Ravenna and even attended a concert in the Basilica of San Vitale. It was unclear who was more astounded by the interspersion of orchestra music and Gregorian chants, whether it was the mosaic Abraham poised to slaughter his beloved son or his distant descendant bewilderedly flipping through her Italian program.

Other highlights of my trip to Italy included strolling through the ancient houses and brothels of Pompeii and Herculaneum against the eerily peaceful backdrop of Vesuvius, uncomfortably admiring Bernini's glorifications of the rapacious Apollo and Pluto in the Borghese Gallery, and grappling with the Arch of Titus's Menorah, a witness to the ruins of Jerusalem amid the ruins of Rome. I became both accustomed to and intrigued by the strange transitions that a tourist of the ancient world must



Ayelet Wenger

make as she moves from staring at Etruscan artifacts in the Bologna Archaeological Museum to watching tightrope walkers practice in the Parco Montagnola.

As much as I learned about classical materials and geography through tracing maps by finger and foot, I found that the most powerful lessons came through the unexpected discoveries. My surprises included stepping into a large church, noting the clearly modern construction of the ceiling, and a moment later realizing that I've walked inside the Pantheon and that Hadrian built this dome. They involved walking along a highway in Ravenna and admiring the deep blue ocean, a creature so distant and different from the mosaics I had been examining all day, before remembering that Ravenna's access to water was the very reason it became the capital of the Western Roman Empire, the very reason that all those mosaics existed in the first place.

I am deeply grateful to the Classics Department for giving me the opportunity to immerse myself so intensively in ancient texts and materials, and cannot thank them enough for everything I've read, seen, and heard this summer.

Alumni Spotlight: Jason Pedicone Ph.D. '13

I came to Princeton after earning a B.A. at Roger Williams University, a small liberal arts college in Bristol, Rhode Island without a formal Classical department, and following several years of itinerant study in Europe. In those in-between years, my time studying with Fr. Reginald Foster, a Carmelite Monk who worked at the Vatican as the Secretary of Latin Letters, and taught a legendary spoken Latin summer program in Rome, was probably the one experience which confirmed my decision to pursue a graduate degree in Classics more than any other.

My time in the Ph.D. program at Princeton offered me an opportunity for deep reading of Latin and Greek texts, and more foreign travel and language learning. The generals process, though one of the hardest things I have ever done, gave me reading fluency in both ancient languages, for which I am truly grateful. I now look back on the countless late nights in my twenties spent in Firestone library with fondness, and sometimes with Vergil's *forsan et haec olim meminisse iuvabit* ringing in my ears.

I always felt called to teach and mentor undergraduates and help them nurture their interest in the humanities. I cherished the opportunities I got to teach ancient languages and Greek and Roman history while a graduate student. I was also very involved in undergraduate student life, serving as a resident advisor in an undergraduate dorm, leading language tables in

the dining halls, and planning various cultural and humanistic programs on campus.

Princeton's generous summer funding allowed me to pursue my interests in modern languages and stoked my wanderlust. I was interested in modern Greece, and thanks to support from the Seeger Center for Hellenic Studies, I had the opportunity to spend summers at the American School of Classical Studies at Athens and the Aristotle University of Thessaloniki, studying archaeology and modern Greek language and literature. I also learned French from Princeton's excellent French Department, and spent a year living in the Latin Quarter in Paris, thanks to an exchange Princeton has with the Ecole Normale Supérieure.



Jason Pedicone Ph.D. '13 (donning baseball hat) is "Living Latin in Rome" with his students.

"Princeton's generous summer funding allowed me to pursue my interests in modern languages and stoked my wanderlust."

When I had finished my general exams and started writing my dissertation, I began to realize that I did not want to be a traditional academic. While I loved Latin and Greek literature, language, and teaching, my interests in travel, and program development had clearly emerged as the passions I wanted to pursue professionally. As luck would have it, my mentor, Fr. Foster, retired in 2011, and I co-founded The Paideia Institute, a non-profit organization dedicated to continuing his mission of teaching students to speak Latin among Rome's ruins in the summers. Since that time, this organization has grown into a vibrant Classics start-up, that provides study abroad experiences in Classics all over Europe, as well as online classes and digital humanities initiatives, an online journal, and outreach projects focused on demonstrating the relevance of a classical education in the modern world.

I'm deeply grateful to Princeton for the countless opportunities it provided me to pursue my interests, eclectic as they were. I'm also grateful to the Classics Department, and particularly to my advisors, Denis Feeney, Andrew Feldherr, and Andrew Ford, for their open-minded support of my alternative, and somewhat improbable, vision for what to do with my Ph.D. in Classics. More than that, my fellow graduate students are not only some of my closest friends, they also help run our organization, serving as head instructors in Paideia programs, board members, and trusted advisors. Most of all, I feel very lucky to have spent time learning about the ancient world with the incredible group of people that Princeton Classics attracts. It has truly enriched my life.

[Jason Pedicone received his Ph.D. from Princeton in 2013 and is currently co-founder of The Paideia Institute.]

In Memoriam

William H. Hess *63

William Hess, professor emeritus of classics at the University of Utah, died March 26, 2015, of natural causes. He was 81.

Hess graduated from the University of Texas in Austin with a bachelor's degree and a master's degree in 1955 and 1959 respectively. In between, he taught high school for one year and then served in the Army from 1956 to 1958. In 1963, he earned a Ph.D. in classics from Princeton.

From 1962 to 1968, Hess taught at the University of Texas, Austin. Then, from 1968 to 1998, he taught classics at the University of Utah.

In 1954, Hess married Diane Debnam, and they had two children. Diane died in 1970, and he married Cheryl Potter Stevens in 1975. Hess is survived by Cheryl; two children; one stepdaughter; two grandchildren; and four step-grandchildren.

Michael M. Wigodsky *64

Michael Wigodsky, retired professor of classics at Stanford University, died May 9, 2014, of cancer. He was 78.

He graduated from the University of Texas in 1957, and was awarded a Ph.D. in classics from Princeton in 1964. He was a fellow at the American Academy in Rome from 1960 to 1961. After teaching as an instructor at Florida State University for a year, he went to Stanford in 1962 and remained there until 1998, when he retired as a full professor. In 1972 he published his book, *Virgil and Early Latin Poetry*, which was followed by several articles on Latin poetry, as well as on the Epicurean library in Herculaneum and its associations with Virgil and Horace. He was a faithful member of the West Coast Aristotelian Society until recently, when he began losing a long battle against cancer.

As published in PAW March 16, 2016

Postclassicisms Network in Brazil

by Mathura Umachandram, Classics Graduate Student

The recursive nature of history was on my mind as I set out to Brazil. How is “modernity” constructed as “a happening again” of the past? How is the past enlisted to strike up difference and strike out to what is considered “new”? Muddling over these questions, it also occurred to me that my first journey to South America was re-tracing a complex colonial relationship between Europe and her former subjects (as a representative of an American university, no less...). A further thought bringing these two thoughts together: what does the study of Greco-Roman antiquity look like in convoluted post-colonial contexts?

This conference staked out new territory for the Postclassicisms network, which has met on several occasions at the institutions of the core network members in Europe and North America. Reprising the theme of “Untimeliness-Extemporandade”, we met our Brazilian colleagues from the Universidade Federal de Minas Gerais (UFMG). Previously, I had little idea that Minas Gerais was a state neighboring Rio, let alone that its mineral wealth had made it historically one of the richest in Brazil. This much was evident to the naked eye in the rust patchwork of the landscape scarred with huge quarries (this detail has stuck fast in my mind ever since because we were only thirty miles away from the scene of Brazil’s worst ever environmental disaster, when two dams burst at the site of an iron mine).

Brooke Holmes, Ella Haselswerdt, and I joined Tim Whitmarsh (Cambridge) and Rosa Andújar (University College London) to form the Anglophone *équipe*. A range of topics addressed “untimeliness” directly (such as Tim Whitmarsh’s “Quantum Classics” or Isabelle Cardoso’s “Ephemerality and Philology”) and indirectly, e.g. how the reception of Greco-Roman antiquity can be re-imagined. The issues around Brazilian modernity (and thus, how classical antiquity is configured) are complex. I encountered new cultural metaphors for modernity such as “Tropicalismo” (tropicalism) and “anthropophagy”. The latter is a familiar metaphor in Brazilian cultural thought thanks to Oswald de Andrade’s 1928 groundbreaking, modernity-defining poem *Manifesto Antropófago* (*Cannibal Manifesto* which is as programmatic a statement about modernism as T.S. Eliot could only dream of). As Brazil wrenched itself into nationhood in the 20th century, the ways it related to its indigenous past and its past as a colonized country convulsed dramatically. Rosa Andújar juxtaposed Brazilian modernist poets with the case of Mexican Bright Young Things who consumed Latin and Greek texts and boldly re-used them in forging a new national identity.

Post conference, I spent a little time in Rio de Janeiro. The Museum de Arte Moderne (MAM) was holding a 50th anniversary retrospective of an exhibition originally staged at the museum in 1965 called *Opinião*. This exhibition had gathered together tastemakers to set the cultural agenda for the coming decade. MAM’s retrospective “Opinião 65” noted the extent to which those who participated were politically engaged, energized perhaps by the military coup of the previous year. *Opinião 65* also underscored how conscious these artists were of their modernity. The curator’s blurb for the retrospective cited Paulo Emílio Salles Gomes’s programmatic and problematic statement of the Tropicalia movement:

“We are neither Europeans nor North Americans. Lacking an original culture, nothing is foreign to us because everything is. The painful construction of ourselves develops with the rarefied dialectic of not being and being someone else.”

On the one hand Brazilian artists could find in this statement infinite possibilities for cultural production, because

national identity was based on a radical alienation from an “original culture”. These possibilities also extended to bold innovations in the reception of Greco-Roman antiquity. On the other hand, the Brazilian modern subject is tightly policed and excludes those who might claim an indigenous Brazilian identity. The curator excitedly glossed over these troubling aspects to emphasize the untimeliness of the project of modernity in this Brave New World.

These thoughts fed back into the issues around the distinctive dynamics of Brazilian nationhood and modernity that had arisen at UFMG. Pedro Paulo A. Funari explored how Jesuit missionaries spread education in general and Latin in particular. They put their philological prowess towards constructing a *lingua franca* called Tupí, after the name of the largest tribe, from the amalgamation of indigenous dialects and languages. This artificial language became a brutally effective tool of control at the expense of the variety of languages that defined native communities, now invisible under the linguistic artifice of Tupí. This example demonstrated how philology can be repurposed as a technology of political control and as classicists, we must be responsible for how and to what ends our tools of inquiry can be used. A further contestation of claiming antiquity followed on from this: so entrenched was the connection between the Jesuits and Latin that Greek has historically been used in Brazil as a subversive tool.

Our two days of fertile discussion was followed by some rest and relaxation courtesy of our generous hosts. The extent to which English dominates the academy was apparent: our Brazilian colleagues were not only generous with their time and ideas but also their intellectual labor by working in their second, third or perhaps fourth language. It was a fascinating moment to experience Brazil: in the first instance, Rio is gearing up to host the Olympics and thus is preparing to display itself on the world stage in the best light, though that preparation might involve change of the political and built landscape at a dizzying rate. However, the funding for public institutions such as universities is suffering from a delayed effect of the global recession. In light of these concerns, the energetic conversations we had over the two days of our conference are all the more valuable. Obrigada and thank you to Maria Cecília de Miranda N. Coelho and Brooke Holmes for the opportunity to participate.

[If you would like to contribute to the Department of Classics, please contact the Office of Development at 609-258-8972.]



We want to hear
from you.

Send your
news to:

nbarthel@princeton.edu

Graduate News

Anna Bonnell-Freidin

It has been exciting to present my work to three audiences over the past year: classicists, of course, but also historians of medicine and medical practitioners. These experiences have also been helpful as I write my dissertation, *Uncertain Beginnings: Childbirth and Risk in the Roman Empire*. This semester, I have been working hard with a graduate student in History of Science to plan an interdisciplinary workshop, “Histories of Reproductive Risk: Antiquity to the Present” (March 25-26, 2016). We are grateful for support from a number of departments and programs, including Classics, the Program in the Ancient World, and Postclassicism.

Kay Gabriel

2015 saw some exciting developments in my academic work. Following a successful first year in the program, I spent the summer preparing for my Greek Literature general exam, which I passed in October. I then received the news that my first academic publication—a revised seminar paper from my first semester at Princeton—will appear in *Transgender Studies Quarterly* in a special issue on translation, due in March 2016. I presented twice at research seminars or conferences at Princeton, through the PAW Pizza and Beer graduate research seminar and the Princeton-Humboldt translation workshop organized by Paul Touyz in December 2015. I feel lucky to have engaged closely with the Postclassicism network: in July I travelled with the Princeton contingent to the postgraduate conference on the human and the posthuman, in March at a conference in Brisbane on the classical and the contemporary in film and visual art. With Talitha Kearey, a Ph.D. student in the classics faculty at Cambridge, I am organizing a postgraduate conference on fragmentation in modernist literature and art, which Classics and the postclassicism network are both supporting generously, and which will take place at Princeton in fall 2016.

Owen Phillips

Last fall was my first at Princeton; I have enjoyed every minute. Before joining the Department, I completed a MA thesis at McMaster University on Homeric ethical and political values and their relation to those of the polis. This January, I participated in and helped organize the Princeton-Oxford colloquium on sacred space in the ancient Mediterranean. In this context, I put forward an argument for the consonance of religious and political discourse in Archaic and Classical Greece. Recently,

I’ve been thinking about how one might bring together Aristotelian and Williamian political thought in the ethical worldview of tragedy. At present, I’m looking forward to my spring seminars, in which I will venture further into Greek and Roman social, cultural, and intellectual history.

Bryson Sewell

After completing my MA at the University of Minnesota in Classical and Near Eastern Studies and then teaching ancient Greek at North Central University for a year, I am starting my Ph.D. at Princeton in the Classical and Hellenic Studies track of the Classics Department, where I can pursue my interests in Greek philology from Homer to medieval Greek literature. This year I had the privilege of traveling to Greece twice, first in July for a month to study medieval Greek literature at the Gennadius library at the American School of Classical Studies in Athens, and then for a week in November as part of the PAW seminar on Sacred Space. During the Oxford-Princeton Colloquium I am giving a paper entitled, “What is a Homeric *νηός*?”

Dissertations 2015

Aaron J. Kachuck

Solitude and Imagination: Cicero, Virgil, Horace, Propertius

My dissertation tells the story of how Cicero, Virgil, Horace, and Propertius used solitude—as gesture, posture, and provocation—to characterize the purpose of literature, and to address the relationship of art to society, pleasure to utility, and private meditations to the theater of public life. Evolving representations of solitude interacted extensively with changes in the world of politics, in the material conditions of the book-trade, and in the social status of the poet. But literature was also a force that helped authors problematize social values, uses, and contexts, and in ways that the sociological turn of classical literary criticism has underemphasized. Building on the recent pivot to aesthetics in classical scholarship, and what has been called the affective turn in literary studies, I demonstrate that we can better appreciate the particular character of literature in Rome’s “Cultural Revolution” when we move from a vocabulary of strategy, craft, and design, and towards a sustained engagement with the language, and implications, of struggle, confusion, and mood. In doing so, I critique common models of literary periodization, reanalyze the relationship between Roman literature and its social contexts, and present a richly contextualized and

Clem Wood

I am working on my dissertation, which aims to deepen our understanding of Tacitus by studying exemplarity in his works in relation to his literary and sociopolitical contexts. After defending my prospectus in May, I participated in the third annual meeting of the Literary Interactions under Nerva, Trajan, and Hadrian research group, where I met a number of scholars doing exciting work on Tacitus and his contemporaries. In 2016, I hope to see the appearance of an article on Herodotus in *CQ* and to submit a contribution to a Brill volume on ambiguity in Latin language and literature that is planned as a *Festschrift* for Reginald Foster. I greatly enjoyed my first Princeton teaching experience, precepting in Ted Champlin’s course on the Roman Republic in spring 2015. In spring 2016, I am very excited to be an assistant instructor in Yelena Baraz’s class on landscape and topography in the *Aeneid*, which took us to Campania and Rome in March. It has been a pleasure to organize the Classical Literature Workshop, a weekly forum for faculty and graduate students to read and discuss Greek and Latin texts.

insistently internalist reinterpretation of Latin literature after Cicero.

Dawn Lavalle

Methodius of Olympus, Imperial Greek Literature and the Aesthetics of Hope

In my dissertation, I apply the recent advances in scholarship on Imperial Greek Literature to an area that is all too often neglected in these studies, the literature written by the burgeoning Christian intellectual networks of the 3rd Century AD. In particular, I do this through the prism of one particularly creative writer, Methodius of Olympus, who wrote a number of Christian philosophical dialogues. Around 290 AD he wrote the most famous of these, a Symposium along the lines of Plato, but conducted by women on the subject of chastity. In this book I analyze the ways in which Methodius, through this dialogue, both participates in and changes the literary systems of his time. Each chapter looks at a different genre with which Methodius interacts in the Symposium: the philosophical dialogue, the symposium proper, the rhetorical set-speech and the poetic tradition of hymnody. I conclude that within each of these generic networks, Methodius shifts the focus from the past onto the future in his competition for the hearts and minds of his readers, positioning himself against the literary nostalgia which is often seen to characterize the Greek literature of the Imperial period. ■

Q&A with Dan-el Padilla Peralta '06

*Dan-el Padilla Peralta is currently a fellow at Columbia University and author of *Undocumented*. Our valedictorian for the class of 2006, Dan-el will return to Princeton this fall as assistant professor in the department of classics.*

Q Why did you choose to study at Princeton?

A My high school Latin and Greek teacher planted the seed: having noticed how much I loved the languages and everything associated with their study, she nudged me to think about studying Classics in college and told me that Princeton had the best department in the country. More inspiration came from my high school debate coach (I did Lincoln-Douglas, for all of you former debaters out there), a Princeton alum whose intellectual discipline and easy way with philosophical texts I envied. The clincher: a little over a month before the early application deadline, I participated in an on-campus “Humanities Symposium” for high school seniors; I had such a rocking good time that I made up my mind to apply on the spot.

Q Can you speak about your experience as a student?

A My years at Princeton were in many respects an under-the-rock dream, to borrow an image from Alczman. I was lucky to find myself in a department (Classics), an eating club (Terrace), and extracurricular groups (Acción, WPRB Radio, Black Student Union, Rocky College advising) where mentors and friends took an active



Dan-el Padilla Peralta

interest in helping me grow as a student and as a person. Attending Princeton as a poor undocumented person of color, I experienced some distressing moments: there were times when it was obvious that I and/or the people I identified closest with had been prejudged as different and inferior; and being a student at Princeton did not spare me from the indignities of being broke. Examples of the former would not fit in this space (my memoir *Undocumented* has all the details...); as for the latter, I'll just say that to return home to NYC one semester I walked from campus to Princeton Junction (I only had enough money for the fare from the Junction to NYC), and from Penn Station to my parents' apartment in Spanish Harlem (I had no money left over for the bus or subway). Mentorship, friendship, and intellectual camaraderie kept me afloat whenever the challenges threatened to sink me.

Q You will begin your academic appointment as assistant professor of classics very soon. What does it feel like to know you are returning to Princeton as a faculty member?

A I'm humbled and excited. Given the current state of the academic job market, I feel *terque quaterque beatus* to be gainfully employed in the field that I love—and ecstatic to return to the institution where I first developed a knowledge of that field and an understanding of my potential role within it. I'm also excited to be returning to a campus in the midst of important (and timely) conversations about the historical and institutional legacies of racism and other forms of structural inequality and marginalization, about which more in a moment...

Q What can we expect from you as a professor?

A You can certainly expect a steady stream of research, teaching, and advising in Roman history, that's for sure! I'm keen to continue working on topics in Republican and Imperial religious and cultural history, and to pair up “traditional” approaches and methods with “new” techniques and technologies (all while applying pressure to any neat distinctions between the traditional and the new; one aspect of Classics I'm very committed to explore in my research and teaching is the discipline's rich heritage of innovation through interdisciplinary study). Of particular and quickening interest to me these days are the afterlives of the classical world, especially in modern American and Latin American contexts; so expect some research and teaching on those subjects too.

The triplicate commitment to research/teaching/advising will guide my moves on another front: what tends to be termed “outreach”, but which I see as a necessary and vital extension of a socially responsible and engaged humanism. I'm looking forward to joining the conversation well underway on campus about what we/Princeton can best do to support the education of the currently (and formerly) incarcerated and other marginalized groups. In connection with this work, I'll be giving a great deal of thought to how Classics can intervene in debates about citizenship—stay tuned for the launch of a new course on citizenship in spring 2017—and social justice more broadly; I'm beginning work on a manifesto of sorts very tentatively titled “Black and Brown Humanity/ies.”



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

**Friday, May 27th
10:00-11:00 a.m.**

Prentice Library • 143 East Pyne

We look forward to welcoming you back to Classics!

Q Who has had the greatest influence on your life, personally and professionally?

A In the realm of the personal (but the personal and professional are so entangled!), I'll single out my parents, who gave me the space to indulge my love of the humanities; my brother, who put up with many years of hearing me recite conjugations and declensions aloud (and then majored in Classics himself); my wife, who challenges me daily to remember the social and ethical commitments I have beyond the academy; and my high school teachers. In the domain of the professional, I'd be courting *invidia* by naming individual members of the Princeton/Oxford/Stanford Classics departments—but I want to acknowledge a debt which cannot be repaid, to Walter Burkert, whose Greek Religion blew my socks off when I first (attempted to) read it as a very impressionable sixteen-year-old.

Q What would you say has been your greatest achievement to date?

A Resisting my strong temptation to duck this question and/or deconstruct "greatest": as a Princeton senior, I participated in the first episode of the "Sixth Quintile" trivia game show—and won.

Q Do you have any advice for students who are thinking about studying the Classics?

A The study of Classics opens many doors, and not only to an understanding of the ancient Greco-Roman world in all its exhilarating complexity; the journey to the foreign countries of the past can transform you in all sorts of (unpredictable) ways. And don't you want to know why Jay-Z paraphrases the Euthyphro in "No Church in the Wild" (<https://eidolon.pub/from-damocles-to-socrates-fbda6e685c26#.w8dfs171z>)?

Q Can you share a fun fact about yourself?

A I'm obsessed with baseball (Yankees fan), so much so that during my first year of graduate study at Oxford I thought seriously about pursuing a baseball analytics writing gig. Basketball is also near and dear to my heart, even though the Knicks' performance these past few years has been nothing short of heart-rending. I'm shockingly unproductive during those months of the year when the MLB and NBA seasons overlap.

Classics Lectures & Events 2015-16

September 29

Prentice Lecture

"Choral Contrasts: Metaphor and Performance"

Renaud Gagné
University of Cambridge

October 6

Faber Lecture

"Aristotle 600-1200 AD: The Syriac and Arabic Phase"

Dimitri Gutas
Yale University

October 28

"The X-Position: 'Disjunctive'"

Mark Janse
Ghent University

Co-Sponsored by Department of Classics, Department of Linguistics and the Seeger Center for Hellenic Studies

November 10

"Librarianism: Cataloguing with the Alexandrian Poets"

Athena Kirk
Cornell University

November 13

"Borges' Classics: Citations and Collections of the Greco-Roman Past"

Laura Jansen
University of Bristol

November 20

"Divide and Empower. The Metaphysics of Stoics"

Anna Marmodoro
University of Oxford

December 4

"Sub domina meretrice. Circle in the Latin West"

Luca Graverini
Università di Siena

December 5-6

Conference

Classical Philosophy Conference

Co-Sponsored by Department of Classics, Department of Philosophy, the Council of the Humanities, the University Center for Human Values, and the Stanley J. Seeger '52 Center for Hellenic Studies

December 8

"Paying full price: On value-assessment in Lucilian satire"

Cynthia Damon
University of Pennsylvania

December 11-12

Workshop

"Behind the Symbol: the Context and Legacy of Hypatia of Alexandria"

Co-Sponsored by Seeger Center for Hellenic Studies, Committee for the Study of Late Antiquity, Classics Department, Council of the Humanities, Program in Gender and Sexuality Studies, Center for the Study of Religion, Classical Philosophy

March 10

"Poetry and Religion in Late Antiquity"

Gianfranco Agosti
Sapienza Università di Roma

March 23

"Galen and the Plague"

Rebecca Flemming
University of Cambridge

March 25-26

Workshop

Histories of Reproductive Risk: Antiquity to the Present

Co-Sponsored by: Center for Human Values, Council of the Humanities, Department of Classics, Department of History, Graduate School Postclassicism Network, Program in the Ancient World, Program in Gender and Sexuality Studies, Program in History of Science

April 13

"The Text-World of Herodotus"

Robert Fowler
University of Bristol

April 26

"Sacred Sound Through Space and Time: Listening to Ancient Greek 'Songlines'"

Timothy Power
Rutgers University

Department of Classics

Princeton University
141 East Pyne
Princeton, NJ 08544



Department of Classics • Princeton University

141 East Pyne • Princeton, NJ 08544

Phone: 609-258-3951

Web site: princeton.edu/classics • **E-mail:** classics@princeton.edu

Princeton Classics is produced by the Department of Classics, Princeton University.

Editor: Nancy Blaustein

Production Coordinator: Donna Sanclemente

Photography: Bob Kaster, and where noted.

Photo Credit Page One: Peleus (Greek mythology); Thetis (Greek mythology); Aphrodite (Greek deity); Eros (Greek deity); Trojan War; Augustus. Emperor of Rome 63 B.C.-14 A.D.

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

Faculty

Emmanuel Bourbouhakis
Yelena Baraz
Tim Barnes
Joshua Billings
Edward Champlin
Marc Domingo Gyax
Denis Feeney
Andrew Feldherr
Joshua Fincher
Harriet Flower
Michael Flower

Andrew Ford
Brooke Holmes
Robert Kaster
Joshua Katz
Nino Luraghi
Brent Shaw
Christian Wildberg

Advisory Council

Lydia B. Duff '81
Josiah Ober
James J. O'Donnell '72
Nancy Worman Ph.D. '94

Staff

Jill Arbeiter
Undergraduate Coordinator
Nancy Blaustein
Department Manager
Stephanie Lewandowski
Graduate Administrator
Donna Sanclemente
IT Manager