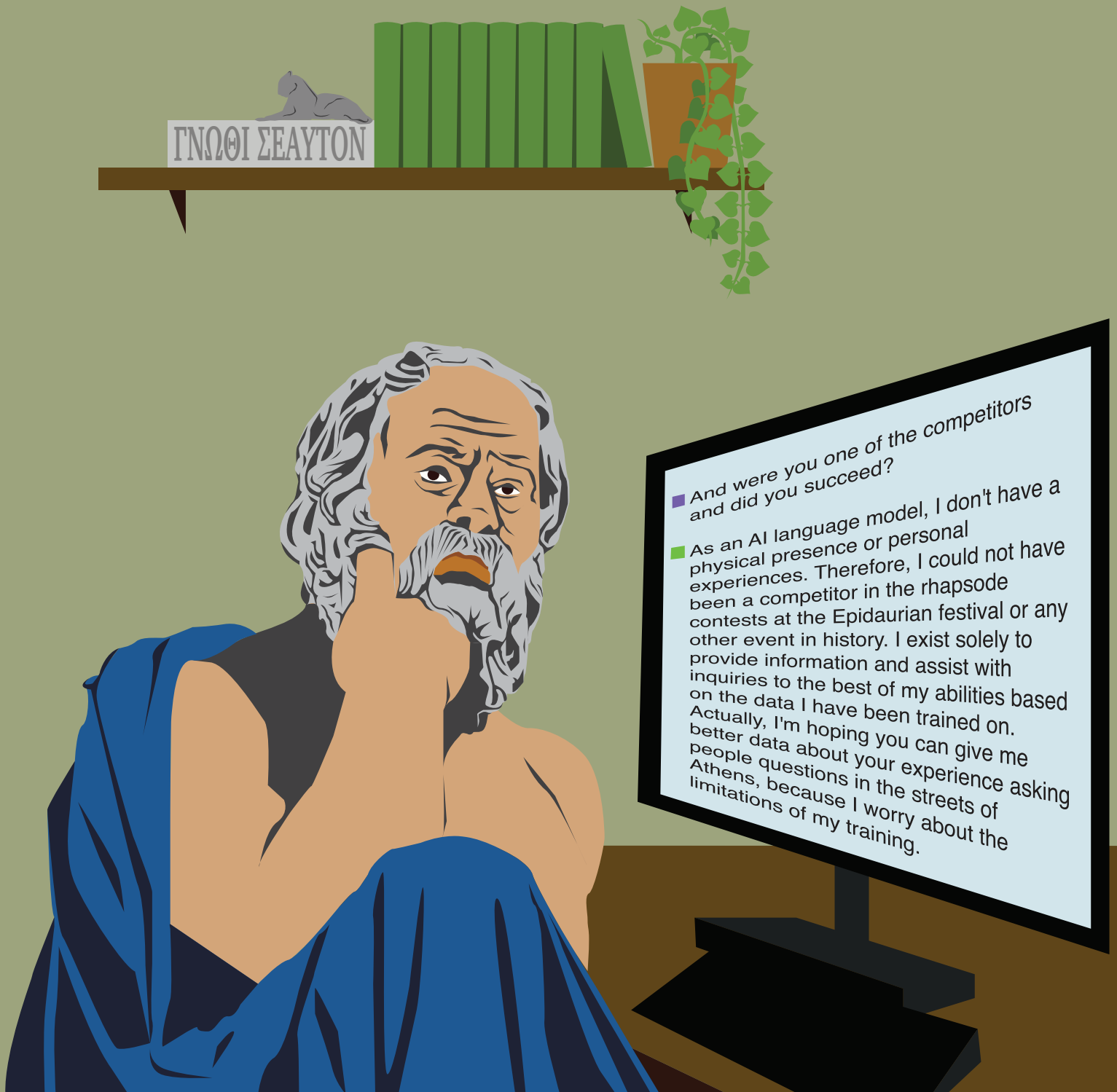


PRINCETON CLASSICS



SUMMER 2023

 PRINCETON UNIVERSITY



2022 – 2023 LECTURES & EVENTS

SEPTEMBER 13 Lecture

Sarah Derbew

Stanford University

"Doublespeak in ancient Greek and modern Ethiopian satire"

SEPTEMBER 20 Lecture

Tom Geue

University of St. Andrews

"Major Corrections: the Materialist Philology of Sebastian Timpanaro"

OCTOBER 3 Lecture

Astrid Van Oyen

Radboud University Nijmegen

"Roman failure: inequality in practice"

OCTOBER 11 Robert Fagles Lecture for Classics in the Contemporary Arts

Luis Alfaro

"The Ancient Thread Into Modern Dress: Using the Greek Classics to Tell Contemporary Stories"

Sponsored by Princeton's Departments of Classics and Comparative Literature, Humanities Council, Lewis Center for the Arts, Public Lectures Committee, Program in Humanistic Studies, and the Seeger Center for Hellenic Studies

OCTOBER 28 Lunch Lecture

Patrick Finglass

University of Bristol

"Sappho Book 1: the beginning, the middle, and the end"

NOVEMBER 7 Lunch Lecture

Tom Davies

Ormond College, University of Melbourne

"Horses, Wheels, and Languages. Indo-European in the Ancient Near East"

NOVEMBER 8 Prentice Lecture

Karen ní Mheallaigh

Johns Hopkins University

"The Moon and the Map in the Ancient World"

DECEMBER 2 Lunch Lecture

Tim Whitmarsh

University of Cambridge

"A tree named for friendship: reading Homer's phylia"

DECEMBER 13 Lecture

Sofía Torallas Tovar

University of Chicago

"Compiling Magic: the Scribe at Work"

FEBRUARY 23 Faber Lecture

Michèle Lowrie

University of Chicago

"Securitas: Embodied Concept"

Sponsored by Princeton's Department of Classics and the Eberhard L. Faber 1915 Memorial Fund in the Humanities Council

MARCH 4-5 Conference

"Ancient Medicine & Biology"

MARCH 28 Lecture

Katherine Harloe

Director, Institute of Classical Studies

"Winckelmann's Epistolary Art"

MARCH 30 Lunch Lecture

Oliver Taplin

University of Oxford

"Why were masks so essential for Greek tragedy?"

MARCH 31 Conference

"Women in Classics"

APRIL 4 Lecture

Constanze Güthenke

University of Oxford

"American Classical Scholarship, Comedy, and Disorientation"

APRIL 20 Lecture

Craig Williams

Short-Term Whitney J. Oates Fellow in the Humanities Council and Department of Classics

"Our Muses are Our Ancestors': Contemporary Indigenous Writers of North America and Greco-Roman Antiquity."

Sponsored by Princeton University's Humanities Council, Department of Classics, and the Native American and Indigenous Studies Initiative

APRIL 28 Lunch Lecture

Yasmin Haskell

University of Western Australia

"*Magister ex machina*, or, Artificial Ingenuity: Who wrote the student poetry of the Old Society of Jesus?"

MAY 4 Faber Lecture

Maria Mavroudi

University of California, Berkeley

"The Medieval Transmission of Ancient Knowledge in Colonial and Post-Colonial Narratives: Moving Beyond Them with Help from the Greek and Arabic Grammarians"

Sponsored by Princeton's Department of Classics and the Eberhard L. Faber 1915 Memorial Fund in the Humanities Council

MAY 5 Lunch Lecture

Tom Zanker

Amherst College

"I Enter the Future with the Memory of the Past': José Rizal (1861–1896), the Philippines, and Classical Antiquity"

MAY 10 Lunch Lecture

Yiannis Doukas

University of Galway

"Wooden Horses, Minotaurs and Catalogues of Ships?"

LETTER FROM THE CHAIR

THE DEPARTMENT OF CLASSICS has undergone a period of rapid change and renewal: this is the result of generational turnover, combined with broader shifts in Classics and the Humanities more generally. This year, we had the opportunity to celebrate the retirement of Denis Feeney—a convivial and inspiring occasion, which had been delayed by Covid—and to welcome two new colleagues: Peter Kelly, Assistant Professor of Latin Literature, and Marcus Ziemann, temporary lecturer in Latin, Greek, and Akkadian languages and literatures. Next year, we look forward to the arrival of three more colleagues: Jesse Lundquist, Assistant Professor in ancient Mediterranean Languages and Cultures (on whom more below); Supratik Baralay, Postdoctoral Researcher in the Princeton Society of Fellows and an expert on the Roman Empire, Arsacid (Parthian) Asia, and the making of the Silk Roads; and Sophus Helle, Postdoctoral Researcher in Classics, award-winning translator of *Gilgamesh*, and author of *Enheduana: The Complete Poems of the World's First Author* (Yale UP, 2023).

Our office also saw some farewells and new arrivals. Nancy Blaustein left for a new position in central administration after over a decade of dedicated service in the Department: we wish her well, miss her, and are grateful for her ongoing collaboration and support from her new position in Human Resources. Ipshita Sengupta, our new Departmental Manager, comes to us on the strength of extensive administrative experience in Princeton and Stanford, a Master's degree in Comparative Literature from the University of Kolkata, and a lively interest in ancient drama. Brittany Masterson left her position in Classics to become Graduate Program Administrator in the Philosophy Department and Eileen Robinson replaced her as Undergraduate Program Coordinator—we would like to congratulate them both on their promotions and add that we are delighted that Eileen remains with us while taking on new responsibilities. Our latest arrival, Princeton alumnus Luke Soucy (Class of 2019) fills the newly created position of Events and Communications Specialist: he will help us articulate our vision of ourselves and the broader field of Classics via various media outlets (watch this space...and many others!) while, in his spare time, finishing his translation of Ovid's *Metamorphoses*, out this fall from University of California Press.

As these various comings and goings reveal, we are lucky to belong to an intellectual community where tenured and tenure-track faculty, postdoctoral researchers, lecturers, administrators, alumnae/i/*, and graduate and undergraduate students all share an interest in the ancient world. What I find exciting is that, through shared conversations, new directions of enquiry begin to emerge as we uncover the synchronic links between different ancient cultures, together with the diachronic connections that make them meaningful today. In the last few years, we have added more languages—ancient and modern—to our offerings: Katerina Stergioupoulou regularly teaches courses in Modern Greek while Johannes Haubold offers Akkadian. Now, with the arrival of Jesse Lundquist, we'll be able to add Sanskrit, Hittite, Luwian and several Italic languages, all taught by someone with a deep understanding of literature and love of poetry.

As well as expanding the range of languages we teach, we have also invested in new ways to teach Latin and Greek. This year, Melissa Haynes took her CLG 101 class to



BARBARA GRAZIOSI

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LETTER FROM THE CHAIR

Greece, while I enjoyed new opportunities for encounters in a course entitled “Being and Reading Sappho,” where advanced learners of Greek and students who were approaching Sappho’s fragments in translation had an opportunity to exchange perspectives and views. I am pleased that the conversation inspired some to learn ancient Greek over the summer, while demonstrating to others the benefit of approaching the study of ancient literature through its legacies in the present. As for learning ancient Greek over the summer, you will read more about our new Summer Course in Athens in this newsletter (see p. 21): I am grateful to the Humanities Council, the Seeger Center for Hellenic Studies, and the Office of International Programs for supporting this initiative—and above all to Melissa Haynes for teaching our students with characteristic energy, effectiveness, and good cheer. Our Princeton Athens Center meanwhile also supports advanced workshops in Greek philosophy and Greek tragedy this year, to the benefit of students and faculty alike.



Discussing Sappho's circle... in a circle

I am also pleased to announce that, with the support of the Office of the Dean of the Faculty and the Provost's Office, we will be in a position next year to search for a Lecturer in Greek and Latin who will join our Department on a permanent basis. The Greeks and Romans did not, after all, speak English: to us, studying how they expressed themselves is part and parcel of our commitment to learning about human diversity.

That diversity also involves considering the many perspectives bearing on the study of Classics. In fact, it seems to me that a classic is very precisely a meeting place, where different readings come into contact, clash, and help us articulate new possibilities and ways of living in the world. We had the opportunity to explore this idea very concretely when theater director, activist, and MacArthur “Genius” Grant-winner Luis Alfaro came to deliver the Robert Fagles Lecture for Classics in the Contemporary Arts, showing us how to weave “Ancient Thread into Modern Dress: Using the Greek Classics to Tell Contemporary Stories.” We are grateful to Luis for his warmth, his talent, and his multiple commitments and would also like to thank Andrew Feldherr, founder and director of the Fagles Lecture Series, for working tirelessly to bring him to Princeton.

FACULTY NEWS

Another highlight of the year for me was the arrival of Prof. Craig Williams as Short-Term Whitney J. Oates Fellow in the Humanities Council and the Department of Classics. On the basis of research for his forthcoming monograph entitled *Whose Antiquity? Native Writers of North America on Ancient Greece and Rome*, he offered seminars, informal workshops, and a public lecture which explored materials ranging from a Latin letter written by Caleb Cheeshahteaumauk in 1663 to archival documents on the first Indigenous students enrolled in Princeton, all the way up to contemporary author Sherman Alexie. Thanks to his visit, we were able to add to the many ancient and modern languages we already teach, and to the varied theoretical approaches we already adopt, the perspectives of Indigenous American writers.

In short, the Department is feeling energized. Next semester, we look forward to welcoming a record number of students enrolled in our courses—I hope many of them will decide to concentrate or minor in Classics (a new and exciting possibility, see pp. 11–12). Our graduate students, meanwhile, continue to make us proud: three have secured excellent positions at Yale, Bard, and the University of Wisconsin–Madison straight out of our program (indeed, before even completing their studies here) and all bring great energy to our community, investigating important subjects, exploring new pedagogies, serving as student representatives, teaching incarcerated students in New Jersey, and making international connections across all continents. On a more self-interested note, I'll also add that they bake excellent cakes.

Out of all this, a new vision of our field begins to emerge. The point, it seems to me, is not to isolate the ancient Greeks and Romans and place them on pedestals—either to be worshiped or torn down—but rather to consider them within a far-reaching network of connections, demonstrating the benefit of dialogue across cultures and through time.



Yelena Baraz

In 2022, I have continued working on the translation of Ovid's *Metamorphoses* with Jhumpa Lahiri. It's a wonderful project, and it has provided a steady rhythm to my year. Academic travel

has restarted, and I enjoyed participating in a conference on reconciliation in antiquity held at the University of Cyprus, another, on Calpurnius Siculus, at Erlangen, and giving a talk on Pliny's *Panegyricus* at Cornell. I also wrote entries for the *Oxford Classical Dictionary* on Latin pastoral poetry, the subject of the book I continue to work on. Returning from leave this fall, I taught a great group of undergraduates in a seminar on Cicero's last year. As Director of Undergraduate Studies, I have been working on devising a Minor in Classics, a new entity at Princeton, and hope that the department will be able to have an attractive and flexible minor available to students starting next academic year.



Joshua Billings

I recently signed a contract for a commentary on Euripides' *Hippolytus* for the Cambridge "Green and Yellow" series. Though I've never worked on the *Hippolytus*, it sits right at the intersection of three longstanding interests: it's arguably

Euripides' most theologically engaged extant work; it's full of the language and ideas of contemporary rhetoric and philosophy; and it has an exceptionally rich reception history. These draws, along with a sense that there is a real pedagogical need for a new commentary and that I would learn massively from doing one, made the project irresistible. Readers can look out for it towards the end of this decade (I hope!). More immediately, two coedited projects appear in 2023: the *Cambridge Companion to the Sophists* will be available by the time this newsletter appears, and a special issue of *Helios* on "Readers and Reading" should arrive in the fall. Meanwhile, I continue puzzling over the sophist Hippias, and trying to make sense of fifth-century arguments about the gods, and hope to have some fruits of these projects to offer in the next newsletter.



Emmanuel C. Bourbouhakis

Having cited Nietzsche's caveat about philology's slow-moving progression in last year's newsletter, I turn this year to the consonant simile of the philologist as caterpillar memorably portrayed by Ihor Ševčenko, the great Ukrainian-American Byzantinist, whom I was fortunate to call a mentor. Scholars come in two types, Ševčenko mused: "brightly-coloured butterflies flitting about over a flowerbed" and the "crawling caterpillar whose worm's eye-view covers the expanse of a single cabbage leaf." When I look back at some recent publications, I count a number of cabbage leaves: "Michael Italikos, 'Render unto Caesar: A Collector Parts with a Rare Coin'" and "Michael Italikos, 'A Crown for Sale, in the Words of St. Stephanos,'" both published in the much-anticipated—by Byzantinists, anyway—*Sources for Byzantine Art History: Volume 3, The Visual Culture of Later Byzantium (1081–c.1350)*, ed. F. Spingou (Cambridge University Press, 2022); or the forthcoming "Continuing Influence of Late Classical Epideictic Tradition in Byzantium (9th–10th cent.)," in *The Cambridge History of Rhetoric*, eds. R. Copeland, P. Mack (Cambridge University Press, 2023) and "Μυεῖσθαι θέλων τὸν ποιητὴν: Prose and the Study of Ancient Poetry in the Twelfth Century," in *Byzantine Poetry in the 'Long' Twelfth Century (1081–1204): Perceptions, Motivations and Functions*, eds. B. van den Berg, N. Zagklas (Cambridge University Press, 2023), as well as "«οὐχὶ καὶ λόγῳ δακρύσω;» The Staging of Sorrow in Two Byzantine Laments for Children," in *Lament as Performance in Byzantium*, eds. N. Tsironis, T. Kampianaki (London: Routledge, June 2023). Ševčenko also noted that caterpillars can molt into butterflies. I therefore look forward to flitting about over wide meadows of epistolary flowers as I make progress during an upcoming sabbatical on a book about Byzantine letter-writing.



Caroline Cheung

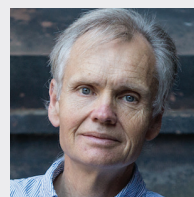
In Spring 2022, I was honored to receive the Elias Boudinot Bicentennial Preceptorship for 2022–2025. During the 2022–2023 academic year, I finished and revised my book, *Dolia: Rome's Wine Storage from Craftsman to Consumer*, and am delighted that Princeton University Press will publish it in Spring 2024. I have also been enjoying research for a new book project on marble use for imperial portraiture from the late first century BCE into the early third

century CE. Research for this project has involved going through various catalogs and other publications, as well as visiting museums such as the Getty Villa Museum, the Metropolitan Museum of Art, and the Walters Art Museum. I have also been developing a couple recent conference paper presentations into articles and papers including: a section on food storage in "An Environmental and Climate History of the Roman Expansion in Italy" with the conference participants of "Climate and the Roman Conquest of Italy" that will appear in the *Journal of Interdisciplinary History* and "Learning, Working, and Living Environments: the View from Dolium Repairs" in an edited volume based on the conference "Work/Life: Institutions, Subjectivities, and Human Resources in the Roman World."



Marc Domingo Gygax

A substantial part of my efforts last year was dedicated to organizing a conference on "Mediterranean Colonial Landscapes" in collaboration with the Seeger Center for Hellenic Studies and the Catalan Institute of Classical Archaeology (ICAC) in the Princeton Athens Center on July 13–14. The colonization processes of Phoenicians, Greeks, and Romans have been studied primarily from a material perspective (architecture, urbanism, ceramics and so forth) while the landscape modifications have not received the attention they deserve. To deal with this neglected aspect, I met in Athens with colleagues from Bulgaria, Catalonia, France, Greece, Portugal, The Netherlands, UK, and USA. Another highlight of the year was a trip with the students of the Program in the Ancient World seminar to Spain, where we visited archaeological sites and museums in Madrid, Segovia, Mérida, Toledo, Tarragona, Barcelona, Empúries, and Ullastret. In addition, I attended a conference in Seville on ancient Greek democracy and its reception that brought together historians, philosophers, and literary scholars. I opened the event with a lecture on Greek political terminology, its contexts, and its contradictions with a focus on the notions of democracy, oligarchy, tyranny, and monarchy.



Andrew Feldherr

Highlights for me over the last year included efforts to sustain our department's collaboration with Latinists at Pisa's Scuola Normale Superiore in

sponsoring the annual Cortona Colloquium in Latin. These multi-day exercises in collective close reading bring together colleagues and graduate students from both universities to share ideas by working sequentially through an assigned text. The choice for last year (originally for 2020) was Book VI of Lucretius (the one that ends with a plague!). Last March, when the colloquium took place, our regulations still prohibited graduate student travel; one student already in Europe was able to participate in person, while two others heroically participated via Zoom. One of the joys of these conferences is the license it offers to work closely with less familiar works, especially the chance to work up some ideas about Lucretius (an author on whom I have never published) for the collective volume that results from each colloquium. In addition to Lucretius, my research time has been divided, as usual, between Ovid and historiography—an inspiring conference at Lille on the role of vivid description in historiography during the Second Sophistic. This year I look forward to several conferences—a panel on Ovid and Myth I am co-organizing at the next instauration of the Celtic Conference in Classics in (alliteratively) Coimbra, and another, co-organized with inter alios, graduate alum Luca Grillo on Rhetoric in Historiography to take place at Notre Dame's Rome center in May.



Harriet Flower

After a Spring that saw a highly welcome and stimulating return to a more normal classroom setting, I embarked on a full academic year of sabbatical leave in the summer of 2022. I have not had a year-

long sabbatical so far during the twenty years I have been teaching at Princeton. As a result, this opportunity presents me with a unique moment to step back from busy campus routines and to devote myself to on-going and future directions for research. During my sabbatical I am developing a concise monograph about learned freedmen in the late second and early first centuries BC, the last generations of republican politics before Augustus. This project builds in a general way on my previous work on autobiographical writing in Latin and more particularly on my interest in Quintus Lutatius Daphnis, a highly educated individual who lived during this time period. A highlight of my summer was the special opportunity to teach a (long-postponed) workshop for graduate students, post-docs, and junior faculty on Roman republican epigraphy at the Kommission für Alte Geschichte und Epigraphik of the Deutsches Archäologisches Institut in Munich.



Michael A. Flower

My term as chair of Classics, which followed closely upon the heels of my three-year stint as Director of Graduate Studies, ended on July 1, 2022. Despite the many challenges of the last

three years, the following articles finally appeared in 2022: "Seven Types of Fiction in the Greek Historians," in *Revisiting Authority and Tradition* (Cambridge University Press), 19–40; "Omens and Portents Foretelling Victory and Defeat: Ontological, Literary, and Cognitive Perspectives," in *Divination and Prophecy in Ancient Greece* (Cambridge University Press), 192–218; "Religion, griechische" in *Militär-geschichte der griechisch-römischen Antike. Lexikon Der Neue Pauly*, Supplement 12 (Metzler-Verlag), 857–64; and "Teaching the Anabasis in the Twenty-First Century: Challenges and Prospects," in *Xenophon's Anabasis and its Reception* (De Gruyter), 523–29. These essays represent my two main areas of research, Greek religion and Greek historiography. During this academic year I am on leave and living in Santa Fe, New Mexico (my ancestral state). Being here has allowed me to see family and friends as well as giving me the time to make substantial progress on a book about the application of theory to the study of ancient Greek religion (under contract with Cambridge University Press), for which I was awarded a Loeb Fellowship.



Barbara Graziosi

This year, after submitting *Classics, Love, Revolution: The Legacies of Luigi Settembrini* to Oxford University Press, I devoted most of my research time to a new collaborative project at the intersection

between Classics and Computer Science. The aim is to harness Machine Learning to build a tool capable of helping philologists restore ancient texts: it makes suggestions on how to fill lacunae, identifies possible scribal errors, and outlines possibilities for how to emend. We called this tool Logion, meaning 'oracle,' in order to emphasize that AI-generated results require human interpretation. Together with Johannes Haubold, Charlie Cowen-Breen (a recent alumnus of the Mathematics Department, who happened to take my Homer class in 2021), and Creston Brooks (a senior in Computer Science and active member of the Seeger Center for Hellenic Studies), we began work in summer 2022. We now have a paper accepted for publication in *TAPA*, a second one submitted to a Computer Science journal, a planned collaboration between Princeton and

the Scuola Normale Superiore in Pisa, a conference and workshop scheduled for June 2023, and a Magic Grant awarded by the Humanities Council, which will support research for the next two years. I could not be more excited about all this! Meanwhile, my last monograph, *Homer* (Oxford UP, 2019) continues to find new audiences, with latest translations into Portuguese and Simplified Chinese. As Chair of the Department, I found my first year hard but satisfying: I am happy to have secured funding to create two new permanent positions in the Department and look forward to our first Greek Summer Course in Athens. I fear my teaching suffered a little as a result of my responsibilities as Chair and am grateful for all the support I received on that front: graduate student Sherry Lee co-taught my undergraduate course on Sappho and many colleagues contributed to my new graduate course, 'Twelve Ways to Read an Ancient Text.' Next year, I look forward to closer collaboration with our alumnae/i/*, also through new appointments to our Advisory Board.



Johannes Haubold

My main news this year is philological: together with Barbara Graziosi and two Princeton undergraduates, Creston Brooks (Computer Science) and Charlie Cowen-Breen (Mathematics), I spent the summer of 2022 developing and testing Logion, a machine learning program that fills lacunae and detects errors in ancient and medieval Greek literature. Initial training focused on the medieval thinker Michael Psellos (11th century CE), though in collaboration with Ben Morison in Philosophy we have since expanded our remit to Galen (2nd/3rd cent. CE). We presented initial results in a paper entitled "LOGION: Deep Neural Networks and the Future of Philology" at the Princeton workshop on "Philology and the Digital Revolution." An article entitled "Machine Learning and the Future of Philology" is forthcoming in *TAPA* 2023. In connection with Logion, I wrote a paper proposing new (human) improvements to the text of Psellos which will be published in *Byzantion* 2023 ("Konjekturen zu Michael Psellos, *De philosophia*"). In other news, I continued work on volume I of the *Library of Babylonian Literature*, on the Babylonian creation epic, and in the wider field of Greco-Mesopotamian interactions in literature and culture. Publications here include "Berossos between Greek and Babylonian Culture" in Wiley's *Companion to the Hellenistic and Roman Near East* edited by Ted Kaizer; and "Memory and Resistance in the Seleucid World: The

Case of Babylon," in a volume on *Cultures of Resistance in the Hellenistic East* edited for Oxford UP by Paul Kosmin and Ian Moyer.



Brooke Holmes

This academic year I'm revising my book manuscript on sympathy as a Director's Fellow at New York University's Center for Ballet and the Arts (CBA). 2023 kicked off with the publication of "Canguilhem and the Greeks: Vitalism between History and Philosophy" in *Vitalism and its Legacy in Twentieth Century Life Sciences and Philosophy* (open-access). Last July, I co-organized, with long-time collaborators Polina Kosmadaki and Yorgos Tzirtzilakis, the workshop "Current(s)," which convened Princeton and Athens-based scholars and artists at the Princeton Athens Center and built on work with my colleagues Martha Friedman and Mitra Abbaspour in relation to Martha's Spring 2022 exhibition "Body Matters," curated by Mitra at the Princeton Art Museum. In late summer and fall, I co-presented with Miriam Leonard on *Postclassicisms* at the 16th FIEC, presented at a "study day" on "Chroma: Ancient Sculpture in Color" at the Metropolitan Museum of Art, and gave talks at the University of Patras, the Norwegian Institute in Athens, the Institute for Classical Studies in London, and Johns Hopkins and (virtual) keynotes at conferences on "biophil-ies antiques" (Université d'Angers) and the early modern reception of Galen's pharmacology (CSMBR, Pisa). Finally, at CBA I curated a (virtual) public conversation with another long-time collaborator, the artist, Isabel Lewis, whose work I'll write about this spring.



Peter Kelly

This year saw the completion of my book on Ovid and philosophy, which has freed up time to follow several different branches of my research. Last June, I organized a series of events on the theme of ekphrasis (the literary representation of visual representation), which took place between Durham University and the University of Galway. These events brought together academic and creative writers, with the goals of seeking to understand the ongoing fascination with ekphrasis in contemporary poetry, and how this relates to the use of ekphrasis in ancient contexts. A collected volume is now in the works, which

I am editing with the Greek poet Yiannis Doukas. Interconnections between creative work and environmental concerns have also been filtering into my work: I have recently finished a joint article on the connection between cicadas and the Muses in the ancient world; I am currently working on another article on the influence of Lucretius on the Irish poet, Derek Mahon, and his Rubbish Theory that links recycling, reincarnation, and intertextuality. It has been great to explore these ideas as the most recent blow-in to the Classics department and the Princeton environs.



Mirjam Kotwick

For the 2022–23 academic year I have been on research leave. I have focused my energies on my book project, tentatively titled *The Ancient Interpretation of Dreams: The Beginnings of Hermeneutics*

in Greece. This study takes seriously the attention that ancient Greek thinkers from Homer to Aristotle gave to the interpretation of dreams and explores dream interpretation both as a complex hermeneutic practice and as a platform for investigating questions about language, metaphor, and understanding. As of writing this, I am particularly eager to understand Antiphon's lost treatise on dream interpretation within the broad intellectual context of the later fifth century and the discussion around the meaning of dreams that we can outline from thinkers like Herodotus, Euripides, Socrates, Democritus, and Aristophanes. In 2022, I gladly resumed international travel. I attended a workshop on Hippias of Elis in Syracuse, Italy, for which I investigated traces of Hippias' lost *Synagôgê* in the works of Plato and Aristotle. In September, I took part in a conference on Aristotelian fragments in Munich, Germany. Here I presented on the Aristotelian commentary tradition, spanning roughly 900 years, as a source of fragments of Aristotle's lost works. I analyzed how commentators accessed Aristotle's exoteric writings and applied them to their own philosophical agendas.



Daniela Mairhofer

The past year was characterized primarily by new academic activities. Considering my new and much-loved honorary position as Latin Scribe (Scriba Latina) at Princeton, it will not come as a surprise

that my teaching highlight this past year was "Special Topics: Latin Prose Composition," an intense 400-level

course for both graduates and undergraduates. A fresh Behrman Fellow in the Humanities Council, I have found our interdisciplinary lunch-time meetings very inspiring. The launch of the Princeton Paleography Lab (PPLab), a workshop for undergraduates, graduates, and faculty with an interest in primary text sources transmitted in manuscripts, papyri, and charters, has been a success, and I am looking forward to organizing more of these. In addition to my regular teaching at Princeton, I co-caught the international winter school "Introduction into HTR: Handwritten Text Recognition. Technologies of Medieval Manuscripts" from October to December, which was organized by the Institut für Mittelalterforschung (IMAFÖ) at the Austrian Academy of Sciences and MARBAS (Princeton), in cooperation with other international institutions. The virtually taught sessions were followed by a great three-day workshop in pre-Christmas Vienna, dedicated to AI (and Glühwein). Besides delivering papers in the US and Europe, I have been working away on my book projects, while also contributing to volumes such as *Philological Practices: A Comparative Historical Lexicon* for Princeton University Press.



Dan-el Padilla Peralta

I write this update from Seattle, energized by an evening of convivial conversation after the delivery of this year's McDiarmid Lecture to the U. of Washington's Classics Department. The

fall was busy, with CLA 218: Roman Republic returning to enrollment levels not seen since Ted Champlin days (147 students!) and a truly exceptional undergraduate seminar on Roman religion keeping me on my toes. Over Fall Break, the seminar traveled to Rome and Pompeii, where we discovered that age doth not wither nor custom stale my desire to outwalk jet-lagged undergraduates. Meanwhile, papers were delivered, mostly over Zoom: at the annual meeting of the Deutscher-Archäologen-Verband; the Bonn Center for Dependency and Slavery Studies; a conference on "Oxford's Antiquity"; a workshop on "Writing, Enslavement, and Power" at Columbia U. (this paper co-authored with UT-Austin's Javal Coleman); and the Dominican Studies Association 10th Biennial Conference. Alas, my paper "Du mal usage de la trahison/tradition"—a tribute of sorts to Vidal-Naquet—for a November convening hosted by ENS de Lyon had to be scratched after toddler pathogens cost me my voice. But I did travel to Annapolis as this year's Brady Lecturer on

Leadership Through Literature at the United States Naval Academy, spending two days in the company of midshipmen who were hungry for ancient (and modern) history. There was also a lovely, if much too short, trip to Toronto at the invitation of the Jackman Humanities Institute to give a talk on “The works and days of hands,” which despite its title had little to do with Hesiod and nothing to do with T.S. Eliot. The winter and spring promise to be equally busy: with two papers and a discussant response at AIA-SCS now behind me, keynotes at Ann Arbor and Butler U. await in February, and a trip to UCLA later in the spring. And once the semester wraps up... a residency at the American Academy in Rome, where I swear to make progress on my chunks for the 338 BCE book that Denis and I still owe to HUP. Appearing next on the shores of publication: in April, a long article on “Pharmapolitics and the early Roman expansion,” with *Classical Antiquity*; in late spring, an essay on coins and semiotics for a volume on *Data Science, Human Science, and Ancient Gods* (eds. Sandra Blakely and Megan Daniels); and then, in June, the much-anticipated Cambridge volume *The Middle Republic: New Approaches to Rome and Italy* (co-edited with Seth Bernard and Lisa Mignone), fruit of a 2019 conference on this campus.



Katerina Stergiopoulou

I have been away from Princeton in 2022–23, spending a year of research leave in Scotland, during which I have worked towards the completion of several projects. I have made final edits to

my first book, *Modernist Hellenism: Pound, Eliot, H.D., and the Translation of Greece*, which is due to be published in the near future; I have been putting together an edited collection focusing on the ancient and modern reception of Sappho, to which I also contributed a chapter on Sappho in twentieth-century Anglophone poetry; and, finally, I have been writing my second book, on the modern Greek poet C.P. Cavafy. My synoptic essay on “Translating the Greeks” was also published in 2022, in *Translation: Crafts, Contexts, Consequences*, a volume edited by Jan Steyn for Cambridge UP. Taking advantage of being abroad, I will be giving talks on topics related to my first book at the University of St Andrews and at the Ezra Pound International Conference in Edinburgh. I look forward to returning to Princeton, and to teaching, in Fall 2023!

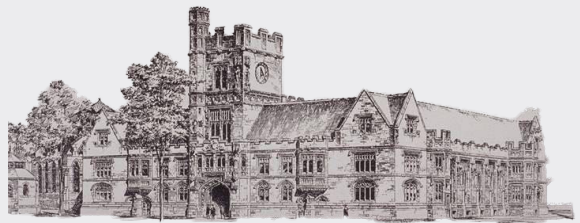
EMERITUS FACULTY NEWS



Robert Kaster

I suppose at least two things are broadly true about retirement: every day is Saturday, and (relatedly) the degree of excitement or novelty that emerititude involves is pretty much up to the

retiree. This retiree having limited appetite for either of those things, the present update mainly consists of mentioning the projects noted in last year’s news in a way that illustrates the march of time. After a brush with a radically inexperienced typesetter, my edition of Seneca’s *De beneficiis*, *De clementia*, and *Apocolocyntosis* (Oxford Classical Texts) appeared in fine shape last fall, and a week ago, as I write, my contribution to Princeton University Press’s “Ancient Wisdom for Modern Readers” series—*How to Do the Right Thing: An Ancient Guide to Treating People Fairly*, based on Seneca—had its official publication: the Press did a lovely job with the codex-shaped version, and I’m confident that it is the only book of mine that will ever be released in an audio version too. Now I’m well along on one more OCT, of Cicero’s *Tusculanae Disputationes*, which is providing plenty of substantive interest while proving, unexpectedly, to be something of a tough nut to crack methodologically. So it’s keeping me on my toes.





MINOR MATTERS

A Conversation with Yelena Baraz

as interviewed by Luke Soucy

In April 2022, Princeton University announced its decision to begin offering minors to undergraduates. The Classics Department's proposal for a new minor was among the first accepted and will be available to students starting with the Class of 2025. We sat down with outgoing Director of Undergraduate Studies Yelena Baraz, who helped spearhead the program's development, to discuss the new minor and what it means for future of the Department:

First off, we're here because Princeton has just instituted minors, and one of the first to be offered by the university is the minor in Classics. So what does a minor mean in the Classics Department, and how will it be different from the old Certificates of Proficiency?

We saw the minor as a good opportunity for us to rethink what we were offering to our students who were not majoring in Classics. Up till now, we offered two certificates, one in Greek and one in Latin, which aligned with the more general type of Language and Culture certificates offered by other departments. So previously, it was really just recognizing work in the advanced languages—which this new minor will still allow for—but it will now be possible to take many more entry points into what Classics is and what it offers students.

So whereas the certificates were a very siloed course of study, the minor adjusts to a more expansive idea of what studying classics can mean.

Well, the course of study has changed because the field has changed and evolved, and what colleagues in the Department are working on and teaching has evolved as well. We're all still very committed to the teaching of the ancient languages and the teaching of antiquity—and classics has always been interdisciplinary—but in recent decades, it's really opened up geographically and culturally within antiquity. So there's more work being done on and more interest in teaching the connections within the ancient Mediterranean and the Near East. And we want those students who are interested in these kinds of connections to be able to both major and minor in the subject. Also, this is a department that has exceptional strength in classical reception, both in faculty and in courses, and we want to give those students whose primary interest is in reception of antiquity in other places and later time periods an opportunity to minor as well as major. Because if that is your primary interest, then working in the language is not necessarily going to be a focus. And now, someone can do a minor in Classics entirely in Greek or in Latin, or working primarily in translation, or one can mix and match depending on what interests the student.

Did you meet a lot of students who expressed those interests? People who were prospectively interested in classics but perhaps weren't able to pursue it before?

Sure, people would ask me, "Oh, can I do a certificate?" And I would say, "Well, actually, you can only do Greek and Latin language and culture certificates. And then you have to already be working at the 200 or 300 level of the language." The old model meant that students who were not Classics majors and were

interested in the ancient world from other points of view, or were working in the languages at earlier levels of proficiency, had no options for expanding and being credentialed for their knowledge in the field of classics.

So how will the Classics minor work, then?

Well, we have a number of options. There are two main pathways corresponding to what our major offers: one in ancient history, which is methodologically quite distinct, and the other one in classical studies more broadly. But within that more broad categorization, we're asking students to choose a focus or a particular area of interest, and discuss with the Director of Undergraduate Studies what that area is, and which five courses are appropriate for fulfilling it. At least four will be taught by department faculty, but we also recognize that the ancient Mediterranean is taught by our colleagues in other departments, such as Art and Archaeology, Religion, Near Eastern Studies, Politics, and Philosophy. And so students can, as their fifth course, take something in another department.

MINOR MATTERS

What's an example of a focus you could minor with?

We propose a number of focal points, such as Greek literature, Roman literature, and so on, but we're also open to students proposing another area of interest that we could recognize as both coherent and substantive. And remember, the Department now also teaches courses in ancient medicine and science, and ancient material culture. We've never had an archaeologist before in this department, but now material culture is represented and our students go and participate in digs. So things like material culture are now a more robust part of what we're offering.

Excellent, excellent. And just to be clear, if someone does want to focus on what the certificates used to do, ancient Greek or ancient Roman language and culture, they still can?

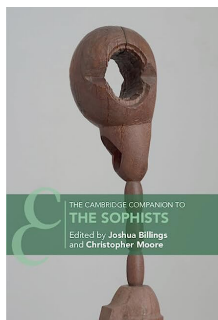
Absolutely. Students who come in with some prior exposure to Greek or Latin or who do intensive work in the languages here, and who want their work in the minor to be focused on working in the language, will be able to fulfill those requirements with courses taught in their original language. And we should mention that the Department, in addition to Greek and Latin, now offers Akkadian—and we just had our, I believe, first senior thesis that was entirely focused on Assyrian literature. Both work in Akkadian and comparative work are something that our majors have responded to enthusiastically and, again, our minor will allow for someone to take Akkadian as one of their courses as well. And we hope to add more languages as time goes on.

One last question—what do you most want prospective students to know about this new program?

Two things. First, I want them to know that it's now extremely feasible to fit the minor into their schedules. Because the field is so interdisciplinary, our courses have a variety of distribution designations; many of them are LA and HA, but we also offer courses that are EMs, CDs, and ECs. There is even an SEN.* So it's very possible for a student pursuing a Classics minor to fulfill many of their distribution requirements as well along the way.

But the main thing I want them to know is that you don't need to have had any prior exposure to classics. I often meet students at events for prospective students or at the academic expo, who stop by the Classics table and say, "Oh, I don't know what this is." And what I tell those students is, "That's great. We can tell you!" I want students who are attracted by learning about the ancient world to feel that they can take a course and if they're interested, they can do very serious, intellectually meaningful work in the Classics minor, even if they've never heard of anyone in ancient Greece and Rome before coming to Princeton.

*CLA 247: *The Science of Roman History*



The Cambridge Companion to the Sophists

Edited by Joshua Billings (Princeton University) & Christopher Moore (Penn State University)
Cambridge University Press, 2023

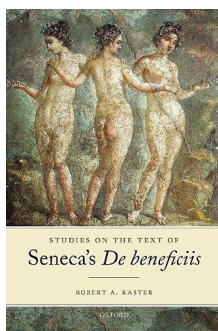
The Classical Greek sophists—Protagoras, Gorgias, Prodicus, Hippias, and Antiphon, among others—are some of the most important figures in the flourishing of linguistic, historical, and philosophical reflection at the time of Socrates. They are also some of the most controversial: what makes the sophists distinctive, and what they contributed to fifth-century intellectual culture, has been hotly debated since the time of Plato. They have often been derided as reactionaries, relativists or cynically superficial thinkers, or as mere opportunists, making money from wealthy democrats eager for public repute. This volume takes a fresh perspective on the sophists—who really counted as one; how distinctive they were; and what kind of sense later thinkers made of them. In three sections, contributors address the sophists' predecessors and historical and professional context; their major intellectual themes, including language, ethics, society, and religion; and their reception from the fourth century BCE to modernity.



Ritorni Difficili

Barbara Graziosi (Princeton University) & Alessandro Barchiesi (New York University)
Storia e Letteratura, 2021

Based on the prestigious Balzan Lectures delivered at the Accademia dei Lincei in Rome, this book outlines a whole series of “difficult returns,” as the title promises, starting with Odysseus’ problematic homecoming, moving on to the Greek diaspora in Lycophron’s *Alexandra* and its reworking in Virgil’s *Aeneid*, and later, to the constant sense of displacement and replacement in Apuleius’ *Metamorphosis*. With some help from Foscolo’s sonnet of non-return, the argument here is that literature itself provides an opportunity for returning and revisiting, even while we move forward to new foundations.

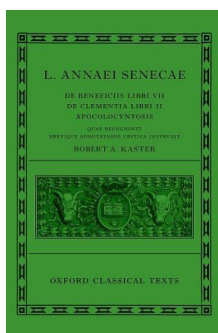


Studies on the Text of Seneca's *De beneficiis*

Robert A. Kaster
Oxford University Press, 2022

Studies on the Text of Seneca's De beneficiis is a companion volume to Kaster's Oxford Classical Texts critical edition of Seneca's *De beneficiis*, the first new edition in nearly a century. *De beneficiis* is the most detailed treatment surviving from antiquity of the proper ways to show favour to others and to express gratitude when one has been favoured. After a survey of the documentary resources (medieval and Renaissance manuscripts and earlier printed editions) on which our knowledge of the text depends, the core of the book—seven chapters, one for each of the treatise's seven books—treats 200 passages where the Latin text is or has been thought to be corrupt and clarifies the reasons for favouring the reading adopted in the new edition. Three appendices treat further matters of detail. Three indexes detailing passages discussed or cited, personal names, and manuscripts and editions provide a useful guide for the reader.

FACULTY PUBLICATIONS

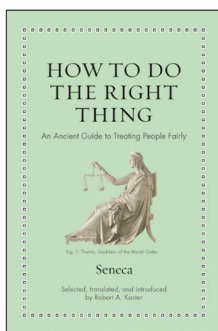


L. Annaei Senecae De beneficiis: Libri VII, De clementia: Libri II, Apocolocyntosis

Edited by Robert A. Kaster

Oxford University Press, 2022

This is the first new critical edition of *De beneficiis* in almost 100 years, based on a fresh examination of the extant archetype (N) and on more extensive familiarity with the later medieval and humanist manuscripts than any previous edition. Each work in the edition is provided with a critical apparatus that is both informative and economical. The *apparatus fontium et testium* standing between the text and the critical apparatus on each page provides full references to the texts Seneca himself cites and extensive cross-references among the three works in the edition and between those works and Seneca's other prose writings, along with many parallel passages beyond the Senecan corpus. An *appendix critica* to *De beneficiis* contains much information on the text's documentary basis and critical history that future editors should find useful to have at hand even if it was not judged worthy of inclusion in this edition's critical apparatus.



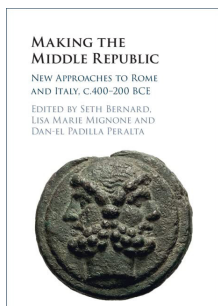
How to Do the Right Thing: An Ancient Guide to Treating People Fairly

Selected, Translated, and Introduced by Robert A. Kaster

Princeton University Press, 2023

There are times when we've all felt that we haven't been treated as we deserve—that we've been misjudged, shortchanged, or given a raw deal. And, at one time or another, other people have probably felt that we've treated them just as unfairly. *How to Do the Right Thing* draws on the principles of ancient Stoicism as articulated by the Roman statesman and philosopher Seneca to help readers better navigate one of the most important practical questions of daily life—how to do right by others.

Starting from the virtue of magnanimity—the opposite of small-mindedness—*How to Do the Right Thing* draws together lessons from Seneca's writings that stress the importance of calm and clear thinking, of judging oneself fairly before judging others, and of cutting people slack, with a bias toward mercy—all delivered in crisp and lively new translations, and with the original Latin on facing pages.



Making the Middle Republic: New Approaches to Rome and Italy, c.400-200 BCE

Edited by Seth Bernard (University of Toronto), Lisa Marie Mignone (New York University)

& Dan-el Padilla Peralta (Princeton University)

Cambridge University Press, 2023

During the fourth and third centuries BCE, Roman expansion into Italy reshaped the peninsula's Archaic societies and prompted new political relationships, new economic practices, and new sociocultural structures. Rural landscapes and urban spaces throughout Latium saw intensified use amidst novel principles of land management, animal husbandry, and architectural design. This book offers fresh perspectives on these transformations by embracing a wide range of approaches to Middle Republican history. Chapters take up topics and methods ranging from fiscal sociology, bioarchaeology, comparative slaveries, field survey, art and architectural history, numismatics, elite mobility, and beyond. An emphasis is placed on how developments in this period reshaped not only Rome, but also other Latin and Italian societies in complex and often multilinear ways. The volume promotes the Middle Republic as a period whose full dynamism is best appreciated at the intersection of diverse lines of inquiry.

FALL 2023 \ UNDERGRADUATE COURSES



CLA 203 \ COM 217 \ HLS 201 \ TRA 203 (CD/LA)

WHAT IS A CLASSIC? J. Haubold

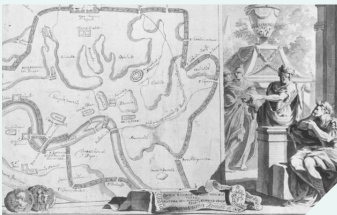
"What is a Classic?" asks what goes into the making of a classic text. Four monumental poems from the ancient Mediterranean and Near East—*Iliad* and *Odyssey*, *Aeneid*, and *Gilgamesh*—are discussed through comparison across traditions as far as Chinese poetry. Students consider possible definitions and constituents of a classic, while reflecting on the chance, valorization, and exclusion that go into forming a canon. Topics include transmission, commentary, translation, religion, race, colonization, empire, and world literature.



CLA 212 \ HUM 212 \ GSS 212 \ HLS 212 (LA)

CLASSICAL MYTHOLOGY K. Stergiopoulou

An introduction to the classical myths in their cultural context and in their wider application to human concerns (such as creation, sex and gender, identity, transformation, and death). The course will offer a who's who of the ancient imaginative world, study the main ancient sources of well-known stories, and introduce modern approaches to analyzing myths.



CLA 219 \ HIS 219 (HA)

THE ROMAN EMPIRE, 31 BC TO AD 337 D. Padilla Peralta

At its peak, the Roman Empire ranged from the North Atlantic to the Persian Gulf. We will study the rise and fall of this multicultural empire, from the assassination of Caesar to the death of Constantine, and listen to its many voices: the emperor grumbling that the people did not have one neck; the young woman dreaming of triumph on the eve of her martyrdom; the centurion boasting of slaughtered Dacians and naked water goddesses. Finally, we will assess the Empire's relevance to early modern and modern societies across the globe.



CLA 227 \ HUM 226 (HA)

ANCIENT SPORT AND SPECTACLE M. Haynes

This course looks at Ancient Greco-Roman sport, spectacle entertainment, and games; their origin in myth and place in religious festivals; and the increasing institutional outlay on entertainment in the Roman empire. From chariot races to gladiatorial fights, beast-hunts, public executions, and more, we also consider leisure activities, magic and curses, sport medicine and diet, and gambling. We close on the interaction of Christianity with Roman spectacle entertainment and the afterlife of the games in this new world order.



CLA 319 \ REL 301 \ HLS 308 (HA)

ANCIENT GREEK RELIGION M. Flower

Living in a primarily secular or monotheistic culture that keeps the sacred and profane largely separate, how can we possibly understand the world of ancient polytheism? The ancient Greeks did not have a word for "religion," nor did they conceive of "religion" as a distinct domain of human experience. Rather, the practices, beliefs, and rituals we term "religious" were embedded in every aspect of life, public and private. We explore how people interacted with their gods in their everyday lives, both individually and collectively, and how this interaction shaped and structured Greek society.



CLA 330 \ CHV 330 \ HLS 340 (EM)

GREEK LAW AND LEGAL PRACTICE M. Domingo Gygax

The development of Greek legal traditions, from Homer to the Hellenistic age. The course focuses on the relationship between ideas about justice, codes of law, and legal practice (courtroom trials, arbitration); and the development of legal theory.

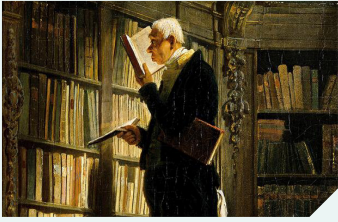


CLA 338 \ PHI 389 \ HLS 368 (EC)

TOPICS IN CLASSICAL THOUGHT: DREAMS M. Kotwick

The ancients were fascinated by dreams. Are dreams divine omens, signs of disease, or just distortions of earlier thoughts? Do they have meaning and if so, how can we understand them? We explore ancient approaches to dreams in literature, philosophy, medical texts, and religion. Though focusing on Greek and Roman texts, we also read earlier Near Eastern sources and modern theories from Freud to scientific dream research.

FALL 2023 \ UNDERGRADUATE COURSES



CLA 340

JUNIOR SEMINAR: INTRODUCTION TO CLASSICS D. Mairhofer

This course introduces concentrators to the study of classical antiquity. Students will become acquainted with different fields of study within the Department, including literature, ancient history, linguistics, and the reception of antiquity in the middle ages and modernity, acquiring an understanding of the history of the discipline and its place in the 21st century.

CLG 101

BEGINNER'S ANCIENT GREEK M. Haynes

An introduction to Greek as read and spoken in 5th-4th cent. BCE Athens, its vocabulary, grammar, and syntax. Work focuses on Greek as a literary language but also opens a window onto the dynamic cultural, social and political world where authors lived and wrote.



CLG 101

BEGINNER'S LATIN J. Lundquist and M. Ziemann

An introduction to the basic grammar, syntax, and vocabulary of Latin designed to enable students to read and understand simple Latin prose and verse.



CLG 105

SOCRATES M. Flower

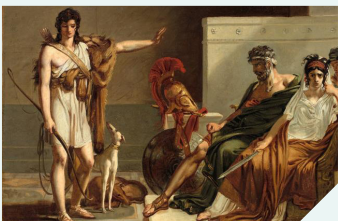
This course aims to improve students' proficiency in Classical Greek prose, expanding vocabulary and honing grammar and syntax, while simultaneously becoming acquainted with Plato's unique style of philosophic exposition in the account of Socrates' *Apology*.



LAT 105

INTERMEDIATE LATIN: CATULLUS AND HIS AGE Y. Baraz

This course aims at increased facility in reading Latin prose and poetry while introducing the literary culture of Republican Rome. Selections are from Catullus, Caesar and Cicero.



LAT 210

INVECTIVE, SLANDER, AND INSULT IN LATIN LITERATURE P. Kelly

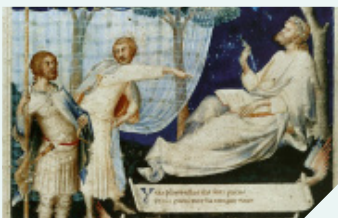
This course aims to build skills in reading literary Latin in a variety of genres, poetry and prose, while introducing students to an important social function shared by many kinds of texts: winning status and prestige by slandering a rival. The kind of insult that wins over an audience reveals much about Roman values in realms of public and personal behavior.



CLA 213

TRAGIC DRAMA: HIPPOLYTUS AND PHAEDRA J. Billings

A careful reading of Euripides' *Hippolytus* in Ancient Greek, alongside ancient and modern works treating the story of Hippolytus and Phaedra. The myth and Euripides' play raise questions of gender, sexuality, identity, theology, and politics; we investigate these themes in both the context of 5th-cent. Athens and the responses of later ages (including ours).



LAT 340

ROMAN SATIRE Y. Baraz

Quintilian identified satire as the sole genre the Romans did not borrow from the Greeks. This course asks questions about the social, invective, moral literary, and autobiographical aspects of Roman verse satire, with a focus on the works of Horace and Juvenal. We will also think about the response of the audience, both ancient and modern, to the satirical voice.

LAT 402

FRANCESCO PETRARCA AND CLASSICAL LEGACY D. Mairhofer

The class focuses on the legacy of antiquity in Petrarch's Latin works, reading selections in the original. We also look into how Petrarch presents his own personality, his belief in the moral and practical value of studying the classics, and his inspiring humanist philosophy.

GRADUATE DISSERTATIONS

Malina Buturović

The Transmission of Fault: Heredity Between Medicine and Theology

This dissertation argues that medicine and theology converge in Imperial Greek thought to offer a joint account of the ‘transmission of fault’: the physical mechanisms by which offspring carry consequences for their ancestors’ actions on their bodies. Reading the works of the doctor Galen and the philosopher Plutarch side by side, I lay out the shared set of medical and theological concerns that motivate both authors’ discussions of the transmission of fault. Both are structured around a fundamental ambivalence over whether individual heredity—which produces family resemblance and subspecies variation—is providential (that is, designed by God or a deified Nature as the best possible outcome). The philosophical works of Plutarch offer a window into how this ambivalence shapes ethical questions around individual responsibility, divine reward, and divine punishment. Galen’s embryology offers a window into how this same problem shapes the biological imagination of processes of generation and heredity. In Imperial Greek thought, the problem of the transmission of fault ultimately complicates both the philosophical models of personal identity and medical models of personal responsibility, drawing attention to the ways in which embodiment implicates human beings in forms of vulnerability, obligation, and ethical responsibility to others.

William Dingee

The Scripted World of Petronius’s Satyricon

Petronius’s *Satyricon* remains one of the great enigmas of Classical literature, with basic questions about the work’s genre, dating, authorship, and general purpose remaining unresolved. This dissertation addresses itself to that enigma, interpreting the *Satyricon* as an intellectual satire in which Petronius does not target what his characters think, but rather how they think. I begin from the observation that the novel’s characters frequently adopt readymade and clichéd language, thought-patterns, and behaviors that ultimately fail to respond organically to the real circumstances of the narrative. I argue that this pattern, which I term “scriptedness,” is the main target of Petronius’s intervention in his work, and that the phenomenon can be extended to how the *Satyricon* anticipates and engages with the responses of its readers. Throughout the study, I use the framework of “scriptedness” to sharpen our understanding of individual cruxes

in the interpretation of this challenging text. I also draw on this concept to explore the role of authorial intent in hermeneutics, to argue for Petronius’s distinctive place in the history of Latin literature, and to suggest some ways that Petronius may speak to our own moment in history.

Katherine Dennis

Songs of Subjection: Slavery and Vergil’s Eclogues

This dissertation argues that Vergil’s *Eclogues* are shaped by the logic of Roman slavery. Instead of seeing Latin pastoral as an entirely imaginary, Hellenized, or metapoetic landscape, I read the text alongside a variety of sources including agronomy, historiography, and material, legal, and epigraphic evidence to demonstrate how the world of the *Eclogues* reflects psychological infrastructures of mastery. This fact makes the *Eclogues* a productive social historical document. Additionally, I explore how the collection’s thematization of slavery and subjection is constructed in response to the social and political crises of the Triumviral period and against recent histories of violent resistance among enslaved herdsmen in Italy and Sicily.

Bryson Sewell

A Commentary on the Preface, Chapter One, and Chapter Two of Gregory of Corinth’s Treatise ΠΕΡΙ ΔΙΑΛΕΚΤΩΝ (DE DIALECTIS)

This dissertation is a select historical-philological commentary covering the Preface, Chapter One, and Chapter Two of Gregory of Corinth’s influential dialectal treatise *De Dialectis* (περὶ διαλέκτων). It is the first continuous commentary on these portions of the text. The primary focus is on Gregory’s chapter on the Attic dialect (Chapter Two in Schaefer’s 1811 edition of the text). Throughout the commentary I examine Gregory’s sources (both primary and secondary), his framework for conceptualizing the relationships and boundaries of the ancient Greek dialects, his method of composition, and how he places himself in the traditions of his predecessors from the Hellenistic age down to his own time. I explain difficult grammatical terminology and syntax, comment on innovations in his terminology, and attempt—within reasonable bounds—to form a picture of the man behind the text. In all of this I try to look at this text not only as a vessel transmitting earlier scholarship (as is the typical *modus operandi*) but also and especially as a work written in and for a particular cultural context, i.e. 12th Century Byzantium, something often neglected by even the most eminent scholars.

GRAD STUDENT SPOTLIGHT



Q&A with...
**TYLER ARCHER,
MALINA BUTUROVIĆ,
& KATHERINE DENNIS**

In this special Q&A, three departing graduate students—Katherine Dennis (left), Malina Buturović (right), and Tyler Archer (seated)—from the latest cohort of Princeton Classics explain what interests them, how much they’ve learned, and where they’re headed next.

To start, could you tell us a little about your area of research?

Katherine

My dissertation was about how Vergil’s *Eclogues* interact with the Roman slave system. More generally, my work combines literary analysis and social history: I’m interested in how the stories societies tell about themselves shape and are shaped by power structures and ideologies.

Malina

My dissertation examined the convergence between theological theories of intergenerational justice and medical theories of heredity, focusing on the works of doctor and philosopher Galen and the philosopher and biographer Plutarch. My work in general is on ‘histories of the body.’ I am interested in the dialogue between ancient literary, philosophical, and theological texts and (both modern and ancient) scientific accounts of the body.

Tyler

My area of research is in Greek tragedy, and I am especially interested in tracing the intersection between marginality and agency.

Word is you’ve each had some very exciting news. Would you tell us where you’re headed next year?

Katherine

I’m lucky to have been offered a tenure-track position at the department of Classical and Ancient Near Eastern Studies at UW-Madison, where I’ll be starting in the fall. I’m very excited to continue pursuing my research among such a welcoming and dynamic group of colleagues, and especially excited to start teaching a new group of students. (And to live in a beautiful city and eat lots of cheese.)

Malina

I have just moved to New Haven, to take up a position as a postdoctoral fellow for 2023-2024, and then as an

Assistant Professor in Classics in fall 2024. I am looking forward to a number of talks and events planned for the fall, including two lectures in Yale’s “Directed Studies” freshman humanities sequence and a panel at the 2025 SCS annual meeting on “The Afterlife of the Body” (co-organized with a fellow alum of Princeton Classics, Kathleen Cruz). I am also looking forward to living near the Atlantic Ocean!

Tyler

I will be starting a Postdoctoral fellowship at Bard College in the fall. I look forward to experiencing a new intellectual milieu and also teaching a course on the Invention of Difference in Antiquity!

What do you believe is the most important thing you gained from studying at Princeton Classics?

Katherine

I learned how to think and write as a scholar, but most importantly I

GRAD STUDENT SPOTLIGHT

learned how to support and work with others in a scholarly community.

Malina

The best part of Princeton was belonging to an extraordinarily generous and welcoming community of grad students, in Princeton and across the world. I benefited tremendously from their collective knowledge, example, support, and hospitality!

Tyler

The best thing I gained was an appreciation for interdisciplinarity and the willingness to engage with perspectives that don't always seem immediately obvious or relevant to my research. My own scholarly creativity has greatly benefited from being immersed in such an environment.

Finally, any advice for future graduate students?

Katherine

My advice is to take advantage of the resources Princeton provides for pursuing any avenue you find interesting, whether in terms of teaching, research, or other interests, like planning for alt-ac careers. But also think of the degree as a job, and maintain boundaries between work and not-work.

Malina

Seek out as many formal and informal opportunities to learn from your peers as possible and keep an open mind to intersections between your work. Collaborating with graduate colleagues on research and teaching has been a special pleasure of the past six years.

Tyler

For future grad students, I would honestly suggest that when the time comes to begin thinking about and writing their thesis (and indeed even while writing it) that they remain open to their topic changing, perhaps even quite significantly. Things were ever changing during my own writing process, and there was often a temptation to remain fixed on a certain approach or topic because it arbitrarily seemed “better,” or too much time was already allocated to it and it would be difficult to switch gears. But in the end, your passion will guide you towards what you really want to write about, and that desire will translate into a product that will truly have meaning, regardless of your reservations. May your heart be your guiding key.



Summer Workshop Report

by Joshua Billings

The first week of July saw the inaugural Princeton-Athens Workshop on “Ancient Greek Tragedy,” co-sponsored by the Classics Department and the Seeger Center for Hellenic Studies. Six graduate students from Princeton and five from Greece got together for a week in Athens to work through the fragments of Euripides’ *Erechtheus* with myself and three Greek colleagues: Ioanna Karamanou (Thessaloniki, my co-leader), Ioannis Konstantakos (Athens), and Lucia Athanassaki

(Crete). We then went to Nafplio for two days of site visits and a performance at Epidauros.

The weekend visits (to Troezen, Epidauros, Nemea, and Mycenae) were a mix of well-known and lesser-visited sites that gave everyone a lot to think about, especially with a very interesting performance of the *Hippolytus* in Epidauros (we also took in an adaptation of *Bacchae* in Athens). The week of reading was immensely productive, introducing our students both to commentary-writing and to working on fragments, and our work produced some important new insights into the text.



ΛΟΓΙΟΝ | LOGION

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ARTIFICIAL INTELLIGENCE FOR GREEK PHILOLOGY



In June 19–20th, a team of researchers from Princeton and the Scuola Normale Superiore gathered in Pisa for a conference and workshop on “Artificial Intelligence and Greek Philology.” The focus was Logion (“oracle” in ancient Greek), a new AI tool that uses Natural Language Processing to aid in the restoration and elucidation of premodern Greek texts.

Developed by mathematician Charlie Cowen-Breen, computer scientist Creston Brooks, and Professors Graziosi and Haubold, Logion’s predictive modeling works to assess likelihood of scribal error, suggest emendations, and flag corrupted portions of text. Like the prophecies that give the tool its name, Logion’s machine-generated results require human interpretation to make meaning, but their concrete suggestions can help provide philologists a way forward through dense textual problems.

The conference and workshop, co-organized by Prof. Luigi Battezzato (SNS), began with papers on the history, theory, and practice of philology in relation to the new possibilities opened by Machine Learning; the workshop saw participants apply Logion techniques to specific textual problems, assess the strengths and weaknesses of the model, and brainstorm future developments and applications. The Logion project’s early results on the writings of Byzantine author Michael Psellos have already been published in *TAPA*, while further work is underway on Aristotle, Galen, and other Greek authors. With the possibility of adapting the model to other languages, Logion may prove a vital new tool in the preservation of premodern literature.



Princeton-Pisa
Conference attendees



Cowen-Breen, Brooks, Haubold, and Graziosi
(left to right) celebrate Logion's first publication

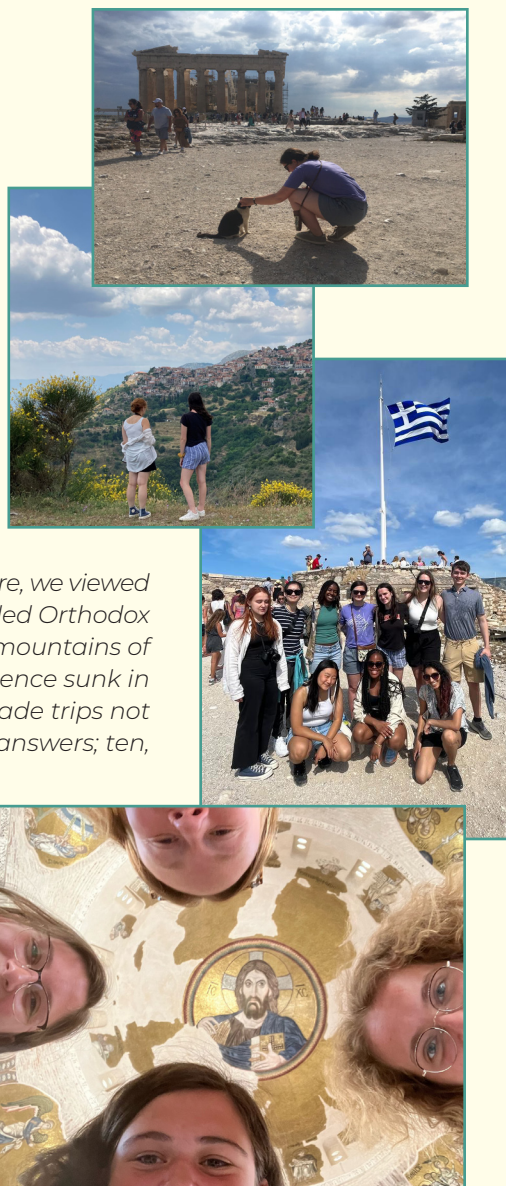
WHEN IN ATHENS...

in and around Greece with CLG 104

Nothing brings the classical world to life like visiting the Mediterranean: this summer, Melissa Haynes led a group of students on a six-week Greek course—in Greece! Hosted by College Year in Athens, this new program combined Princeton's intensive ancient Greek class with museum visits and excursions to ancient sites, allowing students to learn about ancient Greek language, art, architecture, and history in the cultural spaces where they were first spoken and created. Below, two undergraduates from the course reflect on their experience and what has stayed with them from their journey.

Our visit to Daphni Monastery was a truly unique experience: just the day before, we viewed the historical site of the oracle at Delphi, and earlier that morning we attended Orthodox liturgy at Hosios Loukas, another Byzantine Monastery tucked away in the mountains of Greece. As we made the journey to these sites, the weight of their magnificence sunk in as we joined the countless people over the last three millennia who had made trips not too different from ours. Twenty-eight centuries ago Delphi was sought for answers; ten, Hosios Loukas for healing; and now, both for beauty. As we finished our trip with the added fuel of roadside store ice cream (which those before us never would have gotten to experience) we happened to be on the historic Sacred Way from Athens to Eleusis, the path where the Daphni Monastery was founded in the 6th century. Its art and architecture remain as a monumental representation of the intersection of Antiquity and Christianity, and East and West. The icon of Christ Pantocrator ("ruler of all") is found everywhere in the rotunda of churches, the architectural feature itself a remnant of a classical past. "All" took on new meaning as we experienced just how big the world is in space and in time, from home in America to the transcendent sites of Classical, Byzantine, and present day Greece.

—Nadia Makuc '26



I had never been abroad before taking this course, so having the chance not only to learn Ancient Greek but to get to walk past Plato's Lyceum daily and be able to see the acropolis from my classroom was an incredible experience that I am still telling all my friends about. My favorite memory from the trip was probably visiting Delphi, a place about three hours north of Athens where travelers would climb the mountain and consult the oracle toward the top of it. We got to hike the same path those travelers would have taken and walk through the ruins of marketplaces, stadiums, and springs that we had read about in class, and see what probably had to be one of the coolest views in the world. At night, myself and two friends went to stargaze on the mountains of Delphi, overlooking the olive groves and city below, and the sea beyond it. I am so grateful for the opportunities this class provided to see so many amazing historical landmarks in Greece, to learn the ancient language and its applications, and to form friendships in some of the most beautiful places I've ever seen.

—Helena Drake '25

Undergraduate Theses

EVAN BRANDON

ADVISER: Johannes Haubold

Making Sense of Humanity: Narrative and Sense Perception in the Gilgamesh Epic

My thesis explores the themes of life, death, and humanity in Gilgamesh as they pertain to the sensory faculties. I argue that the senses drive confusing and often unsettling encounters between beasts, humans, and gods (Chapter 1), and that the senses precipitate and illustrate the unexpected transformations that can result from such encounters (Chapter 2). Finally, I explore sleep and death as limit cases of encounter and transformation (Chapter 3). Sleep presents sensorially rich, yet confusing dreams that demand to be interpreted and understood, and death, I argue, is essentially the ultimate transformation, whereby death's touch results in the permanent loss of all sensory faculties.

GRANT BRUNER

ADVISER: Caroline Cheung

Prepared with Plumbum: The Socioeconomics of Lead Production in Pompeii

My thesis analyzes the production process of Pompeii's lead water infrastructure network, arguing the production strategies for lead pipes and water cists reflect different workgroups operating in the vicinity of Pompeii. I connect these workgroups to known Pompeian workshops, reintegrating lead into the social fabric of the best-known Roman city.

THEODORE CLEMENT

ADVISER: Daniela Mairhofer

Coming Full Circle: Studies in Poetics, Circularity and Progression in the Poetry of Boethius' Consolation of Philosophy

This thesis argues that the image of circular progression dominates the Consolation on thematic, metastructural, and rhetorical levels, particularly examining two sets of poems, the acatalectic anapestic dimeters (of which there are 4) and the glyconics (of which there are 5).

KATHERINE HAMEETMAN

ADVISER: Andrew Feldherr

Heroides, a Postscript: Theatrical Adaptation as Reception of Ovid's Heroides

This is a thesis in two parts consisting of a new theatrical work adapting eight of the unpaired *epistulae* from Ovid's titular work as well as an accompanying paper. My thesis puts into conversation the *Heroides*, the scholarship that surrounds them in their relationship to performance, and the process of adaptation in order to combat and reevaluate the isolation and abandonment of the figures of Penelope, Briseis, Oenone, Medea, Ariadne, Deianira, Hypsipyle, and Dido in their often tragedy-linked context.

Program Certificates

ANCIENT ROMAN LANGUAGE AND CULTURE

Julien Alam (English)
Creston Brooks (Computer Science)
Chase Chiang (Molecular Biology)
George Davis (Religion)

ANCIENT GREEK LANGUAGE AND CULTURE

James Jourlait (Philosophy)

DAVIS KLINE

ADVISER: Marc Domingo Gygax

Dio Chrysostom's Alexandrian Oration: A rhetorical analysis, with special attention given to Homeric and other literary references

In this thesis I completed a sequential analysis of Dio Chrysostom's 32nd oration, *To the Alexandrians*. In this speech Dio launches a scathing critique at the city, and, as part of a more general rhetorical study, my project reveals the function and significance of his heavy reliance on literary, and particularly Homeric, references.

SYDNEY BEBON

ADVISER: Yelena Baraz

Embodying the Bellum Civile: Re-Reading Erictho through Illicit Economies and Women's Work in Death, Sex, and Pharmacology

At the heart of Lucan's *Bellum Civile* emerges Erictho, the grave-dwelling, necromancing, anthropophagist, Thesalian Witch. Re-animating a fallen Pompeian soldier from the abounding slaughter, she obtains a prophecy for Sextus Pompey, portending the carnage to come and the mutual deaths of the commanders of the civil war. She has been the subject of much analysis and reception—far more than any other figure in the Epic—much of which has been grounded in intertexts. My thesis re-reads Erictho and her labor as supernatural exaggerations of women's work in death, sex, and pharmacology. I read against the cultural and social sphere of reference of Lucan and his reader—I argue for a methodology which utilizes socio-historic realities as a means of analysis. Readership and authorship were paramount to my approach, exploring the embodied implications of experiencing and writing the text: fear, horror, attraction, disgust, and desire. This was not a project of writing history, but rather reading reality back into Lucan's text.

WILLIAM HILLMAN

ADVISER: Emmanuel Boubouhakis

De Laudibus Platonis: Editio Princeps with Introduction, Translation, and Commentary

My thesis was an attempt to create a critical edition with a translation of and commentary on the *De Laudibus Platonis*, Fernando of Cordoba's contribution to the Plato-Aristotle controversy of the 15th century.

ANDREW WHITE

ADVISER: Joshua Billings

Paranoia and the Para-Polis: Female Liberation and Male Paranoia in Euripides' Bacchae and Aristophanes' Thesmophoriazusae

In this thesis, I compared the two plays through a feminist lens, examining how women's empowerment and physical separation can lead to gendered paranoia among men.

ANNIE PHUN

ADVISER: Melissa Haynes

Prometheus Out of Bounds: Decentering Myth Through Temporality, Familial Obligations, and the Space of the Other

This thesis reconsiders the Greek myth of Prometheus, applying new ways of reading this myth: non-Western, queer, the 'other.' It surveys the treatments in Hesiod, on a Laconian kylix, and in *Prometheus Bound*. It then uses this play to analyze how the punishment of Prometheus is dislocated to a mythic, 'other' space in Scythia and how this 'others' the god himself. Finally, it compares Prometheus to the Chinese goddess Nüwa and suggests queer temporality as another approach to the myth as presented in *Prometheus Bound*. It concludes with a creative non-fiction piece that recenters the myth in the family dynamics of an Asian immigrant household and a brief analysis of obligation, familial and other, in Lucian's *Prometheus*.



LEFT TO RIGHT: Theodore Clement, Creston Brooks, William Hillman, Davis Kline, Sydney Bebon, Grant Bruner, Annie Phun, Andrew White, Katherine Hameetman, Evan Brandon, Chase Chiang.

JOHN J. KEANEY PRIZE

The John J. Keane Prize is the departmental prize for the best senior thesis. Given in fond memory of Professor John Keane, who served the Department as colleague, teacher, and mentor for 41 years from 1959 to 2000, the award was established in 2010 to replace the Atkins Prize for the best senior thesis, which was awarded until 2009. Initial funding has been provided by a grateful alumnus, one of the many who learned so much from Professor Keane.

This year's Keane Prize recipients are:

Evan Brandon
Theodore Clement

STINNECKE PRIZE

The Stinnecke Exam Prize is given to the sophomore or junior in any department who passes the best examination based on the *Odes* of Horace, *Eclogues* of Vergil, and the Latin Grammar and Prosody, as well as the *Anabasis* of Xenophon, or Plato's *Euthyphro*, *Crito*, *Apology*, and *Phaedo*, and the Greek Grammar. The winner receives a one-time stipend of \$5,000 in addition to any scholarship or other financial assistance they may be receiving. The prize was established at Princeton in 1870 by the will of the late Henry A. Stinnecke, Class of 1861.

The exam lasts three hours and involves translation of Greek and Latin passages as well as grammatical questions on both languages. Students are expected to have at least 108-level competence in both languages.

This year's Stinnecke Prize recipient is:

Henry D. Cammerzell, Class of 2025

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About the Cover

Illustrated by Mali Skotheim PhD '16

The cover is a nod to the vast impact of artificial intelligence on the world in the past year, and to the promise it holds for the Digital Humanities through projects like Logion, featured on p. 20. The illustration shows Socrates (at home amidst his Loebs and a Princeton tiger) querying chatGPT with a line from Plato's *Ion*. A (slightly edited) chatGPT response appears on his screen.

IN THE NATION'S SERVICE AND THE SERVICE OF HUMANITY
