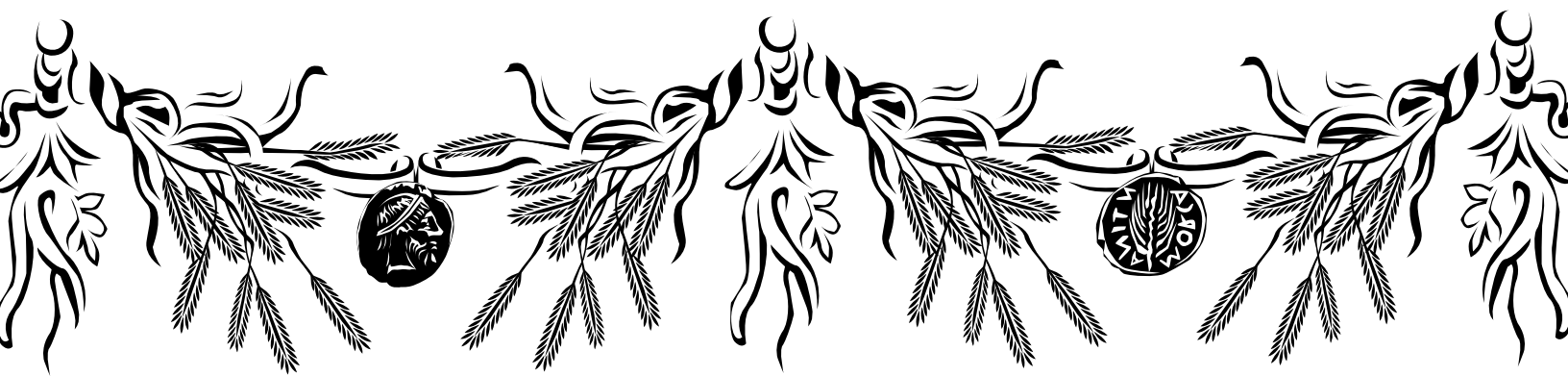


P R I N C E T O N
/ C L A S S I C S



Letter from the Chair

by Andrew Feldherr

Any of you dropping by East Pyne (and I hope you all will next time you are engulfed by the orange bubble) will find a very different department. While we will never stop missing our recent retirees, Ted, Brent, Bob, and Christian (not to speak of Nino Luraghi, who left us to become Wykeham Professor at Oxford), the many wonderful new colleagues we have brought to Princeton during the same time period are making their presence felt all the more. This year it has been a special pleasure to welcome three new members of the faculty. Barbara Graziosi and Johannes Haubold have at last settled in East Pyne after their tremendous successes as professors of Greek at Durham, and Caroline Cheung, a scholar of Roman history and material culture, joins us from Berkeley by way of the American Academy in Rome. Each has brought exciting ideas for courses and new intellectual opportunities for us all.

More reason for celebration comes from the exceptional honors won this year by our colleague Harriet Flower, who has also ended her time as Head of Mathey College. Last spring, Harriet received the university’s highest honor for achievements in the humanities, the Howard T. Behrman Award, and in case those laurels provided insufficient material for resting, her most recent book, *The Dancing Lares and the Serpent in the Garden* (which really should have been the title of a mystery novel!) has just won a Goodwin Award for Outstanding Publications from the Society for Classical Studies. (Another of this year’s recipients, Amy Richlin, who won for *Slave Theater in The Roman Republic*, is of course an undergraduate alumna and good friend of the department.)

One of our undergraduate concentrators received a pretty significant honor as well. Nicolette D’Angelo, not content with winning a Beinecke Scholarship, was just selected for a Rhodes as well, the first in the department since Liz Butterworth in 2011. She is but one member of an extraordinary senior class, many of whom I expect will go on to further study in classics. And looking beyond that group, congratulations to Jaylin Lugaro, honored with a Mellon Mays Fellowship, who appeared this spring in a 60 Minutes on initiatives in affirmative action. (“Why Bill and Melinda Gates Put 20,000 Students Through College,” cbsnews.com)

The big news on the graduate front—pausing to welcome our new cohort of six entering students!—was an initiative spearheaded by Michael Flower (enjoying a year’s leave as Old Dominion Fellow following an exemplary term as DGS) and Dan-el Padilla Peralta to award an annual pre-doctoral fellowship designed to promote diversity. This fellowship, which, after a year of advanced study, guarantees acceptance to our doctoral program, helps establish our department as a leader, both in the field and the university, in increasing access and participation in the discipline for members of historically underrepresented groups. You can read more about this plan in an interview with Michael and Dan-el published on the Society for Classical Studies blog. (“Diversifying Classics: A New Initiative at Princeton,” classicalstudies.org)

The leadership that Michael Flower has shown here and in many other ways brings me to the last piece of good news I have to share. Starting July 1st, Michael will begin



his term as chair of the department. It will be a fantastic opportunity for him, and for all of us, as it has been a great privilege for me to serve in that role. That privilege has been a pleasure as well thanks to the wonderful support I received from all my colleagues in the department and, in particular, the incomparable contributions of Nancy Blaustein, our department manager and everyone who works or has worked in our office, Jill Arbeiter, Kai Laidlaw, Brittany Masterson, and Eileen Robinson (with a shout out to Stephanie Lewandowski and Donna Sanclemente, who have gone on to other positions in the University). Their energy and dedication have made us the envy of the university, and much of the special atmosphere so familiar to students and faculty of Classics comes from them.

To make a contribution to the Department of Classics, please contact the Office of Development at 609-258-8972.

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Faculty News

Yelena Baraz

I devoted most of last year to completing a book manuscript on Roman pride. From a very small seed—a sense of unease about our assumption that we knew what Horace meant when he asked his Muse to ‘take pride’ in *Odes* 3.30—it has grown into a study of this emotional concept in the Roman world that argues for an overwhelmingly negative meaning of pride in republican discourse and traces a small, but influential strand of positive redefinition in Augustan poetry, with a patchy, but distinctive afterlife in the Flavians and in late antique poetry, especially panegyric. As wonderful as it was to have a year to write, I was delighted to come back to teaching in the fall. I have enjoyed teaching a graduate seminar on the Latin pastoral tradition that took us from Vergil’s *Eclogues* through ‘non-pastoral’ Augustan texts that engage with the genre all the way to late antique Christian experiments. The conversations in the course will stay with me as I go back to working on Calpurnius Siculus and the pastoral tradition. A paper on bucolic competition, with a focus on its disintegration in Calpurnius’ sixth eclogue, just out in a Brill volume *Eris and Aemulatio*, is part of my continuing work on this understudied corpus.



Joshua Billings

Readers of this newsletter will be unsurprised to know that I am (still) working on a book on drama and philosophy in fifth-century BCE Athens, which explores the consequences of placing drama at the center of classical Greek intellectual history. The chapters trace the ways that particular scenic forms shape, solicit, and enable structured conceptual thought—creating, I argue, something like a method parallel to the methods being developed by those we anachronistically call “philosophers.” I am on leave in 2018–19, and at the time of writing am optimistic about completing a draft by the end of the leave; next year’s newsletter will tell if this is foolhardy. My other major projects for the year are collaborative: organizing, together with André Laks and Hindy



Najman, a workshop entitled *Philological Reflections* to take place in Princeton in April, and co-editing, with Christopher Moore of Penn State, a *Cambridge Companion to the Sophists* (to feature a chapter of our own Andrew Ford). Finally, it has been a pleasure and an inspiration to return to the East Jersey State Prison this fall for a class on “Justice in the Epic Tradition” headed by our own Tom Davies and Teddy Fassberg.

Emmanuel C. Bourbouhakis

After recent forays into such subjects as Byzantine funerary laments for deceased children, a Byzantine treatise on the (de)formative role of insincerity and dissembling on social life, and the links between historiography and medieval political identity, I am resuming work over the next year on Byzantine letter-writing of the 10th–12th c. for a planned monograph on medieval Greek epistolary culture. This upcoming year will see publication of articles on: the reciprocal ties between verse and prose during the ‘long twelfth century’ in Byzantium, following a highly successful conference on the subject last summer hosted by the Austrian Academy of Sciences; and the place of friendship as an enabling feature of letter-writing between socially unequal correspondents in medieval Byzantium. Finally, this Spring, I will teach a graduate seminar titled “Beyond Transmission: the Reception of Ancient Greek Literature in the Middle Ages,” as part of an ongoing collaborative project on medieval classicism, a subject which a number of colleagues and I are preparing to take up at a round table of the International Byzantine Studies Congress in Istanbul in 2021.



Caroline Cheung

After two years researching and writing my dissertation in Rome, I joined the department in September 2018. Since my arrival, I’ve been drafting material for my book project, which studies the industries of *dolia*, large ceramic containers typically used for wine fermentation and storage. New chapters focus on the relationship between storage in urban and rural



areas and the transition between a dolium-centered storage system to one featuring the barrel, and an article traces development in dolium repairs and technology transfer. I co-presented a paper in an AIA/SCS panel I co-organized, “Systems of Knowledge and Strategic Planning in Ancient Industries,” at the Annual Meeting to pursue my interests in craft production and workshops. I’ve also been working on a paper that explores cabbage as a moral compass in Latin literature and editions for papyrus from Tebtunis and Oxyrhynchus. I’ve had many wonderful experiences this academic year. I taught Latin courses on Augustus, Livy, and Virgil, and a seminar on Pompeii. During Fall Break, I led tours through Pompeii, the Roman Forum, the Colosseum, and several museums for the Humanities Sequence trip to Rome—one highlight was an ancient Roman dinner (with togas and stolas!) in a replica Pompeian house.

Marc Domingo Gygas

During the last months I have been working on four book chapters for edited volumes: a piece dealing with the status, foundation and evolution of a Seleucid military colony in Hellenistic Lycia, based on a paper presented at a conference on ancient Greek mercenaries celebrated in Kyoto; a contribution exploring the role of euergetism in the embedded economy of the Greek polis for a volume on extramercantile economies of Greece and Rome; an essay on the reception of Thucydides in contemporary historiography after the Linguistic Turn for a collective book on Thucydides and historiography; and a paper on the relationship between benefactions and leadership in the ancient Greek world for a volume on leadership in the ancient Mediterranean and the Near East. My projects for the rest of the academic year include an article on Livy’s version of the Treaty of Apamea (188 BC); an article on Thucydides and the modern and ancient anthropologies of gift-exchange; and a paper discussing examples of irreligiosity in the work of Thucydides for an international conference on irreligiosity in archaic and classical Greece to be held at the University of Zaragoza in May.



Faculty News (continued)

Denis Feeney

Spending the academic year 2018–19 on sabbatical leave in Oxford, I have been able to complete two articles that have been on my mind for some time, and I have done all the



work of preparing my collected articles for publication by Cambridge University Press. This last job took far longer than I had imagined, since half of the articles didn't exist in electronic form, and regularizing all the citations to an author-date system meant retrieving all kinds of obscure bibliographical details that my breezy junior self took for granted. I also began editing work on a volume I am co-editing with a colleague in Princeton's German Department, Joel Lande. This is an interdisciplinary study of "How Literatures Begin", arising ultimately from a Humanities Sequence Capstone Seminar that Joel and I co-taught in Spring 2017, and proximately from a conference on the subject that we organized in Spring 2018. Finally, I have begun proper work on the book on 338 BCE that Dan-el Padilla Peralta and I are writing together. For someone who is not exactly an historian, this has been a challenging—though very exciting—process. And for someone who has never collaborated on writing anything longer than two pages, it has been a lesson in how valuable it is to get out of the silo.

Andrew Feldherr

Despite entering into the homestretch of chairmania, this has not been an unproductive year (although not in ways that will make exciting reading!). I spent most of



the summer working together with my colleague Will Batstone at Ohio State to get a complete version of our *Oxford Readings in Classical Studies* volume on Sallust in the hands of the press. Spoiler alert: next year's update will find me bearing up bravely under the very uncongenial task of proofreading said volume. A welcome opportunity to expand my horizons, both in an intellectual sense and as an acknowledgement of the splendid vistas offered by the venue, came from the second official *Cortona Colloquium on Latin Literature*. This is a new annual event bringing together graduate students

and faculty, mostly from Princeton and the Scuola Normale Superiore at Pisa, for a two-day collective reading of a Latin text. This year's topic was Pliny's riveting *Panegyric* for the emperor Trajan (seriously, ... who knew?). While an errant March nor'easter kept most of our contingent by their fireplaces in the Garden State, those of us who made it will never forget the experience.

Harriet Flower

2018 was a year of huge changes for me (and for my whole family). I completed my 8-year term as Head of College in Mathey College, a unique experience that will remain a highlight of my academic career and of my time at Princeton. In the Spring, I was deeply honored to receive a Howard T. Behrman Award for Distinguished Achievement in the Humanities from Princeton University. In June, I moved out of 23 University Place (a wonderful home that will be warmly remembered) and took a sabbatical leave in the Fall semester. Conference papers took me on memorable trips to New York University, Washington and Lee University, the Fritz Thyssen Stiftung in Cologne, and the Pontifical Catholic University of Chile in Santiago. In addition to new research on Cato the Elder's speeches and on the Roman triumph under Augustus, my on-going book project considers the way autobiography was first written in Latin in the early first century BC. I will be offering new readings of the fragments of the early memoirists in their political and cultural context, as well as looking at the use of first-person narratives in Latin more generally.



Michael A. Flower

I am on leave this academic year and have the honor of being an Old Dominion Professor in Princeton's Society of Fellows. The Society's weekly lunch talks have given me an opportunity to interact with some very brilliant young scholars from many different fields and this has proved to be one of the highlights of my year. My main research project has been to work on my book manuscript, "The Art



of Historical Fiction in Ancient Greece". I have also written a long self-standing article on the intertextual relationship between Xenophon's *Anabasis* and *Cyropaedia*, a project that actually grew out of our department reading group last spring (our current graduate students chose the *Cyropaedia* as the semester's text). I continue to pursue my interest in Greek religion. After many delays, my essay "Divination and the 'Real Presence' of the Divine in Ancient Greece" will soon be published by Oxford University Press (UK) in an edited volume called *Negotiating, Communicating, Relating: Approaches to Ancient Divination*. My essay concludes with a discussion of the Ghost dance among the Lakota Sioux, in my second daring venture into comparative religion ("Understanding Delphi Through Tibet" in last April's *Greece & Rome* was my first!).

Andrew Ford

This year "Alcibiades' *eikôn* of Socrates and the Platonic Text: *Symp.* 215a-222d" appeared in *Plato and the Power of Images*, ed. R. G. Edmonds III and P. Destree (Brill, 2017), pp. 11–28. Also appearing: "On the nonexistence of tragic odes," my "Afterword" to *Paths of Song: The Lyric Dimension of Greek Tragedy*, ed. Rosa Andujar and Thomas Coward (Brill, 2018) pp. 367–380. A lightly revised version of "The Genre of Genres: Paeans and *Paian* in Early Greek Poetry," originally published in *Poetica* 38/3-4 (2006), is included in *Oxford Readings in Greek Lyric Poetry*, edited by Ian Rutherford (Oxford Readings in Classical Studies, 2019), pp. 166–186. Among talks were "Homer and the history of literature in the age of the sophists," a Keynote address for the conference, *Sophistic Views of the Epic Past from the Classical to the Imperial Age*, at University of Winchester in September 2018 and a Greek Day lecture at UMBC on Homer's *Iliad* in November 2018. My primary current project is a commentary on Aristotle's *Poetics* for Cambridge Press's Green and Yellow series, but I am also working up articles on various Greek lyric poems and on Greek literary history.



Faculty News (continued)

Barbara Graziosi

This is the end of my first semester here at Princeton and I thoroughly enjoyed the company of both students and colleagues, who made me feel welcome and took time to explain all sorts of things—from the intricacies of the curriculum to the meaning of double yellow lines (before taking my NJ driving test). Meanwhile, several research projects came to completion: the volume *Tombs of the Ancient Poets: Between Literary Reception and Material Culture* appeared with Oxford University Press in November 2018, as did articles on the Homeric text (in *The Life of Texts: Evidence in Textual Production, Transmission and Reception*, Bloomsbury) and on the performance of ancient epic on the modern stage (in *Epic Performances from the Middle Ages into the Twenty-First Century*, Oxford University Press). I reviewed new editions of the *Odyssey* with Johannes Haubold (for *Bryn Mawr Classical Review*), and of Sophocles' *Oedipus Tyrannus* with Joshua Billings (in the *Times Literary Supplement*); I also wrote about Roman empresses all by myself (in the *Times Higher Education*). My short book entitled *Homer* (OUP, 2016) will appear in paperback in the 'Very Short Introductions' series early next year and in Italian translation for UTET shortly afterwards. I also hear that the hardback version will be presented as a gift to the Trustees of Princeton University, which makes me happy, as I hope it will be accepted as a token of gratitude for all the institutional support we receive here in the Classics Department. Next year seems to be shaping up well with invitations to deliver three lectures at Cornell, as Townsend Visiting Lecturer, as well as the annual Valla-Balzan lecture at the Accademia dei Lincei in Palazzo Corsini, Rome.



Johannes Haubold

I joined the department in summer 2018 and thoroughly enjoyed my first semester here: as well as teaching courses in Latin and Greek, I introduced an informal beginners' class in Akkadian, the language of the ancient Babylonians, and a more



advanced reading group in that language. My research this year has likewise explored several ancient cultures, focusing in particular on the work of the 'Chaldeans', late Babylonian thinkers whose capacity to predict and interpret celestial movement, and the future more generally, was much in demand in the ancient Mediterranean, including in Greece and Rome. I have just finished editing, together with John Steele (Brown) and Kathryn Stevens (Durham), a volume on the so-called *Astronomical Diaries*, continuous records of planetary and historical events written in Babylon over a period of some 500 years (6th–1st century BCE): it will shortly appear with Brill. Two further papers chart the development of Chaldean 'philosophy' and its connections to both Stoicism and Neoplatonism. Another strand of my research has focused on ancient epic, with a conference paper on Byzantine Homeric exegesis (Oxford, June 2018) and forthcoming chapters on epic forms (*Epische Bauformen*, ed. C. Reitz and S. Finkmann), political speech in Greek and Akkadian epic (in *Der Alte Orient und die Entstehung der athenischen Demokratie*, ed. C. Horst), and on embodied knowledge in Greek and Akkadian didactic poetry (in *Didactic Poetry: Knowledge, Power, Tradition* ed. Lilah Grace Canevaro and Donncha O'Rourke). Invitations to speak in Edinburgh, Columbus (Ohio), Malibu, and Singapore will keep me busy next year!

Brooke Holmes

After a summer that included workshops I co-organized in Mumbai and Athens, a short teaching engagement for the International Cavafy Summer School, and a keynote for the exhibition "Blind Faith" at the Haus der Kunst in Munich, I'm grateful to be able to spend all of 2018–2019 as a Fellow at the Dorothy and Lewis B. Cullman Center for Scholars and Writers at the New York Public Library and as a Guggenheim Fellow. The opportunity to go to work each day in such a storied public institution, in the company of amazing scholars, novelists, and poets, has been inspiring as I work to complete at long last my book on sympathy and the concept of Nature in antiquity. I was able to test some of the book's claims this fall at



Stanford, as the Webster Lecturer, UCLA, Davis, and Dartmouth, as the Zarbin Lecturer, a tour that culminated with a talk at the Fórum do Futuro in Porto. A wonderful conference in November on "undead texts" let me reckon again with Bruno Snell in a short paper that will be published in *Public Culture*. My co-edited volume (with Emanuela Bianchi and Sara Brill), *Antiquities beyond Humanism*—which includes my long essay on Stoic sympathy and "cosmobiology"—will appear in the spring in OUP's "Classics in Theory" series. This year is also witness to the publication of articles on the Hippocratic body, *bios* in contemporary continental philosophy, the pseudo-Aristotelian *Problemata*, canonicity, and the historiography of the sexed body for the *Cambridge Companion to Hippocrates*, the journal *Political Concepts*, and a number of edited volumes.

Joshua T. Katz

As always, I enjoy prowling around linguistic and literary problems that range from the Proto-Indo-European of 5500 years ago to twenty-first-century experimental fiction. Six papers appeared in 2018: "Gods and Vowels" (in *Sound and the Ancient Senses*, ed. Shane Butler & Sarah Nooter), "Μῆτιν ἄειδε, θεά and the Form of the Homeric Word for 'Goddess'" (in *Language and Meter*, ed. Dieter Gunkel & Olav Hackstein), "The Prehistory and Analogues of Hesiod's Poetry" (in *The Oxford Handbook of Hesiod*, ed. Alexander C. Loney & Stephen Scully), "Toward an Indo-European Commentary on Hesiod" (in *Proceedings of the 28th Annual UCLA Indo-European Conference*, ed. David M. Goldstein, Stephanie W. Jamison & Brent Vine), "Exercises in Wile" (in *Cultures and Traditions of Wordplay and Wordplay Research*, ed. Esme Winter-Froemel & Verena Thaler), and "The Walker and the Wake: Analysis of Non-intrinsic Philological Isolates" (in *'Pataphilology: An Irreader*, ed. Sean Gurd & Vincent W.J. van Gerven Oei), the last written together with one Princeton colleague, Michael D. Gordin, and dedicated to another, David Bellos. Recent talks have considered Homer (in Chicago), Plato (in Nice), St. Augustine (in Cologne), at a delightful conference in honor of Bob



Faculty News (continued)

Kaster organized by my former student Adam Gitner), and commonalities between early Greek and early Chinese literature (Zurich).

Daniela Mairhofer

Having waved good-bye to a two-volume book (the sheer size of which has left me a little proof-damaged, I must admit), and late-antique prison literature, I am on leave for the whole academic year 2018/19. As one might expect, I am working on something, somewhere. A very long time ago, in pre-Princeton times, somebody worked on something somewhere, too (presumably not while on sabbatical). For various reasons, the author decided to disguise his identity and whereabouts and to label his extensive piece of work ‘a whole lot of nothing’. It has been my mission for some time now to show that ‘nothing’ was indeed quite something and to bring to light the author’s identity and whereabouts. I hope he doesn’t mind.



Dan-el Padilla Peralta

Achievement unlocked: the manuscript for *Divine Institutions: Religion and State Formation in Republican Rome* has finally landed in the hands of my patient editor at Princeton University Press. While not an especially uplifting year for people of color or immigrants—the communities at the heart of my personal and professional identities—2018 did see the publication of several articles: in *Classical Antiquity*, a prosopographically flexed reconstruction of third-century BC Roman history that received some plaudits on Twitter for its allusive title (“Hammer time: the Publicii Malleoli between cult and cultural history”); in *Arethusa*, a shorter and not quite as wittily branded meditation on ecology and epistemology in Cicero; in *Histos* and *Gnomon*, reviews of Princeton PhD alum Craig Champion’s *Peace of the Gods* and friend-of-Princeton-Classics Jörg Rüpke’s Religious deviance in the Roman world. I was also pleased to see the new edition of Robert Graves’ *The Siege and Fall of Troy*—for which I supplied an introduction—appear in bookstores; in 2019 it will be joined by a second



edition of the *The Golden Fleece*, whose introduction I completed on a gloriously sunlit train ride from Los Angeles to Santa Barbara last spring. Two essays on classical reception in the Hispanophone Caribbean are migrating towards the printed page as their edited-volume shells move towards production, and a revised and expanded version of my UCLA Palevsky lecture on “Citizenship’s insular cases” will soon appear in a special issue of *Humanities*. By next year, you should also expect an update from Denis and me on our collaborative 338 BCE book, whose writing will commence in earnest this spring. Sabbatical has been restorative, if peripatetic: in the fall, short-term lecture trips to Kansas, Kenyon, Penn State, Vanderbilt, and Washington; in the spring, visits to U. San Francisco (as a Visiting Fellow), UTSA (as Brackenridge Distinguished Visiting Professor), and Warwick’s Institute of Advanced Study (as an International Visiting Fellow). Come June, I’ll be all traveled out—and ready to crack down on course prep for fall 2019.

Katerina Stergiopoulou

I have spent most of 2018 finishing up my book project, *Towards a Modernist Hellenism: Ezra Pound, H.D., and the Translation of Greece*. After dedicating winter and spring to archival research, I completed the (perhaps too lengthy) final chapter on H.D.’s epic poem *Helen in Egypt*, in which I argue for the poem’s deep and detailed classical intertextuality and show the ways it both deploys and subverts conventional philological and translation methods. I presented part of this new work, focusing on H.D.’s conception of translation, in the Modernist Studies Association conference this November. I had a busy few weeks in Greece over the summer, giving a lecture on C.P. Cavafy’s intralingual citation practice as part of the Princeton Athens Center inaugural Summer Institute (focused on the long history of the Greek language), and participating in the Liquid Antiquity workshop, where I spoke on the question of the “palinode” (again inspired by my research into H.D. and her classical intertexts). This fall, I have greatly enjoyed my first semester of teaching at Princeton, and especially the wonderful opportunities my students and I have had for learning



outside the classroom: from a virtual trip to Thebes through a performance of *The Bacchae* in Brooklyn to an actual sojourn in Delphi and Athens over fall break!

Emeritae/i News

Robert Kaster

My retirement last June was preceded, some weeks earlier, by the appearance of the edition of the Servian commentaries on *Aeneid* 9-12 that I completed and saw through to publication after Charles Murgia’s death, and was followed a few weeks later by a splendid conference, “Guardians of Language Change,” that Adam Gitner had very generously organized in Cologne to mark the thirtieth anniversary of my first book. More recently I have sent my annotated translations of Cicero’s *Brutus* and *Orator* to OUP-USA, where they await the judgment of the Press’s readers, and I’ve submitted to OUP-UK a formal proposal for an edition of Seneca’s *De beneficiis*, *De clementia*, and *Apocolocyntosis* for the Oxford Classical Texts series. Some other projects are also on the list—for example, working with Sam Huskey to produce an online, open-access version of the Servius for the Library of Digital Latin Texts—and should be sufficient to keep me occupied and off the streets well into my permanent sabbatical.



Brent Shaw

Continuity continues to be the keynote of being an emeritus. The completion of the last graduate students under my aegis is within sight. Research work continues to be done on various projects but, very disappointingly, not one of them has made its way to print this year. In terms of other ‘live’ participation, however, I was pleased to join in the celebration of the fiftieth anniversary of the program in Ancient History and Mediterranean Archaeology at UC Berkeley in September. I contributed some thoughts on the origins and significance of the *Pax Romana* in the formation of the Principate. Among the other public talks that I would like to note were one on the Christian martyr



Graduate Student News

Perpetua given in late September, on what was a happy celebration in honor of the retirement of Barbara Gold from Hamilton. And a more difficult and probing talk on the same subject was delivered to the Philadelphia Seminar on Christian origins in early December. Although formal university teaching has ended, I had a most enjoyable brief tilt at pedagogy in a series of lectures on ‘the origins of martyrdom’ delivered to the University’s Community Auditing Program in the fall term. The students, all attending out of pure interest and from a diverse set of backgrounds, were a joy to teach. Finally, I am looking forward to organizing a workshop/roundtable on new perspectives on slavery in the Roman world at Florida State University in spring of 2019. I would hope that some of the research being done in the interim will see print in 2019.

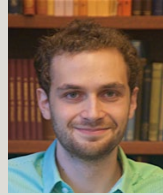
Froma Zeitlin

I have been Professor Emeritus for a long time now (since 2010) but I continue to be active, teaching courses for Comparative Literature on a regular basis, and also teaching in the summer at the Bread Loaf School of English in Vermont (2018) with a return again in 2019. I have also continued to publish: most recently on the ancient Greek novel and more generally on Greek literature under the empire: “*Apodēmia: The Adventure of Travel in the Greek Novel*,” In *Journeys in the Roman East: Imagined and Real*, ed. Maren R. Niehoff (Mohr-Siebeck 2017) 157-82.; “Longus and Achilles Tatius,” in D. Richter and W. Johnson, eds. *The Oxford Handbook of the Second Sophistic* (Oxford 2018) 405-19; 712-13.; “From the Neck Up: Kissing and Other Oral Obsessions in Achilles Tatius.” *Re-Wiring the Ancient Novel: Greek Novels*, vol I (*Ancient Narrative Supplement* 24.1) eds. E. Cueva, S. Harrison, H. Mason, Wm. Owens, S. Schwartz, 95–108 (Barkhuis 2018).; “Life Trajectories: Iphigenia, Helen, and Achilles on the Black Sea.” In *Theatre and Performance around the Ancient Black Sea*, eds. E. Hall, D. Braund, R. Wyles (CUP 2019). My current plan is to arrange for a collection(s) of various essays on Greek literature, from Homer to the Second Sophistic.



William Dingee

As of October, I have completed my second and final general exam and have now begun to weigh a few options for a dissertation in Latin literature. After quite a few years of contemplation and revision, I am pleased to say that the project which originated as my master’s thesis has now been published in *Classical Receptions Journal* as “Did Their Propertius Walk That Way? Ezra Pound’s *Homage to Sextus Propertius* as a Complaint Against Classical Philology.”



René de Nicolay

After a rich summer in Bologna, I was very happy to be back in good old Princeton. My program for the semester included starting to prepare for Greek generals (with the welcome help of the Greek survey), and plunging into the depths of Plotinus’ philosophy. I am still under the water, but find it a beautiful place. Thanks to Sara Magrin for this! Otherwise, things have been quite peaceful. Squash has entered my life, thanks to Teddy Fassberg: I did not imagine how calming it could be to smash a little rubber ball against a wall. Sceptics should get initiated!



Emily Hulme Kozey

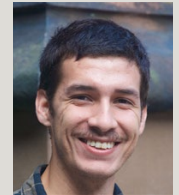
I am pleased to report that two articles related to my dissertation research have been accepted for publication this year: “Another *Peri Technes* Literature: Inquiries about One’s Craft at Dodona” has come out in *Greece & Rome* this fall, and “The Good-Directedness of *Technē* and the Status of Rhetoric in the Platonic Dialogues” is forthcoming in *Apeiron*. The dissertation itself, *Philosophia and Philotechnia: The Technē Theme in the Platonic Dialogues*, is coming along, too; I expect to defend this spring. After a very productive year on the University Center for Human Values prize fellowship that released me



from teaching obligations, I’m also glad to be back in the classroom this fall as a preceptor for Marc Domingo Gygax’s Greek history course. This spring, I am looking forward to co-teaching a seminar with Hendrik Lorenz in Philosophy, entitled “Marginalized Groups in Ancient Philosophy: Women, ‘Barbarians,’ and Slaves.” In connection with this course, I am collaborating with Linda McNulty Perez, another graduate student in Classics, on building a database of inquiries at Dodona made by enslaved men and women; so far, the results are already opening up new research questions I hope to pursue in the coming years.

Winton Scott

The character of this Fall reminds me of Plotinus, who, not satisfied with his knowledge gained at Alexandria, joined the expedition of the Emperor Gordian to learn the philosophy prevailing among the Indians. Just so during the summer of 2018, I found myself in Pune, India, studying in *sanskṛtam bāṣhaṇam* the *Rig Veda*, supported by AIIS and an award from Berkeley for the study of Sanskrit. From here I arrived prepared to begin a series of projects that my trip to India inspired. The first took root from an interest in the epic of *Pāṇḍījī*, an oral-epic sung currently among the cowherders of Rajasthan. Wishing to know first-hand what it takes to be an oral poet, I memorized Book I of the *Iliad* and several passages of the *Bhagavad-Gītā*, a task which I can happily confirm accomplished and whose fruits will be put on performance this Spring. When not rhapsodizing, I have been bursting the boundaries of the prescriptive Attic/Ionic literary dialect by taking a tour in the non-literary dialects of ancient Greece and looking into its Indo-European past with the aid of the linguist Donald Ringe at the University of Pennsylvania. For the upcoming year I’m excited to begin thinking more deeply on the theology of paganism in south-east/west traditions and to search for creative ways to engage with texts ahistorically and outside of formalistic categories of literary criticism.



Faculty Publications

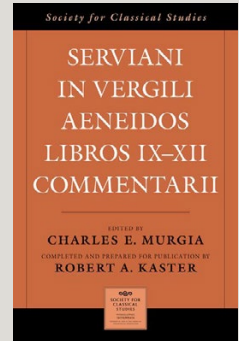
Serviani in Vergili Aeneidos libros IX–XII commentarii

Edited by Charles E. Murgia, Robert A. Kaster

Oxford University Press (2018)

The Servian commentaries on Vergil are doubly distinguished: they are among the very few ancient commentaries on classical Latin texts to survive essentially intact; and they exist in two radically different forms—the original commentary created by the grammarian Servius early in the fifth century, emphasizing grammar and syntax, and an augmented version produced in the seventh century when a reader blended his Servius with much other *recherché* ancient lore.

In the 1920s, the medievalist Edward Kennard Rand undertook to produce a truly modern edition that would fully reveal for the first time the character of the commentaries' two versions. All did not go smoothly, however: a volume devoted to Aeneid 1-2 appeared in 1946, and another, with the commentaries on Aeneid 3-5, in 1965; this edition of the commentaries on Aeneid 9-12 is the first new contribution to the series to appear in more than fifty years. On his death in 2013, Charles E. Murgia left publishable versions of the text, upper and lower critical apparatuses, and large parts of the introduction, and he had gathered most of the data for a testimonial apparatus. Robert A. Kaster completed the work on the testimonia and introduction (using some of Murgia's other writings to supplement the latter), added some subsidiary elements, and prepared the whole for publication. Thanks primarily to Murgia's work, this edition is superior to its predecessors in the series, and to all other editions of Servius, in every respect.



Medieval Manuscripts from the Mainz Charterhouse in the Bodleian Library

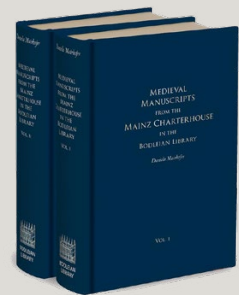
Daniela Mairhofer

Bodleian Library Publishers, University of Oxford (2018)

The Bodleian Library in Oxford is one of the few libraries outside Germany with a substantial number of medieval manuscripts from the German-speaking lands. These manuscripts, most of which were acquired by Archbishop Laud in the 1630s, during the Thirty Years' War, mainly consist of major groups of codices from ecclesiastical houses in the Rhine-Main area, that is Würzburg, Mainz, and Eberbach. Their potential contribution to the religious and intellectual history of these foundations and to the study of German medieval culture is immeasurable.

This book is the first major publication on the Mainz manuscript collection at Oxford. It contains descriptions of over one hundred medieval, manuscripts, mostly Latin, from the Charterhouse St Michael at Mainz, which was founded in the early 1320s and is now lost. Dating from the tenth to the fifteenth centuries, they reflect the spirituality and literary interest of the Carthusian order.

Published in two volumes, the book is prefaced by an extensive introduction discussing the Laudian manuscripts from Germany and their journey to England, the history of the Mainz Charterhouse and its library including a textual analysis of the books it once hosted. This is followed by authoritative and superbly detailed descriptions of contents, including information about the physical characteristics, decoration, binding, and provenance of the manuscripts. Each manuscript is illustrated.

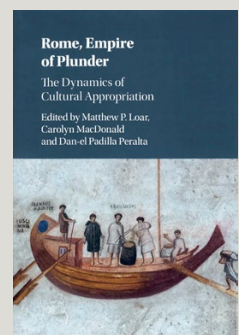


Rome, Empire of Plunder: The Dynamics of Cultural Appropriation

Edited by Matthew P. Loar, Carolyn MacDonald, Dan-el Padilla Peralta

Cambridge University Press (2017)

Bringing together philologists, historians, and archaeologists, *Rome, Empire of Plunder* bridges disciplinary divides in pursuit of an interdisciplinary understanding of Roman cultural appropriation—approached not as a set of distinct practices but as a hydra-headed phenomenon through which Rome made and remade itself, as a Republic and as an Empire, on Italian soil and abroad. The studies gathered in this volume range from the literary thefts of the first Latin comic poets to the grand-scale spoliation of Egyptian obelisks by a succession of emperors, and from Hispania to Pergamon to Qasr Ibrim. Applying a range of theoretical perspectives on cultural appropriation, contributors probe the violent interactions and chance contingencies that sent cargo of all sorts into circulation around the Roman Mediterranean, causing recurrent distortions in their individual and aggregate meanings. The result is an innovative and nuanced investigation of Roman cultural appropriation and imperial power.



Alumni Spotlight

by Kevin Moch '10

I came to Princeton in the fall of 2006 already determined to major in Classics. I had studied Latin for three years, but never been in a Latin class: my rural North Dakota high school hadn't offered languages, so I took Latin through distance education instead, mailing my homework each week to a teacher across the state. I had only ever read Latin prose, however, so I was in for a bit of shock when I enrolled in Ted Champlin's (poetry-heavy) "Invective, Slander, and Insult" my first semester. I can still remember spending hours in the depths of Firestone despairing over my translation of Catullus 7, poring

"I can assert with confidence that following where passion led was the best choice I have made."

over dictionary and grammar, convinced I would have to drop. Thankfully, as happens, I improved, and my experience that semester was so rewarding that I decided to major in Classics. The next semester I took Champlin's Roman Republic and enrolled in Josh Katz' Turbo Greek with an amazing group of budding Hellenists. While I still know my optatives, it's auditory demonstrations of the circumflex accent and the visual mnemonic of arm-as-elephant-trunk for the perfect active of *lambano* that remain the most vivid and indelible memories from that semester.

All my academic experiences at Princeton were extraordinary, but none held a candle to those in the Classics department. I read Seneca and Vergil with Yelena Baraz, who would later kindly agree to be my (inimitable) thesis advisor; it was my paper for her Vergil seminar, writing on the old man of Tarentum in *Georgics* 4, that I first truly understood the magic of constructing and supporting an argument. I traveled to Rome for the first time to study spoken Latin with Fr. Reginald Foster, surrounded by dear friends and wonderful graduate students the entire summer. I read the *Aeneid* for the first time in Latin with Denis Feeney, while simultaneously reading the *Odyssey* in Greek with Froma Zeitlin, in an unforgettable class which already made an appearance in this spotlight in 2015. I can still remember Andrew Feldherr lecturing on Lucan's address to Nero at the start of his *Civil War* during a lecture for "The Other Side of Rome"; the poem stuck with me, and I would go on to write a JP on Lucan's with Andrew the following semester. Lucan's epic became my senior thesis topic, and the process of writing it was so transformative, that I began to take the idea of going to graduate school seriously.

I spent the year following graduation teaching English in a small city in China's Hunan province through Princeton-in-Asia. I had hoped to figure out whether I liked teaching; I discovered I loved it. I put in my graduate school applications—with the help of many—and returned to the States the following year to start a Ph.D. in Classics at UC Berkeley. Graduate school has been a period of incredible growth and learning. The classical world has been thrown upon to me in new ways, and I'm thankful to

have had the opportunity to dive more deeply into the worlds of material culture, cultural anthropology, and linguistics, as well as to have spent invaluable hours delving deep into texts new and old. During a seminar on Propertian elegy with Kathleen McCarthy, in particular, I started to think about the relationship between local Italian identity and Roman identity in authors of the 1st century BC. I eventually came back to the *Mantuanus* himself, and began a dissertation on the role of local Italian identity in Vergil's *Eclogues* and *Georgics*. The dissertation has brought its own rewards and opportunities, and work on the project has pulled me back to Italy repeatedly over the past couple years, both for research and to present my work, including a year-long stint as a Rome Prize Fellow at the American Academy in Rome through last July. I will finish the dissertation this year and graduate in May.

Fulfilling in a different way has been the teaching I've done at Berkeley. In teaching, I am reminded constantly of my time at Princeton—of the amazing teaching and support I received while there; of the trenchant ideas and methodologies I was given to pass down. I've taught the *Odyssey* and *Aeneid* to students in classical mythology and composition courses, and shared insights about those texts from the scholars who know them best. I've taught a Turbo Greek class of my own, fully aware each day that I was channeling one of the best instructors I've had. I've led a lecture course on Roman civilization, teaching texts I came to love through the grace and generosity of those who taught them to me. And I've taught Latin classes where I witness students struggle through their own first assignment, only to emerge at semester's end having truly improved in their ability to read Latin and understand antiquity. As I brave the uncertainties of the academic job market this year, I cannot say with certainty what will happen next, or where I will be next year. But I can assert with confidence that following where passion led was the best choice I have made. Happen what may, I know I have gained innumerable skills and experiences, effable and not, to carry me forward.



Alumni News Needed

Would you like to contribute news for our next issue?

Email us at:
classics@princeton.edu

Plato in Paris, Summer 2018

by *Emily Hulme Kozey, PhD candidate*

Imagine you have a ring—but not just any ring. This one is special. When you put this ring on, you disappear, and can do whatever you like: slip into a bank vault unnoticed, make your way backstage at every concert, steal jewelry and famous art as you wish.

You might think this is Tolkein’s ring, but there’s an earlier version of the myth: the story of the ring of Gyges from Plato’s Republic. Glaucon tells the story of a shepherd who discovers just such a ring and uses it to conspire against a king. This is used to challenge the view that anyone actually wants to do the right thing: just and unjust people alike, Glaucon argues, would put this ring on and take what they want without compunction. It is only the fact that other people see us, and can punish us, that keeps us from doing wrong.

This summer, thirteen students, led by Professor Benjamin Morison and me, contemplated this philosophical challenge and Plato’s complex reply to it: over ten books, the philosopher shows how he thinks this is not just a matter of ethics, but of understanding human psychology, the role of art and literature, and the very nature of reality. The course was run as a Princeton abroad seminar at the École Normale Supérieure in Paris. We spent over ninety hours in the classroom, reconstructing each move in the philosophical argument. We talked about the historical and cultural context of the dialogue, thinking about how radical Plato’s proposal for the equality of women is, and how general some of his claims about art and drama are. Outside of the classroom, several trips were planned to increase our understanding. One session took us to the Louvre, where Mathilde Etot of the Sorbonne guided us through the phases of development in Greek vase painting and sculpture.

The course will run again this coming summer. I would highly recommend the course to students who would enjoy a focused seminar that makes plenty of time for close reading. Danielle Hoffman, a participant from the 2018 course, put it well: “I think part of what made the seminar such a rewarding and special academic experience was how different its pacing was from other courses I have taken at Princeton. Partaking in one course for five weeks in which we were able to dedicate so much time and energy to one text, without having to balance the pressures of other courses and extracurricular commitments, created a very unique environment where we were able to reach such an incredible depth of analysis and enthusiasm for the work at hand. This course pushed me intellectually in such a different way than does a typical semester at Princeton in that the challenges did not come from having to push through and stay on top of constant assignments and readings but rather came from striving to understand and discuss a text at a level of nuance and attention to detail that I had never done before and am so grateful to have been given the opportunity to do last summer.”



Daniel Shepard, Vickie Talvola, Delaney Thull, James Brown-Kinsella, and Alex Haykel, enjoying the Seine this summer



Will Nolan, Alex Haykel, Daniel Shepard, and Delaney Thull, contemplating the Form of the Good during “Plato in Paris.”

Graduate Dissertations

Anna Dolgonov

Empire of Law: Legal Culture and Imperial Rule in the Roman Province of Egypt

My dissertation seeks to shed light on the administration of justice in the provinces of the Roman empire, arguably the most prominent public interface between the Empire and its subjects, as well as the sphere in which Rome left its most far-reaching and lasting legacy in the Mediterranean world. In order to do so, the study integrates, for the first time, the voluminous and underexploited evidence of documentary papyri from Roman Egypt into a broader investigation of judicial administration in the Roman provinces, from its origins under the Republic to the threshold of late Antiquity at the end of the third century CE. The study examines the sphere of law and courts in the Roman empire from several perspectives: first, by considering the institutional framework within which Roman courts administered justice to provincials, then by considering the significance of Roman record-keeping and archival institutions for the imperial legal order, then by examining how Roman provincial courts dealt with local laws and traditions. Finally, the study examines the agency of legal practitioners in the development of the Roman imperial legal sphere, as well as the significance of the adoption of distinctly Roman models of legal culture by civic elites in Roman Egypt and elsewhere in the Roman empire. By systematically bringing the rich papyrological material from Egypt to bear on broader questions of law and legal culture in the Roman provinces, my dissertation seeks to open new horizons for the study of Roman legal history and to develop new perspectives on the institutional and cultural impact of Roman imperial rule.

Caroline Mann

Religious Transgression in the Roman Republic

I argue that religious transgression was an observable cultural phenomenon during the Roman Republic. It occurred in a variety of forms, from petty thefts committed out of greed, to elaborate cursing rituals. Willful, knowing actions that violated correct religious behavior caused religious crises that had potentially deleterious consequences for both the responsible individual and for the community or state. Religious transgression was most fundamentally a problem of violating the will of the gods. The Romans had underlying assumptions that the will of the gods was knowable, and that to disregard it could cause disaster. Divine vengeance was viewed as a very real threat, and operated in concert with civic methods of punishment. Moments of religious wrongdoing were opportunities to realign public actions with the preferences of the gods, both by punishing transgressors and by enacting expiatory actions. Roman political institutions, particularly the senate, played the key roles in determining what had gone wrong religiously and how to rectify it. In smaller communities, equivalent civic bodies or magistrates fulfilled that

role. The goal in rectifying a transgression was to propitiate the wronged deities and to realign Roman actions with divine interests.

Vanya Visnjic

The Invention of Duty: Stoicism as Deontology

Philosophers today generally believe that duty-based (deontological) ethics was an innovation of the Enlightenment, spearheaded by the work of Immanuel Kant in particular. While the ancient Greeks and Romans had notions of civic, military, and religious duty, they are thought to have lacked a notion of purely moral duty. In this work, I argue that the Stoics in the third century BCE did in fact develop a notion of moral duty as well as a sophisticated deontological ethical theory built around that notion. The Stoic concept of duty (καθήκον in Greek, officium in Latin) has been misunderstood until now for a variety of reasons, including the paucity of literary evidence from the Hellenistic Period. My thesis painstakingly collects and collates the surviving evidence and offers a reconstruction and analysis of the Stoic theory of duty. It ends with a comparison of Stoic καθήκον with the Kantian theory of duty. An important implication of this study is that it bridges part of the perceived gap between ancient and modern ethics. The Stoic idea of cosmopolitanism—according to which we have moral obligations to our fellow humans for no other reason than the fact that we share a common humanity—is as modern-sounding as it is relevant to contemporary scholarship and broader ethical debates.



Clem Wood

Exemplarity in Tacitus: Literary, Cultural, and Political Contexts

My dissertation is the first full study of the role of exemplarity in Tacitus' historical works. While Roman historians traditionally presented figures, events, or deeds from the past as *exempla* for readers to imitate or avoid, Tacitus emphasizes the challenges to this purpose in his histories of Imperial Rome, which he depicts as a world where imitation can be dangerous and the scope for action limited because of corrupt senators or hostile emperors. In response, I argue, Tacitus shifts the focus of exemplarity from reproducing actions to learning from models of judgment and evaluation. My dissertation falls into two main parts. In the first, I examine how Tacitus builds his conception of exemplarity in the *Agricola*, *Histories*, and *Annals* through an intertextual dialogue with Sallust and Livy. In the second, I read Tacitus in light of contemporary debates about the roles of senators and *principes* in Imperial Rome, with frequent comparison to his contemporary Pliny the Younger's *Letters* and *Panegyric*. I argue that Tacitus' oblique and ambiguous *exempla* constitute both an alternative to and reflection of the emperors' appropriation of the sociocultural and political practices of the Roman elite.

Senior Nicolette D'Angelo Awarded Rhodes Scholarship

by the Office of Communications

D'Angelo, of Hewitt, New Jersey, is majoring in classics at Princeton and pursuing certificates in creative writing, humanistic studies, and gender and sexuality studies. She plans to pursue the M.St. in Classics at Oxford.

As a first-generation college student from a public school without Greek or Latin courses, D'Angelo had no exposure to classics before coming to Princeton. Her passion for classics was sparked in her first year at Princeton during the Humanities Sequence, a year-long, team-taught survey of the Western canon.

Her interests lie in exposing more people to classics and in understanding ancient texts through a modern lens. Her research puts contemporary issues in conversation with ancient works, examining society's potential biases, interests and assumptions.

"I hope to use my Rhodes Scholarship to establish a public platform for displaying the relevance of antiquity to our world today," she said. "In the West, we prize concepts like democracy, republicanism and philosophy from our classical past, yet we can also trace back to this time some of today's most unsavory societal norms: for example, the exclusion of women and other marginalized voices from power. By using my work and translations to broaden the audience of classics to new populations at a place as storied as Oxford, I hope to inspire budding classicists and non-classicists alike to examine the global reception of ideas from the amazing yet deeply troubling worlds of ancient Greece and ancient Rome."

In her junior year, D'Angelo received the national Beinecke Scholarship that supports promising students in their graduate studies in the arts, humanities and social sciences. She also is a recipient of Princeton's Shapiro Prize for Academic Excellence.

"Nicolette is able to combine a commitment to understanding the ancient world on its own terms with making it speak to contemporary concerns," said Yelena Baraz, associate professor of classics. "All the work Nicolette does, academic and creative, is personally meaningful. From her first day in the Humanities Sequence she has intensely engaged with the tradition we were teaching and, in her engagement, she was both transforming it and preparing to add to it."

Last summer, D'Angelo interned at the Paideia Institute in Rome, helping write educational materials for the study of Greek and Latin. She also teaches Latin to elementary school students through Princeton Young Achievers.

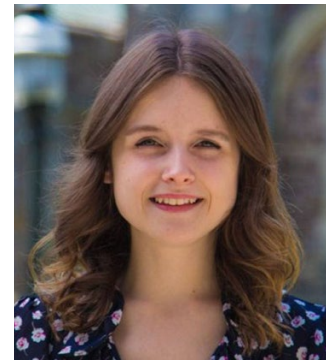
"I've had the opportunity to teach Latin using a living language model that acknowledges the powerful relationship between the personal lives of students and ancient literature," D'Angelo said. She one day hopes to become a professor in classics at a public university.

Upon learning she had won the Rhodes Scholarship, D'Angelo was reminded of another November weekend four years ago.

"After receiving warm congratulations from the [Rhodes] selection committee, I immediately called my mother and cried with her after sharing my unreal, euphoric news," D'Angelo said. "I can't help but remember calling her in November during my first year of college, in tears, to say that I was finding my courses too difficult, that I feared I would never be able to succeed at a school like Princeton, to call her three years later with very different news is the greatest thanks I can give my parents for their unconditional support of my education. I owe everything to the love, support and mentorship of my family, friends and teachers."

D'Angelo said she is proud to be among a diverse group of Rhodes Scholarship winners. According to the Rhodes Trust, almost half of the 32 American finalists are either immigrants or first-generation students and 21 are women.

In addition to her interest in classics, D'Angelo is a residential college adviser in Mathey College. She is editor of The Nassau Literary Review, a peer mentor at the Humanities Council, a fellow at the Writing Center, managing editor of "Tortoise: A Journal of Writing Pedagogy," and a member of the Behrman Undergraduate Society of Fellows.



REUNIONS 2019

Please join us for the annual
Department of Classics alumni breakfast.

Friday, May 31
10 to 11:00 a.m.
Prentice Library 143 East Pyne

We look forward to welcoming you back to Classics!

Senior Theses 2018

Olivia Allen

Craft and Consequence of Self-Presentation: Hippocratic Texts and Epidaurian Inscriptions

Hannah Baumann

Greek Art, Roman Text: A Study of Ekphrasis in Catullus 64 and Vergil's Aeneid

Geeyoung (Erica) Choi

De Mulieribus Verbis: Ventriloquisms of Women's Speech in Terence

Matthew Edelstein

Critiques of the Warrior Ethos: An Analysis of Select Episodes of Aristeia in the Aeneid and the Thebaid

Brigid Ehrmantraut

'Fog on the Barrow-downs': Mythologization of Tumuli in Old Irish, Old English, and Insular Latin Literature

Aidan Gray

History before Herodotus. History in Egypt, Anatolia and Bronze Age Greece

James Haynes

The Eagle, the Dragon, and the Cross: Christianity in the Ancient Roman Empire and Christianity in Contemporary China

Mary Lively

Crisis at Rome: A Study of Rhetoric in Cicero's Second Philippic

Oscar Mahoney

Mnemonic

Catherine Saterson

Corpus



Illustration by Mali Skotheim PhD '16

The Princeton Classics Club is running the second annual Princeton Certamen in March. A certamen is a quiz-bowl with questions based on Roman history, culture, mythology, literature, and language. Hosting high school and middle school students from all over the country, the Club hopes to inspire passion for the classics and the Junior Classical League (JCL) with a competitive yet friendly contest. Visit www.princetoncertamen.org for more information.

Classics Course Preview



Fall 2019

CLA 212

Classical Mythology (LA)

Joshua Billings

An introduction to classical myths in their ancient contexts and in their application to wider human concerns (such as the origin of the universe, the place of men and women in it, and the challenges posed by living together in families and larger, political communities). This course will focus on some of the greatest works of ancient literature and art in order to investigate the inherent flexibility and continued relevance of classical myth. It will also consider how the category of ‘myth’ was defined in antiquity and how it relates to later celebrations of the human imagination.

CLA 338

Odyssey

Katerina Stergiopoulou

This course will trace the modern and contemporary afterlives of Homer’s *Odyssey*—from Joyce’s *Ulysses* to Walcott’s *Omeros* to Atwood’s *Penelopiad*—while also thinking about the history of its translation and reception more broadly. Is “the news in the Odyssey ... still news,” as poet Ezra Pound once claimed?

CLA 405

Akkadian

Johannes Haubold

This course offers an introduction to Akkadian, the language of ancient Babylon. The first half of the course introduces students to the basic concepts of Akkadian (Old Babylonian) grammar and the cuneiform script. In the second half students consolidate their knowledge of the language by reading selections from classic Babylonian texts, such as the famous Law Code of King Hammurabi and the *Epic of Gilgamesh*.

Spring 2020

CLA 231 / HLS 231

The Birth of Biomedicine: Bodies, Physicians, and Patients in Classical Antiquity (EM)

Brooke Holmes

Where does medicine begin in the West? In this course, we will go back to the earliest medical texts written in ancient Greece that try to give an account of disease as a natural phenomenon that happens inside the biological body. Our aim is not simply to reconstruct the theories of health and disease that these authors put forth. It is also to see the kinds of questions and problems that arise when healers take responsibility for the care and treatment of bodies.

CLG 103

Ancient Greek: Intensive Introduction

Melissa Haynes

An intensive introduction to classical Greek, this course is equivalent to CLG101/102, and will allow you to enroll in CLG105 in the Fall. Students can expect daily assignments, weekly quizzes, and a brisk pace through elementary Greek grammar and syntax.

Classics Lectures & Events 2018–19

September 26

“Translating Antiquity” Lunch Series

Karen Emmerich

Princeton University

Sponsored by the Humanities Council

September 27

Lecture

Sergio Casali

University of Rome Tor Vergata

“Evander and the Invention of the Prehistory of Latium in Virgil’s Aeneid”

October 4–5

Conference

“Domestic Violence: The Limits and Possibilities of a Concept”

Co-Sponsored by the Department of Classics

October 22

Lecture

Kathryn Tempest

University of Roehampton

“Fake Letters: Authors and Agendas in the Ancient World”

Sponsored by the Program in the Ancient World

November 15

Prentice Lecture

Christopher B. Krebs

Stanford University

“Classics as Crime Fiction: A Conversation with Caesar, Labienus, and Polybius”

November 16

Lunch Lecture

Christopher B. Krebs

Stanford University

“Naked? Fortunately Not. The Gallic Wars as Literary Texts”

November 29–30

Conference

“FAKE FRIENDS: A Symposium on Art History and Comparison”

Co-Sponsored by the Department of Classics

December 1–2

Conference

“Classical Philosophy Conference: Ancient Logic and Epistemology”

Co-Sponsored by the Department of Classics

December 4

Lecture

Sara Magrin

University of California, Berkeley

“Being of Two Minds: Plotinus’ Account of Psychological Conflict in Ennead 4.3.31”

February 4

Lecture

Emily Wilson

University of Pennsylvania

“Translating the Odyssey Again: How and Why, with Emily Wilson”

Co-Sponsored by the Department of Classics

March 7

Lecture

Sean Gurd

University of Missouri

“Sacred Forgery/The Genesis of Antiquity/Armand Schwerner’s Tablets”

March 8–10

Production

The Odyssey

Co-Sponsored by the Department of Classics

March 26

Lecture

Francesca Romana Berno

Sapienza University of Rome

“From Chaos to Chaos: Janus’ Speech in Fasti 1 and the Gates of War”

March 29–30

Conference

“The Filologos and the Antiquarius: Studying Language and Objects in Renaissance Europe”

Co-Sponsored by the Department of Classics

April 4–5

Conference

“Philological Reflections”

Sponsored by the Department of Classics, International Fund, Comparative Antiquity

April 6

Discussion

Pierre Judet de la Combe

ÉHESS, CNRS Paris

“On Homer: A Roundtable Discussion with Pierre Judet de la Combe”

April 16

Faber Lecture

Page duBois

UC San Diego

“The Politics of the Swarm”

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

May 1

“Translating Antiquity” Lunch Series

Michael Wood

Princeton University

Sponsored by the Humanities Council

May 9

Conference

Celebration of Leonard Barkan

Co-Sponsored by the Department of Classics

May 17–18

Conference

“The Roman Republic in the Long Fourth Century, 367–264 BCE”

Sponsored by the Department of Classics, Art & Archaeology, Humanities Council, Program in the Ancient World, Center for Collaborative History, PIIRS, University Center For Human Values, Princeton Environmental Institute

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In the Nation's Service and the Service of Humanity

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Joy Connolly '91
Carol Cronheim '86
Andrew Porter '03
Harry Schmidt
Wesley Wright '90

About the Cover

Illustrated by Mali Skotheim PhD '16, it is a view of the agora of Morgantina, a Greek city in central Sicily that flourished in the Hellenistic period. Princeton University led the first major excavation there in 1955. Morgantina was situated in a fertile, grain-producing region, and the importance of grain to the economic life of the city was even celebrated on its coins, one example of which hangs from the wheat garlands. The eagle refers to a dream found in the diviner Artemidorus' book of dream-interpretations (book 5, chapter 57), of an eagle flying over a theater, thought to portend that the dreamer's future child will become illustrious and well known in the community.