

CLASSICS CONVIVIUM

Fall 2021—Winter 2022 · VOLUME XXII

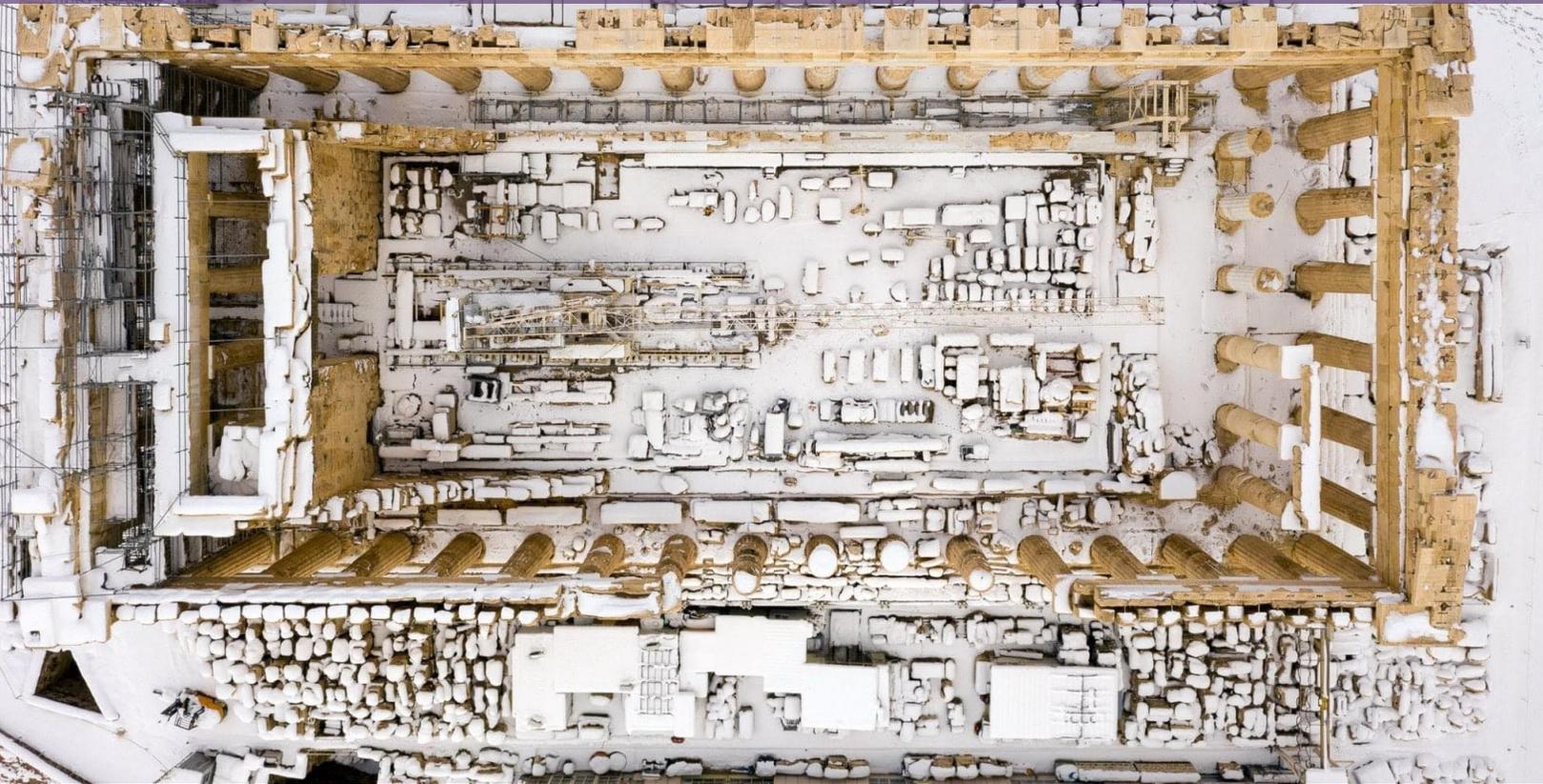


image by: Mariana Bisti

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Letter from the Chair

Dear friends,

Hello from Ann Arbor! I am the new Chair of the Department, having taken over from Artemis Leontis in July. Artemis has set the bar for leadership very high, and I will do my best to meet it.

There is a lot of energy on campus now. Faculty, staff, and students are happy to be together again, even if most of us cannot quite push the covid-anxiety away completely. Four (!) new colleagues arrived during the pandemic: Irene Soto Marín (numismatics), Will Stroebel (modern Greek literature), and Meg Foster and Jon Ready (both in ancient Greek literature). They, along with the freshmen, sophomores, and two years worth of new graduate students, are only now learning their way around campus. Another new face is Tarah Hearn, who has taken over from Anna Moyer as executive secretary. Anna retired last spring. There has been so much hustle and bustle, and we've all been so busy that it is quite astonishing to realize that we are already almost at the half-way point in the semester.

Time is going fast, but the seasons are changing ever so slowly this year. Autumn in Michigan was warmer and gentler than usual. Saturday, October 9th, was a glorious pageant of yellows, oranges, and reds – a perfect day to celebrate the life of H. Don Cameron, emeritus Professor of Classical Studies, who passed away on 17 July 2021. Family, friends, and former students gathered to commemorate a beloved uncle, colleague, and teacher. Don was a fixture on campus, introducing thousands of students to the joys of literature and the classical world through his lectures in Great Books and his classes in ancient Greek. The operative word here is “joy”. As our colleague Ben Fortson wrote in Don’s memorial notice, “There are those who say that knowledge is power; but for Don, knowledge was something much more important: fun. And the pursuit of knowledge was even funner (a solecism he would have chuckled at), and fun was meant to be enjoyed liberally with any and all.” The Great Books class, under Don’s leadership, was as popular with his teaching assistants as it was with his students. As John Ramsburgh reminisced at the memorial service, “The lectures were important, but beyond that Don fostered through sheer good will and the example of his intellectual curiosity a tightknit community that had purpose and spirit. He somehow shrank a large lecture course of over 400 students and twenty discussion sections into what felt like a little band of happy warriors dedicated to the highest aspirations of a liberal arts education.”

In other quarters there is excitement and cause for pride. It was announced recently that our own Aileen Das has garnered a C. J. Goodwin Award of Merit from the Society of Classical Studies for her book, *Galen and the Arabic Reception of Plato’s “Timaeus”* (Cambridge, 2020). With this award, the most prestigious for scholarship in Classical Studies in North America, Aileen joins three other members of our department: Francesca Schironi, Richard Janko, and Bruce Frier. It is an honor to work in such august company.

Due to the pandemic, our departmental calendar is less packed than usual. More of our events, however, now combine in-person and online options, making attendance even easier. We hope to see you one way or the other at any of the events listed on our homepage.

Celia Schultz,
Professor of Classical Studies



*In Memoriam:
Remembering
H. Don Cameron*
by Ben Fortson



1934 - 2021

Born on August 8, 1934 in Pontiac, Michigan, Howard Don Cameron would spend almost his entire academic life at the University of Michigan, a life that spanned over a quarter of this institution's history. It began with undergraduate studies here in mathematics that gave way to Classics after his sophomore year under the inspiring teaching of Frank Copley. He received his A.B. in 1956 and moved to Princeton for graduate school, where he completed his M.A. in

1958. After a semester in the doctoral program, he went home over Christmas break and was offered an instructorship at Michigan, to start the following year. Following three intervening summers of work on his dissertation, he received his Ph.D. in 1962. In two more years he would be made assistant professor, then associate professor in 1967, and finally professor in 1978. He taught for over three more decades before retiring at the end of 2010. But he continued to come to his office daily and mentor students until declining health made that no longer possible.

Of central importance to Don were the twin joys of amassing an eclectic body of knowledge that was as broad as it was deep, and sharing both the knowledge and the joy as an inseparable whole, like the two halves of Aristophanes' mythical proto-humans before they were rent asunder. The number of subjects that Don knew in great depth seemed endless, and attached to each one of them was a raft of often humorous anecdotes about people and events. He carried his learning lightly, yet also with a certain aplomb; he fooled no one when he called himself "a bear with very little brain," and there was no missing his profound erudition. There are those who say that knowledge is power; but for Don, knowledge was something much more important: fun. And the pursuit of knowledge was even funner (a solecism he would have chuckled at), and fun was meant to be enjoyed liberally with any and all. Of all the colleagues with whom I have shared my ideas or discoveries, Don was the only one who greeted one of them with a roar of laughter—of delight at the discovery and at the thought-process as I finished outlining it for him and came to the punchline. Of course, there are many among us academics who find it fun to know things and teach them to others, but few of us also have the background in performance (he was a seasoned singer and actor on stage) combined with preternatural gifts of wit leavened with avuncular charm to turn the act of sharing knowledge into something mesmerizing that sticks in the mind for years rather than remaining an ephemeral flash of light that presently fades. The dozens of his former students, some going back decades, who returned to campus to surprise him on his final day teaching Great Books in 2010—a program he had famously taught in since the 1960s and became the head of in 1983—attest to the lasting impact of his ability to share knowledge and wisdom in life-enriching ways.

A scholar's CV provides an entree into their interests and areas of expertise, but often cannot broker more than a superficial acquaintance with the person. This is mostly true of Don's oeuvre too, but not entirely. On the one hand, his early and still-cited monograph on Aeschylus (*Studies on the Seven Against Thebes of Aeschylus*, 1971), his articles on Greek and Roman drama, and his masterful student commentary on the first book of Thucydides' history (2003) showcase his gifts as a learned, perceptive, and original reader of Classical literature and an expert exegete to students of the workings of Greek syntax; but the wizard still stands mostly behind the curtain—aside from occasional revealing glimpses, as when he calls a particularly gnarly sentence in Thucydides a "lollapalooza" or refers to a traditional yet obfuscatory explanation of the Greek middle voice as "bafflegab." We can peel back another layer when we add the even more numerous published articles from his other career as a zoologist and specialist in arachnids, cladistics, and biological nomenclature (a career that garnered him a curatorship at the Museum of Zoology in 1974). But it is his one monograph-length work in that discipline that stands apart and that, in my opinion, offers the best picture of the man for those who never knew him: *An Etymological Dictionary of North American Spider Genus Names* from 2005.

A great many of the things Don truly cared about and much of what made him tick can be found in one way or another in this work's 60-odd pages. Hidden behind the perhaps unpromising title and (probably to many) dry-sounding and abstruse subject is a glittering tapestry of astonishing intellectual-history sleuthing, linguistics, Classics, history, literature, and fondness for understanding personalities past and present—all piggy-backing (or spider-backing) on the central subject of arachnids, which might not be everyone's cup of tea but which Don deeply loved, and all displaying his tenacity in chasing puzzles to their roots.

His research on this occupied him for many years and I saw first-hand how much satisfaction he derived from it. But compiling the *Dictionary* was not all just about figuring things out. It was a gesture of love and affection to the fields of zoology and taxonomy—fields in which he had international renown—, an appreciation of the importance of names and their histories, and a way of communing with scholars of the past whose lives and minds he had to know intimately to suss out why they assigned the names they did. For many of the names do not have obvious motivations or meanings derived from characteristics of the animals themselves, but are the result of caprice; their origins had to be ferreted out by intensive engagement on Don’s part with surviving records of these scholars’ lives, reading habits, personal interests, travels, and much more. (The affection Don felt for his fellow zoologists went both ways: a species of spider, the sheet weaver *Tapinocyba cameroni*, was named after him by two prominent arachnologists in 2007.)

Parenthetically, one of the things that may have appealed to Don about undertaking this work—and this is a bit speculative on my part—was the opportunity it presented to organize and systematize a body of knowledge. Many of the disciplines he was expert in are characterized by orderly systems of rules, algorithms, and principles: mathematics in his youth; the grammars of the Classical and other ancient languages (he talked about how sentences in Greek and Latin need to be “decoded”); the quasi-mathematical sound laws of Indo-European linguistics; the hierarchical ordering and organizing power of taxonomy. And, lest we forget, there was also his intimate familiarity with *Robert’s Rules of Order*, which allowed him to wear yet another hat as Parliamentarian for the College of Literature, Science, and the Arts for several years.

Just as there did not seem to be a subject that Don did not know, it could also appear that there was no person on campus that he didn’t know as well. When I was visiting Michigan as a job candidate, he was assigned to take me out to lunch, and both on our walk to the restaurant and on our way back, I cannot remember how many seemingly random people greeted him by name as we passed by. He joked about it, of course, averring in a mock-pompous way that everybody knew him; as I would gradually learn, it actually wasn’t too far from the truth. Our lunch conversation was frequently punctuated by his hearty room-filling laughter, which I was privileged to hear countless times in the years to come. He was among the most social and sociable, as well as solicitous, members of the Department, taking the time every day to perambulate the halls of Angell and drop in on his colleagues, and regularly having meals and going to events with many of us. And his door was always wide open for anyone to drop by in turn; I never once was told it would be better to come back another time.

For Don, perhaps the single most important thing he did was teaching. He was awarded multiple teaching prizes at both the institutional and national level, including a Class of 1923 Teaching Award in 1965, the American Philological Association’s Award for Excellence in Teaching at the Collegiate Level in 1987, and an Arthur F. Thurnau professorship in 1992. He drew great energy from teaching. In the large-lecture setting of Great Books, he loved to work the massive crowd, hold the audience in the palm of his hand, open the glories of literature to them; but he was equally enthusiastic about the countless hours he spent in the much quieter setting of one-on-one instruction, reading all manner of texts with students in his office, helping them unravel syntactic riddles, jointly savoring the literary artistry. Teaching also included, importantly, training the graduate students who taught sections of his Great Books courses; as a result, hundreds of young instructors were sent out into the world who were indelibly influenced by, and grateful for, his tutelage. His impact as a teacher would even be felt among the stars, so to speak: in 2006, an erstwhile Great Books student who had become an astronomer called upon him for help in naming a newly discovered Jovian asteroid in the so-called Trojan group, all named after legendary Trojan heroes. In typical learned fashion, Don came up with Rhipeus, one of the more obscure Trojans from the *Aeneid* whom Dante, in the *Paradiso*, placed in the sixth sphere of Jupiter.

Don was fond of breaking into that old World War I ditty, “Pack Up Your Troubles In Your Old Kit Bag And Smile, Smile, Smile!”, and this song has always popped into mind when I think of him. It immediately evokes the positivity and optimism that he spread and that he would want us to adopt in dealing with life’s adversities. And he experienced quite a few in his last years: increasing health problems gradually eroded his ability to engage in his favorite activities and pursuits, an unfair and undeserved lot that was at times heartbreaking to watch. But he fought valiantly to keep as much going as he could for as long as possible. He kept up with colleagues and friends to the end, swapping ideas and insights and family news with them, even if ultimately only on the phone due to the coronavirus pandemic. He made the best of having to move into the retirement community at Glacier Hills, where he continued his gregarious ways, forging new friendships and enjoying a prestigious status among the other residents, who dubbed him “The Encyclopedia.” I am told that people would shout questions to him in the dining room if they needed particular pieces of factual information in the middle of dinner. He thus remained a teacher, as his beloved Homer put it, εἰς ὃ κ’ ἀὔτην ἐν στήθεσσι μένη καί μοι φίλα γούνατ’ ὀρώρη (“as long as there is breath in my lungs and my knees have their spring”).

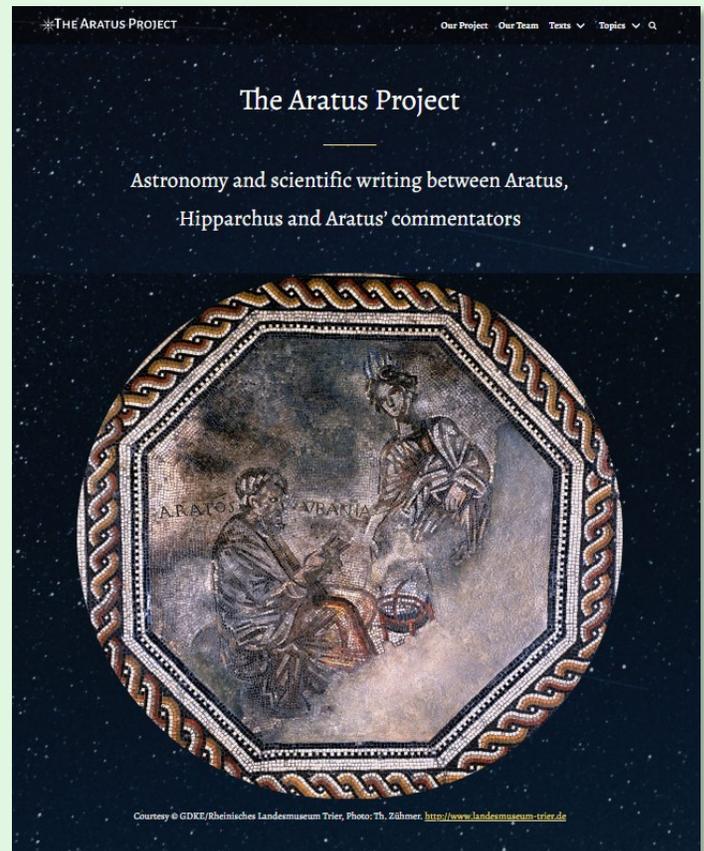
We will sorely miss Don’s zest for life, his wit and his learning, but he can live on in the model he set for us to follow in constantly expanding his own mind as much as others’, nurturing students, mentoring young colleagues, selflessly giving of himself and his time, and loyally maintaining lifelong friendships.

The Aratus Project

by Francesca Schironi

The Aratus Project is an NSF-sponsored project focused on the ancient reception of Aratus' *Phaenomena* which has several goals:

- ◆ To translate all the Greek exegetical material connected with Aratus' *Phaenomena* and make them available through a dedicated open access website;
- ◆ To publish an edition with translation and commentary of Hipparchus' *Commentary* on Aratus;
- ◆ To organize an exhibit in collaboration with the UM library to illustrate how astronomy developed, was taught and transmitted from the Babylonians to Copernicus and beyond, including the Islamic world;
- ◆ To develop a website for the exhibit which will permanently preserve the exhibit literature and professional-quality photographs of all items displayed;
- ◆ To develop undergraduate courses in the history of Greek science and on the history of astronomy.



Aratus' *Phaenomena* (ca. 275 BCE) had immense success in antiquity as shown by the many Latin translations (by Cicero, Germanicus, and Avienus). In addition, a substantial exegetical corpus of commentaries and introductions grew around it. The most famous one is the 'polemical' commentary of Hipparchus of Nicaea, of which I am preparing an edition with translation and commentary. Yet there is also a large corpus of scholia and other texts spanning from the early Roman to the Byzantine period. These texts are an important corpus focused on one single text, the *Phaenomena*, thus constituting a unique example of 'exegetical' reception of this poem; in addition, they are important to understand how astronomy was taught and disseminated beyond professional circles.

The Aratus Project has collected and translated all these texts which, with the exception of Eratosthenes' *Catasterismi*, have never been translated into English. To carry out this work, I hired David Morphew as post-doc to translate most of the material and to add notes with explanations and parallel passages, as well as Andrew Mayo and Matteo Milesi to keep working on these texts and the website. I am extremely happy with and grateful for all the excellent work they have done. We have presented the site at the SCS meeting in January 2022 and received very positive feedback. Hopefully the website will be completed and made public by the end of the summer.

(continued on the next page)

Why digital humanities and why a website on Aratus and his ancient reception? There are at least three good reasons.

First of all, Aratus's topic is the stars, constellations and astronomy in general. It has always struck me how little scholars who read Aratus engage with the scientific aspects of his work—and this in my view makes it much harder to understand this poem, which became a bestseller precisely because it dealt with astronomy, and astronomy was key in antiquity for many daily activities from farming to seafaring and time reckoning. Digital humanities allow us to add images, diagrams and videos explaining the celestial phenomena touched upon by Aratus and his commentators.

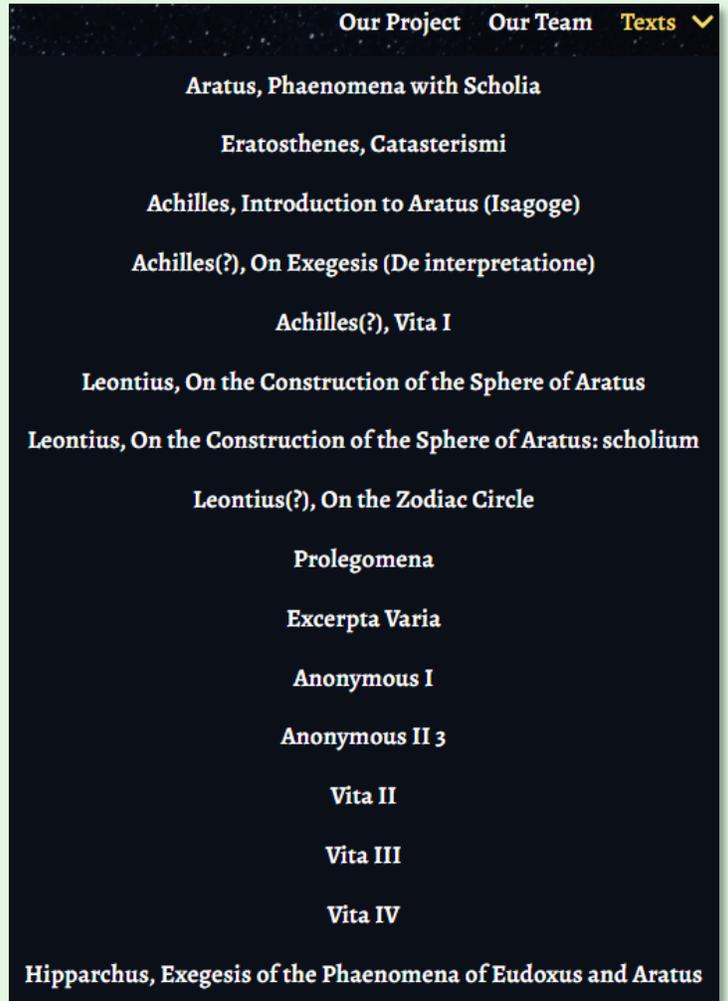
Secondly, when dealing with ancient exegesis, it is fundamental to compare different exegetical sources to analyze how the ancients discussed an author or a specific point in a text. This means consulting different editions, which are often not readily available; and even when they are, comparing similar passages in multiple volumes is often challenging. In our website, instead, the user can easily access all available exegetical material for any given passage of Aratus' poem in the same webpage. Each text is also accompanied by annotations, as well as parallel passages from other ancient authors (Aristotle, Geminus, Cleomedes, Ptolemy, etc.), in order to contextualize each specific point within the relevant ancient philosophical and astronomical contexts.

Third, many of these texts were 'open' texts—by which I mean that exegetical texts in antiquity were not considered 'fixed' but rather were copied, cut, and combined with other texts. This is the case of Eratosthenes' *Catasterismi*, of which we have lost the original but have an epitome and the so-called *fragmenta Vaticana* (because of the main witness in the codex Vat. gr 1087). Yet some of these fragments are preserved in the Aratus scholia. With Andrew Mayo we are preparing a synoptic edition online which displays the three versions (epitome, *fragmenta Vaticana*, and scholia) to show the variants or 'changes' which occurred among them. This is an excellent case-study to teach philological methods and paleography, as I hope to do in a future graduate course on Aratus.

The Aratus Project website and the Online Exhibit website are designed for both outreach and teaching. In particular I am developing an undergraduate class in ancient astronomy from Mesopotamia to Islam which will actively use these websites. The Online Exhibit in fact displays material available at UM dealing with Mesopotamian, Greek, Islamic and early Modern astronomy. In the class the use of the website will be combined with visits to the Hatcher library, the papyrological collection, and the Kelsey Museum.

Working on this project has been, and is, a lot of work. Yet I have never been more passionate and energized—this also thanks to the wonderful team I am working with. We are learning to use new tools and how to do classics in a different and enriching way—without replacing the more traditional philological methods, which are still at the basis of our work on these challenging texts. We look forward to sharing our work with you.

Click to view presentation, Society for Classical Studies Annual Meeting— <https://myumi.ch/RW3Q9>



- Our Project
- Our Team
- Texts ▾
- Aratus, Phaenomena with Scholia
- Eratosthenes, Catasterismi
- Achilles, Introduction to Aratus (Isagoge)
- Achilles(?), On Exegesis (De interpretatione)
- Achilles(?), Vita I
- Leontius, On the Construction of the Sphere of Aratus
- Leontius, On the Construction of the Sphere of Aratus: scholium
- Leontius(?), On the Zodiac Circle
- Prolegomena
- Excerpta Varia
- Anonymous I
- Anonymous II 3
- Vita II
- Vita III
- Vita IV
- Hipparchus, Exegesis of the Phaenomena of Eudoxus and Aratus

The Gerald F. Else Lecture in the Humanities

Fall 2021

Every year, the Department of Classical Studies hosts the Gerald F. Else Lecture in the Humanities, eponymously named and in honor of the chair of the department from 1957-1968. Due to a series of delays, cancellations, and, of course, pandemic-scramble, we have not been able to host a guest lecturer for this series since 2017. However, this Fall 2021 semester, we were happy to finally be able to welcome not one but two guests to campus to deliver their talks, which were equal parts fascinating, enriching, and worth the wait. These two lectures mark our first foray into livestreaming and hosting the recording on our departmental website for posterity. We hope you'll take some time to enjoy them as much as we did.

September 29th, 2021

Professor Barbara Graziosi, Princeton University,

"Classics, Love, Revolution: The Legacies of Luigi Settembrini"

<https://myumi.ch/G1277>

Luigi Settembrini (1813-1876) was a classicist and revolutionary condemned to death in 1849 for his role in the 1848 revolution in Naples. His wife managed to have his sentence commuted to life imprisonment in the infamous Panopticon on the island of Santo Stefano, where inmates often killed each other and torture was common. There he managed to translate the complete works of Lucian, testing his language by reading out his work to his illiterate cellmates, who often knew no standard Italian – and reflecting on Lucian's own attempts at creating a common language, humor, and popular philosophy. He wrote on women's rights, celebrated gay love (in a fake ancient fiction he ironically entitled *The Neoplatonists*, while in fact rejecting Catholic, Neoplatonic humiliations of the body), and worked relentlessly towards an egalitarian and ethnically diverse future for the Italian nation. Together with Garibaldi he planned a daring evasion from the Panopticon, which failed at the last minute; later he was forcibly sent into exile to the United States but, during the voyage there, two black sailors helped him and other Italian political prisoners to mutiny and disembark in Ireland. He returned to Italy in 1860, in the wake of unification. Back in Naples he oversaw the publication of the Herculaneum papyri; became Rector of the University; and was later elected Senator. He never completed his autobiography and, refusing to present himself as a hero, was soon forgotten.

This lecture revisits the legacies of Luigi Settembrini and puts them in dialogue with current debates about classics, attempting to move beyond a hermeneutics of suspicion and towards an expansive classical tradition that sustains the regenerative possibilities of literature, love, and revolution.



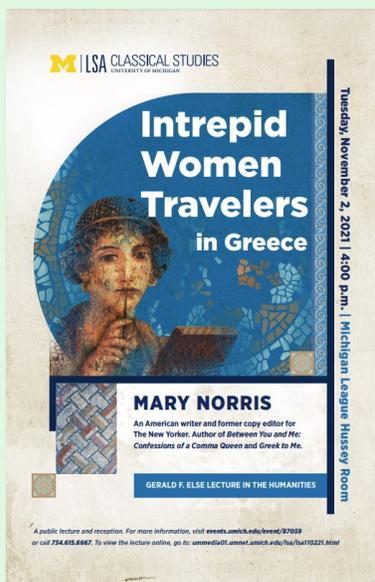
November 2nd, 2021

Mary Norris, author and former copy editor for *The New Yorker*

"Intrepid Women Travelers in Greece"

<https://myumi.ch/DJ8W6>

Women who have written and published books about their travels in Greece form a little-known literary genre. They include a nineteenth-century British composer, a beloved teacher of composition at the University of North Carolina at Chapel Hill, a contemporary American poet, and a Greek-American with a literary pedigree who worked as a wedding consultant for Martha Stewart. Some truly intrepid philhellenes have traveled in Greece and written about it, but their work has not been published. One was Eva Palmer Sikelianos, the subject of a recent magisterial biography by Artemis Leontis. Another was a lover of classical archaeology who devoted her energies to the American School of Classical Studies at Athens. None of these women were academics or classicists or modern Greekists. Others have traveled in Greece in the abstract, by way of words, through private study of the classics. Virginia Woolf falls into this category. What we have in common, besides a love of Greece, is the determination to write about it.



A Conversation with Ginny Lu

In the Department of Classical Studies, our graduate students represent a diverse array of backgrounds, experiences and interests. In an effort to bring attention to their unique stories, PhD student Ginny Lu kindly agreed to share her experiences with us about living, learning, and working abroad.

I entered into my fifth year as a PhD student in January 2022. I'm in the Lang & Lit program. My dissertation topic falls within the field of comparative politics. The question I'm seeking to answer is, "How democratic was Republican Rome?" It is difficult to answer this question without a good understanding of what the norms and boundaries of "democratic" were in the Greek *poleis* of the Classical and Hellenistic eras. I'm therefore going to focus on the political systems of Greece and Rome in this time period.

Please give us an overview of all the countries you've lived/worked in, and the languages you speak: I was born in Taiwan. When I was a year old, we moved to Bolivia and then to Argentina, where we became both *Huachiao* (Overseas Chinese) and *Argenchinos* (Argentinean-Chinese/Taiwanese). Eleven years later, when apartheid was at an end, we moved to South Africa. After high school I left South Africa to volunteer and travel in the Middle East and in the U.S. I then lived in London for almost seven years, while getting my first degree and my teaching qualification. After that I moved back to Taiwan, because I hadn't even visited my native land since babyhood. I taught English and later became a magazine editor, which allowed me to travel widely for work and for leisure. Eventually I moved to the U.S. In total I've lived, worked, and/or travelled to 20 countries, so far.

My Chinese and Spanish are somewhat rusty nowadays. I speak English far better, so that I cannot really say that I have a mother tongue anymore! I still speak Spanish with an Argentinean accent, but when I'm speaking English – even *Pygmalion's* Professor Higgins would find it difficult to locate where my accent is from!

Which places were your favorite? I'm a walking cliché: I suffer from an acute and incurable case of Anglophilia. I've spent innumerable hours watching Britcoms and dramas; have a small collection of vintage double-decker toy buses and other U.K. memorabilia; and some of my fondest memories are of times spent with English, Scottish, and Irish friends, from whom I've learnt a lot. Sometimes I'm unaware that I'm using an idiom that is not American, but British. I still write in British English, and many of my colloquialisms are British slang – but these are simply old habits. To some extent, though, I have British sensibilities, and that's due to my temperament rather than to my Anglophilia.

As for other places – I was surprised that Taiwan suited me so well, considering that I grew up entirely in the West. Taiwan was recently voted the best place to live for expats, and this is well-deserved. Israel was great fun, too, not only for touristic reasons, but also because I spent several months with people from all over the world, who were volunteering at the kibbutz along with me. In particular, there were many Danes, Swedes, South Africans, and South Koreans, with a smattering of Americans, Britons, Latin Americans, and Canadians – and we all had a blast working and travelling together.

A global pandemic notwithstanding, do you see yourself continuing on with the pattern of living / working in multiple countries? When you're young, rootless, and practically a transient, you travel mainly because you want to find yourself. Growing up in developing nations poses numerous challenges, too, and I was determined to make it into the developed world. As I got older, however, I decided that travelling to other countries isn't worthwhile for me unless I get to stay long enough to thoroughly understand the "national psyche". This can take years, and it means a real commitment. Nowadays I'm more committed to my education, so for now this isn't something I can think about.

A Conversation with Ginny Lu (cont.)

What have been some challenges you've faced? Traditionally, families of Chinese ethnicity have not considered verbal articulation or communication to be top priorities. In addition, there are many topics which are very seldom discussed (if ever), particularly abstractions such as emotions, mental health, or even ideologies. Chinese culture also places more value on conformity than Western cultures do. And in many cases, the family is headed by an exceedingly authoritarian, patriarchal, and strict father. Such factors can make life difficult for Chinese / Taiwanese children growing up in the West. Another major challenge was the disruption to my school education, particularly when I had to learn a whole new language in a new country.

Has the study of classics and antiquity impacted your worldview or your opinion of the countries you've been to? As an ethnic Chinese, I see many commonalities between ancient Greece and Rome, and modern-day collectivist societies such as Taiwan and China. Loyalty to the nation and to the family are considered more important than individualism. Another commonality is that these are strictly hierarchical societies. Just as the Latin *fides* loses some of its meaning when translated into "trust" or "faith" because the English does not convey the hierarchical differences involved in the concept, the same applies to the Chinese *Gege* when translated into "brother", since *Gege* actually means "older brother". As is well known, age conveys authority in traditional societies; for example, in Rome, a disproportionate influence was given to wealth in the centuriate (voting) assembly, but also to age. A third thing that Chinese and ancient societies have in common is that they are shame cultures: preserving face is everything.

There is a phenomenon whereby people who grow up in a country different from where they were born feel a sense of being adrift or without a homeland. Did you experience this? How did it impact you and your experiences? In my case I did not remember the place where I was born, since I was a year old when I left. Having said that, many people who grow up all over the world feel few or no ties to the places they've lived in; hence, it is easier – emotionally speaking – to move elsewhere, even to another continent entirely. At the same time one wants to feel a sense of belonging, not just within one's peer group but also to a particular land. As you get older, however, you realise that what's really important is not where you were born or where you grew up, but sharing similar values with the people you grow close to. I'm oversimplifying, of course – it also helps enormously if you grew up speaking the same language, have similar interests and education levels, and have compatible temperaments.

Tell us about the process for obtaining U.S. citizenship. Was it difficult? How long did it take?

I was one of the winners of the Diversity Immigrant Visa program . The policies seem very generous: I had to have at least a high school diploma, and a clean police record. There was a hefty application fee and some paperwork involved, and having gone through this red tape I was granted Permanent Residence. After this, any law-abiding, tax-paying, and morally-upstanding legal resident who has been living in the U.S. continuously for 5 years is eligible for citizenship. The process is somewhat more complicated than that for obtaining a Green Card: I had to pass an English test and a civics exam in a face-to-face interview conducted by an immigrations officer.

Today, I am a proud U.S. citizen and I consider myself exceptionally lucky. Most Americans take their citizenship for granted, but in my mind it is a privilege to live in a country in which everyone has political freedom, the standards of living are high, and there are a myriad of work and educational opportunities. For me, it has been a dream come true, and I am truly grateful to be where I am today.



Image details, clockwise from top left:

- St. Paul's Cathedral, London, England
- Jinguashi, Ruifang District, Taiwan
- Hotel and cafe outside Vienna, Austria
- Eighteen Kings Temple (a.k.a. Dog Temple), Taiwan
- Neon restaurant sign, Hong Kong
- Jacarandas in bloom, Buenos Aires, Argentina



Working with UM Museum of Anthropological Archaeology & Michigan Publishing

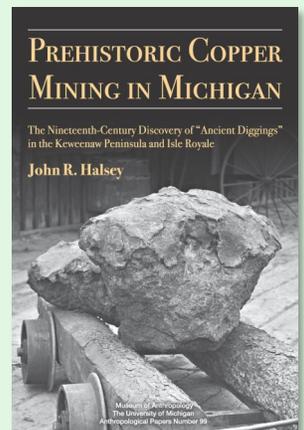
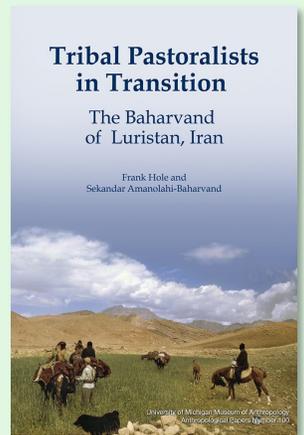
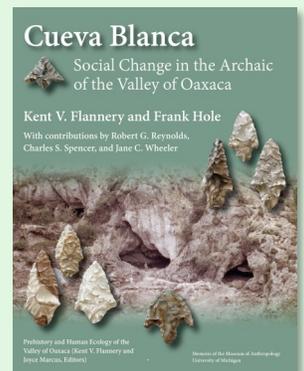
by Sheira Cohen



In Summer 2021, I was lucky enough to complete an internship with the University of Michigan Museum of Anthropological Archaeology (UMMAA) and Michigan Publishing, with the generous support of the Department of Classical Studies. My internship was aimed at supporting the UMMAA Press in its public engagement and transition to digital publication, especially increasing engagement with Indigenous communities in Michigan. As part of making its scholarly work more accessible to the public, the UMMAA Press recently partnered with Michigan Publishing to make all publications available digitally and develop new digitally-enhanced and multimedia publications on Michigan's Fulcrum platform. You can explore their work [here](#).

My internship included a lot of different projects – from creating marketing material for social media to analyzing usage statistics and survey data to learn who was reading UMMAA's books and why. One project I was involved in was the initial development of content warnings for sensitive digital material – specifically images of human remains. While standard practices have been established in archives and paper libraries for such materials, the parameters and technical implementation are still evolving for digital publications. Not all approaches are easily transferable to digital spaces. Through my discussions with Indigenous archaeologists and other experts, I was able to translate the needs of Indigenous communities into recommendations that fit with both UMMAA's collection and the capabilities of the digital platform. Similarly, I developed proposals for future projects that would help integrate traditional knowledge into the Museum's publications, through collaborative digital labelling and new publications. Community engagement, however, is a long-term process and my work was just the beginning. Conversations and collaborations continue with the Museum's partners in the Michigan Anishinaabek Cultural Preservation & Repatriation Alliance ([MACPRA](#)) and elsewhere to take these initial proposals, develop them in partnership with tribal members, and hopefully translate them into reality.

As an archaeologist interested in both community archaeology and publishing, this internship was an exciting opportunity to engage with Indigenous archaeologists and experts in community archaeology to learn about how archaeological work and publication can support their goals. I learned a lot about the benefits (and challenges) of continuing community-engaged research beyond the excavation to an iterative and collaborative publication process. These issues have been the focus of much recent discussion within the archaeological community but often in the abstract for classical archaeologists. If academia is to embrace both public engagement and digital publication, we need to bring a more inclusive understanding of what publication means into academic spaces. This project really brought home for me how embedded community engagement work has to be in all your research in order to be truly meaningful, and the importance of a supportive publishing industry to translate that work out to the world. I'm looking forward to bringing this awareness into my own work as a researcher and writer. My work would not have been possible without the generous support of Prof. Michael Galaty and Elizabeth Noll at UMMAA, Charles Watkinson at Michigan Publishing, and the Department of Classical Studies.



Copley Latin Day—2021

After postponing Copley Latin Day in 2020, we were ready to try something new for 2021 and hosted Latin Day online. Our industrious team of faculty, graduate students, and staff went above and beyond to create content to share with local high schools, and we launched our website for schools to explore and enjoy asynchronously on April 2nd, 2021. Building off the proposed theme for 2020, the team delivered lectures, activities, and interactive modules all about **The Roman Empire in the West**. Such content includes a lecture entitled, “Banksy in Pompeii: Latin Graffiti” by Ben Fortson, a lecture and worksheet about the Roman Calendar, and even a ‘choose your own adventure’ module wherein you spend a day in the life of a North African traveler.

The website for Latin Day 2021 is still live and available for viewing [here](#).

A heartfelt thank you to all who lent their support in making 2021’s Latin Day happen as best it could, and thank you to all of our local teachers and students whom we partner with, who have shown endless grace, patience, and enthusiasm! We were pleased to have good feedback from a number of classrooms that this Latin Day was well-received. We are looking forward to hosting the Eighth Annual Copley Latin Day in person on the University of Michigan’s campus on March 30th 2022, where we will explore together the theme of **Egypt and the Eastern Empire**.

Copley Latin Day is named in honor of Frank O. Copley, a Latinist of note and beloved teacher in the Department of Classical Studies at the University of Michigan from 1934 until his retirement in 1977.



GRADUATING MASTERS STUDENTS, 2021

Erin Haney

MA, Latin with Teaching Certification

GRADUATING PHD STUDENTS, 2021

James Faulkner (Classical Studies)

Foreign Professionals and Roman Cultural Revolutions (149–91 BCE)

Committee Chairs: Basil Dufallo and David Potter

Craig Harvey (Interdepartmental Program in Classical Art & Archaeology)

Imperial Ideals and Provincial Realities: The Construction of Baths in the Roman East

Chair: Christopher Ratté

Elizabeth Nabney (Classical Studies)

Labour and Family Separation in Roman Egypt

Committee Chair: Arthur Verhoogt

Edward Nolan (Classical Studies)

Language and Difference in Herodotus

Committee Chair: Sara Forsdyke

Daniel Walden (Classical Studies)

To Sing the Deeds of Men: Epithet and Identity in Homeric Epic

Committee Chair: Benjamin Fortson

SENIOR AWARD WINNERS, 2021

Shannon Burton, Classical Archaeology Prize: Awarded to the top undergraduate student for distinguished achievement in the study of Classical Archaeology.

Abigail Watroba, Classical Civilization Prize: Awarded to the top undergraduate student for distinguished achievement in the study of Classical Civilization.

Christina Missler, Calliopi Papala Politou Prize in Modern Greek: Awarded in memory of Calliopi Evangelinos recognizing an exceptional undergraduate senior who excels in the study of Modern Greek.

Bellina Gaskey & Catharine Fennessey, Copley Prize, Awarded in memory of Frank O. Copley, recognizing the most outstanding undergraduate senior who excels in the study of Latin.

Bellina Gaskey, Seligson Prize, Awarded in memory of Gerda M. Seligson, recognizing the most exceptional undergraduate senior who excels in the study of Classical Greek.

Catharine Fennessey, Future Latin Teacher Prize, Awarded to promising students who are preparing to teach Latin at the secondary level upon graduation.

PHILLIPS CLASSICAL & MODERN GREEK TRANSLATION PRIZE WINNERS, 2021

Taewon Chung, Phillips Classical Prize for Latin 1

Catharine Fennessey, Phillips Classical Prize for Latin 5

Bellina Gaskey, Phillips Classical Prize for Greek 3

Kara Kozma, Phillips Classical Prize for Latin 4

Margarita Pipinos, Modern Greek Translation Prize, Advanced-Intermediate Level

Ellie Randolph, Phillips Classical Prize for Latin 2

Conor Smith, Modern Greek Translation Prize, Intermediate Level

New Graduate Students, 2021

CLASSICAL STUDIES PHD

ELEANOR CHOI

BA Music
Wellesley College
MA Classics
University of Notre Dame



CLASSICAL ART & ARCHAEOLOGY PHD

LAUREN ALBERTI

BA Anthropology and Classical Studies
University of New Mexico
MA Comparative Literature and
Cultural Studies, University of New Mexico
MA Classics, University of Arizona

CLASSICAL STUDIES PHD

JOSEPH DROEGEMUELLER

BA Greek and Latin
Boston University



CLASSICAL ART & ARCHAEOLOGY PHD

CAROLINE EVERTS

BA Classics and Anthropology
Union College
MA Classical Art and Archaeology
University of Colorado Boulder

CLASSICAL STUDIES PHD

WILLIAM LAMARRA

BA Classics and English
University of Notre Dame



CLASSICAL ART & ARCHAEOLOGY PHD

ABIGAIL STAUB

BA Archaeology and Art History
University of Virginia

ANCIENT HISTORY PHD

TAYLOR TYRELL

BA Classical Civilizations
Gonzaga University
Bridge MA Classical Studies
University of Michigan



BRIDGE MA

ANA SANTORY-RODRIGUEZ

BA Classical Studies
Wesleyan University

BRIDGE MA

ASHTON RODGERS

BA Classical Studies
College of William and Mary



BRIDGE MA

DEREK CEBRIAN

BA Archaeology and Classics
The American University of Rome