

CLASSICS news

The Faculty of Arts and Social Sciences newsletter for the Department of Classics

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We want to hear from you!
Please send all comments,
suggestions, ideas or inquiries
to fassalum@dal.ca

Chairman's Message

Anniversary Innovations, An Inauguration, Introductions, Enrolments, and Adieux

A Fall Newsletter is demanded to celebrate an Anniversary and to announce coincident Innovations, to report a most successful Inauguration, to Introduce (or reintroduce) our Faculty, to demonstrate their success as teachers, and to bid Adieu to beloved colleagues.

Thirty Issues of *Dionysius*

The momentous anniversary is of thirty issues of our international scholarly journal, *Dionysius*. Thirty annual publications is an outstanding accomplishment for a scholarly journal, but the need to celebrate goes with the demand that we commemorate the crucial role played by its founding Secretary, Dr J. Patrick Atherton, to whom we are saying Adieu and paying tribute in this Newsletter. Volume Thirty will contain the papers from our Academic Celebration of Dr Robert Crouse, a founding Editor, which was held in the Department in October 2011.

Dionysius will be doing more this year than celebrating past accomplishment. It has been digitalized, it will now be available online as well as in print, and it will publish its first article containing Arabic text. Our Spring Newsletter will contain details of Volume Thirty and information about how you can subscribe online.

Inaugurating a new Lecture Series

September 2012 saw the largest lecture ever mounted by the Classics Department. With our Programme in Religious Studies, we hosted a new public lecture series sponsored by Shaar Shalom Synagogue. Professor Carlos Frankel addressed more than 650 closely attentive people on "The Law of God and the Law of Nature — An Alternative Paradigm from the Abrahamic Religions." A most promising beginning indeed!



Introductions

Classics with Religious Studies and Arabic is a very young Department and most of its present members will be unknown to many of you. The celebration of what *Dionysius* has accomplished for scholarship made it appropriate to introduce some of our new members (and to reintroduce Peter O'Brien just back from a year long Sabbatical) paying special attention to their work as scholars. Each of the members appearing in this Newsletter has used their own style and I am sure you will find them interesting in different ways. Given the heavy weight of the teaching and administrative loads in the Department, it is remarkable that they are such fruitful research scholars and authors. Yet so it is!

Chairmans Message Continued...

Record Enrolments

In a time of falling numbers of students attracted to the humanities and to Dalhousie's Faculty of Arts and Social Sciences, it is great tribute to the teaching of our faculty members that this Fall Classics had the largest registrations in its classes ever recorded. These excellent numbers go with no diminution of our standards, indeed just the contrary. We attract excellent students whom it is a pleasure and privilege to teach and we are a happy community.

Adieux

Once again I have the sad honour of saying Adieu on your behalf to two members: one a scholar, administrator, and teacher who was essential to the exceptional success of our Department within Dalhousie, in Canada, and internationally, the other who, through forty-two years of service, preserved and enhanced the first requisite of our work, the library.

Requiescant in pace.



Professor Patrick Atherton's career as teacher and administrator at the University of King's College spanned six decades (1959 - 2000).

Joseph Patrick Atherton, KHS

Teacher, administrator, scholar, gentleman

Professor Patrick Atherton, who devoted his entire life as University teacher, administrator, and scholar to the Department of Classics, the University of King's College, and Dalhousie University passed away early on the morning of the sixth of September. He was 77. In the current state of the university, the range of his teaching, the scope of his scholarship, and the weight and diversity of his administrative work are scarcely imaginable when viewed together. Yet, by them, he was crucial to saving King's College from bankruptcy and irrelevance, to raising the Department of Classics to the important place in international scholarship it now occupies, and giving to both their present characters, making them the vibrant centres of humanities education they are. Dalhousie and King's owe him enormous debts of gratitude. After news of his passing, the flags in the King's Quadrangle were lowered to half mast in his honour.

Patrick was born in recusant Lancaster and educated by the Jesuit Fathers in their College at Preston. Growing up in the old Catholic enclave of the Fylde, Patrick became and remained strong in a faith that was informed by learning. An open scholarship in Classics brought him to Brasenose College, Oxford, (1953-1957) where Maurice Platnauer developed his linguistic skills in Greek and Latin and John Ackrill introduced him to

the delights of Aristotle. In College he was a congenial and cultured companion, whose conversation was never less than stimulating and whose enjoyment of good wine and food was acquired on the limited means that were the lot of most of us in that era. In the University he got to know the Benedictine scholar priests at St Benet's Hall and through them became acquainted with the thinking of Aquinas as a complement to his Aristotelian studies. He took an Honours degree in Ancient History together with Ancient and Modern Philosophy (*Literae Humaniores*), and then went on to hold the Queen's Commission as an Artillery Officer in the British Army serving on the Rhine. He was loyally proud of these elements of his formation. Three results of them which most evidently served the university here were his mastery of Greek and Latin (I witnessed him correct the Greek of a great European scholar); his ability to move between linguistic, historical and philosophical teaching and scholarship; and his practical efficacy as an administrator.

Appointed to a post in Classics as one of the King's professors on the Carnegie endowment in 1959, Patrick combined his teaching in the Joint Dalhousie-King's Faculty of Arts and Science—as it then was—with the duties of Dean of Men and Acting Registrar at King's. This combination of a full teaching load

and scholarship with administrative work both at King's and Dalhousie characterised his whole career here. At some time or other, he occupied positions in nearly every aspect of the administration of the Department of Classics and of the Faculty, administration, and Board of Governors at King's, as well as many in the Faculties of Arts and Science and of Graduate Studies at Dalhousie, where he was a Senator. This is not the place for a complete list, but I cannot fail to note his more than thirty years as Public Orator at King's, where his citations for honorary graduates at Encaenia were models of oratorical art, celebrated for their concision and their elegant use of the precisely apt literary or scriptural quotation. I must record his years as Vice-President at King's (1980-83), when he was directly charged with bringing King's into accord with the Dalhousie salary scale and with the revision of the pension plan. Patrick served as Chairman of the Department of Classics for two terms (1976-81 and 1992-1998).

Patrick's classes and seminars ranged from those in Latin and Greek, Classical Literature, and Ancient History, to others in Ancient, Late Ancient, and Medieval philosophy. Again, a list would be inappropriate, but in them Patrick exposted Plato and Aristotle, Virgil and the Classical Roman poets and historians, Plotinus and Augustine, Aquinas

and Meister Eckhardt. After his PhD gained from the University of Liverpool in 1972, supervised by A.H. Armstrong, on “Infinitude, Finitude and the *arche* in Greek and Early Christian Thought”, Patrick’s publications and addresses to scholarly conferences moved beyond Classical poets like Homer and Virgil, and subjects like the *polis*, to focus on the nature of the First Principle. In articles and chapters he treated this question through the examination of texts of Aristotle, Augustine, Gregory of Nyssa, Aquinas, Eckhardt and Cusanus, of the early Modern Commentators on Aristotle (especially in the *Cursus Conimbricenses*), and of the German Idealists, especially Schelling and Hegel, together with their British heirs, especially T.H. Green, F.G. Bradley, and G.R.G. Mure. Through all these studies Patrick defended the truth of Aristotle’s representation of the First as ΝΟΗΣΙΣ ΝΟΗΣΕΩΣ and the validity of its interpretation by Aquinas and Hegel. Although appreciating what the Neoplatonists contributed to our understanding of the *arche*, and fostering the study of their work, he remained a convinced Aristotelian and his influence in this regard continues in the Department. Besides Greek and Latin, Dr Atherton’s scholarly work had at its disposal French, German, and Italian; he later added Spanish and Portuguese. His facility with modern languages served us well, when, as Secretary of *Dionysius*, he was responsible for a multilingual correspondence. Patrick was promoted to full Professor in 1978. He retired in 2000, after which he was made an Inglis Professor at King’s.

From the beginning of his teaching here, Patrick joined wholeheartedly in James Doull’s work of radically changing the approach to Classical Studies by making philosophy, philosophical theology, and religion foundational. In this enterprise, they were later enthusiastically joined by Robert Crouse. Patrick’s Jesuit schooling and, to a degree, the approach of *Literae Humaniores* at Oxford, and his conversations at St Benet’s Hall, prepared him for this common effort. He made a critical contribution, when, in 1970, he attracted his Supervisor at Liverpool, A. H. Armstrong, the great Plotinus scholar, here as a Killam Fellow. In 1972, on his retirement as Gladstone Professor, Armstrong became Visiting Professor with us. Armstrong was the author of one of the most widely used textbooks on Ancient Philosophy; he and Patrick developed and taught the first classes on the introduction to Ancient Philosophy in the Classics Department and secured their recognition by the Department of Philosophy.

Together Armstrong, Doull, Crouse, and Atherton founded our international journal, *Dionysius*, established Dalhousie Classics as the centre for the study of Neoplatonism and of the Platonic and Aristotelian traditions it continues to be, and won acceptance of our PhD programme in Hellenic and Hellenistic studies.

Along with his reflections on the need for new foundations for the study of Classics, Patrick was acutely aware of the consequences of the shift in the university from curriculum to enrolment numbers as the primary criterion for decision-making. He established the agreement with the Department of History by which Classics assumed responsibility for the teaching of Ancient History. Patrick started our large introductory class in Ancient History, gave it its immense scope, and he created a history curriculum in the Department. Later, as Chairman, Patrick brought the Ancient historian, Dr Peter Kussmaul, to the Department. By these measures, he established an essential element of the present success of the Department.

The good and lasting effects of Patrick’s work are every bit as much evident at King’s as in the Department of Classics. His arrival there immediately preceded the financially disastrous overreach of the College in constructing three new buildings. When this was followed by the departure of the Faculty of Divinity for the Atlantic School of Theology, the bankrupt College was left with nothing specifically its own to do, and was threatened with the withdrawal of financial support by the Province of Nova Scotia. In this crisis, Patrick chaired the committee which introduced the Foundation Year Programme in 1972, and thus established the basis of the other programmes at King’s and of its entire rebuilding as an academic institution. He was one of the first six professors coordinating the Sections of the Programme and he continued as a Coordinator or lecturer until his retirement. In 2000, Patrick delivered the Concluding Lecture of the Foundation Year Programme for the academic year, “Contemporary Individualism and its Future: A Prophecy.” Two others of the original six coordinating professors were also Classicists, thus establishing the close connection of the Department and the Programme, which continues to serve both to the present time.

In 1963 Patrick married Lorraine Laurence of Annapolis Royal, who acquired a MSc and PhD in Microbiology while raising a family of three sons with him: Patrick, Geoffrey, and Hilary. Patrick and Lorraine’s homes were

places of generous hospitality, where Patrick’s excellent cooking heartened many colleagues and students and heightened the conviviality essential to the transformative work being undertaken in the Department and at King’s. Indicative was the period when, with others, Patrick imported grapes in wine making season and we literally trod them out at his house!

The Department has received condolences from former students who have been reminded, by his passing, of Patrick’s many kindnesses to them. These continued right up to his death and his encouragements extended from those interested in reviving Gregorian Chant in the Church to those who might turn toward the study of Classics and Medieval Philosophy. Patrick was a long-standing parishioner of St Mary’s Basilica and served as Chairman of the Pastoral Council for several years. He was a member of the Equestrian Order of the Holy Sepulchre of Jerusalem.

Patrick’s life was entirely devoted to his family, the Catholic Church, the Classics Department, King’s College, and Dalhousie University. He was a model of the Virgilian *pietas* he taught, and, of him, Virgil might also write: “heu pietas, heu prisca fides”. His Funeral Mass was celebrated at St Mary’s Basilica on Monday, September 10th.

Robin Sharp, a friend of Patrick’s from their days together at Brasenose wrote this fine tribute: “For most people progress in an academic career means moving from place to place to occupy progressively more senior positions. For Patrick it meant staying in the same place, saving one institution and enhancing another. Perhaps the most fitting summation of his character is in the Greek *arete*, variously translated as virtue, excellence or integrity.”

Requiescat in pace.

An alumna, grateful for Patrick’s many kindnesses as a teacher and guide, has made a donation toward a J.P. Atherton Prize to be awarded annually at the Pythian Games for the best piece of Latin Prose or Verse Composition or the best Latin Rhetoric presented to them. Additions to this Prize may be made. Memorial donations to the Classics Annual Fund for this purpose should clearly specify this intent.

Wayne Hankey with the assistance of Robin Sharp

Remembering Drake Petersen

Wayne Hankey remembers King's Librarian and Museum Curator

On October 17th, I went to the King's Library to receive for the Department the personal collection of Classics texts which Drake Petersen had just donated to us. Later that day, Drake died. His thoughtful gift as he passed away was emblematic of the devoted, careful generosity which characterised him. Drake's spirit is of great strength and integrity. Individuals and institutions here owe him an enormous debt. I feel a deep personal loss.



Though born in Amityville New York, Drake was a proud Cape Bretoner. He came to Halifax in 1969 to be a graduate student in our Department, having taken a Bachelor's degree at Long Island University. While a Don at King's College (North Pole Bay) and meticulous Cataloguer for the King's Library, he pursued his Classical studies under the great figures whose heritage we continue and whom he proudly invoked, becoming a MA in Greek Literature in 1990 with a thesis on "The cult of souls, and the mediation of women, *eros*, and *philia*, in Euripides' *Alcestis* and *Medea*."

A devoted alumnus of the Department, Drake gave his life to the King's Library, among other things preserving and enhancing a Classics collection on which a great part of our work depends. Earlier this Fall I wrote a tribute to Drake's work as Librarian. It follows.

After two decades as our Cataloguer, Drake succeeded me as Librarian and Curator of the Museum at King's and, in the course of more than twenty years, kept faith with those who had built the new Library. His complete independence of mind and character, his endless ingenuity, and scrupulous attention to detail, enabled Drake both to adapt to radical changes in the College and in the work of libraries, and also to preserve the good things he loved. Because of his personality, and because of his outstanding gifts as an educator of his student assistants, he inspired loyalty in the Library staff, which accomplished great things on tiny budgets. Every aspect of the Library's operation was improved and updated to the highest contemporary standards.

At the same time, Drake worked tirelessly so that the priceless treasures of our Rare Book and Manuscript Collection were properly catalogued and restored, a professionally managed Archives was established, and the College's treasures gathered in, listed,



restored, reproduced, while the originals were safe-guarded. Much of what we value most at King's has a future only because of Drake's efforts.

Attacked by the enemies of the book, those envious of "the jewel in the crown," and the usual demand that all our desires be satisfied without our paying for any of them, Drake held fast. He showed our benefactors how much he appreciated their gifts. His tea parties nourished a small world of Library devotees. He maintained and improved upon beauty. By his ingenuity, ceaseless work, tremendous independence and depth of spirit, and by his endless personal generosity, Drake turned the new building into a sanctuary for the healing and elevation of the mind. He preserved,

improved, and handed on what is rarest in the contemporary university, and its sole necessity, a space for contemplation.

At the Annual Alumni Dinner of King's College in May 2012, Drake was inducted into the Order of the Ancient Commoner for his selfless service to the university. The citation accompanying the award stated that "In giving so much to the institution that he took to his heart over forty years ago, Drake has exemplified the spirit of King's, a spirit of service to which we are all called as King's men and women."

The Order for the Burial of the Dead was offered for Drake in the King's Chapel to which he was devoted on Saturday, November 3rd. His cousin Archie Collins from Lake Ainslie delivered a meditation, in which he spoke of the example Drake's life had been to him and of the deep Christian faith in which he departed this life. Suitably Byrd's setting of *Justorum animae in manu Dei sunt* followed. *Non tangit illos tormentum mortis. Visi sunt oculis insipientium mori, illi autem sunt in pace.*

Wayne Hankey



All photos: the Reading Room of the King's Library and statuary ornamenting it. Photo credit for centre photo: Kyle H. Miller. Thank you to Janet Hathaway for providing them to us for this purpose.

Shaar Shalom Synagogue Inaugural Lecture

On Thursday, September 20, the Department of Classics hosted our largest audience to date at the inaugural installment of the Shaar Shalom Lecture Series at Dalhousie. More than 650 people from the University and community packed the Ondaatje and Scotiabank Auditoriums of the Marion McCain Building to hear Dr. Carlos F. Fraenkel, professor in the Departments of Philosophy and Jewish Studies at McGill University present **“The Law of God and the Law of Nature – An Alternative Paradigm from the Abrahamic Religions.”**

The teachings of two great twelfth-century philosophical theologians – a Jewish Rabbi and a Moslem Imam – were united by Fraenkel for an audience which included the Chair of Dalhousie’s Board of Governors, Jim Spatz; Dalhousie President, Tom Traves; Dean of the Faculty of Arts & Social Sciences, Robert Summerby-Murray; members of the Shaar Shalom Synagogue congregation; and more than 300 students from the College of Sustainability. Through Dr Fraenkel, the teachings of Ibn Rushd (known to the Latin West as Averroes) and Moses Maimonides showed us a better relation to the cosmos than that which is now destroying the very conditions of life. He presented contemplation as the human good, joining Aristotle’s ethics and metaphysics with Jewish and Moslem religion. I have excerpted and modified the following from Katie Park’s report for DalNews.

Dr. Fraenkel organized his lecture around a conversation with his young daughter in the year 2020, a year when the environmental issues we are facing today would begin to develop severe consequences. Beyond discussing topics like recycling, cycling, and standard environmental efforts, he focused on studying religion, philosophy, and literature, on the creation and enjoyment of music, and other cultural activities which require little consumption of energy and resources.

“When one can see the joy that this [learning] offers you just won’t be interested in working overtime to buy the new car or fancier house, expensive designer handbag, bigger flat screen TV,” he said. “[Those are] not going to be interesting for you. You will want the absolute minimal necessary to ensure life without physical discomfort . . . while devoting most of your time to contemplating the choices

that you have made.”

He talked favourably about Brazil, where the study of philosophy is legislated in high schools in order to encourage critical living and thought.

Given the connection of the event with the Synagogue, Dr. Fraenkel tailored parts of his argument towards Jewish attendees taking this recommendation from Rabbi Moses Maimonides: “All members of the Jewish community should spend one quarter of the day working to satisfy material needs, and the remaining three quarters of the day should be spent studying everything from Moses to metaphysics,” he said.

Whether your interests are in religion or physics or music, the lecture encouraged a simpler way of living, thus creating a more environmentally friendly and sustainable future.

Following the lecture there was a brief question and answer period where many audience members shared their questions and opinions. One audience member called the lecture “beautiful,” a sentiment clearly shared by most of the crowd. It certainly offered plenty to think about.

This was the first Shaar Shalom Synagogue Public Lecture in support of the academic and community outreach components of the Riva and Simon Spatz Chair in Jewish Studies. The Spatz Chair is envisioned as one of three chairs devoted to the Abrahamic Religions within Religious Studies at Dalhousie. They would provide a programme unique in North America and of the greatest importance in the Maritimes, Canada, and the contemporary world generally.

Shaar Shalom Synagogue is the generous benefactor of the annual lecture. The joint selection committee from Shaar Shalom and the Department of Classics consists of Doctors Philip Belitsky, Seth Bloom, Alexander Treiger and Wayne Hankey. It had indispensable assistance from Dean Robert



Summerby-Murray; Ben McIsaac, External Relations; Krista Armstrong, Alumni and Donor Relations Officer of FASS; Professor Steve Mannell, Director of the College of Sustainability; and Dr Tory Kirby, Director, Centre for Research on Religion, McGill University. Further support for the lecture came from Dalhousie’s Office of External Relations, which hosted a supper for Dr Fraenkel; from the College of Sustainability; and from the Department of Classics, where he addressed Dr Hankey’s seminar. The Department hosted a reception enabling its students and faculty to continue the conversation with Dr Fraenkel which his lecture began.

Dr Kirby, twice over an alumnus of the Department of Classics, is responsible for our introduction to Carlos Fraenkel, an innovative international scholar, with an outstanding capacity to bring academic research into the public forum. Dr. Fraenkel grew up between Germany and Brazil, and did most of his undergraduate and graduate work at the Freie Universität Berlin and The Hebrew University in Jerusalem, completing his PhD in 2000. He also worked at the Universidade de São Paulo and at the Sorbonne. Although interested in various things along the way (from Brazilian literature to the Talmud), the red thread through his studies is philosophy. He works on various issues, spanning ancient philosophy, medieval philosophy (mainly Jewish and Islamic) and early modern philosophy (mainly Spinoza). He also has an interest in political philosophy, in particular in questions related to cultural difference, identity and autonomy. See his website: <http://carlosfraenkel.com/>

Wayne Hankey

Alexander (Sasha) Treiger

Associate Professor (tenured) – Religious Studies (Western Religions)

Research: Islam, Judaism, Eastern Christianity

A Russian by birth, Sasha came to us via Yale University, where he had just completed a PhD under Dimitri Gutas on Al-Ghazali. His first two degrees are from the Hebrew University of Jerusalem.

Since my appointment in 2008, I have taught a broad spectrum of classes in Western Religions. This curriculum includes introductions and seminars in three academic fields—Islamic Studies, Jewish Studies, and Eastern Christian Studies—as well as classes treating these three religions comparatively (e.g. the unit on the theme of “Holiness” in the team-taught departmental seminar, *Topics in Religious Studies*). On average, I teach 150 Dalhousie students per term, and lecture in the Foundation Year Programme at King’s. From 2009-2011, I served as Undergraduate Student Advisor for the Religious Studies Programme and currently do some advising at the graduate level.

My main objective as an instructor in Religious Studies is to introduce students to humanity’s heritage in a way that is both appealing and unbiased. In choosing the readings and designing the syllabi for my classes, I give preference to primary sources, written by Jewish, Christian, and Muslim theologians, philosophers, and mystics, as well as to Scriptures of these religions.

As the first core appointment in the Religious Studies Programme, I helped shape its character and content. In addition to extensive curriculum development, I have worked on hiring, University relations (both at Dalhousie and at King’s), and the search for resources (e.g. as a liaison with the Killam library and helping to conceive and work up the cases for endowed chairs).

I have served on a number of departmental committees and, since 2010, have served the Faculty of Graduate Studies as a member of the FGS Appeals Committee.

Teaching

The Programme in Religious Studies at Dalhousie is only four years old; accordingly, much of its curriculum and course design was not fully determined prior to my arrival. Dr. Christopher Austin and I have worked together to design a selection of new classes in order to cater to the growing student

demand. Since 2008, eight new classes have been developed and approved by the Academic Development Committee: *Islam and the Others*; *Christianity in the Lands of Islam*; *Sufism*; *Arabic Philosophical Texts: al-Ghazali*; *Arabic Philosophical Texts: Maimonides*; *Islamic Philosophy: al-Ghazali*; *Jewish Philosophy: Maimonides*; *Christian Theology in Islamic Lands: John of Damascus*.

At least one of these classes—*Christianity in the Lands of Islam*—has very little precedent in the North American academia (or elsewhere). This class traces the history of the estimated 10-15 million indigenous Christians living in the Middle East (most of them in the Arab world). Though their numbers are decreasing, their tradition is very much alive. It is preserved also by the Middle-Eastern Christian émigré communities in Europe and South and North America, including Halifax, NS. In teaching this class, I focus on the contributions of Middle-Eastern Christians to Islamic culture and on their complex relations with the Muslims from the seventh century until today.

I have participated in the development of two new team-taught classes: *Nature, the Human, Community and the Divine in the Pre-Modern West* (designed for the College of Sustainability) and *Topics in Religious Studies*. Both of these classes have been approved by the Academic Development Committee.

I have also cooperated with FASS Dean, Dr. Robert Summerby-Murray, and Classics Department Chairman Dr. Wayne Hankey on developing a triad of endowed chairs in Jewish Studies, Islamic Studies, and Eastern Christian Studies (the so-called “convivencia chairs”). These Chairs highlight the coexistence and crosspollination between Jewish, Eastern Christian, and Muslim communities throughout history; this crosspollination is something we are aiming

to recreate in the Programme in Religious Studies at Dalhousie.

Research

My research is interdisciplinary and bridges the gaps between Islamic Studies, Medieval Philosophy, and Eastern Christianity. I am particularly interested in tracing the transmission of theological, philosophical, and mystical ideas from Late Antiquity to early Islam.

I am currently working on two projects:

Monastic Networks of the Middle East and the Birth of Islamic Philosophy:

This project bridges the gap between two academic fields—Eastern Christianity and Islamic Studies—and aims at resolving the long-standing mystery of the origins of Islamic philosophy by looking for clues in the previously untapped resource: monastic libraries of the Middle East. In 2011, this project was awarded a Research Development Fund Grant.



Sasha Treiger with daughter, Anna, and wife, Ksenia, at the Halifax Pier.

An Anthology of Christian Arabic

literature (co-edited with Samuel Noble from Yale University): This Anthology makes accessible, for the first time in English, translations of representative selections from twelve major Orthodox Christian authors and works written in Arabic, many of them previously unpublished, from the millennium between 700–1700. The Anthology includes twelve chapters, representing major genres of Orthodox Christian literature in Arabic:

theology, hagiography, church history, religious polemic, devotional poetry, and spiritual literature. Each chapter includes a brief introduction, a contextualization of the work and its author in their historical setting, followed by an annotated translation of selected passages from the work. The Introduction provides an overview of the history of Orthodox Christianity among the Arabs. In 2012, this project was awarded a Research Development Committee Publication Grant.

In 2013, I will apply for a SSHRC grant that will hopefully carry the “Monastic Networks” project one step further, allowing it to draw on a computerized bibliography (currently being compiled) and a wider range of manuscript resources.

I am also working on a number of projects in cooperation with the German Research Unit “Intellectual History of the Islamicate World” at the Freie Universität Berlin (www.geschkult.fuberlin.de/e/islamwiss/institut/Intellectual_History_in_the_Islamicate_World). In this capacity, I am a member of the editorial board of a new international journal—*Intellectual History of the Islamicate World* (first volume to appear in 2013)—and of the editorial board of a new book series, *Biblia Arabica: Texts and Studies*.

Since 2009, I have organized an annual panel on Christian Arabic Studies for the American Oriental Society. I am also the founder and moderator of an active academic listserv on Christian Arabic Studies (groups.google.com/group/nascas), which currently numbers more than 200 participants worldwide. On this listserv, I publish regular bibliographic updates on recent publications in Christian Arabic Studies. These updates are being incorporated into an online bibliography (www.christianarabic.org/publications.html).

PUBLICATIONS 2011-12

BOOKS

Inspired Knowledge in Islamic Thought: Al-Ghazālī's Theory of Mystical Cognition and Its Avicennian Foundation (Culture and Civilization in the Middle East, 27), London: Routledge, 2012 (<http://www.routledge.com/books/details/9780415783071>)

[co-edited with S. Noble] *The Orthodox Church in the Arab World (700-1700): An Anthology of Sources*, DeKalb: Northern Illinois University Press (forthcoming; the complete text of the book is ready and is currently under review)

ARTICLES IN PEER-REVIEWED JOURNALS:

“Al-Ghazālī's ‘Mirror Christology’ and Its Possible East-Syriac Sources,” *Muslim World* 101.4 (2011): 698-713

“Al-Ghazālī's Classifications of the Sciences and Descriptions of the Highest Theoretical Science,” *Dīvân: Disiplinlerarası Çalışmalar Dergisi* 16.1 (30) (2011): 1-32

[with S. Noble] “Christian Arabic Theology in Byzantine Antioch: ‘Abdallāh ibn al-Fadl al-Antākī and His *Discourse on the Holy Trinity*,” *Le Muséon* 124.3-4 (2011): 371-417

“Avicenna's Notion of Transcendental Modulation of Existence (*taškik al-wuğūd, analogia entis*) and Its Greek and Arabic Sources,” *Documenti e studi sulla tradizione filosofica medievale* 21 (2010): 165-198 [revised reprint: F. Opwis and D.C. Reisman (eds.), *Islamic Philosophy, Science, Culture, and Religion: Studies in Honor of Dimitri Gutas*, Leiden: Brill, 2012, pp. 327-363]

[with E. Parker] “Philo's Odyssey into the Medieval Jewish World: Neglected Evidence from Arab Christian Literature,” *Dionysius* 30 (2011), in press.

CHAPTERS IN COLLECTED VOLUMES:

[with S. Noble] “Introduction,” in: S. Noble and A. Treiger (eds.), *The Orthodox Church in the Arab World (700-1700): An Anthology of Sources*, DeKalb: Northern Illinois University Press (forthcoming)

“Chapter 8: The Noetic Paradise,” in: S. Noble and A. Treiger (eds.), *The Orthodox Church in the Arab World (700-1700): An Anthology of Sources*, DeKalb: Northern Illinois University Press (forthcoming)

“Chapter 9: Agathon of Homs,” in: S. Noble and A. Treiger (eds.), *The Orthodox Church in the Arab World (700-1700): An Anthology of Sources*, DeKalb: Northern Illinois University Press (forthcoming)

Chapters in Collected Volumes, continued...

“A Fourteenth-Century Arabic Treatise On the Platonic Intellectual Ideas,” in: T. Kirby et al. (eds.), *Philosophy and the Abrahamic Religions: Scriptural Hermeneutics and Epistemology*, Cambridge: Cambridge Scholars, 2013, pp. 251-276

“Origins of *Kalām*,” in: S. Schmidtke (ed.), *The Oxford Handbook of Islamic Theology*, Oxford: Oxford University Press (forthcoming)

“Divisions of Middle Eastern Christianity” and “Chapter 7: The Arabic [Christian] Tradition,” in: A. Casiday (ed.), *The Orthodox Christian World*, London: Routledge, 2012, pp. xxi-xxii and 89-104

“The Sacred and Secular in Islam,” in: W.J. Hankey and N. Hatt (eds.), *Changing Our Mind on Secularization: The Contemporary Debate about Sacred and Secular in Judaism, Christianity, and Islam*, Charlottetown: St. Peter Publications, 2010, pp. 101-132

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“Sālīh ibn Sa‘īd al-Masihi,” in: D. Thomas et al. (eds.), *Christian-Muslim Relations: A Bibliographical History*, vol. 5, Leiden: Brill (forthcoming)

“Michael al-Sim‘ānī, The Arabic Vita of St. John of Damascus,” in: D. Thomas et al. (eds.), *Christian-Muslim Relations: A Bibliographical History*, vol. 5, Leiden: Brill (forthcoming)

“Destruction of the Cathedral of Mart Maryam in Damascus,” in: D. Thomas et al. (eds.), *Christian-Muslim Relations: A Bibliographical History*, vol. 5, Leiden: Brill (forthcoming)

“Abdallah ibn al-Fadl al-Antaki,” in: D. Thomas et al. (eds.), *Christian-Muslim Relations: A Bibliographical History*, vol. 3, Leiden: Brill, 2011, pp. 89-113

“Ghazali/Ghazzali,” in: *The Princeton Encyclopedia of Islamic Political Thought*, ed. G. Böwering, Princeton University Press (in press)

“Pseudo-Dionysius the Areopagite,” in: *Encyclopedia of Medieval Philosophy: Philosophy between 500 and 1500*, ed. H. Lagerlund, Dordrecht and New York: Springer, 2011, pp. 1087-1089

Christopher Austin

Assistant Professor – Religious Studies (Eastern Religions)

Research: Sanskrit Epics and Hindu Traditions of the god Vishnu

Undergraduate Advisor, Religious Studies Programme

PUBLICATIONS

"The *sarasvata yatsattra* in *Mahabharata* 17 and 18." *International Journal of Hindu Studies* 12 (3), 2008: 283-308.

"Janamejaya's Last Question." *Journal of Indian Philosophy* 37 (6), 2009: 597-625.

"Evaluating the Critical Edition of the *Mahabharata*: Inferential Mileage and the Apparatus Materials." *Journal of Vaishnava Studies* 19 (2), 2011: 71-88.

"Draupadi's Fall: Snowballs, Cathedrals, and Synchronous Readings of the *Mahabharata*." *International Journal of Hindu Studies* 15 (1), 2011: 111-137.

"The Mystery of the Syamantaka Jewel: The Intersection of Genealogy and Biography in the *Harivamsa*." *Religions of South Asia* 5 nos.1 & 2, 2011: 153-169.

FORTHCOMING

"The Fructification of the Tale of a Tree: The *Parijataharana* in the *Harivamsa* and its Appendices." *Journal of the American Oriental Society*.

"The Abduction of Sri-Rukmini: Politics, Genealogy and Theology in *Harivamsa* 87-90." Currently under peer review.

"The Raising of Govardhana Mountain: Krsna's Divine Intervention in the Braj Landscape." Currently under peer review.

BOOK REVIEWS

God of Desire: Tales of Kamadeva in Sanskrit Story Literature by Catherine Benton. Albany: State University of New York Press, 2006 in *Studies in Religion / Sciences Religieuses* 36 (2007): 593-594.

Invited review: *Studying Hinduism: Key Concepts and Methods*. Sushil Mittal and Gene Thursby, eds. London and New York: Routledge, 2008 in *Studies in Religion / Sciences Religieuses* 39 (2010): 107-109.

Invited review: *Studying Hinduism in Practice*. Hilary P. Rodrigues, ed. Taylor & Francis, 2011 in *Studies in Religion / Sciences Religieuses* 41 no.1 (2012): 129-131.

Invited review: *Narrative Art in the Mahabharata: The Adi Parva*. Pradip Bhattacharya. Delhi: Dev Publishers, 2012. Forthcoming, *International Journal of Hindu Studies*.

* continued on p. 15



A native of Quebec, Chris came to us soon after the completion of his PhD with a thesis on Hindu religion at McMaster University. His first two degrees are from Concordia University in Montreal.

I joined the Department of Classics in 2009 to teach the Eastern domain of the Religious Studies Programme (South, South East and East Asia). In doing so, I've had the opportunity to offer students an enormous range of classes covering the religious and cultural traditions of India, Tibet, China and Japan – from prehistoric times to the contemporary world. Over the past four years, I've had the pleasure of teaching more than 1000 undergraduate students in 23 classes.

Teaching

Each year, I teach four 'staple' first and second year classes: *Religions of the East; Hinduism, Chinese and Japanese Religions*; and *Buddhism*, my most popular class. I teach third-year level *Tibetan Buddhism* and co-teach *Topics in Religious Studies* with Drs. Wayne Hankey and Sasha Treiger. I also teach two classes which reflect my own area of research and training in Hinduism and Sanskrit epic literature: *The Self and the World in Indian Story*, and *Vishnu and Krishna the Dark Lord*. Over the years, I have also delivered invited lectures for the School of Architecture and the Departments of Classics, French, Theatre and Programme in Chinese Studies.

Together with Prof. Treiger, I have created and oversee the Exam for Honours students in Religious Studies, and represent the Programme at all publicity events, such as Dal Open House, the annual Academic Advising Fair, and at the King's Foundation Year Re-

cruitment event. I also oversee the production of our flyer and maintain our website, as well as host outings for religious studies students.

Research

I currently hold a three-year SSHRC Insight Grant (formerly "Standard Research Grant") in support of my ongoing project, "Vasudeva Krishna's Family in Early Sanskrit Traditions: Divine Incarnation and Human Descent in the Mahabharata and Harivamsa." While my doctoral research and ensuing publications in the *International Journal of Hindu Studies* (2008, 2011), *Journal of Indian Philosophy* (2009), and *Journal of Vaishnava Studies* (2011) focused on the 4th century CE Sanskrit epic *The Mahabharata*, this SSHRC project has shifted focus to the Hindu god Krishna and his life story as found in *The Mahabharata's* appendix, the *Harivamsa* or "Lineage of the Lord Krishna." This new research takes up the seldom-studied adult biography of Krishna and has been delivered at several international conferences in the United Kingdom, Canada, Europe and the United States. The SSHRC project has generated five articles thus far: one has appeared (2011) in *Religions of South Asia*; the second is forthcoming in the *Journal of the American Oriental Society*, and two are currently under peer review in Canadian journals. The fifth has recently been delivered in Copenhagen (Sept 2012) and will be submitted for peer review in the Spring of 2013. The project will culminate in a book on the early sources of Krishna's adult biography and its reception and elaboration in the manuscripts of the *Harivamsa*, *Vishnu Purana* and other Sanskrit texts which relate the domestic and adult life of Krishna, his wives, sons and extended family.

Extra Curriculars

I have served as peer reviewer for Oxford University Press Canada, Dalhousie's *Initiales*, the *Journal of Vaishnava Studies* and *International Journal of Hindu Studies*. I am also an Adjudicator for the SSHRC Postdoctoral Competition.

My extra-academic interests lie in jazz (including recently returning to the drum kit after several years' hiatus), theatre and film, and the works of William Faulkner, Joyce Carol Oates and Flannery O'Connor, and I confess to no small passion for *The Sopranos*, *The West Wing*, and *The Game of Thrones*.

Rodica Firanescu

Assistant Professor – Arabic

Research: Arabic Linguistics

A Romanian by birth, Rodica came to us from a teaching post in Montreal. She has a PhD from the University of Bucharest and her Arabic studies took her to Cairo and Damascus for long periods.

Teaching

I came to Dalhousie University in 2005 on a 10-month limited term appointment to teach beginners and intermediate-level Arabic language. Since the beginning, however, the Department of Classics has been offering much more than just language courses: it has provided a vision and solid logistic, secretarial, moral, and strategic support. This has encouraged my work and, seven years later, Arabic at Dalhousie has not only stayed; it's expanded. In 2006, the department introduced Advanced Arabic. In 2009, Classics piloted *A Cultural Introduction to the Arab World*, a class where students of various backgrounds and cultures meet, communicate, interact and learn together in a cooperative environment.



Above: Rodica Firanescu in front of the campus at The Hebrew University of Jerusalem

This popular class was recently approved to count towards FASS' new certificate programme in Intercultural Communication. In 2012, I was offered the third sessional appointment of three years, which will allow me to continue the consolidation of the Arabic programme. This will include the initiation of two Minors which require Arabic: a Minor in Arabic Studies and an interdisciplinary Minor with History, Classics, Religious Studies and Arabic in Middle Eastern Studies.

Research

I have pursued research in two complementary areas of Arabic linguistics: pragmatic-semantic aspects in the Arabic grammatical tradition (8th – 16th centuries); and the study of oral communication in Arabic and Arabic dialects (Syrian and Egyptian). This research has appeared in a number of publications, as indicated below, and this linguistic research work has helped me improve my teaching and become more knowledgeable in serving and interacting with students.

Soon, I will extend my research into sociology and socio-linguistics as they apply to the Arab communities living in the Metro Halifax area, a group which has been growing rapidly in the last decade. The study will focus on Arab-Canadian youth, investigating their inherited and newly acquired values, identity-building challenges, communication networks, educational achievements, career aspirations,

as well as looking at matters of language. This research will contribute to our knowledge of an important demographic group and may help find solutions to social challenges.

In each of my seven years at Dalhousie, I have attended and presented papers at international conferences in Europe and Arab countries. Every time, I felt proud to represent Dalhousie University, and am very grateful to the University for promoting my research work and supporting these opportunities to participate in the debate about the most recent achievements in the field of Arabic dialectology.

PUBLICATIONS (2010 – CURRENT)

PEER-REVIEWED ARTICLES

"Reading notes on Sakkākī's concept of semantic engendering", in *Festschrift for Nadia Anghelescu*, edited by Andrei A. Avram, Anca Focșeanu, George Grigore, pp: 215-233, Bucharest: Editura Universității din București, May 2011.

"Do you still love Fairuz? The modal be'i in spoken Arabic from Syria" in *Synergies Monde Arabe*, Revue du GERFLINT, France, No. 7, pp. 123-142, Riyadh, April 2011. (Available online: <http://ressources-cla.univ-fcomte.fr/gerflint/Mondearabe7/firanescu.pdf>.)

"The meanings of becoming in Syrian Arabic. Approach of the modal Sār" in *Matériaux Arabes et Sudarabiques*, Nouvelles Série 12, pp. 37-62, 2006-2010, printed October 2010.

IN PRESS:

"Renewing Thought from Exile: Gibran on the New Era" in *Synergies Monde Arabe*, Revue du GERFLINT, France, No. 8/2011

"*Khalli 'alena*. The modal *khalla* in Spoken Arabic from Syria" in the Proceedings of the 9th International Conference of AIDA (Association Internationale pour la Dialectologie Arabe), University "G. d'Annunzio", Pescara, Italy. March 2011 (to be printed until the end of 2012)

ACCEPTED FOR PUBLICATION:

"Writing the Spoken, in Arabic: online Syrian for Egyptians via Standard" (Either in *Proceedings* or, possibly, in *Jerusalem Studies in Arabic and Islam*, published by the Institute of Asian Studies of the Hebrew University of Jerusalem, as to be decided by the organizers of the "First International Conference on Written and Writing Arabic", April 2012).

"Building a New Literary Construct through Intercultural Negotiation. Illustration: the Suspended Odes" (accepted for publication in *Romano-Arabica*, vol. XII/2012)

CONFERENCES WITH PAPER PRESENTATION:

"First International Conference on Written and Writing Arabic", April 2012, The Hebrew University of Jerusalem. Paper: "Writing the Spoken, in Arabic: online Syrian for Egyptians via Standard" (FASS Research Development Grant)

"Fifty Years of Arab Studies in Romania", University of Bucharest, Faculty of Foreign Languages and Literatures. May 2012. Paper: "Building a New Literary Construct through Intercultural Negotiation. Illustration: the Suspended Odes" (paper accepted for publication in *Romano-Arabica*, vol. XII/2012)

"The 9th International Conference of AIDA (Association Internationale pour la Dialectologie Arabe), Pescara, Italy. March 2011. (as above)

Eli Diamond

Assistant Professor – Ancient Greek Philosophy & Language
Research: Philosophy of Plato, Philosophy of Aristotle
Graduate Coordinator, Classics

An alumnus of the Department with a joint honours degree in Classics and Contemporary Studies and a MA with a thesis on “Plato’s Sophist and its Neoplatonic Interpretation”, Eli came back to us via teaching posts in Philosophy at Grenfell College of Memorial University and St Thomas University, after a PhD with a dissertation on Aristotle from Northwestern University.

After having studied in Dalhousie’s Department of Classics as an undergraduate and MA student, I was thrilled to come back as a faculty member in 2008 to continue the tradition and the distinctive approach to the study of ancient philosophy. The major focus of my teaching and research has been the philosophy of Plato and Aristotle, though I also teach Pre-Socratic philosophy, Hellenistic philosophy, Neoplatonism, and occasionally Greek poetry.

Teaching

I have taught a wide range of subjects. However, my most meaningful course to date was Dr. Leona MacLeod’s Introductory Greek, which I attended as an undergraduate student in 1996. It was in this class that I first met my future wife, Kieva Bearden. As a professor, I have taught both Introductory and Advanced Greek, where I’ve continued the tradition of teaching Plato in the first term (*Symposium*) and a tragedy in the second (this year, Euripides’ *Bacchae*).

I am also the creator of two popular second year-level classes. The first, *Philosophy on Trial: Plato and the Case of Socrates*, introduces students to ancient philosophy by focusing on the life and thought of Socrates. To understand the charges against Socrates, we spend a month studying pre-Socratic philosophy, beginning with Thales. We then study the two principal non-Platonic sources on Socrates, Xenophon and Aristophanes, and then conclude with a careful study of a selection of Plato’s ‘Socratic’ dialogues. The sequel to this class, *Gods, Beasts and the Political Animal: Plato, Aristotle and their Legacy* (named after a famous quotation from Aristotle’s *Politics*), serves as an introduction to Platonic and Aristotelian idealism, concluding with a month-long study of the appropriation and rejection of these two great thinkers by the three great Hellenistic

schools: Stoics, Epicureans and Skeptics. To that end, I am currently proposing a new second-level course entitled *The Ancient Origins of Political Thought: From Homer to Aristotle*.

In 2011, I collaborated with colleagues from Dalhousie’s

College of Sustainability and Classics on an elective: *Nature, the Human, Community and the Divine in the Pre-Modern West* (surely one of the longest course names at Dal!). This course looks at ancient and medieval alternatives to the contemporary way human beings relate to the natural world. In this class, I especially loved lecturing on Aeschylus’ Prometheus Bound as a way of discussing the Greek conception of the power and limits of technology.

At the upper-year undergraduate and graduate level, I have continued my predecessor Dr. Dennis House’s tradition of alternating seminars on Plato and Aristotle each year, which allows students to study as much Plato and Aristotle as they wish. Topics in the Aristotle seminar have included Aristotle’s *De Anima*, *Nicomachean Ethics*, and, this year, the *Metaphysics*. In the Plato seminar, I first taught a selection of eight-to-ten dialogues, while last year I focused on two longer ones: *Republic* and *Timaeus*.

In addition to teaching at Dalhousie, I lecture on Pre-Socratic philosophy and Aristotle’s *Nicomachean Ethics* for King’s Foundation Year Programme. This year, I also delivered a lecture on Euripides’ *Bacchae*. I am also very proud to teach alongside many past and present members of the Classics Department for Halifax Humanities 101, a free humanities course for Haligonians with low incomes.



Research

My work on Plato has focused on careful readings of Platonic dialogues which strive to understand the arguments through attention to their literary details. One example of this approach is my article, “Parallel Trials: The Dramatic Structure of Plato’s *Euthyphro*”, which will appear in *Classical Quarterly’s* December 2012 issue.

My work on Aristotle has focused on his view of the soul, though this work has important connections to Aristotle’s ethics, politics, natural philosophy and metaphysics. My most substantial research contribution to this point is my book, *Mortal Imitations of Divine Life: The Nature of the Soul in Aristotle’s De Anima*, which has just been accepted for publication in a new series called “Rereading Ancient Philosophy” with Northwestern University Press. In this book, I argue that the fundamental aim of *De Anima* is to show how every activity of the soul, whether nutritive, cognitive or kinetic, shares a common structure, while each level of soul’s cognitive awareness and locomotive desire approximates the two sides of divine activity – God’s self-thinking activity, and the perfectly circular motion of the outermost sphere of the fixed stars – with varying degrees of success. The book offers a new explanation of *De Anima’s* unity of purpose and structure. It should appear in 2014.

Upcoming research work will be devoted to a new book project entitled “Political Ontology and Ontological Politics: Metaphysics and Politics in Ancient Greek Philosophy,” for which I have just been awarded a \$50,000 Insight Development Grant from the Social Sciences and Humanities Research Council (SSHRC). While the heart of this project is a re-reading of the main political works of Plato and Aristotle to show that their political thought is intimately related to their metaphysical principles, the project will also engage with pre-Platonic poetry and philosophy to show that a tight connection between political thought and metaphysics (in the form of theology) is already present in embryo in earlier Greek thought. With the grant money, I have been able to hire one undergraduate and one graduate student as Research Assistants, buy the department a new computer, as well as a departmental subscription to the *Thesaurus Linguae Graecae*, an online database with every surviving text written in ancient Greek.

Extra Curriculars

In addition to acting as Graduate Coordinator for the Department, I have helped organize the visiting speaker series and acted as faculty advisor for our student journal *Pseudo-Dionysius*. Previously, I have worked on departmental recruitment and promotional materials, and served on a number of university committees. I am a managing editor of the online journal *Animus: The Canadian Journal of Philosophy and Humanities*, and serve on the editorial board of *Dionysius*.

PUBLICATIONS & CONFERENCES (2010 - CURRENT)

MONOGRAPH

Mortal Imitations of Divine Life: The Nature of the Soul in Aristotle's De Anima (Northwestern University Press), in press

ARTICLES AND CHAPTERS

“Robert Crouse’s Tragic Reading of Aristotelian Friendship,” *Dionysius XXX* (forthcoming in 2013).

“Parallel Trials: The Dramatic Structure of Plato’s *Euthyphro*” in *Classical Quarterly*, 62.2, 2012.

“Charles Taylor’s *A Secular Age*” in the *Proceedings of the 29th Annual Atlantic Theological Conference*, St. Peter’s Publications, 2010.

ARTICLES UNDER REVIEW

“Aristotle’s Appropriation of Plato’s Sun Allegory in *De Anima*”

“Aristotle’s City-Soul Analogy”

“Philosophical Piety in Plato’s *Euthyphro*”

“Aristotle’s Soul-Figure Analogy: An Unobserved Connection Between *De Anima* II.3 and *De Caelo* II.4”

CONFERENCES

Text Seminar Leader on Plato’s *Timaeus* at the *Collegium Phaenomenologicum*, Città di Castello, Italy, July 2012

Participant in the Toronto Philosophy Seminar (Topic: *Plato’s Republic*). Toronto, ON, June 2012.

“The Place of Religion on Today’s University Campus,” invited lecture at University of New Brunswick (St. John, NB) and St. Thomas University (Fredericton, NB), Feb. 2012.

“Aristotle’s Analogy Between the Soul and the City,” Society for Ancient Greek Philosophy, New York City, Oct. 2012.

Conferences, continued...

“Robert Crouse’s Tragic Reading of Aristotelian Friendship,” Academic Celebration of the Life of Robert Crouse, University of King’s College, Oct. 2012.

“Aristotle on Human Practical Activity and the Movement of the Heavenly Spheres,” presented at the Canadian Philosophical Association Annual Meeting, Fredericton, NB, May 2011.

Reply to Matthew King’s “Dialectic is the Good,” presented to the Annual Meeting of the Canadian Philosophical Association, Fredericton, NB, June 2011.

“The political *ousia*: the ontology of Aristotle’s *polis*” presented to a panel on the Politics and Metaphysics in Ancient Greek philosophy, Classical Association of Canada Annual Meeting, Halifax NS, May 2011

“Aristotle on the practical self and the movement of the heavenly spheres” presented to a panel on the Self in Antiquity, Classical Association of Canada Annual Meeting, Halifax NS, May 2011.

“Humanities and the Greek Mind,” at the Humanities Conference on Mind, Memorial University, Grenfell Campus (Corner Brook, NL) March 2011.

AWARDS, SCHOLARSHIPS, GRANTS: 2010-12

Social Sciences and Humanities Research Council of Canada Insight Development Grant (2012-2014)

Faculty of Arts and Social Sciences Travel Grant (2011, 2012)

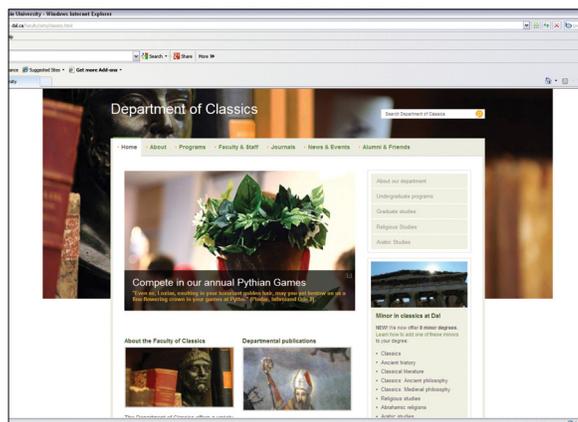
Dalhousie University Research Development Fund Grant (2011-2013)

New Face for Classics on the web

The Department of Classics website has a fresh new face, thanks to Andy Murdoch of Dalhousie’s webteam and our very own Elizabeth Curry.

The Classics webpage is the best way to stay current on events and goings-on in the Department:

www.dal.ca/classics



Emily Varto

Assistant Professor – Greek History

Research: Iron Age Greece; Greek historiography; Classical ideas in the 19th century

Undergraduate Advisor, Classics



Emily came to us as a graduate student with a Bachelors degree from Queens University in Kingston and, after becoming one of our Alumnae, went on to a PhD at the University of British Columbia. She was welcomed back to fill in temporarily. Now in her second year of a tenure stream post, we have every reason to expect and want her to stay.

I completed an MA in the Dalhousie's Department of Classics in 2004. Since returning as professor, I have taught courses in Greek language, ancient Greek history, Roman republican history, Greek historiography, ancient art, and mythology.

Teaching

In my classes, I like to incorporate as many of the disciplines of the Classics as I reasonably can. This means, for example, exploring temples and sanctuaries in mythology class or reading aloud excerpts of Greek comedies in history class. My students do a lot of interpreting ancient sources of all kinds, so that they learn not just about antiquity, but how to be scholars of antiquity. Overall, I try to expose students to material and ideas I find interesting and compelling, and I think that usually translates into successful courses.

I truly enjoy teaching intermediate ancient Greek language. It allows me to get to know the students in the Department better and I have a lot of fun guiding the students' transition from grammar study to reading real ancient Greek texts. It's a truly amazing transformation from September to April.

New classes

I recently developed a seminar class, *Myth and Inquiry from Homer to Herodotus*, which is connected to some of my own research on Greek historiography. Here, students explore Greek ideas about the past, from epic poetry to the development of historical writing. Next year, I hope to debut the revived and refreshed art course, *Ancient Art and Architecture from the Pyramids to the Forum*.

On a related note, I am planning a student trip to museums in the Boston area, so they can visit world-class classical and near-eastern collections. I hope that such a trip could become a regular event.

In Spring 2012, I hosted a group of students from the Halifax Independent School, who visited the Department to learn about the ancient world. They enjoyed a visit from a Roman soldier in armour and learned about "how we know what we know" about the ancient world. Following the event, I received letters from these young students, telling me the highlights of the day were holding the soldier's sword and learning about daily life in Pompeii.

Research

There are currently three major threads in my research program: kinship and state in early Iron Age Greece; Greek historiography and perceptions of the past, especially genealogy; and the reception of classical ideas, material, and scholarship in nineteenth-century ethnology.

I have signed a contract with Brill to edit a volume on the classics and early anthropology for their *Companions to Classical Reception Series* (publication date in early 2016). The theme

of the volume is the use and interpretation of the classics in 19th and early 20th century anthropology. These topics will be explored and integrated by an impressive list of international contributors from different disciplines. I am quite excited about this project because it should fill a genuine gap in the scholarship on the often alluded to, but seldom explicitly shown, influence of classical civilizations and scholarship on early anthropology. I am also planning to gather the contributors together at Dalhousie for a colloquium on the topic in 2013.

In a similar vein, I am preparing a chapter on the family and the ancient city in 19th-century ethnology for a book on ancient cities. This paper explores why and how classical civilizations were extracted as models by ethnologists when creating their evolutionary schemes of the stages of human progress.

I am also contributing a chapter called "The Idea of Descent in Early Greek Kinship" to a volume on Mediterranean kinship from antiquity to modern times. My chapter deals with the earliest period covered by the book and discusses the meaning of descent in early Iron Age Greece. This past summer, I traveled to Rostock, Germany for a very productive meeting of the contributors at the Max Planck Institute for Demographic Research. The volume is under review at Cambridge University Press.

I will be using an RDF grant towards another book project based on my research on kinship, state, and social grouping in archaic Greece. With the grant money awarded, I am hiring a student as a research assistant and travelling to Greece in the Spring to gather further research for the book at key archaeological sites, museums, and libraries.

At present, I am also finishing an article on the relationship between genealogy and historiography, in which I examine the structure, scope, and function of Greek genealogies and their association with chronology and reckoning time to re-assess their impact on the development of history-writing. This article

Christopher Grundke

Assistant Professor – Latin & Ancient Hebrew

stems from a paper I delivered at the 2011 annual meeting of the Association of Ancient Historians. I will be presenting another version of this paper for the International Society for the Study of Time at their 2013 conference on Crete in the spring. I see this as part of bigger project concerning perceptions and expressions of the past in ancient Greece.

Extra Curriculars

And when I'm not being "Professor Varto", I play flute in the orchestra of the newly minted Halifax Music Co-op. I really like playing Beethoven...or anything in which I get to play very loudly!



With a PhD from the University of Edinburgh and earlier degrees from Acadia University, Chris has been teaching a wide-variety of classes in the Department as a part-time instructor for twelve years (introductory Hebrew; introductory, intermediate, and advanced Latin; history of Israel; Classical Mythology, and Introduction to Ancient History). In Spring 2012, he received the Sessional and Part-time Instructor Award for Excellence in Teaching.

My primary teaching responsibilities are the introductory class in ancient Hebrew and the survey course on ancient Israel: the former is a traditional grammatical introduction to the Hebrew language as found in the Bible and other ancient texts such as the Dead Sea Scrolls; the latter, a course that I first developed for the Department in 2005 and have taught almost every year since, is a wide-ranging survey that examines the history, writings, and culture of Israel by means of lectures, class discussions, and tutorials. As we all look forward to the inauguration of the Riva and Simon Spatz Chair in Jewish Studies, my work in building the essential elements of these studies grows in importance.

The introductory Latin course that I teach during the months of May and June is always one of the highlights of my year: an opportunity to work in an intensely focused way with enthusiastic, highly motivated students. When need has arisen in the Department, I have occasionally taught other courses, such as second or third-level Latin, ancient history, or mythology. Thanks to various departmental members' sabbaticals or parental leaves during the last two and a half years, I have had the peculiar and highly unexpected delight of teaching many of the same students in first, second, and half of third-level Latin: seeing them progress from first encountering the rudiments of Latin to reading Virgilian epic has been tremendously rewarding.

Peter O'Brien

Assistant Professor (tenured) - Latin Language and Literature

Research: Ammanianus Marcellinus, Latin literature and Canadian history,
Jesuit Latin Poetry on Canadian topics



An Alumnus of King's (Foundation Year Programme) and the Department (BA and MA), Peter needs no introduction. He came back to us after taking a PhD at Boston University. He has now just returned from a much deserved sabbatical year, with new research interests and much progress with them.

Teaching

In 2000, I was appointed to our post in Latin Language and Literature with a secondary interest in Greek Language and Literature, and my teaching since then has fallen mainly in these areas. I have taught all levels of Latin, including the yearly third-year undergraduate course, which I particularly enjoy. Though the course is always substantially devoted to Virgil, the readings vary each year to sample from various books of the *Aeneid*, the *Georgics* and *Eclogues*, and Virgil is supplemented with selections from other poets (e.g. Catullus, Ovid, Lucan) and prose authors (e.g. Cicero, Livy, Apuleius and Augustine). I have taught graduate seminars on the poetry of Horace, Catullus, Ovid, and Virgil's Epic Successors, as well as on the late fourth-century historian, Ammanianus Marcellinus, an area of research expertise. This graduate seminar is complemented by an undergraduate course, cross-listed with sections in History and Religious Studies, on Rome in the fourth century AD.

Covering the tumultuous period between AD 312, when Constantine defeated Maxentius at the Milvian bridge and AD 395, the death of the emperor Theodosius I, this course devotes special attention to questions of conversion and transformation: just what does it mean to say that Constantine and much of the empire "converted" to Christianity in these years? On what terms is it possible to say that Rome "transformed" from a classical to a late antique culture? In coming years, I plan to introduce a sequel to this popular course dealing with fifth-century history, provisionally called *Decline and Fall?* I am also planning an upper level course on Ovid which will consider his work in translation, as well as his influence on subsequent traditions of art, music and literature.

In addition to Latin language and Roman History, I occasionally teach first and second year Greek. For six years, I taught the old *Classical Literature* survey covering select texts in translation from Homer to Augustine. I have also taught *Classical Mythology*, traditionally the Department's largest class. I have supervised MA theses on Julian the Apostate, Eusebius of Caesarea, Prudentius, Catullus and Ovid. My teaching was recognised in 2006 with the Dalhousie Faculty of Arts and Social

Sciences Award for Teaching Excellence, and in 2007 with Dalhousie's premiere teaching award, presented at the Annual Dinner by the Alumni Association. Near the end of a nine-and-a-half year term as the Department's Graduate Coordinator, I received the 2010 Dalhousie University Award for Outstanding Graduate Advisor.

As a Carnegie appointment at King's, I frequently lecture in the Foundation Year Programme (FYP) on early Greek History and Homer, and on the Roman Empire and Virgil's *Aeneid*. Since 2010, I have Coordinated Section I of FYP. I also serve King's by providing Latin documentation when required and, since 2011, as Public Orator of the College. I have served on numerous Dalhousie and King's committees. For several years I served on the Killam Predoctoral Scholarship and SSHRC fellowship committees for the Faculty of Graduate Studies. At Dalhousie, I recently served for two years on the Presidential Advisory Committee for the Selection of a Dean for the Faculty of Arts & Social Sciences. In 2012, I began a term on the faculty's Professional Development Committee.

Research

My current research falls into two broad categories: Jesuit Poetry on Canadian Topics, and Imperial Speeches and allusion in the Historiography of Ammanianus Marcellinus.

Jesuit Latin Poetry on Canadian

topics: For the past couple of years, I have been researching a series of Latin elegies on First Nations life in 17th century Québec by the French Jesuit Laurent Le Brun. First published in 1639 and appearing in multiple compilations of Le Brun's work into the 18th century, Le Brun's *Franciad* has never had a modern edition, has never been translated into a modern European language, and has only received glancing scholarly attention. I plan to address this gap by producing a critical edition of this work with introduction, translation and commentary. This year, I was able to complete a full English translation of this work; collect and compare variant

texts (from the Bibliothèque Nationale and Boston College Jesuitica collection); progress the commentary; and amplify a previously submitted and accepted article (“La *Franciade* de Le Brun : poétique ovidienne de l’exil en Nouvelle-France.” *Tangence* (forthcoming)), which will serve as an introduction.

Since 2010, I have presented papers on this topic at the Annual Meeting of the Classical Association of Canada (Québec, May 2010); at the annual meeting of the Association of Canadian and Quebec Literatures (at the Congress meetings in Fredericton, May 2011); at the American Association of Neo-Latin Studies (within the annual meeting of the American Philological Association – Philadelphia, January 2012); at the first and second Annual Dalhousie European Studies Colloquia (April 2011 and 2012); and in a talk for the Early Modern Studies Society at King’s (February 2012).

Imperial Speeches and allusion in the Historiography of Ammianus Marcellinus:

My work on the 4th century AD historian Ammianus Marcellinus has continued since writing a Boston University dissertation on this fascinating author, our best and most complete source for the reign of Julian the Apostate. Work on the speeches extends the research of my dissertation. The first product of my 2011-12 sabbatical was submission of an amplified version of a paper he presented at an international colloquium in Ottawa in October 2010 (*Discours politique et histoire dans l’Antiquité*). “Constantian Rhetoric and Ammianus’ Transformation of Political Discourse” will be published in a forthcoming issue of the French journal *Dialogues d’histoire ancienne (DHA)*. I am preparing a companion piece to the DHA article on the speeches of the emperor Julian in Ammianus, and envision further publication in this vein to follow.

I also continue to work on Ammianus’ complex system of allusion to earlier authors, having recently produced and submitted for publication a paper entitled “Apuleian Laughter in Ammianus.” This piece will follow two

articles I have published on allusion and intertext in Ammianus (*Phoenix* 60.3-4, 2006; *Mnemosyne* 60.4, 2007). Several of my reviews of Ammianean scholarship have appeared in the past several years in the *Bryn Mawr Classical Review*, *Mnemosyne*, and *Mouseion*.

Other Scholarly Activity

My interest in the confluence of Latin literature and Canadian history was piqued by a project commissioned by the Speaker of the Canadian Senate in 2006, which resulted in an interpretative booklet on the Latin inscriptions found in the Speaker’s Chambers in the Centre Block on Parliament Hill: http://www.parl.gc.ca/information/about/process/senate/Wordsofwisdom/latin_inscriptions-e.htm. I have given talks on my research for this book on several occasions, most recently for the Department of Greek and Roman Studies at Carleton University in Ottawa ON (October 2010) and for the Classics Society of Saint Mary’s University (November 2011). In January 2012, I was invited to give a talk on Virgil and his Roman Christian reception at St. John’s Episcopal Church, Savannah, GA.

I am a past member of the Classical Association of Canada Council, and was the organizer of the Annual Meeting of the CAC hosted by Dalhousie and King’s in May 2011.

I am member of the editorial board and Review Editor of a new journal at Dalhousie, *European Studies: History, Society and Culture / Études européennes: Histoire, société, culture*.

I also lecture yearly in the Ancient World Section of Halifax Humanities 101, an outreach programme run from the North Branch Library in Halifax.

*** CHRISTOPHER AUSTIN CONTINUED**

PAPERS (2009 - CURRENT)

INTERNATIONAL CONFERENCE PAPERS:

“The Mystery of the Syamantaka Jewel: The Intersection of Genealogy and Biography in the *Harivamsa*.” The Genealogy of History, the History of Genealogy: Family and the Narrative Construction of the Significant Past in Early South Asia. Cardiff University Centre for the History of Religion in Asia, Cardiff University, Wales, May 2010.

“Help from Old Friends: Nilakantha’s Role in Evaluating the Critical Edition of the *Mahabharata*.” 39th Annual Conference on South Asia. Madison, WI. Oct. 2010.

“Draupadi’s Fall: Narrative Continuity and the Problem of Symmetries in the *Mahabharata*.” 2010 Annual International Meeting, American Academy of Religion, Atlanta, GA. Oct. 29th - Nov. 1st 2010.

“The Wives of the Dark Lord: Kṛṣṇa as Grhasthin in the *Harivamsa* and *Viṣṇu Purāna*.” Canadian Society for the Study of Religion (Canadian Congress of the Humanities and Social Sciences), Fredericton, NB. May 30th 2011.

“Transplanting the Tale of a Tree: The Parijataharana in the *Harivamsa* and its Appendices.” 222nd Annual Meeting of the American Oriental Society, Boston, MA. March 2012.

“The Raising of Govardhana Mountain: Kṛṣṇa’s Divine Intervention in the Braj Landscape.” Fantastic Narratives and the Natural World Conference, Dalhousie University, April 2012.

“The Master of Illusion: Krishna’s Tricky Son Pradyumna in the *Harivamsa* and its Appendices.” Fourth Annual South Asian Workshop: SASNET - Swedish South Asian Studies Network. University of Copenhagen, Sept. 2012.

CONFERENCE PAPER PROPOSAL UNDER REVIEW:

“The Master of Illusion: Krishna’s Tricky Son Pradyumna in the *Harivamsa* and its Appendices.” 223rd Annual Meeting of the American Oriental Society, Portland, OR. March 2013.

Five Fall Masters

Fall Convocation in October saw Five New Masters graduate in Classics with theses in all three periods of our work: Classical, Late Antiquity, and Medieval.

**Photo at right:
Fall convocation 2012.**

From left to right:
Dr Eli Diamond;
Emma Whitney (Curran);
Peter Bullerwell;
Martin Curran;
Dr Emily Varto.



Peter Bullerwell, "The Distinction of Indistinction and Meister Eckhart's Way of Life," supervised by Dr Hankey.

Martin Curran, "The Immaterial Theurgy of Boethius," supervised by Dr Fournier.

Evan King, "*Bonum non est in Deo: On the Indistinction of the One and the Exclusion of the Good in Meister Eckhart*," supervised by Dr Hankey

Benjamin Max Manson, "Teleology and Awareness in Aristotle's Ethical Thought," supervised by Dr Diamond.

Emma Whitney (Curran), "Golden Age Imagery and the Artistic Philosophy of Ovid's *Metamorphoses*," supervised by Dr O'Brien.

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