

TABLEAU

THE DIVISION OF THE HUMANITIES AT THE UNIVERSITY OF CHICAGO

FALL 2005 | WINTER 2005



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Cover: *Island*, 8 x 5.5 x 3.5 inches; cardboard, Mylar, aluminum foil, ink

by Dianna Frid

Harper Fellow in the Humanities, Collegiate Assistant Professor of Visual Arts

Collection of William Mazzarella

The images Dianna Frid uses are culled from sources that relate to systems of cartography, astronomy, architecture, botany, and geology. The combination of methods and the variety of the elements in her work point to her interest in poetics and in the fluid and often mutable definitions of the cultural, the personal, the imaginary, and the factual. Frid's most recent exhibits include P.S.1-MOMA, New York, and the Julia Friedman Gallery, New York; look for her solo project at the Museum of Contemporary Art, Chicago, in February 2006. Frid is represented by Julia Friedman Gallery.

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Image: The central staircase of Walker Museum, new home to the
Division of the Humanities; photograph by Peter Kiar.

dear alumni and friends



IN MY LAST Dean's letter, I raised two questions: (1) How do we preserve the treasures of the past and approach present issues in ways that are not just efficient, or cost-effective or powerful, but also humane? (2) Specifically, how might we encourage students to think historically, but also flexibly and comparatively, across national traditions and in a variety of languages? I believe the answers to these questions are linked. This year, I have spent a good deal of time with Plato's arguments about whether democratic citizens can know enough to govern themselves well. Let me take us back to the *Republic* just for a moment.

At the beginning of the dialogue, Socrates has just completed a day as a *theoros*. A *theoros* is someone who journeyed abroad to study the religious rites of other people. From the word *theoros*, we get the word theory. Socrates had walked to the harbor town of the Peiraeus to observe the rites of the foreign goddess Bendis. Returning to Athens, Socrates is waylaid by his young friend Polemarchus, who insists that Socrates stay to enjoy the festivities into the evening. In hopes of preventing his departure, Polemarchus says to Socrates, "Do you see how many of us there are? Well, you must either be stronger than we are, or you must stay here in the Peiraeus." Socrates responds, "But isn't there another way, namely, that I might persuade you to let me go?"

This cordially phrased distinction between decisions brought about by force and those brought about by rational conversation subtly indicts the procedure of voting that another of the dialogue's interlocutors, Thrasymachus, will propose just a little bit later to determine whose account of justice is correct. The Platonic corpus is full of running jokes about how a culture of voting corrupts genuine inquiry, or *philosophia*. Plato is concerned that deciding questions by a vote teaches speakers to consider audience prejudices and likely reactions rather than the matters actually under discussion. The conjunction of competition and inquiry, Plato argues, forces democratic citizens to become very good students of themselves, but not of anyone else.

Abandoning threats to force Socrates back to the Peiraeus, Polemarchus uses persuasion to tempt him with news of yet another foreign rite, one that the group plans on attending after their evening meal. Instead of carrying through with their plan, however, Polemarchus, Thrasymachus, Socrates, and the other men get to talking about justice in their own community. Their desire to know more about themselves eclipses their curiosity about strangers. In their desire to discuss their own political situation, Socrates' interlocutors abandon the ambitions of theory, forgetting about Socrates' original desire to study the religious rites of others. In thus collapsing into themselves, they show themselves to be democratic citizens of a certain kind.

It is important to recognize the tendency of democratic citizens to look inward, to limit their own field of vision and the breadth of their knowledge. This allows us to see that we cannot cultivate our intelligence merely through study inside the walls of the university. We must also venture forth into the world with ample curiosity about the commitments of those who are foreign to us. By studying the rites of others, we enrich our understanding of the complexity of the world of human values and ideals.

In the Humanities Division of the University of Chicago, we have been working hard to lead our students outside of themselves through the study of what is foreign (whether in time or place). In the last four years, for example, our enrollments in language courses have grown significantly, not only in Arabic and Persian, but also in French, Russian, Chinese, Japanese, and even ancient Greek. One reason for this is that we now teach many of our core civilization courses abroad. The Division and the College have also built a University of Chicago Center in Paris. In addition to civilization classes, the Center hosts courses in international relations, French, and math, and also graduate seminars and conferences on topics ranging from Cervantes to Montaigne and the concept of the self. Our students' experiences abroad engender a culture of cosmopolitanism at home.

Socrates, ironically enough, did not travel abroad, but he notoriously descended on every stranger in Athens for a long conversation. By opening ourselves up with curiosity to strangers, we come to clearer understandings of the range of human aspiration. We need this, too, to make sense of the world around us and to act intelligently within it. The hope is that cosmopolitanism, acquired both at home and abroad, protects humanism.

Sincerely,

here & now



IN THE FIELD

The Buddha in the Machine

The Xiangtangshan Caves project is an international effort that focuses on the Northern Qi dynasty (550–77 CE) in China. The dynasty produced significant works of art in its brief twenty-eight year history, among which the most important are the Buddhist cave temples of Xiangtangshan, located south of Beijing.

The caves have suffered serious damage from the removal of sculptures in the early twentieth century and from the acid rain and coal dust of today. Scholars from universities and museums in China and the United States are working to better understand the rich archaeological finds from the period as well as to study cave artifacts now in Japanese, European, and U.S. museums. The caves project, with generous support from the Getty and Carpenter Foundations, is guided by Wu Hung, Harrie H. Vanderstappen Distinguished Service Professor and Director of the Center for the Art of East Asia, and Katherine Tsiang



Mino, PhD 1996, Associate Director of the Center. Using new technology in three-dimensional digital imaging, the caves are being scanned and their missing sculptures reconstructed in virtual reality. Digital scanning began this summer and will continue into 2006. Lec Maj, MA expected 2006, Associate Director of Research Computing in the Humanities, is coordinating the technical applications.

The Xiangtangshan Caves project promises to make significant contributions to museum multimedia display and education, archaeological preservation, and Chinese art history. To learn more, visit the project's web site at xiangtangshan.uchicago.edu.

— Joanne M. Berens, MFA 1993, Editor of *Tableau*

This massive project will also include an international conference at Chicago, a publication of scholarly findings, and an exhibit at the University's David and Alfred Smart Museum of Art (planned for 2009). Using 3-D digital images, the multidimensional show will present a virtual reconstruction of the caves together with actual examples of their art works.

Lec Maj scanning artifacts at the Metropolitan Museum, New York. Photo: Eduardo Renteria

IN THE COMMUNITY

A Joyful Noise

The St. Paul Chamber Orchestra brings music to local schools



The Saint Paul Chamber Orchestra's new three-year residency at the University of Chicago means more than great concerts and working with instrumentalists and student composers in the Department of Music. It also brings a new partnership between the orchestra, the University, and three public schools on the South Side: Ray, Carnegie, and North Kenwood/Oakland (a University-supported charter school).

The SPCO has been exploring ways to share artistic resources with public school students since 1994. Their award-winning program — Chamber Orchestra's Neighborhood Network of Education, Curriculum, and Teachers (CONNECT) — goes far beyond a one-time arts experience. Beginning in first grade and continuing throughout their elementary years, each CONNECT student engages in music-making at many levels, from exploring musical concepts with SPCO musicians to building instruments with their teachers. Around 1,225 students are expected to participate in CONNECT, and there are hopes of including additional schools next year.

For more information about CONNECT, visit www.thespco.org; for the orchestra's 2006 performance schedule, visit chicagopresents.uchicago.edu. For more on the SPCO, see the article that appeared in the *University of Chicago Chronicle* on November 17, 2005. — Jennifer Carnig, News Writer

ON CAMPUS

“Teacher of teachers”

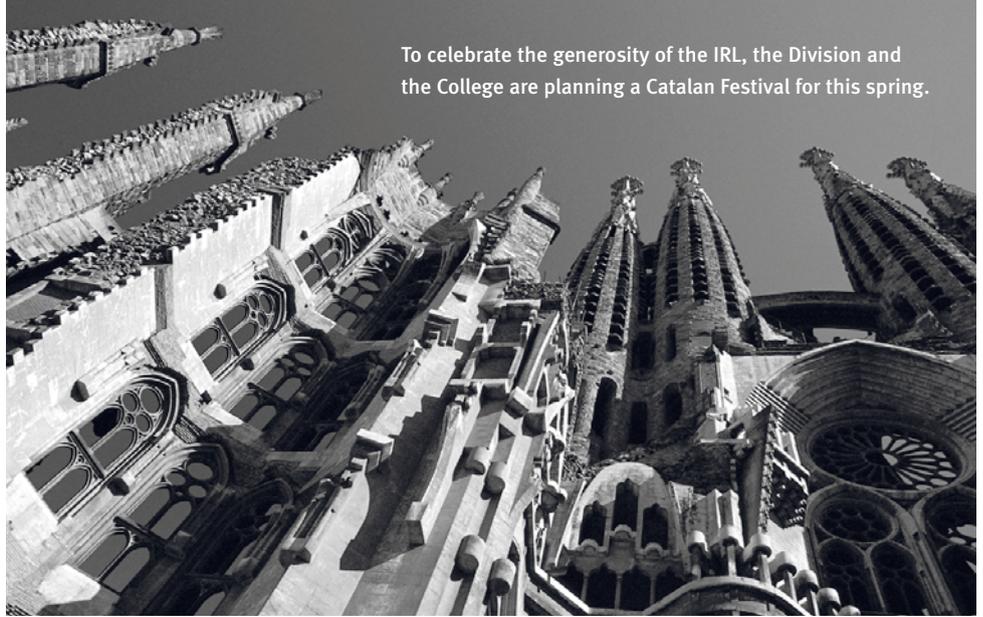
The Summer Institute on Culture and Communication in the Premodern Islamic World, created by Professor Fred Donner and funded by the National Endowment for the Humanities, brings professors to Chicago from two- and four-year colleges across the country for six weeks of intensive study.

This past summer, twenty-five teachers in a range of disciplines explored the interactions between Islam and politics, culture and commercial enterprise in the premodern world so that they, in turn, can “offer their students a more nuanced and historically grounded view of Islam’s role in world history,” explains Fred Donner, Professor in Near Eastern Languages and Civilizations. One of the participants was F. Rachel Magdalene, a professor of religion at Augustana College who is also trained as a lawyer. For one of her two summer projects, Magdalene elected to design a new course on Islamic law, which benefited from access to resources at the Oriental Institute and the Regenstein Library. She concluded that “the Institute has given me the opportunity to be a scholar.” For more information about the Summer Institute visit <http://islamic-states.uchicago.edu>. A longer version of this article appeared in the *University of Chicago Chronicle* on July 14, 2005.

— Jennifer Carnig, News Writer



Fred Donner teaching a session in the Summer Institute. Photo: Steve Kagan



To celebrate the generosity of the IRL, the Division and the College are planning a Catalan Festival for this spring.

EXPANDING SCHOLARSHIP

Building Catalanian, Portuguese, and Lusophone studies

The Division’s efforts to expand scholarship and course offerings in the languages, literatures, and cultures of Latin America and the Iberian peninsula have been rewarded by the generosity of the Luso–American Development Foundation (FLAD) and the Institut Ramon Llull (IRL). Conversations that began last fall between Humanities and Social Sciences faculty and the two Iberian organizations bore fruit this past summer.

First, the Luso-American Development Foundation responded with a most generous pledge of one million dollars to endow a tenure-track faculty position in Portuguese and Lusophone studies. The new professor should be on campus by the 2007–8 academic year. Further, the foundation is supporting the plans of Thomas Pavel of Romance Languages and Literatures and Dain Borges of History to expand programming on Portugal and Brazil through the Center for Latin America Studies with a two-year, renewable grant of \$10,000.

Second, the Institut Ramon Llull has established the Coromines Visiting Professor of Catalan Studies. Noted scholar and writer Carme Riera will teach “Barcelona, ciutat literària” to graduate students and advanced undergraduates during her spring 2006 residency. Riera is a professor of Spanish literature at Universitat Autònoma de Barcelona and a well-known author of fiction in Catalan. Her numerous publications have been translated into many languages, including English. The professorship is named for Joan Coromines (1905–97), Professor Emeritus in Romance Languages and Literatures, and author of the definitive multivolume dictionaries of Castilian Spanish and Catalan. Exiled in 1939 from Spain, Coromines came to the

University of Chicago in the midforties; he was known as a defender of Catalanian literature, culture, and language and became a celebrity in Spain for his work on Catalanian etymology and place names.

Mario Santana, Associate Professor of Spanish and Master of the Humanities Collegiate Division, worked closely and tirelessly with the IRL to establish not only the Coromines professorship but also a lectureship in Catalan. As a result, Carles Bartual-Martin is on campus and already teaching a three-quarter sequence in elementary Catalan. To celebrate the generosity of the IRL, the Division and the College are planning a Catalan Festival for this spring. — Sarah Tuohy, MA 1981

Sarah Tuohy is the Humanities’ first Director of Grants and Fellowships. Since August 2004, she has been our Virgil, guiding departments, faculty, and students through a forest of funding opportunities. Another of Sarah’s recent successes:

her tutelage helped three divisional students receive Jacob K. Javits graduate fellowships. Only fifty-three Javits fellows were named nationwide this year; each fellow receives up to \$30,000, renewable for a total of four years.

here & now



CHICAGO ART MAKERS

Crossings: Ten Artists from Kaohsiung and Chicago

Modern artists have progressed from bohemian beginnings in select cities—notably Berlin, Paris, and New York—in the early days of the twentieth century to today's cosmopolitans engaged in art practices with less regional or even national affiliations. The Chicago Cultural Center's recent "Crossings" exhibition is a case in point.

Curators Gregory Knight and Tseng Fangling selected work by five Taiwanese and five Chicago artists that address the idea of cultural crossing. Dianna Frid and Laura Letinsky, both faculty in the Visual Arts, were two of the



artists chosen to represent the city of Chicago. The exhibit conveys the two poles of a cosmopolitan existence: the intellectual expansion afforded by travel joined to a desire for the particularities of home through what is culturally familiar, domestic, and comforting. These visual commentaries on the collapse of physical distances through travel and the expansion of metaphoric distances through development of the interior self exemplify how contemporary artists working in many cities and countries are now considered "modern," whereas less than twenty years ago, they would have been labeled regionalists. As Frid explained, "not [being] rooted, you have to improvise certain ways of moving . . . and certain ways of being in the world."

On view in Chicago from July 30–October 9, "Crossings" travelled to the Kaohsiung Museum of Fine Arts in Taiwan in December.

— Joanne M. Berens, MFA 1993

Above: Laura Letinsky, *Untitled, #49*, 2002, courtesy of Monique Meloche Gallery, Chicago.

At left: Dianna Frid, *"Projection #2,"* 2003.

FELLOWSHIPS

Taking Leave: Professor makes historic visit to Algeria

Walter Kaegi, Professor of History and permanent voting member of the Oriental Institute, recently returned from a year in Morocco, Algeria, and Tunisia, which was supported by a Fulbright-Hays Fellowship.

Fulbright just resumed relations with Algeria in 2004–5, and Kaegi was one of four inaugural fellows; he also holds the distinction of being the only fellow permitted to reside outside the capital. Kaegi spent four of his twelve-months leave in the northeastern city of Constantine, regarded as the birthplace of the 1950s Algerian revolution against French colonial rule. Kaegi's research focuses on a much earlier revolution: the Muslim expansion of the seventh century CE. The Muslim conquest of late antique North Africa is poorly understood due to an emphasis on the Levant, Syria, and Egypt in Middle Eastern studies; the Orientalist prejudices of earlier historiography; and few extant primary sources on the Byzantine Empire.



Archaeological Site, Madaure, Algeria. Photo: Youcef Albeche

Kaegi finessed these lacunae of the past by examining museum artifacts and archaeological sites, analyzing topography, using resources in national and academic libraries, and broadening his perspective through affiliations with academic institutions in each country. He presented more than a dozen lectures and participated in several major conferences, including the International Congress on Africa Romana (in Morocco), which provided access, as Kaegi explained, "to the latest researches in many countries, many still unpublished, on multidisciplinary aspects of North Africa." Kaegi returned to Chicago with a wealth of scholarly contacts and a four-hundred-page draft of his next book, which he hopes to complete this year.

— Joanne M. Berens, MFA 1993



Left: Enhancing Assets Conference, January 2005.
Photographer: Peter Kiar

“... the Civic Knowledge Project has begun to provide educational and humanities-based programming that disseminates knowledge from the University to the community and from the community back to the University.”

Foundation, first CKP, the School of Social Service Administration, and the University Hospitals mapped neighborhood resources, and the information we collected on more than two hundred South Side institutions will soon be available on a public database. Enhancing Assets also offers free or subsidized professional development courses and networking events and hosts an annual conference for leaders of local art centers, theaters, galleries, historical societies, and dance troupes. Our first conference was held in January 2005.

Black Metropolis

One of CKP's most promising new initiatives is the Black Metropolis Research Consortium. Project Director Vera Davis is collaborating with University faculty as well as key staff at Special Collections and the Jazz Archive (Regenstein Library), the DuSable Museum, the Vivian G. Harsh Collection (Carter Woodson Library), the Center for Black Music Research (Columbia College), and the History Makers. They plan to bring to life — for both the public and researchers — the significant cultural, historical, political, and economic archives of Chicago's African American experience.

Teachers, Research, Sanctuary, and Celebration

Our pilot program to obtain access to the University's research libraries for local elementary and high school teachers currently provides comprehensive library orientations and access cards to more than thirty teachers. The Division is also providing “safe space” access on campus for community groups, such as Magic, which works with Woodlawn youth. To celebrate the rich culture of the South Side, CKP has also compiled a collection of historic and contemporary essays, poetry, and song lyrics by South Side artists for incoming University students; and our weekly newsletter of local events is distributed to diverse groups within the University and throughout Chicago.

Learn More

We are trying to reimagine the University within “the larger “universes” of neighborhood and city. I invite you to learn more about the Civic Knowledge Project at <http://civicknowledge.uchicago.edu>. Contributions in support of our efforts are always welcome. Please contact Mary Jean Kraybill, Director of Development, Division of the Humanities, 1115 East 58th Street, Chicago, Illinois 60637.

THE CIVIC KNOWLEDGE PROJECT AT ONE YEAR

beyond a boundary

C. L. R. James's 1963 autobiographical essay, *Beyond a Boundary*, used the metaphor of the cricket field to demonstrate how West Indians were challenging boundaries of race and colonialism. The Division of the Humanities' Civic Knowledge Project likewise considers the exchange of knowledge as a means for dispelling boundaries of race and class in Chicago.

by Elizabeth Babcock, MA 2004, Executive Director of the Civic Knowledge Project

Danielle Allen has said that “democracy succeeds when it figures out how to generate knowledge across different sorts of boundaries.” Upon her appointment as Dean of the Division of the Humanities in 2004, she put this democratic principle into practice by establishing the Civic Knowledge Project (CKP), which aims to embrace the knowledge and experiences of our surrounding communities. In just over a year, the project has launched several major initiatives, and we recently completed a \$65,000 Chicago Community Trust grant proposal to support future programs. But first a little history.

The Civic Knowledge Project is rooted in a 1997 partnership that Allen established between the Illinois Humanities Council and the University of Chicago, which brought the Odyssey Project to South Side residents. Founded on the idea that humanistic study develops critical thinkers who can challenge assumptions about their world, the Odyssey Project helps adults

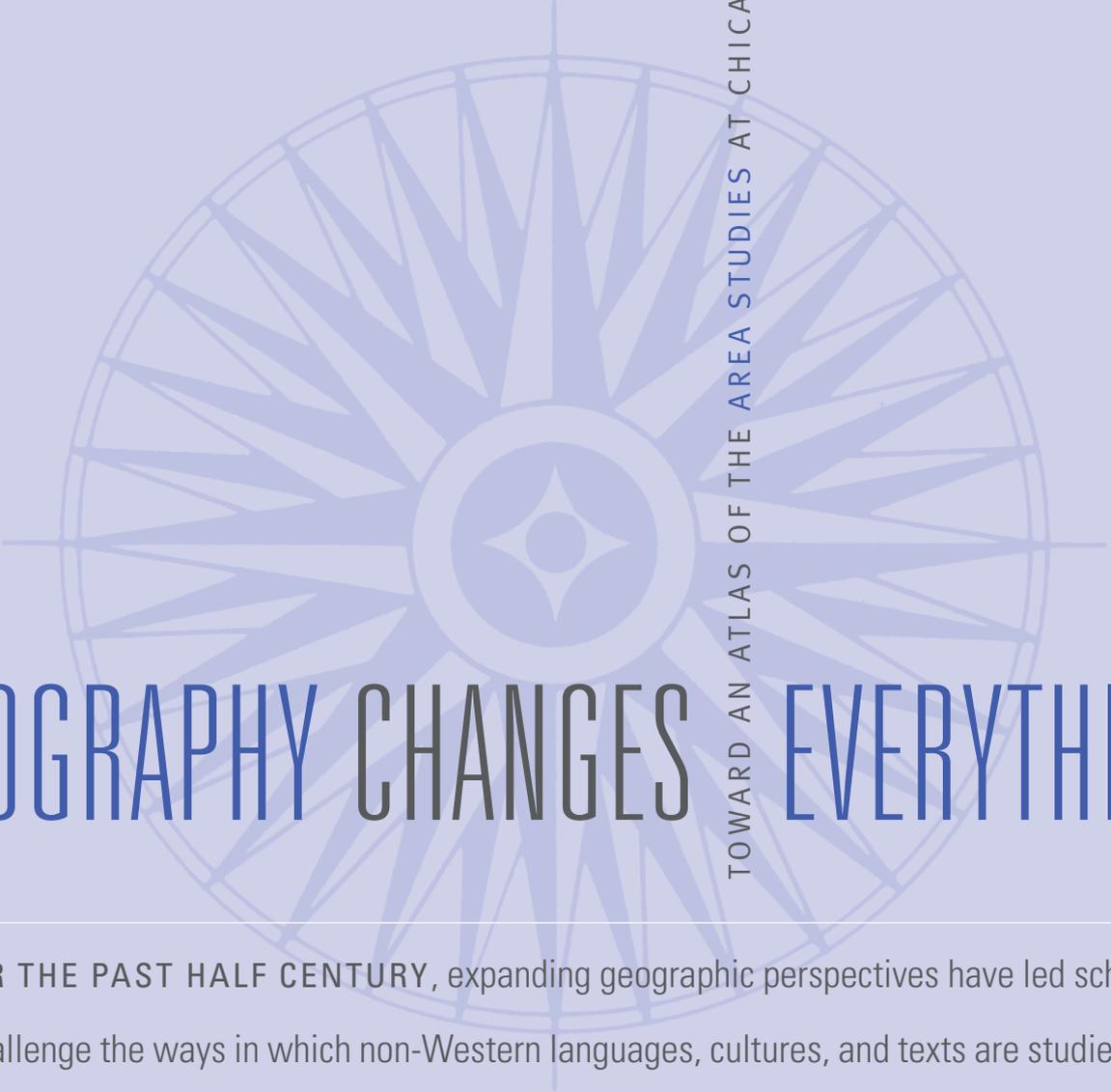
living in poverty make the leap to higher education and to further academic and economic opportunities. To date, 140 adults have completed the free year-long program, which is taught in English and Spanish versions by University faculty.

Building on the success of Odyssey, Allen invited me in 2003 to expand and institutionalize the Division's community engagement. I am happy to report that the Civic Knowledge Project has begun to provide educational and humanities-based programming that disseminates knowledge from the University to the community and from the community back to the University. Here are some examples of our work.

Enhancing Assets

The Enhancing Assets Resource Network helps the smallest arts and humanities institutions in the city (those with budgets under \$250,000) connect with each other and build their organizations. With funding from the John D. and Catherine T. MacArthur





GEOGRAPHY CHANGES EVERYTHING

TOWARD AN ATLAS OF THE AREA STUDIES AT CHICAGO

OVER THE PAST HALF CENTURY, expanding geographic perspectives have led scholars to challenge the ways in which non-Western languages, cultures, and texts are studied and taught in American universities. The changes these questions inspire have, in turn, altered the internal “geography” of the modern research university, with the traditional organizing structures of discipline, department, and field now enhanced by new opportunities provided through area centers, institutes, and interdisciplinary workshops. Today scholars are finding ever new ways to explore the geographic location of intellectual work — as it exists within an institution, a network of fields and disciplines, and a geopolitical context. It is a question with roots that are surprisingly deep at the University of Chicago.

BY SOPHIA CARROLL, BA 2000, MA 2002, EDITOR OF *TABLEAU* (2004–5)

geography changes everything

John D. Rockefeller needed several years to talk William Rainey Harper into accepting the job of the University of Chicago's first president. Still in his early thirties, Harper was one of Yale's most celebrated scholars. Trained as a Hebrew linguist, he also taught Assyrian, Arabic, Aramaic, and Syriac, edited the scholarly journal *Hebraica*, and, having a knack for public speaking, gave a public lecture series on the Bible to appreciative audiences in a countrywide tour during the late nineteenth century. It is no wonder that when Rockefeller first approached Harper, Yale put up a tremendous fight to keep him by offering a 50 percent salary increase and a full professorship in both philosophy and at the Yale Theological Seminary. Harper took nearly five years to make his final decision, which was bitterly received: "I would much rather you had never come to Yale at all," wrote a chagrined President Timothy Dwight. Yet the very spirit that had made Harper irreplaceable at Yale — his expansive approach to education that drew scholarship in, to new fields, and out, to new audiences — made him feel duty-bound to come to Chicago.

Thomas Wakefield Goodspeed, in *A History of the University of Chicago: The First Quarter-Century* (1916), observed that "it was President Harper's purpose to extend college and university instruction to the public at large, to make the University useful to other institutions, and to expand its influence

and usefulness." It is a testament to Harper's vision that the University's first class of 1892 hailed from fifteen foreign countries and thirty-three of the forty-four states. Today Harper's vision is most alive among Chicago scholars who focus their studies on the greatest distances away from campus. In the Division of the Humanities, three departments study the Middle East, South Asia, and East Asia. They serve as nodes in a large network of interdisciplinary committees, centers, and workshops that make the University of Chicago unique in the depth of scholarship devoted to these three areas of the world.

Near Eastern Languages and Civilizations (NELC), South Asian Languages and Civilizations (SALC), and East Asian Languages and Civilizations (EALC) are the only divisional departments with "civilization" in their titles. Their nomenclature reflects mid-twentieth-century beginnings, when, in response to United States involvement in World War II, Chicago and other American universities began the first programs in "area studies." These programs provided college graduates with intensive training in the languages, geography, and cultures of the Middle East and



Approaches to learning about Asian subjects had previously prioritized history and classical languages, but now these were subordinated to modern language acquisition, anthropology, and geography, all considered more relevant to the needs of the students headed for military deployment.

Asia, and many of these graduates went on to positions in the military or the foreign service.

Over the next fifty years, the expansion of the area-studies model (at Chicago, for example, NELC is among the largest departments in the Humanities Division) challenged scholars and students to look beyond the canons of Western civilization and inspired them to question how knowledge is structured and produced within a university. Seeking new intellectual terrains outside Western culture, therefore, ultimately altered the landscape of knowledge within the university.

Today Chicago scholars are addressing this exchange of knowledge in a variety of ways. The changing relation between the disciplines and the "areas" is a central concern of a three-year project, "New Perspectives on the Disciplines: Comparative Studies in Higher Education," at the Franke Institute of the Humanities under the auspices of the Mellon Foundation. One workshop, "Toward an Atlas of the Disciplines," held at the Institute last spring took a specifically geographic approach to the question, with participants producing "a map (or maps) of the actual organization of intellectual activity as it takes place today."

Another intellectual mapping is occurring within the Civic Knowledge Project (CKP), an endeavor initiated within the University's Center for the Study of Race, Politics, and Culture and now part of the

Humanities (story, p. 5). CKP fosters relationships between two communities of scholars and leaders: the University and our neighbors on the South Side of Chicago. Here, questions inspired by area studies — such as, What is our place as educators in a global (or in this case local) context? and How can the scholarly study of communities create mutual benefits? — are used to extend and improve relationships between the University and local communities.

In the current political engagements of area studies, we see a twenty-first-century trace of Harper's philosophy of civic responsibility. "We have an intellectual imperative to reconceptualize the area studies paradigm towards a more engaged approach," says Martin Stokes, Associate Professor of Music and Director of the Center for Middle Eastern Studies, "producing knowledge that is more sophisticated in terms of political awareness and policy dimensions." Stokes is at the helm of an effort to create a joint master's program between NELC and the Irving B. Harris Graduate School of Public Policy Studies that will prepare students for public service

in the Middle East. “We’d like to see students with solid language skills, a historical framework, with some sense of the intellectual diversity of Middle East studies, but also with an . . . alertness to questions of globalization, the environment . . . media policy, gender, family and reproduction issues, and journalism.” Explicitly preparing students for entry into the global political arena is not new to Chicago, although it may come as a surprise that contemporary efforts to create intellectual inclusivity are the unexpected fruits of programs intended to prepare U.S. military officials for war.

The Far East and the West

Much early interest in Eastern civilizations was grounded in philology, the reconstruction of ancient texts. Harper, a self-described Orientalist, included Sanskrit in the curriculum, but mainly to provide insight into the origins of Indo-European languages. Asia was not studied systematically until the 1941 bombing of Pearl Harbor concentrated American minds on their ignorance of “the Far East.” In 1943, the U.S. Army established Army Specialized

intellectual study than the pragmatic training programs of the 1940s. Renewed support from the Department of Defense in the 1960s cold war era ironically allowed these institutes to flourish, and they survive on campus today as language and area resource centers (since the 1980s, federal funding has shifted to the Department of Education). Two additional centers, the Centers for Latin American Studies and for Eastern European and Russian/Eurasian Studies, also receive federal funding and are affiliated with divisional departments. The second part of the Redfield plan, the Comparative Civilizations Project, encompassed efforts to foster communication among scholars of all disciplines and geographic specialties for “crossing disciplinary boundaries, cross-cultural studies, [and] cross-fertilization of ideas.” With more than \$400,000 in aid from the Ford Foundation, the Civilizations Project and the University became renowned for interdisciplinarity. There was a major departmental shift in ‘60s as well, with the Department of Oriental Languages and Literatures dividing in three: the new departments for the study of South Asia, East

Franke Institute’s Mellon Project systematically address. “In the humanities and social sciences, there are two sets of coordinates for mapping knowledge,” explains James Chandler, Director of the Franke Institute and the Barbara E. and Richard J. Franke Professor of English, “one deals in geographical areas, the other in the disciplinary operations we perform on our objects of study. These things come together in the recognition that disciplinary systems are differently configured in different areas of the world.” The Mellon Project is providing an important critique of the role of the American university among institutions of higher learning elsewhere in the world.

We are increasing our understanding that universities contribute knowledge to a more fluid world where information circulates not only between teachers and students, departments and divisions, but also among institutions, populations, countries, and continents. Scholars at Chicago, such as those involved with the Mellon Project, are continuing to question the efficacy of former geographic and intellectual boundaries in preparing

“We have an intellectual imperative to reconceptualize the area studies paradigm towards a more engaged approach.”

— Martin Stokes, Associate Professor of Music and Director of the Center for Middle Eastern Studies

Training Schools and Civil Affairs Training Schools on university campuses, including Chicago, where officers studied geography, history, culture, and languages. Although this training furthered a “western” agenda, it nevertheless marked the first studies of Asia and the Middle East as topics in and of themselves, and is one example of Harper’s 1893 mandate that the University must engage in “service not merely to the students within its walls, but also to the public.”

Postwar Idealism

After the war, anthropologist and Dean of the Division of the Social Sciences Robert Redfield keenly observed that military programs “were not necessarily appropriate for university education in times of peace.” Redfield believed that international understanding was the only sure road to global peace. He devised a two-part plan that tailored the good that had come from wartime teaching for an era of growing international involvement by the United States. The first part of the Redfield plan established Area Institutes, which offered deeper

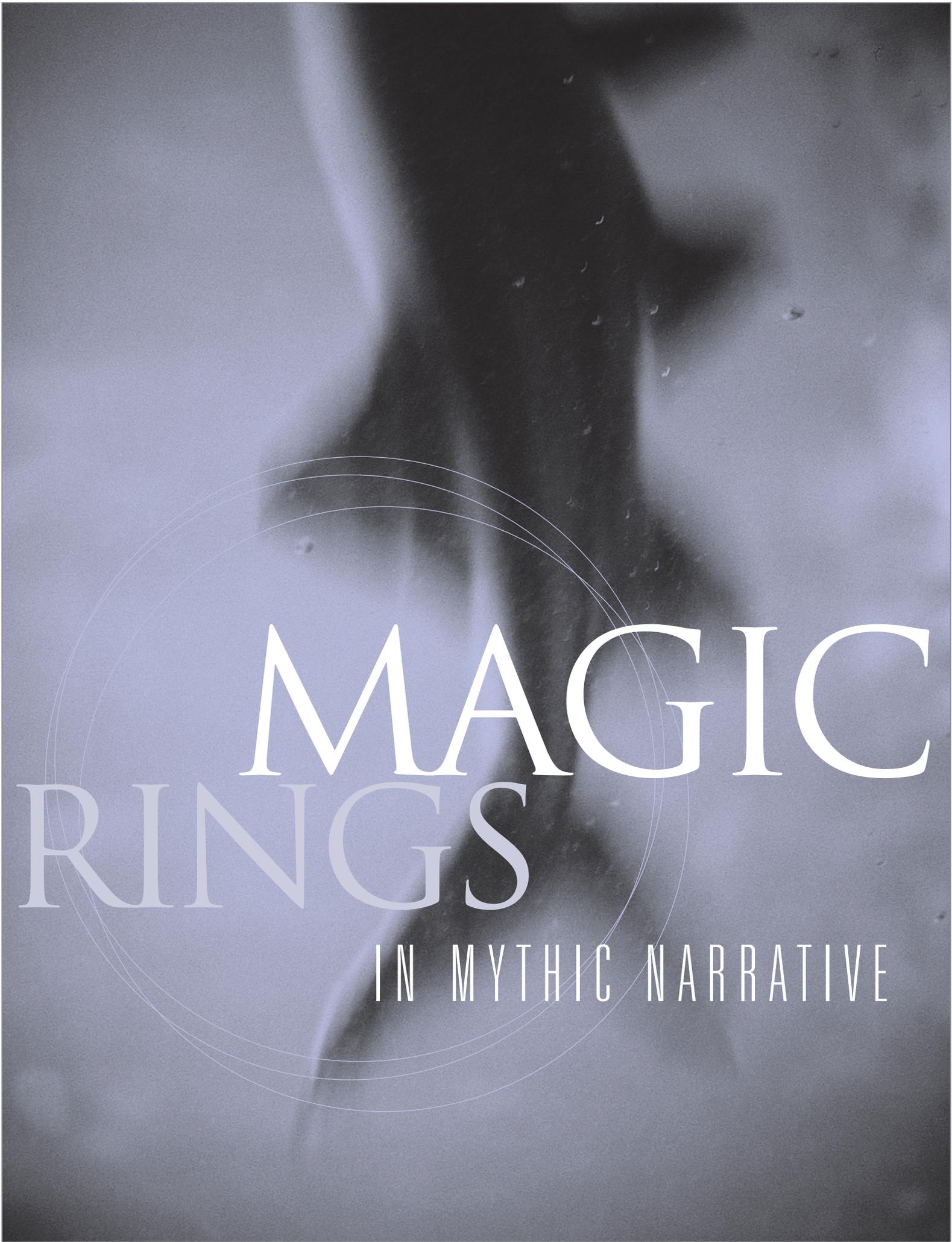
Asia, and the Near East expanded their prerogatives from languages and literatures to that of languages and civilizations.

New Ways of Looking

Over the past few decades, these interdisciplinary approaches to understanding geographic regions and civilizations have in turn altered the study of the United States and western Europe. Last year the Nicholson Center for British Studies opened with a generous bequest from the estate of Robert Nicholson. The Center offers programs and research travel fellowships for scholars of both the British Isles and their former colonies. Another newer organization, the France-Chicago Center, founded in 2001, provides a forum for interdisciplinary scholarship related to France. With offices in Chicago and Paris, the Center promotes conversation between Chicago scholars and their colleagues in French universities.

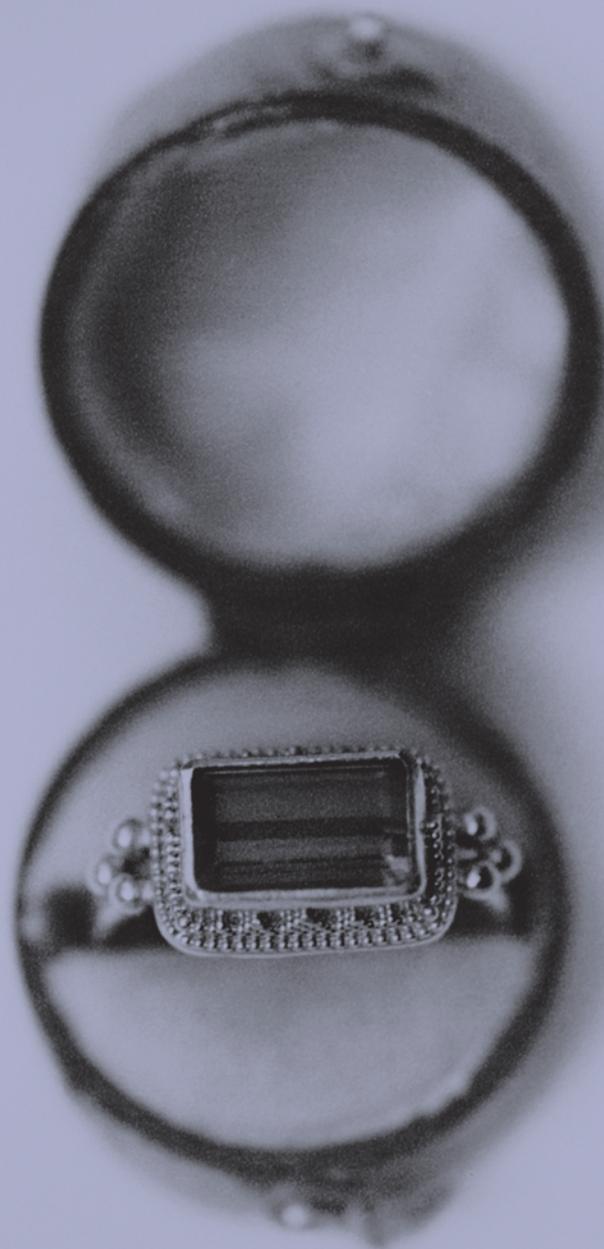
New uses for area studies also raise fresh questions about the relation of the areas to the disciplines, questions that participants in the

students for the twenty-first century. They challenge themselves and their students to understand that material learned in class is part of a global circulation, and that the very acts of teaching and learning makes us active participants in the world. More than one hundred years after Harper considered the usefulness of a new university on the edge of the Great Plains, his call to service remains an ideal in the humanities. A similar call was articulated in May 2003 by Edward W. Said in his preface to the twenty-fifth anniversary edition of *Orientalism*: “We have at our disposal the rational interpretive skills that are the legacy of humanistic education. Not as a sentimental piety enjoining us to return to traditional values of the classics, but as the active practice of worldly secular discourse, . . . humanism is the only, and I would go so far as to say, the final resistance we have against the inhuman practices and injustices that disfigure human history.” ■



MAGIC RINGS

IN MYTHIC NARRATIVE



Wendy Doniger is the Mircea Eliade Distinguished Service Professor of the History of Religions in the Divinity School, Department of South Asian Languages and Civilizations, the Committee on Social Thought, and the College; Director of the Martin Marty Center; Cochair of South Asian Languages and Civilizations. This article is a revised version of the keynote address presented at the Humanities Open House, the University of Chicago, on October 23, 2004.

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Human beings have long used storytelling to impose order on the chaos of our existence. Though our stories vary widely, their common elements indicate certain ways in which we attempt to solve problems that often prove insoluble. Mythologies containing narrative elements such as floods and magic rings appear across cultures and over long periods of time. ✚ In many mythologies, rings of memory and forgetfulness are a common narrative convention, used as tools of persuasion. Individual members of the intended audience either accept the convention of the ring, allowing themselves to be persuaded, or challenge the assertions that the ring is meant to prove. The details of the ring stories change with teller and intended audience, yet the basic patterns remain.

Consider three types of mythical rings, which often join forces in a single story. The first kind, the signet ring, is not magic at all. It is the ring of identity and occurs in stories in which a lost-and-then-found ring validates a woman's claim that a certain man has slept with her. The second ring is fantastic: this ring gets lost in the ocean, to be found later inside the belly of a fish. The recovered ring may have a positive or a negative power; sometimes its owner has tried to lose it, other times to find it, but inevitably the ring returns. The third type of ring is actually magic: it makes people forget—and sometimes remember—the people they love or their own identities.

In the Hindu story of Shakuntala, a caddish lover claims that the amnesiac effects of such a ring excuse his behavior, and, as we shall see, the storyteller also uses the ring to shift moral responsibility magically within the story to befit the changing context of its telling.

The Ring to the Rescue

First, a word or two about mythological narratives. Originality is not an essential ingredient of a good myth. Rather, the elements of myth build a potentially infinite number of stories by rearranging a limited number of known mythic themes. Each culture chooses the scraps that it wants to keep; some have proved more recyclable than others. The scraps that are kept are known to audiences as well as to storytellers, for the audience has an expectation of what the story should say and the storyteller invokes that paradigm to fulfill the expectation. The audience takes pleasure in predicting what will happen and then satisfaction in having predicted correctly rather than in being surprised or shocked.

In this way, retelling a myth takes on the function of communion rather than communication: people listen to stories not merely to learn something new (communication), but to relive, together, the stories that they already know, stories about themselves (communion).¹ Where communication is effective, communion is evocative. Where communication

seeks to influence the future, communion draws upon the past.

Moreover, communion may lead us on to new communications, to the assimilation of new stories, from our own culture or from others. Just as the prince, in the old story, follows the deer until he finds himself in what Shakespeare called "another part of the forest" and Dante called "*una selva oscura*," so the storyteller lures the reader or listener from one story to another, from the familiar territory of the recognized general plot ("Oh, I know this story, it's the one about the prince chasing the deer") to the terra incognita of the new particular version with its unique details—the deer is chasing the prince or the prince becomes the deer or the prince turns out to be the deer in disguise.

The great puzzle is why a story is not simply discarded or changed. Certain basic lines of the plot remain intact, even when, over many centuries, those lines becoming increasingly problematic for moral, aesthetic, or political reasons. What is it about some stories that inspires whole narrative traditions to create epicycle upon epicycle, as astronomers did for the Ptolemaic earth-centered system for many centuries, instead of making the

Copernican leap and simply telling a different, sun-centered story? There seems to be a limit to the number of basic plots that can be used.² If the author cannot change what happened, the plot, she may at least be able to change the balance of power in the knowledge of the plot—who knew what and when (as we often ask of politicians). The ring of forgetfulness is often precisely the tool to jimmy open the moral line in this way: it produces and obscures knowledge at will, thus enabling the teller to shift moral responsibility.



Fishy Rings and Fishy Stories

Now let us consider some narratives about rings, beginning with the ring of identity. The ring of identity, or the signet ring, is the personal emblem of the owner, an extension of the hand with its handwriting and, later, fingerprints. In the Hebrew Bible a signet ring "as the legal surrogate of the bearer would have been a kind of ancient Near Eastern equivalent of all a person's major credit cards."³

Just as losing your ring means losing your identity, so finding it again means rediscovering yourself. Often the ring is magically recovered inside the belly of a fish.⁴ These fish stories are the mythical expression of a perfectly banal happening: fisherman fish things up out of the deep. But the ring in the belly of the fish also reminds us that we cannot escape our fate, regardless of whether we fear it or desire it. And this story provides us with the key to the great lost-and-found of the narrative world.

Shakuntala and the Ring of Recognition

The entirely straightforward fact that you lose your official identification, and hence your persona, your personal identity, if you lose your ring (or, nowadays, your credit cards)—what we now call identity theft—leads to the quasi-magical idea of losing your memory of who you are when you lose your ring, or your memory of your connection with a lover when you lose the ring that was a lover's gift and always reminded you of the giver. And when you find the ring, you remember again. The magic ring of memory and forgetfulness combines with both the signet ring and the recovered-ring-in-a-fish theme in the ancient Indian story of Shakuntala.

A clear historical development is evident in the textual history of this story. Shakuntala is best known from a Sanskrit play by the poet Kalidasa, in the

from her words, there would have been doubt among the people." He accepts his son and forgives Shakuntala for the harsh words she had spoken to him in her anger.⁶ No explanation is given for his decision to lie about her, other than his statement that he rejected Shakuntala because of his fear of public disapproval, a claim that rings hollow.⁷

The poet Kalidasa, writing in the fourth century CE, was under the patronage of the Gupta dynasty, who traced their lineage back to Bharata, the disputed child of Shakuntala and Dushyanta. Kalidasa had his work cut out for him to transform Bharata's father (Dushyanta) from a lying cad to a sympathetic lover,⁸ and he fell back upon the tried and true devices of the fishy ring and the ring of forgetfulness.

In Kalidasa's version of the story, Dushyanta offers Shakuntala his signet ring with his name engraved on it. He places his ring on her finger as

the theme is somewhat rearranged).

We might hazard a kind of historical development here, as we trace certain basic plots. In the earliest versions of many of these stories, the man simply abandons the woman without any justification, brazening it out, denying and rejecting the woman he has seduced or raped (and, often, impregnated). In the revised version, he lies to society; social pressure makes him pretend to forget. But still later revisionist tellings get the man off the hook by attributing his behavior to a convenient bout of amnesia caused by—of course—a ring. By this point, the man often actually thinks that he forgets; here he is lying not to society but to himself.

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fourth century CE, but the story is based upon a story in the *Mahabharata*, the great Sanskrit epic composed between 300 BCE and 300 CE.

In the story's early version, King Dushyanta comes to a hermitage, where he meets a beautiful young woman named Shakuntala. He persuades her to marry him by the private *gandharva* rite of mutual desire,⁵ but she makes him promise that if she bears him a son the boy will become king. He leaves, promising to send for her. Shakuntala gives birth to a boy, and when he is six years old she brings him to court, saying to Dushyanta, "This is your son. Remember the promise you made long ago when we lay together."

When the king hears her words, he remembers perfectly well, but he says, "I do not remember. Whose woman are you? I don't remember ever having had anything to do with you. Your son is too big, and too strong, to have been born as recently as you claim. Your own birth is low, and you look to me like a whore [pumschali]." She argues with him at some length, but he insists that he does not know her, and she leaves.

At that moment a disembodied voice from the sky says, "Support your son, and do not reject Shakuntala."

Then Dushyanta says to his courtiers, "I knew all of this perfectly well, knew that he was my own son, but if I had accepted him as my own son just

he leaves to return to court, telling her to count off one day for each letter of his name, and at the end he will send for her. An angry sage curses her to be forgotten by the man she loves until he sees some ornament as a token of recognition. Shakuntala fulfills the curse by losing the ring, and the king does not recognize her when she appears at court, pregnant. She runs away, and he does nothing until, one day, a fisherman brings him a fish in which he finds his ring, and then he remembers her. He finds her and his son, and they are happily reunited.

Thus the fish story gets Kalidasa out of what subsequent Indian scholars recognized as a true moral dilemma. The curse is a very convenient and rather suspicious excuse, as the cynical ladies in the court point out in the play: "Such a passion should not need a token of remembrance or recognition." The king's reply, "So, let me blame the ring," is about as close to an admission of guilt as that sort of ruler, indeed that sort of man, will ever get.

The Alibi Ring

Men like Dushyanta are found in stories told in many different cultures; they appear, in particular, in several related medieval cycles from Welsh, Celtic, French, German, and early English literature, including Lancelot (with Guenever),⁹ Tristan (with Isolde), and Siegfried (with Brunnhilde, though here

Someone finally has to take the rap, and the ring is the fall guy. Thus we see how, in cultures that honor the narrative convention of the ring, the ring offers a socially viable reason for doing what you secretly want to do.

Down-to-Earth Reasoning and Coincidence

So welcome is the alibi of the ring that it is often accepted as a valid excuse even when clear evidence shows otherwise. But sometimes down-to-earth reasoning intrudes into the plot, and the "proof" of the ring is pushed aside to make way for more logical proofs of identity.

That the logical arguments were always available to storytellers and audiences in most of the cultures that have preserved these stories is easily demonstrated by a number of stories in which down-to-earth reasoning does in fact play a role—even if it is ultimately shouted down by the romantic concerns of the text. Down-to-earth reasoning says, "Lots of people have rings like that" or "You stole the ring" or "That's not my ring"—in other words, "The ring lies."

Initial skepticism about jewelry, however, is often overcome by the power of the convention. In one version of the tale of Tristan and Isolde, when

CURRICULUM VITAE

Fellowships

Philip Bohlman, Mary Werkman Professor of Music, was awarded an Alexander von Humboldt Foundation fellowship for summer 2005 research in Berlin and Eastern Europe

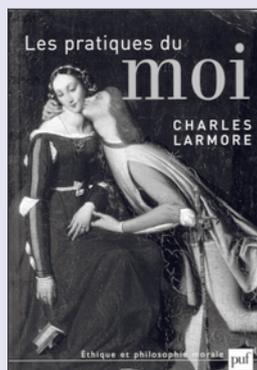
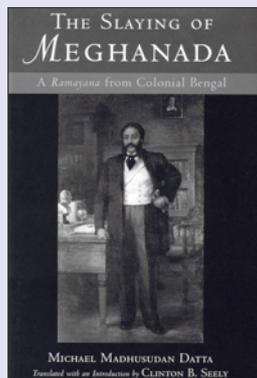
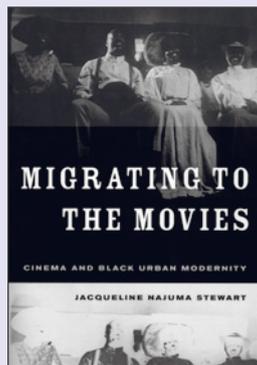
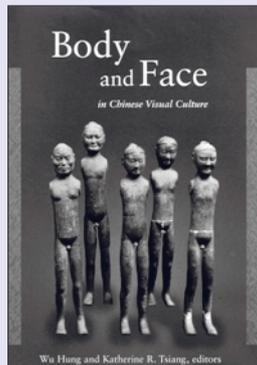
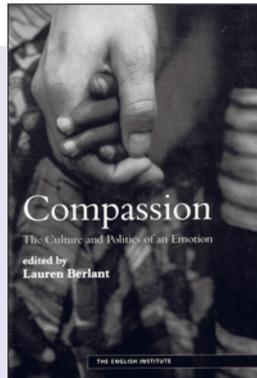
John Brinkman, Charles H. Swift Distinguished Service Professor Emeritus, Near Eastern Languages and Civilizations and the Oriental Institute, was awarded the Andrew W. Mellon Foundation Emeritus Fellowship for 2005

Kyeong-Hee Choi, Associate Professor, East Asian Languages and Civilizations, received fellowships from the National Humanities Center (2005–6) and the Social Science Research Council/Japan Society for the Promotion of Science (2006)

Victor Friedman, Andrew W. Mellon Professor of Slavic and Balkan Linguistics, Linguistics, and Slavic Languages and Literatures, was a visiting fellow at the Research Center for Linguistic Typology of the Institute for Advanced Studies at LaTrobe University, Melbourne, Australia

Jacqueline Goldsby, Associate Professor, English, was awarded a Bibliographic Society of America fellowship to support archival research for preparing a critical edition of James Weldon Johnson's 1912 novel, *The Autobiography of an Ex-Coloured Man*, forthcoming in 2006

Walter Kaegi, Professor, History, and permanent voting member of the Oriental Institute, spent twelve months in Algeria, Morocco, and Tunisia as a Fulbright-Hays Fellow, where he conducted research on the dynamics of the Muslim expansion and Byzantine collapse in North Africa (see story, page 4)



A. Holly Shissler, Assistant Professor, Near Eastern Languages and Civilizations, has been chosen to be a resident Keddie-Balzan Research Scholar at the University of California at Los Angeles for 2005–6

Barbara Stafford, William B. Ogden Distinguished Service Professor, Art History, has been invited to be a Fellow at the Wissenschaftskolleg in Berlin for 2005–6

Jacqueline Stewart, Associate Professor, English, Africa and African-American Studies, and Cinema & Media Studies, was awarded residential fellowships at the Schomburg Center for Research in Black Culture at the New York Public Library for autumn 2005 and at the Shelby Cullom Davis Center for Historical Studies at Princeton University for spring 2006

Matthew Stolper, John A. Wilson Professor, Near Eastern Languages and Civilizations and the Oriental Institute, was awarded an American Council of Learned Societies fellowship to support a research leave of absence for work on continuing publication of the Persepolis Fortification archive

Lisa Voigt, Assistant Professor, Romance Languages and Literatures, was awarded a fellowship by the Omohundro Institute of Early American History and Culture at the College of William and Mary for 2005–6

Martha Ward, Associate Professor, Art History and Visual Arts, was awarded a Clark Art Institute fellowship for spring 2006

David Wellbery, LeRoy T. and Margaret Deffenbaugh Carlson University Professor, Germanic Studies, won the Alexander von Humboldt Foundation Research Award

Prizes and Academic Society Elections

Philip Bohlman, Mary Werkman Professor of Music, was elected President of the Society for Ethnomusicology in autumn 2004

Ted Cohen, Professor of Philosophy, Visual Arts, and General Studies in the Humanities, was named the Vice President/President-Elect of the American Philosophical Association's Central Division

Anna Lisa Crone, Professor, Slavic Languages and Literatures, was awarded the Barbara Heldt Prize for Outstanding Achievements in Scholarship and Mentoring in Russian

Patrick Claude Henri Dandrey, Visiting Professor, Romance Languages and Literature, and Professor, Université Paris-Sorbonne (Paris IV), has been named a Fellow of the Royal Society of Canada

Victor Friedman, Andrew W. Mellon Professor in the Humanities, and Slavic Languages and Literatures, and Director, Center for East European and Russian/Eurasian Studies was elected to the Academy of Arts and Sciences of Kosovo

Jonathan Hall, Phyllis F. Horton Professor in the Humanities, Professor and Department Chair, Classics, and Professor, History, was awarded the 2004 Gordon J. Laing Prize by the University of Chicago Press for *Hellenicity: Between Ethnicity and Culture*

Carla Mazzio, Assistant Professor, English, was named one of the "the six most brilliant Renaissance scholars in the world under forty" by the Hudson Strode Program in Renaissance Studies at the University of Alabama and was invited to speak at their 2005 "Enfants Terribles" conference

Janel Mueller, William Rainey Harper Distinguished Service Professor Emerita in the College and Professor Emerita of English, and former Dean of the Humanities, and **Ian Mueller**, Professor Emeritus, Philosophy, have been named Distinguished Visiting Faculty at Christ's College, Cambridge, for 2005–6

Thomas Pavel, Helen B. and Frank C. Sulzberger Professor, Romance Languages and Literatures, was awarded the Order of Arts and Letters by the French government in 2004

R. Barton Schultz, Fellow, Humanities, and Lecturer, Humanities Collegiate Division received the American Philosophical Society's Jacques Barzun Prize in Cultural History in recognition of his book *Henry Sidgwick: Eye of the Universe: An Intellectual Biography*, published by Cambridge University Press in 2004

Lawrence Zbikowski, Associate Professor, Music, won the Society for Music Theory's 2004 Wallace Berry Award for a distinguished book on music theory for his *Conceptualizing Music: Cognitive Structure, Theory, and Analysis*

Grants

James Conant, Chester D. Tripp Professor, Philosophy, and **David Wellbery**, LeRoy T. and Margaret Deffenbaugh Carlson University Professor, Germanic Studies, were awarded a \$120,000 Mellon Sawyer Seminar Grant to support a year-long seminar titled "The Problem of Non-Discursive Thought from Goethe to Wittgenstein"

John Goldsmith, Edward Carson Waller Distinguished Service Professor of

Linguistics and Computer Science, received an National Science Foundation/National Endowment for the Humanities Documenting Endangered Languages grant of \$147,615 for his project, "Digital Preservation of Linguistic Archives"

Theo van den Hout, Professor of Near Eastern Languages and Civilizations, received a \$280,000 grant from the National Endowment for the Humanities in support of the Chicago Hittite Dictionary Project for the period 2005–7

Wu Hung, Harrie H. Vanderstappen Distinguished Service Professor, Art History and East Asian Languages and Civilizations, Director, Center for the Art of East Asia, received two grants totaling \$441,000 from the E. Rhodes & Leona B. Carpenter Foundation and the J. Paul Getty Trust for a research project on the Xiangtangshan Caves (see story, page 7)

Exhibitions, Premieres, and Performances

Laura Letinsky, Professor, Visual Arts and Cinema & Media Studies, and Chair, Visual Arts, recently exhibited her photographs in Belgium, New York, Chicago, and Taiwan. In spring of 2006, look for exhibits at Joseph Bellows Gallery (LaJolla), Oakville Gallery (Toronto), and James Harris Gallery (Seattle).

David Levin, Associate Professor, Germanic Studies and Cinema & Media Studies, served as production dramaturge for the world premiere of the comic opera *A Wedding* at the Lyric Opera of Chicago

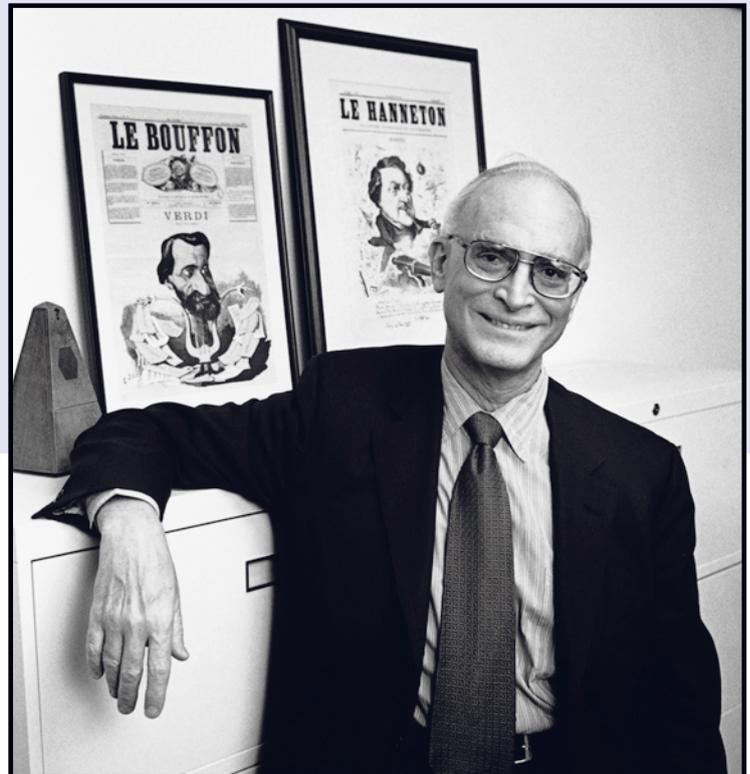
Marta Ptaszynska, Helen B. and Frank L. Sulzberger Professor of Music, premiered a new work, *Pianophonia*,

which was commissioned by the Chicago Symphony Orchestra and performed by Amy Dissanayake, on February 16, 2005, at the first concert of CSO MusicNOW, a series of contemporary chamber music

Shulamit Ran, William H. Colvin Professor of Music, premiered a new composition *Under the Sun's Gaze* (Concerto da Camera III), commissioned by the Serge

Koussevitzky Music Foundation at the Library of Congress and performed by the San Francisco Contemporary Players on April 25, 2005

MELLON DISTINGUISHED ACHIEVEMENT AWARD



AWARD FOCUS

philip gossett

Philip Gossett, Robert W. Reneker Distinguished Service Professor of Music, and former Dean of the Humanities, was recently honored with a Mellon Distinguished Achievement Award. Gossett, an expert in Italian opera studies, is widely credited by musicologists with having validated the study of nineteenth-century Italian opera at a time when Verdi, Rossini, Donizetti, and Bellini were scarcely studied outside their native country. In the award's four-year history, Gossett is the third recipient from the University of Chicago and the second from

the Division of the Humanities. The award aims to underscore the decisive contributions the humanities make to the nation's intellectual life, and the \$1.5 million grant is intended to deepen scholarly research at the recipient's institution. It is a stipulation that Gossett welcomes. "A more nurturing environment for a young scholar, or for a mature scholar, is hard to imagine," he said in last January, reflecting on his thirty-seven years at Chicago. He has already given much to the University, including serving as the Dean of Humanities for a decade (1989–99). As a result of the award, we will soon see an increase in opera-related activities on campus. Gossett proposes to bring visiting scholars to campus for symposia and teaching, to collaborate with the Chicago Opera Theatre on two Rossini productions, and to complete two monumental critical editions on the works of Rossini and Verdi. ■



onward and upward

Recent job placements for Humanities graduates

Looking for other Chicago alumni at your institution or in your area? Curious about where recent classes of Humanities graduates found appointments? Our list includes graduates who accepted full-time employment that exercises their graduate training. Have we missed you? Please let us know of your accomplishments: tableau@uchicago.edu

Cinema & Media Studies

Kaveh Askari, Postdoctoral Fellow, Film Studies, University of California Berkeley; Assistant Professor (beginning 2006), Wayne State University

Classics & Ancient Mediterranean World

Neil Coffee, Assistant Professor, Classics, State University of New York at Buffalo

Sarah Cohen, Assistant Professor, Classics, Dalhousie University

Edith Foster, Visiting Assistant Professor, Classical Studies, College of Wooster

Kevin Hawthorne, Assistant Professor, Classics, Baylor University

John Hyland, Lecturer (1 yr), Social Sciences Collegiate Division, University of Chicago

Carolina López-Ruiz, Assistant Professor, Greek & Latin, Ohio State University

Elizabeth Manwell, Assistant Professor, Classical Studies, Kalamazoo College

Ian Moyer, Assistant Professor, Classics, Pomona College

Ilse Müller, Assistant Professor, Classical Studies, Nipissing University

Stacie Raucci, Assistant Professor, Classics, Union College

Daniel Richter, Assistant Professor, Classics, University of Southern California

Christopher Star, Assistant Professor, Classics, Middlebury College

Benjamin Stevens, Visiting Assistant Professor (2 yrs), Classical Studies, Bard College

William Stull, Visiting Assistant Professor (1 yr, renewable), Classics, Colgate University

Comparative Literature

Cynthia Klestinec, Assistant Professor, Literature, Communication & Culture, Georgia Institute of Technology

Nicole Lassahn, Assistant Dean of the Graduate School, Loyola University, Chicago

Dawn Marlan, Visiting Assistant Professor (1 yr), Comparative Literature, University of Oregon

Francisco Ortega, Associate Professor, History, Universidad Nacional de Bogotá

Daniel Russek, Assistant Professor, Hispanic & Italian Studies, University of Victoria

Michael Syrimis, Assistant Professor, Italian, Tulane University (see story, p.17)

East Asian Languages & Civilizations

Weihong Bao (joint Ph.D. degree with Cinema & Media Studies), Postdoctoral Fellow, Chinese Studies, University of California at Berkeley; Assistant Professor (beginning 2006), East Asian Languages & Literatures, Ohio State University

Paize Keulemans, Society of Fellows, Columbia University; Assistant Professor (beginning 2006), Yale University

Miho Matsugu, Assistant Professor, Chinese & Japanese, Grinnell College

David Sena, Lecturer, Asian Studies, University of Texas, Austin

English

Zarena Aslami, Assistant Professor, University of British Columbia (declined); Assistant Professor, English, Michigan State University

Anthony Brown, Assistant Professor, English, University of Minnesota

Oliver Gaycken, Assistant Professor, English, Temple University

Matthew Hofer, Assistant Professor, English, University of New Mexico

Aeron Hunt, Assistant Professor, English, University of New Mexico

Joanne Myers, Assistant Professor, Humanities & English, Valparaiso University

Andrew Rabin, Assistant Professor, English, University of Louisville

Sarah Rivett, Assistant Professor, English, Washington University

History of Culture

Mary Bachvarova, Assistant Professor, Classical Studies, Willamette University

Ruth Chojnacki, Associate Director, Adult Education, Instituto del Progreso Latino

Roderick Coover, Assistant Professor, Film & Media Art, Temple University

Christopher Lehrich, Instructor, Writing Program, Boston University

Phillip Thompson, Director, Center for Ethics & Leadership, St. Edward's University

Linguistics

Adi Hastings (joint Ph.D. degree with Anthropology), Assistant Professor, Anthropology, University of Iowa

Saeko Reynolds, Associate Professor, Tokyo Women's Medical University

Daniel Suslak (joint Ph.D. degree with Anthropology), Assistant Professor, Anthropology, Indiana University

Tamra Wysocki, Lecturer (1 yr), Linguistics, University of Chicago

Music

Daniel Barolsky, Postdoctoral Fellow (2 yrs), Conservatory of Music, Lawrence University

Byron Dueck, Artist in Residence (1 yr), Music, Columbia College

Jeffers Engelhardt, Postdoctoral Fellowship (2 yrs), Amherst College

Peter Martens, Assistant Professor, Music, Texas Tech University

Yossi Maurey, Assistant Professor, University of Texas, Austin (declined); Rothschild Postdoctoral Fellow (2 yrs), Hebrew University of Jerusalem

Ryan Minor, Assistant Professor, Music, Stony Brook University

Catherine Saucier, Visiting Lecturer (1 yr), Music, University of Oklahoma

Suzanne Sorkin, Associate Professor, Fine Arts, St. Joseph University

Near East Languages & Civilizations

François Gaudard, Epigrapher (1 yr), Chicago House in Luxor, Egypt, Oriental Institute Epigraphic Survey, University of Chicago

Sooyong Kim, Mellon Postdoctoral Fellow in Islamic Culture, Bryn Mawr College

Hratch Papazian, Lecturer (1 yr), Near Eastern Languages & Civilizations, University of Chicago

Roschanack Shaery-Eisenlohr, Lecturer, Washington University in St. Louis

Fehrullah Terkan, Assistant Professor, Theology, Ankara University

Jason Ur, Assistant Professor, Anthropology, Harvard University

New Testament & Early Christian Literature

Yonder Gillihan, Assistant Professor, Biblical Studies, Boston College

Philosophy

Marshall Abrams, Visiting Assistant Professor (1 yr), Philosophy, George Washington University

Kate Abramson, Assistant Professor, Philosophy, Indiana University

Marc Djaballah, Visiting Assistant Professor (1 yr), Philosophy, University of Memphis

Anne Eaton, Assistant Professor, Philosophy, University of Illinois at Chicago

Dave Forman, Assistant Professor, Philosophy, University of Nevada at Las Vegas

Mark Jenkins, Visiting Assistant Professor (1 yr), Philosophy, Johns Hopkins University

Irene Liu, Assistant Professor, Philosophy, LeMoyne College

Gideon Manning, Assistant Professor, Philosophy, College of William and Mary

Matthew Parker, Postdoctoral Fellow (2 yrs), London School of Economics

Alan Pichanick, Assistant Professor, Philosophy, George Washington University

Eric Schliesser, Assistant Professor, Philosophy, Syracuse University; Research Fellowship from the Dutch government

Abe Stone, Assistant Professor, Philosophy, University of California at Santa Cruz

George Streeter, Visiting Assistant Professor (1 yr), Philosophy, University of Missouri–Saint Louis

Benjamin Vilhauer, Assistant Professor, Philosophy, William Paterson University

Romance Languages & Literatures

Janis Breckenridge, Assistant Professor, Spanish, Hiram College

Olivia Edelman, Assistant Professor, Foreign Languages & Literatures, Northern Illinois University

Amy Graves, Assistant Professor, Romance Languages & Literatures, State University of New York at Buffalo

Sarah Hill, Assistant Professor, Italian & Spanish, Victoria University of Wellington

Meredith Ray, Assistant Professor, Foreign Languages & Literatures, University of Delaware

Eric Touya, Assistant Professor, Languages & International Studies, Adelphi University

Florence Vatan, Assistant Professor, Languages, Literature & Linguistics, Syracuse University

Kerry Wilks, Assistant Professor, Liberal Arts & Sciences, Wichita State University

South Asian Languages & Literatures

Yigal Bronner, Assistant Professor, South Asian Languages & Literatures, University of Chicago

Rochona Majumdar, Assistant Professor, South Asian Languages & Literatures, University of Chicago

Andrew Nicholson, Assistant Professor, Religious Studies, St. Vincent College

finding shelter from the storm

Michael Syrimis (PhD 2003) was attending to what should have been a routine task of a new junior professor (listing his course on “Neorealism in Film and Literature” as a writing intensive requirement), except that the date was August 26 at Tulane University, three days before Hurricane Katrina would make landfall in New Orleans. His story of academic collegiality and friendship follows.

I had moved to New Orleans on August 1, exactly four weeks before the storm. I was just feeling settled in town (and loving it) when we were evacuated. Not having experienced a hurricane before, I relied on colleagues and neighbors to help secure my apartment. It was difficult to find a flight on Sunday, and by the time we started boarding, all flights had been cancelled except mine and another one.

I came to St. Louis, where I had had a seven-year affiliation with Washington University. In the face of Katrina, faculty in the Romance department have been extremely supportive. Professor John Garganigo, a colleague and close friend, is letting me stay in his house, as well as use his office and library carrel, while I am enjoying full library privileges. This allowed me to continue doing research and prepare my Tulane courses.

Colleagues from the University of Chicago eagerly offered their support. Armando Maggi from Romance and Matthew Howard of the Provost’s Media Initiatives Group offered me their hospitality, and Miriam Hansen, who was one of my dissertation advisors, informed me of a visiting scholarship for displaced Gulf Coast scholars. I did not apply due to my similar

(though informal) arrangement at Washington and thought that this great opportunity could go to another Gulf Coast scholar.

I left New Orleans carrying my laptop and electronic versions of my work. But I left behind the huge amount of handwritten notes and photocopies, gathered in the last fifteen years. However, in the first days after the storm, as I witnessed the catastrophic losses, I came to terms with the possibility of losing all of my personal belongings and feeling very grateful for being alive.

On October 7, when I visited New Orleans, my apartment was exactly as I had left it. I live in Uptown, which is a lovely residential area, thanks to its unique architecture, flora, romantic narrow streets, and silence. The atmosphere in the French Quarter was equally reassuring. Bars and restaurants were open, the streets were crowded, the music was certainly there. However, the festiveness dissolved outside the *Vieux Carré*. The rest of the city seemed deserted. I left for a second time with mixed feelings, including both reassurance and a heavy heart.

In his frequent messages to the Tulane community, Scott Cowen, the university president, has been very optimistic. I return in January for the spring semester and to reunite with my new colleagues of French and Italian. From conversing with the French faculty, I find that there is a strong interest in addressing the points of intersection between the two cultures, especially with respect to theoretical issues of modernity and cinema, which is my area of expertise. Furthermore, in New Orleans Italian scholars from Tulane and other universities meet regularly. It is a wonderful opportunity for Italianists in a range of disciplines to exchange ideas. I am eager to return. ■



The Division of the Humanities gratefully acknowledges the alumni, friends, and organizations who so generously contributed cash gifts during the 2004–5 fiscal year (July 1, 2004, through June 30, 2005). Due to space limitations, we are only able to list cumulative giving of \$100 or more. The Dean, the faculty, and the students of the Division extend their sincere thanks to all who support the work of the Division.

2004 - 2005

the honor roll

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Tristan objects that Isolde did not recognize him until she saw the telltale ring of green jasper, she replies: "We are surrounded by treachery . . . Neither the mention of your past life, nor the sound of your voice, not even this very ring, proved anything to me, for all these might have been the evil tricks of a sorcerer. Nevertheless I yield myself at the sight of this ring; did I not swear, as soon as I should see it again, at the risk of my life to always do what you bade me, be it wisdom or folly?"¹⁰ In other words, she really did not trust the ring, but merely kept her promise to act as if she trusted it; in much the same mood, Dushyanta said, "So, let

me blame the ring." And Tristan complains bitterly to Isolde: "What mattered this ring? Do you not feel how far sweeter it would have been to have been recognized at the very mention of our former love?"¹¹

One common sense argument that challenges the "proof" of the ring is coincidence: maybe two people have the same ring (or the same name or the same face). Coincidence may be invoked to explain away the striking resemblance between two apparently different (but actually the same) pieces of jewelry. Thus, in the Sanskrit play *The Lady of the Jeweled Necklace*, composed in the seventh century CE, when a lost queen is apparently identified by a necklace, one of the witnesses pooh-poohs the evidence, arguing that princesses have so many

jewels that "it is not hard to find a coincidence of ornaments." Yet, to some extent, the idea of coincidence itself flies in the face of down-to-earth reasoning and can be challenged. As Lady Bracknell remarks in Oscar Wilde's *The Importance of Being Earnest*: "In families of high position strange coincidences are not supposed to occur."

These scattered passages demonstrate that the audiences for these texts were just as capable as we are of seeing the logical flaws in the use of a ring as proof. But still the myths go on using the ring, and even in the texts that point out its inadequacy, it functions as a proof. This is because the antiscientific, antilogical argument it represents is often essential to the narrative.

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The following companies and foundations generously matched gifts made to the Humanities Division during the 2004–5 year:

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Gifts from Estates

The Division is grateful to all those who make a provision for the Humanities in their wills. During the 2004–5 year, gifts were received from the estates of the following alumni and friends:

Walter Blair
 Catherine L. Dobson
 Agnes M. Donohue
 Karen L. Landahl
 Elizabeth Oppenheim
 Helen Harris Perlman
 Alice F. Schimberg
 Chester D. Tripp

• Visiting Committees to the Division
 * Deceased

And so the convention generally prevails: the ring rings true. Moreover, these coincidences point us toward another sort of coincidence: the coincidence of the masquerading self with the undisguised self. This is a high-wire act, one self flying through the masquerade to catch the outstretched hands of some other self, and it must be performed without any net but the narrative chain-mail made up of rings. ■

ENDNOTES

1. Wendy Doniger, *Other Peoples' Myths: The Cave of Echoes* (New York: Macmillan, 1988; Chicago: University of Chicago Press, 1995), 148–49. V. Narayana Rao made this distinction, in private communication.
2. Wendy Doniger, *The Implied Spider: Politics and Theology in Myth* (New York: Columbia University Press, 1998), 139–45.

3. Robert Alter, *The Art of Biblical Narrative* (New York: Basic Books, 1981), 9.
4. Wendy Doniger O'Flaherty, *Dreams, Illusion, and Other Realities* (Chicago: University of Chicago Press, 1984), 222–23.
5. It is known as a *gandharva* marriage because the Gandharvas—demigods who preside over fertility and music and are related, etymologically, to the Centaurs—are the only witnesses.
6. *Mahabharata of Vyasa* (Poona: Bhandarkar Oriental Research Institute, 1933–69), 1.64–69.
7. It is equally hollow when Rama uses it against Sita in the *Ramayana of Valmiki* (Baroda: Oriental Institute, 1960–75), 6.103–6.
8. In 1938, Akhtar Husain Raipuri translated the play into Urdu. He argued that Kalidasa, being a man of his time and identifying with Brahmanical high culture, changed the original epic story in an attempt “to save the king from being seen for what he really

was—a man who refused to accept responsibility for seducing an innocent woman” (and, I would add, abandoning her). Romila Thapar, *Sakuntala: Texts, Readings, Histories* (New Delhi: Kali for Women, 1999), 256.

9. Best known from Malory's *Morte d'Arthur* (1470), but based on earlier sources: the *Vita Merlini* composed between 1148 and 1151 by Geoffrey of Monmouth (who calls her Guanhamara); the English prose *Merlin* composed between 1215 and 1235 by Robert de Boron (who calls her Gonnore); *Lancelot* (also known as the *Lancelot proper*), a French romance composed during the same period (Guenièvre); and *Lancelot of the Lake*, the so-called noncyclic French prose version of the story from roughly the same period (Guinevere).
10. Joseph Bédier, *The Romance of Tristan and Iseult*, trans. Hilaire Belloc and Paul Rosenfeld (New York: Pantheon, 1945; New York: Vintage, 1965), 140.
11. *Ibid.*, 139, citing a French poem.

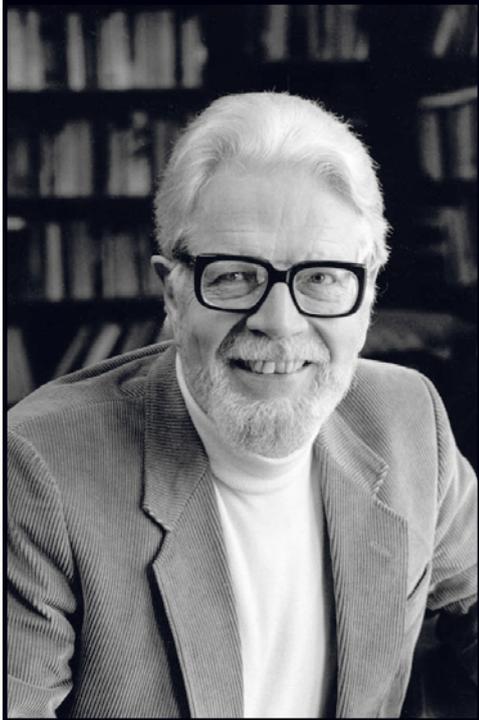


Photo: Randy Tunnell

Wayne C. Booth

1921 - 2005

Wayne Booth, George M. Pullman Distinguished Service Professor Emeritus of English and one of the twentieth century's most influential literary critics, died at home in Chicago on October 10, 2005.

Booth was born on February 22, 1921, in American Fork, Utah. He served in World War II and attended Brigham Young University (BA 1944). In 1946, he married Phyllis Barnes (University of Chicago, MA 1966). Booth completed his PhD in English at Chicago and began teaching at Haverford College, both in 1950. Three years later, Earlham College invited him to head their English department; he returned to Chicago as the George M. Pullman Professor in 1962.

Booth's *The Rhetoric of Fiction* (1961) transformed the study of literature. The book adapted Aristotelian theory to explore narrative techniques in a range of classic novels and to consider the ways that narratives ethically shape the reader. Bill Brown, Edward Carson Waller Distinguished Service Professor and Chair of English, described *The Rhetoric of Fiction* as "the single most important American contribution to narrative theory—a book that continues to be read, taught, and fought about." [The Regenstein

catalogue confirms Prof. Brown's assessment: all circulating copies of *The Rhetoric of Fiction* are either on reserve or checked out. — the Editor]

Equally dedicated to teaching, Booth received the Llewellyn John and Harriet Manchester Quantrell Award for Excellence in Undergraduate Teaching in 1971, and on the occasion of his retirement in 1991, the University established the Wayne C. Booth Graduate Student Prize for

Excellence in Undergraduate Teaching. But he returned to the classroom well into retirement. David Bevington, Phyllis Fay Horton Distinguished Service Professor in Humanities and English, recalls Booth, at age 84, teaching in the Humanities core sequence: "He was a passionate and inspiring teacher who elevated the Socratic teaching method into a fine art."

Booth continued to write significant works of literary criticism at Chicago, including *A Rhetoric of Irony* (1974), but he also dabbled in satire, fiction, and autobiography. Booth's scholarship and *humanitas* influenced generations of students and enriched the lives of his colleagues. Richard Stern, novelist and Helen A. Regenstein Professor Emeritus in English, saw in Booth "a depth of decency and generosity that made him not only a marvelous friend and colleague but one of the true pillars of a great university, a great community, and—I don't exaggerate—a great country . . . He is irreplaceable."

Wayne Booth is survived by his wife Phyllis; his daughters, Katherine Booth Stevens (LAB 1965) and Alison Booth (LAB 1971), and their husbands; and three grandchildren. A longer version of Prof. Booth's obituary appeared in the *University of Chicago Chronicle* on October 11, 2005.

The University of Chicago will hold a memorial service for Wayne Booth on March 9, 2006, in Rockefeller Chapel from 4:30 to 6:00 PM.

The next issue of *Tableau* will feature reminiscences of Professor Booth by his colleagues and students. I invite readers to contribute by writing to tableau@uchicago.edu. — Joanne M. Berens, Editor

Annette Martin Cronin

1934 - 2005

Annette Martin Cronin (MA 1988), a former Director of Special Events at the University, died of complications from Parkinson's disease on June 26. She was 71.

Mrs. Cronin organized the University of Chicago's first Humanities Open House in 1979. The free, daylong public forum of lectures, symposia, and performances provides visitors, families of students, and alumni with an opportunity to learn from many of the most distinguished scholars in the Division. Her legacy continues today: the University celebrated its twenty-sixth open house this past October. Mrs. Cronin's support of her husband, physicist James Cronin (MS 1953, PhD 1955), University Professor Emeritus, was recognized in his acceptance remarks for the 1980 Nobel Prize in Physics: "On even the worst days, when nothing was working in the lab, I knew that at home I would find warmth, peace, companionship, and encouragement. As a consequence, the next day would surely be better." A painter and a pianist, Mrs. Cronin painted still lifes and landscapes in the Swiss decorative style; she also enjoyed playing the musical compositions of Schubert and Debussy. Mrs. Cronin was born March 18, 1934, in Chicago. She attended Wright Junior College for two years before transferring to the University, where she studied English and met her future husband, James. They were married in 1954.

She postponed her studies to raise a family, later completing her bachelor's degree at Roosevelt University in 1977 and a master's degree in social sciences from Chicago in 1988. She joined the University's Special Events staff in 1978, serving as Director from 1980 to 1982. Mrs. Cronin is survived by her husband James; three children, Cathryn Cranston (LAB 1973), Daniel Cronin, and Emily Grothe (LAB 1978); a brother, John Martin (PhD 1963); and four grandchildren.

The family requests that contributions be made in memory of Mrs. Cronin to the Division of the Humanities. Gifts will help support the festival that she helped inaugurate. The 2006 festival, to be renamed Humanities Day, will be dedicated to Mrs. Cronin. Please send gifts to Mary Jean Kraybill, Division of the Humanities, University of Chicago, 1115 East 58th Street, Room 213E, Chicago, Illinois 60637. Mrs. Cronin's obituary previously appeared in the *University of Chicago Chronicle* on July 14, 2005.

Knox Hill

1910 – 2005

Knox Hill (PhD 1954), professor of Philosophy and the College, died in Hyde Park on February 3, 2005, at the age of 94.

A lifelong resident of Hyde Park whose father taught at the University of Chicago Laboratory Schools, Hill taught at the University for forty-one years before retiring in 1980. Among other contributions, he was instrumental in developing the introductory Humanities sequence that has long been part of the College's core curriculum.

Hill's philosophical interests were dominated by developments in the theory of aesthetics by such thinkers as Croce, Dewey, and Hume, but he also studied Aristotelian ethics and pre-Socratic Greek philosophy. In addition to articles in scholarly journals, Hill wrote *Interpreting Literature: History, Fiction and Drama, Philosophy, Rhetoric* (1966), in which he provided a guide for students and teachers on how to carefully read and analyze different forms of the written word.

While a doctoral student and instructor at the University, Hill joined the ROTC and was called to active duty in 1941, within months of the attack on Pearl Harbor. He served in the U.S. Army in England, North Africa, and Italy, earning a Bronze Star for his contribution to the war effort. In 1945 he returned to the University, where he continued his studies and helped teach the great influx of returning veterans.

During his career, Hill served as Director of Undergraduate Programs in Philosophy at the University; editor of the *Journal of General Education* and the *University Examiner*; and Secretary of the Faculties, a position that made him responsible for recording minutes for all of the University's ruling bodies. In 1953 he received the Llewellyn John and Harriet Manchester Quantrell Award in Excellence in Undergraduate Teaching.

Hill is preceded in death by Pauline Willis Hill, his wife of 38 years, and survived by their children, Susan Ireland Burnett (BA 1972, MAT 1979), Virginia Hill Carpenter (BA 1960, MA 1963), Joan Fee Dutton (BA 1966), and Thomas Hill (LAB 1964), three grandchildren, and seven great-grandchildren.



Paul Ricoeur

1913 – 2005

Paul Ricoeur, one of the leading philosophers of the twentieth century, died on May 20, 2005, in Châtenay-Malabry, France. He was 92, and his passing has been noted by both scholars and heads of state.

"We lose today more than a philosopher," French Prime Minister, Jean-Pierre Raffarin, said in a statement. "The entire European humanist tradition is mourning one of its most talented spokesmen." Ricoeur, the John Nuveen Professor Emeritus in the Divinity School and Professor Emeritus in Philosophy, taught at the University of Chicago for twenty years (1971–91). Ricoeur considered himself a philosopher who listened carefully to religion, yet he listened equally well to literary theory and rhetoric, psychoanalysis and cognitive science, political theory and cultural criticism. Perhaps best known for his contributions to the field of phenomenology—the study of how a person's reality is shaped by their perception of the events of the world—the French philosopher was the author of more than twenty books and hundreds of articles. He also received countless awards and honors, including most recently the John W. Kluge Prize for Lifetime Achievement in the Human Sciences, an honor sometimes called the Nobel Prize for the humanities.

Born in the town of Valence, Ricoeur was orphaned at an early age. He eventually studied philosophy at the Sorbonne where he began his long career of writing, often on themes of Christian socialism and pacifism. During World War II, he

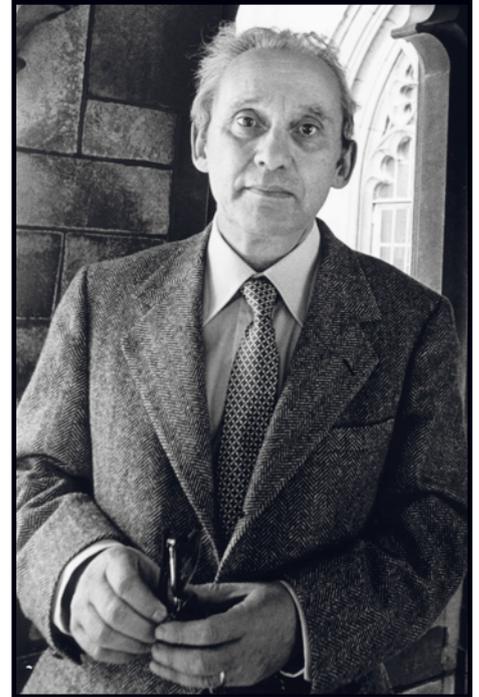


Photo: Carolyn Ulrich

served in the French army when he was taken captive and held from 1941–45 in a German prison camp. While a prisoner, Ricoeur read German philosophy extensively and, along with other interned intellectuals, was allowed to form a "university" in the camp.

"He was an extremely important philosopher, but more than that he was a real advocate for humane values in the face of the terrors of inhumane evil and injustice," recalled William Schweiker, Professor of Theological Ethics at the Divinity School. "He insisted on the glory and turmoil of human life found in our capacities for action and responsibility while also examining the source and force of our fallibility and our faults."

After the war, Ricoeur held professorships at Strasbourg, the Sorbonne, and the new university at Nanterre, before coming to Chicago. While here, he published a number of important books, including *The Living Metaphor* (1975), *Time and Narrative* (three volumes, 1983 to 1985), and *Oneself as Another* (1990). Upon his return in 1991 to France, Ricoeur continued to write crucial studies and extended his concerns into new fields: justice (*Tolerance between Intolerance and the Intolerable*, 1996), neuroscience (*What Makes Us Think*, 1998), and the study of time (*Memory, History, Forgetting*, 2000).

André LaCocque, who taught at the Chicago Theological Seminary, remembered his friend and colleague thus: "One of the most penetrating statements of Paul Ricoeur says, 'Justice proceeds by conceptual reduction; love proceeds by poetic amplification.' Justice and love summarize, in my mind, the man Ricoeur."

Paul Ricoeur's obituary previously appeared in the *University of Chicago Chronicle*, on May 23, 2005.

an approachable eminence

A Remembrance of Wayne Booth

by David M. Thompson, PhD 1997, Associate Dean of Planning & Programs

Beginning with this issue, David Thompson will be contributing a regular column to *Tableau* that will focus primarily on the history of the Division and those individuals who have made it what it is. For this first installment, David offers some reminiscences of Wayne Booth.

I first met Wayne Booth in the winter of 1989 when I was a student in his seminar “Ethical Criticism,” which met in the evenings in the living room of his home on Greenwood Avenue. It was the perfect representation of a kind of academic domesticity that many graduate students in the 1980s longed for but—given the realities of the job market—found that the profession could not quite provide. There was a baby grand piano, midcentury modernist furniture, and various relics of trips around the world, including a sketch by Whistler.

Mr. Booth (I never called him Wayne or “Professor,” though I can’t say exactly why) had just published *The Company We Keep: An Ethics of Fiction* (1988), one of the touchstone works in a career that was drawing to an official close, though he continued to write and publish as long as he was able. In the seminar, we would talk about writers—Baudelaire, Lawrence, Rabelais—whose tinkering with morality were more than a little disturbing, but also strangely beautiful. My particular interest is in how the category of the aesthetic declares itself over and against other categories of response to works of fiction and poetry; Mr. Booth enlivened my interest in how the resources of the aesthetic can be marshaled to provoke other kinds of responses (primarily ethical ones) via aesthetic means.

It was a few months after the seminar ended that I became Mr. Booth’s research assistant. I had been working part-time at a downtown law firm since I began my studies at Chicago, and when I decided that I needed more intellectual stimulation in my work, I responded to Mr. Booth’s advertisement by telling him that I could offer him high-level organizational and editorial skills, as long as he was willing to pay me \$10 an hour (\$2 more than he had been hoping to pay). He accepted my offer, and we began



Photo: Peter Kiar

a comradeship of sorts that lasted for four years, a period during which we were together for ten to twenty hours a week, usually in his home study.

At this close range, I found Mr. Booth endlessly interesting as a person in the world. And a very particular world it was—he had completed his Mormon mission on the South Side of Chicago, served in Europe during World War II, completed his PhD at the University of Chicago on the G.I. Bill, worn the badge of Aristotelianism in the ‘50s, published his landmark book *The Rhetoric of Fiction* (1961) and returned to the University as faculty in the early ‘60s, worked as Dean of the College in the late ‘60s, participated in important institutional projects like the founding of *Critical Inquiry* and the Committee on Ideas and Methods in the ‘70s, and weathered the storm of literary theory by championing critical pluralism in the late ‘70s and ‘80s. This is to say nothing of his many enthusiasms (his family, the cello, practical jokes, Utah, among others).

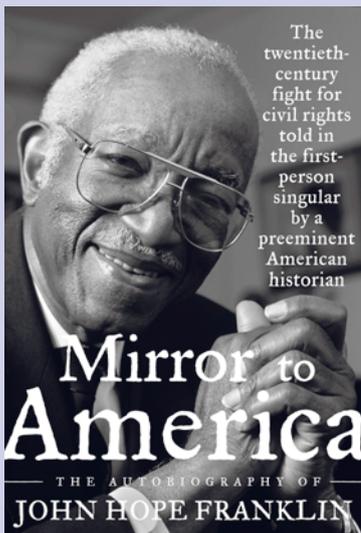
All of these things Mr. Booth had passed through without ever merely enduring, sticking to many of his oldest friendships and continuing to snack occasionally on white bread soaked in milk. This was, he explained to me, a concoction that he had relied on as a child in the Depression and that he drew comfort from as an adult. There were several occasions during my time as his assistant

when he would sit at the dining room table for such a snack. I don’t remember if I ever sat down with him at those moments. I tended to stack and file. In a note that he once wrote to me outlining the “drill” that I should go through whenever I left his office for the day, he instructed, “Clean up whatever you can on all surfaces, so that I get the illusion that there is order in my world.” I wasn’t that far from some demonic reincarnation of Miss Hathaway on the old television show *The Beverly Hillbillies*, frequently exhibiting what Wallace Stevens called “the maker’s rage to order words of the sea” while the flotsam and jetsam of Mr. Booth’s interests bobbed and eddied about me.

Mr. Booth made it impossible to sustain anything approaching rage, in part because of the manner in which he displayed his interest in the lives of others. I remember one day when I arrived at his house feeling rickety and slow due to a sore back. I explained my sorry state, with some consciousness of the oddness of doing so to a man forty-two years my senior. Mr. Booth responded by promptly lying down on the floor and demonstrating exercises that he had learned from a physical therapist. Mr. Booth was like that, capable of taking joy from small things like the ice crystals that he would photograph in his window and save or the bits of colored glass that he kept on his bookshelves next to pictures of his family.

Mr. Booth always seemed to me somewhat quizzical about the life he had been given, and this playfulness with the idea of his own existence was one of his great appeals. The last time I saw him was in May 2005, at a gathering held in honor of Janel Mueller and David Bevington upon their retirements. When I asked Mr. Booth how he was doing, he responded, “Not so good.” When I asked why, he said, “Oh, you know, the state of the world.” I know now that failing health was already clouding his thoughts at this point, but it seems fitting to me that as he was receding into darkness, he was still thinking about states of affairs that existed beyond him. The clarity of Mr. Booth’s descriptions of these states of affairs in his many writings is something that sticks with me, as does the restlessness (indeed, rambunctiousness) with which he carried out the task of being human in today’s world. ■

Yutaka Sone, "Snow Sprinkles (study for exhibition at The Renaissance Society, 2006)" 2005, digital photograph



A Selection of
Events on Campus
and in the
Neighborhood

happenings



The St. Paul Chamber Orchestra

Notable Recent Events

Humanities Open House was held on October 22. More than 800 participants enjoyed forty-two presentations on a crisp autumn day in Hyde Park. The keynote address, "How Long Do We Need to Remember? Reflections on the Sixtieth Anniversary of the Bomb and the End of the Asia-Pacific War," was delivered by **Norma Field**, Robert S. Ingersoll Professor of Japanese Studies.

It was standing room only in the Oriental Institute's Breasted Auditorium on November 15 to hear **Jesse Jackson Jr.** interview noted historian **John Hope Franklin**. The wide-ranging conversation centered on Franklin's autobiography, *Mirror to America* (released in November 2005); his visit was cosponsored by the divisions of the Humanities and Social Sciences and the Seminary Co-op Bookstores.

Cinema and Media Studies, in collaboration with **Doc Films**, sponsored a free screening in October of Michelangelo Antonioni's *The Passenger* (1975), before its nationwide re-release. Michael Barker, copresident of SONY Pictures Classics, and Peter Wollen, film scholar and a screenwriter for the film, made introductory comments.

Court Theatre extended the critically acclaimed *Man of La Mancha* for an extra week in November. Chris Jones of the *Chicago Tribune* praised the Charles Newell production as "one of the best shows of the year."

Save the Date

Considering a trip to Chicago or around town? Here are a few good reasons to visit campus in the coming months.

LISTEN

Poem Present (poempresent.uchicago.edu) continues a series of readings by important contemporary poets throughout the winter and spring quarters, including Nathaniel Mackey on February 23–24 and C. K. Williams on April 19–20. All readings are free and open to the public.

Contempo (contempo.uchicago.edu) continues its forty-first season on March 5 at a new venue, Roosevelt University's Ganz Hall, designed by Louis Sullivan and recently restored. The "Continental Divide" concert will feature Contempo's celebrated resident ensembles, *eighth blackbird* and the Pacifica Quartet, and include Chicago premieres of works from three separate continents and five very different artistic perspectives.

Chicago Presents (chicagopresents.uchicago.edu) offers concerts by world-renowned ensembles of chamber and international early music. Of special note: the St. Paul Chamber Orchestra has begun a three-year residency with Chicago Presents that includes concerts and other programs (see article on p. 4).

CONTINUED >

happenings

A Selection of Events on Campus and in the Neighborhood



LISTEN

Live blues and jazz fill our nights at the reopened **Checkerboard Lounge** in Harper Court and at **Blu 47 Restaurant** (Thursdays only) on Martin Luther King Drive.

LOOK

Court Theatre (www.courttheatre.org) continues its 2005–6 season with August Wilson's *Fences* (January 12–February 12). Guest director Ron OJ Parson recently directed *Wedding Band* by Alice Childress at Steppenwolf Theatre Company. Court's season concludes with *Glass Menagerie* (March 6–April 9) and *Lettice and Lovage* (May 11–June 11).

Yutaka Sone will create an installation simply titled "Forecast: Snow" at the **Renaissance Society** (www.renaissance-society.org) this winter (January 29–April 9). The artist plays with viewers' expectations by carving snow crystals out of marble, the stone most associated with heroic statuary of the Renaissance, and by planting a forest of 200 firs within the gallery. Let it snow!

Through April 2, the **DuSable Museum of African American History** (www.dusablemuseum.org) presents 100 Plus One: Celebrating America's Music Before Motown and Beyond. The exhibit connects social history with recording artists and their music, from ragtime and jazz to disco and hip-hop. Look for rare artifacts—such as handwritten sheet music, master recording, gold records, and costumes—selected from the collection of the Keeper of the Word Foundation, a Detroit-based organization committed to perpetuate the legacy of artists, authors, and activists.

You have until April 23 to view **Whose Land? European and American Landscapes, 1600–1900** at the **Smart Museum** (smartmuseum.uchicago.edu), which features masterworks from the museum's collection and details exchanges among landscape traditions.

LEARN

Jacques Rancière, Professor Emeritus of Philosophy at the University of Paris-VIII (St. Denis), will deliver the **Sigmund H. Danziger Jr. Distinguished Lecture in the Humanities** on February 24, Social Sciences 122 at 4:30 PM. His talk is titled "Why Emma Bovary Had To Be Killed: Some Reflections on Literature, Medicine, and Democracy." Established in 1988 by the Danziger family in memory of Mr. Danziger (BA 1937), the lectureship commemorates his love for the University and the humanities.

The Organization of Black Students has invited **Cornel West**, Princeton University, to give their annual **George E. Kent Lecture** (March 2 at 7 PM in Mandel Hall). The lecture honors Professor Kent, the first African American full professor in the Humanities. Kent, who taught English from 1970 until his death in 1982, was especially interested in poetry and wrote a biography of the Chicago poet Gwendolyn Brooks.

Peter Filkins, poet, translator, and associate professor at Simon's Rock College of Bard, will deliver the **Jean and Harold Gossett Lecture in Memory of Holocaust Victims Martha and Paul Feivel Korngold** on April 11 at 5:30 PM in Classics 110. He will also offer a poetry reading on April 10 at 5:30 PM in Rosenwald 405. The reading is cosponsored by Poem Present and the Committee on Jewish Studies.

The Franke Institute for the Humanities (humanities.uchicago.edu/orgs/institute) will conclude the 2003–6 Mellon Project on New Perspectives on the Disciplines: Comparative Studies in Higher Education with a major conference. The conference on April 27–29 will consider the fate of the disciplines (see related article, pp. 6–9).

The 2006 **Humanities Day** (the new name of Humanities Open House) will be dedicated to **Annette Martin Cronin** (MA 1988), who organized the first festival in 1979. The date is set for Saturday, October 21 (see Mrs. Cronin's obituary on p. 22).

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