So you want to become a professor of Greek and/or Latin? Think hard about a PhD in Digital Humanities.

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I decided to write this piece because this is the time of year when those who wish to become professional students of Greek and Latin are deciding where they should apply for graduate schools. I am now starting to see that the most interesting Phd projects on Greek and Latin are taking place in PhD programs for the Digital Humanities and I think that anyone who wishes to develop a career of sustained satisfaction needs to think carefully about how they move forward. At the present time, I am not aware of any traditional program in Greek and Latin that, by itself, prepares students for satisfying and sustainable careers. In fact, the more prestigious and sought after the PhD program you join, the more skills you will probably have to acquire on your own and the more attitudes you will almost certainly have to unlearn if you are going to flourish over time.

This essay falls into three parts. The first introduces some words of caution, including the well-known challenges about actually landing a permanent faculty position, the amount of work that you will need to commit if you want to maximize your chances for success and then, more substantively, something about the actual work that supports faculty Greek and Latin faculty positions in the United States and (much of) Europe. The second section briefly touches upon some fundamental topics that we must resolve if we are to rethink the study of Greek and Latin (as I think we must if we are to survive, or perhaps even flourish): the information that we produce, the knowledge that we internalize, the values that we advance and the basis for the survival of our field. The third section describes some topics that you will probably not find in a standard program for Greek and Latin but that would greatly enhance your ability to develop a sustainable career.

You need to optimize your chances to get a job in the early 2020s, but, if you are receiving a BA now, you will, on average, reach the midpoint of your career c. 2040 and (if we assume for

convenience current demographics and employment practices) retire in c. 2060. In the first generation of digital media we have, predictably, used new technologies to replicate the practices and patterns that evolved under the constraints and opportunities of print. Whether you work on the reception of Greco-Roman Culture, Postcolonial Studies or on the textual transmission of an ancient text, if your publications are only available behind a subscription service such as JSTOR or Project Muse or if your work can be fully represented in printed form (or as a PDF), then you are still following patterns that industrial print and steamships of the nineteenth century made possible and you are using new media to serve traditional tasks. I saw an Ibycus computer for the first time at the 1980 American Philological Association Meeting in Boston when I was a first year graduate student -- I can still remember a cluster of eager faculty (Bob Connor and his colleagues from Princeton, if memory serves) earnestly gazing at the small screen. You can expect that however much has changed in the past thirty-five years since I started graduate school in 1979, the rate and nature of change over the coming thirty-five is going to be greater. A new generation, one that grew up with digital devices and interactive media, is assuming control not only of Greco-Roman studies but also of the larger intellectual ecosystem of secondary and postsecondary education. Those of us who support ourselves by teaching Greek and Latin must constantly find the best possible niche in this very different environment if we are to survive, much less flourish. If the study of Greek and Latin evolves to exploit the possibilities of a rapidly changing world, then our prospects can be very good.

You are, I believe best served if you manage to combine a traditional PhD in Greek and Latin with a PhD in Digital Humanities -- this should be practical (if you are in a forward thinking PhD program of Greek and Latin) and would be by far the best option. If you had to chose, I would recommend an advanced MA in Greek and Latin (where you have worked through a million or so words of Greek and Latin) and then a PhD in Digital Humanities.

1. Three Words of Caution

The first two cautionary notes -- the job situation and the amount of work required -- do not seem to me much different than when I applied for PhD programs in the fall of 1978. The third issue has perhaps grown even more acute.

First, the prospect of landing a permanent and sustainable position where you can talk about Greek and Latin sources is vanishingly small (and you will almost certainly support yourself by teaching students who have no substantive knowledge of Greek or Latin). If you are looking for an American job, you may well need to develop a teaching dossier by moving from one short-term sabbatical replacement to another, living year to year, teaching a full slate of new courses, and located in small cities (although you won't have much time for nightlife given the time needed to develop your teaching and to build up your dossier of publications). While older faculty may retire, each department must fight to justify replacing that position -- why should a postsecondary institution hire an expert in Greco-Roman culture when it could hire someone in another Humanities program -- or, more likely, beef up their STEM (Science, Technology,

Engineering, Mathematics) offerings. Germany may provide the most support for the Humanities (or *Geisteswissenschaften* -- which is not a translation of the Humanities and reflects a different tradition but which nevertheless includes much the same disciplines as the English Humanities). But Germany has its own acronym, MINT (a German acronym for mathematics, computer sciences, natural sciences and technology). Thus we find advertisements such as the charmingly Germanic English: "structure of occupational premium courses of study in MINT-subjects."[1] Even in Germany, which many of my German humanist colleagues see as a bastion of Kultur and of support for the humanities, the MINT/STEM disciplines have been singled out so that the humanities can be excluded.

Second (and not unrelated), becoming a professional student of Greek and Latin is not a forty-hour a week job. If you want to spend your evenings with friends and go do fun things on the weekend, your chances of success are, at least in my experience, limited. You should count on working at least 60 and probably more often 80 hours a week (100 hours is, in my experience, too much, even if you can sustain it -- you really start to lose whatever is left of your perspective). And if you think that working 60 or 80 hours is a lot -- in fact, if you think it is difficult to do so -- then you are probably in the wrong line of work. You should consider law school or business school or some other track where you may have to force yourself to work long hours, but at least you have better prospects, not only to find a job but to choose the city in which you will live (an incredibly important feature if you want to be able to build a life with someone else). And, of course, you will make a lot more money to spend in the free time that you won't have.

The third point is more complex and involves the question of how to have a sustainable, satisfying career. If you are fortunate enough to acquire a permanent position, how do you get what you want without losing, because of the habits that you have to acquire and the motivations that you internalize, what you really wanted in the first place? offer my own views and others will feel differently. While I suggest habits of thought, I do so as one who has followed those habits and still falls into those habits on a regular basis. The point is not to criticize anyone but to suggest ways of thinking about the study of Greek and Latin that I have found helpful over time.

There is so much pressure and so much anxiety in developing a career that you may lose by succeeding everything that you really wanted in the first place. Consider a path of unbroken success. You compete to get into a good graduate program. You compete -- even more desperately -- to get a tenure track job. You struggle to produce the articles and books you need to get tenure. And then you pick yourself up and forge ahead to become a full professor -- and then you are done. Perhaps you can earn additional offers -- perhaps you will become the Rufus T. Firefly Professor at Big Name University. But at this point, you have probably been fighting hard for twenty years -- perhaps half of your life. You started this crazy career because you fell

[1] http://www.academy.fraunhofer.de/en/partners_collaborative_projects/collaborative_projects/bmbf/mintonline.html

in love with Greek and Latin. You gave up alternate paths that would have rewarded comparable talent and energy with staggering sums of money in careers that you did not have to explain and justify every time you met someone new. You have succeeded by throwing your heart and soul into your work and creating something of interest and utility, perhaps even of brilliance.

The problem is that we all must, if we are to survive, shift our focus from the idealistic love of Greek and Latin (or of Greco-Roman culture) and towards winning the admiration of those who will write letters for us to get into graduate school. More specifically, we shift from being servants of a subject that is bigger than all of us to fighting for the respect and admiration of established paid professionals in our field. After decades of fighting for our own survival, it can be hard to recover the wonder that we felt when we started out.

For those of us who study Greek and Latin the problem is particularly acute. In North America, we have learned to sustain our programs by teaching students who do not know Greek and Latin in programs of Classical Studies (and, in this sense, it was logical for the American Philological Association to become instead the Society for Classical Studies[2]). If we do have jobs as professors of Greek and Latin, we don't have them because society places a high value on the research that we produce. (Anyone who wants an indication of how much value American society places on Humanities research should compare the budgets of the National Endowment for the Humanities with that of the National Science Foundation.) Where institutions define themselves as centers of research, professors in the Humanities are expected to publish because that is what professors do. A small number of particularly successful universities place a very high value on PhDs produced (though the jobs that these PhDs get is harder to quantify and not so prominent) and on the ranking of its PhD programs. When universities are boasting of departments ranked in the top five, it does not matter whether a top five department is Classics or Physics (unless, of course, that pesky STEM/MINT filter comes into play). Of course, from a statistical point of view, virtually none of the PhDs in Greek or Latin who are lucky enough to land long term jobs will end up teaching at institutions that count top five programs or even PhDs. They are going to be fighting to fill their courses in Greek Mythology or Ancient Athletics so that they can justify teaching very small courses about Greek and Latin (often they just teach these as unpaid overload).

In Germany and elsewhere in Europe, I do not think that departments of Greek and Latin exist in their current form because of the importance that society places upon their research . I asked a senior official about the prospects for Greek and Latin at a university that had to make brutal cuts in its faculty. After a brief pause, he replied that his university needs a program in Greek and Latin to train secondary school teachers for Latin -- there are 800,000 secondary school students of Latin among the 80 million inhabitants of Germany (vs. 115,000 among 319 million inhabitants of the United States -- seven times as many students in a population that is just over one quarter the size). In France the number of secondary students of Latin stands at 500,000

[2] http://apaclassics.org/apa-blog/message-president-denis-feeney-proposed-name-change.

and in Italy the number rises to 2,000,000.[3] When I speak publically about a crisis in the Humanities in Germany, I have heard multiple times “What crisis? Things have never been better!” -- I have given up talking about the subject in Germany. But if Humanists in general and even students of Greek and Latin in particular feel more secure, I think that that security is fragile in general and particularly for Greek and Latin. I believe that Greek and Latin in Germany, France and Italy depend primarily upon the need to train high school teachers and that the perceived value of academic research plays a decidedly secondary role in justifying university positions.

While enrollments remain high in countries such as Croatia, France, Germany and Italy, there are only 15,000 secondary school students of Latin left in the United Kingdom -- a figure thirty times smaller than the 500,000 across the channel in France, with roughly the same population (64 million in the UK vs. 66 million in France). In Poland in 2010 there were 46,000 students of Latin in a population of 38.5 million but that figure declined -- precipitously -- to 23,500 in 2013:[4] a rate almost two orders of magnitude smaller than the 800,000 Latin students among the 80 million inhabitants of Germany. Denmark has a larger population than Croatia (5.6 million vs. 4.2 million) but reports only 500 secondary school students of Latin -- there are thus 50 times as many students of Latin in Croatia than in Denmark. In the face on economic pressures and the perceived need for more STEM/MINT education, will Latin hold its own in countries where it remains a significant force (e.g., studied by 10% or more of students) at the secondary level?

2. Thinking about Information, Knowledge, Values and Survival

Students of Greek and Latin -- indeed, students of all subjects -- work with assumptions about at least four topics: information, knowledge, values, and, survival (which we might rephrase as the social contract between a discipline and society).

Information (for the purposes of this essay) includes any disembodied representation of human cognitive processes, whether ephemeral (e.g., the sound waves we produce as we speak) or stored in more or less durable media (clay tablets, papyri, print book, hard disk). The forms of information that humans produce and exchange have evolved rapidly since the telegraph and especially since the rise of digital media in the past generation. We cannot yet be sure what forms researchers will expect publications about Greek and Latin to assume, but we can be sure that the articles and monographs that we produce are legacy formats. If you publish work that can be represented as a PDF and printed without loss, then you can be confident that your work will be obsolete in your actuarial lifetime, whether you are twenty-one or sixty-one. This does not mean that expository argumentation will become obsolete -- far from it. Rather, your argumentation must include sources that are designed so that automated systems can analyze

[3] Emily Franzini, http://www.dh.uni-leipzig.de/wo/update-total-number-of-secondary-level-students-studying-latin-and-ancient-greek-in-the-world/

[4] http://solr.ffzg.hr/dokuwiki/doku.php/z:classics-eu

them. In the simplest case, this can mean that when you cite a primary source (e.g., chapter 44 of book 2 of Thucydides' *History of the Peloponnesian War*), you do so in a way that a machine can unambiguously interpret this information. But such a change is only a first step.

There are, of course, many new ways to structure the information that we produce, just as there are many different pathways that we can follow in our research. Here we need to consider the knowledge that we wish to produce, the values that we wish to advance and the social contract by which we justify our professional existence. The answers that I currently find most satisfying to these questions are both radically disruptive and deeply traditional. I can make that point by using a definition of philology that is almost two hundred years old. Augustus Boeckh (whom I first consciously encountered as a whipping boy for twentieth-century students of Pindar) helped shape the study of Greek and Latin. Boeckh was building upon the revolutionary work of Friedrich Wolf who reopened the Homeric question and set in motion a century and a half of problematic scholarship with his 1795 *Prolegomena ad Homerum* -- Boeckh was largely responsible for separating Philology from Theology and creating a space for the study of Greek and Latin that was not subject to the intellectual constraints of religious institutions. I will return to Wolf because we need to rethink the relationship between Classical and Christian Greek and Latin, but for now let us focus upon the definition of philology.

I always return to Boeckh's formulation. Philologia is the *universae antiquitatis cognitio historica et philosophica*,[5] which I would paraphrase: philology is the understanding of the past as broadly and deeply as possible, including everything that happens in the physical world (*historica*) and everything that happens in the human mind (*philosophica*). I can find in this short formulation the answers to the questions of knowledge, values, and social contract and my subsequent decisions about how to organize information. I would not be surprised if Boeckh did not entirely agree with my conclusions but he is long gone and it is up to us to reinvent the field to which he contributed so much.

First, Boeckh uses the term *cognitio*. I first heard Boeckh's definition of philology from Cedric Whitman when I was a freshman in 1975 and I never forgot it -- but the phrase that I (mis-)remembered was "scientia totius antiquitatis." And this shift from *scientia* to *cognitio* is, to my mind, fundamental. Our publications may constitute *scientia* in that they represent a collective store of conclusions upon which we can draw. But *cognitio* represents active thought -- *cognitio* only takes place when human brains internalize and then build upon information about the past. Here *scientia* has no value by itself except insofar as it at some point in the future finds its way into at least one human brain. Our job as professional students of Greek and Latin is to help these languages (whether in the original or in a modern language translation) set as many brains on fire as possible. Knowledge constitutes, in this context, the lasting

[5] Augustus Boeckh, "Oratio nataliciis Friderici Guilelmi III." (1822): "Itaque ubi, quae et qualis philologia meo iudicio sit, quaeritis, simplicissima ratione respondeo, si non latiore, quae in ipso vocabulo inest, potestate accipitur, sed ut solet ad antiquas litteras refertur, universae antiquitatis cognitionem historicam et philosophicam."

impression left by information that we have taken into our minds. Knowledge in this sense exists physically as lasting changes to our brain structure.

If we start with Boeckh's *cognitio* as a goal, we need to draw upon emerging research about how we learn in general and about how we interact with languages. We must never forget that many -- probably most -- of the professional researchers who would benefit from working with Greek and Latin are not specialists in these languages but work on topics such as Religion, Political Thought, Archaeology or History. Even if our goal is only to support professional academics who work with Greek and Latin, we need a completely new infrastructure that exploits the possibilities of an interactive environment and that constantly explores what researchers do.

We need to consider more generally what audience we wish to address in a digital age. Do we focus upon professional academics, going beyond specialist researchers working in Greco-Roman Antiquity? This is a question, at least in part of what we value. In print culture, the potential audience for Greek and Latin was very small because books are expensive not only to produce but also to print and to distribute. We now have an academic publishing ecology that represents a major advance over what was possible in print but that, by replicating limitations that were acceptable in print, cut our work off from an audience that is much larger, more diverse, and global in scale. If I publish an article that appears in JSTOR, my work is open to anyone in more than 10,000 subscribing institutions -- if we assume c. 1000 members per institution, this puts us at a potential audience on the order of 10 million. This putative 10 million probably makes our work accessible to a greater percentage of our specialist colleagues than was ever possible when we were just shipping printed books. But JSTOR is a commercial enterprise and makes its money by requiring fees for access to our publications. If we compare the print alternative, JSTOR is probably a big advance. But if we think about our potential audience, JSTOR is much more problematic. According to one statistic,[6] more than 3 billion human beings -- 40% of humanity -- have access in some form to the internet. Not all of these have high bandwidth connections but smartphone sales are now, by at least one 2014 estimate, exceeding 1 billion units per year.[7] The academic publishing subscription universe reaches, thus, a tiny subset -- probably less than 1% the size of smartphone users. Whatever the exact numbers, the gap between the potential audiences for commercial gated academic collections and for open access publications is huge.

Second, I would like to emphasize an adjective that Boeckh chooses to emphasize: we do not simply study the past. We study the past as fully as possible -- *universa antiquitas*. Boeckh surely had Greco-Roman antiquity in mind when he published this phrase in 1822 but in a globally networked world, we need to ask whether we can justify as an ideal the study of

[6] http://www.internetlivestats.com/internet-users/

[7] E.g., http://blogs.strategyanalytics.com/WSS/post/2014/07/31/Xiaomi-Becomes-Worlds-5th-Largest-Smartphone-Vendor-in-Q2-2014.aspx, which reports that 295 million smarphones were shipped in second quarter of 2014.

Greco-Roman antiquity. I have tried to avoid the terms Classics and Classical Philology in this essay because those terms are still commonly used to imply the study of Greek and Latin, replicating, however innocently, very problematic assumptions about European cultural superiority. We can continue to use the term Classics and Classical but only if we explicitly include classical forms of Sanskrit, Arabic, Chinese and other languages. But, of course, the term Classical is inconsistent with the Latin adjective *universa*, which implies that we want to understand everything, not just works that have found their ways into canonical reading lists. We need to consider as part of our audience those who come from very different cultural backgrounds who wish to explore Greco-Roman culture as well. And we must do so not in the assumption that all roads lead to the West but as an example of what we would wish to have so that students of Greek and Latin could more broadly and deeply explore sources in other historical languages.

The term *universa* leads me to revisit one major achievement of Boeckh and his predecessor Friedrich Wolf. The founding moment for the modern study of Greek and Latin may have been when the very young Friedrich Wolf refused to study Greek and Latin as part of Theology and insisted on matriculating as a student of Philology. In so doing, he liberated himself from the need for orthodoxy that students of Theology had to respect and created a new, freer space for intellectual inquiry. But Wolf did this at great cost, restricting Greek and Latin philology to Classical sources and excluding the vast and even more important body of Christian Greek and Latin. And, of course, the Latin in which Boeckh and others still published their ideas represents a final chapter in the the production of Greek and Latin texts long after the fall of the Western Empire, the reign of Justinian, the works of Isidore of Seville, or whatever point we choose to define as an end to the ancient world.

Those of us who study Greek and Latin for a living are responsible for advancing the role of all Greek and Latin, but that represents a huge change and challenge. A study of primary source citations in twentieth century scholarship would document the extent to which researchers of Greek and Latin clustered around a tiny core of canonical texts -- not only because those texts have been judged to be of particular interest but also because print distribution, although more efficient than manuscripts, is still expensive. My own hypothesis is that we would find 90% of our primary source citations pointing to c. 10% of our surviving texts (e.g., 10 million words from the 100 or so million words of Greek and Latin that survive from antiquity). If we then widen our focus and consider Greek through 1453 and all Latin sources that survive, then we are dealing with corpora that extend more than two thousand years for both languages. The amount of surviving Greek increases to at least 100 million words while the amount of Latin explodes, with at least a billion words already available to a global audience from sites such as Archive.org.[8]

[8] David Bamman, David Smith, "Extracting two thousand years of Latin from a million book library", *Journal on Computing and Cultural Heritage* (JOCCH) 5 (2012): www.perseus.tufts.edu/~amahoney/01-jocch-bamman.pdf.

When collections of films, songs, and books become extremely large, usage changes, with much activity taking place around items that did not have enough volume to justify space in brick and mortar stores. The center of gravity shifts away from a few bestsellers to a much broader spectrum of materials. This phenomenon has its own name -- the "long tail," a term derived from the image of a graph where bestsellers cluster on one side and a long tail of lesser used items extends to the right. We should anticipate a similar readjustment of interest, as students of Greek and Latin adapt to the new realities of broad access. A generation ago, working on early modern Latin poetry, for example, was problematic in part because virtually no one would have access to the texts that you were studying.

We thus address two challenges to the study of Greek and Latin but, in so doing, we raise new challenges and help define our professional agendas for at least a generation. First, by presenting Greek and Latin for a global audience and by framing them as two important historical languages alongside many others from the human record, we begin to change, in a tangible way, the tradition of Eurocentrism. Second, by embracing not only our Classical texts but the full traditions of Classical and Post-classical Greek and Latin, we establish for ourselves a strategic position by which to advance the study of European culture as a whole. But, of course, executing either of these movements requires a complete rethinking of how we support the study of Greek and Latin and a completely new infrastructure to support that study. This leads us to the next task -- realizing Boeckh's vision in a global, digitally mediated community.

Third, the challenge of managing a much expanded field demands that we incorporate automated methods from fields such as corpus linguistics (roughly, the study of language through carefully annotated corpora), computational linguistics (roughly, the application of scalable methods to the study of language), text mining and visualization (detecting new significant patterns in our textual corpora), and a range of topics from the cognitive sciences so that we can understand how best to support human learning and inquiry. These are all entirely new areas of research for students of Greek and Latin -- and they are all essential if our goal is to advance the role of Greek and Latin in human society as effectively as we can. While grants may be needed to finance much of this work, there is, at least for now, substantial scholarly labor to pursue these goals: *L'Année Philologique* reports that it has produced 17,000 records for publications from the year of 2012 alone.[9] There might be much more potential labor -- we all know colleagues who stop publishing when they get tenure because they just don't see the point. If the study of Greek and Latin does not evolve, we may have quite a bit less labor -- certainly within the professional lifetime of someone now getting a BA and a career that would potentially extend at least until about 2060.

In practical terms, it will, however, take a long time to marshal professional activity to rebuild the study of Greek and Latin -- most will continue to do what they were trained to do and it will take time to train a new generation of scholars. In the meantime, however, we need to rethink our distribution of labor and to explore, pragmatically and aggressively, the possibilities of Citizen

[9] http://www.annee-philologique.com/ -- accessed November 9, 2014.

Science -- and I use Science in the broad sense of Wissenschaft to include any cumulative, systematic study. By Citizen Science, I mean activities that both contribute to the field and help contributors develop their own skills. Crowdsourcing exploits broad participation to advance a particular task without necessarily developing new skills among its contributors. Annotating the morphological and syntactic functions of every word in a Greek or Latin sentence is Citizen Science, because this activity is an excellent way to improve your knowledge of Greek and Latin. Simply fixing typos in a digitized text by itself is an example of crowdsourcing. Reading a digitized text closely so that you can identify the subjects and objects of sentences with people, places, and other key features of a text, and, in so doing, fixing typos would be an example of Citizen Science. I have written elsewhere about the stunning rise of Citizen Science in projects such as the Homer Multitext.[10] I will only observe here that a great deal of work can be reorganized and integrated into the curriculum, allowing students to develop a voice of increasing power and expressiveness as they develop their skills and level-up (to use a phrase virtually all of our students will know) to new levels of responsibility.

Incorporating automated methods and Citizen Science into the study of Greek and Latin both illustrate disruptive moves, challenging us to rethink not only the skills that we acquire but our culture of scholarly production and authority. At the same time, both moves are profoundly traditional. First, the Boeckhian definition of Philology is unbounded -- philology is, like medicine, defined by its goal, to extract as much as possible from the textual record to advance our intellectual understanding of the past. If we need to become experts in Optical Character Recognition (OCR), in machine learning, in social network analysis, in exploratory data visualization, in the use of brain scans to analyze learning, or any other new method, then we have to do so. The disciplinary source of the method makes no difference. We are committed to exploring and appropriating the best methods available. Second, engaging our students as collaborators brings us back to the vision, articulated by Wilhelm von Humboldt two hundred years ago, of a university as a place where everyone was dedicated to advancing human understanding. We are reasserting very old and very powerful values in the study of Greek and Latin. If we fashion an intellectual culture where we relentlessly exploit the best methods, constantly reinvent ourselves, and challenge our students and fellow citizens to participate actively in the study of Greek and Latin, we provide a very powerful rationale for the education that we provide.

I would summarize this section by returning to the questions of knowledge, values, and our social contract. Speaking for myself, my goals are three fold. First, to advance knowledge I will exploit all media, both those now available and those that may emerge over time, to engage as many human minds around the world with Greek and Latin as deeply as possible. Second, the attempt to reach a global audience requires valuing openness, both in publishing open access publications and open data and in actively encouraging a respectful, critical dialog across boundaries of language and culture, as well as time and space (as when we engage with

[10] http://homermultitext.blogspot.de/; http://sites.tufts.edu/perseusupdates/2014/09/29/opening-up-classics-and-the-humanities-computation-the-homer-multitext-project-and-citizen-science/.

historical sources). Third, by opening up the scope, methods, and culture of the study of Greek and Latin, we create an environment that can produce citizens with intellectual and collaborative skills to flourish in their subsequent careers. Each of these answers has tangible consequences for the way in which we think and publish about Greek and Latin. You may well come to different conclusions but you should be posing these and similar questions, especially if you are deciding whether or not to embark on the near quixotic attempt to become a professor of Greek and/or Latin.

3. What you need to think about when you choose a PhD program

I do not know of any Phd Program in Greek and Latin that will prepare you either for the vision of the field as I have outlined above or simply to maintain the field of Classical Studies. You will not acquire the intellectual skills that you need to teach or conduct modern research nor will you receive an understanding that points backwards and forwards. Thus, you might, for example, be lucky enough to attend a proseminar that will help you deal with the idiosyncracies of Jacoby's edition of Greek Fragmentary Historians, but I don't know of any graduate program that would teach you to think about how we might think about editions as annotated hypertexts. Your mentors will probably be focused on conventional articles and monographs in traditional venues and in formats that can be printed without loss, with very little attention to the challenge of using dynamic methods to produce ideas that serve both specialists and a broad audience at once. You probably will be trained to produce research on your own and under your name as sole author, rather than extending your intellectual range by working collaboratively (and collaborative work become essential as soon as you address research problems that require more skills than any one person can bring to bear). You will not learn how to think seriously about how students can work with Greek and Latin immediately in all of your courses and then acquire such knowledge as they need over time to improve, rather than to begin, engaging with Greek and Latin directly. You will not learn how to work with colleagues and students who are not only from other cultural contexts but are in fact still happily in their home cultures but very much accessible via video conference and social media. And, of course, if you get your in an anglophone country, you will also probably not learn to function in a language other than English -- and you will have relatively little incentive to do so, as there are more conferences in Europe where English is the official language than you would be able to attend. But yielding to that convenience cuts you off from aspects of our scholarly tradition and of cultural consciousness that only come when you leave the bubble of English.

In some cases (e.g., the use of many automated methods), you may simply have to learn more than you were taught in your program. In other cases, you may need to unlearn some assumptions that will hold you back (such as the assumption that only members of the Phd Priesthood should have a voice or what Classicists think of each other is as important as what students, parents, administrators and the general public thinks of Greco-Roman culture, insofar as they think of it at all). You will almost certainly be trained, even more so than your counterparts in the military academies of the world, to fight the last war, one where you were successful by publishing single-authored articles and books in a 19th century publishing system,

where your teaching has very little to do with your research and where you are not prepared to exploit the possibilities now available for advancing the study of Greek and Latin.

I offer every caveat in the paragraphs above as a provocative and optimistic challenge -- I have phrased these statements in such a provocative way because I hope to provoke a barrage of compelling rebuttals with information about various programs. I will add a link from, if I do not revise altogether, this article to a subsequent blog entry summarizing what comments I do provoke.

When you talk to faculty at a potential PhD program, gauge how creatively they think about the future of the field. Your professors do not necessarily have to become digital humanists -- they will probably continue doing the same kind of work they learned how to do when they were in graduate school. The question is whether they think that is still primarily the kind of work that rising scholars should do and how open they are for their students to strike out on new paths. Very traditional scholars can be excellent mentors if they are not afraid to see their students do work that they could not do themselves and they see in the students that they support their opportunity to participate in a very different scholarly culture. The question is not whether such a new culture already exists but whether your supervisors are open to it or not.

If you are hoping to enter a PhD program in the fall of 2015, then you are making a bet about what jobs will be available and what criteria will win those jobs in (ideally) 2020, 2021, or 2022. The people who are training you will almost certainly not be giving you that job. The more highly ranked your PhD program, the less your PhD department will prepare you for almost all of the jobs for which you will apply -- the point of being in a highly ranked department is to be in a different environment. The people who might hire you to a permanent position will probably be exultant and relieved that they got that position approved and will be looking for someone who can help keep their department alive when the next new Dean tries to downsize or eliminate your department entirely. And if you finally do become a professor, you will be looking for students who care about your subject -- especially students who want to work with sources in the original language.

You will need to have a research program in place that will not seem boring and pointless if and when, perhaps as early as 2026 but probably years later, you finally get tenure -- it is not clear how much most institutions of higher learning, for now at least, care about the actual content of research related to Greek and Latin, but they expect you to produce as a sign of life. In fact, if you define a research program that tangibly advances our understanding of Greek and Latin, that engages your students and fellow-citizens, and that print and PDF articles cannot fully represent, you may well find your dean not only supportive but relieved to see something new and interesting from one of the humanist faculty. You will, of course, always have to write expository prose that resembles a traditional article or monograph -- even if you produce something that is inherently digital, you will have to explain why you did what you did, the decisions that you made as you worked, and your arguments for why this work constitutes an expert contribution. In the first generation of digital work, we were often so obsessed with

making things work that we did not develop the habit of publishing accounts of what we had done. We have, however, good models for this kind of hybrid scholarship: an edition is a static hypertext with an expository introduction at the start.

If you are looking for useful research, you should consider projects such as textual editions and commentaries -- this very traditional activity is now completely new. All of our editions, commentaries, grammars, even our translations, have to be reimagined, reinvented and redone to meet the needs of a digital age. Philology fell out of favor among many Classics departments in the late twentieth century because (and where) we made a living by teaching large courses based upon English translations and virtually none of our students could do much with Greek and Latin sources (even if they did take courses in Greek and Latin). In fact, as Elton Barker and Leif Isaksen demonstrated in their ground-breaking Hestia Project,[11] you do quite a lot of important research by annotating and then analyzing an English translation of an ancient author -- the geospatial world of Herodotus looks much the same whether you use the English or the Greek as a starting point. The most important edition of Thucydides in the past twenty-five years, the Landmark Thucydides, was produced by Robert Strassler, an investment banker with no training in Greek. But, with the tools already at our disposal, every student at a postsecondary institution can immediately begin to engage with Greek and Latin. The role of students and of Greek and Latin resources are changing and you should consider both as you build your research program.

For all the caveats presented above, there is no substitute for spending two or three years in the intensive study of a broad range of Greek and Latin whether in an advanced European MA program or in the opening years of a US Phd program. If you have any doubts about your competence in Greek or Latin, you should consider a post-bac program or a preparatory MA degree (such as we offer at Tufts University, my US home).

Students who enter traditional PhD programs for the study of Greek and Latin with an ability to read and understand Greek and Latin do have a unique opportunity to immerse themselves in coursework with others who share their passion for Greek and Latin and then (generally) are challenged to master a reading list with roughly a million words of Greek and Latin. Some students game this system, guessing what sources they really do need to cover and strategizing to maximize their chances of passing their local PhD exams without really developing the ability to read Greek and Latin with fluency. But if you do so, you will probably never have another chance to transform your feeling of Greek and Latin in its varied forms and genres. You may never be in an environment where you can throw yourself into so many texts and simply absorb as much as you can. You may well teach the graduate survey courses to the next generation, but then you get to pick and choose what you will actually discuss and you will probably be too busy to spend time immersing yourself in general reading. You will (hopefully) have an on-going research program but this will be hard enough to pursue in between committee meetings, preparing your other classes, grading, and other professional activities, not to mention watching

[11] http://hestia.open.ac.uk/.

youth soccer games, caring for once powerful, now increasingly frail loved ones, or simply waiting for the plumber.

Once you have this intensive overview of Greek and Latin, you may at this point be better off getting a PhD in a Digital Humanities rather than in some traditional program in Greek and Latin. In Europe, this transition is easy, since an MA from one program often allows you to get a PhD by simply writing a thesis in a new PhD program. MA programs in Greek and Latin in the US, however, are largely designed to get you to a point where you can do PhD work and get a second MA. In the ideal case, you would be able to have degrees from both a traditional program in Greek and Latin and from a program in Digital Humanities. The Digital Humanities program will give you two advantages. First, you will have a better chance of developing a sustainable research program, both because you will acquire the ability to work with machine actionable textual data and because you will be better able to develop collaborative research projects that will include your students. Second, the Digital Humanities may or may not be a unified field (of course, neither English or History are arguably unified fields either) but the Digital Humanities are a central point where you will encounter people from many more disciplines than I certainly have seen in programs centered on Greek and Latin. As a junior professor, you would have an opportunity to network your teaching and research with work in many other humanities departments and with computer and information science. This will broaden your base of potential students and your contributions to the institution as a whole. As a faculty member with a PhD in Digital Humanities, you can place a Department focused on Greco-Roman studies in a much more central position than is likely to be the case if you have only a PhD in Greek and Latin.

At Leipzig, we have been able to develop a Digital Humanities group with a focus on Digital Philology and a particular strength in the study of Greek and Latin in a digital age. Dr. Monica Berti joined the Alexander von Humboldt Chair of Digital Humanities in October 2013 and became, in October 2014, an Academic Assistant who focuses on digital editing and who teaches courses for philologists working in many languages who wish to familiarize themselves with digital methods so that they can pursue up-to-date research projects.

We support a second course track designed for those who wish to develop more advanced programming skills so that they can modify existing, or develop new, applications to support their teaching and research. A second Academic Assistant will join the Humboldt Chair in early 2015 with the following qualifications: “This Academic Assistant will work in the Humboldt Chair of Digital Humanities, collaborating both in the development of an English curriculum and in research associated with the Open Philology Project as described at http://sites.tufts.edu/perseusupdates/2013/04/04/the-open-philology-project-and-humboldt-chair-of-digital-Humanities-at-leipzig/. The candidate should be able to teach in both German and in English. This position will focus on the challenges and opportunities posed by Citizen Science for the study of historical languages such as Classical Greek and Latin on a global scale.”

Support from the Alexander von Humboldt Foundation allowed us to develop a curriculum from a clean sheet of paper rather than retrofitting an existing program. Thus our courses cover precisely those topics that we think most important for those who wish to develop sustainable careers working with Greek and Latin. We are developing BA and MA programs but we are able to accept holders of a relevant MA for a PhD in Digital Humanities. We are not in a position to take on large numbers of such PhD students but we do have opportunities for a small number of particularly talented and independent students to get the first PhDs in this program. We also welcome a small number of visitors from other PhD programs to spend a semester or an academic year with us developing skills that they will then apply back at their home institution. We are very open to the possibility of joint PhDs, where you would receive a PhD from Leipzig and from a second institution (or in Digital Humanities and some other program at Leipzig). You can track what we are doing at Leipzig by following our website (http://www.dh.uni-leipzig.de/), but there are certainly other options for you to explore. I was inspired to write this particular entry not because of what we are doing at Leipzig but because of the work that PhD candidates with whom I currently collaborate are doing at Kind's College London[12] (Matteo Romanello and Simona Stoyanova) and University College London[13] (Greta Franzini).

The point is for you to think hard about what you want to do and to make the best possible decision today for a career that may extend a very long time into a world that will probably be very different, with the rate of change more likely to accelerate than remain constant as the structural implications of digital technology take hold. Every choice entails risk of some kind. And risk, for better or for worse, by definition implies uncertainty -- I remember one prospective doctor telling me forty years ago that he was doing so despite his conviction that US medicine would soon be socialized and his salary would be much smaller than he might expect. I don't think that Obamacare was what he had in mind and he would be close to retirement anyway. From my perspective, though, you must immerse yourself in the possibilities of the digital world of which you are already a part if you are have the best chance to having a good and satisfying career. The most sought-after PhD programs will not help you if you join one of them. You will need to find your own path forward. The greatest risk is not that you will fail to get into the PhD program of your choice. The greatest risk is not even that you will spend six or seven years getting a PhD, then four or five years moving from one year sabbatical replacement to another before giving up. The greatest risk is that you go through the system, win yourself a job, and then spend the rest of your career struggling to justify yourself in a system that no longer wants what you offer, facing one administration after another that wonders why your department or position still exists. For many of your potential PhD advisors, that future is already a present reality and they may have little capacity to fight back. You have the opportunity now to decide how you will prepare yourself for the struggle that will accompany success as a Professor of Greek and/or Latin. We are poised as a field for a much brighter future in the coming generation than that which I experienced in the previous, but no one can carry us forward but those of us who are in the field and those of you who join us.

[12] http://www.kcl.ac.uk/artshums/depts/ddh/study/pgr/index.aspx
[13] http://www.ucl.ac.uk/dh/courses/PhD