Department of Classics

Chair

• Mark Payne

Professors

• Clifford Ando
• Elizabeth Asmis
• Shadi Bartsch-Zimmer
• Alain Bresson
• Christopher A. Faraone
• Jonathan M. Hall
• Michèle Lowrie
• Mark Payne
• James M. Redfield
• Peter White

Associate Professors

• Michael I. Allen
• Helma J. Dik
• David G. Martinez
• Sarah Nooter
• Sofia Torrellas-Tovar
• David L. Wray

Assistant Professors

• Emily Austin
• Catherine Kearns

Emeritus Faculty

• Walter R. Johnson
• D. Nicholas Rudall
Affiliated Faculty

- Claudia Brittenham, Art History
- Agnes Callard, Philosophy
- Patrick (Patch) Crowley, Art History
- Michael Dietler, Anthropology
- Jas’ Elsner, Divinity School
- Elizabeth Gebhard, Director of Excavations, Isthmia
- C. Stephen Jaeger, Germanic and Medieval Studies, U of IL at Urbana-Champaign
- Janet Johnson, Near Eastern Languages and Civilizations
- Walter Kaegi, History
- Demetra Kasimis, Political Sciences
- Matthew Landauer, Political Sciences
- Gabriel Richardson Lear, Philosophy
- Bruce Lincoln, Divinity School
- Boris Maslov, Comparative Literature
- Glenn Most, Committee on Social Thought
- Brian Muhs, Near Eastern Languages and Civilizations
- Richard Neer, Art History
- Martha Nussbaum, Philosophy and Law
- Wendy Olmsted, Humanities
- Ada Palmer, History
- Richard Payne, Near Eastern Languages and Civilizations
- Dennis Pardee, Near Eastern Languages and Civilizations
- James Redfield, Committee on Social Thought
- Kent Rigsby, Emeritus, Duke University
- Robert Ritner, Near Eastern Languages and Civilization
- Martha Roth, Near Eastern Languages and Civilizations
- David Schloen, Near Eastern Languages and Civilizations
- Laura Slatkin, Committee on Social Thought
- Jonathan Z. Smith, Humanities
- Jeffrey Stackert, Divinity School
- Justin Steinberg (http://rll.uchicago.edu/faculty/steinberg) , Romance Languages and Literatures

- Matthew Stolper, Near Eastern Languages and Civilizations
- Christopher Woods, Near Eastern Languages and Civilization
- Theo van den Hout, Near Eastern Languages and Civilizations
- John Z. Wee, Near Eastern Languages and Civilizations
The Department of Classics offers advanced study in the civilizations of the ancient Mediterranean, including literature and literary theory, history, philosophy, religion, science, art, and archaeology. The programs of the department lead to the Ph.D. degree and seek to prepare students for careers in teaching and research. They allow students to explore areas with which they are unfamiliar, as well as to strengthen their knowledge in those in which they have already developed a special interest.

The Classics faculty consists of active scholars, expert in one or more areas of classical studies. Apart from their influence through books and articles, the faculty has long been identified with the publication of *Classical Philology*, one of the leading journals devoted to classical antiquity. The diverse graduate student body at the University include students in a number of programs outside the Department of Classics who are also engaged in the study of the ancient world. The Oriental Institute, the Divinity School, the Committee on Social Thought, and the Departments of Art History, History, Linguistics, and Near Eastern Languages & Civilizations all have programs that focus on aspects of the classical period. The workshops supported by the Council for Advanced Studies, where graduate students, faculty, and visiting scholars present work in progress, are a further means of scholarly collaboration and training. The department currently sponsors workshops entitled Ancient Societies, Rhetoric and Poetics, and Ancient Philosophy, which involve participants from other areas as well.

Research and Library Resources

The University of Chicago Library owns over 11 million volumes in print and electronic form. Classics has been one of the Library’s strongest collections since its founding in 1891, when the University purchased the entire stock of an antiquarian bookstore in Berlin that specialized in classical philology, archaeology, and religion. Apart from current monographs, the library receives more than seven hundred serials devoted to ancient Greece and Rome and subscribes to the full range of electronic databases useful to ancient studies. Major editions of classical texts printed from the Renaissance through the eighteenth century are available in the Special Collections Research Center, which also houses collections of Greek and Latin manuscripts.

Fellowships

Students admitted to doctoral study are typically awarded a five-year fellowship package that includes full tuition, academic year stipends, summer stipends, and medical insurance. Teaching training is a vital part of the educational experience at the University, so all fellowships include a required teaching component. Graduate students may also apply for fellowships which aid students during the writing of Ph.D. dissertations and for travel grants that support visits to libraries, collections, and archaeological research sites in Europe and the Near East.
Teaching Opportunities

At the University of Chicago, graduate students have a variety of teaching opportunities including as independent instructors. The Center for Teaching and Learning conducts a series of workshops and forums designed for graduate students to build skills in lecturing, leading discussions, and focusing writing assignments. The Little Red Schoolhouse, a nationally famous writing program, prepares graduate students to teach writing to undergraduate students.

Teaching opportunities lie in four areas. The first is in classics, where students who have completed the first two years of coursework may apply to serve as course assistants alongside regular faculty in the beginning Greek and Latin and ancient civilization sequences. Experienced course assistants may apply to teach independently in the first or second year language courses. Graduate students also have a broad role in the summer Greek and Latin Institute, and in the Graham School of General Studies, for which they are encouraged to offer courses of their own design (some recent courses have been devoted to the *Iliad*, *the Odyssey*, and *the Aeneid*).

The second area of teaching is through the Writing Program. The program offers three kinds of renewable teaching positions: Lectors in Academic and Professional Writing, Writing Interns in the Humanities Common Core, and Writing Tutors for the College Tutoring Program. All Writing Program instructors take a quarter-long course in the pedagogy of writing before they start teaching, and during their first quarter of teaching, they work closely with experienced writing program personnel as writing interns in the humanities and social sciences core courses of the College.

A third area of teaching is serving as the graduate assistant for the College’s ten-week Study Abroad program in Athens, which is regularly staffed by faculty from the Classics Department. The graduate assistant serves as both a course assistant and a resident assistant and as an instructor for a course entitled Readings in Attic Greek.

Finally, at the most advanced level, graduate students are eligible to teach sections of the humanities core sequence. All teaching is remunerated proportional to the teaching responsibility and normally includes remission of tuition.

Programs of Study

The department offers Ph.D. degrees in Classical Languages and Literatures, the Ancient Mediterranean World, Ancient Greek and Roman Philosophy, and Transformations of the Classical Tradition, as well as a joint Ph.D. in Social Thought and Classics.

Ph.D. Program in Classical Languages and Literatures

The success of any graduate program depends upon the quality and commitment of its students and faculty. The Classics Department of the University of Chicago consists of
persons of diverse backgrounds and interests, active scholars who are expert in one or more areas of classical studies. Beyond the influence which members of the faculty have had individually through books and articles, the Department has also long been identified with the publication of Classical Philology (http://www.journals.uchicago.edu/toc/cp/current), one of the world's leading journals devoted to classical antiquity.

The diversity of faculty interests is matched by the diversity among the students in the graduate programs at the University of Chicago. Students in the Department of Classics represent only one of several groups engaged in the study of the ancient world. The Oriental Institute (http://www-oi.uchicago.edu/OI/default.html) and Divinity School (http://divinity.uchicago.edu/index.shtml), the Committees on Medieval Studies (http://catalogs.uchicago.edu/divisions/medieval.html), and Social Thought (http://catalogs.uchicago.edu/divisions/socthou.html), and the Departments of Art (http://arthistory.uchicago.edu), History (http://history.uchicago.edu), and Philosophy (http://philosophy.uchicago.edu) all have programs which focus on different aspects of the classical period, and which attract students with correspondingly varied interests. Course requirements for the graduate program in Classics are sufficiently flexible that students can take advantage of the numerous opportunities offered by these other programs.

Consequently, Classics students are able to encounter a multiplicity of approaches to classical texts and modern scholarship. In addition to learning basic techniques of textual, historical, and literary criticism, they are encouraged to explore new approaches to classical literature, history, philosophy, religion, art, and archaeology. They may test their explorations by participating in interdisciplinary workshops where both students and faculty present and discuss current research. The Classics Department sponsors three workshops, the Ancient Societies Workshop (http://cas.uchicago.edu/workshops/ancientsocieties), the Rhetoric and Poetics Workshop (http://lucian.uchicago.edu/workshops/rhetpoet), and the Ancient Philosophy Workshop (http://lucian.uchicago.edu/workshops/agarp), all of which meet biweekly, and is affiliated with the Late Antique and Byzantium Workshop (http://cas.uchicago.edu/workshops/lantbyz) and the Medieval Studies Workshop. Computer facilities permit students to conduct precise analyses of texts and to communicate with scholars worldwide who share their interests. Students interested in ancient theater can acquire first-hand experience in producing and acting in classical plays as part of the University Theater Program. Archaeological field experience is available for those who are interested in the material basis of classical antiquity.

Ph.D. Program in the Ancient Mediterranean World

The Graduate Program in the Ancient Mediterranean World is designed to allow students to custom build an interdisciplinary course of study that satisfies their own intellectual interests while remaining true to the rigorous and thorough training that is expected of University of Chicago graduates.

The first two years of study towards the Ph.D. are spent engaged in coursework. In consultation with the PAMW Graduate Advisor, students will devise a program of
courses that range across the Mediterranean and/or Near Eastern worlds. Students are expected to familiarize themselves with various aspects of the ancient world (literature, philosophy, history, art and archaeology, and religion) and are encouraged to explore various methodological and theoretical approaches derived from other disciplines, especially the social sciences. The centerpiece of the program in these first two years is the two-quarter Ancient Mediterranean Seminar, co-taught by two PAMW Faculty members, which is designed to introduce students to issues of historical method while studying a topic that changes annually.

At the end of the second year of study, students choose two Faculty members who will advise them as they prepare for the two Field Examinations, which are sat in the course of the third year. The Field Examinations are intended to test requisite research skills in connection with specialized topics. Students are also expected to demonstrate competence in two modern languages (normally French and German) and two ancient languages before the end of their third year.

Once the Field Examinations are completed, the student assembles a Dissertation Committee of three faculty members. The Committee will assist the student in preparing a Dissertation Proposal, which must be presented before the end of the fourth year. Students are also required to enroll in the two-quarter dissertation proposal workshop. The final Dissertation is defended before members of the Department and interested members of other Departments. The curriculum is designed so that all requirements can be fulfilled within six years.

Ph.D. Program in Ancient Greek and Roman Philosophy

The study of ancient Greek and Roman philosophy is inherently interdisciplinary. Scholars must be able to situate philosophical texts in their broader cultural context. They must also be alive to the way a given text engages with and contributes to its philosophical tradition. Finally, they must be able to communicate effectively with scholars trained in either Classics or Philosophy. Thus, a student who plans to specialize in ancient philosophy ought to receive an interdisciplinary training. Since both Classics and Philosophy have exacting and distinct standards of disciplinary training, we decided to establish a program in which students will enroll either in the PhD program in Classics or in the PhD program in Philosophy but will be required to take certain courses in the department in which they are not enrolled. The program is a joint program in the sense that the faculty of both departments are committed to training students in the other department in the ways specified below and in the sense that the students will develop a working relationship with each other, both through participation in seminars and in the Ancient Greek and Roman Philosophy workshop.

Students enrolled in the Ph.D. degree in the Program in Ancient Greek and Roman Philosophy in the Classics Department are required to pass a total of 18 courses, of which 16 must be passed in the first and second years. At the end of the second year, students choose two faculty members to advise them on the oral examination, which must be taken by the end of the Winter Quarter of the third year of the Program. Once the examination is
completed, students assemble a dissertation committee of three members. The committee will assist the student in preparing a dissertation proposal, which must be presented to the Classics Department faculty by the end of the Autumn Quarter of the fourth year. Students are expected to attend the workshop on Ancient Greek and Roman philosophy throughout their enrollment in the Program.

**Ph.D. Program in Transformations of the Classical Tradition**

The PhD program in Transformations of the Classical Tradition enables students to approach the long history of classical thought and literature by following a course of study tailored to their particular interests.

The first two years of study towards the Ph.D. are spent on coursework. In consultation with the Director of Graduate Studies and the TCLT program Chair, students will devise a program of courses that focus on, but are not limited to, key texts in literature, philosophy, historiography, and political theory in either Greek or Latin, and the reception, development, and transformation of these texts in one of the modern languages. During their first two years, students must also satisfy the requirements for their second ancient and modern language.

Students entering the program are introduced to the methodological opportunities of studying the long history of the classical tradition in a two-quarter introductory seminar, co-taught by two TCLT faculty members, one of whom will be a member of the Classics faculty, and the other from one of our partner disciplines: Art History, the Committee on Social Thought, Comparative Literature, Germanic Studies, History, Philosophy, Political Science, Romance Languages & Literatures, and the Divinity School. In the third year, students progress to an oral examination in their chosen field of study, followed by the dissertation proposal workshop, and the submission of the dissertation proposal. The fourth and fifth years are devoted to dissertation writing and the curriculum is designed so that all requirements can be fulfilled within six years.

**The Joint Ph.D. Program in Social Thought and Classics**

The Joint Ph.D. Program in Social Thought and Classics is intended for students whose study of a particular issue or text from the ancient Greek and Roman world requires a broadly inter-disciplinary approach alongside a professional mastery of philological skills.

Those interested in pursuing this joint degree program must first be admitted in **EITHER** the Committee on Social Thought (http://socialthought.uchicago.edu) **OR** the Department of Classics (http://classics.uchicago.edu/home) and must complete at a minimum the two-quarter language survey (Greek or Latin), offered by the Department of Classics, with an average grade of B or higher. Application shall then be made to the second department and, provided that the standards of admission to that department are met, students will be admitted by the Office of the Dean of Students to joint degree status. They will not, however, be considered to have transferred into the second department and their original
department will remain their sole department for purposes of registration and financial aid (including dissertation fellowships). They will be assigned two faculty advisors, one whose primary appointment is in Social Thought, one whose primary appointment is in Classics. Students initially admitted to Classics will be expected to complete all requirements for the A.M. in Classical Languages and Literatures in their first year. Students initially admitted to Social Thought may complete the remaining requirements of the A.M. in Classical Languages and Literatures during the second year of study and the A.M. will be awarded at that time. Although students will fulfill the requirements for the A.M. in both Social Thought and Classical Languages and Literatures (http://classics.uchicago.edu/graduate/classical-language-literature), they will receive only one Master's degree from the University.

Students admitted to the joint degree program must satisfy all the degree requirements for the Ph.D. in Classical Languages and Literatures and all the degree requirements for the Ph.D. in Social Thought. The Social Thought language requirement of a high-level pass in a foreign language exam will be automatically met by the requirements of the Classics program. The dissertation proposal will have to be approved by both departments; the dissertation committee will usually include three professors, at least one of whom will come from each department. The committee chair should be a member either of Classics or the Committee on Social Thought, according to the enrollment of the student.

In order to ensure that the combination is genuine and rigorous, those students with joint degree status will be required to offer at least a majority of non-Classical texts on the Social Thought Fundamentals Examination (http://socialthought.uchicago.edu/page/fundamentals-examination). Students with joint degree status will be encouraged, in consultation with their advisors, to take courses on non-Classical subjects that will help prepare them for this examination.

Because of the difference in the way and extent to which the Classics and the Social Thought Ph.D. programs are regulated, the mode of access to joint degree status will vary, depending upon whether candidates enter into it from the one department or the other.

The Degree of Master of Arts

Students seeking a master's degree should apply to the Master of Arts Program in the Humanities (MAPH), a three-quarter program of interdisciplinary study in a number of areas of interest to students. MAPH students take courses with students in the Ph.D. programs. Further details about the MAPH program are available at http://maph.uchicago.edu/

Application

The application process for admission and financial aid for all graduate programs in the Division of the Humanities is administered through the divisional Office of the Dean of Students. The Application for Admission and Financial Aid, with instructions, deadlines
Questions about admissions and aid should be directed to humanitiesadmissions@uchicago.edu or (773) 702-1552.

International students must provide evidence of English proficiency by submitting scores from either the Test of English as a Foreign Language (TOEFL) or the International English Language Testing System (IELTS). (Current minimum scores, etc., are provided with the application.) For more information, please see the Office of International Affairs website at https://internationalaffairs.uchicago.edu/, or call them at (773) 702-7752.

Courses

The two quarter surveys of Greek and Latin literature, and Greek and Latin prose composition, are offered in alternate years. The courses listed below are offered regularly, normally on a three-year rotating basis. In addition, new courses are frequently introduced, especially seminars and classics courses, and these cannot be predicted very far in advance. In recent years, courses included seminars on Early Rome, Tragedy and the Tragic, A History of Rhetoric, Greek Tragedy in Africa, Juvenal, The Ancient Economy, Oral Poetries, The Poetry of Death, Security in Latin Literature, Stoics and Epicureans, and Holderlin and the Greeks.

Greek

Iambic and Elegiac Poetry.

Greek Philosophy.

Greek Tragedy.

Lyric and Epinician Poetry.

Greek Epic.

Greek Oratory.

Hellenistic and Imperial literature.

Greek Comedy.

Greek Historians.
Latin
  Roman Elegy.

Roman Novel.

Virgil.

Post-Virgillian Epic

Roman Historians.

Roman Comedy.

Lucretius.

Roman Satire.

Roman Oratory.

Classics - Classics Courses

**CLAS 30200. North Africa, Late Antiquity to Islam. 100 Units.**

Examination of topics in continuity and change from the third through ninth centuries CE, including changes in Roman, Vandalic, Byzantine, and early Islamic Africa. Topics include the waning of paganism and the respective spread and waning of Christianity, the dynamics of the seventh-century Muslim conquest and Byzantine collapse. Transformation of late antique North Africa into a component of Islamic civilization. Topography and issues of the autochthonous populations will receive some analysis. Most of the required reading will be on reserve, for there is no standard textbook. Readings in translated primary sources as well as the latest modern scholarship. Midterm and final paper.

Instructor(s): W. Kaegi

Terms Offered: Autumn

Equivalent Course(s): CLCV 20200, CMES 30634, CRES 25701, HIST 35701, NEHC 20634, NEHC 30634, HIST 25701
CLAS 30400. Who Were the Greeks? 100 Units.
If the current resurgence of interest in ethnic studies is a direct reflection of a contemporary upsurge in ethnic conflict throughout the world, it remains the case that notions of peoplehood and belonging have been of periodic importance throughout history. This course will study the various expressions of Greek identity within shifting political, social, and cultural contexts from prehistory to the present day, though with a strong emphasis on classical antiquity. Particular attention will be given to theoretical issues such as anthropological definitions of ethnicity, the difference between ethnic and cultural identities, methods for studying ethnicity in historical societies, and the intersection of ethnicity with politics.
Instructor(s): J. Hall Terms Offered: Autumn
Equivalent Course(s): CLCV 20400,HIST 30701,ANCM 30400,HIST 20701

CLAS 32615. Knowledge and Politics. 100 Units.
Instructor(s): M. Landauer Terms Offered: Spring

CLAS 32815. Conquerors of the Ancient World, from Cyrus to Islam. 100 Units.
From the Achaemenids (sixth century BCE) to Islam (seventh century CE), this class will examine the cases of the great conquerors of the ancient world: Cyrus, Alexander, Caesar, Justinian, Muawiyah I. What motivated them? Were they only creatures of circumstances or creators or circumstances? Were they great civilizers or brutal destroyers of civilizations? How can we assess the long term impact of the creation of empires? The class will invite to a broader discussion on the role of individuals as history-makers and on the role of war to shape history. It will also examine the still present consequences of the great deeds of these conquerors. All ancient texts will be analyzed in translation.
Instructor(s): A. Bresson Terms Offered: Winter

CLAS 32914. The Italian Renaissance. 100 Units.
Florence, Rome, and the Italian city-states in the age of plagues and cathedrals, Dante and Machiavelli, Medici and Borgia (1250–1600), with a focus on literature and primary sources, the recovery of lost texts and technologies of the ancient world, and the role of the Church in Renaissance culture and politics. Humanism, patronage, translation, cultural immersion, dynastic and papal politics, corruption, assassination, art, music, magic, censorship, religion, education, science, heresy, and the roots of the Reformation. Assignments include creative writing, reproducing historical artifacts, and a live reenactment of a papal election. First-year students and non-history majors welcome.
Instructor(s): A. Palmer Terms Offered: Autumn
Equivalent Course(s): HIST 32900,CLCV 22914,ITAL 22914,ITAL 32914,HCHR 32900,HIST 22900
**CLAS 33315. History of Skepticism, Pre-Socratic Greece to Enlightenment. 100 Units.**
Doubt has been a fundamental tool from the foundations of Western philosophy, used by radicals and orthodox thinkers, skeptics and system-builders, theologians and scientists. Philosophical skepticism and its evolving palette of intellectual tools shaped the ancient philosophical schools of Greece and Rome, the solidification of early Christian doctrine, the scholastic debates of the later Middle Ages, the neoclassical explosions of the Renaissance, the "new philosophy" of the seventeenth century, the radical projects of the Enlightenment, and the advent of the modern scientific method. This course reviews the history of systematic philosophical doubt, focusing on primary source readings from Sextus Empiricus and Cicero to William of Ockham and the Averroist controversies, to Montaigne, Descartes, Bacon, and Diderot. Undergraduate writing assignments focus on polishing advanced writing ability through short assignments targeting concision, critical thinking, and journalistic writing skills with creative elements. Enrolled graduate students will be invited to additional graduate-only discussions and have supplementary assignments, including secondary source and historiographical readings and self-designed customized research papers. Both undergraduates and graduate students from outside the Department of History are welcome.
Instructor(s): A. Palmer Terms Offered: Autumn
Equivalent Course(s): CLCV 23315

**CLAS 33815. Plato's Legacies. 100 Units.**
Some of the most significant efforts to question political theory's core concepts, unsettle its approaches, and expose its dangerous ideals have depended on major re-interpretations of Plato's thought. This course investigates the broad critical impulse to treat Plato as the originator of political positions and interpretive assumptions that late modernity frequently seeks to critique and less often to celebrate. We consider the charges of essentialism, authoritarianism, and foundationalism, among others, and ask to what (if any) extent considerations of the texts' historical contexts and dramaturgical conditions have factored into these assessments. Readings will include works by Popper, Strauss, Arendt, Derrida, Castoriadis, Wolin, Irigaray, Cavarero, Butler, and Rancière alongside Plato's dialogues. Students are expected to be familiar with Plato's thought upon enrolling. (A)
Instructor(s): D. Kasimis Terms Offered: Winter
Equivalent Course(s): PLSC 43801

**CLAS 34306. Byzantine Empire, 330–610. 100 Units.**
A lecture course, with limited discussion, of the formation of early Byzantine government, society, and culture. Although a survey of events and changes, including external relations, many of the latest scholarly controversies will also receive scrutiny. There will be some discussion of relevant archaeology and topography. Readings will include some primary sources in translation and examples of modern scholarly interpretations. Midterm and final examination.
Instructor(s): W. Kaegi Terms Offered: Autumn
Equivalent Course(s): CLCV 24306, HIST 31701, ANCM 34306, HIST 21701
CLAS 34307. Byzantine Empire, 610–1025. 100 Units.
A lecture course, with limited discussion, of the principal developments with respect to government, society, and culture in the Middle Byzantine Period. Although a survey of events and changes, including external relations, many of the latest scholarly controversies will also receive scrutiny. Readings will include some primary sources in translation and examples of modern scholarly interpretations. Midterm, final examination, and a short paper. Instructor(s): W. Kaegi Terms Offered: Spring
Note(s): Graduate students may register for grade of R (audit) or P (Pass) instead of a letter grade, except for History graduate students taking this as a required course.
Equivalent Course(s): CLCV 24307, HIST 31702, NEHC 21702, NELC 31702, ANCM 34307, HIST 21702

CLAS 34515. Money and the Ancient Greek World. 100 Units.
The ancient Greek world saw an innovation the consequences of which are still familiar to everyone: coinage. This was first a currency of precious metal. But the ancient Greek world also saw the invention of fiduciary money. This course will examine the special forms taken by money in the ancient Greek world. It will give an introduction to Greek numismatics. Above all, it will analyze the policies of the states towards coinage, as well as the philosophical debates to which the specific forms of money gave rise in the ancient Greek world. Ancient texts will be analyzed both in original language and in translation. Instructor(s): A. Bresson Terms Offered: Spring
Equivalent Course(s): CLCV 24515

CLAS 34716. Roman Philosophers on the Fear of Death. 100 Units.
All human beings fear death, and it seems plausible to think that a lot of our actions are motivated by it. But is it reasonable to fear death? And does this fear do good (motivating creative projects) or harm (motivating greedy accumulation, war, and too much deference to religious leaders)? Hellenistic philosophers, both Greek and Roman, were preoccupied with these questions and debated them with a depth and intensity that make them still highly influential in modern philosophical debate about the same issues (the only issue on which one will be likely find discussion of Lucretius in the pages of The Journal of Philosophy). The course will focus on several major Latin writings on the topic: Lucretius De Rerum Natura Book III and extracts from Cicero and Seneca. We will study the philosophical arguments in their literary setting and ask about connections between argument and its rhetorical expression. In translation we will read pertinent material from Plato, Epicurus, Plutarch, and a few modern authors such as Thomas Nagel, John Fischer, and Bernard Williams.
Instructor(s): M. Nussbaum Terms Offered: Winter
Prerequisite(s): Ability to read the material in Latin at a sufficiently high level, usually about two years at the college level.
Equivalent Course(s): CLCV 24716, LAWS 96305, RETH 30710, PHIL 30710, PLSC 22210, PLSC 32210, PHIL 20710
CLAS 35516. Strabo's World: Early Geographic Traditions. 100 Units.
This course traces the emergence of geographic thought in the Mediterranean world and the
diachronic representations of space and place that became the foundations for the humanistic
and social science of geography. Discussions will examine the practices that led to diverse
modes and styles of spatial expression, travel and mapping, the tensions between the known
world and the exotic imagined other, and the political, social, and cultural dimensions of
geographic works and their historic contexts. Beyond our sustained focus on Strabo, writing
under the Roman Empire, we will explore and interrogate both earlier and later traditions,
from Hecataeus and Herodotus to Dionysius and Pausanias.
Terms Offered: Spring
Equivalent Course(s): CLCV 25516

CLAS 35716. Egypt in Late Antiquity. 100 Units.
Egypt in Late Antiquity was a melting pot of cultures, languages and religions. With the
native Egyptians subject to a series of foreign masters (Greek and Roman), each with their
own languages and religious practices, Egyptian society was marked by a rich and richly
documented diversity. In this course we will pay special attention to the contact of languages
and of religions. Discussing on the basis of primary sources in translation different aspects
characteristic of this period: The crises of the Roman Empire and their effects in Egypt, the
emergence of Christianity and the decline of paganism, and the development of monastic
communities. The course will end at the Islamic conquest.
Instructor(s): S. Toralles-Tovar. Terms Offered: Spring
Equivalent Course(s): NELC 20287,NELC 30287,CLCV 25716

CLAS 36016. Epicureanism. 100 Units.
Epicureanism had a wide impact on Greek and Roman culture as a materialist system of
philosophy that advocated pleasure as the goal of life. Lucretius turned its teachings into
a poem with the aim of converting his fellow Romans; and it continued to inspire many
readers subsequently. This course will focus on the response to Epicureanism in both
antiquity and later. Beginning with the age of Epicurus himself, we will consider how
individuals used the teachings in the light of their own experience and needs. Our study will
take us to the rediscovery of Lucretius in the Renaissance, as well as the origins of modern
atomism and the humanism of the nineteenth century.
Instructor(s): Elizabeth Asmis Terms Offered: Winter
Equivalent Course(s): BIBL 36016,CLCV 26016
CLAS 36200. Pagans and Christians: Greek Backgrounds to Early Christianity. 100 Units.
This course will examine some of the Greco-Roman roots of early Christianity. We will focus on affinities between Christianity and the classical tradition as well as ways in which the Christian faith may be considered radically different. Some of the more important issues that we will analyze are: "The spell of Homer." How the Homeric poems exerted immeasurable influence on the religious attitudes and practices of the Greeks. The theme of creation in Greek and Roman authors such as Hesiod and Ovid. The Orphic account of human origins. The Early Christian theme of Christ as creator/savior. Greek and Roman conceptions of the afterlife. The response to the Homeric orientation in the form of the great mystery cults of Demeter, Dionysus, and Orpheus. The views of the philosophers (esp. Plato). The New Testament conception of resurrection. Greek and Roman conceptions of sacrifice, the crucifixion of Christ as archetypal sacrifice and early Christian reflection upon it. The world of ancient magic and the Christian response. The attempted synthesis of Jewish and Greek thought by Philo of Alexandria and its important to early Christianity.
Instructor(s): D. Martinez Terms Offered: Winter
Equivalent Course(s): CLCV 26200,RLST 20505

CLAS 37116. The Greek Countryside. 100 Units.
This course explores the historic development and dynamics of the ancient Greek countryside (oikoumene, chora) alongside the emergence of the city (polis). Recent historical analyses of demography and economy, archaeological fieldwork, and research on the cultural lens of town/country are revealing a highly complex world surrounding the city walls. What are the benefits and potential interpretive challenges of investigating these places and their constituent actors? Discussions will question the construction of urban vs. non-urban categories of ancient life, agropastoral economies and markets, political and social boundaries, rural sanctuaries, diachronic change, and methods and theories for examining the countryside through material culture and textual evidence.
Instructor(s): C. Kearns Terms Offered: Autumn
Equivalent Course(s): CLCV 27116

CLAS 37416. Curses and Cursing in the Ancient Mediterranean World. 100 Units.
We will survey the evidence for cursing in the Ancient Mediterranean World, beginning briefly in Mesopotamia and Egypt and the focusing mainly on the circum-Mediterranean basin from the archaic period down until Late-Antiquity. These rituals will include the conditional self-curses attached to oath, revenge curses, binding-curses (defixiones), prayers for justice, “voodoo dolls” and erotic curses used for seduction.
Instructor(s): Christopher Faraone Terms Offered: Spring
Prerequisite(s): Some knowledge of Greek and Latin recommended
Equivalent Course(s): HREL 47416,ANCM 47416
CLAS 37716. Exemplary Leaders: Livy, Plutarch, and Machiavelli. 100 Units.
Cicero famously called history the “schoolmistress of life.” This course explores how ancient and early modern authors—in particular, Livy, Plutarch, and Machiavelli—used the lives and actions of great individuals from the Greek and Roman past to establish models of political behavior for their own day and for posterity. Such figures include Solon, Lycurgus, Alexander, Romulus, Brutus, Camillus, Fabius Maximus, Scipio Africanus, Julius Caesar, and Augustus. We will consider how their actions are submitted to praise or blame, presented as examples for imitation or avoidance, and examine how the comparisons and contrasts established among the different historical individuals allow new models and norms to emerge. No one figure can provide a definitive model. Illustrious individuals help define values even when we mere mortals cannot aspire to reach their level of virtue or depravity. Course open to undergraduates and graduate students. Readings will be in English. Students wishing to read Latin, Greek, or Italian will receive support from the professors.
Instructor(s): J. McCormick, M. Lowrie Terms Offered: Winter
Equivalent Course(s): PLSC 47703, CLCV 27716, FNDL 27716, PLSC 27703

CLAS 38716. The Roman Republic in Law and Literature. 100 Units.
The class will study the history of the Roman republic in light of contemporary normative theory, and likewise interrogate the ideological origins of contemporary republicanism in light of historical concerns. The focus will be on sovereignty, public law, citizenship, and the form of ancient empire.
Instructor(s): C. Ando Terms Offered: Winter
Equivalent Course(s): HIST 21007, HIST 31007, CLCV 28716

CLAS 42014. The Reception of Philosophy in the Roman Period. Units.
The philosophy of the Greeks and Romans in the first century BCE and first two centuries CE has often been labeled "eclectic". This seminar will be an attempt to get away from this label. What we will focus on is the reception of earlier philosophy by a number of thinkers. On the Roman side, we will give attention to Cicero, Musonius, and Seneca; on the Greek side, we will read Dio of Prusa, Plutarch, and Galen. Each of these thinkers developed an approach of his own, consisting in a transformation of past ideas. The seminar will investigate what is new about each approach. Knowledge of Greek or Latin is not required.
Instructor(s): E. Asmis Terms Offered: Autumn

CLAS 44515. Money and the Ancient Greek World. 100 Units.
The ancient Greek world saw an innovation the consequences of which are still familiar to everyone: coinage. This was first a currency of precious metal. But the ancient Greek world also saw the invention of fiduciary money. This class will examine the special forms taken by money in the ancient Greek world. It will give an introduction to Greek numismatics. Above all, it will analyze the policies of the states towards coinage, as well as the philosophical debates to which the specific forms of money gave rise in the ancient Greek world. Ancient texts will be analyzed both in original language and in translation. A. Bresson. Spring.
Instructor(s): A. Bresson. Terms Offered: Autumn
Note(s): Crosslisted: CLCV 24515, CLAS 34515
Equivalent Course(s): CLCV 24515
CLAS 44916. The Discovery of Paganism. 100 Units.

How do we know what we know about ancient religions? Historians of religion often begin by turning to texts: either sacred texts, or, in the absence of such scriptures, descriptions of belief and practice by observers from outside the faith. Archaeologists focus their attention on the spaces and traces of religious practice—or at least those that survive—while art historians begin by examining images of deities and religious rites. Yet we often fail to see the extent to which the questions which we ask of all of these diverse sources are conditioned by Christian rhetoric about pagan worship. In this course, we compare two moments when Christians encountered "pagans": during the initial Christian construction of a discourse on paganism (and, more broadly, a discourse on religion) during the late Roman Empire and during the Spanish discovery of the New World. Our course examines silences and absences in the textual and material records, as well as the divergences between texts and objects, in order to further our understanding of ancient religious practice. We will begin to see the many ways in which, as scholars of religion, we are in effect still Christian theologians, paving the way for new approaches to the study of ancient religion.

Instructor(s): Clifford Ando and Claudia Brittenham
Terms Offered: Spring
Equivalent Course(s): HREL 40301, KNOW 40301, LACS 40301, HMRT 64202, ARTH 40310, CDIN 40301

CLAS 45116. Sem: Patronage & Cultr in Renaissance Italy & Her Neighbors 1. 100 Units.

A two-quarter research seminar; the first quarter may be taken separately as a colloquium with the instructor's permission. The great works of literature, philosophy, art, architecture, music, and science which the word "Renaissance" invokes were products of a complex system of patronage and heirarchy, in which local, personal, and international politics were as essential to innovation as ideas and movements. This course examines how historians of early modern Europe can strive to access, understand, and describe the web of heirarchy and inequality that bound the creative minds of Renaissance Europe to wealthy patrons, poor apprentices, distant princes, friends and rivals, women and servants, and the many other agents, almost invisible in written sources, who were vital to the production and transformation of culture.

Instructor(s): A. Palmer
Terms Offered: Autumn
Prerequisite(s): Grad students only; can be taken as a 1-qtr colloquium with permission.
Equivalent Course(s): KNOW 41402, HIST 81503

CLAS 45117. Sem: Patronage & Cultr in Renaissance Italy & Her Neighbors 2. 100 Units.

The second quarter is mainly for graduate students writing a seminar research paper.

Instructor(s): A. Palmer
Terms Offered: Winter
Prerequisite(s): HIST 81503
Equivalent Course(s): KNOW 41403, HIST 81504
CLAS 45716. Seminar: Ghosts, Demons and Supernatural Danger in the Ancient World. 100 Units.
This two-quarter graduate seminar, which fulfills the seminar requirement for graduate students in the Department of Classics’ Program in the Ancient Mediterranean World, will examine the ancient discourses on and the ritual remedies for supernatural danger in Persian, Greek, Norse, Roman and other cultures. The first quarter will be devoted to guided reading and discussion while the second quarter will be reserved for writing a major research paper. Students, by arrangement with the instructor, will also be permitted to enroll for just the first quarter and write a shorter paper or take-home exam.
Instructor(s): C. Faraone, B. Lincoln Terms Offered: Winter
Equivalent Course(s): ANCM 45716

CLAS 45913. Sem: Ancient medical writings in context. 100 Units.
Ancient medicine is intimately linked with philosophical investigation. From the beginning, it fed philosophical theory as well as adapted it to its own use. It also offers a valuable insight into how ordinary humans lived their lives. Medical practice takes us into the homes of the Greeks and Romans, while shedding light on their fears and aspirations. The extant literature is voluminous. There is, first of all, the Hippocratic corpus, a diverse collection of medical writings that drew inspiration from the reputed founder of scientific medicine, Hippocrates. These writings offer a unique insight into the first stages of the creation of a science. Later, Galen established the foundation of Western medicine by his brilliant dissections. As it happens, he was extremely voluble; and he took care to have his spoken words passed on in writing. As a result, we learn much more than just medical theory: we know how physicians competed with one another, and how they related to their patients. In sum, this seminar will study a selection of medical writings, conjointly with some philosophical and literary writings, in an attempt to gage the intellectual and social significance of ancient medicine. Some knowledge of Greek will be useful. E. Asmis. Winter.
Instructor(s): E. Asmis Terms Offered: Winter.
Equivalent Course(s): BIBL 45913

CLAS 46616. Reason and Religion. 100 Units.
The quarrel between reason and faith has a long history. The birth of Christianity was in the crucible of rationality. The ancient Greeks privileged this human capacity above all others, finding in reason the quality wherein man was closest to the gods, while the early Christians found this viewpoint antithetical to religious humility. As religion and its place in society have evolved throughout history, so have the standing of, and philosophical justification for, non-belief on rational grounds. This course will examine the intellectual and cultural history of arguments against religion in Western thought from antiquity to the present. Along the way, of course, we will also examine the assumptions bound up in the binary terms "religion" and "reason."
Instructor(s): Shadi Bartsch and Robert Richards Terms Offered: Winter
Prerequisite(s): Consent required: Email sbartsch@uchicago.edu a few sentences describing your background and what you hope to get out of this seminar.
Equivalent Course(s): DVPR 46616, KNOW 40201, CHSS 40201, CDIN 40201
CLAS 47515. Atheism and the Greeks. 100 Units.
Was atheism and invention of the eighteenth century? Noone in the eighteenth century thought so. This series of seminars will explore anew a series of key texts in the history of ancient atheism (including Sophocles’ Oedipus Rex, the ‘Sisyphus fragment’, book X of Plato’s Laws, Lucretius and Lucian) in the quest for the atheists of Greek antiquity. How widespread was the phenomenon? Was it at all coherent? What were the differences between its ancient and modern varieties?
Instructor(s): T. Whitmarsh Terms Offered: Autumn

CLAS 48116. Seminar: Cicero Orator. 100 Units.
Cicero’s culminating essay on oratory is compared with Aristotle’s Rhetoric, other rhetorical writings by Cicero, and some of the speeches with the aim of identifying distinctive preoccupations of Latin oratory at the end of the Republic. Topics considered include the influence of philosophy on rhetoric, practice versus theory, teleology in the history of Roman oratory, the construction of Roman auctoritas, and the relation of live performance to publication
Instructor(s): Peter White Terms Offered: Autumn
Equivalent Course(s): BIBL 48116

CLAS 48616. Hölderlin and the Greeks. 100 Units.
The German poet Friedrich Hölderlin submitted to the paradoxical double-bind of Johann Joachim Winckelmann’s injunction that “the only way for us [Germans] to become great or — if this is possible — inimitable, is to imitate the ancients.” As he wrote in his short essay “The standpoint from which we should consider antiquity,” Hölderlin feared being crushed by the originary brilliance of his Greek models (as the Greeks themselves had been), and yet foresaw that modern European self-formation must endure the ordeal of its encounter with the Greek Other. The faculty of the imagination was instrumental to the mediated self-formation of this Bildung project, for imagination alone was capable of making Greece a living, vitalizing, presence on the page. Our seminar will therefore trace the work of poetic imagination in Hölderlin’s texts: the spatiality and mediality of the written and printed page, and their relation to the temporal rhythms of lived experience. All texts will be read in English translation, but a reading knowledge of German and/or Greek would be desirable.
Instructor(s): C. Wild, M. Payne Terms Offered: Autumn
Equivalent Course(s): CMLT 48616,GRMN 48616

CLAS 49000. Prospectus workshop. 100 Units.
A workshop for students who have completed coursework and qualifying exams, it aims to provide practical assistance and a collaborative environment for students preparing the dissertation prospectus. It will meet bi-weekly for two quarters.
Instructor(s): M. Lowrie Terms Offered: Autumn. winter
Classics - Greek Courses

**GREK 31116. Herodotus. 100 Units.**

Herodotus has a well-deserved reputation as a great story teller. He broke new ground in his writing of a history of the world as he knew it in prose, while at the same time claiming the heritage of Homeric epic. While reading Herodotus will prove to be a pleasure in itself, it will also help aspiring Hellenists get the hang of the structural characteristics of Greek narrative prose. Readings will be primarily from book 1, with a selection of passages from the later books. Students are encouraged to read the full *Histories* in translation.

Instructor(s): H. Dik
Terms Offered: Autumn
Equivalent Course(s): GREK 21116

**GREK 31200. Philosophy: Plato's Phaedrus. 100 Units.**

The *Phaedrus* is one of the most fascinating and compelling of Plato's Dialogues. Beginning with a playful treatment of the theme of erotic passion, it continues with a consideration of the nature of inspiration, love, and knowledge. The centerpiece is one the the most famous of the Platonic myths, the moving description of the charioteer and its allegory of the vision, fall, and incarnation of the soul.

Instructor(s): E. Asmis
Terms Offered: Autumn
Prerequisite(s): GREK 20300 or equivalent
Equivalent Course(s): BIBL 31200,FNDL 21005,GREK 21200

**GREK 31216. Greek Philosophy. 100 Units.**

The *Phaedrus* is one of the most fascinating and compelling of Plato’s dialogues. Beginning with a playful treatment of the theme of erotic passion, it continues with a consideration of the nature of inspiration, love, and knowledge. The centerpiece is one the the most famous of the Platonic myths, the moving description of the charioteer and its allegory of the vision, fall, and incarnation of the soul. We will read the entire dialogue, with special attention the language and style, with a particular focus on religious and theological ideas.

(Cross listed with BIBL 31200)

Instructor(s): E. Asmis
Terms Offered: Spring
Equivalent Course(s): GREK 21216

**GREK 31300. Tragedy. 100 Units.**

This course is an introduction to Aeschylean drama, seen through the special problems posed by one play, *Prometheus Bound*. Lectures and discussions are concerned with the play, the development and early form of Attic drama, and philosophical material. Modern Aeschylean scholars are also read and discussed.

Instructor(s): E. Asmis
Terms Offered: Autumn
Prerequisite(s): GREK 20300 or equivalent
Equivalent Course(s): BIBL 31300,GREK 21300
GREK 31700. Lyric and Epinician Poetry. 100 Units.
This course will examine instances of Greek lyric genres throughout the archaic and classical periods, focusing on the structure, themes and sounds of the poetry and investigating their performative and historical contexts. Readings will include Alcman, Sappho, Alcaeus, Anacreon, Ibycus, Alcaeus, Simonides, Bacchylides, Pindar and Timotheus. In Greek.
Terms Offered: Autumn. Will be offered 2018-19.
Prerequisite(s): GREK 20300 or equivalent
Equivalent Course(s): GREK 21700

GREK 31800. Greek Epic. 100 Units.
This course is a reading of Book 3 of the Argonautica of Apollonius of Rhodes. We consider character, story world, and the presence of the poet as we endeavor to understand what has become of epic poetry in the hands of its Hellenistic inheritors.
Terms Offered: Spring. Will be offered 2018-19.
Prerequisite(s): Two years or more of Greek.
Equivalent Course(s): GREK 21800

GREK 31900. Greek Oratory. 100 Units.
"With Isocrates, Greek artistic prose reached its technical perfection," says L. R. Palmer in The Greek Language. Yet Isocrates has not found nearly so prominent a place in the university curriculum as have Demosthenes and Lysias. This course will attempt to give the great orator his due. We will start with his speech on Helen, comparing it with Gorgias' famous Encomium. We will also read the ad Demonicum, which became something of a handbook in later Hellenistic and Roman-period schools, and the Panegyricus. We will consider carefully Isocratean language and diction, and why it has merited such sustained praise among connoisseurs of Greek prose style, ancient and modern. We will also emphasize the centrality of Isocrates' contribution to Greek paideia.
Terms Offered: Spring. Will be offered 2018-19.
Prerequisite(s): Two years or more of Greek.
Equivalent Course(s): GREK 21900

GREK 32314. Hellenistic/Imperial Literature. 100 Units.
This course features selections from the poetry and/or prose of the Hellenistic and Imperial periods. This year we will read selections from Hellenistic poetry, with a particular focus on the Hymns of Callimachus.
Terms Offered: Will be offered 2017-18
Equivalent Course(s): GREK 22314

GREK 32400. Greek Comedy: Aristophanes. 100 Units.
We will read in Greek Aristophanes' Frogs, a play widely admired as an early instance of clever literary criticism and creative metatheatricality that brings its audience into the underworld and suggests several fantasies of salvation, a play whose production marks the end of the great century of Greek drama. Reading will include translation as well as secondary readings.
Terms Offered: Will be offered 2017-18
Prerequisite(s): GREK 20300 or equivalent
Equivalent Course(s): GREK 22400, HIST 20403, HIST 30403
GREK 32500. Greek Historians: Herodotus. 100 Units.
We will read Herodotus' Egyptian Logos with attention to the language and style of the
author, as well as his interpretatio Graeca of Egyptian religion, culture, and civilization.
Terms Offered: Autumn. Will be offered 2017-18.
Prerequisite(s): At least two years of Greek.
Equivalent Course(s): GREK 22500

GREK 32700. Survey of Greek Literature I. 100 Units.
We will cover Greek poetry, including drama, from Homer to Callimachus. Classes will
be concerned chiefly with genre, style, meter, and literary tropes with some discussion of
the scholarly history on these texts. There will be some close study of passages chosen to
exemplify problems of interpretation or to display the major themes in each poet’s work.
Instructor(s): S. Nooter Terms Offered: Autumn

GREK 32800. Survey of Greek Literature II. 100 Units.
A study of the creation of the canonical Greek prose style in the 5th and 4th centuries. Rapid
reading and translation exercises.
Instructor(s): H. Dik Terms Offered: Offered 2015-2016

GREK 33116. Plato as a Socratic. 100 Units.
The class will read Plato's Seventh Letter in Greek and relevant scholarship in English.
Instructor(s): J. Redfield Terms Offered: Winter
Equivalent Course(s): GREK 23116

GREK 34500. Justin Martyr. 100 Units.
It is probably safe to say that Justin Martyr was the first truly philosophic Christian
theologian, unless one gives the author of the Epistle to the Hebrews that distinction. This
course will focus on a careful reading of the Greek text of the First Apology and (as time
permits) the Second Apology, with attention to Justin's language and literary style. We will
also concentrate on Justin as an early defender of and advocate for the Christian faith, the
importance of his logos doctrine, his demonology, and his sacramental ideas and theology of
worship.
Instructor(s): D. Martinez Terms Offered: Spring
Prerequisite(s): At least two years of Greek.
Equivalent Course(s): FNDL 24504,BIBL 41801,NTEC 41801,GREK 24500

GREK 35000. Mastering Greek. 100 Units.
Mastering Greek is an intensive Greek language course for pre-professional Hellenists.
Do you find yourself fudging accents sometimes? Wondering about the use of infinitives
versus participles? Pondering the future less vivid? Is there a past contrary-to-fact in Greek?
(No.) This course will review your Attic Greek from the level of the word to the short
paragraph, leaving matters of style to Prose Composition (Winter). Recommended for
advanced undergraduates and graduate students, especially those who aspire to teach Greek.
Assignments will include extensive written homework in Attic Greek, analytic exercises, and
regular quizzes in order to advance to strong, active mastery of the language.
Terms Offered: Autumn. Will be offered 2017-18.
Equivalent Course(s): GREK 25000
GREK 35116. Reading Greek Literature in the Papyri. 100 Units.
The earliest—and often the only—witnesses for Greek literary works are the papyri. This makes their testimony of great importance for literary history and interpretation, but that testimony does not come without problems. In this course we will cover some of the concepts and techniques needed to recover the literary treasure contained in this highly complex material: from the history of book forms, the textual tradition of literary works, and the creation of the canons to more philological aspects such as editorial practice, Textkritik, and paleography. Our literary corpus will include biblical texts, paraliterary (school and magical) texts, and translations of Egyptian texts into Greek. We will work with photographs of the papyri, and every part of the course will be based on practice. As appropriate we will also work with the University of Chicago’s collections of papyri.
Terms Offered: Autumn
Prerequisite(s): At least two years of Greek
Equivalent Course(s): BIBL 36916, HCHR 36916, GREK 25116

GREK 35615. History of the Greek Language. 100 Units.
Greek is one of the oldest continuously written languages: We have testimonies of it across three millennia. This course will review the various stages of this language from its first written texts (Mycenaean Greek) to Medieval and Modern Greek, including the Greek dialects, the rise of the Koiné, Biblical Greek, and the contact of Greek with other languages through history. We will read and discuss texts from all phases, including literary texts, epigraphy, papyri, and medieval manuscripts.
Instructor(s): S. Torallas-Tovar Terms Offered: Winter
Prerequisite(s): Two years previous study of Greek
Equivalent Course(s): GREK 25615

GREK 40112. Sophocles, Oedipus at Colonus. 100 Units.
A close literary and philological analysis of one of the most extraordinary of all Greek tragedies. While this play, in its many dimensions, will offer more than adequate material for classroom analysis and discussion, some attention will also be directed to its reception.
Instructor(s): G. Most Terms Offered: Winter 2013
Prerequisite(s): Greek or consent of instructor
Equivalent Course(s): CMLT 35903, SCTH 35901

GREK 41916. The Iliad through its Characters. 100 Units.
Aristotle praises the Iliad for its cohesive plot, but in many ways the epic is driven not by plot but by character. In this seminar we will explore the varied presentations of heroic (and non-heroic) character in the Iliad by reading great stretches of the poem, with a particular focus on speeches and non-verbal communication. Through this lens we will engage the epic’s central themes, including mortality, relations with the divine, and conceptions of the polis, as well as questions of the poem’s unity, composition, and poetics.
Instructor(s): E. Asmis Terms Offered: Spring

GREK 43900. Greek Hymns. 100 Units.
No description available.
Instructor(s): C. Faraone Terms Offered: Spring
Classics - Latin Courses

LATN 31100. Roman Elegy. 100 Units.
This course examines the development of the Latin elegy from Catullus to Ovid. Our major themes are the use of motifs and topics and their relationship to the problem of poetic persona.
Instructor(s): David Wray Terms Offered: Winter
Equivalent Course(s): CMLT 21101, CMLT 31101, LATN 21100

LATN 31200. Roman Novel. 100 Units.
We shall read from various Latin texts that participate in the tradition of the Ancient novel.
Instructor(s): C. Ando Terms Offered: Spring
Equivalent Course(s): LATN 21200

LATN 31300. Vergil. 100 Units.
This course will survey the main interpretive issues surrounding Vergil's Aeneid through a selection of readings from books 1–12. You will also be required to read the entire epic in English translation. Class time will be given to translation of the Latin, discussion of the secondary readings, and attention to the epic’s larger themes and meanings in the literary and cultural context of Augustan Rome.
Instructor(s): S. Bartsch-Zimmer Terms Offered: Autumn
Equivalent Course(s): FNDL 25201, LATN 21300

LATN 31700. Post-Virgilian Epic. 100 Units.
In this class we will read the Achilleid of Statius. We will focus on the poetics of the prequel, and the themes of maternity, boyhood, and the role of the nonhuman in the education of the young Achilles. We will also look at some accounts of the affective appeal of Homer’s Achilles, and ask what the Achilleid is trying to bring out about him.
Terms Offered: Autumn. Will be offered 2018-19.
Prerequisite(s): LATN 20300 or equivalent
Equivalent Course(s): LATN 21700

LATN 31800. Roman Historian. 100 Units.
Primary readings are drawn from the later books of the Annals, especially book 11, in which Tacitus describes the reign of Claudius and early reign of Nero. Parallel accounts and secondary readings are used to help bring out the methods of selecting and ordering data and the stylistic effects that typify a Tacitean narrative.
Prerequisite(s): LATN 20300 or equivalent
Equivalent Course(s): LATN 21800

LATN 31900. Roman Comedy. 100 Units.
Plautus' Pseudolus is read in Latin, along with secondary readings that explain the social context and the theatrical conventions of Roman comedy. Class meetings are devoted less to translation than to study of the language, plot construction, and stage techniques at work in the Pseudolus.
Terms Offered: Spring. Will be offered 2018-19.
Prerequisite(s): LATN 20300 or equivalent
Equivalent Course(s): LATN 21900
LATN 32100. Lucretius. 100 Units.
We will read selections of Lucretius' magisterial account of a universe composed of atoms. The focus of our inquiry will be: how did Lucretius convert a seemingly dry philosophical doctrine about the physical composition of the universe into a gripping message of personal salvation? The selections will include Lucretius' vision of an infinite universe, of heaven, and of the hell that humans have created for themselves on earth.
Terms Offered: Will be offered 2017-18.
Equivalent Course(s): LATN 22100,FNDL 24212

LATN 32200. Roman Satire. 100 Units.
The object of this course is to study the emergence of satire as a Roman literary genre with a recognized subject matter and style. Readings include Horace *Satires* 1.1, 4, 6, and 10 and 2.1, 5 and 7; Persius 1 and 5; and Juvenal 1 and 3.
Terms Offered: Will be offered 2017-18.
Equivalent Course(s): LATN 22200

LATN 32300. Roman Oratory. 100 Units.
Two of Cicero's speeches for the defense in the criminal courts of Rome receive a close reading in Latin and in English. The speeches are in turn considered in relation to Cicero's rhetorical theory as set out in the *De Oratore* and in relation to the role of the criminal courts in Late Republican Rome.
Terms Offered: Will be offered 2017-18.
Equivalent Course(s): LATN 22300

LATN 34400. Latin Prose Composition. 100 Units.
This course is a practical introduction to the styles of classical Latin prose. After a brief and systematic review of Latin syntax, we combine regular exercises in composition with readings from a variety of prose stylists. Our goal is to increase the students' awareness of the classical artists' skill and also their own command of Latin idiom and sentence structure.
Terms Offered: Autumn
Prerequisite(s): Undergraduates consent of instructor
Note(s): M. Allen.

LATN 35000. Augustine's Confessions. 100 Units.
Substantial selections from books 1 through 9 of the *Confessions* are read in Latin (and all thirteen books in English), with particular attention to Augustine's style and thought. Further readings in English provide background about the historical and religious situation of the late fourth century AD.
Instructor(s): P. White Terms Offered: Winter
Prerequisite(s): LATN 20600 or equivalent
Equivalent Course(s): FNDL 24310,LATN 25000
LATN 36000. Latin Paleography. 100 Units.
The course will emphasize the development of Latin handwriting, primarily as book scripts, from its origins to the waning of the Carolingian minuscule, ca. AD 1100. By mastering the foundational types of writing, the students will develop skills for reading all Latin-based scripts, including those used for vernacular languages and the subsequent Gothics and their derivatives down to the sixteenth century.
Instructor(s): M. Allen Terms Offered: Autumn
Equivalent Course(s): LATN 26000

LATN 45815. Sem: Dissidence in Augustan Rome. 100 Units.
This seminar will explore the (literary) ways in which politically subordinate classes in post-Augustan Rome could express criticism of the imperial regime, its ideology, and its constraints. We will be reading material in Latin from Lucan, Petronius, Seneca, Tacitus, Pliny and Suetonius as well as secondary sources on the techniques of dissent.
Instructor(s): S. Bartsch-Zimmer. Terms Offered: Winter

LATN 46016. Senecan Tragedy. 100 Units.
In this course we will read all of Seneca's eight genuine surviving tragedies in translation and several in the original, together with major scholarship on the plays and related issues. Special focus will be given to the relationship between Seneca's dramatic poems and Stoic philosophy.
Instructor(s): D. Wray Terms Offered: Spring
Equivalent Course(s): TAPS 46016
Font Notice

This document should contain certain fonts with restrictive licenses. For this draft, substitutions were made using less legally restrictive fonts. Specifically:

Times was used instead of Trajan.

Times was used instead of Palatino.

The editor may contact Leepfrog for a draft with the correct fonts in place.