Chair

- Clifford Ando

Professors

- Clifford Ando
- Elizabeth Asmis
- Shadi Bartsch-Zimmer
- Alain Bresson
- Christopher A. Faraone
- Jonathan M. Hall
- Michèlle Lowrie
- Sarah Nooter
- Mark Payne
- Sofia Torallas-Tovar
- Peter White

Associate Professors

- Michael I. Allen
- Helma J. Dik
- David G. Martinez
- David L. Wray

Assistant Professors

- Emily Austin
- Catherine Kearns

Assistant Instructional Professor

Colin Shelton

Emeritus Faculty

- Walter R. Johnson
- James M. Redfield

Affiliated Faculty

- Claudia Brittenham, Art History
- Agnes Callard, Philosophy
- Patrick (Patch) Crowle, 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, Emeritus
- 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
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 includes 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.

FINANCIAL AID (https://humanities.uchicago.edu/students/financial-aid/)

PhD students who matriculate in Summer 2020 and after will be guaranteed to have funding support from the University of Chicago, external sources, or a combination of the two for the duration of their program to include the following:

- Full tuition coverage
- Annual stipend
- Fully paid individual annual premiums for UChicago’s student health insurance (U-SHIP, the University Student Health Insurance Plan)

The goal of the University’s commitment to ensuring that students are supported is to allow students to prioritize their studies and prepare for rewarding careers. We expect students to remain in good academic standing and to be making progress toward completing degree requirements.

Students in the Division of the Humanities who entered their PhD program in Summer 2016 or later, and who are still enrolled in 2022-2023 will be fully incorporated into this new funding model, and will receive at least the guaranteed stipend level (subject to applicable taxes), full tuition coverage, and fully paid health
insurance premiums for the duration of their program. Students are expected to remain in good academic standing.

Students who matriculated before Summer 2016 will receive at least the funding they were offered at the time of admission and may be eligible for additional funding, such as dissertation completion fellowships. Over the past several years, the Division of the Humanities has increased investments in funding to support students in degree completion.

Additional fellowships and awards are available to support language study, conference travel, and research travel.

TEACHING OPPORTUNITIES

Teacher Training for Grad Students University of Chicago — Classics
(For more information on how graduate student teaching works here, feel free to contact Colin Shelton colins@uchicago.edu, who oversees our Pedagogical Training Plan.)

Teacher training at UChicago involves learning pedagogical theory, observing others teach, and taking command of a classroom on your own.

Most graduate programs in Classics give their students some opportunities to teach. This is what you can expect to teach in our program:

Practical Teaching Experiences
1) Drill Session Leader for First-Year Language Our first-year language courses officially meet 3 hours a week. However, we also schedule a less formal 4th hour so students can get extra practice where they most need it. We call this extra hour the “Drill Session”. You will spend a quarter running this Drill Session in either Latin or Ancient Greek. This experience will give you a chance to start experimenting with designing activities, and running a classroom.

2) Main Teacher for First-Year Language You will also spend a quarter as the main teacher for a section of first-year Latin or Ancient Greek. You will build on the experience you gained as Drill Session Leader, as you practice connecting multiple days of instruction, and help students achieve the longterm goals laid out in our curriculum.

3) Drill Session Leader for Second-Year Language Second-year language courses also have a Drill Session. You will be Drill Session Leader for a quarter of second year language, so that you can get a sense of the special challenges that come from combining linguistic and cultural learning at the intermediate stage. You will typically get a chance to work in Ancient Greek if your firstyear language experience was in Latin, or in Latin if you started out working in Ancient Greek.

4) Course Designer, and Main Teacher for Second-Year Language You will then design your own second-year language course, and get a chance to teach it. You will work closely with your colleagues, and the Language Program Coordinator, to design a course that aligns with our curricular goals. Then you will get a chance to road-test it, as it were. You will build on your previous teaching experiences by defining goals for your students, and helping them achieve them.

5) 6th Year Teaching Experience You will get one more teaching experience that moves beyond the language classroom. This may take many different forms. For instance, it could involve teaching in the “Core” (UChicago’s great books program), teaching a civilization course, teaching in another department, and/or teaching a course you have designed yourself.

In addition to giving our graduate students practical teaching experience, we also offer sustained formal training and mentoring in how to teach. In this way, we differ from some other graduate programs in Classics.

These are the formal training components you can expect to take part in:

Formal Pedagogical Training Experiences

1) Workshop: “Language Pedagogy for the Contemporary Classroom” This quarter-long workshop is offered with the Chicago Language Center. The first half of the workshop is joint for both ancient and modern language teachers, and covers fundamental principles of language teaching and learning. In the second half of the workshop, ancient and modern languages divide into separate sections to discuss issues particular to their own disciplines. In the ancient language section, we focus on topics like the psychology of reading, best practice for grammar instruction, and the particular challenges of using authentic, non-pedagogical texts.

2) Workshop: “Teaching@” This workshop, offered by the Chicago Center for Teaching, orients new teachers to the policies, expectations, and environment of the University of Chicago.

3) Weekly Team Meetings for First-Year Language Teachers When you are Drill Session Leader, or Main Teacher for a first-year language course, a weekly meeting with your fellow instructors, and the Classics Language Program Coordinator, gives you chance to workshop ideas, and discuss emergent problems. The Language Program Coordinator is on hand to walk you through different activity types, and explain the rationale for teaching strategies as varied as using spoken Latin, English-to-Greek translation, or paradigm chanting.

4) Classics Course Design Working Group This Working Group brings together students who are designing their own classes. Working with the Language Program Coordinator, participants learn how to set realistic course goals and assess student progress towards them, as well as how to make courses accessible to a wider range of learners. Participants observe faculty teaching, and workshop their own syllabi and assignments. They have the chance to get feedback from peers and from professional teachers at the university.

5) Course: “Pedagogy of Writing” In preparation for the 6th year teaching experience, students take this one-quarter course in the university’s Writing Center. The course shows how to build more effective writing assignments, and how to incorporate them into the wider framework of a course.
There are many additional workshops and courses that students can take in the Chicago Center for Teaching (CCT), the Chicago Language Center (CLC), and the Writing Center. Students who elect to teach in the Humanities Core also receive additional training from the Core program. The CCT and CLC also offer certificate programs in areas like Inclusive Pedagogy.

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 written 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, students who plan 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 in either the doctoral program in Classics or in the doctoral program in Philosophy but will be required to take certain courses in both departments. 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 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 (https://voices.uchicago.edu/agarp/).

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 Ancient Greek and Roman Philosophy Workshop 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 minimum the two quarter language survey (Greek or Latin), offered by the Department of Classics, with an average grade of B or higher. A petition for admissions to the joint degree shall be made to the second department and provided that the standards of admission to that department are met, students will be admitted 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 administrative purposes, such as 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 both all the standard requirements for the Ph.D. in Classical Languages and Literatures and for the Ph.D. in Social Thought. The Social Thought language requirement of a high-level pass in a foreign language exam is met by the language requirements of the Classics program. The teaching requirements to be fulfilled are those of the Ph.D. in Classical Languages and Literatures. The dissertation proposal will have to be approved by both departments; the dissertation committee will
normally 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 and department specific information is available online at: http://humanities.uchicago.edu/students/admissions (http://humanities.uchicago.edu/students/admissions/).

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-Virgilian Epic
Roman Historians.
Roman Comedy.
Lucretius.
Roman Satire.
Roman Oratory.

CLASSICS COURSES

CLAS 30100. Ancient Sparta. 100 Units.
From Herodotos to Hitler, ancient Sparta has continued to fascinate for its supposedly balanced constitution, its military superiority, its totalitarian ideology, and its brutality. Yet the image we possess of the most important state of the Peloponnes is largely the projection of outside observers for whom the objectification of Sparta could serve either as a model for emulation or as a paradigm of "otherness." This course will examine the extant evidence for Sparta from its origins through to its repackaging in Roman times and will serve as a case study in discussing the writing of history and in attempting to gauge the viability of a non-Athenocentric Greek history. 
Instructor(s): J. Hall Terms Offered: Autumn 
Equivalent Course(s): HIST 20302, ANCM 33600, CLCV 20100, HIST 30302

CLAS 30404. Troy and Its Legacy. 100 Units.
This course will explore the Trojan War through the archaeology, art, and mythology of the Greeks and Romans, as well as through the popular imaginings of it in later cultures. The first half will focus on the actual events of the "Trojan War" at the end of the second millennium BCE. We will study the site of Troy, the cities of the opposing Greeks, and the evidence for contact, cooperation, and conflict between the Greeks and Trojans. Students will be introduced to the history of archaeology and the development of archaeological fieldwork. The second half will trace how the narrative and mythology of Homer's Iliad and the Trojan War were adapted and used by later civilizations, from classical Greece to twenty-first-century America, to justify their rises to political and cultural hegemony in the Mediterranean and the West, respectively. 
Instructor(s): M. Andrews Terms Offered: Spring
Equivalent Course(s): CLCV 20404, ANTH 36120, ANTH 26120, HIST 20404, HIST 30404, ARCH 20404

CLAS 30420. Empire in Ancient World II. 100 Units.
Empire was the dominant form of regional state in the ancient Mediterranean. We will investigate the nature of imperial government, strategies of administration, and relations between metropole and regional powers in Persia, Athens, the Seleucid empire, and Rome. 
Instructor(s): Cliff Ando Terms Offered: Winter
Prerequisite(s): CLAS 30419

CLAS 31019. Ancient Stones in Modern Hands. 100 Units.
Objects from classical antiquity that have survived into the modern era have enticed, inspired, and haunted those who encountered or possessed them. Collectors, in turn, have charged ancient objects with emotional, spiritual, and temporal power, enrolling them in all aspects of their lives, from questions of politics and religion to those of race and sexuality. This course explores intimate histories of private ownership of antiquities as they appear within literature, visual art, theater, aesthetics, and collecting practices. Focusing on the sensorial, material, and affective dimensions of collecting, we will survey histories of modern classicism that span from the eighteenth century to the present, from the Mediterranean to the Pacific. Historical sources will include the writings of Johann Gottfried Herder, Johann Joachim Winckelmann, Emma Hamilton, Vernon Lee, and Sigmund Freud, among others; secondary source scholarship will draw from the fields of gender studies, the history of race, art history, and the history of emotions. We will supplement our readings with occasional museum visits and film screenings. Assignments: Active participation in class, one secondary text analysis, one analysis of a controversy, and one proposal for a monument, museum, or school curriculum. 
Instructor(s): S. Estrin & A. Goff Terms Offered: Winter
Prerequisite(s): Prerequisite: instructor consent required. Email both instructors describing your interest in the course, how it fits into your broader studies, and any relevant background (sestrin@uchicago.edu and agoff@uchicago.edu). This is a traveling seminar that includes a 4-day trip to visit California museum collections.
Note(s): Making History courses forgo traditional paper assignments for innovative projects that develop new skills with professional applications in the working world. A team-taught and interdisciplinary course; we welcome students from all backgrounds, with no previous experience in ancient art or modern history required.
Equivalent Course(s): ARTH 30304, HIST 39422, ARTH 20304, CLCV 21019, HIST 29422

CLAS 31515. Colloquium: Late Antique Mediterranean I. 100 Units.
Research problems in eastern, central, and western Mediterranean from the fourth to seventh century CE. Detailed investigation of relevant primary sources in Greek, Latin, and Arabic. Will continue in winter quarter.
Equivalent Course(s): HIST 41005, NEHC 41005, ANCM 31515
CLAS 31516. Colloquium: Late Antique Mediterranean II. 100 Units.
Research problems in eastern, central, and western Mediterranean from the fourth to seventh century CE. Detailed investigation of relevant primary sources in Greek, Latin, and Arabic. In the winter quarter, we focus on research topics for the colloquium paper.
Equivalent Course(s): ANCM 31516, NEHC 41006, HIST 41006

CLAS 31617. The Return of Homer: The Iliad and Odyssey in Contemporary English Language Fiction and Poetry. 100 Units.
The course will examine the extraordinary flowering of English language novels and poems based on the Homeric epics in the past quarter century. We will ask how different contemporary poets and prose writers have interpreted Homer’s works and try to understand the appeal of this ancient poetry for modern authors, readers, and publishers. The reading will include such works as Margaret Atwood, The Penelopiad; Byrne Fone, War Stories: A Novel of the Trojan War; Christopher Logue, An Account of Homer’s Iliad; David Malouf, Ransom; Zachary Mason, The Lost Books of the Odyssey; Madeline Miller, The Sone of Achilles; Alice Oswald, Memorial: A Version of Homer’s Iliad; Lisa Peterson, An Iliad; Kate Quinn, et al., A Song of War; and Derek Walcott, Omeros. English translations of such foreign-language works as Alessandro Baricco’s An Iliad and Ismail Kadare’s The Fijile on H. may also be considered if students wish.
Equivalent Course(s): SCTH 31614

CLAS 31718. Socrates, Plato and Aristotle on Courage. 100 Units.
What is courage? Is it: doing what you should do, even when you are afraid? Can you be courageous without being afraid? Can you be courageous and know that you are doing the right thing? Can you be courageous if you are not in fact doing the right thing? Can you have precisely the correct amount of fear and still fail to be courageous? Could you be courageous if you weren’t afraid to die? Courage is, arguably, the queen of the virtues. In this class, we will use some Socratic dialogues (Laches, Protagoras, Republic, Phaedo) and some Aristotelian treatises (Nicomachean Ethics, Eudemian Ethics) as partners in inquiry into the answers to the questions listed above. (A)
Instructor(s): A. Callard Terms Offered: Autumn
Prerequisite(s): Students who are not enrolled by the start of term but wish to enroll must (a) email the instructor before the course begins and (b) attend the first class.
Equivalent Course(s): PHIL 31717, CLCV 21718, PHIL 21717

CLAS 31919. Plato’s Representation of Socrates. 100 Units.
This course is intended for students who have already read a fair amount of Plato (usually in English), and are still wondering what to make of it. Readings will include the 7th Letter and particular dialogues to be chosen in consultation with the class as we go along. Topics will include the relevant 4th c. context, also the representation of 5th c. society, also Plato’s biography, the Academy, Plato’s competitors, the origins and development of the dialogue form, others which may turn up in discussion. The Bollingen Complete Works of Plato has been ordered through the Seminary Coop.
Instructor(s): James Redfield Terms Offered: Winter. Course will be taught winter 2020.
Note(s): This is a graduate seminar open to undergrads by consent.
Equivalent Course(s): SCTH 31931

CLAS 32514. Markets and Moral Economies. 100 Units.
This course examines the ways in which economic behavior in the Roman Empire was informed by, and itself came to inform, social and religious mores and practices. We will explore the interrelationship between culture and economy from the accession of Augustus to late antiquity and the conversion of the empire to Christianity. Particular attention will be given to Roman attitudes toward labor, the ethical issues surrounding buying and selling, and alternative allocative mechanisms to the market. Of constant concern will be the tension between the perspectives and prejudices of elites, which stand behind so much surviving literary evidence, and the realities of everyday commerce and economic life as they can be glimpsed in the archaeological and epigraphic record.
Instructor(s): L. Gardnier Terms Offered: Autumn
Equivalent Course(s): CLCV 22514

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: Spring
Equivalent Course(s): ITAL 32914, KNOW 31405, ITAL 22914, HIST 22900, RIST 22900, HIST 32900, KNOW 21405, MDVL 22900, CLCV 22914, HCHR 32900
CLAS 33520. Pity: What's the good of it. 100 Units.
Andromache famously appealed to her husband Hector to take pity on herself and her infant son, and not go out
to fight the Greeks; Hector took pity, but said no. What happened to pity since Homer? Aristotle recognized as an
essential feature of tragedy, along with fear. Surprisingly, however, it did not enter Greco-Roman political theory
except for one short, little noticed mention: Lucretius placed pity for the weak at the foundation of the Epicurean
view of justice. This course will delve into the notion of pity from antiquity to Schopenhauer, with attention to
Greeks, Romans, Christians, the period of the Enlightenment, and the Romantics. We will ask: can pity serve as
the foundation of morality, as Schopenhauer proposed; or is it shameful, or self-serving?
Instructor(s): E. Asmis Terms Offered: Winter
Equivalent Course(s): ANCM 43520, CLCV 23520, RLST 23520, BIBL 33520

CLAS 33608. Aristophanes's Athens. 100 Units.
The comedies of Aristophanes are as uproarious, biting, and ribald today as they were more than 2,400 years
ago. But they also offer a unique window onto the societal norms, expectations, and concerns as well as the
more mundane experiences of Athenians in the fifth century BCE. This course will examine closely all eleven
of Aristophanes’s extant plays (in translation) in order to address topics such as the performative, ritual, and
political contexts of Attic comedy, the constituency of audiences, the relationship of comedy to satire, the use of
dramatic stereotypes, freedom of speech, and the limits of dissent. Please note that this course is rated Mature for
adult themes and language.
Instructor(s): J. Hall Terms Offered: Winter
Equivalent Course(s): HIST 30803, HIST 20803, CLCV 23608, LLSO 20803, ANCM 33900, FNDL 23608

CLAS 33616. Homer’s Odyssey: Estrangement and Homecoming 100 Units.
One of the two foundational epics of so-called Western Culture, the Odyssey features a wily hero whose journeys
are extraordinary and whose longing for home is unbounded. The Odyssey offers a complex meditation on
brotherhood, bestiality, sexuality, kinship, and power; it is the great epic of cross-cultural encounter, in all its
seductive and violent aspects, as well as the great poem of marriage. An adventure in nostos (homecoming), the
Odyssey shows us the pleasures and dangers of voyaging among strangers. Constantly exploring the boundaries
between the civilized and the savage, the poem offers as well a political critique of many ancient institutions,
not least the family patriarchy, hospitality customs, and the band-of-brothers so central to epic ideology. And as
a masterwork of narrative art, the Odysseys asks us to consider the relation of fiction to “truth.” We will explore
these and other matters in the Odyssey, and may make a concluding foray into contemporary re-workings of
Odyssean themes and characters.
Equivalent Course(s): FNDL 21223, SCTH 31223

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 ideas 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.
Instructor(s): D. Kasimis Terms Offered: Spring
Equivalent Course(s): PLSC 43801

CLAS 33820. Debating Christians and Other Adversaries: Greek and Syriac Dialogues in Late Antiquity. 100
Units.
This course will examine the composition and significance of dialogues for Christian polemic and identity
formation. The quarter will begin with an overview of dialogues from Classical Antiquity before examining
the new directions Christian writers followed as they staged debates with pagans, Jews, Manichaens, and
alleged “heretical” Christians. Reading these works in light of modern scholarship and with an eye to late antique
rhetoric, students will gain insights into the ways theological development took place in the crucible of debate.
Instructor(s): Erin Galgay Walsh Terms Offered: Autumn
Equivalent Course(s): BIBL 40360, CLCV 23820, HCHR 40360, RLST 20360

CLAS 35014. Winckelmann: Enlightenment Art Historian and Philosopher. 100 Units.
We approach the first great modern art historian through reading his classic early and mature writings and
through the art and criticism of his time (and at the end, our own). Reading-intensive, with a field trip to the Art
Institute.
Instructor(s): Andrei Pop Terms Offered: Autumn
Prerequisite(s): German reading competence helpful, but NOT required.
Equivalent Course(s): KNOW 35000, SCTH 35000, GRMN 35015, ARTH 35115, GRMN 25015, ARTH 25115
CLAS 35319. Gender and Sexuality in Late Antiquity: Precursors and Legacies. 100 Units.
In this course students will trace how gender was theorized and normative behavior was prescribed and enforced in the ancient world. We will begin with materials from the Greco-Roman world, Hebrew Bible, and the Second Temple Period. As the quarter progresses, we will turn our attention to early and late ancient Christian authors, focusing on the way asceticism and emergent ecclesial institutions shaped the lives of women and gender non-conforming individuals. Throughout the course students will learn to navigate the pitfalls and opportunities the study of gender affords for understanding the development of biblical interpretation, the transformation of classical Graeco-Roman culture, and the formation of Christian doctrine. How did Christianity challenge and preserve norms for female behavior? How did Rabbinic and early Christian authors approach questions of sexuality differently? Along the way we will bring 20th-century theorists of sexuality and gender into our conversations to illuminate pre-modern discourses of virginity, sexual experience, and identity. Primarily we will approach texts through a historical lens while paying attention to the theological and ethical issues involved. At the end of the course we will examine the legacy of late ancient debates, tracing how earlier teaching about gender and sexuality co-exists with, challenges, and informs modern secular worldviews.
Instructor(s): Erin Galgay Walsh Terms Offered: Autumn
Prerequisite(s): No languages are required, but there will be ample opportunity for students with skills in Greek, Latin, Syriac, and Hebrew to use them.
Equivalent Course(s): GNSE 42910, GNSE 22910, BIBL 42910, CLCV 25319, RLST 22910

CLAS 35513. Anagnorisis and the Cognitive Work of Theater. 100 Units.
In the Poetics Aristotle conceives anagnorisis or recognition as one of the three constitutive parts of the dramatic plot and defines it as the "a change from ignorance (agnoia) to knowledge (gnosis)." Implying the rediscovery of something previously known anagnorisis refers to the emplotment and staging of a certain kind of cognitive work characteristic of theater (as a locus of theoria or theory). For recognition is not only required of the dramatis personae on stage but also of the spectators who need to (re)-cognize a character whenever s/he enters. Just as the characters' anagnorisis isn’t restricted to the filiation, i.e., identity, of other characters the audience’s cognition concerns the understanding the plot as a whole. In short, by focusing on anagnorisis we can gain insight in the specific cognitive work of theater (and drama). Naturally we will begin in antiquity and examine the instantiation of recognition in Homer's Odyssey and several Greek tragedies as well as its first theorization in Aristotle's Poetics. Then we will jump to the modernes, specifically Enlightenment theater’s obsession with anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist’s dramatic deconstructions of German bourgeois and classical theater test the Enlightenment’s claim to reason and reform of human cognition. Our last stop will be Brecht’s theater of “Entfremdung” that makes the alienation at the heart of anagnorisis into the centerpiece of his aesthetic and political project. If we have time, we will also take a look at comical recognition as self-reflection of its tragic counterpart. Readings and discussions in English.
Instructor(s): C. Wild Terms Offered: Autumn

CLAS 36119. Muses and Saints: Poetry and the Christian Imagination. 100 Units.
This course provides an introduction to the poetic traditions of early Christians and the intersection between poetic literature, theology, and biblical interpretation. Students will gain familiarity with the literary context of the formative centuries of Christianity with a special emphasis on Greek and Syriac Christians in the Eastern Mediterranean from the fourth through the sixth centuries. While theology is often taught through analytical prose, theological reflection in late antiquity and early Byzantium was frequently done in poetic genres. This course introduces students to the major composers and genres of these works as well as the various recurrent themes that occur within this literary tradition. Through reading poetry from liturgical and monastic contexts, students will explore how the biblical imaginations of Christians were formed beyond the confines of canonical scripture. How is poetry a mode of “doing” theology? What habits of biblical interpretation and narration does one encounter in this poetry? This course exposes students to a variety of disciplinary frameworks for studying early Christian texts including history, religious studies, feminist and literary critique, as well as theology. Students will also analyze medieval and modern poetry with religious themes in light of earlier traditions to reflect on the poetry and the religious imagination more broadly.
Instructor(s): Erin Galgay Walsh Terms Offered: Spring
Note(s): Open to undergraduate and graduate students; Graduate students may choose to attend weekly translation group
Equivalent Course(s): GNSE 24104, RLVC 33000, RLST 23000, BIBL 33000, ENGL 33809, HCHR 33000, GNSE 34104, MDVL 23000, CLCV 26119

CLAS 36618. Cities and Urban Space in the Ancient World. 100 Units.
Cities have been features in human landscapes for nearly six thousand years. This course will explore how cities became such a dominant feature of settlement patterns in the ancient Mediterranean and Near East, ca. 4,000 BCE-350 CE. Was there an "Urban Revolution," and how did it start? What various physical forms did cities assume, and why did cities physically differ (or not) from each other? What functions did cities have in different cultures of the past, and what cultural value did "urban" life have? How do past perspectives on cities compare with contemporary ones? Working thematically and using theoretical and comparative approaches, this course will address various aspects of ancient urban space and its occupation, with each topic backed up by in-depth analysis of concrete case studies.
Instructor(s): M. Andrews Terms Offered: Spring
Equivalent Course(s): CLCV 26618, ANCM 36618, HIST 30805, HIST 20805, ARCH 20805, ENST 20805
CLAS 36620. Making the Monsoon: The Ancient Indian Ocean. 100 Units.
The course will explore the human adaptation to a climatic phenomenon and its transformative impacts on the littoral societies of the Indian Ocean, circa 1000 BCE-1000 CE. Monsoon means season, a time and space in which favorable winds made possible the efficient, rapid crossing of thousands of miles of ocean. Its discovery—at different times in different places—resulted in communication and commerce across vast distances at speeds more commonly associated with the industrial than the preindustrial era, as merchants, sailors, religious specialists, and scholars made monsoon crossings. The course will consider the participation of Mediterranean, Middle Eastern, South Asian, and East African actors in the making of monsoon worlds and their relations to the Indian Ocean societies they encountered; the course is based on literary and archaeological sources, with attention to recent comparative historiography on oceanic, climatic, and global histories.
Instructor(s): R. Payne Terms Offered: Spring
Equivalent Course(s): SALC 26614, SALC 36614, NEHC 26614, HIST 36614, HIST 26614, NEHC 36614, CLCV 26620, MDVL 26614

CLAS 36720. Leo Strauss and Lucretius On the Nature of Things. 100 Units.
I shall discuss Leo Strauss's 'Notes on Lucretius' (1968) and Lucretius' DE RERUM NATURA with a special focus on the relation of philosophy and poetry.
Terms Offered: Spring. Course will be taught spring 2021
Note(s): Undergrads with consent only.
Equivalent Course(s): PLSC 37323, PHIL 37323, SCTH 37323

CLAS 37009. Theories of Narrative. 100 Units.
Equivalent Course(s): REES 33158, CMLT 21300, CMLT 38300

CLAS 37316. The Humanities as a Way of Knowing. 100 Units.
Despite intertwined histories and many shared practices, the contemporary humanities and sciences stand in relationships of contrast and opposition to one another. The perceived fissure between the "Two Cultures" has been deepened by the fact that the bulk of all history and philosophy of science has been devoted to the natural sciences. This seminar addresses the history and epistemology of what in the nineteenth century came to be called the "sciences" and the "humanities" since the Renaissance from an integrated perspective. The historical sources will focus on shared practices in, among others, philology, natural history, astronomy, and history. The philosophical source will develop an epistemology of the humanities: how humanists know what they know.
Equivalent Course(s): PHIL 30925, HIST 39517, KNOW 40303, SCTH 30925, HIST 29517, PHIL 20925, CHSS 30925

CLAS 37320. Greek Archaeology in 20 Objects. 100 Units.
This course centers the objects of the ancient Greek world, from prehistory to the Hellenistic period, as avenues for exploring the practice, history, and motivations of the discipline of Greek archaeology. From the mundane to the spectacular, we will closely consider twenty things - pots, statues, coins, knives, bones, inscriptions, among others - whose compelling if fragmentary biographies reveal how archaeologists reconstruct and explain ancient social lives. Discussions will interrogate histories of object analysis, identification, and interpretation; schemes of periodization and categorization; theories of gender, class, economy, politics, and religion; developments in technologies and aesthetics; the intersections of artifact discovery and museum or market acquisitions; and the making of Greek archaeology within the wider discipline.
Instructor(s): C. Kearns Terms Offered: Winter
Equivalent Course(s): CLCV 27320

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 27703, CLCV 27716, PLSC 47703, FNDL 27716

CLAS 38020. Platonic Aesthetics. 100 Units.
The anachronism of the course title constitutes our program: to what extent can Plato's thinking about artworks, images, poets in the polis, beauty, the visual world, the senses, subjectivity and criticism be viewed coherently as an aesthetic theory? Does his style and dramatic mode of writing interact significantly with these views? How have they been received, and to what extent are they right?
Instructor(s): Andrei Pop Terms Offered: Winter. Course to be taught winter 2021
Equivalent Course(s): SCTH 35009, FNDL 29005
CLAS 39200. Mimesis. 100 Units.
This course will examine one of the central concepts of comparative literature: mimesis (imitation). We will investigate traditional theoretical and historical debates concerning literary and visual mimesis as well as more recent discussions of its relation to non-western and colonial contexts. Readings will include Aristotle, Auerbach, Butler, Spivak, and Taussig. Students are encouraged to write final papers on their own research topics while engaging with issues discussed through the course.
Instructor(s): T. Chin Terms Offered: Winter 2013
Equivalent Course(s): CMLT 30202, EALC 30100

CLAS 40018. Varieties of the Sublime in Ancient Greek and Roman Thought. 100 Units.
When one thinks about the ‘Sublime’, one ancient text stands out as foundational: Longinus’ On the Sublime. This text had a profound influence on modern aesthetics. It is, however, only part of a rich tradition of ancient ideas about sublimity. This seminar will examine this tradition, which embraces philosophy, religion, and art. The aim of the class is to disentangle various strands of the sublime and examine their interrelationships. Our readings will take us from Plato to the Neoplatonists. They will include: Plato’s Symposium and Phaedrus; selections from the Epicurean Philodemus and the Stoics; Apuleius’ Story of Cupid and Psyche and book 11 of his Metamorphoses; and selections from Plotinus, Porphyry, and Proclus’ Commentary on Plato’s Republic. The topics will include: religious initiation, the use of allegory, and theories of visual and literary beauty. Knowledge of Greek and Latin is not required; but special sessions will be arranged for those who wish to read Greek or Latin texts. Open to undergraduates with the permission of the instructor.
Instructor(s): E. Asmis Terms Offered: Spring
Equivalent Course(s): BIBL 40018

CLAS 40117. The Commons & the Public: Figuring Collaborative Knowledge Production. 100 Units.
Starting with Roman Law and moving up to contemporary critiques of intellectual property, this seminar explores new ways of conceptualizing collaborative forms of knowledge production that have been typically referred to as "commons”. We do so by following a series of parallel and intersecting questions, starting with those concerning what the commons are about: What were the traditional commons of things or resources (public lands, public spaces, fisheries, pastures, forests)? What are the new commons of knowledge (academic publications, free software, wikipedia, etc)? And what is the relationship between infrastructures (roads, harbors, Internet, and the commons)? We then look at the changing configurations of human actors associated with the commons, that is, the differences between the communities associated with the traditional commons of resources and the publics, counterpublics, multitudes, and crowds, that are now associated with collaborative forms of knowledge making and political action. We try, in sum, to conceptualize the relationship between the new knowledge commons and new notions of the public. This course fulfills part of the KNOW Core Seminar requirement to be eligible to apply for the SIFK Dissertation Research Fellowship. No instructor consent is required, but registration is not final until after the 1st week in order to give Ph.D. students priority.
Equivalent Course(s): KNOW 40102

CLAS 40820. Hymns and Sanctuaries in Ancient Greece. 100 Units.
This two-quarter seminar, which fulfills the seminar requirement for graduates in History and Classics, seeks to explore how we might reconstruct the religious experience of the ancient Greeks through texts in translation (especially hymns), inscriptions, and material culture, paying particular attention to issues of methodology. The first quarter will be devoted to guided reading and discussion, focused on individual sanctuary sites, while the second quarter will be reserved for writing a major research paper. Non-Classics students will also be permitted to enroll for just the first quarter by arrangement with the instructors.
Instructor(s): C. Faraone, J. Hall Terms Offered: Autumn
Equivalent Course(s): HIST 50300

CLAS 40821. Hymns and Sanctuaries in Ancient Greece. 100 Units.
This two-quarter seminar, which fulfills the seminar requirement for graduates in History and Classics, seeks to explore how we might reconstruct the religious experience of the ancient Greeks through texts in translation (especially hymns), inscriptions, and material culture, paying particular attention to issues of methodology. The first quarter will be devoted to guided reading and discussion, focused on individual sanctuary sites, while the second quarter will be reserved for writing a major research paper. Non-Classics students will also be permitted to enroll for just the first quarter by arrangement with the instructors.
Instructor(s): C. Faraone, J. Hall Terms Offered: Winter
Equivalent Course(s): HIST 50301

CLAS 41216. Aristophanes’ Clouds and Plato’s Gorgias. 100 Units.
An inquiry into Socrates based on two contrasting works.
Equivalent Course(s): SCTH 31926

CLAS 41415. Seminar: Late Antique Mediterranean I. 100 Units.
Research problems in eastern, central, and western Mediterranean from the fourth to seventh century CE. Detailed investigation of relevant primary sources in Greek, Latin, and Arabic. Will continue in winter quarter.
Equivalent Course(s): HIST 71005, ANCM 41415
CLAS 41416. Seminar: Late Antique Mediterranean 2. 100 Units.
In the winter quarter we focus on research topics for the seminar paper.
Equivalent Course(s): HIST 71006, ANCM 41416

CLAS 41616. Case Studies on the Formation of Knowledge-I. 100 Units.
The KNOW core seminars for graduate students are offered by the faculty of the Stevanovich Institute on the Formation of Knowledge. This two-quarter sequence provides a general introduction, followed by specific case studies, to the study of the formation of knowledge. Each course will explore 2-3 case study topics, and each case study will be team-taught within a “module.” A short research paper is required at the end of each quarter. Graduate students from every field are welcome. Those who take both quarters are eligible to apply for a SIFK 6th-year graduate fellowship. For more information, please email your questions to sifik@uchicago.edu Module 1: Approaches to Knowledge Shadi Bartsch, Jack Gilbert The goal of this module is to identify central issues or debates in the theory of knowledge over the past century. Students will be introduced to basic issues in the sociology of knowledge, to the arguments for and against constructivist perspectives on knowledge, and to 21st century scientific standards for knowledge production. The course should provide students with a vocabulary and conceptual tools with which they argue about these issues and reflect upon the very conceptual tools they are using. Module 2: Democratic Knowledge Shadi Bartsch, Will Howell This module offers a variation on studies of the epistemic powers of democracy. Instead of asking questions such as how effective democracies are at gathering the knowledge they need to function, the module looks at

CLAS 41717. The Mediterranean Sea in Antiquity: Imperial Connections. 100 Units.
The Mediterranean Sea has long inspired imaginations of lands and peoples connected by its waters. From the Romans’ Mare Nostrum, “our sea,” to today’s variants of “middle sea” - Greek Mesogeios, German Mittelmeer, and of course, Latin Mediterranean - imaginations of the sea have often celebrated its spatial and social cohesion. The Mediterranean continues to possess a middling geopolitical identity today, situated as it is between continental Europe, the Aegean, the Middle East, and North Africa. And yet, despite our diachronic vision in recognizing the Mediterranean’s grand narrative as a locus of cultural connectivity, its long-term histories of interregional dynamics remain difficult to approach holistically. This concern is especially salient when it comes to the study of ancient empires, those large, expansionary polities whose social, political, and economic practices drew disparate groups together, and at times forced them apart. This class has two closely related objectives. First, we tackle the most ambitious pieces of scholarship on Mediterranean history to evaluate how various disciplines have sought to analyze and to bound the sea as a cartographic whole. In the process, we gain an appreciation not only for the methodological and interpretive scales involved in such an undertaking, but for the various disciplinary strategies the Mediterranean’s diverse histories have inspired. Second, we interrogate one sociopolitical structure - the empire - and question how the Mediterranean encouraged and challenged imperialism as a recurring formation that worked to maintain sovereignty across broad geographical expanses. In doing so, we explore the variegated processes of cultural connectivity that have characterized the ancient Mediterranean from east to west.
Equivalent Course(s): ANCM 41717, NEHC 40020, CDIN 41717, HIST 51300, ANTH 46715

CLAS 42020. Tragedy and Philosophy. 100 Units.
Ancient Greek tragedy has been of continuous interest to philosophers, whether they love it or hate it. But they do not agree about what it is and does, or about what insights it offers. This seminar will study the tragic festivals and a select number of tragedies, also consulting some modern studies of ancient tragedy. Then we shall turn to philosophical accounts of the tragic genre, including Plato, Aristotle, the Greek and Roman Stoics, Seneca, Lessing, Schlegel, Hegel, Schopenhauer, Nietzsche, Iris Murdoch, and Bernard Williams. If we have time we will include some study of ancient Greek comedy and its philosophical significance.
Instructor(s): M. Nussbaum Terms Offered: Autumn
Prerequisite(s): Admission by permission of the instructor. Permission must be sought in writing by September 15. An undergraduate major in philosophy or some equivalent solid philosophy preparation, plus my permission. This is a 500 level course. Ph.D. students in Philosophy, Classics, and Political Theory may enroll without permission. Law students with ample philosophical background are welcome to enroll but should ask me first. Undergraduates may not enroll.
Equivalent Course(s): PLSC 42020, PHIL 50250, RETH 50250

CLAS 42600. Ekphrasis: Art & Description. 100 Units.
This course explores the rich tradition of ekphrasis in Greco-Roman and Christian antiquity - as it ranges from vivid description in general to a specific engagement with works of art. While the prime focus will remain on texts from Greece and Rome (both prose and verse) - in order to establish what might be called the ancestry of a genre in the European tradition -- there will be opportunity in the final paper to range beyond this into questions of religious writing about art, comparative literature, art (history) writing and ekphrasis in other periods or contexts. The course is primarily intended for graduates - and a reading knowledge of Greek and Latin could not be described as a disadvantage! The course will be taught over 5 weeks in the Spring Quarter on an intensive schedule. It will be examined on the basis of a paper, due on a subject to be agreed and on a date to be agreed at the end of the Spring quarter.
Instructor(s): J. Elsner Terms Offered: Spring
Equivalent Course(s): RLVC 40400, ARTH 40400, NTEC 40400, BIBL 40400

Department of Classics
CLAS 42720. The Return of Migration: Mobility and the New Empiricism. 100 Units.
This seminar questions the prerogatives of disciplines in framing and explaining social change via mobility. Following earlier theories of diffusion to understand diachronic cultural change, and the subsequent contextual critiques that privilege historical contingencies and human agency, advances in identifying past human movement through techniques like ancient DNA genome testing have increasingly led to the revival of migration as a subject of focus and explanation. As growing interest in contemporary refugee and forced migration studies is showing, migration represents not just a wide-ranging practice of different types, but is a semantically charged and ambiguous term whose recent applications provide new opportunities to assess its interpretive advantages and limitations. Is the new empirical emphasis on migration re-racializing antiquity? What do we gain by studying concepts of diasporas, transnationalism, and border crossings in the premodern world? Why does migration matter? Divided into two parts, the course covers the conceptual and theoretical work in current literature on migration as well as applications to specific historical problems from ancient and modern Eurasia.
Instructor(s): James Osborne and Catherine Kearns
Terms Offered: Winter
Equivalent Course(s): HIST 50500, NEHC 42720, CDIN 42720

CLAS 42815. Aeschylus and the Birth of Drama. 100 Units.
In this advanced seminar we will undertake an in-depth study of different aspects of the surviving corpus of Aeschylus (including meter, dialect, narrative, thematics, plot-construction, and ritual contexts), while placing it in a comparative context of early forms of drama and varieties of choral performance attested across the world. In addition to discussing all of Aeschylus's surviving works in English translation, we will read at least two of his plays in Greek (most likely, Agamemnon and Seven Against Thebes). We will also read important scholarship on Aeschylus. Advanced knowledge of Greek is a prerequisite.
Equivalent Course(s): CMLT 42804

CLAS 44300. The Iliad. 100 Units.
In this course we will read the Iliad in translation, supplemented by selections from the Odyssey and other texts from the archaic period, including the Epic Cycle fragments and the Hesiodic Catalogue of Women. We will also make some turns toward recent Iliadic ventures in English: not least Christopher Logue's War Music and Alice Oswald's Memorial. "The poem of force" according to Simone Weil, the Iliad is also the poem of marriage, homosociality/the "Mannerbund", and exchange. Among our concerns will be: the poetics of traditionality; the political economy of epic; the Iliad's construction of social order; the uses of reciprocity; gender in the Homeric poems. Although no knowledge of Greek is required for this course, there will be assignment options for those who wish to do reading in Greek.
Instructor(s): Laura Slatkin
Terms Offered: Spring. Course will be taught spring 2020
Prerequisite(s): Requirements: weekly readings; response paper for each class meeting; final paper.
Equivalent Course(s): SCTH 31210, FNDL 21214

CLAS 44512. Virgil, The Aeneid. 100 Units.
A close literary analysis of one of the most celebrated works of European literature. While the text, in its many dimensions, will offer more than adequate material for classroom analysis and discussion, attention will also be directed to the extraordinary reception of this epic, from Virgil's times to ours.
Instructor(s): G. Most
Terms Offered: Winter 2013
Prerequisite(s): Latin helpful
Equivalent Course(s): CMLT 35902, SCTH 35902, ENGL 35902

CLAS 44519. Classical Reception Studies: Key Texts and Ideas. 100 Units.
Classical Reception Studies: Key Texts and Ideas Antiquity never really ended. Ancient texts, images, and ideas have continued traveling widely - from Baghdad to Toledo, from Rome to Tokyo - and they are still with us today in our daily lives, not just in literature and art but also in politics and propaganda. How can we study and understand the continued presence of ancient Greece and Rome? One of the still dominant approaches, which has emerged since the 1990s, is 'classical reception studies'. While this label might suggest a homogenous field of study, the field's methods and theoretical positions are quite diverse. This seminar works towards a better understanding of the different theoretical orientations in classical reception scholarship. We will discuss a selection of key texts of classical reception studies by, among others, Charles Martindale, Simon Goldhill, and Edith Hall. How do they conceptualize 'reception'? What is understood by 'the classical'? What traditions of research and thought do they respond to? And how do different approaches to reception relate to ideas about classical 'influence', 'tradition', and 'legacy'? The course is open to graduate students from various humanities disciplines interested in the many ways in which ancient texts, images, and ideas have been transmitted, interpreted, and reused in later periods. All texts will be made available.
Instructor(s): Han Lamers
Terms Offered: Spring
Equivalent Course(s): CLCV 25019, KNOW 44519
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—and at least those that survive while history 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.
Equivalent Course(s): HIST 64202, ARTH 40310, KNOW 40301, LACS 40301, ANCM 44916, HREL 40301, CDIN 40301

CLAS 45116. Seminar: Patronage and Culture in Renaissance Italy and Her Neighbors I. 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 hierarchy, 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 hierarchy 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.
Equivalent Course(s): HIST 81503, KNOW 41402, ITAL 41503

CLAS 45117. Seminar: Patronage and Culture in Renaissance Italy and Her Neighbors II. 100 Units.
The second quarter is mainly for graduate students writing a seminar research paper.
Equivalent Course(s): KNOW 41403, ITAL 41504, HIST 81504

CLAS 45613. 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 spoken discourse. All texts will be read in English translation, but a reading knowledge of German and/or Greek would be desirable.
Instructor(s): C. Wild Terms Offered: Spring
Equivalent Course(s): CMLT 35614, GRMN 35614

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): HREL 45716, 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 gauge the intellectual and social significance of ancient medicine. Some knowledge of Greek will be useful.
Instructor(s): E. Asmis Terms Offered: Winter
Equivalent Course(s): BIBL 45913

CLAS 46313. Sem: Augustine. 100 Units.
Instructor(s): Clifford Ando & Terms Offered: Winter
Equivalent Course(s): SCTH 37105, HIST 33513, HIST 23513

CLAS 46616. Religion and Reason. 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." Equivalent Course(s): DVPR 46616, HIST 66606, KNOW 40201, PHIL 43011, CHSS 40201

CLAS 4715. Sem: Atheism and the Greeks. 100 Units.
CLAS 47515. Sem: Ghosts, Demons & Supernatural Danger in the Anc. World. 100 Units.
Equivalent Course(s): HREL 45715, ANCM 45715

CLAS 47717. Seminar: Augustine Confessions. 100 Units.
This seminar is based on an in-depth reading of the Confessions, with use of the Latin text. Topics to be covered will be determined by consensus during the first week, but they may include the genesis of the work in relation to Augustine’s life and literary oeuvre (e.g. vis-à-vis the partly contemporary De Doctrina and De Trinitate); its structure (including the relationship between books I-X and XI-XIII) and narrative technique; its meditative versus dialogical character; Augustine's representation of the self and his method of Biblical exegesis; Manichean and Neoplatonic influences; and ancient (Pelagius) and postmodern readings of the Confessions (Lyotard, Marion). Once-weekly meetings will consist of discussions, lectures, and reports.
Equivalent Course(s): HCHR 47717, HIST 64301, HREL 47717, THEO 47717

CLAS 48017. Phaedras Compared: Adaptation, Gender, Tragic Form. 100 Units.
This seminar places Racine’s French neoclassical tragedy Phaedra within a wide-ranging series of adaptations of the ancient myth, from its Greek and Latin sources (Euripides, Seneca, Ovid) to twentieth-century and contemporary translations and stage adaptations (Ted Hughes, Sarah Kane), read along with a series of theoretical and critical texts. Particular attention will be paid to critical paradigms and approaches in the evolving fields of classical reception studies, theater and performance studies, and gender studies. Reading knowledge of French strongly preferred.
Equivalent Course(s): CMLT 48017, CDIN 48017, TAPS 48017, FREN 48017, GNSE 48017

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.
Equivalent Course(s): CMLT 48616, GRMN 48616

CLAS 48916. The Formation of the Modern Concept of History. 100 Units.
Equivalent Course(s): CMLT 42916, SCTH 51302, HIST 52805, PHIL 53102
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): C. Faraone Terms Offered: Autumn Spring Winter

CLAS 49700. Reading Course: Classics. 100 Units.
Reading Courses are designed ad-hoc in consultation between one or more students and a faculty member, usually in preparation for a student's research project. They carry the same workload as regularly scheduled courses.

CLAS 50000. Rhetoric and Poetics Workshop. 000 Units.
TBA
Instructor(s): TBA Terms Offered: Autumn Spring Winter

CLAS 70000. Advanced Study: Classical Languages & Literature. 300.00 Units.
Advanced Study: Classical Languages & Literature

GREEK COURSES

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.
Prerequisite(s): GREK 20300 or equivalent
Equivalent Course(s): GREK 21700

GREK 31800. Greek Epic. 100 Units.
This course is a reading of sections from Homer's Iliad. We will focus on character, emotions, and relationality in the poem, with an eye to evaluating the poem's many perspectives on mortality, relations with the divine, conceptions of the polis, and the nature of excellence.
Terms Offered: TBD Not offered 2020-21, will be offered 2021-22
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 Panegyrics. 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: TBD Not offered 2020-21 will be offered 2021-22
Prerequisite(s): Two years or more of Greek.
Equivalent Course(s): GREK 21900

GREK 32300. Greek Tragedy: Hellenistic/Imperial Literature. 100 Units.
This class will read selections from the poetry of the Hellenistic period, especially the hymns of Callimachus, the pastoral poetry of Theocritus, and the epic parody "The Battle of the Frogs and Mice." Alongside these Hellenistic texts we will read some of their poetic predecessors (Homer, Hesiod, the Homeric Hymns, choral and monadic lyric), with an eye to the Hellenistic poets' interest in poetic form, self-positioning, and play.
Instructor(s): E. Asmis Terms Offered: Autumn
Prerequisite(s): GREK 20300 or equivalent
Equivalent Course(s): GREK 22300

GREK 32320. Hellenistic Imperial Literature. 100 Units.
This class will read selections from the poetry and or prose of the Hellenistic period, especially the hymns of Callimachus, the pastoral poetry of Theocritus, and the epic parody "The Battle of the Frogs and Mice." Alongside these Hellenistic texts we will read some of the poetic predecessors (Homer, Hesiod, the Homeric Hymns, choral and monadic lyric), with an eye to the Hellenistic poets; interest in poetic form, self-positioning, and play.
Instructor(s): E. Austin. Terms Offered: Autumn
Prerequisite(s): PQ: GREK 20300 or equivalent
Equivalent Course(s): GREK 23200
GREK 32515. Greek Historians: Thucydides. 100 Units.
In this course we will read book 1 of Thucydides, his description of the run-up to the Peloponnesian War, in Greek. We will pay attention to Thucydides' style and approach to historiography, sinking our teeth into this difficult but endlessly fascinating text.
Instructor(s): Helma Dik Terms Offered: Winter. Will be offered 2020-21
Prerequisite(s): At least two years of Greek.
Equivalent Course(s): FNDL 22517, GREK 22515

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: Winter

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 34400. Greek Prose Composition. 100 Units.
The goal of this course is to write accurate sentences and paragraphs in classical Attic Greek. We are not concerned here with stylistic imitation, but rather to write Attic prose clearly and correctly. The most obvious benefits of this exercise will be thorough review of basic morphology and syntax as well as fine-tuning one's grasp of the more subtle nuances of the Greek language. Another important benefit is cultivating Attic prose as a kind of linguistic standard or canon by which we are able to better understand other Greek styles of writing and types of diction. The vantage point of a standard allows us to analyze and understand other styles on their own terms and merits, whether Herodotos, Epic, New Testament, etc.
Instructor(s): D. Martinez Terms Offered: Autumn
Prerequisite(s): Consent of instructor

GREK 35417. The Paris Magical Codex (PGM IV) 100 Units.
The Greek magical papyri have been called "one of the largest collections of functioning ritual texts… that has survived from late-antiquity" (J.Z. Smith) and deserve close study. The Paris magical codex (PGM IV) is by far the longest and best preserved and will be the focus of the seminar not only as a key transmitter of scores of magical recipes, but also as a material artifact, that needs to be approached from the discipline of papyrology. In this seminar, then, we will devote much time to papyrological practice by editing the entire text of PGM IV and observing many of its important features: codicology, page setup, paleography, drawings, patterns. But we will also discuss how this handbook is an important source for the history of ancient curses, amulets, divination and erotic magic.
Equivalent Course(s): GREK 42417

GREK 36100. Introduction to Papyrology. 100 Units.
This course will concentrate on the methods and perspectives of the discipline of papyrology, including the "hands on" experience of working with photographed and scanned texts of various collections. No previous knowledge of the field is assumed; we will begin from the ground up. Approximately the first six weeks of the course will be devoted to an introduction to the study of papyri, in which our concerns will include the following: 1. transcription and analysis of different paleographic styles, including literary hands and documentary Ptolemaic scripts. 2. extensive reading of edited papyrus texts from the Pestman and Loeb editions and elsewhere; 3. careful attention to the linguistic phenomenon of koine Greek with regard to phonology, morphology, and syntax; how the koine differs from the classical language and the relationship of the idiom of the papyri to that of other koine documents, such as the New Testament; the importance of koine linguistics to textual criticism. 4. investigation of the contribution of papyrology to other areas of the study of antiquity such as literature, social history, linguistics, textual criticism, and religion.
Instructor(s): David Martinez Terms Offered: Spring
Prerequisite(s): Three years of Greek
Note(s): This course is open to undergrads by Petition only.
Equivalent Course(s): BIBL 43300

GREK 36918. Readings in Plutarch's Demonology. 100 Units.
We will read sections of Plutarch's Moralia dealing with the topic of daimones, particularly from the treatise De defectu oraculorum ("On the Decline of the Oracles"). We will also read the major demonological passages from the Greek New Testament and compare the perspectives on the origin, nature, and activities of the daimon.
Instructor(s): David Martinez Terms Offered: Winter
Prerequisite(s): At least two years of Greek required.
Equivalent Course(s): BIBL 46900
GREK 37100. The Corpus Hermeticum. 100 Units.
According to Clement of Alexandria Hermes Trismegistus authored 42 “fundamental books” on Egyptian religion. The writings under his name which are extant, dating between the first and third centuries AD, incorporate many styles and genres, including cosmogony, prophecy, gospel, popular philosophy, anthropology, magic, hymn, and apocalypse. The first treatise in the collection well represents the whole. It tells how the god Poimandres manifests to his follower a vision, revealing the origin of the kosmos and humanity, and how archetypal man descends to his fallen state and may be redeemed. We will begin with the Poimandres and then read other sections of this strange but absorbing body of material (including Books 4, 10, 13 and 16).
Prerequisite(s): At least two years of Greek required.
Equivalent Course(s): BIBL 49900

GREK 37114. Origen of Alexandria. 100 Units.
It is difficult to conceive of doing justice to the vast scope of Origen’s work in one quarter, but we will do our best to sample generous selections from the Greek text of his exegetical, homiletic, and doctrinal writing, including a substantive selection from his Treatise on Prayer and perhaps the section of the Dialogue with Heracleides preserved among the Tura papyri. We will of course focus on Origen as the greatest exponent of the allegorical method of biblical interpretation and its Platonic underpinnings. We will also consider carefully the style of his Greek and his position as a Christian apologist.
Equivalent Course(s): BIBL 49800

GREK 40617. Sem: Epictetus/Aurelius. 100 Units.
Both Epictetus’ Discourses and Marcus Aurelius’ Meditations have been philosophical best sellers ever since antiquity. Both humanize ancient Stoicism. In this seminar, we will look closely at the Greek text to investigate each author’s unique response to Stoic doctrine. The focus of the seminar will on the creativity of each author in reshaping Stoic doctrine. We will also look at the reception of these authors in the Renaissance and later.
Prerequisite: the equivalent of two years of Ancient Greek.
Instructor(s): E. Asmis. Terms Offered: Spring
Equivalent Course(s): BIBL 40617

GREK 41217. Aeschylus’ Oresteia: Drama and Democracy. 100 Units.
The Oresteia: Aeschylus’s prizewinning trilogy explores (among other things) the fortunes of the house of Atreus, the making of the polis, matters of state, gender trouble, questions of kinship, revenge and its impasses, institutions of justice. Ancient Greek theater in the early-mid 5th c. BCE both maps and reckons with the constitutive tensions in the polis between residual (but still influential) aristocratic norms and practices and the newly dominant (but still developing democratic ethos and ideals - its practices institutionalized in the assembly, the magistrates, and the courts. Aeschylus’s Oresteia both represents and contributes to that debate (in antiquity and in current scholarship). This trilogy helps us understand crucial aspects of the society that produced it but also invites us to reflect on the ways ancient literature informs how we think about ourselves and our predicaments now - political, familial, existential. And the Oresteia further invites us to think about the uses and possibilities of theater, then and now. We will supplement our reading of the play with commentary grounded in literary interpretation and cultural poetics, as well as philosophy and political theory. Although no knowledge of Greek is required for this course, there will be assignment options for those who wish to do reading in Greek.
Equivalent Course(s): SCTH 31224, FNDL 21224

GREK 42118. The Paris Magical Codex (PGM IV) 100 Units.
The Greek magical papyri have been called "one of the largest collections of functioning ritual texts... that has survived from late-antiquity" (J.Z. Smith) and deserve close study. The Paris magical codex (PGM IV) is by far the longest and best preserved and will be the focus of the seminar not only as a key transmitter of scores of magical recipes, but also as a material artifact, that needs to be approached from the discipline of papyrology. In this seminar, then, we will devote much time to papyrological practice by editing the entire text of PGM IV and observing many of its important features: codicology, page setup, paleography, drawings, patterns. But we will also discuss how this handbook is an important source for the history of ancient curses, amulets, divination and erotic magic.
Equivalent Course(s): GREK 35417

GREK 45808. Antigone. 100 Units.
Equivalent Course(s): SCTH 31221, CMLT 31221
GREK 46518. Sem: Hesiod and the Homeric Hymns. 100 Units.
We will read in Greek and slowly discuss Hesiod’s Theogony, the proem to the Works and Days and the four longer Homeric Hymns to Aphrodite, Apollo, Demeter and Hermes. Students will be evaluated on their in-class translations and a seminar paper.
Instructor(s): C. Faraone & B. Lincoln Terms Offered: Winter
Equivalent Course(s): ANCM 36518, HREL 46518

GREK 49700. Reading Course: Greek. 100 Units.
Reading Courses are designed ad-hoc in consultation between one or more students and a faculty member, usually in preparation for a student’s research project. They carry the same workload as regularly scheduled courses.

LATN COURSES

LATN 30100. Introduction To Latin-1. 100 Units.
Equivalent Course(s): NTEC 30100

LATN 30200. Introduction To Latin-2. 100 Units.
Equivalent Course(s): NTEC 30200

LATN 30300. Introduction To Latin-3. 100 Units.

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): D. Wray Terms Offered: Autumn. Not offered 2020–21; will be offered 2022–23
Equivalent Course(s): CMLT 21101, CMLT 31101, LATN 21100

LATN 31219. Philosophical Prose: Cicero, Tusculan Disputations’ 100 Units.
Several months after the death of his beloved daughter and just two years before his own death, Cicero composed a dialog with an imaginary interlocutor arguing that death, pain, grief, and other perturbations were an unimportant part of the big picture. A reading of this famous contribution—all of it in English, selections in Latin—to the genre of consolation literature affords an opportunity to weigh his many examples and his arguments for ourselves.
Instructor(s): P. White. Terms Offered: Spring. Not offered 2020–21; will be offered 2022–23
Note(s): Latin 203 or equivalent.
Equivalent Course(s): FNDL 21219, LATN 21219

LATN 31300. Vergil. 100 Units.
Vergil’s ten Eclogues are some of Latin literature’s most enigmatic poems. In addition to reading this collection carefully in Latin, we will sample some of Theocritus’ pastoral in translation, Calpurnius Siculus’ Eclogues in Latin, and Milton’s Lycidas. Class time will focus on translation, interpretation, and discussion of secondary readings.
Instructor(s): M. Lowrie Terms Offered: Spring. Not offered 2020–21; will be offered 2022–23
Note(s): Topic: Eclogues
Equivalent Course(s): LATN 21300

LATN 31500. Roman Satire. 100 Units.
We shall read extensively in Latin from the Satires of Juvenal. We shall focus on language, poetic technique, and understanding the text (also with the help of early Latin-language commentaries).
Instructor(s): Michael Allen Terms Offered: Autumn
Equivalent Course(s): LATN 21500

LATN 31600. Roman Oratory. 100 Units.
Marcus Tullius Cicero (106-44BC) was the most accomplished orator of the Roman Republic. Among the most fascinating of his speeches are the three "Caesarian" speeches delivered to Julius Caesar on behalf of persons who had opposed Caesar in the civil war. In the speeches Cicero, in many different ways, uses his hard-won rhetorical and literary skills, practiced over a lifetime in lawsuits, political debates, and philosophizing, not merely to on behalf of the immediate subjects of the speeches, but also to suggest social and political roles for Caesar himself. Caesar’s place in the Roman World is as much a topic of the three speeches as immediate issues of each class.
The chief purpose of the class is to reach an understanding of the basic issues of speech and the roles that Cicero scripts for Caesar in them.
Instructor(s): Brian Krostenko Terms Offered: Autumn. Topic Cicero’s Caesarian Speeches
Prerequisite(s): Latin 20300
Note(s): Topic: Cicero’s Caesarian Speeches
Equivalent Course(s): LATN 21600
LATN 31800. Roman Historian. 100 Units.
Primary readings are drawn from the Tiberian books of the Annals, in which Tacitus describes the consolidation of the imperial regime after the death of Augustus. 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.
Terms Offered: Spring. This course will be offered 2021-22.
Prerequisite(s): LATN 20300 or equivalent
Note(s): Topic: Tacitus.
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. This course will be offered 2021-22.
Prerequisite(s): LATN 20300 or equivalent
Equivalent Course(s): ANCM 41919, 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 is: 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 include Lucretius’ vision of an infinite universe, of heaven, and of the hell that humans have created for themselves on earth.
Terms Offered: Autumn. This course will be offered 2020-21.
Equivalent Course(s): LATN 22100

LATN 32120. Vergil: Aeneid. 100 Units.
In this course we will read as much as possible of Vergil’s Aeneid in the original, and the rest in translation. Our focus will be on the way the poem interrogates some of its most basic claims about empire, piety, heroism, and history, but we will try to avoid falling into the binary trap of "positive" and "negative" readings of the epic’s relationship to its Roman imperial context. Requirements: Class presentation; 10 page paper; final.
Instructor(s): Shadi Bartsch-Zimmer Terms Offered: Winter
Prerequisite(s): LATN 20200 or equivalent.
Equivalent Course(s): LATN 22120

LATN 32800. Survey of Latin Literature II. 100 Units.
With emphasis on major trends in modern critical interpretations of the major figures.
Instructor(s): P. White Terms Offered: Winter

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. Not offered 2017-18
Prerequisite(s): Undergraduates consent of instructor

LATN 36100. History of Latin. 100 Units.
This course examines the phonological and morphological development of the Latin language from Indo-European to Vulgar Latin. That development is studied both of its own sake and as a point of departure for introducing linguistics concepts useful for the analysis of other layers of language and aspects of literary texts. Discussion of major topics in phonology and morphology will alternate with close examination of sample or otherwise relevant texts and lexical families. Major topics are: the principles of historical and comparative linguistics, the development of the Latin sound inventory; Latin and its sister languages; the creation of the Latin nominal and verbal systems; (some of) the varieties of classical Latin; and the influence of Greek on Latin.
Instructor(s): B. Krostenko Terms Offered: Autumn
Equivalent Course(s): LATN 26100

LATN 40917. Vergilian Receptions. 100 Units.
This seminar offers a series of case-studies in the reception of Vergil’s Aeneid. We will start with the ancient commentators, then move on to Macrobius, Fulgentius, and the medieval allegorists, Dante’s Inferno, the Aeneid and Christianity, the Aeneid in the New World, the poem’s treatment before and after WWI, the Aeneid in the hands of the Italian Fascists, and finally, contemporary trends in interpretation. We will also address reception theory, the figure of Dido through time, and, if there is time, the Aeneid in art. Where possible, readings will be in Latin.
Instructor(s): S. Bartsch-Zimmer
LATN 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 Ídent. CLAS 48116. Peter White. ARR. Equivalent Course(s): BIBL 48116

LATN 49700. Reading Course: Latin. 100 Units.
Reading Courses are designed ad-hoc in consultation between one or more students and a faculty member, usually in preparation for a student’s research project. They carry the same workload as regularly scheduled courses.