DEPARTMENT OF CLASSICS

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• Demetra Kasimis, Political Sciences
• Matthew Landauer, Political Sciences
• Gabriel Richardson Lear, Philosophy
• Bruce Lincoln, Divinity School
• Carolina Lopez-Ruiz, Divinity School
• Glenn Most, Committee on Social Thought
• Brian Muhs, Near Eastern Languages and Civilizations
• Richard Neer, Art History
• Martha Nussbaum, Philosophy and Law
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.

RESEARCH AND LIBRARY RESOURCES

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

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

PhD students who matriculated 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)
• Student Services Fee

We expect students to remain in good academic standing and to be making progress toward completing degree requirements.

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 collins3@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 long-term 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 first-year 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 a Ph.D. degree in Classics with four concentrations: 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.
The first two years of our PhD programs are typically comprised of course work including two-quarter surveys of Greek and Latin literature, two-quarter research seminars, and pedagogy training, as well as additional seminars, language courses, and courses in the skills that comprise the study of classics, such as papyrology and epigraphy. We encourage our students to direct their coursework towards the development of dissertation topics, using departmental seminars to explore particular texts or problems in depth and workshops to test their own research ideas and acquaint themselves with the research strategies of faculty members and graduate students inside and outside our department. Students take translation examinations in Greek and Latin during their first two years.

In the third and fourth year, our PhD students take specialized examinations: a comprehensive exam and a special field exam, tailored to their research interests. They also assemble a dissertation committee and draft a dissertation proposal in order to be admitted to candidacy. By this time, students will have demonstrated competence in reading both German and French, Italian or Spanish through the University’s Academic Reading Comprehension Assessment. Having completed our pedagogical seminar, they continue their pedagogical training by holding teaching assistantships and then teaching undergraduate classes.

We offer the following concentrations:

CLASSICAL LANGUAGES AND LITERATURES

The study of literature in Greek and Latin lies at the center of all the fields covered by the Department of Classics. The differences are in how each field construes textual evidence and defines the parameters of the literary. The Program in Classical Languages and Literatures makes literature and literary culture the focus of its curriculum. Our faculty represent a wide range of approaches and read literature in relation to: animal studies, gender, law, performance studies, philosophy, politics, religion, rhetoric, and ancient Greek and Roman society. In addition to courses originating in Classics, students may also take offerings from Comparative Literature, the Committee on Social Thought, the Divinity School, Near Eastern Languages and Civilizations, and the various modern literature departments. The department houses the Rhetoric and Poetics workshop, which focuses on literary topics related to the ancient world. Many of the faculty and students also attend the workshops on Poetry and Poetics, Literature and Philosophy, and the Renaissance.

ANCIENT MEDITERRANEAN WORLD

Through the Departments of Classics, Near Eastern Languages and Civilizations, and History, the University of Chicago offers graduate students the opportunity to study the Ancient Mediterranean and the Near East from the Bronze Age to the Byzantine era. While students are expected to familiarize themselves with the important political developments that occurred in the ancient Mediterranean world, the study of ancient history at the University of Chicago is particularly distinctive for its emphasis on social, economic, and cultural approaches to antiquity. The recognized strengths of the Classics faculty in this area are further complemented by the expertise of a large number of affiliated faculty from the Departments of History, Anthropology, Art History, Near Eastern Languages and Civilizations, and the Divinity School. Apart from acquiring a firm grounding in the critical interpretation of literary documents, inscriptions, and archaeological finds, students are encouraged to pursue innovative and imaginative avenues of inquiry, partly through their own programs of study and partly within the context of intellectual forums such as the Ancient Societies Workshop and various conferences and symposia organized by the Department. Students are also eligible for travel fellowships to allow them to conduct first-hand investigations in the Mediterranean and Near East.

ANCIENT GREEK AND ROMAN PHILOSOPHY

The Department of Classics, Department of Philosophy, and Committee on Social Thought collaborate to offer graduate students the opportunity to take a rich variety of courses and do research on ancient Greek and Roman philosophy. Furthermore, the Chicago Consortium on Ancient Philosophy offers the opportunity to take courses at any of the three member institutions (the University of Illinois at Chicago, Northwestern University, and the University of Chicago) and receive credit for these courses in the Classics Department. At Chicago, students are invited to take part in both the Ancient Greek and Roman Philosophy Workshop and the Literature and Philosophy Workshop.

TRANSFORMATIONS OF THE CLASSICAL TRADITION

Students at the University of Chicago can study the reception of ancient thought and literature in a wide range of historical and geographical contexts. Classics faculty publish widely in the field of reception studies and work closely with faculty in other departments on the reception of ancient poetry, drama, and political theory. In consultation with the Director of Graduate Studies, students can devise a program of courses that focus on key texts or ideas in either Greek or Latin, and the reception, development, and transformation of these texts in one of the modern languages. We partner with faculty in Art History, the Committee on Social Thought, Comparative Literature, Germanic Studies, History, Philosophy, Political Science, Romance Languages & Literatures, and the Divinity School.

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

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 30023. Sardis and its Neighbors: Western Anatolia during the Iron Age. 100 Units.
This class is an in-depth study of western Anatolia’s most important archaeological site during the early first millennium BCE. Sardis, the capital city of the kingdom of Lydia. In addition to learning the archaeology of this site in detail, we will also use it as a foundation to explore neighboring excavations in the region, including Troy, Miletos, Beycesultan, and others.
Equivalent Course(s): NEAA 20044, NEAA 30044

CLAS 30091. Field Archaeology. 100 Units.
This course entails four weeks of full-time, hands-on training in field archaeology in an excavation directed by a University of Chicago faculty member. At the Tell Keisan site in Israel, students will learn techniques of excavation and digital recording of the finds; attend evening lectures; and participate in weekend field trips.
Academic requirements include the completion of assigned readings and a final written examination. For more information about this archaeological field opportunity in Summer 2020, see http://keisan.uchicago.edu. Students who are enrolled in this course will pay a Summer Session tuition fee in addition to the cost of participation in the dig. UChicago College students are eligible to apply for College Research Scholar grants to fund their participation.

Equivalent Course(s): CLCV 20091, ANTH 26612, NEAA 20091, HIST 20091

CLAS 30100. This is Sparta (or Is It?) 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 Peloponnesian 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 re-packaging in Roman times and beyond 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.

Equivalent Course(s): HIST 30302, CLCV 20100, HIST 20302

CLAS 30118. Changing, Resting, Living: Aristotle’s Natural Philosophy. 100 Units.
How can many things be one thing? Aristotle’s answer to this question treats living things—plants and animals—as the paradigm cases of unified multiplicities. In this course, we will investigate how such things are held together and what makes it possible for them to change over time. Readings will be from Aristotle’s Physics, Metaphysics, De Anima, Parts of Animals, On Generation and Corruption, and De Motu Animalium. (B)
Equivalent Course(s): PHIL 30102, PHIL 20102, CLCV 20118

CLAS 30321. Gordion and its Neighbors: Central Anatolia during the Iron Age. 100 Units.
This class is an in-depth study of central Anatolia’s most important archaeological site during the early first millennium BCE: Gordion, the capital city of the kingdom of Phrygia. In addition to learning the archaeology of this site in great detail, we will also use it as a foundation to explore neighboring excavations in the region, including the Iron Age levels of Hattusha, Kaman-Kalehöyük, Kinik Höyük, and others.

Equivalent Course(s): CLCV 20321, NEAA 30333, NEAA 20333

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

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 “Troyan 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.

Equivalent Course(s): ANTH 36120, ANTH 26120, ARCH 26120, ARCH 20404, HIST 20404, HIST 30404, CLCV 20404

CLAS 30419. Empire in Ancient World. 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.

Equivalent Course(s): CLCV 20419, ANCM 40419, HIST 40400

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.

CLAS 30516. Pompeii: Life, Death, and Afterlife of a Roman City. 100 Units.
This course takes an in-depth look at the exceptional and exceptionally preserved city of Pompeii (along with others in the Bay of Naples region, including Herculaneum, Stabiae, and Oplontis) as a microcosm of the forms of Roman life in the first century. In the late summer or early autumn of AD 79, Pompeii suffered a cataclysmic event when Mount Vesuvius exploded in a terrible and spectacular fashion, spewing forth a tremendous cloud of ash over the city. While the disaster claimed the lives of tens of thousands of inhabitants in the area, the peculiar conditions of the eruption preserved the material traces of their daily lives. Students will explore the civic,
commercial, and domestic spaces of Pompeii including its forum, temples and sanctuaries, cemeteries, theaters, brothels, bakeries, and especially its townhouses, the latter of which were decorated with brilliant wall paintings, floor mosaics, furniture, and lush portico gardens designed to offer rest and relaxation from the bustle of city life. Significant attention will also be paid not only to the discovery of Pompeii and its neighboring towns in the 18th century, but also its reception in the archaeological and popular imagination up to the present. This course is part of the College Course Cluster, Urban Design.
Equivalent Course(s): ARTH 20506, ARTH 30506, CLCV 20516

CLAS 30517. The First Great Transformation: Economies of the Ancient World. 100 Units.
This class examines the determinants of economic growth in the ancient world. It covers various cultural areas (especially Mesopotamia, Greece, Rome and China) from ca. 3000 BCE to c. 500 CE. By contrast with the modern world, ancient cultures have long been supposed to be doomed to stagnation and routine. The goal of this class is to revisit the old paradigm with a fresh methodology, which combines a rigorous economic approach and a special attention to specific cultural achievements. We will assess the factors that indeed weighed against positive growth, but we will also discover that far from being immissible the cultures of the ancient world constantly invented new forms of social and economic organization. This was indeed a world where periods of positive growth were followed by periods of brutal decline. But if envisaged on the longue durée, this was a period of decisive achievements, which provided the basis for the future accomplishments of the Early Modern and Modern world. This course is part of the College Course Cluster program, Economic History.
Equivalent Course(s): SIGN 26015, HIST 20505, KNOW 27007, CLCV 20517

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 art, history, and the history of emotions. We will supplement our readings with occasional museum visits and film screenings.
Equivalent Course(s): ARTH 20304, CLCV 21019, HIST 29422, ARTH 30304, HIST 39422

CLAS 31123. Horses and Humans across Cultures. 100 Units.
Without the tractive force and accelerated motion afforded by horses much of what humans have achieved, for good or ill, would have been impossible. The horse has also been a steady economic, military, artistic, and literary reference, and linguists and historians have even begun accounts of human civilization with the horse. The course will trace the various forms of “symbiosis” that have united humans and horses since their first fateful linkage in Central Asia some 4,000 years ago, down to the rapid and almost complete de-coupling of the past 100 years.
Equivalent Course(s): CLCV 21123

CLAS 31122. Democratic Failure in Greece and Rome. 100 Units.
The course will study processes of democratic erosion and collapse in classical Athens and republican Rome. Assignments: in-class presentations and a long paper.
Equivalent Course(s): CLCV 21222, HIST 20602, HIST 30602, LLSS 29722

CLAS 31313. Prosody and Poetic Form: An Introduction to Comparative Metrics. 100 Units.
This class offers (i) an overview of major European systems of versification, with particular attention to their historical development, and (ii) an introduction to the theory of meter. In addition to analyzing the formal properties of verse, we will inquire into their relevance for the articulation of poetic genres and, more broadly, the history of literary (and sub-literary) systems. There will be some emphasis on Graeco-Roman quantitative metrics, its afterlife, and the evolution of Germanic and Slavic syllabo-tonic verse. No prerequisites, but a working knowledge of one European language besides English is strongly recommended.
Equivalent Course(s): ENGL 32303, GRMN 22314, SLAV 22303, CMLT 32303, SLAV 32303, CLCV 21313, CMLT 22303, GRMN 32314, ENGL 22310

CLAS 31316. Iconoclasm and Animation. 100 Units.
This course will explore the fantasies of the animation of images both ancient and early Christian, both secular and sacred, as the backdrop to examining the phenomenon of iconoclasm as an assault on the image from pre-Christian antiquity via Byzantium to the Protestant Reformation. It will tackle both texts and images, the archaeological context of image-assault and the conceptual (indeed theological) contexts within which such assault was both justified and condemned.
Equivalent Course(s): ARTH 26302, Rlst 28302, ARTH 36302, CLCV 21316, RLVC 36302

CLAS 31415. Gender and Sexuality in Roman Art. 100 Units.
In the remote, but omnipresent past of classical antiquity, what kinds of experiences and practices fell under the umbrella of terms and concepts that we moderns call “gender” and “sexuality”? This course explores the
fundamentally visual aspect of this question by drawing attention first and foremost to works of Roman art, but also to topics such as the erotics of vision, the senses of shame and modesty, and bodily comportment. While the robust corpus of ancient and modern literature on these topics will constitute an important part of our discussions, we will likewise consider the ways in which ancient art provides forms of evidence that are analogous, but never coextensive, with that of ancient texts. Finally, taking a cue from Tom Stoppard’s play The Invention of Love (1997), in which A. E. Housman declares that the “barbarity” of homosexuality is that it’s “half Greek and half Latin,” we will attend to the ways in which the dynamics of gender and sexuality took shape in a historical continuum in which the lines between what was “Greek” and what was “Roman” became increasingly blurred.

Equivalent Course(s): ARTH 31415, GNSE 21415, CLCV 21415, ARTH 21415, GNSE 31415

CLAS 31500. Medieval Book: History, Typology, Function. 100 Units.
The Medieval Book: History, Typology, Function. The course will survey the cultural setting of books and book-learning from end of Antiquity to the Age of Print. We shall consider the new and varied historical impulses that shaped medieval techniques of writing, reading, and ordering of knowledge, and also the details of physical construction, textual presentation, and decoration, which often survived the transition from script to print culture. To illustrate our discussions, we shall make use of holdings in Regenstein Special Collections and also take a special trip to the Newberry Library.

Equivalent Course(s): CLCV 21500, MDVL 21500

CLAS 31517. Minoan Art, Modern Myths, and Problems of Prehistory. 100 Units.
This course will provide an introduction to the art of the Bronze Age culture of Minoan Crete, with an emphasis on the Palatial Periods (ca. 1900-1450 BCE). We will cover both well-known works and recent archaeological finds, including those from outside of Crete that have altered our view of Minoan art in recent years. At the same time, we will investigate how our knowledge of this civilization and its art has been shaped by the mentalities of those who have excavated its remains and collected and displayed its art. We will look closely at archaeological reports, restorations, forgeries, and concepts of style and iconography to reveal how archaeological remains are transformed into historical narratives. While focused on the Minoans, the class is designed to build the analytical skills necessary for engaging with the art of prehistoric cultures and other ancient cultures heavily shaped by modern imaginaries.

Equivalent Course(s): CLCV 21517, ARTH 30510, ARTH 20510

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 31700. Archaeology for Ancient Historians. 100 Units.
This course is intended to act not as an introduction to Classical archaeology but as a methods course illuminating the potential contribution of material cultural evidence to ancient historians while at the same time alerting them to the possible misapplications. Theoretical reflections on the relationship between history and archaeology will be interspersed with specific case studies from the Graeco-Roman world.

Equivalent Course(s): CLCV 21700, HIST 39800, HIST 20901, ANCM 31700

CLAS 31716. A Political History of the Ancient Kingdom of Greater Armenia. 100 Units.
Generally speaking, the ancient kingdom of Great Armenia is a marginal entity within the fields of ancient history and archaeology, which attracted relatively few historians of antiquity. As a matter of fact, scholars of Antiquity usually refer to Armenia only when it was involved into one of the frequent military crises between East and West. The country had an important strategic position, a vast expanse of territory, and wealthy natural resources. This explains very well the efforts of the Seleucids and of Rome, and of the Iranian dynasties of the Parthians and the Sassanids, to establish a military control and cultural influence over Armenia. Both contacts with the West and the East shaped the complex identity of Armenia - a somewhat mixed identity which is rather difficult to study. Therefore, both Classical and Iranian scholars tend to neglect the role of Armenia, or to diminish its position in the balance of power: the anachronistic cliché of a Greater Armenia as a «buffer state» is still mentioned. Accordingly, the few specialists on pre-Christian Armenia hardly communicate with those other scholars. Therefore, the very marginality of the kingdom of Armenia has not stimulated neither Classical scholars, nor Iranian scholars, to show interest in Armenia as well. This course will present a comprehensive history of ancient Armenia, from its origins to the fall of the kingdom in 428 CE, in order to reconstruct the history of the Artaxiad and of the Arsacid dynasties.

Equivalent Course(s): NEHC 30155, NEHC 20155, CLCV 21716
CLAS 31717. Sophocles, Ajax. 100 Units.
A close literary and philologal analysis of one of the most remarkable and perplexing of all Greek tragedies. We will consider the play's portrayal of the nature and limits of one form of male heroism against the background of earlier poetry and contemporary history; and we will attempt constantly for elate philological and literary approaches to one another in order to understand better not only Sophocles' play but also the strengths and limitations of the ways in which scholars try to come closer to it.
Equivalent Course(s): SCTH 31613, CLCV 21717

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)
Equivalent Course(s): PHIL 31717, CLCV 21718, PHIL 21717

CLAS 31915. The Present Past in Greece Since 1769. 100 Units.
This discussion-based course will explore how conceptions of the ancient past have been mobilized and imagined in the political, social, and cultural discourses of modern Greece from the lead up to the War of Independence through to the present day. Among the themes that will be addressed are ethnicity and nationalism, theories of history, the production of archaeological knowledge, and the politics of display.
Equivalent Course(s): HIST 21006, ANCM 31915, HIST 31006, CLCV 21915

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.
Equivalent Course(s): SCTH 31931

CLAS 31922. Broken Mirrors: Writing the Other from Herodotus to the Jewish/Christian. 100 Units.
How are Others represented in Greco-Roman, Jewish, and Christian canons? Is the Other purely a mirror of the self who represents it? Or do self and Other interact? Can we trace and compare patterns of representation and taxonomies for human difference across cultures, genres, regions, periods, and sciences? How can we develop new critical frameworks and concepts for this task, if we refuse to take for granted the categories and conventions of today's academic disciplines? What might this new approach to the Other help us to learn, or unlearn, about the making of "the West"? In order to answer those questions, our course will survey the most influential literary models of the Other, from Herodotus to the early medieval "Life of Jesus" polemic tradition. Beyond developing a new framework for exploring and connecting these diverse sources, it has three historical aims. First, to interrogate the limits of modern anthropology as the institutionalized site for writing and knowing the Other. Second, to reveal the centrality of the figure of the Jew in the prehistory of anthropology, where it plays a neglected but crucial role in the European history of human difference in general. Finally, to expose the premodern roots of "scientific" categories-"primitive," "civilized," "Oriental," "Aryan," "Semite," etc.-where racial, linguistic, religious, and cultural differences still intersect today.
Equivalent Course(s): SCTH 31931

CLAS 31923. The Iliad as a Whole. 100 Units.
After a review of the textual history of the Iliad and a consideration of the probable conditions of its composition, a close reading of the text will explore the interrelations of the story on a collective level-military and political-with the personal stories of the leading characters. Some acquaintance with the text in the original
Equivalent Course(s): SCTH 21934, SCTH 31934, FNDL 27006, CLCV 23923

CLAS 32117. Fate and Duty: European Tragedy from Aeschylus to Brecht. 100 Units.
This class will explore the development of European drama from Attic tragedy and comedy and their reception in Ancient Rome and French Neoclassicism to the transformation of dramatic form in 18-20th c. European literatures. The focus will be on the evolution of plot, characterization, time-and-space of dramatic action, ethical notions (free will, guilt, conscience), as well as on representations of affect. All readings in English. No prerequisites.
Equivalent Course(s): CLCV 22117, CMLT 22402, GRMN 22402, REES 22402

CLAS 32123. Digital Humanities for the Ancient World. 100 Units.
This course offers a hands-on introduction to the field of digital humanities with a special focus on ancient Greek and Roman antiquity. We will explore concepts and methods such as digital presentation of text with markup languages, text analysis with programmatic manipulation, map visualization, 3D modeling, and network analysis. Throughout the course, we will take a critical view of the existing online digital resources for Greek and Roman antiquity. The course will include weekly readings and assignments and conclude with a final research
project. No advanced computer skills are required. However, students are required to bring their own laptops to class.

Equivalent Course(s): CLCV 22123

CLAS 32322. Phoenician Religion (In Their Own Words And Those of Their Neighbors) 100 Units.
The Phoenicians were a Canaanite people who maintained their language, religion, and culture until Roman times. One of the main challenges facing the study of the Phoenician religion (and culture in general) is that most of their literature is lost. This course gathers together a variety of emic sources in the Phoenicians’ own language or stemming from the Phoenician realm but written in Greek or Latin, as well as sources written by others about the Phoenicians, with a special focus on cult and religious identity. The texts we will read and discuss range from royal, votive, and funerary inscriptions, to the views about the Phoenicians in the Hebrew Bible, and Greek and Roman writers. This course is partly a text-based, reading course, and partly a thematic, culture course.

Equivalent Course(s): NEHC 22308, RLST 22308, NEHC 42308, CLCV 22322, HREL 42308

CLAS 32323. The family in the Greek and Roman world. 100 Units.
This course examines how family was conceptualized and manifested in the Greek and Roman world. In this class, we will begin by examining key terms related to family (household, kinship, ancestors, descendants) and scholarly approaches to familial studies under the light of different theoretical perspectives. Through the examination of written sources (literary texts, inscriptions, and papyri) and archaeological evidence, we will adopt a thematic approach exploring the ways in which family intersected with fields of public and domestic life, such as law, adoption, heirship, religion, rituals, education, politics, and public honors.

Equivalent Course(s): GNSE 22323, GNSE 32323, CLCV 22323

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 towards 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.

Equivalent Course(s): CLCV 22514

CLAS 32515. Athenian Democracy and its Critics. 100 Units.
This course explores the ancient Athenian experience of democracy through the writings of some of its staunchest partisans and fiercest critics. The course introduces students to the ideology and institutions of Athenian democracy. We investigate topics such as the role of popular institutions in politics, including the Assembly and the Popular Courts; Athens' extensive system of political accountability; and the democratic values that the Athenians took as justification for their politics and way of life. The course also analyzes some of the critical responses Athenian democracy provoked. Topics covered include the relationship between democracy and tyranny; Athenian democracy and imperialism; and the role of rhetoric in democratic decision-making. Readings include works by ancient historians, philosophers, dramatists, and rhetoricians, as well as modern scholars.

Equivalent Course(s): PLSC 22501, PLSC 42501

CLAS 32517. The Woman in Modern Greek Literature. 100 Units.
This course aims to reveal the woman and her world or what the society claims to be this world through prose and poetry written in different historical periods in Greece. The works chosen are part of major contemporary Greek literature and interact with culture, history and social ideas of the country. They represent three different periods: the beginning of the 20th century, the years of dictatorship (1967-1974) and the period after the dictatorship until today. They all have a big impact on Greek literature and they all have drawn the interest of excellent translators in English. The works are offering the opportunity to observe the changes in women’s position in Greece, and mostly to analyze major works examining the inner nature of the human being.

Equivalent Course(s): CMLT 21209, MOGK 21000, GNSE 21209, CLCV 22517

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.

Equivalent Course(s): MDVL 22900, HIST 32900, HCHR 32900, KNOW 21405, HIST 22900, CLCV 22914, KNOW 31405, RLST 22900, ITAL 22914, ITAL 32914

CLAS 32921. Embodiment in Ancient Greece. 100 Units.
This course examines how the human body was represented and conceptualized in ancient Greek art and literature. Moving through three themed units - Objects and Bodies, Gender and Sexuality through the Senses, and Fragile Bodies - we will consider how concepts of embodiment were constructed and articulated in a range
of social and spatial contexts, including sanctuaries, drinking parties, grave sites, and battlefields. A central goal of this course is to bring together two types of evidence - material objects and written sources - from classical antiquity that are traditionally studied apart. Through primary texts (in translation), discussions of objects, and museum visits, we will develop strategies for thinking across methodological divides and between word and image to arrive at richer, more textured understanding of the body in ancient Greece.

Equivalent Course(s): CLCV 22921, GNSE 30020, ARTH 30320, GNSE 20020, ARTH 20320

CLAS 33119. Uncanny Resemblances. 100 Units.
This course examines one of the most captivating bodies of portrait art in the Western tradition. For well over a century, the study of Roman portraiture, an essentially German subfield of classical archaeology, has largely confined itself to forensic problems of dating and identification. More recent work has focused on social and political topics ranging from site-specific issues of context and display, patronage and power, gender, and the ideological stakes of recarving and reuse. Additionally, we will consider the historiographical and media-archaeological contexts that have profoundly shaped and framed our understanding of these objects, both in antiquity and modernity: e.g., the production (and reproduction) of wax and plaster death masks in Roman funerary custom; ancient theories in the domain of optics that were used to explain the phenomenon of portraits whose eyes appear to follow a beholder in space; how the stylistic category of “veristic” portraiture in the Roman Republic has its origins not in antiquity (despite the Latin etymology), but rather in the painting and photography of the Neue Sachlichkeit in Weimar Germany; and how the contemporary use of digital craniofacial anthropometry to study the recarving and reuse of Roman portraits relates to Sir Francis Galton’s criminological apparatus for creating composite photographic images using portraits from ancient coins as early as 1885.

Equivalent Course(s): KNOW 24106, ARTH 24106, CLCV 23119, ARTH 34106, KNOW 34106

CLAS 33400. Boethius: Consolation of Philosophy. 100 Units.
The Consolation of Philosophy, which Boethius wrote in prison after a life of study and public service, offers a view on Roman politics and culture after Rome ceased to be an imperial capital. The Consolation is also a poignant testament from a man divided between Christianity and philosophy. About 70 pages of the text are read in Latin, and all of it in English. Secondary readings provide historical and religious context for the early sixth century AD.

Equivalent Course(s): MDVL 23400, CLCV 23400

CLAS 33422. Maritime Archaeology and Shipwrecks II: the Iron and Classical Ages. 100 Units.
From complex trading networks that reached beyond India, to fierce naval battles that determined the fate of empires, seafaring played a pivotal role in shaping the Iron Age and Classical worlds. This course explores the impact of ships and seafaring on the ancient world beginning with the Phoenician expansion and the ships of Homer, and continues through the end of the Roman Period. While we will primarily focus on Aegean and Mediterranean societies, we will also voyage west to Spain and England, and as far east as India and Sri Lanka. This course will draw on diverse sources of evidence, including shipwrecks, archaeological remains, artifacts, art, and literature. Class themes include sailing and shipbuilding, trade and exploration, ports and harbors, naval tactics and warfare, pirates, navigation, religious practice, and the literature of the sea.

Equivalent Course(s): CLCV 23422, NEAA 20451, NEAA 30451

CLAS 33423. Slavery in Greek Literature. 100 Units.
Greek literature characterizes slavery and enslaved people from as early as Homer’s Iliad and Odyssey. The question of what readers can gather or know about slavery in antiquity from fictional characters in literary texts is a longstanding one requiring various techniques of reading and ways of knowing, from historical and archaeological knowledge to cultural criticism. For this work, the study of relics and remains is as useful as are theoretical tools of literary analysis. In this course, we will survey Greek literature, beginning with Homer’s epics, working through some of the tragedies of Aeschylus, Euripides, and Sophocles, and extending into Greek literature of late antiquity. Archaeological and historical documents, alongside the texts, will support our reading of slavery in Greek literature. We will explore theoretical texts on the transhistorical and sociological study of slavery and subaltern presences, such as Orlando Patterson’s corpus, alongside literary criticism, like Toni Morrison’s Playing in the Dark.

Equivalent Course(s): GREK 22423, GREK 33423, CLCV 23423

CLAS 33516. Environment and Society in the Ancient Mediterranean. 100 Units.
This seminar examines the interplay between social and environmental actors, practices, and changes across time in the Mediterranean basin, as well as explores the study and analysis of those interactions from the beginnings of classical scholarship to the present. Key themes include: environmental determinism, human and non-human interactions, interpretive approaches to space and place, the role of science in archaeological and historical practice, and the compartmentalization of “environment” and “landscape” as analytic focus. These themes loom large now - during what might be called the “environmental turn” spurred on by the controversial Anthropocene in the humanities and social sciences - and their intensifying resonance provides the basis for critical reflection of past and future trends in classics, history, archaeology, and anthropology.

Equivalent Course(s): CLCV 23516, CEGU 23516, ENST 23516

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?
Equivalent Course(s): RLST 23520, BIBL 33520, ANCM 43520, CLCV 23520

CLAS 33521. The Art of Trash Talking. 100 Units.
Whether they are attacking personal enemies, poetic rivals, or political antagonists, sometimes poets are just plain mean. In this course, we will study a variety of invective poets and traditions, including ancient Greek and Roman lyric and curse poetry, comedy and satire both ancient and modern, and contemporary genres such as hip-hop and Lebanese Zajal. In each case, we will consider the formal features of the genre(s), the specific contexts in which this poetry was created, the individual(s) at whom it was directed, and to what ends. We will also investigate broader themes and purposes of invective poetry, such as the advancement of notions of (often toxic) masculinity, the regulation of social norms, and political protest.
Equivalent Course(s): CLCV 23521

CLAS 33522. Englished Homer. 100 Units.
From the strong, rapid fourteeners of Chapman’s Elizabethan English to the taut rhythms of Alice Oswald’s Memorial, Homer’s Iliad takes on new meaning and feel each time the poem is translated anew. This workshop-style course will engage the many English versions of Homeric poetry, attending to theme, image, word, line, paragraph, and meter; noting what is kept and what is changed. We will also consider the theory and practice of translation, especially as it has been understood by these poets over the last four centuries. No knowledge of Greek is required.
Equivalent Course(s): CLCV 23522, FNDL 22312

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.
Equivalent Course(s): FNDL 23608, HIST 20803, ANCM 33900, CLCV 23608, LLSO 20803, HIST 30803

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 Odyssey 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 33620. Seeing the Eastern Other: Clashes of East and West in 5th Century Athens and Augustan Rome. 100 Units.
How do humans and human societies define difference? Why do cultural groups, ethnicities, or governments sort people into binary categories, i.e. "us" versus "them," black versus white, good versus evil, etc.? How are these categories constructed and toward what ends are they put? This course explores these questions by examining the ancient roots of one of the most persistent dichotomies, that between "East" and "West," in two ancient historical case studies. We will examine the Persian Wars between Greece and the Achaemenid Empire in the 5th century BCE and the conflict between Rome and the Parthian empire during the reign of the emperor Augustus (1st century BCE-1st century CE). Throughout the course, we will critically analyze how Greeks and Romans represented their eastern opponents in literature, art, and architecture, and discuss how ancient conceptions of eastern “othering” have remained in place after antiquity. Students will use their final projects to explore an example of Classical prejudices reoccurring in the modern world.
Equivalent Course(s): CLCV 23620

CLAS 33623. Race and Antiquity. 100 Units.
The social construct of human beings as Black, white, or People of Color is ubiquitous in our contemporary times, but how longstanding or durable are these identifiers? In the study of antiquity, writers and scholars have applied these categories to Greece and Rome, but how would people living in across the Mediterranean world from the 8th century BCE through the 5th c. CE have encountered and experienced visible cultural differences? In this course, we will explore the modern ideology of race and its construct and interrogate to what extent it applies to Greek and Roman antiquity. We will examine the 19th and 20th century tendency to import racial categories into study of the past. We move through the post-Civil Rights turn toward seeing antiquity as a time
"before color prejudice," as Howard University professor Frank M. Snowden (1983) put it. We question the 21st century return to viewing race as a permanent theoretical and social category broadly applicable to antiquity. Equivalent Course(s): CLCV 23623

CLAS 33718. Empires and Peoples: Ethnicity in Late Antiquity. 100 Units.
Late antiquity witnessed an unprecedented proliferation of peoples in the Mediterranean and the Middle East. Vandals, Arabs, Goths, Huns, Franks, and Iranians, among numerous others, took shape as political communities within the Roman and Iranian empires or along their peripheries. Recent scholarship has undone the traditional image of these groups as previously undocumented communities of “barbarians” entering history. Ethnic communities emerge from the literature as political constructions dependent on the very malleability of identities, on specific acts of textual and artistic production, on particular religious traditions, and, not least, on the imperial or postimperial regimes sustaining their claims to sovereignty. The colloquium will debate the origin, nature, and roles of ethno-political identities and communities comparatively across West Asia, from the Western Mediterranean to the Eurasian steppes, on the basis of recent contributions. As a historiographical colloquium, the course will address the contemporary cultural and political concerns-especially nationalism-that have often shaped historical accounts of ethnogenesis in the period as well as bio-historical approaches such as genetic history that sometimes sit uneasily with the recent advances of historians. Equivalent Course(s): NEHC 30802, HIST 20902, CLCV 23718, MDVL 20902, NEHC 20802, HIST 30902

CLAS 33721. Women in Ancient Greece and Rome. 100 Units.
This course will examine both the historical record and the literary imagination in order to gain insight into the lives of women in ancient Greece and Rome. In both societies, women were a highly marginalized group, albeit in different ways. In this course, we will look at the forms of marginalization and the (male) anxieties that led to them, but we will give particular attention to the manner in which women were able to assert themselves and take agency in various social, civic, and religious spheres. Readings will all be in English, and will focus on both the everyday lives of women in the Greco-Roman world and on those of certain elite women. Equivalent Course(s): CLCV 23721, GNSE 33721, GNSE 23721

CLAS 33722. Epistemic Virtues. 100 Units.
Epistemic virtues are to the pursuit of scientific and scholarly truth what moral virtues are to the pursuit of the ethically good: personal qualities more likely (though never certain) to advance these goals and therefore ones instilled and praised by the communities dedicated to such pursuits. In both the contemporary humanities and the sciences, epistemic virtues include rigor, precision, objectivity, and productivity; in past epochs, certainty ranked high. As in the case of moral virtues, various epistemic virtues can not only coexist with or even support but also come into conflict with one another, raising the question: how to adjudicate their competing claims? Using historical and contemporary case studies, this seminar will explore a range of epistemic virtues in both the humanities and sciences. The aim is to reflect on commonalities and differences across the disciplines and on the ways in which ethics and epistemology converge. (Co-teaching with Lorraine Daston.) Equivalent Course(s): HIIPS 25994, CHSS 35994, SCTH 35994, PHIL 25994, PHIL 35994, CLCV 23722, HIST 39505

CLAS 33815. Plato’s Legacies. 100 Units.
Some of the most significant efforts to question political theory’s core concepts, unsettle its approaches, and expose its dangerous ideals have depended on major re-interpretations of Plato’s thought. This course investigates the broad critical impulse to treat Plato as the originator of political positions and interpretive assumptions that late modernity frequently seeks to critique and less often to celebrate. We consider the challenges 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. 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, Manicheans, 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. Equivalent Course(s): RLST 20360, BIBL 40360, HCHR 40360, CLCV 23820

CLAS 33822. Mediterranean islands: odd and insular histories. 100 Units.
Islands, and Mediterranean islands in particular, have long provoked curiosity and intrigue, and have persisted as places for thinking about utopia, incongruity, distinctiveness, or backwardness since antiquity. This seminar course interrogates the representations of islands in ancient thought as well as their own archaeological and historical records in order to trace their often elliptical categorization in modern scholarship. Are islands unique because they are isolated, or rather because they become crossroads of special interaction? From the mythical island of the Cyclopes, to the Aegean archipelagos, to the large masses like Sicily or Cyprus, discussions will explore approaches to insularity, isolation, connectivity, and identity using a wide range of textual and material evidence and theoretical insights from geography, anthropology, history, literature, and environmental science.
Equivalent Course(s): CLCV 23822

CLAS 33909. Stoics and Epicureans. 100 Units.
Stoicism and Epicureanism became two major strands of philosophy after Aristotle and attracted many followers. They are fundamentally opposed. The Stoics believed in an immanent deity who issued moral laws to humans. They were also the first to develop a robust theory of cosmopolitanism and natural law. The Epicureans rejected divine governance, leaving it up to humans to achieve their own happiness by following the goal of pleasure. Much derided as hedonists, they sought to purify the quest for pleasure by understanding the height of pleasure as the absence of pain. Surprisingly, both groups discovered in time that had something in common. This course will examine their differences and interactions in Greek and Roman antiquity, as well as trace the impact of both philosophies in modern times.
Equivalent Course(s): BIBL 33909, FNDL 25332, RLST 21909, CLCV 23909

CLAS 33910. Liberty and Equality in Ancient Political Thought. 100 Units.
Description unavailable.
Equivalent Course(s): CLAS 43910, CLCV 23910

CLAS 33922. Haves and Have-Nots: Class, Status, and Wealth in the Ancient World. 100 Units.
What explains the diverse developments of social and economic inequality in the ancient world, and why are historians and archaeologists so interested in this question? In this seminar, we begin by thinking about key terms related to inequality - class, status, and wealth - and how scholars in ancient history and archaeology identify and distinguish evidence for these practices, analyze their data, and produce comparative analyses of past societies, using the Mediterranean as a case study. Readings will introduce important ideas from economic and sociological understandings of how value, and access to things of value and the means of making it, might have constructed and maintained forms of difference, power, and cultural capital. The course will explore evidence of inequality by sampling from a wide range of societies, from the Bronze Age to the Roman Empire, to assess how uneven practices of production, accumulation, and consumption shaped social lives.
Equivalent Course(s): CLCV 23922

CLAS 34017. The Spartan Divergence. 100 Units.
Sparta was a Greek city, but of what type? The ancient tradition, or at least the larger part of it, paints the portrait of an ideal city-state. The city was supposed to be stable and moderately prosperous. Its citizens were allegedly models of virtue. For many centuries the city did not experience revolutions and its army was invincible on the battlefield. This success was attributed to its perfect institutions. Following the track opened by Ollier's Spartan Mirage, modern scholarship has scrupulously and successfully deconstructed this image of an ideal city. But what do we find if we go beyond the looking glass? Was Sparta really a city "like all the others"? This class will show that we must go deeper into our evidence in order to make sense of the extraordinary success followed by the brutal collapse of this very special city-state.
Equivalent Course(s): HIST 30307, CLCV 24017, HIST 20307

CLAS 34019. Death and Disease in the Ancient World. 100 Units.
This course examines aspects of death and disease in the Greco-Roman world through a wide range of evidence and historical approaches. We will focus on the major problems of individual and public health in these cultures, how they understood health philosophically, scientifically, and culturally and what measures they took to ensure it (or not). Topics will range from bacterial infections to environmental pollutants to personal hygiene. We will also examination how many aspects of ancient medicine were practiced and theorized. Later in the quarter we will consider various aspects of death: logistical and practical, cultural and religious.
Equivalent Course(s): CLCV 24019, HIJS 20806, HIST 30806, CHSS 30806, HIST 20806

CLAS 34021. Partings, Encounters, and Entangled Histories: The Formation of Judaism and Christianity. 100 Units.
When did the fault lines between Judaism and Christianity emerge? This course explores this question by examining the formation of Judaism and Christianity within the world of the Ancient Mediterranean. What religious views, texts, and practices did Jews and Christians hold in common? How did early writers construct communal boundaries and project “ideal” belief and practice? What role did the changing political tides of the Roman and Persian empires play? We will explore continuities and growing distinctions between Jews and Christians in the areas of scriptural interpretation, ritual practices, and structures of authority. Special attention will be paid to debates around gender and sexuality, healing, and views of government and economics. We will approach these issues through material evidence and close readings of early literature in light of contemporary scholarship. Students interested in modern histories of Judaism and Christianity will gain a firm foundation in the pivotal debates, texts, and events that set the trajectories for later centuries.
Equivalent Course(s): BIBL 37213, RLST 27213, HIJD 37213, CLCV 24021, HCHR 37213, NEHC 27213, NEHC 37213, JWSC 27213, HIST 31600

CLAS 34116. History of Skepticism, Pre-socratic Greece to Enlightenment. 100 Units.
Doubt has been a fundamental tool from the foundations of Western philosophy, used by radicals and orthodox thinkers, skeptics and system-builders, theologians and scientists. Philosophical skepticism and its evolving palette of intellectual tools shaped the ancient philosophical schools of Greece and Rome, the solidification of early Christian doctrine, the scholastic debates of the later Middle Ages, the neoclassical explosions of the Renaissance, the “new philosophy” of the seventeenth century, the radical projects of the
Enlightenment, and the advent of the modern scientific method. This course reviews the history of systematic philosophical doubt, focusing on primary source readings from Sextus Empiricus and Cicero to William of Ockham and the Averroist controversies, to Montaigne, Descartes, Bacon, and Diderot. Undergraduate writing assignments focus on polishing advanced writing ability through short assignments targeting concision, critical thinking, and journalistic writing skills with creative elements. Enrolled graduate students will be invited to additional graduate-only discussions and have supplementary assignments, including secondary source and historiographical readings and self-designed customized research papers. Both undergraduates and graduate students from outside the Department of History are welcome.

Equivalent Course(s): HIST 39314, HIST 29314, CLCV 24116

CLAS 34118. Coptic Bible. 100 Units.
The Coptic versions of the Bible present one of the earliest translations of Christian scripture as the new religion spread. Understanding how the Bible (canonical and non-canonical) was read and used in Egypt at this early stage implies studying the development of Christian communities in those agitated times, as well as paying attention to questions of literacy and linguistic environment, book production, Bible (both Greek and Coptic) on papyrus, and translation and interpretation in Antiquity. The course will draw on materials assembled from my work on the critical edition of the Gospel of Mark, but will also look into other materials like the Coptic Old Testament, and non-canonical scriptures such as Nag Hammadi and the Gnostic scriptures. No previous knowledge of Coptic is required. A brief introduction to the Coptic language will be part of the class, and parallel sessions of additional language instruction will be planned for those who are interested in learning more.

Equivalent Course(s): NEHC 34118, NEHC 24118, FNDL 21450, RLST 21450, CLCV 24118, MDVL 24118, BIBL 31418

CLAS 34306. Byzantine Empire: 330-610. 100 Units.
A lecture course, with limited discussion, of the formation of early Byzantine government, society, and culture. Although a survey of events and changes, including external relations, many of the latest scholarly controversies will also receive scrutiny. There will be some discussion of relevant archaeology and topography. Readings will include some primary sources in translation and examples of modern scholarly interpretations. Final examination and a short paper. Equivalent Course(s): CLAS 34306, CLCV 24306, HIST 31701, ANCM 34306

Equivalent Course(s): MDVL 21701, ANCM 34306, CLCV 24306, HIST 31701, HIST 21701

CLAS 34307. Byzantine Empire: 610-1025. 100 Units.
A lecture course, with limited discussion, of the principal developments with respect to government, society, and culture in the Middle Byzantine Period. Although a survey of events and changes, including external relations, many of the latest scholarly controversies will also receive scrutiny. Readings will include some primary sources in translation and examples of modern scholarly interpretations. Midterm, final examination, and a short paper. Equivalent Course(s): MDVL 21702, HIST 21702, NEHC 31702, CLCV 24307, ANCM 34307, HIST 31702, NEHC 21702

CLAS 34319. The Idea of Freedom in Antiquity. 100 Units.
Freedom may be the greatest of American values. But it also has a long history, a dizzying variety of meanings, and a huge literature. This course will be an introduction to critical thinking on freedom (primarily political freedom) with an emphasis on Greco-Roman texts. The first half of the class will focus on Greek authors, including Herodotus, Euripides, and Aristotle. The second half will focus on Roman authors, from Cicero to Livy to Tacitus. The ancient texts will be supplemented by modern literature on freedom, such as John Stuart Mill and Isaiah Berlin.

Equivalent Course(s): CLCV 24319, HIST 30507, LLSO 24319, HIST 20507

CLAS 34422. Parenthood: identity and extremity. 100 Units.
The change from nonparent to parent is one of the few common and transformative instances in a human life, often bringing with it other essential changes to values, priorities, and potentially to a person's sense of identity. Parenthood is frequently said to change a person's relations to the world and other people, as well as to their sense of temporality. Both ancient and modern works of literary and performance arts are filled with examples of the extremes that parenting can produce: deep love, self-abnegation and self-sacrifice, as well as vengeance, murder and forbidden desires. How is the identity of both parent and child shaped through the intensity of this relationship? How does each seek to inhabit and escape from this bond? How are the paradigms and potentials for human behavior established through this crucible? In this course, we will examine these questions through ancient and modern works of poetry, theater, fiction and film. All readings will be in English.

Equivalent Course(s): CLCV 24422

CLAS 34519. Dreams in the Ancient World. 100 Units.
Dreams belong to the universals of human existence as human beings have always dreamt and will continue to dream across time and cultures. The questions where do dreams come from and how to unravel a dream have always preoccupied the human mind. In this course we will focus on dreams in the Greco-Roman and Greco-Egyptian cultural environments. We will cover dreams from three complementary perspectives: dreams as experience, dream interpretation and dream theory. The reading materials will include: (a) a selection of dream narratives from different sources, literary texts as well as documentary accounts of dreams; (b) texts which document the forms and contexts of dream interpretation in the Greco-Roman and Greco-Egyptian cultures and (c) texts which represent attempts to approach dreams from a more general perspective by among others explaining their genesis and defining dream-types.
Equivalents:

**CLAS 34521. Politics and Political Space in Ancient Rome. 100 Units.**

Aristotle called human beings “political animals,” suggesting an inherent connection between politics and the human propensity to live in cities. Using the city of Rome as its focus, this course aims to deepen our understanding of how urban spaces are not just backdrops to history but fundamentally shape political power. Focusing on the late Republic and early empire, in the first half of the class we will debate how the Roman forum, Campus Martius, and imperial fora altered the possibilities for political activity—from large public assemblies to restricted, autocratic displays focused on the emperor. We will also explore how “private” or seemingly “apolitical” spaces, such as houses and theaters, were used for the demonstration and negotiation of political and social power. This course will encourage students to use a variety of methodologies and source materials, from literary sources to digital archaeology, to construct arguments about the relationships between politics and space. We will also discuss how the lessons of Rome can be applied to battles over the landscapes of modern US cities.

Equivalent Course(s): CLCV 24521, ARCH 29450

**CLAS 34622. Death and Burial. 100 Units.**

We can learn a lot about ancient societies through careful study of how they treated their dead. From the carrier picking over human corpses in the opening lines of the Iliad to the vast subterranean catacombs of Rome, ancient Mediterranean peoples have left us fascinating testimonies about death in literature, documents, objects, materials, and built environments that yield powerful clues to shifting values about personhood, belief, ritual, and family connections. In this seminar, we survey a range of evidence to explore how scholars study the practices of death and burial that operated across the Mediterranean in antiquity, and their connections to ways of dying, mourning, and commemoration in the Mediterranean present. Discussions will consider how fragmentary evidence can speak to a number of critical social themes: ritual and ideas of the afterlife, social bounding and othering, gender and bodily identity, demography and disease, wealth and status, and the persistent ways that dead bodies, tombs, and mortuary monuments shape social lives across generations.

Equivalent Course(s): CLCV 24622

**CLAS 34716. Roman Philosophers on the Fear of Death. 100 Units.**

All human beings fear death, and it seems plausible to think that a lot of our actions are motivated by it. But is it reasonable to fear death? And does this fear do good (motivating creative projects) or harm (motivating greedy accumulation, war, and too much deference to religious leaders)? Hellenistic philosophers, both Greek and Roman, were preoccupied with these questions and debated them with a depth and intensity that makes them still highly influential in modern philosophical debate about the same issues (the only issue on which one will be likely find discussion of Lucretius in the pages of The Journal of Philosophy). The course will focus on several major Latin writings on the topic: Lucretius De Rerum Natura Book III, and extracts from Cicero and Seneca. We will study the philosophical arguments in their literary setting and ask about connections between argument and its rhetorical expression. In translation we will read pertinent material from Plato, Epicurus, Plutarch, and a few modern authors such as Thomas Nagel, John Fischer, and Bernard Williams. Prerequisite: ability to read the material in Latin at a sufficiently high level, usually about two years at the college level.

Equivalent Course(s): PHIL 20710, RETH 30710, PLSC 22210, PLSC 32210, PHIL 30710, CLCV 24716

**CLAS 34719. Same-Sex Sexuality: History, Philosophy, and Law. 100 Units.**

This new course examines two important historical periods in Western thought during which same-sex conduct and attraction were extensively debated, both politically and philosophically: ancient Greece and Rome, and Victorian and post-Victorian Britain. We will examine the evidence for ancient Greek and Roman attitudes and practices and the normative arguments of the philosophers, especially Plato and the Greek Stoics. Then we leap forward to Victorian Britain, where a newly honest reading of the Greek evidence provided gay men with a rallying point against Christian laws (female same-sex acts were never illegal in Britain), and philosopher Jeremy Bentham provided eloquent arguments for the decriminalization of same-sex acts (fully published only in 2013). We then pause to study a literature that questions whether sexual orientation is a timeless category or a cultural artifact, and a related debate about alleged biological accounts of same-sex desire. Then we move on to the Wolfenden Commission Report of 1957 that recommended the decriminalization of same-sex acts in Britain (with the case of Alan Turing as a central example of what troubled the reformers), along with the related legal-philosophical debate between H. L. A. Hart and Lord Devlin debate (and its roots in the earlier debate about liberty between J. S. Mill and Fitzjames Stephen).

Equivalent Course(s): PLSC 34799, PHIL 24799, CLCV 24719, RETH 34799, GNSE 34799, GNSE 24799, PHIL 34799, PLC 24799

**CLAS 34723. Guardians of knowledge: scribes and books from Antiquity to the Middle Ages. 100 Units.**

Books have been a fundamental part of the transmission of knowledge and more generally, human communication. They collect thoughts, experiences, feelings, knowledge and ideas into a material artifact that is distributed to an audience of readers. The work of scribes and scholars is the silent agent of this millennial enterprise. The process of book-production involves a large number of different skills from these artisans: material manufacture, preparation of writing surfaces and inks, writing skills, calligraphy, binding, distribution. In this course students will study the history of books, from Antiquity to the invention of the printing press, and their makers. The topics covered will include scribal training, book manufacture, circulation and trade of books, readership, and other such topics around the world of books and scholars. The course will focus on books as artifacts, as transmitters of knowledge and literary creativity.
CLA 34812. The Historical Context of the Platonic Dialogue. 100 Units.
Plato’s historical fictions, like most such work, use the past as a way of confronting with current issues. This course will place them in the context of the history of philosophy and the development of prose literature, at a time when colloquial prose was new and philosophy was a highly contested term, overlapping with religion. Final paper.
Equivalent Course(s): CLCV 24812, STH 31920

CLA 34818. The Body and Embodiment in Ancient Greek Art. 100 Units.
Whether naked or clothed, male or female, mortal or divine, the body takes pride of place in the visual worlds constructed by ancient Greek artists. Yet this emphasis on depicting the body begs the question: What is a body that exists as an image? What, in other words, is a body that is not embodied? This problem, articulated already in our ancient sources, serves as the starting point for this course’s investigation of the relationship between images of the body in Greek art and the experiences such images solicited from their viewers. It examines, on the one hand, how Greek art promoted the body as a social construct—through artistic practices that configured the body’s appearance, like distinctive techniques, styles, and iconography; through conceptual categories that ascribed identities, like gender, class, and race; and through contexts that integrated depictions of the body into lived experience, like sanctuaries, cemeteries, and domestic settings. But we will give equal attention to the viewer’s subjective experience of embodiment, including its sensorial and affective dimensions, and the ways in which that experience is negotiated and articulated as a function of works of art. Finally, we will turn to the legacy of the Greek body in more recent centuries and consider its enduring impact as a visual paradigm today.
Equivalent Course(s): ARTH 34810, ARTH 24810, GNSE 24810, GNSE 34810, CLCV 24818

CLA 34918. Early Traveling Writing: Pausanias in Roman Greece. 100 Units.
Through a close reading of Pausanias, who wrote his Description of Greece during the Roman imperial period, this course explores ancient forms of travel writing and associated interests in the places, peoples, myths, ruins, and material objects of the Mediterranean world. Moving from the apparent ethnographic lens of earlier Greek literature to Roman imperialist expeditions, readings and discussions will examine the sociopolitical contexts out of which Pausanias emerged as a literary author, and his legacies in and relationship to the wide array of genres of modern travel writing, from Lewis and Clark to John Steinbeck. Key topics will include: movement through space, tourism, nature, landscape, town and country, sites and spectacles, myth, ritual, and acts of remembering and forgetting.
Equivalent Course(s): ANCM 34918, CLCV 24918, FNDL 24918, CEGU 24918, ENST 24918

CLA 34922. Language Contact: Greek and the World’s Languages. 100 Units.
How do languages get into contact? How long do they stay in contact? What is contact-induced language change, and which are the mechanisms that govern it? What do archaophobia, myalgia, geology, heterophagy mean? In this course we will study language contact and its outcomes, as well as the social and linguistic factors that regulate contact-induced changes. We will examine a wide range of language contact phenomena from both general linguistic and sociolinguistic perspectives, and survey current approaches to all of the major types of contact-induced change (e.g. borrowing). Having Greek (but also other languages) as an example, we will consider linguistic and social aspects of the contact context as well as look into how the particular language has shaped the savant vocabulary of science, philosophy, arts, etc. More precisely, we will offer a brief overview of the history of the Greek language with special emphasis on the Greek vocabulary that Greek language landed or borrowed at different stages of its history as a result of its linguistic contact with other nations and languages. We will start with the Pre-Hellenic phase of Greek and then we focus in Proto-Hellenic, Ancient Greek, Koine, Medieval Greek and finally Modern Greek.
Equivalent Course(s): RLST 29402, LING 39402, LING 29402, CLCV 24922, BIBL 39402

CLA 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. Please help - many questions.
Equivalent Course(s): STH 35000, KNOW 35000, GRMN 35015, ARTH 35115, GRMN 25015, ARTH 25115

CLA 35017. Peripheries of the Greek World. 100 Units.
What happens when we consider the cultures, histories, and politics of the ancient Greek world from outside its Aegean ecumene? From Homeric ethnographies to Hellenistic expansion, the borders and peripheries of Greek life became rich spaces for both imagining and constructing Greek identity and civilization through interactions with myriad “others”: barbarians, allies, kings, and monsters. And in recent decades, interdisciplinary research has examined what life was like on these peripheries, at the intersections of Greek colonization, trade, religion, and the state. In this course we examine the concept of peripheries (and cores) and question the methodologies that historians and archaeologists use to consider the dynamic spaces around the edges of the Aegean sea: colonial settlements, sites of pilgrimage, industrial districts, and exotic fringes, among others. Using textual and material evidence, and taking a broad approach by exploring case studies from Iberia to India, we consider the practices through which diverse peripheries became intertwined with Greek culture (or not).
Equivalent Course(s): CLCV 25017
CLAS 35116. Athenian Empire. 100 Units.
The Athenian Empire (477–404 BCE) is one of the most iconic empires of the past. Thucydides is famously a major source on Athens’ fifth century empire, the history of which is supposed to be well known. But how did the empire really work? A considerable new material has accumulated over the last decades. It allows us to revisit old debates but literally also to create new fields of investigation. The Athenian Empire should not anymore be analyzed in a purely political dimension. It should also be read as a religious, social, financial and even economic construct. A comparative analysis with other imperial constructions is also much needed. This class will make use of a large body of literary, epigraphic, archaeological and numismatic sources. For all ancient Greek texts a translation will be provided, although the documents will also be available in original language. The class is open to both undergraduate and graduate students.
Equivalent Course(s): HIST 20306, CLCV 25116, HIST 30306

CLAS 35121. Solitude in the Ancient Greek World. 100 Units.
This course will explore how the poets and philosophers of archaic and classical Greece conceptualized “being alone,” particularly insofar as solitude occasioned both unparalleled achievements and unique dangers (both for the individual and the community.) We will read portions of Homer’s Iliad, Hesiod’s Theogony, Sophocles’ Philoctetes, and the Homeric Hymn to Demeter, together with excerpts of ancient philosophy, with an aim of thinking through the relationship between individual and community, which is fraught with tension in so many time periods and cultures. We will also reconsider our understanding of the ancient Greeks as primarily “public” in their motivations and values, in light of the array of possibilities offered by solitude in many of these texts.
Equivalent Course(s): CLCV 25121

CLAS 35122. Modern Classical Reception, 1879-1952. 100 Units.
The excavation of ancient ruins - Troy, Machu Picchu, and others - in the 19th and 20th centuries solidified the academic discipline of classical studies. In Europe and the Americas (the “Western” world), these discoveries came to symbolize a modern period that celebrated “the classics.” Beginning with Heinrich Schliemann’s interactions with Troy and the Homeric epics in the 1970s, in this course we read classical ruins and texts (Homer, lyric poetry, Greek drama) with a view toward the various meanings they have generated in modern times. We survey classical reception studies for its attentiveness to the role of Greek and Roman antiquity in Western conceptions of national identity, race, gender and sexuality, and the performance of these onstage, in public spaces, and in personhood. Readings in English, course culminates in research paper. No prerequisite required.
Equivalent Course(s): KNOW 35122, CLCV 25122, CHST 25122, KNOW 25122

CLAS 35123. Contemporary Classical Reception, 1952-present. 100 Units.
Ralph Ellison’s landmark 1952 Invisible Man won an American Book Award and entered discussions about the Great American Novel, and it was also steeped in Greek heroic myth and epic poetry. In this course, we begin with Invisible Man as a watershed in contemporary deployment of classical texts and images. We read these texts (the novel, its classical counterparts) and seek to understand their significance in the lives of writers, artists, and everyday people. We read the scholarship of classical reception studies as a global phenomenon impacting our understanding of the classics in the contemporary world. Reading in English, course culminates in research paper. No prerequisite required.
Equivalent Course(s): CLCV 25123

CLAS 35218. Mediterranean Islands: Odd and Insular Histories. 100 Units.
Islands, and Mediterranean islands in particular, have long provoked curiosity and intrigue, and have persisted as places for thinking about utopia, incongruity, distinctiveness, or backwardness since antiquity. This course interrogates the representations of islands in ancient thought as well as their own archaeological and historical records in order to trace their often elliptical categorization in modern scholarship. Are islands unique because they are isolated, or rather because they become crossroads of interaction? From the mythical island of the Cyclopes, to the Aegean archipelagos, to the large masses like Sicily or Cyprus, discussions will explore approaches to insularity, isolation, connectivity, and identity using a wide range of textual and material evidence and theoretical insights from geography, anthropology, history, literature, and environmental science.
Equivalent Course(s): CLCV 25219

CLAS 35219. Art of Rhetoric from Aristotle to Cicero. 100 Units.
Rhetoric was the supreme technology of the Greco-Roman world, and the principal focus of formal schooling up to the end of antiquity and beyond. The readings for the course show how the psychology of persuasion was reduced to a system, how the system was adapted to political structures of the very different societies in which it flourished, and how orators put it into practice: Aristotle’s Rhetoric, Cicero’s On the Orator and Brutus, and selected speeches of Demosthenes, Cicero, and others.
Equivalent Course(s): CLCV 25219, LLSO 25219

CLAS 35315. Jews in Graeco Roman Egypt. 100 Units.
This course will revise the sources, literary and documentary, for the history of the Jews in Egypt from the 5th cent. BCE (the Elephantine papyri) to the 4th cent CE (Jews and Christians in Egypt). We will revise both the papyrological evidence and the literary evidence that we have for each period, and will focus on historical and social questions. The sources will be read in translation.
Equivalent Course(s): CLCV 25315, RLLS 20485, NEHC 20485, JWSC 20485, HIJD 30485, NEHC 30485
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 of 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.
Equivalent Course(s): GNSE 22910, RLST 22910, BIBL 42910, GNSE 42910, CLCV 25319

CLAS 35415. Text into Data: Digital Philology. 100 Units.
Corpus research seminar on the history of censorship and information control, with a focus on the history of books and information technologies. The class will meet in Special Collections, and students will work with rare books and archival materials. Half the course will focus on censorship in early modern Europe, including the Inquisition, the spread of the printing press, and clandestine literature in the Renaissance and Enlightenment, with a special focus on the effects of censorship on classical literature, both newly rediscovered works like Lucretius and lost books of Plato, and authors like Pliny the Elder and Seneca who had been available in the Middle Ages but became newly controversial in the Renaissance. The other half of the course will look at modern and contemporary censorship issues, from wartime censorship, to the censorship of comic books, to digital-rights management, to free speech on our own campus.
Equivalent Course(s): CLCV 25415

CLAS 35417. Renaissance Book History: Censorship and the Print Revolution. 100 Units.
Collaborative research seminar on the history of censorship and information control, with a focus on the history of books and information technologies. The class will meet in Special Collections, and students will work with rare books and archival materials. Half the course will focus on censorship in early modern Europe, including the Inquisition, the spread of the printing press, and clandestine literature in the Renaissance and Enlightenment, with a special focus on the effects of censorship on classical literature, both newly rediscovered works like Lucretius and lost books of Plato, and authors like Pliny the Elder and Seneca who had been available in the Middle Ages but became newly controversial in the Renaissance. The other half of the course will look at modern and contemporary censorship issues, from wartime censorship, to the censorship of comic books, to digital-rights management, to free speech on our own campus.
Equivalent Course(s): HIST 25421, HIST 35421, CLCV 25417, CHSS 35421, RLST 22121, SIGN 26010, HIPS 25421, KNOW 31403, KNOW 21403, HREL 34309

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 theory 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.

CLAS 35516. Strabo’s World: Early Geographic Traditions. 100 Units.
This course traces the emergence of geographic thought in the Mediterranean world and the diachronic representations of space and place that became the foundations for the humanistic and social science of geography. Discussions will examine the practices that led to diverse modes and styles of spatial expression, travel and mapping, the tensions between the known world and the exotic imagined other, and the political, social, and cultural dimensions of geographic works and their historic contexts. Beyond our sustained focus on Strabo, writing under the Roman Empire, we will explore and interrogate both earlier and later traditions, from Hecataeus and Herodotus to Dionysius and Pausanias.
Equivalent Course(s): CLCV 25516

CLAS 35521. The Sublime. 100 Units.
The sublime has traditionally been thought to have had a merely marginal place in ancient Greek and Latin aesthetics and literary theory; but some scholars have recently argued that it was instead more central, and it is difficult not to apply this category to many ancient literary works. However the explicit category of the sublime
did not become central to European aesthetics until the 17th century and then continued until the 19th century to play a central role in discussions not only of art and literature, but also of religion, politics, and other fields. By the middle of the 19th century the wave of interest in the sublime seems to have subsided, but in the past forty years this concept has returned to play an important role in aesthetic theories. The seminar will consider the odd history of the sublime, examining central texts from ancient (Longinus), early modern (Boileau), and modern aesthetics (certainly Burke, Kant, Schiller, and Hegel; perhaps also, depending on students' interest and preparation, Tieck, Schlegel, Schelling, Solger, and Jean Paul) as well as some more recent discussions (again depending on student preferences, Nietzsche, Lyotard, Adorno, Zizek). It will also ask whether the concept of the sublime can still play an important role today, or, if not, then what has taken its place. We will deal primarily with theories of the sublime but also to some extent with works of art. Open to undergraduates with consent. Equivalent Course(s): CLCV 25521, CMLT 35993, SCTH 35993

CLAS 35622. Democracy: Equality, Liberty, and the Dilemmas of Self-Government I. 100 Units. How are democracies established and maintained? What are their advantages and disadvantages with respect to stability, security, liberty, equality, and justice? Why do democracies decline and die? This course addresses these questions by examining democracies, republics, and popular governments in Ancient and Medieval/Renaissance Europe. We will read and discuss primary texts from, and social scientific analyses of, Athenian democracy, the Roman Republic, and the Florentine commune. Equivalent Course(s): CLCV 25622

CLAS 35716. Egypt in Late Antiquity. 100 Units. Egypt in Late Antiquity was a melting pot of cultures, languages, and religions. With the native Egyptians subject to a series of foreign masters (Greek and Roman), each with their own languages and religious practices, Egyptian society was marked by a rich and richly documented diversity. In this course we will pay special attention to the contact of languages and of religions, discussing on the basis of primary sources in translation different aspects characteristic of this period: the crises of the Roman Empire and their effects in Egypt, the emergence of Christianity and the decline of paganism, the development of monastic communities. The course will end at the Islamic conquest. Equivalent Course(s): NEHC 30287, NEHC 20287, HREL 30287, CLCV 20216

CLAS 35721. Rhetoric vs. Philosophy. “100 Units. This course will introduce undergraduates to the Greco-Roman sources of a key tension that has shaped contemporary humanities: the debate between philosophy and rhetoric, between ideals of truth and powers of persuasion. Beginning with an in-depth examination of Plato's scathing attack on rhetoric in the Gorgias, a deeply ambiguous text in which Socrates’ championing of philosophy actually seems to fail, we will examine Plato’s rehabilitation of rhetoric in the Phaedrus as a means of leading souls towards truth, Cicero’s attempt to combine rhetoric and philosophy in Book III of his dialogue On the Orator, and Quintilian’s effort to inspire moral commitment in the readers of his rhetorical treatise On the Education of the Orator. In the latter part of the course, we will encounter new voices entering the debate and adding their own unique concerns: Augustine’s conflicted feelings towards his rhetorical education in the Confessions, Isotta Nogarola’s spirited entrance into a tradition of rhetorical and philosophical debate defined and dominated by men, and Petrus Ramus’ attack on the unity of rhetoric and morality that dramatically altered the shape of humanistic studies. We will conclude the course with Danielle Allen’s chapter “Rhetoric, a Good Thing” in Talking to Strangers: Anxieties of Citizenship Since Brown v. Board of Education, which engages in this debate via Aristotle and frames rhetoric as a useful tool for forging civic bonds in troubled political times. Equivalent Course(s): NEHC 30287, NEHC 20287, HREL 30287, CLCV 20216

CLAS 35723. Myth and Religion in Hellenistic-Roman Historians from the Near East. 100 Units. In the Hellenistic and Roman periods authors from Egypt, Israel, Phoenicia, and Syria set out to write regional and national histories for a Greek-speaking audience of local and international patrons. We will read a selection of the works of Berossus, Manetho, Philo of Alexandria, Josephus, Lucian, Philo of Byblos, Plutarch, and some fragmentary works, and discuss how they negotiated tradition and innovation as they incorporated millennia-old mythological and sacred narratives into new historical and intellectual frameworks. Equivalent Course(s): Rlst 27930, NEHC 37930, NEHC 27930, HREL 37930, CLCV 25723

CLAS 35806. The Epigraphy of the Greek World. 100 Units. Greek inscriptions provide us with a unique and specific approach to the ancient Greek world. This class will investigate both private and public inscriptions of ancient Greek city-states, from the Archaic to the Imperial period. It will allow us to explore both new forms of expression of the Greek language and specific and highly diversified cultural features. The class is open to students with Greek proficiency at the intermediary level or higher. Equivalent Course(s): HIST 20309, CLCV 25806, HIST 35809

CLAS 35808. Roman Law. 100 Units. The course will treat several problems arising in the historical development of Roman law: the history of procedure; the rise and accommodation of multiple sources of law, including the emperor; the dispersal of the Roman community from the environs of Rome to the wider Mediterranean world; and developments in the law of persons. We will discuss problems like the relationship between religion and law from the archaic city to the Christian empire, and between the law of Rome and the legal systems of its subject communities.
Equivalent Course(s): HIST 21004, LLSO 21212, CLCV 25808, HIST 31004, SIGN 26017

CLAS 35818. Stoic Ethics Through Roman Eyes. 100 Units.
The major ideas of the Stoic school about virtue, appropriate action, emotion, and how to live in harmony with the rational structure of the universe are preserved in Greek only in fragmentary texts and incomplete summaries. But the Roman philosophers give us much more, and we will study closely a group of key texts from Cicero and Seneca, including Cicero's De Finibus book III, his Tusculan Disputations book IV, a group of Seneca's letters, and, finally, a short extract from Cicero's De Officiis, to get a sense of Stoic political thought. For fun we will also read a few letters of Cicero's where he makes it clear that he is unable to follow the Stoics in the crises of his own life. We will try to understand why Stoicism had such deep and wide influence at Rome, influencing statesmen, poets, and many others, and becoming so to speak the religion of the Roman world. (A)
Equivalent Course(s): PLSC 35818, PHIL 35818, PHIL 25818, RETH 35818, PLSC 25818, CLCV 25818

CLAS 35922. Digital Humanities for the Ancient World. 100 Units.
This course offers a hands-on introduction to the field of digital humanities with a special focus on ancient Greek and Roman antiquity. We will explore concepts and methods such as digital presentation of text with markup languages, text analysis with programmatic manipulation, map visualization, 3D modeling, and network analysis. Throughout the course, we will take a critical view of the existing online digital resources for Greek and Roman antiquity. The course will include weekly readings and assignments and conclude with a final research project.
Equivalent Course(s): CLCV 25922

CLAS 35923. Image, Iconoclasm, Animation. 100 Units.
This course will explore the fantasies of the animation of images both ancient and early Christian, both secular and sacred, as the backdrop to examining the phenomenon of iconoclasm as an assault on the image from pre-Christian antiquity via Byzantium to the Protestant Reformation. It will tackle both texts and images, the archaeological context of image-assault and the conceptual (indeed theological) contexts within which such assault was both justified and condemned. These historical issues cannot be separated, in our scholarly approaches and responses, from a vibrant contemporary culture around question of virtuality, animation, image-worship and image-destruction in the current world. The course will provide space to reflect on the problems raised by this. The course will be taught over the first four and a half 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.
Equivalent Course(s): CLCV 25923, KNOW 38311, MDVL 28311, RLST 28311, RLVC 38311, ARTH 38311, ARTH 28311

CLAS 36017. Gods and God in Imperial Asia Minor (1-300 CE) 100 Units.
Roman Asia Minor in the Imperial period provides an extraordinary case of religious plurality and creativity. Pagans, Jews, Christians, even already Christian heretics, interacted in the same space. The frontiers between Jewish and Christian communities were, at least at the beginning, more fluid than was long thought. But even the frontiers between paganism and Judaism or Christianity were certainly not as rigid as was later imagined. This does not mean, however, that there were no tensions between the various groups. This class will examine the various aspects of this religious diversity as well as the social and political factors that may explain the religious equilibrium prevailing at that time in Asia Minor.
Equivalent Course(s): HIST 30308, CLCV 26017, HIST 20308, HREL 36017

CLAS 36020. The Gospel of John. 100 Units.
This is the third course in the Introductory Koine Greek Sequence of the Divinity School. This course will use what students have learned in terms of grammar, syntax, and vocabulary in the first two quarters and will apply these skills to the translation and exegesis of specific Biblical passages.
Equivalent Course(s): RLST 22021, CLCV 26020, BIBL 36020

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 literature. 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.
Equivalent Course(s): MDVL 23000, CLCV 26119, RLST 23000, ENGL 33809, GNSE 24104, HCHR 33000, RLVC 33000, GNSE 34104, BIBL 33000
CLAS 36123. Antigone and the Making of Theater. 100 Units.
This class on Sophocles’ Antigone will be held in lockstep with the upcoming production of the play at the Court Theatre, which will allow us to think about the construction of the play and its performance, both in its original setting and each time it is adapted and staged. We will attend rehearsals and talk to the director, crew and performers of the play as the play takes shape. We will also attend the production. Readings will include Antigone by Sophocles, as well as adaptions and theory on the play. Greek is not required for the class, but those who have it will be asked to read some passages in the original language. Equivalent Course(s): GREK 36123, TAPS 24750, TAPS 34750, CLCV 26123, GREK 26123

CLAS 36222. Like a Virgin: Being a Girl in Ancient Greece (and Beyond) 100 Units.
This course explores what is meant by the Greek concept of partheneia or virginity. By engaging primarily with texts written by, for, and about parthenoi, students in this class will work to develop an understanding of partheneia as it was understood by individuals who identified as parthenoi themselves. To do so, this course will first examine partheneia from an outsider’s perspective and will posit a rough definition of partheneia within a sociological context. Building upon this work, we will ask what partheneia means for members who do not conform to the outsider’s understanding of partheneia. What does it mean for a monster to be a parthenos? A goddess? A human girl? What are the modalities of relationship unique to partheneia? This course will be divided into three main units: Girls and Society, Girls and Technology, and Girls and Nature. We will read myths about Athena, Artemis, Medusa, and other mythological virgins, look at depictions of parthenoi in Greek art, and discuss lyric poems by Sappho, Alcman, and Pindar that describe the life of parthenoi. In addition, as a point of comparison, we will read or watch media about parthenoi-like figures from non-Greek contexts including but not limited to Hayao Miyazaki’s Princess Mononoke. Equivalent Course(s): GNSE 26222, CLCV 26222, GNSE 36222

CLAS 36313. Revenge Tragedy. 100 Units.
Description unavailable. Equivalent Course(s): CLCV 26313, CMLT 26313, CMLT 36313

CLAS 36321. The Art of the Letter. 100 Units.
Letters were penned by ancient Roman authors as both personal correspondence and published composition. We will consider the questions letter-writing raises: the mediation between absence and presence, private and public, conversation and composition; the letter as message and the letter as literature; communication across distance, as reality and as conceit. Readings include actual letters and literary epistles from Cicero, Horace, Ovid, Seneca, Pliny, and a modern epistolary novel. Equivalent Course(s): CLCV 26321

CLAS 36419. Magic in the Ancient Mediterranean. 100 Units.
In this course we will mainly focus on the magical rituals (e.g. curses, necromancy, erotic spells, amulets, and divination) practiced in the ancient Mediterranean beginning with the Greeks in archaic times and ending with the fall of the Roman Empire. Course requirements include a midterm and final, both with essay questions. Equivalent Course(s): CLCV 26419, ANCM 46419

CLAS 36421. History, Religion, and Politics in Augustine’s City of God. 100 Units.
Augustine’s City of God is a major work of history, politics, and religion. Written after Rome was sacked by the Visigoths in 410, the work begins an apology (justification) of the Empire’s turn to Christianity and expands to offer a sweeping and deeply theological account of human history and society in terms of earth-bound versus heaven-centered community. Augustine’s citizenship and politics entail living out membership in either fellowship while commingled on earth with the other. Augustine analyzes Roman history and politics as well as the new religion first encouraged and eventually imposed in the wake of Constantine’s conversion. We shall read the entire work in translation, attending to historical observations, political stances, and religious views. Augustine made arguments of his own but saved huge swaths of Varro and other otherwise lost sources to fashion his historical critique of Rome, social analysis, and many ultimately fresh views on matters like human sexuality in paradise and in heaven. The class will meet once a week. A supplementary Latin reading group will also convene once a week for close reading of important and demanding selections in the original. There will be some invited international guest speakers. Equivalent Course(s): RETH 35301, THEO 35301, RLST 25301, HIST 22116, HIST 32116, FNDL 25304, LATN 26421, HCHR 35301, CLCV 26421, LATN 36421, BIBL 35301

CLAS 36517. Ancient Greek Aesthetics. 100 Units.
The ancient Greek philosophical tradition contains an enormously rich and influential body of reflection on the practice of poetry. We will focus our attention on Plato and Aristotle, but will also spend some time with Longinus and Plotinus. Topics will include: the analysis of poetry in terms of mimesis and image; poetry-making as an exercise of craft, divine inspiration, or some other sort of knowledge; the emotional effect on the audience; the role of poetry in forming moral character and, more broadly, its place in society; the relation between poetry, rhetoric, and philosophy; aesthetic values of beauty, wonder, truth, and grace. (A) (IV) Equivalent Course(s): SCTR 39911, CLCV 26517, PHIL 39911, PHIL 29911

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.

Equivalent Course(s): CLCV 26618, ENST 20805, HIST 20805, ANCM 36618, ARCH 20805, HIST 30805

CLAS 36713. Mythical History, Paradigmatic Figures: Caesar, Augustus, Charlemagne, Napoleon. 100 Units.
What is the process by which some historical figures take on mythical proportions? This course examines four case studies of conquerors who attained sovereign power in times of war (conquest, civil war, revolution), who had a foundational role in empire-building, and who consciously strove to link themselves to the divine and transcendent. Their immense but ambiguous legacies persist to this day. Although each is distinct as a historical individual, taken together they merge to form a paradigm of the exceptional leader of epic proportions. Each models himself on exemplary predecessors: each invokes and renews myths of origin and projects himself as a model for the future. Basic themes entail mythic history, empire, the exceptional figure, modernity's fascination with antiquity, and the paradox of the imitability of the inimitable.

Equivalent Course(s): BPRO 26700, FREN 26701, CLCV 26713, SCTH 30411, FREN 36701, FNDL 22912

CLAS 36720. Leo Strauss and Lucretius On the Nature of Things. 100 Units.
Leo Strauss’s œuvre contains two discussions of the works of classical poets: An outstanding book on Aristophanes’ comedies (Socrates and Aristophanes, 1966), and a demanding essay on Lucretius’ poem ("Notes on Lucretius", 1968). Socrates and Aristophanes I shall teach in the spring of 2022. In the spring of 2021, I shall present my interpretation of Strauss’s "Notes on Lucretius” and of Lucretius’ work itself – a most radical, non-teleological and non-anthropocentric view of nature. In a 1949 letter to E. Voegelin Strauss wrote about Lucretius: "His poem is the purest and most glorious expression of the attitude that elicits consolation from the absolutely hopeless truth for the only reason that it is the truth … The closest approximation in our world is the side of Nietzsche that is turned to science." A special focus of the seminar will be on the poetic means Lucretius uses for teaching philosophy. Literature: Leo Strauss: "Notes on Lucretius,” in: Liberalism Ancient and Modern. New York 1968, pp. 76−139. Lucretius: De rerum natura / On the Nature of Things. Ed. Cyril Bailey, Oxford 1947. The seminar will be taught remotely and will take place Monday/Wednesday, 10:20 a.m. - 01:30 p.m.*, during the first five weeks of the term (March 29 - April 28, 2021).

Equivalent Course(s): SCTh 37323, PHIL 37323, PLC 37323, FNDL 27323

CLAS 36721. Peripheries of the Greek World. 100 Units.
Peripheries of the Greek World: What happens when we consider the cultures, histories, and politics of the ancient Greek world from outside its Aegean ecumene? From Homeric ethnographies to Hellenistic expansion, the borders and peripheries of Greek life became rich spaces for both imagining and constructing Greek identity and civilization through interactions with myriad "others": barbarians, allies, kings, and monsters. And in recent decades, interdisciplinary research has examined what life was like on these peripheries, at the intersections of Greek colonization, trade, religion, and the state. In this course we examine the concept of peripheries (and cores) and question the methodologies that historians and archaeologists use to consider the dynamic spaces around the edges of the Aegean sea: colonial settlements, sites of pilgrimage, industrial districts, and exotic fringes, among others. Using textual and material evidence, and taking a broad approach by exploring case studies from Iberia to India, we consider the practices through which diverse peripheries became intertwined with Greek culture (or not), and how current postcolonial approaches are decentering the study of ancient Greek culture.

Equivalent Course(s): CLCV 26721

CLAS 36722. The Art of Trash Talking. 100 Units.
Whether they are attacking personal enemies, poetic rivals, or political antagonists, sometimes poets are just plain mean. In this course we will begin by focusing on the art of talking trash in ancient Greek and Roman poetry, before moving on to examine other traditions and examples of inventive poetry. We will consider a variety of different genres and forms of inventive, including ancient lyric and curse poetry, comedy and satire both ancient and modern, and contemporary genres such as hip-hop and Lebanese Zajal. In each case, we will study the formal features of the poetry and consider the specific contexts in which it was created, the individual(s) at whom it was directed, and to what ends. We will also investigate broader themes and purposes of inventive poetry, such as the advancement of notions of (often toxic) masculinity, the control of social norms, and political protest.

Equivalent Course(s): CLCV 26722

CLAS 36811. Plotinus. 100 Units.
We will read selections from the Enneads of Plotinus with an emphasis on the nature of beauty and its role in spiritual ascent. We will consider the relationship between spiritual vocation and the beauty of the world, the proper orientation to human embodiment as a condition for the successful pursuit of the contemplative life, and the power of language to communicate the ecstatic accomplishment of this life.

Equivalent Course(s): FNDL 27906, PHIL 35720, CLCV 26811, MDVL 25720, PHIL 25720, SCTH 34201

CLAS 37023. Myth to Philosophy in Ancient Greece. 100 Units.
A big change occurred in Greek thought between the time of Homer and that of Socrates, or roughly between the eighth and fifth centuries BCE. This has been celebrated as a turn from myth to philosophy and science. It was
also an attempt by humans to take charge of their lives. The course will focus on the leaders of this movement: the Pre-Socratics, the Sophists, and the legendary founder of scientific medicine, Hippocrates. The Presocratic devised new ways of explaining the world as a whole; the Sophists discovered ways in which humans could shape their lives in relation to one another; and the followers of Hippocrates sought to give humans control over their bodies. For the Pre-Socratics, we have only tantalizing fragments; and we will attempt to make sense of them. We will also read a tragedy, Aeschylus’ Prometheus Bound, which shows a god taking the side of humans; writings of the sophists and attacks on them; and the earliest Greek medical writings. The course will be taught in English translation. For those who know ancient Greek, optional reading classes will be offered.

Equivalent Course(s): CLCV 27023

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

Equivalent Course(s): CLAS 37116
Equivalent Course(s): ARCH 27116, CLCV 27116

CLAS 37122. Making a New Rome: The monuments and demography of Constantinople. 100 Units.
In 330, the Roman emperor Constantine dedicated a city named after himself at the site of ancient Byzantium. It was also designated as New Rome and became the capital of the eastern Roman empire for the next thousand years; it subsequently served as the capital of the Ottoman empire, and today it the modern city of Istanbul. This course will explore the factors that led to the creation of Constantinople, the monuments with which it was first equipped, and the ideological reasons why the emperors chose to build a “branch-office” of Rome in the east. As the new city’s people originated mostly in the provinces, considerable migration internal to the empire must have taken place. How were these thousands of people supported and fed? Finally, the city’s monuments alluded both to those of Rome and to ancient mythology. The emperors spoke through art to their Greek Roman subjects in the east. In this course, we will learn to decode these artistic conventions against a background politics of demography, war, and food supply.

Equivalent Course(s): CLCV 27122

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 sources will develop an epistemology of the humanities: how humanists know what they know.

Equivalent Course(s): PHIL 20925, KNOW 40305, PHIL 30925, SCTH 30925, HIST 39517, CHSS 30925, HIST 29517

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.

Equivalent Course(s): CLCV 27320

CLAS 37322. The last pagans of antiquity. 100 Units.
In the Roman empire, most people worshipped many gods without believing that this made them into a single religious community. It was only with the rise of Christianity, and especially after the reign of Constantine (d. 337), that they were grouped together conceptually and legally by the state as “pagans” (in Latin) or “Hellenes” (in Greek). This course will examine the history, experiences, and reactions of these last pagans, who clung to their polytheistic traditions as the world went Christian around them. How did they cope with legal discrimination and persecution? Did they, like the Christians, have “martyrs” and “holy men” of their own? Did they develop arguments in favor of religious tolerance? The course will also explore the blurred boundaries between pagans and Christians in late antiquity. As many Christians were former pagans, and often converted under pressure or only superficially, they brought aspects of their former religion with them: Christianity itself paradoxically became a harbor of refuge for late paganism.

Equivalent Course(s): CLCV 27322
CLAS 37415. Indo-European Linguistic Paleontology. 100 Units.
Linguistic paleontology is a method of inspecting reconstructed linguistic data (including early lexical borrowings) in order to derive information about the original geographical location ("homeland"), natural environment (terrain, flora, fauna), economy, and material and spiritual culture of the speakers of a protolanguage. In this course we will examine the reconstructed lexicon of Proto-Indo-European and correlate it with evidence from archaeology to formulate hypotheses about PIE homeland and economic and cultural practices. Time permitting, we may apply these methods to other language families outside Indo-European as well.
Equivalent Course(s): GREK 26517, LING 31320, LING 21320, GREK 36517

CLAS 37416. Curses and Cursing in the Ancient Mediterranean World. 100 Units.
We will survey the evidence for cursing in the Ancient Mediterranean World, beginning briefly in Mesopotamia and Egypt, then focusing mainly on the circum-Mediterranean basin from the archaic period down until Late-Antiquity. These rituals will include the conditional self-curuses attached to oath, revenge curses, binding-curuses (defixiones), prayers for justice, "voodoo dolls" and erotic curses used for seduction. Some knowledge of Greek and Latin recommended.
Equivalent Course(s): CLCV 27427, HIRE 47416, ANCM 37416

CLAS 37422. Politics and Philosophy: Leo Strauss' s "The City and Man" 100 Units.
The City and Man is a philosophical discussion of the complex relation between politics and philosophy. In chapter 1 (on Aristotle) politics is considered from the perspective of the citizen or statesman; in chapter 2 (on Plato's Republic) it is reflected on from the point of view of the philosopher; and in chapter 3 (on Thucydides' History) it is seen within the horizon of the prephilosophical political community. The center of the book is Strauss's dialogue with Plato's Republic. Strauss interprets "the broadest and deepest analysis of political idealism ever made" as a work of education. This education has a moderating effect on political ambition and leads its best readers to the philosophic life. The longest and perhaps most intriguing chapter, Strauss's discussion of Thucydides, focuses on the political life and leads up to the question "what is a god?"
Equivalent Course(s): PHIL 37325, FNDL 27004, SCTH 37325, PHIL 27325, CLCV 27422

CLAS 37423. Leo Strauss' Philosophical "Autobiography" 100 Units.
Leo Strauss did not write an autobiography. However, he did mark out his path of thought through autobiographical reflections on the decisive challenges to which his oeuvre responded. The philosophically most demanding confrontation that Strauss presented on the question of how he became what he was is the so-called Autobiographical Preface of 1965, which he included in the American translation of his first book, "Spinoza's Critique of Religion" (originally published in 1930). Two decades earlier, in the lecture The Living Issues of German Postwar Philosophy (1940), he made a first autobiographical attempt to publicly ascertain himself and determine his position. And in 1970 he published the concise retrospective A Giving of Accounts. The seminar will make these writings - which illuminate the significance of Nietzsche and Heidegger for Strauss and address his early engagement with revealed religion and politics, in a constellation ranging from Hermann Cohen and Franz Rosenzweig to Karl Barth and Carl Schmitt - the subject of a close reading. Selected letters to Karl Löwith, Gershom Scholem and others will be used as supplementary texts.
Equivalent Course(s): CLCV 27423, PHIL 27326, SCTH 37326, FNDL 27007, SCTH 27326, PHIL 37326

CLAS 37521. Philosophy and Comedy: Leo Strauss' s "Socrates and Aristophanes" 100 Units.
Leo Strauss's Socrates and Aristophanes (1966) discusses not only the most important and most influential of all comedies, The Clouds, but also all the other comedies by Aristophanes that have come down to us. The book is the only writing of Strauss's that deals with the whole corpus of a philosopher or poet. And it is the most intense and most demanding interpretation of Aristophanes a philosopher has presented up to now. In Socrates and Aristophanes Strauss carries on a dialogue with Aristophanes on the wisdom of the poet, on the just and unjust speech, on philosophy and politics, on the diversity of human natures, and on an oeuvre that asks the question: quid est deus? what is a god?
Equivalent Course(s): SCTH 37324, FNDL 27003, PHIL 37324, PLSC 37324

CLAS 37522. Praising the Gods: Greek Hymnic Poetry and Its Context. 100 Units.
In this course we will read a broad range of Greek hymnic poetry, starting with Hesiod's invocation to the Muses in the Theogony, followed by a selection from the Homeric Hymns, the Orphic hymns, and later literary or philosophical hymns by Callimachus and Pseudo-Croesus. Close readings will explore matters of language, genre, and literary tropes, as well as the evolving religious and cultural context of the hymns through the long chronological span in which the genre was productive in Greek antiquity.
Equivalent Course(s): CLCV 27522, GREK 37122, HIRE 47518, GREK 27122, RLST 27518

CLAS 37623. Three Comedies of Sexual Revolution. 100 Units.
This seminar will discuss three comedies of sexual revolution from three different times and places. Aristophanes's Assemblywomen recounts how under the leadership of the able Praxagora the women of Athens take over the Assembly and legislate a new regime in which private property is replaced by communism and sexual equity is achieved in favor of the old and unattractive at the expense of the young and attractive. Machiavelli's Mandragola dramatizes the tricks by which young Callimaco manages with the aid of the trickster parasite Ligurio to have sex with Lucrezia, the beautiful young wife of the elderly lawyer Nicomaco, with the consent of both her and her husband, ushering in a new regime in which all are satisfied. In Shakespeare's Measure for Measure Angelo the interim duke of Vienna institutes a repressive sexual regime in which the
brothels are closed and extramarital sex is a capital crime. What might we learn about sexual relations from these diverse plays? Why are they comedies?
Equivalent Course(s): CMLT 25823, SCTH 35997, CLCV 27623, CMLT 35997, PLSC 35997, SCTH 25823, PLSC 25997

CLAS 37709. Caesar and his Reception. 100 Units.
Julius Caesar is a captivating figure in the Western political and literary imaginary. Consummate general, admired stylist, lover of Cleopatra, winner of the civil war against Pompey, and dictator for life, Caesar seems to have it all until his assassination by some of his closest friends. Did he have the ambition to control the state from the beginning or did he react in response to provocation? Did he have a just cause for waging civil war? Was he a figure of consummate cruelty or did he do atrocious things to forward a progressive political agenda? How are we to interpret his vaunted clemency? To address these questions, we will read Julius Caesar’s extant works and examine the rich variety of representations of this charismatic figure in imperial Greek and Roman literature (Appian, Plutarch, Suetonius, Lucan) and beyond (Shakespeare’s Julius Caesar, Handel’s Giulio Cesare, Richard Nelson’s 2008 play, Conversations in Tusculum).
Equivalent Course(s): CLCV 27709

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.
Equivalent Course(s): FNDL 27716, PLSC 47703, CLCV 27716, PLSC 27703

CLAS 37722. The Latin Manuscript Book from Antiquity to the Middle Ages. 100 Units.
This course will explore the history of the manuscript book: how it was made, papyrus and parchment, the different scripts used to copy texts and how they developed from the Roman Republic to the High Middle Ages. The class will meet in the Regenstein Library and students will be able to work with manuscripts there and in the Newberry Library, as well as with digitised manuscripts. By mastering the foundational types of writing, the students will develop skills for reading all Latin-based scripts, including those used for vernacular languages. In addition to learning how to transcribe different scripts we shall consider how to date scripts, who commissioned and copied manuscripts, and how they were read. What were the features of a manuscript culture and how was it different from our own experience of reading?
Equivalent Course(s): HIST 30508, HIST 20508, LATN 27722, CLCV 27722, LATN 37722

CLAS 37723. Herodotus. 100 Units.
Interpretation of Herodotus’ history, with close attention to philological, literary, and philosophical issues.
Equivalent Course(s): CLCV 27723, SCTH 25923, SCTH 35998

CLAS 37923. Textual Amulets in the Ancient Mediterranean. 100 Units.
Amulets with inscribed texts were used broadly by individuals and households and across ancient Mediterranean cultures for protection against evils, for curing disease, and for obtaining advantage over adversaries in all walks of life. In this course, we will survey a broad range of such amulets coming from the Levant, Mesopotamia, the Phoenician-Punic world, Greece and southern Italy, and inscribed on such varied materials as sheets of gold and silver, papyri, ostraca and gems, while scrutinizing their material aspects, their cultural context, and their shared and distinctive features.
Equivalent Course(s): CLCV 27923, HREL 40130, NEHC 20130, NEHC 40130, RLST 20130

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?
Equivalent Course(s): FNDL 29005, ARTH 35009, SCTH 35009

CLAS 38122. Monstrous Women in Antiquity. 100 Units.
From rapacious bird-women to a serpent-haired petrifactrix, monstrous women pervade ancient Greco-Roman mythology. In this course, we will interrogate the mutual influence of monstrousness and misogyny in ancient Greco-Roman mythology and its legacy in the intervening millennia. Focusing on three case studies from ancient Greco-Roman mythology—Medea, the Furies, and Medusa, we will ask questions such as: how does mythologizing and storytelling encode cultural expectations onto women; how has media been used to support and subvert the patriarchy; what role does intersectionality play in Greco-Roman female monstrosity; how have monstrous women in Greco-Roman mythology influenced modern feminist theory? Our exploration will take us beyond Greco-Roman mythology to monstrous women from other ancient cultures to portrayals of
female monstrosity today. Students will be assessed through regular writing assignments, quizzes, and a final project, which will allow students to synthesize and apply their knowledge with a topic of their own choice from antiquity or its legacy in an analytic and/or creative format of their choice, such as a short podcast series, a digital museum exhibit, or a piece of creative writing. CW: gender- and race-based violence, sexual violence, murder, incest, child and animal abuse, suicide.

Equivalent Course(s): GNSE 33147, GNSE 23147, CLCV 28122

CLAS 38219. Self Interest and Other Concerns in Greek and Roman Philosophy. 100 Units.

TBA

Equivalent Course(s): ANCM 48219, BIBL 38219, CLCV 28219

CLAS 38322. Art and Religion from the Roman to the Christian Worlds. 100 Units.

This course will be an introduction to Roman and early Christian art from the early empire to late antiquity. It will explore the significance of the changes in visual production in relation to different attitudes to religion and society; its specific and contentious historiography; the particular issues involved in the move to Christianity and a Christian visual culture. We shall interlink between an empirical inductive approach, looking at lots of stuff and a more general account of theoretical overviews that have been offered for Roman and early art - overviews that have been influential in the broader historiography of art history as a discipline.

Equivalent Course(s): ARTH 38330, CLCV 28322, RLVC 38330, RLST 28330, ARTH 28330

CLAS 38323. Art and Description in Antiquity and Byzantium. 100 Units.

This course explores the rich tradition of ekphrasis in Greco-Roman antiquity and Byzantium - 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, Rome and Byzantium - in order to establish what might be called the ancestry of a genre in the European tradition and especially its fascinating place between pagan polytheistic and Christian writing -- there will be opportunity in the final paper to range beyond this into questions of comparative literature, art (history) writing and ekphrasis in other periods or contexts, depending on students' interests and needs. A reading knowledge of Greek in particular could not be described as a disadvantage, but the course can be taken without knowing the ancient languages. The course will be taught over the first 4 and a half 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.

Equivalent Course(s): ARTH 28325, MDVL 28325, RLVC 38325, CLCV 28323, KNOW 38325, ARTH 38325, RLST 28325

CLAS 38422. How Did The Ancients Interpret Their Myths? 100 Units.

How did the ancient Greeks interpret their own narratives about the gods? How did their encounter with Near Eastern mythologies shape their own story-telling, and how did their understanding and use of myths evolve with time? In this course, we will explore the ancient interpretation of myths from the archaic Greek to the Roman periods. First, we will focus on the cross-cultural adaptations of Near Eastern traditions in Greek epic (Homer and Hesiod), as a form of interpretation itself. Then we will discuss how ancient poets and thinkers interpreted and reinterpreted divine narratives, paying attention to their philosophical, literary, and cultural strategies, from Orphism and Plato to the Stoics and later philosophical schools, including Euhemerism and its engagement with Phoenician mythology.

Equivalent Course(s): HREL 38499, RLST 28499, NEHC 28499, NEHC 38499, CLCV 28422

CLAS 38513. City and Kingdom in Asia Minor, Fourth-Second Century BCE. 100 Units.

The Greek city did not die at Chaeronea. In Asia Minor, the conquest of Alexander was followed by a considerable expansion of the number of cities. But these cities entertained a complex relationship with the kingdoms in which (most of the time) they were included. The course will analyze this relationship on the basis of literary and epigraphic texts (all in translation) and of coins and archaeological documents in general.

Equivalent Course(s): CLCV 28513, HIST 30804, HIST 20804

CLAS 38517. History of Skepticism. 100 Units.

Before we ask what is true or false, we must ask how we can know what is true or false. This course examines the vital role doubt and philosophical skepticism have played in the Western intellectual tradition, from pre-Socratic Greece through the Enlightenment, with a focus on how Criteria of Truth-what kinds of arguments are considered legitimate sources of certainty-have changed over time. The course will examine different arguments from their philosophical, literary, and cultural strategies, from Orphism and Plato to the Stoics and later philosophical schools, including Euhemerism and its engagement with Phoenician mythology.

Equivalent Course(s): CHSS 39516, KNOW 21406, HIHS 29516, HREL 39516, HIST 29516, CLCV 28517, KNOW 31406, RLST 22123, SIGN 26011, HIST 39516

CLAS 38716. The Roman Republic in Law and Literature. 100 Units.

The class will study the history of the Roman republic in light of contemporary normative theory, and likewise interrogate the ideological origins of contemporary republicanism in light of historical concerns. The focus will be on sovereignty, public law, citizenship, and the form of ancient empire.
Equivalent Course(s): HIST 21007, HIST 31007, CLCV 28716

CLAS 39000. Naturalism to Abstraction. 100 Units.
TBD
Equivalent Course(s): ARTH 30800, ARTH 20800

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.
Equivalent Course(s): EALC 40117

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.
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 traditional 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.
Equivalent Course(s): HIST 30300

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.
Equivalent Course(s): HIST 50301

CLAS 40921. Seminar: Mediterranean Societies Beyond the Polis I. 100 Units.
This two-quarter seminar introduces students to key debates and challenges in the study of ancient Mediterranean societies outside or elliptical to the boundaries of the city-state. In the first half, readings and discussions will interrogate Greek and Roman concepts of territoriality and border-making, frontiers and hinterlands, and political community, as well as assess limitations in method and evidence for studying the material histories of nonurban social formations. The course takes a broad approach by exploring diverse regional and chronological case studies. In the second quarter, students will write a major research paper. Non-Classics students may enroll for just the first quarter by arrangement with the instructors.
Equivalent Course(s): HIST 50401
CLAS 40922. Seminar: Mediterranean Societies Beyond the Polis II. 100 Units.
This two-quarter seminar introduces students to key debates and challenges in the study of ancient Mediterranean societies outside or elliptical to the boundaries of the city-state. In the first half, readings and discussions will interrogate Greek and Roman concepts of territoriality and border-making, frontiers and hinterlands, and political community, as well as assess limitations in method and evidence for studying the material histories of nonurban social formations. The course takes a broad approach by exploring diverse regional and chronological case studies. In the second quarter, students will write a major research paper. Non-Classics students may enroll for just the first quarter by arrangement with the instructors. Equivalent Course(s): HIST 50402

CLAS 41022. Poetry and Papyrology. Reconstructing the Greek Literary Canon. 100 Units.
The corpus of Greek literature transmitted in medieval manuscripts presents a notable lacuna in the field of poetry. However, the discovery of the Egyptian papyri in the 19th century and after have provided a new entry to this lost literary corpus. These discoveries open interesting questions about the formation of the canon and about how we have understood and misunderstood ancient literature. This course will approach the corpus of lost and found Greek poetry from two points of view: on the one hand, that of its textual and material transmission, and on the other, that of its literary value. It will include technical training in papyrology, a general overview of textual tradition, and discussions of specific poetic and scholarly traditions, including (potentially) that of Homer, Archilochus, Sappho, Stesichorus, Simonides, Timotheus, Menander, Bacchylides, Callimachus and Posidippus.

CLAS 41023. Poetry and Papyrology. Poetry and Papyrology: Reconstructing the Greek Literary Canon. 100 Units.
The corpus of Greek literature transmitted in medieval manuscripts presents a notable lacuna in the field of poetry. However, the discovery of the Egyptian papyri in the 19th century and after have provided a new entry to this lost literary corpus. These discoveries open interesting questions about the formation of the canon and about how we have understood and misunderstood ancient literature. This course will approach the corpus of lost and found Greek poetry from two points of view: on the one hand, that of its textual and material transmission, and on the other, that of its literary value. It will include technical training in papyrology, a general overview of textual tradition, and discussions of specific poetic and scholarly traditions, including (potentially) that of Homer, Archilochus, Sappho, Stesichorus, Simonides, Timotheus, Menander, Bacchylides, Callimachus and Posidippus.

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 41223. Investigating the ‘Western Canon’ 100 Units.
Working together, we’ll try to produce an (at least partial) answer to why the western classical canon ended up taking the shape it has at present. What were the historical, cultural, educational, political (etc) factors that gave us what we have today? What has been lost, and why? Our goal will be to develop answers that take us beyond “imperialism.” The course’s final product will be a collaborative paper on the topic.

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 imaginings of lands and peoples connected by its waters. From the Romans’ Mare Nostrum, “our sea,” to today’s variants of “middle sea” - Greek Mesogeia, 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 investment 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): NEHC 40020, ANTH 46715, CDIN 41717, ANCM 41717, HIST 51300

**CLAS 41720. Introduction to Coptic. 100 Units.**

This course will be an introduction into the Coptic Language and Literature. It will include an introduction into the grammar of Sahidic Coptic and a survey of its literature, with a presentation of the position of this language in Early Christianity and the first translations of the Bible into Eastern languages.

Equivalent Course(s): BIBL 41720, CLCV 21720

**CLAS 42020. Greek Tragedy and Philosophy. 100 Units.**

(CORE, SEM, ++) Ancient Greek tragedy has been of continuous interest to Western 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 Greek tragedy. Then we shall turn to philosophical accounts of the tragic genre, including those of Plato, Aristotle, the Greek and Roman Stoics (especially Seneca), Lessing, Hegel, Schopenhauer, Nietzsche, Iris Murdoch, Sartre, and Bernard Williams. This class is offered on the Law School's academic calendar. The first class will be Tuesday, September 26. Admission by permission of the instructor. Permission must be sought in writing by August 21 to martha_nussbaum@law.uchicago.edu. Prerequisite: An undergraduate major in philosophy or some equivalent solid philosophy preparation, plus my permission. This is a 500 level course.

PhD students in Philosophy, Social Thought, Classics, and Political Theory may enroll. MA students need permission, and the MAPH and MAPSS programs discourage 500 level courses in a student's first quarter. Law students with ample philosophical background are welcome to enroll but should ask Professor Nussbaum first. Undergraduates may not enroll. Method of evaluation: A seminar paper of 20-25 pages and an oral presentation preceded by a short paper of 5-7 pages.

Equivalent Course(s): PLSC 42020, RETH 50250, PHIL 50250

**CLAS 42323. Readings of Homer: Ancient, Medieval, and Now. 100 Units.**

This seminar approaches Homeric studies as a sub-discipline in Classics that has created a breadth of methodologies and hermeneutical approaches, both new and old, that are central to the evolution of Classical Studies and literary theory more generally. The seminar deals with different readings of Homer-scholarly and otherwise-from the ancient scholia to the present day. On the modern side, we will engage with the history of Homeric scholarship (oral theory, narratology, neoanalysis) as well as new directions in modern scholarship (affect studies, cognitive theory). On the premodern side, the seminar will focus on interpretations that applied rhetorical theory, Neoplatonic philosophy, and ancient scholarship, to ensure Homer's enduring canonical status among Platonists and Christians. The seminar will include substantial reading of original texts, and will result in an extended research paper, to be completed in the Winter term.

**CLAS 42324. Readings of Homer: Ancient, Medieval, and Now. 100 Units.**

This seminar approaches Homeric studies as a sub-discipline in Classics that has created a breadth of methodologies and hermeneutical approaches, both new and old, that are central to the evolution of Classical Studies and literary theory more generally. The seminar deals with different readings of Homer-scholarly and otherwise-from the ancient scholia to the present day. On the modern side, we will engage with the history of Homeric scholarship (oral theory, narratology, neoanalysis) as well as new directions in modern scholarship (affect studies, cognitive theory). On the premodern side, the seminar will focus on interpretations that applied rhetorical theory, Neoplatonic philosophy, and ancient scholarship, to ensure Homer's enduring canonical status among Platonists and Christians. The seminar will include substantial reading of original texts, and will result in an extended research paper, to be completed in the Winter term.

**CLAS 42514. Renaissance Humanism. 100 Units.**

Humanism in the Renaissance was an ambitious project to repair what idealists saw as a fallen, broken world by reviving the lost arts of antiquity. Their systematic transformation of literature, education, art, religion, architecture, and science dramatically reshaped European culture, mixing ancient and medieval and producing the foundations of modern thought and society. Readings focus on primary sources: Petrarch, Poggio, Ficino, Pico, Castiglione, and Machiavelli, with a historiographical review of major modern treatments of the topic. We will discuss the history of the book, cultural and intellectual history, and academic writing skills especially planning the dissertation as a book and writing and submitting articles to journals.

Equivalent Course(s): CMLT 42503, HIST 42503, ITAL 42503

**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.

Equivalent Course(s): NTEC 40400, BIBL 40400, ARTH 40400, RLVC 40400

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.

Equivalent Course(s): NEHC 42720, HIST 50500, CDIN 42720

CLAS 43910. Liberty and Equality in Ancient Political Thought. 100 Units.

Description unavailable.

Equivalent Course(s): CLCV 23910, CLAS 33910

CLAS 44221. Jesus the Divine Physician: Disability, Healing, and Medical Knowledge in the Ancient World. 100 Units.

Christianity arose in a world with competing conceptions of the body, health, and the sources of disease. How did the categories of magic, miracles, and medicine intersect in the ancient world? What attitudes toward the body and disability do we find in ancient texts? In this class, students will examine Greek and Roman attitudes through material evidence such as amulets and healing shrines and the textual record of practitioners such as Hippocrates, Galen, and Soranus of Ephesus. The class will discuss the difficulties of mapping modern categories and terminology onto ancient paradigms. Alongside this material, students will gain familiarity with theories of disease and the sociology of health and illness in the Hebrew Bible. Against this historical background, we will approach select accounts of healings within New Testament and early Christian literature. What orientations toward the body and healing do we find? Working at the intersection of biblical and disability studies, students will read these narratives closely with an eye to the history of their interpretation and their implications for understanding early conceptions of Jesus and his ministry. While knowledge of Greek is not required, students with facility in the language will be provided ample opportunities to strengthen their skills.

Equivalent Course(s): GNSE 22251, HCHR 42250, GNSE 42251, BIBL 42250, RLST 22250, CLCV 24221

CLAS 44300. The Iliad. 100 Units.

In this course we will read the Iliad in translation, supplemented by selections from other works from the archaic period, including fragments from the Epic Cycle and the Hesiodic Catalogue of Women. We will also make some turns toward recent Iliadic ventures in English, including Alice Oswald’s Memorial and Christopher Logue’s War Music. “The poem of force” according to Simone Weil, the Iliad is also the poem of marriage, homosociality/the “Männerbund”, 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. Requirements: weekly readings; response paper posted on Canvas for each class meeting; final paper.

Equivalent Course(s): STH 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.

Equivalent Course(s): CMLT 35902, ENGL 35902, STH 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.
Equivalent Course(s): KNOW 44519, CLCV 25019

CLAS 44700. The Odyssey and the Epic Tradition. 100 Units.
None available.
Equivalent Course(s): SCTH 31200

CLAS 44818. Sem: Text & Material Culture in the Greek & Roman World 1. 100 Units.
This two-quarter graduate seminar, which fulfills the seminar requirement for graduates in the Department of History History and the Department of Classics’ Program in the Ancient Mediterranean World, will explore the theoretical, methodological, political, and ethical dimensions involved in juxtaposing textual documentation with archaeological evidence to reconstruct the past. Discussion of themes such as the economy, death, colonization, and memory will be interspersed with detailed case studies. 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 will also be permitted to enroll for just the first quarter by arrangement with the instructors.
Equivalent Course(s): HIST 70803, ANCM 44818

CLAS 44819. Sem: Text & Material Culture in the Greek & Roman World 2. 100 Units.
The second quarter is reserved for writing a major research paper.
Equivalent Course(s): ANCM 44819, HIST 70804

CLAS 44916. The Discovery of Paganism. 100 Units.
How do we know what we know about ancient religions? Historians of religion often begin by turning to texts: either sacred texts, or, in the absence of such scriptures, descriptions of belief and practice by observers from outside the faith. Archaeologists focus their attention on the spaces and traces of religious practice—or at least those that survive while art historians begin by examining images of deities and religious rites. Yet we often fail to see the extent to which the questions which we ask of all of these diverse sources are conditioned by Christian rhetoric about pagan worship. In this course, we compare two moments when Christians encountered “pagans”: during the initial Christian construction of a discourse on paganism (and, more broadly, a discourse on religion) during the late Roman empire and during the Spanish discovery of the New World. Our course examines silences and absences in the textual and material records, as well as the divergences between texts and objects, in order to further our understanding of ancient religious practice. We will begin to see the many ways in which, as scholars of religion, we are in effect still Christian theologians, paving the way for new approaches to the study of ancient religion.
Equivalent Course(s): HIST 64202, LACS 40301, ARTH 40310, KNOW 40301, CDIN 40301, ANCM 44916, HREL 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): KNOW 41402, ITAL 41503, HIST 81503

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): HIST 81504, ITAL 41504, KNOW 41403

CLAS 45623. Rhetoric and Philosophy. 100 Units.
This seminar will examine the primal scene(s) of the split between rhetoric and philosophy in the classical Greek world, and then trace significant points in the history of their relationship up to the present. Part of our scope will be to reevaluate this traduced art with a view to the present day breakdown of political dialogue. Readings will range from Aristotle to Habermas.

CLAS 45818. Hellenistic Ethics. 100 Units.
The three leading schools of the Hellenistic era (starting in Greece in the late fourth century B. C. E. and extending through the second century C. E. in Rome) - Epicureans, Skeptics, and Stoics - produced philosophical work of lasting value, frequently neglected because of the fragmentary nature of the Greek evidence and people’s (unjustified) contempt for Roman philosophy. We will study in a detailed and philosophically careful way the major ethical arguments of all three schools. Topics to be addressed include: the nature and role of pleasure; the role of the fear of death in human life; other sources of disturbance (such as having definite ethical beliefs?); the nature of the emotions and their role in a moral life; the nature of appropriate action; the meaning of the injunction to “live in accordance with nature.” If time permits we will say something about Stoic political philosophy and its idea of global duty. Major sources (read in English) will include the three surviving letters of Epicurus and other fragments; the skeptical writings of Sextus Empiricus; the presentation of Stoic ideas in the Greek biographer Diogenes Laertius and the Roman philosophers Cicero and Seneca. (I) (III)
CLAS 46611. Euripides, Bacchae. 100 Units.
None available
Equivalent Course(s): CMLT 35912, SCTH 35912

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): KNOW 40201, DVPR 46616, CHSS 40201, HIST 66606, PHIL 43011

CLAS 47717. Seminar: Augustine Confessions. 100 Units.
This seminar is based 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): HREL 47717, HIST 64301, THEO 47717, HCHR 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): FREN 48017, CMLT 48017, TAPS 48017, GNSE 48017, CDIN 48017

CLAS 48511. Plato on Techne. 100 Units.
None available
Equivalent Course(s): PHIL 55390, SCTH 55390

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): GRMN 48616, CMLT 48616

CLAS 48916. The Formation of the Modern Concept of History. 100 Units.
No description available.
Equivalent Course(s): SCTH 51302, PHIL 53102, HIST 52805, CMLT 42916

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.

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

CLAS 70000. Advanced Study: Classical Languages & Literature. 300.00 Units.
Advanced Study: Classical Languages & Literature
CLAS 75000. Advanced Research. 300.00 Units.
TBD

GREEK COURSES

GREK 31116. Herodotus. 100 Units.
Herodotus has a well-deserved reputation as a great story teller. He broke new ground in his writing of a history of the world as he knew it in prose, while at the same time claiming the heritage of Homeric epic. While reading Herodotus will prove to be a pleasure in itself, it will also help aspiring Hellenists get the hang of the structural characteristics of Greek narrative prose. Readings will be primarily from book 1, with a selection of passages from the later books. Students are encouraged to read the full Histories in translation. Instructor(s): H. Dik Terms Offered: Autumn Equivalent Course(s): GREK 31116 Equivalent Course(s): GREK 21116, NEHC 31116, BIBL 31116, RLST 21116, NEHC 21116, FNDL 21116

GREK 31216. Greek Philosophy. 100 Units.
The Phaedrus is one of the most fascinating and compelling of Plato's Dialogues. Beginning with a playful treatment of the theme of erotic passion, it continues with a consideration of the nature of inspiration, love, and knowledge. The centerpiece is one the most famous of the Platonic myths, the moving description of the charioteer and its allegory of the vision, fall, and incarnation of the soul. Equivalent Course(s): RLST 21200, FNDL 21005, GREK 21216, BIBL 31200

GREK 31300. Greek Tragedy. 100 Units.
Greek Tragedy: Euripides, Bacchae
Equivalent Course(s): GREK 21300

GREK 31500. Herodotus. 100 Units.
We read the text of the historian in Greek and contextualize his contribution to the classical period, with some discussion of his perspectives on the past, people, and artifacts he records. Equivalent Course(s): GREK 21500

GREK 31600. Euripides. 100 Units.
We will read the entire play, focusing on syntax, religious ideas and scansion of the iambic trimeter. Equivalent Course(s): GREK 21600

GREK 31700. Lyric and Epinician Poetry. 100 Units.
This course will examine instances of Greek lyric genres throughout the archaic, classical, and hellenistic 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, Theognis, Alcaeus, Bacchylides, Pindar, and Anyte. In Greek. Equivalent Course(s): GREK 21700

GREK 31716. Greek Lyric Poetry. 100 Units.
This course will examine instances of Greek lyric genres throughout the archaic, classical, and hellenistic 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, Theognis, Alcaeus, Bacchylides, Pindar, and Anyte. In Greek. Equivalent Course(s): GREK 21716

GREK 31722. The Greek Novel. 100 Units.
This is a course for intermediate and post-intermediate Greek students who are interested in exploring a less canonical genre and in developing their reading skills further. The novels give us glimpses of the Greek world and the wider Mediterranean that we do not often get elsewhere. What can we say about the world view of these authors and their audiences? We will read extensively in the various works (in Greek and in translation) and explore the scholarship around them. Student presentations should range widely from cosmopolitanism to gender roles, narratology, and the conventions of this emerging genre. Equivalent Course(s): GREK 21722

GREK 31800. Greek Epic. 100 Units.
Allies in the Iliad. PQ: GREK 20300 or equivalent. In this course we will read Iliad 12, 15, 16, and portions of 18 in Greek, focusing on how the poem depicts allies on the battlefield. We will explore the diversity of motivations among Homeric fighters and the heroic standards set by the Trojan allies Sarpedon and Glaukos. Our aim will be to evaluate the poem's many answers to the question "why do men fight?" with an eye to relationality and heroic excellence. Equivalent Course(s): FNDL 27602, GREK 21800

GREK 31900. Greek Oratory. 100 Units.
Aeschines and Demosthenes. These two orators were fierce rivals in Athens; the luck of textual transmission allows us to read both of them smearing the other, and to explore what apparently passed for valid argument in the Athenian lawcourts. Demosthenes produced his finest work in attacking Aeschines; in this class we will explore both men's writings in depth. Equivalent Course(s): FNDL 27603, GREK 21900
GREEK 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.
Equivalent Course(s): GREK 22300

GREEK 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.
Equivalent Course(s): GREK 23220

GREEK 32417. Greek Comedy. 100 Units.
We will read in Greek Menander's Dyskolos, with an eye to understanding "New Comedy" and its robust afterlife in Renaissance Europe and modern sitcoms. We will also devote some time to reading and assessing fragments from Menander's contemporaries. Coursework will include translation as well as secondary readings.
Equivalent Course(s): FNDL 22417, GREK 22417

GREEK 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.
Equivalent Course(s): FNDL 22517, GREK 22515

GREEK 32700. Survey of Greek Literature I: Poetry. 100 Units.
This course will cover the long life of ancient Greek poetry, touching on many genres in their first forms: epic and hymns, poetry that is theogonic, iambic, elegiac, lyric, epinician, tragic, comedic, dithyrambic and some poems that are practically unclassifiable. We will seek to discuss key moments, passages, and poems that give us entry to larger literary questions and themes. We will pay particular attention to details of genre, dialect, and meter, while also being attentive to the history of scholarship that attends on these traditions. We will read a lot of Greek.

GREEK 32722. Plato's Phaedo. 100 Units.
This beautiful dialogue, set on the last day of Socrates' life, brings together two of Plato's central tenets: the theory of forms and the immortality of the soul. We will read the Greek text with careful attention to both topoi, as well as due consideration to Plato's language, syntax, and stylistic strategies in framing his arguments.
Equivalent Course(s): GREK 22722, BIBL 32722, FNDL 22313

GREEK 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.

GREEK 32922. The Structure of Greek. 100 Units.
Now that you can read Greek pretty well, this course takes a step back to look at the system as a whole. What are the major ways in which Greek syntax is different from English (and Latin)? How does the case system work? Are there really twenty ways to use the dative? What more can we say about tense and aspect, and how do you go about making a linguistic argument? And what is the difference with philology, anyway? We are fortunate that two new grammars of Greek (one in English, one in Spanish) have recently come out. We will look closely at what has changed in Greek linguistics between Smyth and the new Cambridge Grammar of Classical Greek, and we will do our own corpus-based research. PQ: one year of Greek or consent of instructor; recommended for MA students. Students will present in class and write a final paper.
Equivalent Course(s): GREK 22922

GREEK 33116. Plato as a Socratic. 100 Units.
The class will read Plato's Seventh Letter in Greek and relevant scholarship in English.
Equivalent Course(s): GREK 23116, SCTH 33116

GREEK 33223. Hellenistic Literature. 100 Units.
This course features selections from the poetry and/or prose of the Hellenistic periods. This year we will read selections from the poetry, with a particular focus on Theocritus and Callimachus.
Equivalent Course(s): GREK 23223

GREEK 33322. Plato's Phaedo. 100 Units.
This beautiful dialogue, set on the last day of Socrates' life, brings together two of Plato's central tenets: the theory of forms and the immortality of the soul. We will read the Greek text with careful attention to both topoi, as well as due consideration to Plato's language, syntax, and stylistic strategies in framing his arguments.
Equivalent Course(s): GREK 23322
GREK 33423. Slavery in Greek Literature. 100 Units.
Greek literature characterizes slavery and enslaved people from as early as Homer's Iliad and Odyssey. The question of what readers can gather or know about slavery in antiquity from fictional characters in literary texts is a longstanding one requiring various techniques of reading and ways of knowing, from historical and archaeological knowledge to cultural criticism. For this work, the study of relics and remains is as useful as are theoretical tools of literary analysis. In this course, we will survey Greek literature, beginning with Homer's epics, working through some of the tragedies of Aeschylus, Euripides, and Sophocles, and extending into Greek literature of late antiquity. Archaeological and historical documents, alongside the texts, will support our reading of slavery in Greek literature. We will explore theoretical texts on the transhistorical and sociological study of slavery and subaltern presences, such as Orlando Patterson's corpus, alongside literary criticism, like Toni Morrison's Playing in the Dark.
Equivalent Course(s): GREK 22423, CLCV 23423, CLAS 33423

GREK 33815. The Epistle to the Hebrews and the Epistle of Barnabas. 100 Units.
Tertullian was the first to attribute the authorship of the Epistle to the Hebrews to Barnabas, and that ascription found favor with no less an ancient figure as Jerome, and even with notable scholars of the late nineteenth and early 20th centuries, such as Albrecht Ritschl and Friedrich Blass. Although no one can know who wrote it, there are fruitful literary and thematic parallels between the Epistle that bears the name Barnabas and the canonical Hebrews, including their critique of Judaism and their interpretatio Christiana of the Hebrew Bible, with particular regard to Levitical institutions and the temple. We will read thoroughly the Greek text of each treatise with focus on the language and style of the two texts, their relation to Hellenistic Judaism, and their respective treatments of Hebrew Bible/Septuagintal themes.
Equivalent Course(s): BIBL 46804, GREK 23815

GREK 33822. The Greek World Etched in Stone: Introduction to Greek Epigraphy (from Alexander to the Constitutio. 100 Units.
One of our best sources for the political, cultural, economic, and religious history of antiquity are texts written on stone or other durable materials (inscriptions). In this course, we will study a variety of inscriptions (laws, treaties, curses, epitaphs, dedications, etc.) dating to the period between the death of Alexander the Great and the promulgation of the Constitutio Antoniniana (323 BCE - 212 CE). By examining selected examples of various types of inscriptions, we will explore a range of topics: war and international treaties; death and emotions; women, children, and enslaved people; economy and commerce.
Equivalent Course(s): GREK 23822

GREK 33915. The Greek Magical Papyri. 100 Units.
No description available.
Equivalent Course(s): BIBL 45603, GREK 23915

GREK 33922. Plato on Tyranny and Injustice. 100 Units.
In this course we will read passages from Plato's dialogues, especially the Republic, which explore the question of how bad men manage to manipulate others and rise to power. We will pay attention to the style and rhetoric of such men, as represented by Plato, and briefly digress into other contemporary authors who tackled the same problem.
Equivalent Course(s): GREK 23922

GREK 34000. Lucian Of Samosata. 100 Units.
TBD
Equivalent Course(s): BIBL 44400, GREK 24000

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, tragedy, New Testament, etc.
Equivalent Course(s): BIBL 34400

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

GREK 34519. Lucian. 100 Units.
Lucian's sparkling dialogues and essays are among the best of Greek humorous writing. Conscious of his long tradition, Lucian explores such topics as moral philosophy, literary history, and issues of fantasy, escapism, and
GREK 34523. The Ecumenical Church Councils and the Making of Christian Doctrine. 100 Units.
The Church Councils of late antiquity (fourth-seventh centuries) were huge conferences of bishops, priests,
monks, secular officials, and emperors, who met to decide on the rules that would govern the Church and the
doctrines that all Christians had to believe. They combined philosophical debate, criminal trials, committee
meetings, and Senate procedure. Some were rowdy and acrimonious, while others were meticulously organized
in advance, usually by the court. Some remain obscure, while others are the most thoroughly documented events
in all ancient history and reveal in detail how the later Roman government operated. In this course we will
read, in Greek, a number of fascinating narratives and official acts stemming from the most important Councils,
including Nicaea I (325), Ephesos I (431), and Chalcedon (451). We will also discuss the Councils from a historical
perspective to understand the complex negotiations that gave rise to Christian doctrine and canon law.
Equivalent Course(s): GREK 24519, RLST 20523, HCHR 34523

GREK 34600. Philo of Alexandria. 100 Units.
In this course we will read the Greek text of Philo’s de opificio mundi, with other brief excerpts here and there
in the Philonic corpus. Our aim will be to use this treatise to elucidate the thought and character of one of the
most prolific theological writers of the first century. We will seek to understand Philo as a Greek author and
the nature and origins of his style, Philo as a proponent of middle Platonism, and Philo as a Jew in the context
of Alexandrian Judaism. We will also examine his use of the allegorical method as an exegetical tool, and its
implications for pagan, Jewish and early Christian approaches to sacred texts.
Equivalent Course(s): BIBL 44500, RLST 23314, FNDL 22314, GREK 24600

GREK 34717. Oedipus Tyrannus: Thinking in and with Tragedy. 100 Units.
Oedipus: exemplary sovereign or outlaw? Savior of the city or its destroyer? Epistemophile or -phobe? Upholder
or suspender of the laws (including the laws of kinship)? Sophocles’ Oedipus Tyrannos has been good to think
with since its first production of the fifth century BCE. As a meditation on kingship as well as kinship, the
play offers a complex Oedipus, if not, perhaps, an Oedipus complex. Sophocles’ meditation on the polis, law,
family, knowledge, the structure of mind, desire, and the disease in and of state has proved especially rich for
philosophers, psychoanalysts, and theater artists: the play also famously provides the core example for Aristotle’s
meditation on tragedy in the Poetics. We will explore the OT as tragedy, as resource, as example and exception.
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): FNDL 21222, GREK 24714, SCTH 31222, CMLT 31222

GREK 34718. Longinus’ On the Sublime. 100 Units.
Composed around the first or second century C.E., Longinus’ On the Sublime marks a new direction in ancient
aesthetics and later had a profound influence on the aesthetics of the Romantic period and afterward. It was a
watershed between viewing art as imitation and viewing it as self-expression. Great literature was now seen as
producing ecstasy, not instruction; and the reader was thought to share in the creativity of the author. We will
read most of this text in Greek, with a view to understanding what is so innovative about it.
Equivalent Course(s): FNDL 24718, GREK 24718

GREK 34916. Greek Epigraphy: Private & Public Inscriptions of the Greek City. 100 Units.
Greek inscriptions provide us a unique and specific approach to the ancient Greek world. This class will
investigate both private and public inscriptions of the ancient Greek city states, from the Archaic to the Imperial
period. It will allow us to explore both new forms of expression of the Greek language and specific and highly
diversified cultural features. The class is open to students with proficiency in Greek at least at intermediary level.
Equivalent Course(s): GREK 24916

GREK 34923. The Birth of the Gods: A Close Reading of Hesiod’s Theogony. 100 Units.
In this course we will read in Greek the Theogony by Hesiod, one of the earliest preserved literary pieces in
ancient Greek and a text that became a point of reference for cosmogonic literature and thought in later centuries.
We will conduct a close reading, commenting on both poetic/literary aspects and mythical tropes, and will read
(in English) comparative materials from other Greek and Near Eastern cosmogonies, as well as some interpretive
essays. Exams will be based on translation work as well as engagement in discussions.
Equivalent Course(s): RLST 21880, HREL 31880, FNDL 21880, GREK 24923

GREK 35116. Reading Greek Literature in the Papyri. 100 Units.
The earliest—and often the only—witnesses for Greek literary works are the papyri. This makes their testimony of
great importance for literary history and interpretation, but that testimony does not come without problems. In
this course we will cover some of the concepts and techniques needed to recover the literary treasure contained
in this highly complex material: from the history of book forms, the textual tradition of literary works, and the
creation of the canons to more philological aspects such as editorial practice, Textkritik, and paleography. Our
literary corpus will include biblical texts, paraliterary (school and magical) texts, and translations of Egyptian
texts into Greek. We will work with photographs of the papyri, and every part of the course will be based on
practice. As appropriate we will also work with the University of Chicago’s collections of papyri.
Equivalent Course(s): GREK 25116, ANCM 45116, BIBL 36916, HCHR 36916

belief—all while maintaining a light touch. We will read several works of Lucian in the original Greek. Translation
will be supplemented by thematic discussions of Lucian’s comic technique and intellectual concerns.
Equivalent Course(s): GREK 24519
GREK 35123. Aristophanes and the Culture Wars. 100 Units.
Every culture has its wars, and Aristophanes’ Athens was certainly no exception. In this course, we will read selections of several Aristophanic comedies in Greek (Acharnians, Knights, Clouds, Frogs), and consider how these plays engage with a number of issues that were cultural flashpoints: the workings and ideologies of Athenian democracy, contemporary intellectual movements and education, attitudes towards the Peloponnesian War, shifting notions of Athenian and class identity, and the manner in which dramatic poetry itself - from Euripidean tragedy to Aristophanes’ own comedies - related to, or even exacerbated, these issues. Along the way, we will consider how contemporary comedians (e.g. Trevor Noah, Hari Kondabolu) continue to put to use the same techniques and dynamics that we see in Aristophanes’ plays, and to what effect(s).
Equivalent Course(s): GREK 25123

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 35700. The Apostolic Fathers. 100 Units.
This course focuses on the general body of works whose authors are collectively known as the Apostolic Fathers, a remarkable group of theologians who lived and wrote during the late first and second centuries AD, immediately after the New Testament. Among the works and writers whom we will consider are the Didache, Clement of Rome (1 Clement), Ignatius of Antioch, and, as time permits, Diognetus or 2 Clement. We will carefully read the Greek text, with careful attention to the style of the Greek, how it compares to that of the New Testament, and its relationship to other important materials such as the Septuagint and the Greco-Egyptian papyri. This was a period of amazing ferment and intellectual diversity. Since no rigid standard of orthodoxy had yet been set, a wide array of ideas were put forth and examined on the theological market place. We will focus on the exegetical methods of Biblical interpretation used by the Fathers, their reflections on the person and work of Jesus, and their ideas on the structure and mission of the emerging Church as the body of Christ.
Equivalent Course(s): RLST 21505, GREK 25700, BIBL 47500

GREK 35908. Heraclitus. 100 Units.
None available
Equivalent Course(s): SCTH 35911

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.
Equivalent Course(s): BIBL 43300

GREK 36123. Antigone and the Making of Theater. 100 Units.
This class on Sophocles’ Antigone will be held in lockstep with the upcoming production of the play at the Court Theatre, which will allow us to think about the construction of the play and its performance, both in its original setting and each time it is adapted and staged. We will attend rehearsals and talk to the director, crew and performers of the play as the play takes shape. We will also attend the production. Readings will include Antigone by Sophocles, as well as adaptions and theory on the play. 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): CLAS 36123, TAPS 24750, TAPS 34750, CLCV 26123, GREK 26123

GREK 36509. Euripides, Iphigenia Among the Taurians (with Consideration of Goethe and Gluck) 100 Units.
None available.
Equivalent Course(s): SCTH 31611, GREK 26509

GREK 36515. History of Greek Language. 100 Units.
Greek is one of the oldest continuously written languages: we have testimonies of it across three millennia. This course will review the various stages of this language from its first written texts (Mycenaean Greek) to Medieval and Modern Greek, including the Greek dialects, the rise of the Koiné, Biblical Greek, and the contact of Greek
with other languages through history. We will read and discuss texts from all phases, including literary texts, epigraphy, papyri and medieval manuscripts.

Equivalent Course(s): LING 21420, LING 31420, BIBL 35615, GREK 26515

**GREK 36517. Indo-European Linguistic Paleontology. 100 Units.**

Linguistic paleontology is a method of inspecting reconstructed linguistic data (including early lexical borrowings) in order to derive information about the original geographical location ("homeland"), natural environment (terrain, flora, fauna), economy, and material and spiritual culture of the speakers of a protolanguage. In this course we will examine the reconstructed lexicon of Proto-Indo-European and correlate it with evidence from archaeology to formulate hypotheses about PIE homeland and economic and cultural practices. Time permitting, we may apply these methods to other language families outside Indo-European as well.

Equivalent Course(s): CLAS 37415, GREK 26517, LING 31320, LING 21320

**GREK 36521. Three Greek Philosophical Texts. 100 Units.**

The three texts are: Epicurus' Letter to Menoeceus; Epictetus, Discourses; and Diogenes of Oenoanda, Inscription. What all have in common is an urgent desire to inspire the reader to do philosophy-not just any philosophy, but the sort that will make a person happy. The first text is designed to inspire young and old alike to learn the basic principles of Epicurean hedonism; it's up to us—not the gods, or fate, or chance—to attain the goal of life, pleasure. The second is intended for young men, who have just finished their secondary education. They have been sent by their family to Epictetus' school on the edge of the Adriatic Sea to be steeped in Stoic morality prior to starting a career. The third text is an inscription by Diogenes of Oenanda, a prominent local citizen, who confesses he was moved by the dire suffering of his fellow humans to erect a very long wall, inscribed with Epicurean teachings. It is intended for any passerby. We will look closely at the Greek text to investigate both the medium and the message. Open to advanced undergraduates and graduate students. Prerequisite of two years of Greek

Equivalent Course(s): AANL 46521, BIBL 36521, GREK 26521, RLST 26521

**GREK 36523. The Greek Romance Novel: Longus' Daphnis and Chloe. 100 Units.**

In this course, we will read one of the world’s earliest known romance novels in its entirety in the original Greek—Daphnis and Chloe by Longus. Written in the Roman imperial period, Daphnis and Chloe tells of teenage love, sex, and self-discovery in a pastoral setting on the island of Lesbos. Through close readings of the text and an examination of its scholarship, we will explore questions related to gender, religion, characterization, and romance. We will also read sections from Longus’ many intertexts, including Archaic lyric, Hellenistic and Imperial epigrams, and Homer, as we consider the place of the imperial novel in the history of ancient Greek literature. Assessments will include quizzes, a midterm and final exam, and two papers.

Equivalent Course(s): GREK 26723

**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 orien, nature, and activities of the daimon.

Equivalent Course(s): BIBL 46900

**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 Heraclides 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 37122. Praising the Gods: Greek Hymnic Poetry and Its Context. 100 Units.**

In this course we will read a broad range of Greek hymnic poetry, starting with Hesiod’s invocation to the Muses in the Theogony, followed by a selection from the Homeric Hymns, the Orphic hymns, and later literary or philosophical hymns by Callimachus and Proclus. Close readings will explore matters of language, genre, and literary tropes, as well as the evolving religious and cultural context of the hymns through the long chronological span in which the genre was productive in Greek antiquity.

Equivalent Course(s): CLAS 37522, CLCV 27522, HREL 47518, GREK 27122, RLST 27518

**GREK 37123. 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 Poinandres 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 Poinandres and then read other sections of this strange but absorbing body of material (we will read the following treatises in this order: 1, 3, 4, 7, 13, 10, 5, 11, 16).

Equivalent Course(s): BIBL 49900, GREK 27123
GREK 37423. The Acts of Paul and Thecla and the Pastoral Epistles. 100 Units.
In the early second century there were bitter battles over the legacy of Paul and his preserved letters in terms of
gender, sexuality, family life, asceticism, church administration, and theological vision. We can see these well by
reading the narrative text The Acts of Paul and Thecla alongside the "Pastoral Epistles" (1 and 2 Timothy, Titus),
the former championing a female, cross-dressing ascetic Christ-missionary and the latter, in pseudepigraphical
epistolary texts written in the dead Paul's name, insisting on patriarchal family life and women's adherence to
traditional roles. In this course we shall read both sets of texts carefully in Greek, noting points of similarity and
contestation, and test various models of how these sources-each of which seeks to "fix" the Pauline legacy in its
own way-are related to one another. Time allowing, we shall also look at the later reception of the cult of Saint
Thecla and late antique interpretations of "the apostle," Paul, on these issues of sexuality and gender roles, and
their perduring influence in contemporary debates.
Equivalent Course(s): HCHR 42035, BIBL 42035, GNSE 42035, RLST 22035, FNDL 22035, GNSE 22035, GREK 27423

GREK 38214. Herodotus in Greek. 100 Units.
None available.
Equivalent Course(s): GREK 28214, SCTH 31925

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.
Equivalent Course(s): BIBL 40617

GREK 41200. Hesiod. 100 Units.
None available.
Equivalent Course(s): SCTH 31600

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 magistracies, 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): FNDL 21224, SCTH 31224

GREK 41916. The Iliad through its Characters. 100 Units.
Aristotle praises the Iliad for its cohesive plot, but in many ways the epic is driven not by plot but by character. In
this seminar we will explore the varied presentations of heroic (and non-heroic) character in the Iliad by reading
great stretches of the poem, with a particular focus on speeches and non-verbal communication. Through this
lens we will engage the epic's central themes, including mortality, relations with the divine, and conceptions of
the polis, as well as questions of the poem's unity, composition, and poetics.
Equivalent Course(s): GREK 26716

GREK 42118. The Embodied Word in Greek Poetry. 100 Units.
This course examines materiality in practice and materiality as metaphor in Greek poetry. Themes for exploration
will include the shared identity of music and poetry in the Homeric world; erotic language and temporalities
in archaic lyric poetry; the relationship of poetic sound and embodied performance in choral song; and the
role of the written word in instantiating the poetic one in several contexts and media of poetic production and
transmission. Readings will include Homer, Archilochus, Sappho, Simonides, Pindar, Aristophanes, Timotheus, Plato and epigrams, as well as some poems in English from the modern period.

**GREK 42417. 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 44721. Aristophanes, The Frogs. 100 Units.**
Aristophanes' comedy The Frogs is perhaps the most profound - and it is certainly by far the funniest - meditation on the meaning and significance of tragedy to have reached us from ancient Greece. Staged shortly after the deaths of Sophocles and Euripides, and during the last years before the catastrophic conclusion of the Peloponnesian War, Aristophanes' brilliantly comic play asks what kinds of tragedy are most and least beneficial to the city and indeed whether the city can survive at all without tragedy. His answer is of continuing interest for our own reflections on the question of the survival of our studies, and of our society, in today's world.
Equivalent Course(s): GREK 24721, SCTH 35992

**GREK 44722. Sophocles, Philoctetes. 100 Units.**
A close literary and philological analysis of one of the most remarkable of all Greek tragedies. This is the only play of Sophocles that does not include even one female character; it raises important and perplexing issues of gender, ethics, politics, suffering, the body, education, and trust, to name only a few. While the poetic text, in its many dimensions, including staging, will offer more than adequate material for classroom analysis and discussion, attention will also be directed to comparing what can be known about other versions of the story and to exploring the reception of this play.
Equivalent Course(s): SCTH 35995, GREK 24722

**GREK 45808. Antigone. 100 Units.**
Antigone: Heroine or harridan? Political dissident or family loyalist? Harbinger of the free subject or captive of archaic gender norms? Speaking truth to power or preserving traditional privilege? Sophocles' Antigone has been good to think with since its first production in the fifth century BCE. From ancient commentators through Hegel to contemporary gender theorists like Judith Butler, readers have grappled with what Butler calls "Antigone's Claim." The play's exploration of gender, kinship, citizenship, law, resistance to authority, family vs. the state, and religion (among other issues) has proved especially compelling for modern thought. We will supplement our reading of the play with modern commentary grounded in literary interpretation and cultural poetics, as well as philosophy and political theory. We will end by considering three modern re-imaginings of Antigone: Jean Anouilh's Antigone, Athol Fugard's The Island, and Tanya Barfield's Medallion. Although no knowledge of Greek is required for this course, there will be assignment options for those who wish to do reading in Greek. Requirements: weekly readings and posting on Canvas; class presentation; final paper.
Equivalent Course(s): CMLT 31221, SCTH 31221

**GREK 45913. Sophocles' Electra. 100 Units.**
None available.
Equivalent Course(s): SCTH 31612

**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.
Equivalent Course(s): ANCM 36518, HREL 46518

**GREK 47123. Euripides, _Bacchae_: Madness, Contagion, Responsibility, Shame, and Guilt. 100 Units.**
Careful study of one, slightly mutilated, Euripidean tragedy and its intellectual descendants, including the medieval mystery-play _Khristos pashkón_; Nietzsche's _Birth of Tragedy_ and _Ecce Homo_; E. R. Dodds, _The Greeks and the Irrational_; Georges Devereux, "The Psychotherapy Scene in Euripides's _Bacchae_;" Bernard Williams, _Shame and Necessity_; translations by Wole Soyinka, C. K. Williams, and Anne Carson. Familiarity with ancient Greek advisable but not required.
Equivalent Course(s): SCTH 50000, KNOW 50000, KNOW 25000, SCTH 25000

**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.
LATIN COURSES

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

LATN 31200. Philosophical Prose: Cicero, Tusculan Disputations. 100 Units.
Several months after the death of his beloved daughter and just two years before his own death in 43 BC, 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 to the genre of consolation literature (all of it to be read in English, selections in Latin) affords an opportunity to weigh his many examples and his arguments for ourselves.
Equivalent Course(s): LATN 21200, FNDL 21204

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.
Equivalent Course(s): LATN 21219, FNDL 21219

LATN 31223. Philosophical Prose: Cicero, Tusculan Disputations. 100 Units.
Several months after the death of his beloved daughter and just two years before his own death in 43 BC, 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 to the genre of consolation literature (all of it to be read in English, selections in Latin) affords an opportunity to weigh his many examples and his arguments for ourselves.
Equivalent Course(s): LATN 21223

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.
Equivalent Course(s): FNDL 22315, LATN 21300

LATN 31500. 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.
Equivalent Course(s): LATN 21500

LATN 31600. 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.
Equivalent Course(s): LATN 21600

LATN 31700. Post-Virgilian Epic. 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.
Equivalent Course(s): LATN 21700

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.
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.
Equivalent Course(s): LATN 21900
LATN 32023. Apuleius. 100 Units.
We’ll read some of the most interesting moments from Apuleius's hilarious, raunchy novel The Metamorphoses/The Golden Ass as well as consult some of the secondary literature. If you think Latin is boring-check out what happens to the protagonist Lucius!
Equivalent Course(s): LATN 22023

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.
Equivalent Course(s): LATN 22100, FNDL 27601

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.
Equivalent Course(s): LATN 22120

LATN 32400. Post-Virgilian Epic. 100 Units.
In this course we will read the Achilleid of Statius. We will focus on the poetics of the prequel and the themes of maternity, boyhood, and the role of the nonhuman in the education of the young Achilles. We will also look at some accounts of the affective appeal of Homer’s Achilles and ask what the Achilleid is trying to bring out about him.
Equivalent Course(s): LATN 22400

LATN 32700. Survey of Latin Literature I. 100 Units.
We shall read extended selections from poetry writers of recognized importance to the Latin tradition. Our sampling of texts will emphasize writers of the Late Republic and Early Principate.

LATN 32800. Survey of Latin Literature II. 100 Units.
With emphasis on major stylistic trends in our authors.

LATN 32823. Livy Book II. 100 Units.
In this class we’ll read through the fascination second book of Livy’s history of Rome, the Ab Urbe Condita. Book 2 covers Rome directly after the fall of the kings, including the foundational Roman accounts of Horatius Cocles and Coriolanus.
Equivalent Course(s): LATN 22823

LATN 33400. Boethius: Consolation of Philosophy. 100 Units.
The Consolation of Philosophy, which Boethius wrote in prison after a life of study and public service, offers a view on Roman politics and culture after Rome ceased to be an imperial capital. The Consolation is also a poignant testament from a man divided between Christianity and philosophy. About 70 pages of the text are read in Latin, and all of it in English. Secondary readings provide historical and religious context for the early sixth century AD.
Equivalent Course(s): LATN 23400, FNDL 23405

LATN 34022. Seneca and European Drama. 100 Units.
Readings include tragedies of Seneca the Younger along with their classical Greek precedents and their early modern English, French, German, Italian, and Spanish successors. Students taking this course as a Latin course will read at least one tragedy of Seneca in the original. Students taking it as a Comparative Literature course will read at least one non-English tragedy in the original language. Students taking it as as a Classical Civilization or Fundamentals course may read all the plays in English translation.
Equivalent Course(s): FNDL 22316, CMLT 24022, LATN 24022

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.

LATN 35200. Medieval Latin. 100 Units.
The Practice of Carolingian Saints' Tales. Spoken "Lingua Romana rustica" departed from canonical Ancient Latin long before the late eighth century. But at this time the renewed study of the Classics and grammar soon prompted scholars and poets to update the stories of their favorite saints, and to inscribe some for the first time. We shall examine examples of ninth-century Carolingian "récriture" and of tandem new hagiography in both prose and verse by authors such as Lupus of Ferrières, Marcward of Prüm, Wandalbert of Prüm, Hildegard of Meaux and Heiric of Auxerre. All source readings in Classical Latin adapted to new Carolingian purposes, which we shall also explore historically in their own right.
Equivalent Course(s): HCHR 35200, HIST 23207, HIST 33207, LATN 25200
LATN 36000. Latin Paleography. 100 Units.  
The course will emphasize the development of Latin handwriting, primarily as book scripts, from its origins to the waning of the Carolingian minuscule, ca. AD 1100. By mastering the foundational types of writing, the students will develop skills for reading all Latin-based scripts, including those used for vernacular languages and the subsequent Goths and their derivatives down to the sixteenth century.  
Equivalent Course(s): LATN 26000

LATN 36023. Dear Student: Read the epistles of Cicero, Ovid, Seneca, and others. 100 Units.  
Through our reading of Cicero, Ovid, and Seneca, in this class we explore the lost art of letter writing. The genre of the epistle gives us a glimpse into daily life at Rome by capturing actual correspondence between elite Romans, such as we see in Cicero’s letters; allows for playful and philosophical revisitations of myth, even revealing gendered voice, as with Ovid’s letters between Penelope and Odysseus, or Dido and Aeneas; and is a crafted structure within which Seneca communicates the lessons of Stoicism to his fictive interlocutor. We will read these authors’ letters in Latin and compare their style and content. As time allows, the letters of Pliny the Younger and the Emperor Julian round out the historical scope from Roman Republic to Empire. Latin proficiency and student interest will contribute to the shape and pace of our readings and discussions. Assessment is in the form of weekly quizzes on content and grammar and three translation exams. Equivalent Course(s): LATN 26023

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. Equivalent Course(s): LATN 26100

LATN 36118. Cicero’s “De Oratore” 100 Units.  
De oratore, composed in the mid-50s BCE, was Cicero’s first major work of non-oratorical prose. A dialogue responding to Plato’s Phaedrus and Gorgias, it offers simultaneously a theory of rhetoric, a claim for the importance of oratory as a form of civic engagement, and an exploration of the role of Greek culture in Roman life. In this course we will read most of the first book of De oratore in Latin and the remainder of the work in English while examining Cicero’s arguments in the context of the long-running ancient battle between rhetoric and philosophy. We will also look at the dialogue as a representation of Roman aristocratic culture in the late Republic. Equivalent Course(s): LATN 26118

LATN 36421. History, Religion, and Politics in Augustine’s City of God. 100 Units.  
Augustine’s City of God is a major work of history, politics, and religion. Written after Rome was sacked by the Visigoths in 410, the work begins an apology (justification) of the Empire’s turn to Christianity and expands to offer a sweeping and deeply theological account of human history and society in terms of earth-bound versus heaven-centered community. Augustine’s citizenship and politics entails living out membership in either fellowship while commingled on earth with the other. Augustine analyzes Roman history and politics as well as the new religion first encouraged and eventually imposed in the wake of Constantine’s conversion. We shall read the entire work in translation, attending to historical observations, political stances, and religious views. Augustine made arguments of his own but saved huge swathes of Varro and other otherwise lost sources to fashion his historical critique of Rome, social analysis, and many ultimately fresh views on matters like human sexuality in paradise and in heaven. The class will meet once a week. A supplementary Latin reading group will also convene once a week for close reading of important and demanding selections in the original. There will be some invited international guest speakers. Equivalent Course(s): RETH 35301, THEO 35301, RLST 25301, HIST 22116, HIST 32116, FNDL 25304, LATN 26421, HCHR 35301, CLAS 36421, CLCV 26421, BIBL 35301

LATN 37017. Einhard. 100 Units.  
Einhard’s Life of Charlemagne combined Ciceronian rhetorical theory, the modeling of Suetonius, and personal reminiscences to create one of the best-sellers of the Middle Ages. That work has a situational logic and stylistic place among Einhard’s other activities and literate creations, including letters, epigraphy, theological reflection, and hagiographical narrative. We shall consider the inspirations, styles, and goals of the courtier, biographer, and pious lay retiree, who stands emblematically as both a “typical” and nonpareil figure of the Carolingian Renaissance. Equivalent Course(s): LATN 27017, MDVL 27017

LATN 37722. The Latin Manuscript Book from Antiquity to the Middle Ages. 100 Units.  
This course will explore the history of the manuscript book: how it was made, papyrus and parchment, the different scripts used to copy texts and how they developed from the Roman Republic to the High Middle Ages. The class will meet in the Regenstein Library and students will be able to work with manuscripts there and in the Newberry Library, as well as with digitised manuscripts. By mastering the foundational types of writing, the students will develop skills for reading all Latin-based scripts, including those used for vernacular languages. In
addition to learning how to transcribe different scripts we shall consider how to date scripts, who commissioned and copied manuscripts, and how they were read. What were the features of a manuscript culture and how was it different from our own experience of reading?

Equivalent Course(s): HIST 30508, HIST 20508, LATN 27722, CLCV 27722, CLAS 37722

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.

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

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

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. Ident. 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.