Department of Classics

Chair

- Clifford Ando

Professors

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

Associate Professors

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

Assistant Professors

- Emily Austin
- Catherine Kearns

Assistant Instructional Professor

Colin Shelton

Jonah Radding

Emeritus Faculty

- Walter R. Johnson
- James M. Redfield

Affiliated Faculty

- Claudia Brittenham, Art History
- Agnes Callard, Philosophy
- Patrick (Patch) Crowley, Art History
- Michael Dietler, Anthropology
- Jas’ Elsner, Divinity School
- Elizabeth Gebhard, Director of Excavations, Isthmia
- C. Stephen Jaeger, Germanic and Medieval Studies, U of IL at Urbana-Champaign
- Janet Johnson, Near Eastern Languages and Civilizations
- Walter Kaegi, History, Emeritus
- Demetra Kasimis, Political Sciences
- Matthew Landauer, Political Sciences
- Gabriel Richardson Lear, Philosophy
- Bruce Lincoln, Divinity School
- Boris Maslov, Comparative Literature
- Glenn Most, Committee on Social Thought
- Brian Muhs, Near Eastern Languages and Civilizations
- Richard Neer, Art History
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 matriculate in Summer 2020 and after will be guaranteed to have funding support from the University of Chicago, external sources, or a combination of the two for the duration of their program to include the following:

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

The goal of the University’s commitment to ensuring that students are supported is to allow students to prioritize their studies and prepare for rewarding careers. We expect students to remain in good academic standing and to be making progress toward completing degree requirements.
Students in the Division of the Humanities who entered their PhD program in Summer 2016 or later, and who are still enrolled in 2022-2023 will be fully incorporated into this new funding model, and will receive at least the guaranteed stipend level (subject to applicable taxes), full tuition coverage, and fully paid health insurance premiums for the duration of their program. Students are expected to remain in good academic standing.

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

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

**TEACHING OPPORTUNITIES**

Teacher Training for Grad Students University of Chicago — Classics
(For more information on how graduate student teaching works here, feel free to contact Colin Shelton colins3@uchicago.edu, who oversees our Pedagogical Training Plan.)

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

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

**Practical Teaching Experiences**

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

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

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

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

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

In addition to giving our graduate students practical teaching experience, we also offer sustained formal training and mentoring in how to teach. In this way, we differ from some other graduate programs in Classics. These are the formal training components you can expect to take part in:

**Formal Pedagogical Training Experiences**

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

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

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

4) **Classics Course Design Working Group** This Working Group brings together students who are designing their own classes. Working with the Language Program Coordinator, participants learn how to set realistic course goals and assess student progress towards them, as well as how to make courses accessible to a wider range of learners. Participants observe faculty teaching, and workshop their own syllabi and assignments. They have the chance to get feedback from peers and from professional teachers at the university.
5) Course: “Pedagogy of Writing” In preparation for the 6th year teaching experience, students take this one-quarter course in the university’s Writing Center. The course shows how to build more effective writing assignments, and how to incorporate them into the wider framework of a course.

There are many additional workshops and courses that students can take in the Chicago Center for Teaching (CCT), the Chicago Language Center (CLC), and the Writing Center. Students who elect to teach in the Humanities Core also receive additional training from the Core program. The CCT and CLC also offer certificate programs in areas like Inclusive Pedagogy.

PROGRAMS OF STUDY

The department offers 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 (MAHP), 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-Virgillian Epic
Roman Historians.
Roman Comedy.
Lucretius.
Roman Satire.
Roman Oratory.

CLASSICS COURSES

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 Hattusa, Kaman-Kalehöyük, Kınık Höyük, and others.
Instructor(s): James Osborne Terms Offered: Spring
Equivalent Course(s): NEAA 20333, CLCV 20321, NEAA 30333

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

CLAS 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.
Instructor(s): S. Estrin Terms Offered: Autumn
Note(s): Students must attend first class to confirm enrollment.
Equivalent Course(s): ARTH 30510, CLCV 21517, 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.
Instructor(s): Glenn Most Terms Offered: Not offered in 21-22.
Equivalent Course(s): SCTH 31614

CLAS 31919. Plato’s Representation of Socrates. 100 Units.
This course is intended for students who have already read a fair amount of Plato (usually in English), and are still wondering what to make of it. Readings will include the 7th Letter and particular dialogues to be chosen in consultation with the class as we go along. Topics will include the relevant 4th c. context, also the representation of 5th c. society, also Plato’s biography, the Academy, Plato’s competitors, the origins and development of the dialogue form, others which may turn up in discussion. The Bollingen Complete Works of Plato has been ordered through the Seminary Coop.
Instructor(s): James Redfield Terms Offered: Not offered 21-22.
Equivalent Course(s): SCTH 31931

CLAS 32914. The Italian Renaissance. 100 Units.
Florence, Rome, and the Italian city-states in the age of plagues and cathedrals, Dante and Machiavelli, Medici and Borgia (1250-1600), with a focus on literature and primary sources, the recovery of lost texts and technologies of the ancient world, and the role of the Church in Renaissance culture and politics. Humanism, patronage, translation, cultural immersion, dynastic and papal politics, corruption, assassination, art, music, magic, censorship, religion, education, science, heresy, and the roots of the Reformation. Assignments include creative writing, reproducing historical artifacts, and a live reenactment of a papal election. First-year students and non-history majors welcome.
Instructor(s): A. Palmer Terms Offered: Spring
Equivalent Course(s): ITAL 32914, KNOW 31405, MDVL 22900, HIST 32900, CLCV 22914, HCHR 32900, ITAL 22914, KNOW 21405, HIST 22900, RLST 22900
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.
Instructor(s): S. Estrin, S. Nooter Terms Offered: Winter
Note(s): Students must attend first class to confirm enrollment.
Equivalent Course(s): ARTH 3020, CLCV 22921, GNSE 30020, GNSE 20020, ARTH 20320

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 inventive 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 inventive poetry, such as the advancement of notions of (often toxic) masculinity, the regulation of social norms, and political protest.
Instructor(s): J. Radding Terms Offered: Spring
Equivalent Course(s): CLCV 23521

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

CLAS 33616. Homer's Odyssey: Estrangement and Homecoming. 100 Units.
One of the two foundational epics of so-called Western Culture, the Odyssey features a wily hero whose journeys are extraordinary and whose longing for home is unbounded. The Odyssey offers a complex meditation on brotherhood, bestiality, sexuality, kinship, and power; it is the great epic of cross-cultural encounter, in all its seductive and violent aspects, as well as the great poem of marriage. An adventure in nostos (homecoming), the Odyssey shows us the pleasures and dangers of voyaging among strangers. Constantly exploring the boundaries between the civilized and the savage, the poem offers as well a political critique of many ancient institutions, not least the family patriarchy, hospitality customs, and the band-of-brothers so central to epic ideology. And as a masterwork of narrative art, the 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.
Instructor(s): Laura Slatkin Terms Offered: Taught Spring 21.
Equivalent Course(s): STCH 31223, FNDL 21223

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.
Instructor(s): Timothy Clark Terms Offered: Spring
Equivalent Course(s): CLCV 23620

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.

Instructor(s): J. Radding Terms Offered: Spring
Equivalent Course(s): CLCV 23721

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, Manichaean, and alleged “heretical” Christians. Reading these works in light of modern scholarship and with an eye to late antique rhetoric, students will gain insights into the ways theological development took place in the crucible of debate.
Instructor(s): Erin Galgay Walsh Terms Offered: Autumn
Equivalent Course(s): CLCV 23820, BIBL 40360, HCHR 40360, RLST 20360

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 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, Manichaean, and alleged “heretical” Christians. Reading these works in light of modern scholarship and with an eye to late antique rhetoric, students will gain insights into the ways theological development took place in the crucible of debate.
Instructor(s): Erin Galgay Walsh Terms Offered: Winter
Prerequisite(s): No prerequisite knowledge of the historical periods, literature, or religious traditions covered is expected.
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.
Equivalent Course(s): RLST 27213, NEHC 37213, CLCV 24021, NEHC 27213, HCHR 37213, HIJD 37213, JWSC 27213, BIBL 37213, HIST 31600

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.
Instructor(s): T. Clark Terms Offered: Autumn
Equivalent Course(s): CLCV 24521, ARCH 29450

CLAS 35014. Winckelmann: Enlightenment Art Historian and Philosopher. 100 Units.
We approach the first great modern art historian through reading his classic early and mature writings and through the art and criticism of his time (and at the end, our own). Reading-intensive, with a field trip to the Art Institute. Please help - many questions.
Instructor(s): Andrei Pop
Equivalent Course(s): GRMN 35015, ARTH 35115, ARTH 25115, GRMN 25015, SCTX 35000, KNOW 35000

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.
Instructor(s): E. Austin Terms Offered: Winter
Equivalent Course(s): CLCV 25121

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 coexists with, challenges, and informs modern secular worldviews.

Instructor(s): Erin Galgay Walsh
Terms Offered: Autumn
Prerequisite(s): No languages are required, but there will be ample opportunity for students with skills in Greek, Latin, Syriac, and Hebrew to use them.
Equivalent Course(s): Rlst 22910, GNE 29210, GNSE 42910, CLCV 25319, BIBL 42910

CLAS 35513. Anagorisis and the Cognitive Work of Theater. 100 Units.

In the Poetics Aristotle conceives anagorisis or recognition as one of the three constitutive parts of the dramatic plot and defines it as the "a change from ignorance (agnodia) to knowledge (gnosis)." Implied in the rediscovery of something previously known anagorisis refers to the emplotment and staging of a certain kind of cognitive work characteristic of theater (as a locus of theoria or theory). For recognition is not only required of the dramatis personae on stage but also of the spectators who need to (re)-cognize a character whenever s/he enters. Just as the characters' anagorisis 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 anagorisis 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 moderns, specifically Enlightenment theater's obsession with anagorisis 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 anagorisis into the centerpiece of his aesthetic and political project. If we have time, we will also take a look at comical recognition as self-reflection of its tragic counterpart. Readings and discussions in English.

Instructor(s): C. Wild
Terms Offered: Autumn

CLAS 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.

Instructor(s): Erin Galgay Walsh
Terms Offered: Spring
Prerequisite(s): One year of Koine Greek, or equivalent (BIBL 35100, 35300). Various levels can be accommodated; please feel free to consult with instructor.
Note(s): This is the introductory Koine Greek exegesis course.
Equivalent Course(s): Rlst 22020, 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.

Instructor(s): Erin Galgay Walsh
Terms Offered: Spring
Note(s): Open to undergraduate and graduate students; Graduate students may choose to attend weekly translation group
Equivalent Course(s): GNSE 24104, HCHR 33000, CLCV 26119, Rlst 23000, BIBL 33000, ENGL 33809, RLVC 33000, MDVL 23000, GNSE 34104

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 entails living out membership in either fellowship while commingling 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.

Instructor(s): Willemien Otten and Michael I. Allen Terms Offered: Autumn

Note(s): There will be a weekly Latin reading group (F. afternoon, 90 minutes) for classics and other students who want to tackle Augustine's Latin. This course meets the HS or SCSR Committee distribution requirement for Divinity students.

Equivalent Course(s): HCHR 35301, THEO 35301, RETH 35301, RLST 25301, HIST 32116, LATN 26421, CLCV 26421, BIBL 35301, FNDL 25304, LATN 36421, HIST 22116

CLAS 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 Oenoanda, 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. Requirement: intermediate level Ancient Greek or higher.

Instructor(s): E. Asmis Terms Offered: Winter

Note(s): This course meets the HS Committee distribution requirement for Divinity students.

Equivalent Course(s): ANCM 46521, RLST 26521, CLCV 26521, BIBL 36521

CLAS 36620. Making the Monsoon: The Ancient Indian Ocean. 100 Units.
The course will explore the human adaptation to a climatic phenomenon and its transformative impacts on the littoral societies of the Indian Ocean, circa 1000 BCE-1000 CE. Monsoon means season, a time and space in which favorable winds made possible the efficient, rapid crossing of thousands of miles of ocean. Its discovery—at different times in different places—resulted in communication and commerce across vast distances at speeds more commonly associated with the industrial than the preindustrial era, as merchants, sailors, religious specialists, and scholars made monsoon crossings. The course will consider the participation of Mediterranean, Middle Eastern, South Asian, and East African actors in the making of monsoon worlds and their relations to the Indian Ocean societies they encountered; the course is based on literary and archaeological sources, with attention to recent comparative historiography on oceanic, climatic, and global histories.

Instructor(s): R. Payne Terms Offered: Spring

Equivalent Course(s): MDVL 26614, NEHC 36614, HIST 36614, SALC 36614, SALC 26614, HIST 26614, NEHC 26614, CLCV 26620

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

Instructor(s): C. Kearns Terms Offered: Winter

Equivalent Course(s): CLCV 26721

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

Instructor(s): Lorraine Daston Terms Offered: Not offered 21-22.
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).
Instructor(s): Michele Lowrie Terms Offered: Spring
Equivalent Course(s): CLCV 27709

CLAS 38020. Platonic Aesthetics. 100 Units.
The anachronism of the course title constitutes our program: to what extent can Plato’s thinking about artworks, images, poets in the polis, beauty, the visual world, the senses, subjectivity and criticism be viewed coherently as an aesthetic theory? Does his style and dramatic mode of writing interact significantly with these views? How have they been received, and to what extent are they right?
Instructor(s): Andrei Pop
Equivalent Course(s): ARTH 35009, FNLD 29005, SCTR 35009

CLAS 39200. Mimesis. 100 Units.
This course will examine one of the central concepts of comparative literature: mimesis (imitation). We will investigate traditional theoretical and historical debates concerning literary and visual mimesis as well as more recent discussions of its relation to non-western and colonial contexts. Readings will include Aristotle, Auerbach, Butler, Spivak, and Taussig. Students are encouraged to write final papers on their own research topics while engaging with issues discussed through the course.
Instructor(s): T. Chin Terms Offered: Winter 2013
Equivalent Course(s): CMLT 30202, EALC 30100

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

CLAS 40117. The Commons & the Public: Figuring Collaborative Knowledge Production. 100 Units.
Starting with Roman Law and moving up to contemporary critiques of intellectual property, this seminar explores new ways of conceptualizing collaborative forms of knowledge production that have been typically referred to as “commons”. We do so by following a series of parallel and intersecting questions, starting with those concerning what the commons are about: What were the traditional commons of things or resources (public lands, public spaces, fisheries, pastures, forests)? What are the new commons of knowledge (academic publications, free software, wikipedia, etc)? And what is the relationship between infrastructures (roads, harbors, Internet, and the commons)? We then look at the changing configurations of human actors associated with the commons, that is, the differences between the communities associated with the traditional commons of 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.
Instructor(s): C. Faraone, J. Hall Terms Offered: Autumn
Equivalent Course(s): HIST 50300

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

CLAS 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.
Instructor(s): C. Ando, C. Kearns Terms Offered: Autumn
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.
Instructor(s): C. Ando, C. Kearns Terms Offered: Winter
Equivalent Course(s): HIST 50402

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 sifk@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 Mesogeios, German Mittelmeer, and of course, Latin Mediterranean - imaginations of the sea have often celebrated its spatial and social cohesion. The Mediterranean continues to possess a middling geopolitical identity today, situated as it is between continental Europe, the Aegean, the Middle East, and North Africa. And yet, despite our diachronic 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): CDIN 41717, NEHC 40020, ANTH 46715, 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.
Instructor(s): Sofia Torallas-Tovar Terms Offered: Spring
Equivalent Course(s): BIBL 41720, CLCV 21720

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.
Instructor(s): A. Palmer Terms Offered: Spring
Prerequisite(s): Upper-level undergraduates with consent of instructor. Students with Latin, Greek, Italian, French, Spanish, or German will have the opportunity to use them.
Equivalent Course(s): ITAL 42503, CMLT 42503, HIST 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.
Instructor(s): J. Elsner Terms Offered: Spring
Equivalent Course(s): BIBL 40400, ARTH 40400, NTEC 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.
Instructor(s): James Osborne and Catherine Kearns Terms Offered: Winter
Equivalent Course(s): CDIN 42720, HIST 50500, NEHC 42720

CLAS 44300. The Iliad. 100 Units.
In this course we will read the ILLiad in translation, supplemented by selections from the ODYSSEY and other texts from the archaic period, including the Epic Cycle fragments and the Hesiodic CATALOGUE OF WOMEN. We will also make some turns toward recent Iliadic ventures in English: not least Christopher Logue’s WAR MUSIC and Alice Oswald’s MEMORIAL. "The poem of force" according to Simone Weil, the ILLiad is also the poem of marriage, homosociality/the "Mannerbund", and exchange. Among our concerns will be: the poetics of traditionality; the political economy of epic; the ILLiad’s construction of social order; the uses of reciprocity; gender in the Homeric poems. Although no knowledge of Greek s required for this course, there will be assignment options for those who wish to do reading in Greek.
Instructor(s): Laura Slatkin Terms Offered: Spring. Not offered 21-22.
Prerequisite(s): Requirements: Weekly readings; response paper for each class meeting; final paper.
Equivalent Course(s): FNDL 21214, SCTR 31210

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

CLAS 44916. The Discovery of Paganism. 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): CDIN 40301, ARTH 40310, HREL 40301, KNOW 40301, HIST 64202, LACS 40301, ANCM 44916

CLAS 45116. Seminar: Patronage and Culture in Renaissance Italy and Her Neighbors I. 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; Manichaean 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): CHSS 40201, PHIL 43011, HIST 66606, KNOW 40201, DVPR 46616

CLAS 45117. Seminar: Patronage and Culture in Renaissance Italy and Her Neighbors II. 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): CDIN 40301, ARTH 40310, HREL 40301, KNOW 40301, HIST 64202, LACS 40301, ANCM 44916

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): ITAL 41504, HIST 81504, KNOW 41403

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; Manichaean and Neoplatonic influences; and ancient (Pelagius) and postmodern readings of the Confessions (Lyotard, Marion). Once-weekly meetings will consist of discussions, lectures, and reports.

Equivalent Course(s): HCHR 47717, HREL 47717, HIST 64301, THEO 47717

CLAS 48017. Phaedras Compared: Adaptation, Gender, Tragic Form. 100 Units.

This seminar places Racine’s French neoclassical tragedy Phaedra within a wide-ranging series of adaptations of the ancient myth, from its Greek and Latin sources (Euripides, Seneca, Ovid) to twentieth-century and contemporary translations and stage adaptations (Ted Hughes, Sarah Kane), read along with a series of theoretical and critical texts. Particular attention will be paid to critical paradigms and approaches in the evolving fields of classical reception studies, theater and performance studies, and gender studies. Reading knowledge of French strongly preferred.

Equivalent Course(s): CMLT 48017, GNSE 48017, TAPS 48017, CDIN 48017, FREN 48017

CLAS 48616. Hölderlin and the Greeks. 100 Units.

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

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

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

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

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

CLAS 75000. Advanced Research. 300.00 Units.
TBD
Terms Offered: Autumn

GREEK COURSES

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

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.
Instructor(s): E. Austin Terms Offered: Autumn. Topic: Allies in the Iliad.
Prerequisite(s): Two years or more of Greek.
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.
Instructor(s): H. Dik Terms Offered: Spring. Topic: Aeschines and Demonsthenes
Prerequisite(s): Two years or more of Greek.
Equivalent Course(s): FNDL 27603, GREK 21900

GREK 32300. Greek Tragedy: Hellenistic/Imperial Literature. 100 Units.
This class will read selections from the poetry of the Hellenistic period, especially the hymns of Callimachus, the pastoral poetry of Theocritus, and the epic parody "The Battle of the Frogs and Mice." Alongside these Hellenistic texts we will read some of their poetic predecessors (Homer, Hesiod, the Homeric Hymns, choral and monadic lyric), with an eye to the Hellenistic poets' interest in poetic form, self-positioning, and play.
Terms Offered: TBD. Not offered 2021-22 will be offered 2023-24
Prerequisite(s): GREK 20300 or equivalent
Equivalent Course(s): GREK 22300

GREK 32320. Hellenistic Imperial Literature. 100 Units.
This class will read selections from the poetry and or prose of the Hellenistic period, especially the hymns of Callimachus, the pastoral poetry of Theocritus, and the epic parody "The Battle of the Frogs and Mice." Alongside these Hellenistic texts we will read some of the poetic predecessors (Homer, Hesiod, the Homeric Hymns, choral and monadic lyric), with an eye to the Hellenistic poets; interest in poetic form, self-positioning, and play.
Terms Offered: TBD. Will be offered 2023-24
Prerequisite(s): PQ: GREK 20300 or equivalent
Equivalent Course(s): GREK 23220

**GREK 32515. Greek Historians: Thucydides. 100 Units.**
In this course we will read book 1 of Thucydides, his description of the run-up to the Peloponnesian War, in Greek. We will pay attention to Thucydides' style and approach to historiography, sinking our teeth into this difficult but endlessly fascinating text.
Terms Offered: TBD. Will be offered 2023-24
Prerequisite(s): At least two years of Greek.
Equivalent Course(s): GREK 22515, FNDL 22517

**GREK 32700. Survey of Greek Literature I. 100 Units.**
This course will cover the long life of ancient Greek poetry, touching on many genres in their first forms: epic and hymns, didactic, theogonic, iambic, elegiac, lyric, epinician, tragic, comedic, pastoral, dithyrambic poetry and poems that are practically unclassifiable. We will seek to discuss key moments, passages, and poems that give 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 some secondary literature and a lot of Greek.
Instructor(s): S. Nooter Terms Offered: Winter

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

**GREK 34400. Greek Prose Composition. 100 Units.**
The goal of this course is to pick up habits from introductory Greek class: producing Attic Greek sentences and longer pieces. The most obvious benefits of this exercise will be thorough review of basic morphology and syntax as well as fine-tuning our grasp of the more subtle nuances of the language, which should pay off when we go back to reading the ancient Greek texts themselves - or teach them! While this is a graduate level course, undergraduates are welcome to petition to take it.
Instructor(s): D. Martinez Terms Offered: Autumn. Not offered 2021-22 will be offered 2022-23.
Equivalent Course(s): BIBL 34400

**GREK 34717. Oedipus Tyrannus: Thinking in and with Tragedy. 100 Units.**
Oedipus: exemplary sovereign or outlier? 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.
Instructor(s): Laura Slatkin Terms Offered: Spring. Not offered 21-22.
Equivalent Course(s): SCTH 31222, CMLT 31222, FNDL 21222, GREK 24714

**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.
Instructor(s): David Martinez Terms Offered: Autumn
Prerequisite(s): Two years of Greek required.
Note(s): This course meets the HS Committee distribution requirement for Divinity students.
Equivalent Course(s): RLST 21505, BIBL 47500, GREK 25700

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

GREK 36918. Readings in Plutarch's Demonology. 100 Units.
We will read sections of Plutarch's Moralia dealing with the topic of daimones, particularly from the treatise De defectu oraculorum ("On the Decline of the Oracles"). We will also read the major demonological passages from the Greek New Testament and compare the perspectives on the origen, nature, and activities of the daimon.
Instructor(s): David Martinez Terms Offered: Winter
Prerequisite(s): At least two years of Greek required.
Equivalent Course(s): BIBL 46900

GREK 37100. The Corpus Hermeticum. 100 Units.
According to Clement of Alexandria Hermes Trismegistus authored 42 "fundamental books" on Egyptian religion. The writings under his name which are extant, dating between the first and third centuries AD, incorporate many styles and genres, including cosmogony, prophecy, gospel, popular philosophy, anthropology, magic, hymn, and apocalypse. The first treatise in the collection well represents the whole. It tells how the god Poimandres manifests to his follower a vision, revealing the origin of the cosmos and humanity, and how archetypal man descends to his fallen state and may be redeemed. We will begin with the Poimandres and then read other sections of this strange but absorbing body of material (including Books 4, 10, 13 and 16).
Instructor(s): David Martinez Terms Offered: Winter
Prerequisite(s): At least two years of Greek required.
Equivalent Course(s): BIBL 49900

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

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

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

Instructor(s): Laura Slatkin Terms Offered: Not offered in 21-22.
Equivalent Course(s): SCTH 31224, FNDL 21224

GREK 41220. Sophocles, The Women of Trachis. 100 Units.
A close literary and philosophical analysis of one of the most remarkable and perplexing of all Greek tragedies. While this has traditionally been one of the most neglected of Sophocles’ tragedies, it is a drama of extraordinary force and beauty and the issues that it explores - husband and wife, parents and child, sexual violence, myth and temporality, divinity and humanity, suffering and transcendence - are ones that are both of permanent interest and of particular relevance to our present concerns. The poetic text, in its many dimensions, will offer more than adequate material for classroom analysis and discussion, but some attention will also be directed to the reception of this play.

Instructor(s): Glenn Most Terms Offered: Not offered in 21-22.
Prerequisite(s): PQ: A reading knowledge of ancient Greek or the consent of the instructor; open to graduate students and, with the consent of the instructor, to undergraduates.
Equivalent Course(s): SCTH 35991, GNSE 35991

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.

Instructor(s): S. Nooter Terms Offered: Autumn

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.

Instructor(s): Glenn Most Terms Offered: Spring
Prerequisite(s): PQ: Knowledge of Ancient Greek or consent of instructor. Open to undergraduates with instructor consent.
Equivalent Course(s): SCTH 35992

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 reimaginings 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.

Instructor(s): Laura Slatkin Terms Offered: Winter
Note(s): Requirements: Weekly readings and posting on Canvas; class presentation; final paper.
Equivalent Course(s): SCTH 31221, CMLT 31221

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

**GREK 49700. Reading Course: Greek. 100 Units.**

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

**LATIN COURSES**

**LATN 31219. Philosophical Prose: Cicero, Tusculan Disputations” 100 Units.**

Several months after the death of his beloved daughter and just two years before his own death, Cicero composed a dialog with an imaginary interlocutor arguing that death, pain, grief, and other perturbations were an unimportant part of the big picture. A reading of this famous contribution-all of it in English, selections in Latin-to the genre of consolation literature affords an opportunity to weigh his many examples and his arguments for ourselves.

Instructor(s): Staff  
Terms Offered: Spring. Will be offered 2022–23  
Note(s): Latin 203 or equivalent.  
Equivalent Course(s): FNDL 21219, LATN 21219

**LATN 31300. Vergil. 100 Units.**

Vergil's ten Eclogues are some of Latin literature's most enigmatic poems. In addition to reading this collection carefully in Latin, we will sample some of Theocritus' pastoral in translation, Calpurnius Siculo's Eclogues in Latin, and Milton's Lycidas. Class time will focus on translation, interpretation, and discussion of secondary readings.

Instructor(s): Staff  
Terms Offered: Spring. Will be offered 2022–23  
Note(s): Topic: Eclogues  
Equivalent Course(s): LATN 21300

**LATN 31500. Roman Satire. 100 Units.**

We shall read extensively in Latin from the Satires of Juvenal. We shall focus on language, poetic technique, and understanding the text (also with the help of early Latin-language commentaries).

Instructor(s): Staff  
Terms Offered: Autumn. Will be offered 2023-24.  
Equivalent Course(s): LATN 21500

**LATN 31600. Roman Oratory. 100 Units.**

Marcus Tullius Cicero (106–44BC) was the most accomplished orator of the Roman Republic. Among the most fascinating of his speeches are the three "Caesarian" speeches delivered to Julius Caesar on behalf of persons who had opposed Caesar in the civil war. In the speeches Cicero, in many different ways, uses his hard-won rhetorical and literary skills, practiced over a lifetime in lawsuits, political debates, and philosophizing, not merely to on behalf of the immediate subjects of the speeches, but also to suggest social and political roles for Caesar himself. Caesar's place in the Roman World is as much a topic of the three speeches as immediate issues of each class. The chief purpose of the class is to reach an understanding of the basic issues of speech and the roles that Cicero scripts for Caesar in them.

Terms Offered: Autumn. Will be offered 2023-24.  
Prerequisite(s): Latin 20300  
Equivalent Course(s): LATN 21600

**LATN 31800. Roman Historian. 100 Units.**

Primary readings are drawn from the Tiberian books of the Annals, in which Tacitus describes the consolidation of the imperial regime after the death of Augustus. Parallel accounts and secondary readings are used to help bring out the methods of selecting and ordering data and the stylistic effects that typify a Tacitean narrative.

Instructor(s): Michele Lowrie  
Terms Offered: Winter  
Prerequisite(s): LATN 20300 or equivalent  
Note(s): Topic: Tacitus.  
Equivalent Course(s): LATN 21800

**LATN 31900. Roman Comedy. 100 Units.**

Plautus' Pseudolus is read in Latin, along with secondary readings that explain the social context and the theatrical conventions of Roman comedy. Class meetings are devoted less to translation than to study of the language, plot construction, and stage techniques at work in the Pseudolus.

Instructor(s): Peter White  
Terms Offered: Spring  
Prerequisite(s): LATN 20300 or equivalent  
Equivalent Course(s): ANCM 41919, LATN 21900

**LATN 32100. Lucretius. 100 Units.**

We will read selections of Lucretius' magisterial account of a universe composed of atoms. The focus of our inquiry is: how did Lucretius convert a seemingly dry philosophical doctrine about the physical composition of the universe into a gripping message of personal salvation? The selections include Lucretius' vision of an infinite universe, of heaven, and of the hell that humans have created for themselves on earth.

Instructor(s): David Wray  
Terms Offered: Autumn
Equivalent Course(s): FNDL 27601, LATN 22100

LATN 32120. Vergil: Aeneid. 100 Units.
In this course we will read as much as possible of Vergil’s Aeneid in the original, and the rest in translation. Our focus will be on the way the poem interrogates some of its most basic claims about empire, piety, heroism, and history, but we will try to avoid falling into the binary trap of “positive” and “negative” readings of the epic’s relationship to its Roman imperial context. Requirements: Class presentation; 10 page paper; final.
Terms Offered: Winter. This course will be offered 2023-24.
Prerequisite(s): LATN 20200 or equivalent.
Equivalent Course(s): LATN 22120

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

LATN 34400. Latin Prose Composition. 100 Units.
This course is a practical introduction to the styles of classical Latin prose. After a brief and systematic review of Latin syntax, we combine regular exercises in composition with readings from a variety of prose stylists. Our goal is to increase the students’ awareness of the classical artists’ skill and also their own command of Latin idiom and sentence structure.
Terms Offered: Autumn. Not offered 2017-18
Prerequisite(s): Undergraduates consent of instructor

LATN 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.
Instructor(s): M. Allen Terms Offered: Autumn
Equivalent Course(s): LATN 26000

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 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 read of important and demanding selections in the original. There will be some invited international guest speakers.
Instructor(s): Willemien Otten and Michael I. Allen Terms Offered: Autumn
Note(s): There will be a weekly Latin reading group (F. afternoon, 90 minutes) for classics and other students who want to tackle Augustine’s Latin. This course meets the HS or SCSR Committee distribution requirement for Divinity students.
Equivalent Course(s): HCHR 35301, THEO 35301, RETH 35301, RLST 25301, HIST 32116, LATN 26421, CLCV 26421, BIBL 35301, FNDL 25304, CLAS 36421, HIST 22116

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

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