Department of Classics

Chair
- Clifford Ando

Professors
- Clifford Ando
- Elizabeth Asmis
- Shadi Bartsch-Zimmer
- Alain Bresson
- Christopher A. Faraone
- Jonathan M. Hall
- Anthony Kaldellis
- Michèle Lowrie
- Sarah Nooter
- Mark Payne
- Patrice Rankine
- 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
- Michael Dietler, Anthropology
- Jas’ Elsner, Divinity School
- Seth Estrin, Art History
- Janet Johnson, Near Eastern Languages and Civilizations
- Demetra Kasimis, Political Sciences
- Matthew Landauer, Political Sciences
- Gabriel Richardson Lear, Philosophy
- Bruce Lincoln, Divinity School
- Glenn Most, Committee on Social Thought
- Brian Muhs, Near Eastern Languages and Civilizations
- Richard Neer, Art History
- Martha Nussbaum, Philosophy and Law
- James Osborne, Near Eastern Languages and Civilizations
The Department of Classics offers advanced study in the civilizations of the ancient Mediterranean, including literature and literary theory, history, philosophy, religion, science, art, and archaeology. The programs of the department lead to the Ph.D. degree and seek to prepare students for careers in teaching and research. They allow students to explore areas with which they are unfamiliar, as well as to strengthen their knowledge in those in which they have already developed a special interest.

The Classics faculty consists of active scholars, expert in one or more areas of classical studies. Apart from their influence through books and articles, the faculty has long been identified with the publication of Classical Philology, one of the leading journals devoted to classical antiquity. The diverse graduate student body at the University 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 colins@uchicago.edu, who oversees our Pedagogical Training Plan.)

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

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

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

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

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

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

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

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

Formal Pedagogical Training Experiences: 1) Workshop: “Language Pedagogy for the Contemporary Classroom”

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

2) Workshop: “Teaching@” This workshop, offered by the Chicago Center for Teaching, orient 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 coursework including two-quarter surveys of Greek and Latin literature, two-quarter research seminars, and pedagogy training, as well as additional seminars, language courses, and courses in the skills that comprise the study of classics, such as papyrology and epigraphy. We encourage our students to direct their coursework towards the development of dissertation topics, using departmental seminars to explore particular texts or problems in depth and workshops to test their own research ideas and acquaint themselves with the research strategies of faculty members and graduate students inside and outside our department. Students take translation examinations in Greek and Latin during their first two years.

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

We offer the following concentrations:

**CLASSICAL LANGUAGES AND LITERATURES**

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

**ANCIENT MEDITERRANEAN WORLD**

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

**ANCIENT GREEK AND ROMAN PHILOSOPHY**

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

**TRANSFORMATIONS OF THE CLASSICAL TRADITION**

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

**THE DEGREE OF MASTER OF ARTS**

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

**APPLICATION**

The application process for admission and financial aid for all graduate programs in the Division of the Humanities is administered through the divisional Office of the Dean of Students. The Application for Admission and Financial Aid, with instructions, deadlines and department specific information is available online at: http://humanities.uchicago.edu/students/admissions (http://humanities.uchicago.edu/students/admissions/).

Questions about admissions and aid should be directed to humanitiesadmissions@uchicago.edu or (773) 702-1552.

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

**COURSES**

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

**GREEK**
- Greek Philosophy.
- Greek Tragedy.
- Lyric and Epinician Poetry.
- Greek Epic.
- Greek Oratory.
- Hellenistic and Imperial literature.
- Greek Comedy.
- Greek Historians.

**LATIN**
- Roman Elegy.
- Roman Novel.
- Virgil.
- Post-Virgillian Epic
- Roman Historians.
- Roman Comedy.
- Lucretius.
- Roman Satire.
- Roman Oratory.
Classics Courses

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

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

CLAS 31019. Ancient Stones in Modern Hands. 100 Units.
Objects from classical antiquity that have survived into the modern era have enticed, inspired, and haunted those who encountered or possessed them. Collectors, in turn, have charged ancient objects with emotional, spiritual, and temporal power, enrolling them in all aspects of their lives, from questions of politics and religion to those of race and sexuality. This course explores intimate histories of private ownership of antiquities as they appear within literature, visual art, theater, aesthetics, and collecting practices. Focusing on the sensorial, material, and affective dimensions of collecting, we will survey histories of modern classicism that span from the eighteenth century to the present, from the Mediterranean to the Pacific. Historical sources will include the writings of Johann Gottfried Herder, Johann Joachim Winckelmann, Emma Hamilton, Vernon Lee, and Sigmund Freud, among others; secondary source scholarship will draw from the fields of gender studies, the history of race, art history, and the history of emotions. We will supplement our readings with occasional museum visits and film screenings.
Instructor(s): S. Estrin & A. Goff Terms Offered: Autumn
Prerequisite(s): Instructor consent required. Email both instructors describing your interest in the course, how it fits into your broader studies, and any relevant background (agoﬀ@uchicago.edu & sestrin@uchicago.edu) by the Friday before Aut pre-registration (undergrad) or the Friday before Aut registration (grad). This is a traveling seminar that includes a 5-day trip to visit California museum collections.
Note(s): Assignments: Active participation in discussion, in-class presentation, collection review, and final paper.
Equivalent Course(s): HIST 29422, CLCV 21019, ARTH 20304, HIST 39422, ARTH 30304

CLAS 31222. Democratic Failure in Greece and Rome. 100 Units.
The course will study processes of democratic erosion and collapse in classical Athens and republican Rome.
Assignments: in-class presentations and a long paper.
Instructor(s): C. Ando Terms Offered: Spring
Equivalent Course(s): HIST 30602, HIST 20602, CLCV 21222, LLSO 29722

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

Instructor(s): James Adam Redfield Terms Offered: Spring
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.
Equivalent Course(s): SCTH 31931
CLAS 33718. Empires and Peoples: Ethnicity in Late Antiquity. 100 Units.
Late antiquity witnessed an unprecedented proliferation of peoples in the Mediterranean and the Middle East. Vandals, Arabs, Goths, Huns, Franks, and Iranians, among numerous others, took shape as political communities within the Roman and Iranian empires or along their peripheries. Recent scholarship has undone the traditional image of these groups as previously undocumented communities of "barbarians" entering history. Ethnic communities emerge from the literature as political constructions dependent on the very malleability of identities, on specific acts of textual and artistic production, on particular religious traditions, and, not least, on the imperial or postimperial regimes sustaining their claims to sovereignty. The colloquium will debate the origin, nature, and roles of ethno-political identities and communities comparatively across West Asia, from the Western Mediterranean to the Eurasian steppes, on the basis of recent contributions. As a historiographical colloquium, the course will address the contemporary cultural and political concerns—especially nationalism—that have often shaped historical accounts of ethnogenesis in the period as well as bio-historical approaches such as genetic history—that sometimes sit uneasily with the recent advances of historians.
Instructor(s): R. Payne Terms Offered: Spring
Prerequisite(s): Open to advanced undergraduates and graduate students.
Equivalent Course(s): HIST 20902, MDVL 20902, LLSO 20902, HIST 30902, CLCV 23718, NEHC 30802, NEHC 20802

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

CLAS 33822. Mediterranean islands: odd and insular histories. 100 Units.
Islands, and Mediterranean islands in particular, have long provoked curiosity and intrigue, and have persisted as places for thinking about utopia, incongruity, distinctiveness, or backwardness since antiquity. This seminar course interrogates the representations of islands in ancient thought as well as their own archaeological and historical records in order to trace their often elliptical categorization in modern scholarship. Are islands unique because they are isolated, or rather because they become crossroads of special interaction? From the mythical island of the Cyclopes, to the Aegean archipelagos, to the large masses like Sicily or Cyprus, discussions will explore approaches to insularity, isolation, connectivity, and identity using a wide range of textual and material evidence and theoretical insights from geography, anthropology, history, literature, and environmental science.
Instructor(s): C. Kearns Terms Offered: Spring
Equivalent Course(s): RLST 20360, CLCV 23820, BIBL 40360, HCHR 40360

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

CLAS 34021. Partings, Encounters, and Entangled Histories: The Formation of Judaism and Christianity. 100 Units.
When did the fault lines between Judaism and Christianity emerge? This course explores this question by examining the formation of Judaism and Christianity within the world of the Ancient Mediterranean. What religious views, texts, and practices did Jews and Christians hold in common? How did early writers construct communal boundaries and project "ideal" belief and practice? What role did the changing political tides of the Roman and Persian empires play? We will explore continuities and growing distinctions between Jews and Christians in the areas of scriptural interpretation, ritual practices, and structures of authority. Special attention will be paid to debates around gender and sexuality, healing, and views of government and economics. We will approach these issues through material evidence and close readings of early literature in light of contemporary scholarship. Students interested in modern histories of Judaism and Christianity will gain a firm foundation in the pivotal debates, texts, and events that set the trajectories for later centuries.
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.
CLAS 34422. Parenthood: identity and extremity. 100 Units.
The change from nonparent to parent is one of the few common and transformative instances in a human life, often bringing with it other essential changes to values, priorities, and potentially to a person’s sense of identity. Parenthood is frequently said to change a person’s relations to the world and other people, as well as to their sense of temporality. Both ancient and modern works of literary and performance arts are filled with examples of the extremes that parenting can produce: deep love, self-abnegation and self-sacrifice, as well as vengeance, murder and forbidden desires. How is the identity of both parent and child shaped through the intensity of this relationship? How does each seek to inhabit and escape from this bond? How are the paradigms and potentials for human behavior established through this crucible? In this course, we will examine these questions through ancient and modern works of poetry, theater, fiction and film. All readings will be in English.
Instructor(s): S. Nooter Terms Offered: Autumn
Equivalent Course(s): CLCV 24622

CLAS 34622. Death and Burial. 100 Units.
We can learn a lot about ancient societies through careful study of how they treated their dead. From the carrion picking over human corpses in the opening lines of the Iliad to the vast subterranean catacombs of Rome, ancient Mediterranean peoples have left us fascinating testimonies about death in literature, documents, objects, materials and built environments that yield powerful clues to shifting values about personhood, belief, ritual, and family connections. In this seminar, we survey a range of evidence to explore how scholars study the practices of death and burial that operated across the Mediterranean in antiquity, and their connections to ways of dying, mourning, and commemoration in the Mediterranean present. Discussions will consider how fragmentary evidence can speak to a number of critical social themes: ritual and ideas of the afterlife, social bounding and othering, gender and bodily identity, demography and disease, wealth and status, and the persistent ways that dead bodies, tombs, and mortuary monuments shape social lives across generations.
Instructor(s): C. Kearns Terms Offered: Spring
Equivalent Course(s): CLCV 24622

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): KNOW 35000, ARTH 25115, SCTR 35000, ARTH 35115, GRMN 35015, GRMN 25015

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

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

CLAS 35319. Gender and Sexuality in Late Antiquity: Precursors and Legacies. 100 Units.
In this course students will trace how gender was theorized and normative behavior was prescribed and enforced in the ancient world. We will begin with materials from the Greco-Roman world, Hebrew Bible, and the Second Temple Period. As the quarter progresses, we will turn our attention to early and late ancient Christian authors, focusing on the way asceticism and emergent ecclesial institutions shaped the lives of women and gender non-conforming individuals. Throughout the course students will learn to navigate the pitfalls and opportunities the study of gender affords for understanding the development of biblical interpretation, the transformation of classical Graeco-Roman culture, and the formation of Christian doctrine. How did Christianity challenge and preserve norms for female behavior? How did Rabbinic and early Christian authors approach questions of sexuality differently? Along the way we will bring 20th-century theorists of sexuality and gender...
into our conversations to illuminate pre-modern discourses of virginity, sexual experience, and identity. Primarily we will approach texts through a historical lens while paying attention to the theological and ethical issues involved. At the end of the course we will examine the legacy of late ancient debates, tracing how earlier teaching about gender and sexuality co-exists with, challenges, and informs modern secular worldviews.

Instructor(s): Erin Galgay
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): CLCV 25319, GSST 22910, BIBL 42910, GSST 42910, RLST 22910

CLAS 35415. Text into Data: Digital Philology. 100 Units.
Corpus research used to mean collecting data by hand by copying examples from texts onto index cards, or consulting indices to particular authors and works to collect examples. Digital text corpora allow us to query large corpora, and to develop our own corpora to suit our particular research questions. This course introduces students to Digital Philology in the Classics, arguably the most flourishing sector of the Digital Humanities. Students will do a combination of readings from secondary literature, ‘lab work’ to suit their own research interests, and present a final project. This course is open to undergraduates and graduates.
Instructor(s): H. Dik
Terms Offered: Winter
Equivalent Course(s): CLCV 25415

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

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

CLAS 35521. The Sublime. 100 Units.
The sublime has traditionally been thought to have had a merely marginal place in ancient Greek and Latin aesthetics and literary theory; but some scholars have recently argued that it was instead more central, and it is difficult not to apply this category to many ancient literary works. However the explicit category of the sublime did not become central to European aesthetics until the 17th century and then continued until the 19th century to play a central role in discussions not only of art and literature, but also of religion, politics, and other fields. By the middle of the 19th century the wave of interest in the sublime seems to have subsided, but in the past forty years this concept has returned to play an important role in aesthetic theories. The seminar will consider the odd history of the sublime, examining central texts from ancient (Longinus), early modern (Boileau), and modern aesthetics (certainly Burke, Kant, Schiller, and Hegel; perhaps also, depending on students’ interest and preparation, Tieck, Schlegel, Schelling, Solger, and Jean Paul) as well as some more recent discussions (again depending on student preferences, Nietzsche, Lyotard, Adorno, Zizek). It will also ask whether the concept of the sublime can still play an important role today, or, if not, then what has taken its place. We will deal primarily with theories of the sublime but also to some extent with works of art. Open to undergraduates with consent.
Instructor(s): Glenn Most
Terms Offered: Spring
Equivalent Course(s): SCTH 35993, CMLT 35993, CLCV 25521
CLAS 35522. Languages of the Ancient World: diversity and survival. 100 Units.
The five continents of the Modern World are multilingual areas, some countries even have more than one official language. Individuals in different communities use daily two or three languages to communicate at home and in society. The same was true in the Ancient World. The Mediterranean, the Roman Empire, Africa, Asia, the Ancient Americas, were the stage of different cultures and languages, many of them lost forever, others surviving in written sources and transmitted literature. In this class we will explore the types of sources we have for the study of ancient languages, methods to study them, the decipherment of lost languages and writing systems, and the application of modern linguistics to dead languages. We will also study the approach that the ancients had to their own languages and the languages of the other, and the different sociolinguistic situations of multilingual spaces in Antiquity, with a special emphasis on the Mediterranean.
Instructor(s): Sofía Torallas Tovar Terms Offered: Winter
Equivalent Course(s): CLCV 25922, NEHC 25522, CLCV 25522

CLAS 35922. Digital Humanities for the Ancient World. 100 Units.
This course offers a hands-on introduction to the field of digital humanities with a special focus on ancient Greek and Roman antiquity. We will explore concepts and methods such as digital presentation of text with markup language, text analysis with programmatic manipulation, map visualization, 3D modeling, and network analysis. Throughout the course, we will take a critical view of the existing online digital resources for Greek and Roman antiquity. The course will include weekly readings and assignments and conclude with a final research project.
Instructor(s): Georgios Tsolakis Terms Offered: Autumn
Prerequisite(s): No advanced computer skills are required. However, students are required to bring their own laptops to class.
Equivalent Course(s): CLCV 25922

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): CLCV 26020, RLST 22020, 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): CLCV 26119, GNSE 24104, ENGL 33809, GNSE 34104, RLST 23000, BIBL 33000, HCHR 33000, MDVL 23000, RLVC 33000

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: Spring
Equivalent Course(s): CLCV 26521, RLST 26521, ANCM 46521, 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): HIST 36614, HIST 26614, SALC 36614, NEHC 36614, CLCV 26620, NEHC 26614, SALC
26614, MDVL 26614

CLAS 36722. The Art of Trash Talking. 100 Units.
Whether they are attacking personal enemies, poetic rivals, or political antagonists, sometimes poets are just
plain mean. In this course we will begin by focusing on the art of talking trash in ancient Greek and Roman
poetry, before moving on to examine other traditions and examples of invective poetry. We will consider a variety
of different genres and forms of invective, including ancient lyric and curse poetry, comedy and satire both
ancient and modern, and contemporary genres such as hip-hop and Lebanese Zajal. In each case, we will study
the formal features of the poetry and consider the specific contexts in which it was created, the individual(s)
at whom it was directed, and to what ends. We will also investigate broader themes and purposes of invective
poetry, such as the advancement of notions of (often toxic) masculinity, the control of social norms, and political
protest.
Instructor(s): J. Radding Terms Offered: Spring
Equivalent Course(s): CLCV 26620

CLAS 36722. Making a New Rome: The monuments and demography of Constantinople. 100 Units.
In 330, the Roman emperor Constantine dedicated a city named after himself at the site of ancient Byzantium. It
was also designated as New Rome and became the capital of the eastern Roman empire for the next thousand
years; it was subsequently served as the capital of the Ottoman empire, and today it is modern city of Istanbul. This
course will explore the factors that led to the creation of Constantinople, the monuments with which it was first
equipped, and the ideological reasons why the emperors chose to build a "branch-office" of Rome in the east.
As the new city's people originated mostly in the provinces, considerable migration internal to the empire must
have taken place. How were these thousands of people supported and fed? Finally, the city's monuments alluded
both to those of Rome and to ancient mythology. The emperors spoke through art to their Greek Roman subjects
in the east. In this course, we will learn to decode these artistic conventions against a background politics of
demography, war, and food supply.
Instructor(s): Anthony Kadellis Terms Offered: Autumn
Equivalent Course(s): CLCV 27122

CLAS 37316. The Humanities as a Way of Knowing. 100 Units.
Despite intertwined histories and many shared practices, the contemporary humanities and sciences stand in
relationships of contrast and opposition to one another. The perceived fissure between the "Two Cultures" has been
deepened by the fact that the bulk of all history and philosophy of science has been devoted to the natural
sciences. This seminar addresses the history and epistemology of what in the nineteenth century came to be
called the "sciences" and the "humanities" since the Renaissance from an integrated perspective. The historical
sources will focus on shared practices in, among others, philology, natural history, astronomy, and history. The
philosophical source will develop an epistemology of the humanities: how humanists know what they know.
Instructor(s): Lorraine Daston Terms Offered: Not offered 21-22.
Equivalent Course(s): PHIL 20925, KNOW 40303, HIST 29517, HIST 39517, PHIL 30925, SCTH 30925, CHSS 30925

CLAS 37322. The last pagans of antiquity. 100 Units.
In the Roman empire, most people worshipped many gods without believing that this made them into a single
religious community. It was only with the rise of Christianity, and especially after the reign of Constantine
(d. 337), that they were grouped together conceptually and legally by the state as "pagans" (in Latin) or
"Hellenes" (in Greek). This course will examine the history, experiences, and reactions of these last pagans, who
cling to their polytheistic traditions as the world went Christian around them. How did they cope with legal
discrimination and persecution? Did they, like the Christians, have "martyrs" and "holy men" of their own? Did
they develop arguments in favor of religious tolerance? The course will also explore the blurred boundaries
between pagans and Christians in late antiquity. As many Christians were former pagans, and often converted
under pressure or only superficially, they brought aspects of their former religion with them: Christianity itself
paradoxically became a harbor of refuge for late paganism.
Instructor(s): Anthony Kadellis Terms Offered: Winter
Equivalent Course(s): CLCV 27322
CLAS 37521. Philosophy and Comedy: Leo Strauss's "Socrates and Aristophanes" 100 Units.
Leo Strauss's Socrates and Aristophanes (1966) discusses not only the most important and most influential of all comedies, The Clouds, but also all the other comedies by Aristophanes that have come down to us. The book is the only writing of Strauss's that deals with the whole corpus of a philosopher or poet. And it is the most intense and most demanding interpretation of Aristophanes a philosopher has presented up to now. In Socrates and Aristophanes Strauss carries on a dialogue with Aristophanes on the wisdom of the poet, on the just and unjust speech, on philosophy and politics, on the diversity of human natures, and on an oeuvre that asks the question: quid est deus? what is a god?
Instructor(s): Heinrich Meier Terms Offered: Spring. Course will be taught Spring 2022.
Prerequisite(s): Open to undergraduates with instructor consent.
Note(s): The seminar will take place on Monday/Wednesday, 10:30 a.m. – 1:20 p.m.*, during the first five weeks of the term (March 28 – April 27, 2022).
Equivalent Course(s): FNDL 27003, PLSC 37324, SCTH 37324, PHIL 37324

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

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, SCTH 35009, FNDL 29005

CLAS 38122. Monstrous Women in Antiquity. 100 Units.
From rapacious bird-women to a serpent-haired petrifactrix, monstrous women pervade ancient Greco-Roman mythology. In this course, we will interrogate the mutual influence of monstrousness and misogyny in ancient Greco-Roman mythology and its legacy in the intervening millennia. Focusing on three case studies from ancient Greco-Roman mythology-Medea, the Furies, and Medusa, we will ask questions such as: how does mythologizing and storytelling encode cultural expectations onto women; how has media been used to support and subvert the patriarchy; what role does intersectionality play in Greco-Roman female monstrousity; how have monstrous women in Greco-Roman mythology influenced modern feminist theory? Our exploration will take us beyond Greco-Roman mythology to monstrous women from other ancient cultures to portrayals of female monstrosity today. Students will be assessed through regular writing assignments, quizzes, and a final project, which will allow students to synthesize and apply their knowledge with a topic of their own choice from antiquity or its legacy in an analytic and/or creative format of their choice, such as a short podcast series, a digital museum exhibit, or a piece of creative writing. CW: gender- and race-based violence, sexual violence, murder, incest, child and animal abuse, suicide.
Instructor(s): J. Johansen Terms Offered: Winter
Equivalent Course(s): GNSE 33147, CLCV 28122, GNSE 23147

CLAS 38322. Art and Religion from the Roman to the Christian Worlds. 100 Units.
This course will be an introduction to Roman and early Christian art from the early empire to late antiquity. It will explore the significance of the changes in visual production in relation to different attitudes to religion and society; its specific and conflicting historiography; the particular issues involved in the move to Christianity and a Christian visual culture. We shall veer between an empirical inductive approach, looking at lots of stuff and a more general account of theoretical overviews that have been offered for Roman and late art - overviews that have been influential in the broader historiography of art history as a discipline.
Instructor(s): Jas Elsner Terms Offered: Spring
Note(s): The course will be taught over 5 weeks in the Spring Quarter on an intensive schedule. This course meets the HS or LMCS Committee distribution requirement for Divinity students.
Equivalent Course(s): RLST 28330, CLCV 28322, ARTH 38330, RLVC 38330, ARTH 28330

CLAS 38422. How Did The Ancients Interpret Their Myths? 100 Units.
How did the ancient Greeks interpret their own narratives about the gods? How did their encounter with Near Eastern mythologies shape their own story-telling, and how did their understanding and use of myths evolve with time? In this course, we will explore the ancient interpretation of myth from the archaic Greek to the Roman periods. First, we will focus on the cross-cultural adaptations of Near Eastern traditions in Greek epic (Homer and Hesiod), as a form of interpretation itself. Then we will discuss how ancient poets and thinkers interpreted and reinterpreted divine narratives, paying attention to their philosophical, literary, and cultural strategies, from
Orphism and Plato to the Stoics and later philosophical schools, including Euhemerism and its engagement with Phoenician mythology.

**Instructor(s):** Carolina López-Ruiz

**Terms Offered:** Spring

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

**CLAS 39200. Mimesis. 100 Units.**

This course will examine one of the central concepts of comparative literature: mimesis (imitation). We will investigate traditional theoretical and historical debates concerning literary and visual mimesis as well as more recent discussions of its relation to non-western and colonial contexts. Readings will include Aristotle, Auerbach, Butler, Spivak, and Taussig. Students are encouraged to write final papers on their own research topics while engaging with issues discussed through the course.

**Instructor(s):** T. Chin

**Terms Offered:** Winter 2013

**Equivalent Course(s):** CMLT 30202, EALC 30100

**CLAS 40018. Varieties of the Sublime in Ancient Greek and Roman Thought. 100 Units.**

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

**Instructor(s):** E. Asmis

**Terms Offered:** Spring

**Equivalent Course(s):** BIBL 40018

**CLAS 40117. The Commons & the Public: Figuring Collaborative Knowledge Production. 100 Units.**

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

**Equivalent Course(s):** KNOW 40102

**CLAS 40820. Hymns and Sanctuaries in Ancient Greece. 100 Units.**

This two-quarter seminar, which fulfills the seminar requirement for graduates in History and Classics, seeks to explore how we might reconstruct the religious experience of the ancient Greeks through texts in translation (especially hymns), inscriptions, and material culture, paying particular attention to issues of methodology. The first quarter will be devoted to guided reading and discussion, focused on individual sanctuary sites, while the second quarter will be reserved for writing a major research paper. Non-Classics students will also be permitted to enroll for just the first quarter by arrangement with the instructors.

**Instructor(s):** C. Faraone, J. Hall

**Terms Offered:** Autumn

**Equivalent Course(s):** HIST 50300

**CLAS 40821. Hymns and Sanctuaries in Ancient Greece. 100 Units.**

This two-quarter seminar, which fulfills the seminar requirement for graduates in History and Classics, seeks to explore how we might reconstruct the religious experience of the ancient Greeks through texts in translation (especially hymns), inscriptions, and material culture, paying particular attention to issues of methodology. The first quarter will be devoted to guided reading and discussion, focused on individual sanctuary sites, while the second quarter will be reserved for writing a major research paper. Non-Classics students will also be permitted to enroll for just the first quarter by arrangement with the instructors.

**Instructor(s):** C. Faraone, J. Hall

**Terms Offered:** Winter

**Equivalent Course(s):** HIST 50301

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

CLAS 41023. Poetry and Papyrology. Poetry and Papyrology: Reconstructing the Greek Literary Canon. 100 Units.
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Instructor(s): S. Nooter & S. Torallas Terms Offered: Winter

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 sik@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
Instructor(s): S. Nooter & S. Torallas Terms Offered: Autumn

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 Mesogeiōs, 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, ANCM 41717, ANTH 46715, HIST 51300, NEHC 40020

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): G. Most

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): CMLT 42503, ITAL 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): RLVC 40400, NTEC 40400, ARTH 40400, BIBL 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): J. Osborne and Catherine Kearns

Terms Offered: Winter

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

CLAS 44300. The Iliad. 100 Units.

In this course we will read the ILIAD in translation, supplemented by selections from the ODYSSEY and other texts from the archaic period, including the Epic Cycle fragments and the Hesiodic CATALOGUE OF WOMEN. We will also make some turns toward recent Iliadic ventures in English: not least Christopher Logue’s WAR MUSIC and Alice Oswald’s MEMORIAL. “The poem of force” according to Simone Weil, the ILIAD is also the poem of marriage, homosociality/the “Mannerbund”, and exchange. Among our concerns will be: the poetics of traditionality; the political economy of epic; the ILIAD’s construction of social order; the uses of reciprocity; gender in the Homeric poems. Although no knowledge of Greek’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): CDIN 42720, NEHC 42720

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): CMLT 35902, SCTR 35902, ENGL 35902
CLAS 44916. The Discovery of Paganism. 100 Units.
How do we know what we know about ancient religions? Historians of religion often begin by turning to texts: either sacred texts, or, in the absence of such scriptures, descriptions of belief and practice by observers from outside the faith. Archaeologists focus their attention on the spaces and traces of religious practice—or at least those that survive while art historians begin by examining images of deities and religious rites. Yet we often fail to see the extent to which the questions which we ask of all of these diverse sources are conditioned by Christian rhetoric about pagan worship. In this course, we compare two moments when Christians encountered “pagans”: during the initial Christian construction of a discourse on paganism (and, more broadly, a discourse on religion) during the late Roman empire and during the Spanish discovery of the New World. Our course examines silences and absences in the textual and material records, as well as the divergences between texts and objects, in order to further our understanding of ancient religious practice. We will begin to see the many ways in which, as scholars of religion, we are in effect still Christian theologians, paving the way for new approaches to the study of ancient religion.
Equivalent Course(s): KNOW 40301, HREL 40301, ARTH 40310, LACS 40301, ANCM 44916, CDIN 40301, HIST 64202

CLAS 45116. Seminar: Patronage and Culture in Renaissance Italy and Her Neighbors I. 100 Units.
A two-quarter research seminar; the first quarter may be taken separately as a colloquium with the instructor’s permission. The great works of literature, philosophy, art, architecture, music, and science which the word “Renaissance” invokes were products of a complex system of patronage and hierarchy, in which local, personal, and international politics were as essential to innovation as ideas and movements. This course examines how historians of early modern Europe can strive to access, understand, and describe the web of hierarchy and inequality that bound the creative minds of Renaissance Europe to wealthy patrons, poor apprentices, distant princes, friends and rivals, women and servants, and the many other agents, almost invisible in written sources, who were vital to the production and transformation of culture.
Equivalent Course(s): HIST 81503, KNOW 41402, ITAL 41503

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

CLAS 45818. Hellenistic Ethics. 100 Units.
The three leading schools of the Hellenistic era (starting in Greece in the late fourth century B. C. E. and extending through the second century C. E. in Rome) - Epicureans, Skeptics, and Stoics - produced philosophical work of lasting value, frequently neglected because of the fragmentary nature of the Greek evidence and people’s (unjustified) contempt for Roman philosophy. We will study in a detailed and philosophically careful way the major ethical arguments of all three schools. Topics to be addressed include: the nature and role of pleasure; the role of the fear of death in human life; other sources of disturbance (such as having definite ethical beliefs?); the nature of the emotions and their role in a moral life; the nature of appropriate action; the meaning of the injunction to “live in accordance with nature.” If time permits we will say something about Stoic political philosophy and its idea of global duty. Major sources (read in English) will include the three surviving letters of Epicurus and other fragments; the skeptical writings of Sextus Empiricus; the presentation of Stoic ideas in the Greek biographer Diogenes Laertius and the Roman philosophers Cicero and Seneca. (I) (III)
Instructor(s): M. Nussbaum Terms Offered: Autumn
Prerequisite(s): *This class will begin on Tuesday, September 27 (one day before the rest of the Law classes begin). Attendance for the class is required. This class requires a 20-25 page paper and an in-class presentation. Admission by permission of the instructor. Permission must be sought in writing by September 15. The class meets on the law school calendar and therefore begins the week of September 19. PhD students in Philosophy, Classics, and Political theory do not need permission to enroll. Prerequisite for others: An undergraduate major in philosophy or some equivalent solid philosophy preparation, comparable to that of first-year PhD students, plus my permission. This is a 500 level course.
Equivalent Course(s): RETH 55818, PHIL 55818, PLSC 55818

CLAS 46616. Religion and Reason. 100 Units.
The quarrel between reason and faith has a long history. The birth of Christianity was in the crucible of rationality. The ancient Greeks privileged this human capacity above all others, finding in reason the quality wherein man was closest to the gods, while the early Christians found this viewpoint antithetical to religious humility. As religion and its place in society have evolved throughout history, so have the standing of, and philosophical justification for, non-belief on rational grounds. This course will examine the intellectual and cultural history of arguments against religion in Western thought from antiquity to the present. Along the way, of course, we will also examine the assumptions bound up in the binary terms “religion” and “reason.”
Equivalent Course(s): KNOW 40201, HIST 66606, PHIL 43011, DVPR 46616, CHSS 40201

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

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

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

**CLAS 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 31600. Euripides. 100 Units.**
We will read the entire play, focusing on syntax, religious ideas and scansion of the iambic trimeter.
Instructor(s): C. Faraone Terms Offered: Autumn
Prerequisite(s): Greek 20300
Equivalent Course(s): GREK 21600

**GREK 31700. Lyric and Epinician Poetry. 100 Units.**
This course will examine instances of Greek lyric genres throughout the archaic 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
Note(s): This course will not be offered 2022-23 will be offered 2025-26.
Equivalent Course(s): GREK 21700

**GREK 31722. The Greek Novel. 100 Units.**
This is a course for intermediate and post-intermediate Greek students who are interested in exploring a less canonical genre and in developing their reading skills further. The novels give us glimpses of the Greek world and the wider Mediterranean that we do not often get elsewhere. What can we say about the world view of these authors and their audiences? We will read extensively in the various works (in Greek and in translation) and explore the scholarship around them. Student presentations should range widely from cosmopolitanism to gender roles, narratology, and the conventions of this emerging genre.
Instructor(s): H. Dik
Prerequisite(s): GREK 20300
Equivalent Course(s): GREK 21722

**GREK 31800. Greek Epic. 100 Units.**
Allies in the Iliad. PQ: GREK 20300 or equivalent. In this course we will read Iliad 12, 15, 16, and portions of 18 in Greek, focusing on how the poem depicts allies on the battlefield. We will explore the diversity of motivations among Homeric fighters and the heroic standards set by the Trojan allies Sarpedon and Glaukos. Our aim will be to evaluate the poem's many answers to the question "why do men fight?" with an eye to relatioanaly and heroic excellence.
Prerequisite(s): Two years or more of Greek.
Note(s): This course will not be offered 2022-23 will be offered 2025-26.
Equivalent Course(s): GREK 21800, FNKL 27602

**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.
Terms Offered: Spring. Topic: Aeschines and Demonsthenes
Prerequisite(s): Two years or more of Greek.
Note(s): This course will not be offered 2022-23 will be offered 2025-26.
Equivalent Course(s): FNKL 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, FNKL 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 32922. The Structure of Greek. 100 Units.**
Now that you can read Greek pretty well, this course takes a step back to look at the system as a whole. What are the major ways in which Greek syntax is different from English (and Latin)? How does the case system work? Are there really twenty ways to use the dative? What more can we say about tense and aspect, and how do you go about making a linguistic argument? And what is the difference with philology, anyway? We are fortunate
that two new grammars of Greek (one in English, one in Spanish) have recently come out. We will look closely at what has changed in Greek linguistics between Smyth and the new Cambridge Grammar of Classical Greek, and we will do our own corpus-based research. PQ: one year of Greek or consent of instructor; recommended for MA students. Students will present in class and write a final paper.

Instructor(s): H. Dik Terms Offered: Autumn
Equivalent Course(s): GREEK 22922

GREEK 33322. Plato's Phaedo. 100 Units.
This beautiful dialogue, set on the last day of Socrates' life, brings together two of Plato's central tenets: the theory of forms and the immortality of the soul. We will read the Greek text with careful attention to both topoi, as well as due consideration to Plato's language, syntax, and stylistic strategies in framing his arguments.

Instructor(s): D. Martinez Terms Offered: Autumn
Equivalent Course(s): GREEK 22322

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

Instructor(s): G. Tsolakis Terms Offered: Autumn
Prerequisite(s): Intermediate-level Greek proficiency or higher is required.
Equivalent Course(s): GREEK 23822

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

Instructor(s): A. Kadellis Terms Offered: Winter
Equivalent Course(s): GREEK 22922

GREEK 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

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

Instructor(s): David Martinez Terms Offered: Autumn
Prerequisite(s): At least 2 years of Greek.
Equivalent Course(s): RLST 23314, FNDL 22314, GREEK 24600, BIBL 44500

GREEK 35400. 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): GREEK 42417

GREEK 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

GREQ 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

GREQ 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 Poinndres manifests to his follower a vision, revealing the origin of the kosmos and humanity, and how
archetypal man descends to his fallen state and may be redeemed. We will begin with the Poinndres 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

GREQ 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

GREQ 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

GREQ 41217. Aeschylus’ Oresteia: Drama and Democracy. 100 Units.
The Oresteia: Aeschylus’s prizewinning trilogy explores (among other things) the fortunes of the house of
Atreus, the making of the polis, matters of state, gender trouble, questions of kinship, revenge and its impasses,
institutions of justice. Ancient Greek theater in the early-mid 5th c. BCE both maps and reckons with the
constitutive tensions in the polis between residual (but still influential) aristocratic norms and practices and
the newly dominant (but still developing democratic ethos and ideals - its practices institutionalized in the
assembly, the magistracies, and the courts. Aeschylus’s Oresteia both represents and contributes to that debate
(in antiquity and in current scholarship). This trilogy helps us understand crucial aspects of the society that
produced it but also invites us to reflect on the ways ancient literature informs how we think about ourselves
and our predicaments now - political, familial, existential. And the Oresteia further invites us to think about the
uses and possibilities of theater, then and now. We will supplement our reading of the play with commentary
grounded in literary interpretation and cultural poetics, as well as philosophy and political theory. Although
no knowledge of Greek is required for this course, there will be assignment options for those who wish to do
reading in Greek.
Instructor(s): Laura Slatkin Terms Offered: Not offered in 21-22.
Equivalent Course(s): FNDL 21224, SCTH 31224

GREQ 41220. Sophocles, The Women of Trachis. 100 Units.
A close literary and philological 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 24721

GREK 45808. Antigone. 100 Units.
Antigone: Heroine or harridan? Political dissident or family loyalist? Harbinger of the free subject or captive of archaic gender norms? Speaking truth to power or preserving traditional privilege? Sophocles' Antigone has been good to think with since its first production in the fifth century BCE. From ancient commentators through Hegel to contemporary gender theorists like Judith Butler, readers have grappled with what Butler calls "Antigone's Claim." The play's exploration of gender, kinship, citizenship, law, resistance to authority, family vs. the state, and religion (among other issues) has proved especially compelling for modern thought. We will supplement our reading of the play with modern commentary grounded in literary interpretation and cultural poetics, as well as philosophy and political theory. We will end by considering three modern re-imaginings of Antigone: Jean Anouillh'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): NOTE: This course meets for the first 5 weeks of the quarter 1/10 - 2/11.
Equivalent Course(s): CMLT 31221, SCTH 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 31200. Roman Novel. 100 Units.
Latin reading will focus on Book 8 of the Aeneid together with selected passages from other books (especially 1, 6, 10, and 12). The remainder of the epic will be read in translation. Topics will include the representation of Augustus, civil war, vengeance and clemency, and whether the poem envisages Rome's refoundation under the new leader as leading to a more secure future.
Instructor(s): M. Lowrie Terms Offered: Spring
Equivalent Course(s): FNDL 21204, LATN 21200

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
Prerequisite(s): Latin 20300 or equivalent.
Note(s): This course will not be offered 2022-23 will be offered 2025-26.
Equivalent Course(s): LATN 21219, FNDL 21219

LATN 31300. Vergil. 100 Units.
Vergil's ten Eclogues are some of Latin literature's most enigmatic poems. In addition to reading this collection carefully in Latin, we will sample some of Theocritus' pastoral in translation, Calpurnius Siculus' Eclogues in Latin, and Milton's Lycidas. Class time will focus on translation, interpretation, and discussion of secondary readings.
Instructor(s): Staff Terms Offered: Spring
Note(s): This course will not be offered 2022-23 will be offered 2025-26.
Equivalent Course(s): LATN 21300, FNDL 22315

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. This course will not be offered 2022-23 will be offered 2025-26.
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. This course will not be offered 2022-23 will be offered 2025-26.
Prerequisite(s): LATN 20300 or equivalent
Equivalent Course(s): LATN 21900

LATN 32100. Lucretius. 100 Units.
We will read selections of Lucretius' magisterial account of a universe composed of atoms. The focus of our inquiry 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. This course will not be offered 2022-23 will be offered 2025-26.
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 22100

LATN 32800. Survey of Latin Literature II. 100 Units.
With emphasis on major stylistic trends in our authors.
Instructor(s): S. Bartsch-Zimmer
Terms Offered: Winter

LATN 33400. Boethius: Consolation of Philosophy. 100 Units.
The Consolation of Philosophy, which Boethius wrote in prison after a life of study and public service, offers a view on Roman politics and culture after Rome ceased to be an imperial capital. The Consolation is also a poignant testament from a man divided between Christianity and philosophy. About 70 pages of the text are read in Latin, and all of it in English. Secondary readings provide historical and religious context for the early sixth century AD.
Instructor(s): P. White
Terms Offered: Autumn
Prerequisite(s): Latin 20300 or equivalent
Equivalent Course(s): FNDL 23405, LATN 23400

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

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

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.