Department of Classics

Chair

- Clifford Ando

Professors

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

Associate Professors

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

Assistant Professors

- Emily Austin
- Catherine Kearns

Emeritus Faculty

- Walter R. Johnson
- James M. Redfield
- D. Nicholas Rudall

Affiliated Faculty

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

The Department of Classics offers advanced study in the civilizations of the ancient Mediterranean, including literature and literary theory, history, philosophy, religion, science, art, and archaeology. The programs of the department lead to the Ph.D. degree and seek to prepare students for careers in teaching and research. They allow students to explore areas with which they are unfamiliar, as well as to strengthen their knowledge in those in which they have already developed a special interest.

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

Research and Library Resources

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

Fellowships

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

Teaching Opportunities

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

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

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

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

Finally, at the most advanced level, graduate students are eligible to teach sections of the humanities core sequence.

Programs of Study

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

Ph.D. Program in Classical Languages and Literatures

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

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

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

Ph.D. Program in the Ancient Mediterranean World

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

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

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

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

The study of ancient Greek and Roman philosophy is inherently interdisciplinary. Scholars must be able to situate philosophical texts in their broader cultural context. They must also be able to move the way a given text engages with and contributes to its philosophical tradition. Finally, they must be able to communicate effectively with scholars trained in either classics or philosophy. Thus, students who plan to specialize in ancient philosophy ought to receive an interdisciplinary training. Since both classics and philosophy have exacting and distinct standards of disciplinary training, we decided to establish a program in which students will enroll in either the doctoral program in Classics or in the doctoral program in Philosophy but will be required to take certain courses in both departments. The program is a joint program, in the sense that the faculty of both departments are committed to training students in the other department in the ways specified below, and in that the students will develop a working relationship with each other, both through participation in seminars and in the Ancient Greek and Roman Philosophy Workshop (https://voices.uchicago.edu/agarp).

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

Ph.D. Program in Transformations of the Classical Tradition

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

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

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

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

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

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

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

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

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

The Degree of Master of Arts

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

Application

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

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

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

Courses

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

Greek

Iambic and Elegiac Poetry.
Greek Philosophy.
Greek Tragedy.
Lyric and Epinician Poetry.
Greek Epic.
Greek Oratory.
Hellenistic and Imperial literature.
Greek Comedy.
Greek Historians.

Latin

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

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

CLAS 30419. Empire in Ancient World. 100 Units.
Empire was the dominant form of regional state in the ancient Mediterranean. We will investigate the nature of imperial government, strategies of administration, and relations between metropole and regional powers in Persia, Athens, the Seleucid empire, and Rome.
Instructor(s): C. Ando Terms Offered: Autumn
Equivalent Course(s): ANCM 40419, HIST 40400, CLCV 20419

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

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

CLAS 31516. Colloquium: Late Antique Mediterranean II. 100 Units.
Research problems in eastern, central, and western Mediterranean from the fourth to seventh century CE. Detailed investigation of relevant primary sources in Greek, Latin, and Arabic. In the winter quarter, we focus on research topics for the colloquium paper.
Equivalent Course(s): ANCM 31516, NEHC 41006, HIST 41006
CLAS 31617. The Return of Homer: The Iliad and Odyssey in Contemporary English Language Fiction and Poetry. 100 Units.
The course will examine the extraordinary flowering of English language novels and poems based on the Homeric epics in the past quarter century. We will ask how different contemporary poets and prose writers have interpreted Homer's works and try to understand the appeal of this ancient poetry for modern authors, readers, and publishers. The reading will include such works as Margaret Atwood, The Penelopiad; Byrne Fone, War Stories: A Novel of the Trojan War; Christopher Logue, An Account of Homer's Iliad; David Malouf, Ransom; Zachary Mason, The Lost Books of the Odyssey; Madeline Miller, The Son 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 Kadaré's The Fijile on H. may also be considered if students wish.
Equivalent Course(s): SCTH 31614

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

CLAS 32400. Greek Comedy: Aristophanes. 100 Units.
We will read in Greek Menander's Dyskolos, with an eye to understanding "New Comedy" and its robust afterlife in Renaissance Europe and modern sitcoms. We will also devote some time to reading and assessing fragments from Menander's contemporaries. Coursework will include translation as well as secondary readings.
Terms Offered: Will be offered 2020-21
Equivalent Course(s): GREK 32400, HIST 30403, HIST 20403, GREK 22400

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

CLAS 32515. Athenian Democracy and its Critics. 100 Units.
No course description available.
Instructor(s): M. Landauer Terms Offered: Spring
Equivalent Course(s): PLSC 42501

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

CLAS 33119. Uncanny Resemblances. 100 Units.
This course examines one of the most captivating bodies of portrait art in the Western tradition. For well over a century, the study of Roman portraiture, an essentially German subfield of classical archaeology, has largely confined itself to forensic problems of dating and identification. More recent work has focused on social and political topics ranging from site-specific issues of context and display, patronage and power, gender, and the ideological stakes of recarving and reuse. Additionally, we will consider the historiographical and media-archaeological contexts that have profoundly shaped and framed our understanding of these objects, both in antiquity and modernity: e.g., the production (and reproduction) of wax and plaster death masks in Roman funerary custom; ancient theories in the domain of optics that were used to explain the phenomenon of portraits whose eyes appear to follow a beholder in space; how the stylistic category of “veristic” portraiture in the Roman Republic has its origins not in antiquity (despite the Latin etymology), but rather in the painting and photography of the Neue Sachlichkeit in Weimar Germany; and how the contemporary use of digital craniofacial anthropometry to study the recarving and reuse of Roman portraits relates to Sir Francis Galton’s criminological apparatus for creating composite photographic images using portraits from ancient coins as early as 1885.
Instructor(s): P. Crowley Terms Offered: Spring
Equivalent Course(s): ARTH 24106, ARTH 34106, CLCV 23119, KNOW 34106, KNOW 24106

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

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

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

CLAS 34319. The Idea of Freedom in Antiquity. 100 Units.
Freedom may be the greatest of American values. But it also has a long history, a dizzying variety of meanings, and a huge literature. This course will be an introduction to critical thinking on freedom (primarily political freedom) with an emphasis on Greco-Roman texts. The first half of the class will focus on Greek authors, including Herodotus, Euripides, and Aristotle. The second half will focus on Roman authors, from Cicero to Livy to Tacitus. The ancient texts will be supplemented by modern literature on freedom, such as John Stuart Mill and Isaiah Berlin.
Instructor(s): A. Horne Terms Offered: Autumn
Equivalent Course(s): CLCV 24319, HIST 20507, HIST 30507, LLSO 24319
CLAS 34519. Dreams in the Ancient World. 100 Units.

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

Instructor(s): S. Torallas. A. Maravela Terms Offered: Autumn
Equivalent Course(s): CLCV 25219, NEHC 30613, RLST 24503, ANCM 44519, NEHC 20613

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

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

Instructor(s): M. Nussbaum Terms Offered: Spring
Prerequisite(s): Undergraduates may enroll only with the permission of the instructor. Graduate students (Ph.D. and MA) do not need permission. Assessment is by an 8 hour take home final exam, although Ph.D. students and law students may select a paper option.
Equivalent Course(s): RETH 34799, PHIL 24799, GNSE 24799, PLSC 24799, GNSE 34799, CLCV 24719, PLSC 34799, PHIL 34799

CLAS 35014. Winckelmann: Enlightenment Art Historian and Philosopher. 100 Units.

We approach the first great modern art historian through reading his classic early and mature writings and through the art and criticism of his time (and at the end, our own). Reading-intensive, with a field trip to the Art Institute.

Instructor(s): Andrei Pop Terms Offered: Autumn
Prerequisite(s): German reading competence helpful, but NOT required.
Equivalent Course(s): GRMN 25015, GRMN 35015, ARTH 25115, KNOW 35000, ARTH 35115, SCTH 35000

CLAS 35219. Art of Rhetoric from Aristotle to Cicero. 100 Units.

Rhetoric was the supreme technology of the Greco-Roman world, and the principal focus of formal schooling up to the end of antiquity and beyond. The readings for the course show how the psychology of persuasion was reduced to a system, how the system was adapted to political structures of the very different societies in which it flourished, and how orators put it into practice: Aristotle's Rhetoric, Cicero's On the Orator and Brutus, and selected speeches of Demosthenes, Cicero, and others.

Instructor(s): P. White Terms Offered: Spring
Equivalent Course(s): CLCV 25219, LLSO 25219

CLAS 35319. Gender and Sexuality in Late Antiquity: Precursors and Legacies. 100 Units.

10In 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 Greco-Roman culture, and the formation of Christian doctrine. How did Christianity challenge and preserve norms for female behavior? How did Rabbinic and early Christian authors approach questions of sexuality differently? Along the way we will bring 20th-century theorists of sexuality and gender into our conversations to illuminate pre-modern discourses of virginity, sexual experience, and identity. Primarily we will approach texts through a historical lens while paying attention to the theological and ethical issues involved. At the end of the course we will examine the legacy of late ancient debates, tracing how earlier teaching about gender and sexuality co-exists with, challenges, and informs modern secular worldviews. 

Instructor(s): Erin Galgay Walsh Terms Offered: Autumn
Prerequisite(s): PQ: No languages are required, but there will be ample opportunity for students with skills in Greek, Latin, Syriac, and Hebrew to use them.
Equivalent Course(s): RLST 22910, GNSE 42910, BIBL 42910, GNSE 22910, CLCV 25319
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 moderns, 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 anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of anagnoriss...
CLAS 37009. Theories of Narrative. 100 Units.
Equivalent Course(s): REES 33158, CMLT 38300, CMLT 21300

CLAS 37200. Virgil: The Aeneid in Translation. 100 Units.
Description unavailable.
Equivalent Course(s): FNDL 26611, CMLT 28001, CLCV 27200, CMLT 38001

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

CLAS 37506. Archaic Greece. 100 Units.
In order to understand the institutions, ideals, and practices that characterized Greek city-states in the Classical period, it is necessary to look to their genesis and evolution during the preceding Archaic period (ca. 700–480 BC). This course will examine the emergence and early development of the Greek city-states through a consideration of ancient written sources, inscriptions, material artifacts, and artistic representations as well as more recent secondary treatments of the period. General topics to be covered will include periodization, the rise of the polis, religion, warfare, the advent and uses of literacy, tyranny, and the emergence of civic ideology.
Instructor(s): J. Hall Terms Offered: Autumn
Equivalent Course(s): CLCV 27506, HIST 30303, ANCM 37506, HIST 20303

CLAS 38219. Self Interest and Other Concerns in Greek and Roman Philosophy. 100 Units.
TBA
Instructor(s): Elizabeth Asmis Terms Offered: Winter
Equivalent Course(s): CLCV 28219, ANCM 48219

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 or 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): CMLT 30202, EALC 30100

CLAS 40117. The Commons & the Public: Figuring Collaborative Knowledge Production. 100 Units.
Starting with Roman Law and moving up to contemporary critiques of intellectual property, this seminar explores new ways of conceptualizing collaborative forms of knowledge production that have been typically referred to as "commons". We do so by following a series of parallel and intersecting questions, starting with those concerning what the commons are about: What were the traditional commons of things or resources (public lands, public spaces, fisheries, pastures, forests)? What are the new commons of knowledge (academic publications, free software, wikipedia, etc)? And what is the relationship between infrastructures (roads, harbors, Internet, and the commons)? We then look at the changing configurations of human actors associated with the commons, that is, the differences between the communities associated with the traditional commons of traditional resources and the publics, counterpublics, multitudes, and crowds, that are now associated with collaborative forms of knowledge making and political action. We try, in sum, to conceptualize the relationship between the new knowledge commons and new notions of the public. This course fulfills part of the KNOW Core Seminar requirement to be eligible to apply for the SIFK Dissertation Research Fellowship. No instructor consent is required, but registration is not final until after the 1st week in order to give Ph.D. students priority.
Equivalent Course(s): KNOW 40102
CLAS 41216. Aristophanes' Clouds and Plato's Gorgias. 100 Units.
An inquiry into Socrates based on two contrasting works.
Equivalent Course(s): SCTH 31926

CLAS 41415. Seminar: Late Antique Mediterranean 1. 100 Units.
Research problems in eastern, central, and western Mediterranean from the fourth to seventh century CE. Detailed investigation of relevant primary sources in Greek, Latin, and Arabic. Will continue in winter quarter.
Equivalent Course(s): HIST 71005, ANCM 41415

CLAS 41416. Seminar: Late Antique Mediterranean 2. 100 Units.
In the winter quarter we focus on research topics for the seminar paper.
Equivalent Course(s): ANCM 41416, HIST 71006

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 sikf@uchicago.edu Module 1: Approaches to Knowledge Shadi Bartsch, Jack Gilbert The goal of this module is to identify central issues or debates in the theory of knowledge over the past century. Students will be introduced to basic issues in the sociology of knowledge, to the arguments for and against constructivist perspectives on knowledge, and to 21st century scientific standards for knowledge production. The course should provide students with a vocabulary and conceptual tools with which they argue about these issues and reflect upon the very conceptual tools they are using. Module 2: Democratic Knowledge Shadi Bartsch, Will Howell This module offers a variation on studies of the epistemic powers of democracy. Instead of asking questions such as how effective democracies are at gathering the knowledge they need to function, the module looks at

CLAS 41717. The Mediterranean Sea in Antiquity: Imperial Connections. 100 Units.
The Mediterranean Sea has long inspired imaginations of lands and peoples connected by its waters. From the Romans' Mare Nostrum, "our sea," to today's variants of "middle sea" - Greek Mesogeios, German Mittelmeer, and of course, Latin Mediterranea - imaginings 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 political, social, and economic interests 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): ANTH 46715, CDIN 41717, NEHC 40020, HIST 51300, ANCM 41717

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

CLAS 42815. Aeschylus and the Birth of Drama. 100 Units.
In this advanced seminar we will undertake an in-depth study of different aspects of the surviving corpus of Aeschylus (including meter, dialect, narrative, themes, plot-construction, and ritual context), while placing it in a comparative context of early forms of drama and varieties of choral performance attested across the world. In addition to discussing all of Aeschylus's surviving works in English translation, we will read at least two of his plays in Greek (most likely, Agamemnon and Seven Against Thebes). We will also read important scholarship on Aeschylus. Advanced knowledge of Greek is a prerequisite.
Equivalent Course(s): CMLT 42804
CLAS 44300. The Iliad. 100 Units.
In this course we will read the ILIAD in translation, supplemented by selections from the ODYSSEY and other texts from the archaic period, including the Epic Cycle fragments and the Hesiodic CATALOGUE OF WOMEN. We will also make some turns toward recent Dionysiac ventures in English: not least Christopher Logue's WAR MUSIC and Alice Oswald's MEMORIAL. "The poem of force" according to Simone Weil, the ILIAD is also the poem of marriage, homosociality/ the "Mannerbund", and exchange. Among our concerns will be: the poetics of traditionality; the political economy of epic; the ILIAD's construction of social order; the uses of reciprocity; gender in the Homeric poems. Although no knowledge of Greek is required for this course, there will be assignment options for those who wish to do reading in Greek.

Instructor(s): Laura Slatkin Terms Offered: Spring. course will be taught spring 2020
Prerequisite(s): Requirements: weekly readings; response paper for each class meeting; final paper.
Equivalent Course(s): SCTH 31210, FN DL 21214

CLAS 44512. Virgil, The Aeneid. 100 Units.
A close literary analysis of one of the most celebrated works of European literature. While the text, in its many dimensions, will offer more than adequate material for classroom analysis and discussion, attention will also be directed to the extraordinary reception of this epic, from Virgil's times to ours.

Instructor(s): G. Most Terms Offered: Winter 2013
Prerequisite(s): Latin helpful
Equivalent Course(s): ENGL 35902, SCTH 35902, CMLT 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 historians begin by examining images of deities and religious rites. Yet we often fail to see the extent to which the questions which we ask of all of these diverse sources are conditioned by Christian rhetoric about pagan worship. In this course, we compare two moments when Christians encountered “pagans”: during the initial Christian construction of a discourse on paganism (and, more broadly, a discourse on religion) during the late Roman empire and during the Spanish discovery of the New World. Our course examines silences and absences in the textual and material records, as well as the divergences between texts and objects, in order to further our understanding of ancient religious practice. We will begin to see the many ways in which, as scholars of religion, we are in effect still Christian theologians, paving the way for new approaches to the study of ancient religion.

Instructor(s): C. Wild Terms Offered: Winter 2013
Prerequisite(s): Latin helpful
Equivalent Course(s): ENGL 35902, SCTH 35902, CMLT 35902

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.

Instructor(s): Laura Slatkin Terms Offered: Winter 2013
Equivalent Course(s): ITAL 41503, KNOW 41402, HIST 81503

CLAS 45117. Seminar: Patronage and Culture in Renaissance Italy and Her Neighbors II. 100 Units.
The second quarter is mainly for graduate students writing a seminar research paper.

Instructor(s): Laura Slatkin Terms Offered: Winter 2013
Equivalent Course(s): ITAL 41504, HIST 81504, KNOW 41403

CLAS 45613. Hölderlin and the Greeks. 100 Units.
The German poet Friedrich Hölderlin submitted to the paradoxical double-bind of Johann Joachim Winckelmann's injunction that "the only way for us [Germans] to become great or—if this is possible—inimitable, is to imitate the ancients." As he wrote in his short essay “The standpoint from which we should consider antiquity,” Hölderlin feared being crushed by the originary brilliance of his Greek models (as the Greeks themselves had been), and yet foresaw that modern European self-fashioning must endure the ordeal of its encounter with the Greek Other. The faculty of the imagination was instrumental to the mediated self-fashioning of this Bildung project, for imagination alone was capable of making Greece a living, vitalizing presence on the page. Our seminar will therefore trace the work of poetic imagination in Hölderlin’s texts: the spatiality and mediality of the written and printed page, and their relation to the temporal rhythms of spoken discourse. All texts will be read in English translation, but a reading knowledge of German and/or Greek would be desirable.

Instructor(s): C. Wild Terms Offered: Spring
Equivalent Course(s): CMLT 35614, GRMN 35614

CLAS 45716. Seminar: Ghosts, Demon,s and Supernatural Danger in the Ancient World. 100 Units.
This two-quarter graduate seminar, which fulfills the seminar requirement for graduate students in the Department of Classics' Program in the Ancient Mediterranean World, will examine the ancient discourses on and the ritual remedies for supernatural danger in Persian, Greek, Norse, Roman and other cultures. The first quarter will be devoted to guided reading and discussion while the second quarter will be reserved for writing a major research paper. Students, by arrangement with the instructor, will also be permitted to enroll for just the first quarter and write a shorter paper or take-home exam.

Instructor(s): C. Faraone, B. Lincoln Terms Offered: Winter
Equivalent Course(s): HREL 45716, ANCM 45716
CLAS 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. (IV)
Instructor(s): M. Nussbaum Terms Offered: Autumn
Prerequisite(s): Admission by permission of the instructor. Permission must be sought in writing by September 15. An undergraduate major in philosophy or some equivalent solid philosophy preparation, plus my permission. This is a 500 level course. Ph.D. students in Philosophy, Classics, and Political Theory may enroll without permission.
Equivalent Course(s): PLSC 55818, RETH 55818, PHIL 55818

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

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

CLAS 46616. Religion and Reason. 100 Units.
The quartet 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): PHIL 43011, DVPR 46616, HIST 66606, CHSS 40201, KNOW 40201

CLAS 47415. Sem: Atheism and the Greeks. 100 Units.
CLAS 47515. Sem: Ghosts, Demons & Supernatural Danger in the Anc. World. 100 Units.
Equivalent Course(s): ANCM 45715, HREL 45715

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

CLAS 48017. Phaedras Compared: Adaptation, Gender, Tragic Form. 100 Units.
This seminar places Racine's French neoclassical tragedy Phaedra within a wide-ranging series of adaptations of the ancient myth, from its Greek and Latin sources (Euripides, Seneca, Ovid) to twentieth-century and contemporary translations and stage adaptations (Ted Hughes, Sarah Kane), read along with a series of theoretical and critical texts. Particular attention will be paid to critical paradigms and approaches in the evolving fields of classical reception studies, theater and performance studies, and gender studies. Reading knowledge of French strongly preferred.
Equivalent Course(s): FREN 48017, CMLT 48017, CDIN 48017, GNSE 48017, TAPS 48017
CLAS 48616. Hölderlin and the Greeks. 100 Units.
The German poet Friedrich Hölderlin submitted to the paradoxical double-bind of Johann Joachim Winckelmann's injunction that "the only way for us [Germans] to become great or - if this is possible - inimitable, is to imitate the ancients." As he wrote in his short essay 'The standpoint from which we should consider antiquity,' Hölderlin feared being crushed by the originary brilliance of his Greek models (as the Greeks themselves had been), and yet foresaw that modern European self-formation must endure the ordeal of its encounter with the Greek Other. The faculty of the imagination was instrumental to the mediated self-formation of this Bildung project, for imagination alone was capable of making Greece a living, vitalizing, presence on the page. Our seminar will therefore trace the work of poetic imagination in Hölderlin's texts: the spatiality and mediality of the written and printed page, and their relation to the temporal rhythms of lived experience. All texts will be read in English translation, but a reading knowledge of German and/or Greek would be desirable.
Equivalent Course(s): CMLT 48616, GRMN 48616

CLAS 48916. The Formation of the Modern Concept of History. 100 Units.
Equivalent Course(s): HIST 52805, PHIL 53102, CMLT 42916, SCTH 51302

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
Equivalent Course(s): GREK 31116

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

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

GREK 31216. Greek Philosophy. 100 Units.
The Phaedrus is one of the most fascinating and compelling of Plato's Dialogues. Beginning with a playful treatment of the theme of erotic passion, it continues with a consideration of the nature of inspiration, love, and knowledge. The centerpiece is one of the most famous of the Platonic myths, the moving description of the charioteer and its allegory of the vision, fall, and incarnation of the soul.
Instructor(s): E. Asmis Terms Offered: Spring

GREK 31300. Greek Tragedy. 100 Units.
This course is an introduction to Aeschylean drama, seen through the special problems posed by one play, Prometheus Bound. Lectures and discussions are concerned with the play, the development and early form of Attic drama, and philosophical material. Modern Aeschylean scholars are also read and discussed.
Instructor(s): M. Payne Terms Offered: Spring

GREK 31700. Lyric and Epinician Poetry. 100 Units.
This course will examine instances of Greek lyric genres throughout the archaic and classical periods, focusing on the structure, themes and sounds of the poetry and investigating their performative and historical contexts. Readings will include Alcman, Sappho, Alcaeus, Anacreon, Ibycus, Alcaeus, Simonides, Bacchylides, Pindar and Timotheus. In Greek.
Prerequisite(s): GREK 20300 or equivalent
Equivalent Course(s): GREK 21300
GREK 31800. Greek Epic. 100 Units.
This course is a reading of sections from Homer's Iliad. We will focus on character, emotions, and relationality in the poem, with an eye to evaluating the poem's many perspectives on mortality, relations with the divine, conceptions of the polis, and the nature of excellence.
Terms Offered: TBD Not offered 2019-20 will be offered 2021-22
Prerequisite(s): Two years or more of Greek.
Equivalent Course(s): GREK 21800

GREK 31900. Greek Oratory. 100 Units.
With Isocrates, Greek artistic prose reached its technical perfection," says L. R. Palmer in The Greek Language. Yet Isocrates has not found nearly so prominent a place in the university curriculum as have Demosthenes and Lysias. This course will attempt to give the great orator his due. We will start with his speech on Helen, comparing it with Gorgias' famous Encomium. We will also read the ad Demonicum, which became something of a handbook in later Hellenistic and Roman-period schools, and the Panegyricus. We will consider carefully Isocratean language and diction, and why it has merited such sustained praise among connoisseurs of Greek prose style, ancient and modern. We will also emphasize the centrality of Isocrates' contribution to Greek paideia.
Terms Offered: TBD Not offered 2019-20 will be offered 2021-22
Prerequisite(s): Two years or more of Greek.
Equivalent Course(s): GREK 21900

GREK 32300. Greek Tragedy: Hellenistic/Imperial Literature. 100 Units.
This course features selections from the poetry and/or prose of the Hellenistic and Imperial periods. This year we will read selections from Hellenistic poetry, with a particular focus on the Hymns of Callimachus.
Terms Offered: Spring. Will be offered 2020-21
Prerequisite(s): GREK 20300 or equivalent
Equivalent Course(s): GREK 22300

GREK 32400. Greek Comedy: Aristophanes. 100 Units.
We will read in Greek Menander's Dyskolos, with an eye to understanding "New Comedy" and its robust afterlife in Renaissance Europe and modern sitcoms. We will also devote some time to reading and assessing fragments from Menander's contemporaries. Coursework will include translation as well as secondary readings.
Terms Offered: Will be offered 2020-21
Equivalent Course(s): CLAS 32400, HIST 30403, HIST 20403, GREK 22400

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: Autumn. Will be offered 2020-21
Prerequisite(s): At least two years of Greek.
Equivalent Course(s): FNDL 22517, GREK 22515

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

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

GREK 34000. Greek Prose Composition. 100 Units.
The goal of this course is to write accurate sentences and paragraphs in classical Attic Greek. We are not concerned here with stylistic imitation, but rather to write Attic prose clearly and correctly. The most obvious benefits of this exercise will be thorough review of basic morphology and syntax as well as fine-tuning one's grasp of the more subtle nuances of the Greek language. Another important benefit is cultivating Attic prose as a kind of linguistic standard or canon by which we are able to better understand other Greek styles of writing and types of diction. The vantage point of a standard allows us to analyze and understand other styles on their own terms and merits, whether Herodotos, Epic, New Testament, etc.
 Instructor(s): D. Martinez Terms Offered: Autumn
Prerequisite(s): Consent of instructor

GREK 34519. Lucian. 100 Units.
Lucian's sparkling dialogues and essays are among the best of Greek humorous writing. Conscious of his long tradition, Lucian explores such topics as moral philosophy, literary history, and issues of fantasy, escapism, and belief— all while maintaining a light touch. We will read several works of Lucian in the original Greek. Translation will be supplemented by thematic discussions of Lucian's comic technique and intellectual concerns.
 Instructor(s): A. Horne Terms Offered: Winter
Equivalent Course(s): GREK 24519
GREK 35116. Reading Greek Literature in the Papyri. 100 Units.
The earliest—and often the only—witnesses for Greek literary works are the papyri. This makes their testimony of great
importance for literary history and interpretation, but that testimony does not come without problems. In this course we will
cover some of the concepts and techniques needed to recover the literary treasure contained in this highly complex material:
from the history of book forms, the textual tradition of literary works, and the creation of the canons to more philological
aspects such as editorial practice, Textkritik, and paleography. Our literary corpus will include biblical texts, paraliterary
(school and magical) texts, and translations of Egyptian texts into Greek. We will work with photographs of the papyri,
and every part of the course will be based on practice. As appropriate we will also work with the University of Chicago's
collections of papyri.
Prerequisite(s): at least two years of Greek
Equivalent Course(s): ANCM 45116, GREK 25116, BIBL 36916, HCHR 36916

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

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

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

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

GREK 40617. Sem: Epictetus/Aurelius. 100 Units.
Both Epictetus' Discourses and Marcus Aurelius' Meditations have been philosophical best sellers ever since antiquity.
Both humanize ancient Stoicism. In this seminar, we will look closely at the Greek text to investigate each author's unique
response to Stoic doctrine. The focus of the seminar will be on the creativity of each author in reshaping Stoic doctrine. We will
also look at the reception of these authors in the Renaissance and later. Prerequisite: the equivalent of two years of Ancient
Greek.
Instructor(s): E. Asmis. Terms Offered: Spring
Equivalent Course(s): BIBL 40617
**GREK 41217. Aeschylus' Oresteia: Drama and Democracy. 100 Units.**
The Oresteia: Aeschylus's prizewinning trilogy explores (among other things) the fortunes of the house of Atreus, the making of the polis, matters of state, gender trouble, questions of kinship, revenge and its impasses, institutions of justice. Ancient Greek theater in the early-mid 5th c. BCE both maps and reckons with the constitutive tensions in the polis between residual (but still influential) aristocratic norms and practices and the newly dominant (but still developing democratic ethos and ideals - its practices institutionalized in the assembly, the magistracies, and the courts. Aeschylus's Oresteia both represents and contributes to that debate (in antiquity and in current scholarship). This trilogy helps us understand crucial aspects of the society that produced it but also invites us to reflect on the ways ancient literature informs how we think about ourselves and our predicaments now - political, familial, existential. And the Oresteia further invites us to think about the uses and possibilities of theater, then and now. We will supplement our reading of the play with commentary grounded in literary interpretation and cultural poetics, as well as philosophy and political theory. Although no knowledge of Greek is required for this course, there will be assignment options for those who wish to do reading in Greek.
Equivalent Course(s): SCTH 31224, FNDL 21224

**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 45808. Antigone. 100 Units.**
Equivalent Course(s): SCTH 31221, CMLT 31221

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

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

**Latin Courses**

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

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

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

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

**LATN 31200. Roman Novel. 100 Units.**
We shall read from various Latin texts that participate in the tradition of the Ancient novel.
Instructor(s): P. White Terms Offered: Winter
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): P. White Terms Offered: Spring
Note(s): Latin 203 or equivalent.
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 S iculus' Eclogues in Latin, and Milton's Lycidas. Class time will focus on translation, interpretation, and discussion of secondary readings.
Instructor(s): M. Lowrie Terms Offered: Spring Topic: Eclogues
Equivalent Course(s): LATN 21300

LATN 31500. Roman Satire. 100 Units.
The object of this course is to study the emergence of satire as a Roman literary genre with a recognized subject matter and style. Readings include Horace Satires 1.1, 4, 6, and 10 and 2.1, 5 and 7; Persius 1 and 5; and Juvenal 1 and 3.
Terms Offered: Will be offered 2020-21.
Equivalent Course(s): LATN 21500

LATN 31600. Roman Oratory. 100 Units.
Cicero's first speech, in defense of a client charged with parricide, receives a close reading in Latin and in English. The speech is considered in relation to theories set out in Cicero's rhetorical writings, in relation to the role of the criminal courts in Late Republican Rome, and in relation to other defense speeches by Cicero.
Equivalent Course(s): LATN 21600

LATN 31700. Post-Virgilian Epic. 100 Units.
We will read several books of Lucan's Bellum Civile in Latin and the entire poem in translation. Discussion topics will include the historical context of the epic, its self-portrayal as anti-epic, the use of rhetoric, hyperbole, and paradox as ideological tools, and the narrator's intrusive voice. Requirements: 4 quizzes, midterm paper, final exam.
Terms Offered: Autumn Spring
Prerequisite(s): LATN 20300 or equivalent
Equivalent Course(s): LATN 21700

LATN 31800. Roman Historian. 100 Units.
Primary readings are drawn from the Tiberian books of the Annals, in which Tacitus describes the consolidation of the imperial regime after the death of Augustus. Parallel accounts and secondary readings are used to help bring out the methods of selecting and ordering data and the stylistic effects that typify a Tacitean narrative.
Instructor(s): P. White Terms Offered: Spring
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): D. Wray Terms Offered: Spring
Prerequisite(s): LATN 20300 or equivalent
Equivalent Course(s): ANCM 41919, LATN 21900

LATN 32100. Lucretius. 100 Units.
We will read selections of Lucretius' magisterial account of a universe composed of atoms. The focus of our inquiry is: how did Lucretius convert a seemingly dry philosophical doctrine about the physical composition of the universe into a gripping message of personal salvation? The selections include Lucretius' vision of an infinite universe, of heaven, and of the hell that humans have created for themselves on earth.
Terms Offered: Autumn This course will be offered 2020-21.
Equivalent Course(s): LATN 22100

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

LATN 34400. Latin Prose Composition. 100 Units.
This course is a practical introduction to the styles of classical Latin prose. After a brief and systematic review of Latin syntax, we combine regular exercises in composition with readings from a variety of prose stylists. Our goal is to increase the students' awareness of the classical artists' skill and also their own command of Latin idiom and sentence structure.
Terms Offered: Autumn. Not offered 2017-18
Prerequisite(s): Undergraduates consent of instructor
LATN 35200. Medieval Latin. 100 Units.
The Practice of Carolingian Saints' Tales. Spoken “Lingua Romana rustica” departed from canonical Ancient Latin long before the late eighth century. But at this time the renewed study of the Classics and grammar soon prompted scholars and poets to update the stories of their favorite saints, and to inscribe some for the first time. We shall examine examples of ninth-century Carolingian "récriture" and of tandem new hagiography in both prose and verse by authors such as Lupus of Ferrières, Marcward of Prüm, Wandalbert of Prüm, Hildegar of Meaux and Heiric of Auxerre. All source readings in Classical Latin adapted to new Carolingian purposes, which we shall also explore historically in their own right.
Instructor(s): M. Allen Terms Offered: Winter
Equivalent Course(s): LATN 25200, HIST 23207, HIST 33207, HCHR 35200

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.
Font Notice

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

- Times was used instead of Trajan.
- Times was used instead of Palatino.

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