

DEPARTMENT OF CLASSICS

Chair

- Clifford Ando

Professors

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- Shadi Bartsch-Zimmer
- Alain Bresson
- Christopher A. Faraone
- Jonathan M. Hall
- Anthony Kaldellis
- Michèle Lowrie
- Sarah Nooter
- Mark Payne
- Patrice Rankine
- Sofia Torallas-Tovar
- Peter White

Associate Professors

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

Assistant Professors

- Emily Austin
- Catherine Kearns

Assistant Instructional Professor

Colin Shelton

Jonah Radding

Emeritus Faculty

- Walter R. Johnson
- James M. Redfield

Affiliated Faculty

- Claudia Brittenham, Art History
- Agnes Callard, Philosophy
- Michael Dietler, Anthropology
- Jas' Elsner, Divinity School
- Seth Estrin, Art History
- Janet Johnson, Near Eastern Languages and Civilizations
- Demetra Kasimis, Political Sciences
- Matthew Landauer, Political Sciences
- Gabriel Richardson Lear, Philosophy
- Bruce Lincoln, Divinity School
- Carolina Lopez-Ruiz, Divinity School
- Glenn Most, Committee on Social Thought
- Brian Muhs, Near Eastern Languages and Civilizations
- Richard Neer, Art History
- Martha Nussbaum, Philosophy and Law

- James Osborne, Near Eastern Languages and Civilizations
- Ada Palmer, History
- Richard Payne, Near Eastern Languages and Civilizations
- Dennis Pardee, Near Eastern Languages and Civilizations
- James Redfield, Committee on Social Thought, Emeritus
- Robert Ritner, 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
- Jeffrey Stackert, Divinity School
- Justin Steinberg (<http://tll.uchicago.edu/faculty/steinberg/>), Romance Languages and Literatures
- Matthew Stolper, Near Eastern Languages and Civilizations, Emeritus
- Theo van den Hout, Near Eastern Languages and Civilizations
- John Z. Wee, Near Eastern Languages and Civilizations
- Christopher Woods, Near Eastern Languages and Civilization

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.

FINANCIAL AID ([HTTPS:// HUMANITIES.UCHICAGO.EDU/ STUDENTS/FINANCIAL-AID/](https://humanities.uchicago.edu/students/financial-aid/))

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

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

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

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

TEACHING OPPORTUNITIES

Teacher Training for Grad Students University of Chicago — Classics

(For more information on how graduate student teaching works here, feel free to contact Colin Shelton colins3@uchicago.edu, who oversees our Pedagogical Training Plan.)

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

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

- 1) Practical Teaching Experiences
 1) Drill Session Leader for First-Year Language Our first-year language courses officially meet 3 hours a week. However, we also schedule a less formal 4th hour so students can get extra practice where they most need it. We call this extra hour the “Drill Session”. You will spend a quarter running this Drill Session in either Latin or Ancient Greek. This experience will give you a chance to start experimenting with designing activities, and running a classroom.
- 2) Main Teacher for First-Year Language You will also spend a quarter as the main teacher for a section of first-year Latin or Ancient Greek. You will build on the experience you gained as Drill Session Leader, as you practice connecting multiple days of instruction, and help students achieve the longterm goals laid out in our curriculum.
- 3) Drill Session Leader for Second-Year Language Second-year language courses also have a Drill Session. You will be Drill Session Leader for a quarter of second year language, so that you can get a sense of the special challenges that come from combining linguistic and cultural learning at the intermediate stage. You will typically get a chance to work in Ancient Greek if your firstyear language experience was in Latin, or in Latin if you started out working in Ancient Greek.
- 4) Course Designer, and Main Teacher for Second-Year Language You will then design your own second-year language course, and get a chance to teach it. You will work closely with your colleagues, and the Language Program Coordinator, to design a course that aligns with our curricular goals. Then you will get a chance to road-test it, as it were. You will build on your previous teaching experiences by defining goals for your students, and helping them achieve them.
- 5) 6th Year Teaching Experience You will get one more teaching experience that moves beyond the language classroom. This may take many different forms. For instance, it could involve teaching in the “Core” (UChicago’s great books program), teaching a civilization course, teaching in another department, and/or teaching a course you have designed yourself.

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

- 1) Formal Pedagogical Training Experiences:
 1) Workshop: “Language Pedagogy for the Contemporary Classroom” This quarter-long workshop is offered with the Chicago Language Center. The first half of the workshop is joint for both ancient and modern language teachers, and covers fundamental principles of language teaching and learning. In the second half of the workshop, ancient and modern languages divide into separate sections to discuss issues particular to their own disciplines. In the ancient language section, we focus on topics like the psychology of reading, best practice for grammar instruction, and the particular challenges of using authentic, non-pedagogical texts.
 - 2) Workshop: “Teaching@” This workshop, offered by the Chicago Center for Teaching, orients new teachers to the policies, expectations, and environment of the University of Chicago.
 - 3) Weekly Team Meetings for First-Year Language Teachers When you are Drill Session Leader, or Main Teacher for a first-year language course, a weekly meeting with your fellow instructors, and the Classics Language Program Coordinator, gives you chance to workshop ideas, and discuss emergent problems. The Language Program Coordinator is on hand to walk you through different activity types, and explain the rationale for teaching strategies as varied as using spoken Latin, English-to-Greek translation, or paradigm chanting.
 - 4) Classics Course Design Working Group This Working Group brings together students who are designing their own classes. Working with the Language Program Coordinator, participants learn how to set realistic course goals and assess student progress towards them, as well as how to make courses accessible to a wider range of learners. Participants observe faculty teaching, and workshop their own syllabi and assignments. They have the chance to get feedback from peers and from professional teachers at the university.
 - 5) Course: “Pedagogy of Writing” In preparation for the 6th year teaching experience, students take this one-quarter course in the university’s Writing Center. The course shows how to build more effective writing assignments, and how to incorporate them into the wider framework of a course.
- There are many additional workshops and courses that students can take in the Chicago Center for Teaching (CCT), the Chicago Language Center (CLC), and the Writing Center. Students who elect to teach in the Humanities Core also receive additional training from the Core program. The CCT and CLC also offer certificate programs in areas like Inclusive Pedagogy.

PROGRAMS OF STUDY

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

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

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

We offer the following concentrations:

CLASSICAL LANGUAGES AND LITERATURES

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

ANCIENT MEDITERRANEAN WORLD

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

ANCIENT GREEK AND ROMAN PHILOSOPHY

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

TRANSFORMATIONS OF THE CLASSICAL TRADITION

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

THE DEGREE OF MASTER OF ARTS

Students seeking a master's degree should apply to the Master of Arts Program in the Humanities (MAPH), a three-quarter program of interdisciplinary study in a number of areas of interest to students. MAPH students

take courses with students in the Ph.D. programs. Further details about the MAPH program are available at <http://maph.uchicago.edu/>

APPLICATION

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

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

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

COURSES

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

GREEK

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

LATIN

- Roman Elegy.
- Roman Novel.
- Virgil.
- Post-Virgillian Epic
- Roman Historians.
- Roman Comedy.
- Lucretius.
- Roman Satire.
- Roman Oratory.

CLASSICS COURSES

CLAS 30023. Sardis and its Neighbors: Western Anatolia during the Iron Age. 100 Units.

This class is an in-depth study of western Anatolia's most important archaeological site during the early first millennium BCE: Sardis, the capital city of the kingdom of Lydia. In addition to learning the archaeology of this site in detail, we will also use it as a foundation to explore neighboring excavations in the region, including Troy, Miletos, Beycesultan, and others.

Instructor(s): James Osborne Terms Offered: Winter

Equivalent Course(s): NEAA 20044, NEAA 30044

CLAS 30091. Field Archaeology. 100 Units.

This course entails four weeks of full-time, hands-on training in field archaeology in an excavation directed by a University of Chicago faculty member. At the Tell Keisan site in Israel, students will learn techniques of

excavation and digital recording of the finds; attend evening lectures; and participate in weekend field trips. Academic requirements include the completion of assigned readings and a final written examination. For more information about this archaeological field opportunity in Summer 2020, see <http://keisan.uchicago.edu>. Students who are enrolled in this course will pay a Summer Session tuition fee in addition to the cost of participation in the dig. UChicago College students are eligible to apply for College Research Scholar grants to fund their participation.

Instructor(s): David Schloen

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

CLAS 30400. Who Were (Are) the Greeks? 100 Units.

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

Instructor(s): J. Hall Terms Offered: Autumn

Equivalent Course(s): CLCV 20400, HIST 20701, HIST 30701, ANCM 30400

CLAS 30420. Empire in Ancient World II. 100 Units.

Empire was the dominant form of regional state in the ancient Mediterranean. We will investigate the nature of imperial government, strategies of administration, and relations between metropole and regional powers in Persia, Athens, the Seleucid empire, and Rome.

Instructor(s): Cliff Ando Terms Offered: Winter

Prerequisite(s): CLAS 30419

CLAS 31123. Horses and Humans across Cultures. 100 Units.

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

Instructor(s): M. Allen Terms Offered: Winter

Equivalent Course(s): CLCV 21123

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 Song of Achilles*; Alice Oswald, *Memorial: A Version of Homer's Iliad*; Lisa Peterson, *An Iliad*; Kate Quinn, et al., *A Song of War*; and Derek Walcott, *Omeros*. English translations of such foreign-language works as Alessandro Baricco's *An Iliad* and Ismail Kadare's *The Fijile on H*. may also be considered if students wish.

Instructor(s): Glenn Most Terms Offered: Not offered in 21-22.

Equivalent Course(s): SETH 31614

CLAS 31700. Archaeology for Ancient Historians. 100 Units.

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

Instructor(s): J. Hall Terms Offered: Winter

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

CLAS 31724. Abandoned knowledge. 100 Units.

From antiquity to the present, there have been knowledge systems--we might call them proto-sciences-- that explained and predicted aspects of the world: alchemy, astrology, the four humors, Aristotle's model for human sexuality, ancient optics, the pre-Copernican universe, even witchcraft. Today these are discredited arts, but thinking about how they arose and why they were believed can shed light upon the nature of the modern sciences as well. In this class, we'll try to use the ancient (mostly Greco-Roman) world to reflect upon the close connection between science and humanities and the enduring relationship between truth and culture.

Equivalent Course(s): CLCV 21724, KNOW 21724

CLAS 31919. Plato's Representation of Socrates. 100 Units.

This course is intended for students who have already read a fair amount of Plato (usually in English), and are still wondering what to make of it. Readings will include the 7th Letter and particular dialogues to be chosen in consultation with the class as we go along. Topics will include the relevant 4th c. context, also the representation of 5th c. society, also Plato's biography, the Academy, Plato's competitors, the origins and development of the dialogue form, others which may turn up in discussion. The Bollingen Complete Works of Plato has been ordered through the Seminary Coop.

Instructor(s): James Redfield Terms Offered: Not offered 21-22.

Equivalent Course(s): SCTH 31931

CLAS 31922. Broken Mirrors: Writing the Other from Herodotus to the Jewish/Christian. 100 Units.

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

Instructor(s): James Adam Redfield Terms Offered: Spring

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

Equivalent Course(s): CLCV 21922, RLST 27652, HIJD 37652, HREL 37652, JWSC 26603, CMLT 37652

CLAS 31923. The Iliad as a Whole. 100 Units.

After a review of the textual history of the Iliad and a consideration of the probable conditions of its composition, a close reading of the text will explore the interrelations of the story on a collective level—military and political—with the personal stories of the leading characters. Some acquaintance with the text in the original

Instructor(s): Jamie Redfield Terms Offered: Autumn, Autumn 2023

Prerequisite(s): Instructor's consent is required for Undergrads.

Note(s): This course will be more valuable to students with some knowledge of the text in the original.

Equivalent Course(s): SCTH 21934, CLCV 23923, SCTH 31934, FNDL 27006

CLAS 32123. Digital Humanities for the Ancient World. 100 Units.

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

Instructor(s): G. Tsolaklis Terms Offered: Autumn

Equivalent Course(s): CLCV 22123

CLAS 32322. Phoenician Religion (In Their Own Words And Those of Their Neighbors) 100 Units.

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

Instructor(s): Carolina López-Ruiz Terms Offered: Winter

Prerequisite(s): Intermediate knowledge (2 years) of a Semitic language (e.g., Hebrew, Phoenician, Aramaic, Ugaritic, Arabic) OR of ancient Greek and/or Latin.

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

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

CLAS 32323. The family in the Greek and Roman world. 100 Units.

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

Instructor(s): G. Tsolakis. Terms Offered: Autumn
 Equivalent Course(s): GNSE 32323, CLCV 22323, GNSE 22323

CLAS 33024. Archaeologies of Gender and Sexuality. 100 Units.

How have archaeologists approached the study of gendered practices, and can their work contribute to theoretical and methodological discussions of gender across the social sciences and humanities? How can we use material objects and things to examine or explain gendered identities, especially in the deep past? In this course, students will engage with a range of research, from different disciplinary perspectives, to explore how gender is situated in archaeological theory and praxis and its political implications. Through multiple case studies, the course will interrogate how archaeologists study, analyze, and interpret material remains to examine gendered ideologies and material practices and their intersections with other social constructs: class, sex, race, ethnicity. Coverage is cross-cultural and aims to expose students to the diversity and variability of gendered and sexual experiences of different people across time and space. Topics include but are not limited to: embodiment and expression, gender roles, sexuality, parenthood and childhood, masculinity, biopolitics, and feminist theory.
 Equivalent Course(s): CLCV 23024

CLAS 33324. Resilience and decline in East Roman History. 100 Units.

The east Roman empire, also known as Byzantium, survived for over 1,100 years after the foundation of its capital, Constantinople, in 324 AD. In modern European history, it has often been regarded as the paradigmatic case of an empire in a state of perpetual "decline and fall." This is paradoxical, as few states in all human history have survived for as long as it did, while also preserving their identities intact in a context of strong institutional continuity. When we look at the long arc of east Roman history, we see an extraordinary ability to recover from external shocks. This recovery was not only territorial but economic and cultural as well. This course will investigate the sources of that resilience and the factors that enabled east Rome to survive for so long when its "peer" states and rivals - such as the Carolingian empire and the Islamic caliphate - collapsed into pieces within a relatively short time after being founded.
 Equivalent Course(s): CLCV 23324

CLAS 33424. Race, Rome, and Greece. 100 Units.

How appropriate or useful is the application of the idea of "race" to practices in ancient Greece and Rome? What revelations about the classical or modern and contemporary worlds does the idea of "race" afford? Race has long been considered a modern phenomenon, traceable in such practices as the Transatlantic Slave Trade. Recent scholarship has identified race (or racialization, at least) in the European Medieval period and the Renaissance. In this class, we will evaluate the scholarship of race in classical antiquity and the texts and artifacts upon which it relies.
 Equivalent Course(s): CLCV 23424

CLAS 33516. Environment and Society in the Ancient Mediterranean. 100 Units.

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

Instructor(s): C. Kearns. Terms Offered: Spring
 Equivalent Course(s): ENST 23516, CEGU 23516, CLCV 23516

CLAS 33524. Constantinople, Byzantine and Ottoman: Crossroads of East and West. 100 Units.

Constantinople (modern Istanbul) was founded in 324 AD to be the capital of the eastern Roman empire. It did this until 1453, when it became the capital of the emerging Ottoman empire, a function that it served until 1922. No city in history has, for so long, served continually as the capital of two successive empires that, in their various incarnations, straddled Europe, Asia, and Africa and played a major role in shaping global politics and world culture. In this course, students will learn about these two parallel histories and cultures through a series of paired thematic units: Foundations; Imperial Cultures; Religious Cultures; and Hagia Sophia (a monument that continues to be a flashpoint for competing claims to the past and modern identities). One week in the middle will be devoted to Transitions, namely to the period around the siege of 1453, before which many Turks lived under east Roman rule and after which most Romans (Greeks) lived under Ottoman rule. The instructors will foster creative dialogue between these two cultures by focusing, in each unit, on exemplary monuments and primary written sources. Students will explore how public authority was claimed and contested, and how each phase of the city's history appropriated or sidelined the legacy of its own past.
 Equivalent Course(s): CLCV 23524

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 a number of Aristophanes' 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): ANCM 33900, HIST 30803, LLSO 20803, FNDL 23608, CLCV 23608, 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.

Instructor(s): Laura Slatkin Terms Offered: Spring. Spring 2024

Prerequisite(s): Consent required for Undergraduates.

Note(s): The seminar will take place on Tuesdays & Thursdays, 12:30 p.m. – 3:20 p.m.*, during the first five weeks of the term (March 19 – April 18, 2024)

Equivalent Course(s): SCTH 31223, FNDL 21223, SCTH 21223

CLAS 33724. Homer's Odyssey: Homecomings. 100 Units.

Homer's *Odyssey* describes the homecoming of Odysseus in a series of poignant, half-hidden, and sometimes misaligned reunions with his loved ones. In this course we will read in Greek many of the *Odyssey*'s homecoming scenes of the *Odyssey*, including all of Books 19 and 23. Our focus will be on how the poem depicts the complex character of Odysseus through its recognition (and misrecognition) scenes. Much of our conversation will center on Penelope, the mutual testing between her and her husband, and the degree to which we can attribute "like-mindedness" (*homophrosyne*) to their relationship.

Equivalent Course(s): GREK 23724

CLAS 33820. Debating Christians and Other Adversaries: Greek and Syriac Dialogues in Late Antiquity. 100 Units.

This course will examine the composition and significance of dialogues for Christian polemic and identity formation. The quarter will begin with an overview of dialogues from Classical Antiquity before examining the new directions Christian writers followed as they staged debates with pagans, Jews, Manichaeans, and alleged "heretical" Christians. Reading these works in light of modern scholarship and with an eye to late antique rhetoric, students will gain insights into the ways theological development took place in the crucible of debate.

Instructor(s): Erin Galgay Walsh Terms Offered: Autumn

Equivalent Course(s): CLCV 23820, HCHR 40360, BIBL 40360, RLST 20360

CLAS 34021. Partings, Encounters, and Entangled Histories: The Formation of Judaism and Christianity. 100 Units.

When did the fault lines between Judaism and Christianity emerge? This course explores this question by examining the formation of Judaism and Christianity within the world of the Ancient Mediterranean. What religious views, texts, and practices did Jews and Christians hold in common? How did early writers construct communal boundaries and project "ideal" belief and practice? What role did the changing political tides of the Roman and Persian empires play? We will explore continuities and growing distinctions between Jews and Christians in the areas of scriptural interpretation, ritual practices, and structures of authority. Special attention will be paid to debates around gender and sexuality, healing, and views of government and economics. We will approach these issues through material evidence and close readings of early literature in light of contemporary scholarship. Students interested in modern histories of Judaism and Christianity will gain a firm foundation in the pivotal debates, texts, and events that set the trajectories for later centuries.

Instructor(s): Erin Galgay Walsh Terms Offered: Winter

Prerequisite(s): No prerequisite knowledge of the historical periods, literature, or religious traditions covered is expected.

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

Equivalent Course(s): RLST 27213, HCHR 37213, BIBL 37213, CLCV 24021, NEHC 27213, HIST 31600, NEHC 37213, JWSC 27213, HIJD 37213

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. Terms Offered: Spring

Equivalent Course(s): CLCV 24519, HREL 34519, RLST 24503, NEHC 20613, NEHC 30613, ANCM 44519

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

Books have been a fundamental part of the transmission of knowledge and more generally, human communication. They collect thoughts, experiences, feelings, knowledge and ideas into a material artifact that is distributed to an audience of readers. The work of scribes and scholars is the silent agent of this millennial enterprise. The process of book-production involves a large number of different skills from these artisans: material manufacture, preparation of writing surfaces and inks, writing skills, calligraphy, binding, distribution. In this course students will study the history of books, from Antiquity to the invention of the printing press, and their makers. The topics covered will include scribal training, book manufacture, circulation and trade of books, readership, and other such topics around the world of books and scholars. The course will focus on books as artifacts, as transmitters of knowledge and literary creativity.

Instructor(s): Sofia Torallas Tovar. Terms Offered: Spring

Equivalent Course(s): NEHC 23723, BIBL 34723, NEHC 34723, CLCV 24723, RLST 22723

CLAS 34918. Early Traveling Writing: Pausanias in Roman Greece. 100 Units.

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

Instructor(s): Catherine Kearns Terms Offered: Winter

Equivalent Course(s): CEGU 24918, FNLD 24918, CLCV 24918, ENST 24918, ANCM 34918

CLAS 34922. Language Contact: Greek and the World's Languages. 100 Units.

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

Instructor(s): Zoi Gavriilidou Terms Offered: Winter

Equivalent Course(s): LING 39402, LING 29402, BIBL 39402, RLST 29402, CLCV 24922

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

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

Instructor(s): Andrei Pop

Equivalent Course(s): KNOW 35000, SCTH 35000, GRMN 25015, GRMN 35015, ARTH 25115, ARTH 35115

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

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

Instructor(s): Erin Galgaly Walsh Terms Offered: Autumn

Prerequisite(s): No languages are required, but there will be ample opportunity for students with skills in Greek, Latin, Syriac, and Hebrew to use them.

Equivalent Course(s): GNSE 22910, GNSE 42910, RLST 22910, CLCV 25319, BIBL 42910

CLAS 35423. Spiritual Exercises: Giving Form to Thought and Life from Plato to Descartes. 100 Units.

This course will examine the tradition of spiritual exercises from antiquity to the early modern period. Spiritual exercises were at the core of classical *paideia*, the regimen of self-formation designed and promoted by ancient philosophers, orators, and other pedagogues. As Pierre Hadot and Michel Foucault have demonstrated, ancient philosophy first and foremost has to be understood as a "way of life," as a set of techniques and practices for shaping the self according to wisdom. It was not until philosophy's critical turn with Kant that it shed its practical dimension and became a "theoretical" discipline. Early Christianity, stylizing itself as the "true philosophy," eagerly adopted the ancient spiritual exercises and retooled them for its salvational ends. Throughout the middle ages and early modern period spiritual exercises and meditative techniques informed a host of religious, cultural, and artistic practices and media such as prayer and devotional reading, religious art and poetry, but also theatrical performances and musical works. We will focus on individual exercises like the meditation, the examination of conscience, the discernment of spirits, the application of senses, *prosoche* (attention), consolation, contemplation, etc., and discuss authors such as Epictetus, Seneca, Marcus Aurelius, John Cassian, Augustine, Bonaventure, Ignatius, Descartes, and others.

Equivalent Course(s): RLST 25424, CMLT 35424, FNDL 25424, GRMN 25424, RLVC 35424, COGS 22017, CLCV 25423, GRMN 35424, CMLT 25424

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*)."¹ Implying the rediscovery of something previously known *anagnorisis* refers to the emplotment and staging of a certain kind of cognitive work characteristic of theater (as a *locus of theoria* or theory). For recognition is not only required of the dramatic *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 German bourgeois and classical theater test the Enlightenment's claim to reason and reform of human cognition. Our last stop will be Brecht's theater of "Entfremdung" that makes the alienation at the heart of *anagnorisis* into the centerpiece of his aesthetic and political project. If we have time, we will also take a look at comical recognition as self-reflection of its tragic counterpart. Readings and discussions in English.

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

CLAS 35516. Strabo's World: Early Geographic Traditions. 100 Units.

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

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

Equivalent Course(s): CLCV 25516

CLAS 35521. The Sublime. 100 Units.

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

Instructor(s): Glenn Most Terms Offered: Spring

Equivalent Course(s): CLCV 25521, SCTH 35993, CMLT 35993

CLAS 35624. Plutarch. 100 Units.

Plutarch's biographies and his writing on literature and morality stand in a long tradition. In this class we will read passages from Plutarch in Greek and compare them to similar texts, such as the relevant sections of Plato's Republic and Aristotle's Poetics. The aim is to evaluate Plutarch's contribution to a literary critical tradition while also comparing his Greek to that of his predecessors.

Equivalent Course(s): GREK 25624

CLAS 35923. Image, Iconoclasm, Animation. 100 Units.

This course will explore the fantasies of the animation of images both ancient and early Christian, both secular and sacred, as the backdrop to examining the phenomenon of iconoclasm as an assault on the image from pre-Christian antiquity via Byzantium to the Protestant Reformation. It will tackle both texts and images, the archaeological context of image-assault and the conceptual (indeed theological) contexts within which such assault was both justified and condemned. These historical issues cannot be separated, in our scholarly approaches and responses, from a vibrant contemporary culture around question of virtuality, animation, image-worship and image-destruction in the current world. The course will provide space to reflect on the problems raised by this. The course will be taught over the first four and a half weeks in the Spring Quarter on an intensive schedule. It will be examined on the basis of a paper, due on a subject to be agreed and on a date to be agreed at the end of the Spring quarter.

Instructor(s): Jaś Elsner Terms Offered: Spring

Prerequisite(s): The course will be taught over the first 4 and a half weeks in the Spring Quarter on an intensive schedule.

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

Equivalent Course(s): RLVC 38311, CLCV 25923, MDVL 28311, RLST 28311, KNOW 38311, ARTH 28311, ARTH 38311

CLAS 36020. The Gospel of John. 100 Units.

This is the third course in the Introductory Koine Greek Sequence of the Divinity School. This course will use what students have learned in terms of grammar, syntax, and vocabulary in the first two quarters and will apply these skills to the translation and exegesis of specific Biblical passages.

Instructor(s): Erin Galgay Walsh Terms Offered: Spring

Prerequisite(s): One year of Koine Greek, or equivalent (BIBL 35100, 35300). Various levels can be accommodated; please feel free to consult with instructor.

Note(s): This is the introductory Koine Greek exegesis course.

Equivalent Course(s): BIBL 36020, RLST 22020, CLCV 26020

CLAS 36119. Muses and Saints: Poetry and the Christian Imagination. 100 Units.

This course provides an introduction to the poetic traditions of early Christians and the intersection between poetic literature, theology, and biblical interpretation. Students will gain familiarity with the literary context of the formative centuries of Christianity with a special emphasis on Greek and Syriac Christians in the Eastern Mediterranean from the fourth through the sixth centuries. While theology is often taught through analytical prose, theological reflection in late antiquity and early Byzantium was frequently done in poetic genres. This course introduces students to the major composers and genres of these works as well as the various recurrent themes that occur within this literature. Through reading poetry from liturgical and monastic contexts, students will explore how the biblical imaginations of Christians were formed beyond the confines of canonical scripture. How is poetry a mode of "doing" theology? What habits of biblical interpretation and narration does one encounter in this poetry? This course exposes students to a variety of disciplinary frameworks for studying early Christian texts including history, religious studies, feminist and literary critique, as well as theology. Students will also analyze medieval and modern poetry with religious themes in light of earlier traditions to reflect on the poetry and the religious imagination more broadly.

Instructor(s): Erin Galgay Walsh Terms Offered: Spring

Note(s): Open to undergraduate and graduate students; Graduate students may choose to attend weekly translation group

Equivalent Course(s): ENGL 33809, BIBL 33000, GNSE 34104, MDVL 23000, CLCV 26119, GNSE 24104, RLST 23000, HCHR 33000, RLVC 33000

CLAS 36123. Antigone and the Making of Theater. 100 Units.

This class on Sophocles' Antigone will be held in lockstep with the upcoming production of the play at the Court Theatre, which will allow us to think about the construction of the play and its performance, both in its original setting and each time it is adapted and staged. We will attend rehearsals and talk to the director, crew and performers of the play as the play takes shape. We will also attend the production. Readings will include Antigone by Sophocles, as well as adaptations and theory on the play. Greek is not required for the class, but those who have it will be asked to read some passages in the original language.

Instructor(s): Sarah Nooter Terms Offered: Winter

Equivalent Course(s): GREK 26123, GREK 36123, CLCV 26123, TAPS 34750, TAPS 24750

CLAS 36324. Aristophanes takes on Euripides. 100 Units.

Criticism of new-fangled takes on established art forms is at least as old as ... Aristophanes. Aristophanes is not a fan of Euripides, and tells us so to hilarious effect. Starting with the Frogs, we will examine a number of plays of

Aristophanes in which he takes on Euripides, and in addition, we read some of the Euripidean plays that appear to have inspired the criticism, such as Euripides' *Helen* in combination with Aristophanes' *Thesmophoriazousae*.
Equivalent Course(s): GREK 36324, GREK 26324, CLCV 26324

CLAS 37023. Myth to Philosophy in Ancient Greece. 100 Units.

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

Instructor(s): Elizabeth Asmis Terms Offered: Spring

Equivalent Course(s): CLCV 27023

CLAS 37320. Greek Archaeology in 20 Objects. 100 Units.

This course centers the objects of the ancient Greek world, from prehistory to the Hellenistic period, as avenues for exploring the practice, history, and motivations of the discipline of Greek archaeology. From the mundane to the spectacular, we will closely consider twenty things - pots, statues, coins, knives, bones, inscriptions, among others - whose compelling or fragmentary biographies reveal how archaeologists reconstruct and explain ancient social lives. Discussions will interrogate histories of object analysis, identification, and interpretation; schemes of periodization and categorization; theories of gender, class, economy, politics, and religion; developments in technologies and aesthetics; the intersections of artifact discovery and museum or market acquisitions; and the making of Greek archaeology within the wider discipline.

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

Equivalent Course(s): CLCV 27320

CLAS 37423. Leo Strauss' Philosophical "Autobiography" 100 Units.

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

Instructor(s): Heinrich Meier Terms Offered: Spring, Spring 2024

Prerequisite(s): Undergraduates Need the Instructor's Permission to Register.

Note(s): Monday/Wednesday, 10:30 a.m. - 1:20 p.m.*, during the first five weeks of the term (March 18 - April 17, 2024). * The time may be changed after the first session to 10:00 a.m. - 1:10 p.m.

Equivalent Course(s): PHIL 37326, CLCV 27423, DVPR 37326, FNLD 27007, PHIL 27326, SCTH 27326, SCTH 37326

CLAS 37521. Philosophy and Comedy: Leo Strauss's "Socrates and Aristophanes" 100 Units.

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

Instructor(s): Heinrich Meier Terms Offered: Spring. Course will be taught Spring 2022.

Prerequisite(s): Open to undergraduates with instructor consent.

Note(s): The seminar will take place on Monday/Wednesday, 10:30 a.m. - 1:20 p.m.*, during the first five weeks of the term (March 28 - April 27, 2022).

Equivalent Course(s): PHIL 37324, SCTH 37324, PLSC 37324, FNLD 27003

CLAS 37522. Praising the Gods: Greek Hymnic Poetry and Its Context. 100 Units.

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

Instructor(s): Carolina López-Ruiz Terms Offered: Winter

Prerequisite(s): Two years of Greek.

Equivalent Course(s): GREK 37122, CLCV 27522, HREL 47518, GREK 27122, RLST 27518

CLAS 37623. Three Comedies of Sexual Revolution. 100 Units.

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

Instructor(s): Glenn Most & Nathan Tarcov Terms Offered: Spring, Spring 2024

Prerequisite(s): Undergraduates need the Instructor's permission to register.

Equivalent Course(s): CLCV 27623, PLSC 25997, GNSE 25997, FNDL 21772, CMLT 35997, SCTH 25823, GNSE 35997, SCTH 35997, CMLT 25823, PLSC 35997

CLAS 37723. Herodotus. 100 Units.

Interpretation of Herodotus' history, with close attention to philological, literary, and philosophical issues.

Instructor(s): Glenn W. Most Terms Offered: Spring, Spring 2024

Prerequisite(s): Knowledge of ancient Greek is welcome but not required. Undergraduates need the instructor's permission to register

Equivalent Course(s): CLCV 27723, SCTH 35998, SCTH 25923

CLAS 37923. Textual Amulets in the Ancient Mediterranean. 100 Units.

Amulets with inscribed texts were used broadly by individuals and households and across ancient Mediterranean cultures for protection against evils, for curing disease, and for obtaining advantage over adversaries in all walks of life. In this course, we will survey a broad range of such amulets coming from the Levant, Mesopotamia, the Phoenician-Punic world, Greece and southern Italy, and inscribed on such varied materials as sheets of gold and silver, papyri, ostraca and gems, while scrutinizing their material aspects, their cultural context, and their shared and distinctive features.

Instructor(s): Carolina Lopez-Ruiz, Sofia Torallas-Tovar, Christopher Faraone Terms Offered: Spring

Prerequisite(s): Classical or Near Eastern languages recommended but not required.

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

Equivalent Course(s): NEHC 40130, RLST 20130, CLCV 27923, HREL 40130, NEHC 20130

CLAS 38020. Platonic Aesthetics. 100 Units.

The anachronism of the course title constitutes our program: to what extent can Plato's thinking about artworks, images, poets in the polis, beauty, the visual world, the senses, subjectivity and criticism be viewed coherently as an aesthetic theory? Does his style and dramatic mode of writing interact significantly with these views? How have they been received, and to what extent are they right?

Instructor(s): Andrei Pop

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

CLAS 38024. Poetry of war and Peace. 100 Units.

War and its fallout have been a central part of the human experience, sparking the fascination of poets and audiences alike. Along with war comes the concept of peace, both in life and in poetry. In this course, we will use poetry and poetic texts to explore different possibilities for understanding the fundamental tension that exists between the quasi-universal notion that "no one is so foolish as to choose war over peace" (Herodotus, 1.87), and the fact that war has been our constant companion. Along the way, we will examine how poets across a spectrum of cultures, eras, and genres have given life to rich expressions of hope, fear, and everything in between, and ask ourselves how these poets succeed in illuminating these parts of the human experience, and to what effect. Homer and Vergil will be our guides through the first part of the quarter, but in the second half we will explore poetries of war and peace from around the world, up to the present.

Equivalent Course(s): CLCV 28024

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

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

Instructor(s): Jaś Elsner Terms Offered: Spring

Note(s): The course will be taught over 5 weeks in the Spring Quarter on an intensive schedule. This course meets the HS or LMCS Committee distribution requirement for Divinity students.

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

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

This course explores the rich tradition of ekphrasis in Greco-Roman antiquity and Byzantium - as it ranges from vivid description in general to a specific engagement with works of art. While the prime focus will remain on texts from Greece, Rome and Byzantium - in order to establish what might be called the ancestry of a genre in the European tradition and especially its fascinating place between pagan polytheistic and Christian writing -- there will be opportunity in the final paper to range beyond this into questions of comparative literature, art (history) writing and ekphrasis in other periods or contexts, depending on students' interests and needs. A reading knowledge of Greek in particular could not be described as a disadvantage, but the course can be taken without knowing the ancient languages. The course will be taught over the first 4 and a half weeks in the Spring Quarter on an intensive schedule. It will be examined on the basis of a paper, due on a subject to be agreed and on a date to be agreed at the end of the Spring quarter.

Instructor(s): Jaś Elsner and Karin Krause Terms Offered: Spring

Prerequisite(s): The course will be taught over the first 4 and a half weeks in the Spring Quarter on an intensive schedule.

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

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

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

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

Instructor(s): Carolina López-Ruiz Terms Offered: Spring

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

CLAS 38524. Thessaloniki: A history of a city through the ages. 100 Units.

This course seeks to explore the cultural and social history of the city of Thessaloniki in northern Greece from antiquity to the present. As a city of diverse populations, Thessaloniki constituted a melting pot of cultures and a hub for economic activities for a major part of its history. The course will be discussion-based and bring into dialogue textual and material evidence that illustrates various topics of the history of Thessaloniki. Among those topics, we will examine Thessaloniki's foundation, its relationship with other cities in the Hellenistic world, the formation of (ethnic) identity in Macedonia, its Christianization, its archaeological landscape, the multicultural civic identity and the construction of other (Greek, Jewish, Roman, Slavic, Ottoman), immigration movements, economy and commerce. We will explore a spectrum of historical themes, but our focus will range: We will delve into the intricate stories of personalities, monuments, and objects. Yet, our ultimate aim will be to step back and analyze broader phenomena in their *longue durée*.

Equivalent Course(s): ANCM 38524, CLCV 28524

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

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

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

Equivalent Course(s): BIBL 40018

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

Starting with Roman Law and moving up to contemporary critiques of intellectual property, this seminar explores new ways of conceptualizing collaborative forms of knowledge production that have been typically referred to as "commons". We do so by following a series of parallel and intersecting questions, starting with those concerning what the commons are about: What were the traditional commons of things or resources (public lands, public spaces, fisheries, pastures, forests)? What are the new commons of knowledge (academic publications, free software, wikipedia, etc)? And what is the relationship between infrastructures (roads, harbors, Internet, and the commons)? We then look at the changing configurations of human actors associated with the commons, that is, the differences between the communities associated with the traditional commons of traditional resources and the publics, counterpublics, multitudes, and crowds, that are now associated with

collaborative forms of knowledge making and political action. We try, in sum, to conceptualize the relationship between the new knowledge commons and new notions of the public. This course fulfills part of the KNOW Core Seminar requirement to be eligible to apply for the SIFK Dissertation Research Fellowship. No instructor consent is required, but registration is not final until after the 1st week in order to give Ph.D. students priority.
Equivalent Course(s): KNOW 40102

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

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

Instructor(s): C. Faraone, J. Hall Terms Offered: Autumn
Equivalent Course(s): HIST 50300

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

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

Instructor(s): C. Faraone; J. Hall Terms Offered: Winter
Equivalent Course(s): HIST 50301

CLAS 40921. Seminar: Mediterranean Societies Beyond the Polis I. 100 Units.

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

Instructor(s): C. Ando, C. Kearns Terms Offered: Autumn
Equivalent Course(s): HIST 50401

CLAS 40922. Seminar: Mediterranean Societies Beyond the Polis II. 100 Units.

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

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

CLAS 41022. Poetry and Papyrology. Reconstructing the Greek Literary Canon. 100 Units.

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

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

CLAS 41023. Poetry and Papyrology. Poetry and Papyrology: Reconstructing the Greek Literary Canon. 100 Units.

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

Homer, Archilochus, Sappho, Stesichorus, Simonides, Timotheus, Menander, Bacchylides, Callimachus and Posidippus.

Instructor(s): S. Nooter & S. Torallas Terms Offered: Winter

CLAS 41616. Case Studies on the Formation of Knowledge-I. 100 Units.

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

CLAS 41717. The Mediterranean Sea in Antiquity: Imperial Connections. 100 Units.

The Mediterranean Sea has long inspired imaginings of lands and peoples connected by its waters. From the Romans' *Mare Nostrum*, "our sea," to today's variants of "middle sea" - Greek *Mesogeios*, German *Mittelmeer*, and of course, Latin *Mediterranean* - 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 social, political, and economic practices drew disparate groups together, and at times forced them apart. This class has two closely related objectives. First, we tackle the most ambitious pieces of scholarship on Mediterranean history to evaluate how various disciplines have sought to analyze and to bound the sea as a cartographic whole. In the process, we gain an appreciation not only for the methodological and interpretive scales involved in such an undertaking, but for the various disciplinary strategies the Mediterranean's diverse histories have inspired. Second, we interrogate one sociopolitical structure - the empire - and question how the Mediterranean encouraged and challenged imperialism as a recurring formation that worked to maintain sovereignty across broad geographical expanses. In doing so, we explore the variegated processes of cultural connectivity that have characterized the ancient Mediterranean from east to west.

Equivalent Course(s): HIST 51300, ANCM 41717, NEHC 40020, ANTH 46715, CDIN 41717

CLAS 42020. Greek Tragedy and Philosophy. 100 Units.

(CORE, SEM, ++) Ancient Greek tragedy has been of continuous interest to Western philosophers, whether they love it or hate it. But they do not agree about what it is and does, or about what insights it offers. This seminar will study the tragic festivals and a select number of tragedies, also consulting some modern studies of ancient Greek tragedy. Then we shall turn to philosophical accounts of the tragic genre, including those of Plato, Aristotle, the Greek and Roman Stoics (especially Seneca), Lessing, Hegel, Schopenhauer, Nietzsche, Iris Murdoch, Sartre, and Bernard Williams. This class is offered on the Law School's academic calendar. The first class will be Tuesday, September 26. Admission by permission of the instructor. Permission must be sought in writing by August 21 to martha_nussbaum@law.uchicago.edu. Prerequisite: An undergraduate major in philosophy or some equivalent solid philosophy preparation, plus my permission. This is a 500 level course. PhD students in Philosophy, Social Thought, Classics, and Political Theory may enroll. MA students need permission, and the MAPH and MAPSS programs discourage 500 level courses in a student's first quarter. Law students with ample philosophical background are welcome to enroll but should ask Professor Nussbaum first. Undergraduates may not enroll. Method of evaluation: A seminar paper of 20-25 pages and an oral presentation preceded by a short paper of 5-7 pages.

Instructor(s): Martha C. Nussbaum Terms Offered: Autumn

Prerequisite(s): Admission by permission of the instructor. Permission must be sought in writing by the start of registration week. An undergraduate major in philosophy or some equivalent solid philosophy preparation, plus my permission. PhD students in Philosophy, Social Thought, Classics, and Political Theory may enroll without permission. MA students need permission, and the MAPH and MAPSS programs discourage 500 level courses in a student's first quarter. Law students with ample philosophical background are welcome to enroll but should ask me first. Undergraduates may not enroll.

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

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

This seminar approaches Homeric studies as a sub-discipline in Classics that has created a breadth of methodologies and hermeneutical approaches, both new and old, that are central to the evolution of Classical Studies and literary theory more generally. The seminar deals with different readings of Homer-scholarly and otherwise-from the ancient scholia to the present day. On the modern side, we will engage with the history of

Homeric scholarship (oral theory, narratology, neoanalysis) as well as new directions in modern scholarship (affect studies, cognitive theory). On the premodern side, the seminar will focus on interpretations that applied rhetorical theory, Neoplatonic philosophy, and ancient scholarship, to ensure Homer's enduring canonical status among Platonists and Christians. The seminar will include substantial reading of original texts, and will result in an extended research paper, to be completed in the Winter term.

Instructor(s): Emily Austin, Anthony Kaldellis Terms Offered: Autumn

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

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

Instructor(s): Emily Austin, Anthony Kaldellis Terms Offered: Winter

CLAS 42424. Ancient Carthage. 100 Units.

Ancient Carthage, the semitic empire brought down by a series of wars with Rome, has loomed large across many fields, leaving its imprint through archeology, history, literature, commerce, politics, and more—even if very little has survived of its own literature. Vergil used Carthaginian Dido, improbably, as his etiology for the Punic Wars, and the Romans spoke derogatively of "Punica fides" as part of their hostile propaganda. But for us, the city affords a chance to consider the many lenses through which historians and artists have seen this powerful Tyrian settlement in North Africa, whose army was most likely made up of native Libyans, Iberians, Phoenicians, and even Greeks. The Research seminar is co-taught by two faculty members with different field interests; drawing on its methodological pluralism, the seminar approaches the topic through historical, archaeological, and literary sources and modes of analysis, and surveys issues of method and the history of scholarship on the chosen topic (in this case, Carthage). We will have a few visitors in class. The second quarter is reserved for the researching and writing by students of article-length seminar papers, and we will meet regularly to workshop the papers-in-progress.

CLAS 42425. Ancient Carthage II. 100 Units.

Ancient Carthage, the semitic empire brought down by a series of wars with Rome, has loomed large across many fields, leaving its imprint through archeology, history, literature, commerce, politics, and more—even if very little has survived of its own literature. Vergil used Carthaginian Dido, improbably, as his etiology for the Punic Wars, and the Romans spoke derogatively of "Punica fides" as part of their hostile propaganda. But for us, the city affords a chance to consider the many lenses through which historians and artists have seen this powerful Tyrian settlement in North Africa, whose army was most likely made up of native Libyans, Iberians, Phoenicians, and even Greeks. The Research seminar is co-taught by two faculty members with different field interests; drawing on its methodological pluralism, the seminar approaches the topic through historical, archaeological, and literary sources and modes of analysis, and surveys issues of method and the history of scholarship on the chosen topic (in this case, Carthage). We will have a few visitors in class. The second quarter is reserved for the researching and writing by students of article-length seminar papers, and we will meet regularly to workshop the papers-in-progress.

CLAS 42514. Renaissance Humanism. 100 Units.

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

Instructor(s): A. Palmer Terms Offered: Spring

Prerequisite(s): Upper-level undergraduates with consent of instructor. Students with Latin, Greek, Italian, French, Spanish, or German will have the opportunity to use them.

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

CLAS 42600. Ekphrasis: Art & Description. 100 Units.

This course explores the rich tradition of ekphrasis in Greco-Roman and Christian antiquity - as it ranges from vivid description in general to a specific engagement with works of art. While the prime focus will remain on texts from Greece and Rome (both prose and verse) - in order to establish what might be called the ancestry of a genre in the European tradition -- there will be opportunity in the final paper to range beyond this into questions of religious writing about art, comparative literature, art (history) writing and ekphrasis in other periods or contexts. The course is primarily intended for graduates - and a reading knowledge of Greek and Latin could not be described as a disadvantage! The course will be taught over 5 weeks in the Spring Quarter on an intensive

schedule. It will be examined on the basis of a paper, due on a subject to be agreed and on a date to be agreed at the end of the Spring quarter.

Instructor(s): J. Elsner Terms Offered: Spring

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

CLAS 42720. The Return of Migration: Mobility and the New Empiricism. 100 Units.

This seminar questions the prerogatives of disciplines in framing and explaining social change via mobility.

Following earlier theories of diffusion to understand diachronic cultural change, and the subsequent contextual critiques that privilege historical contingencies and human agency, advances in identifying past human movement through techniques like ancient DNA genome testing have increasingly led to the revival of migration as a subject of focus and explanation. As growing interest in contemporary refugee and forced migration studies is showing, migration represents not just a wide-ranging practice of different types, but is a semantically charged and ambiguous term whose recent applications provide new opportunities to assess its interpretive advantages and limitations. Is the new empirical emphasis on migration re-racializing antiquity? What do we gain by studying concepts of diasporas, transnationalism, and border crossings in the premodern world? Why does migration matter? Divided into two parts, the course covers the conceptual and theoretical work in current literature on migration as well as applications to specific historical problems from ancient and modern Eurasia.

Instructor(s): James Osborne and Catherine Kearns Terms Offered: Winter

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

CLAS 44300. The Iliad. 100 Units.

In this course we will read the Iliad in translation, supplemented by selections from other works from the archaic period, including fragments from the Epic Cycle and the Hesiodic Catalogue of Women. We will also make some turns toward recent Iliadic ventures in English, including Alice Oswald's Memorial and Christopher Logue's War Music. "The poem of force" according to Simone Weil, the Iliad is also the poem of marriage, homosociality/the "Männerbund", and exchange. Among our concerns will be: the poetics of traditionality; the political economy of epic; the Iliad's construction of social order; the uses of reciprocity; gender in the Homeric poems. Although no knowledge of Greek is required for this course, there will be assignment options for those who wish to do reading in Greek. Requirements: weekly readings; response paper posted on Canvas for each class meeting; final paper.

Instructor(s): Laura Slatkin Terms Offered: Spring. Course will be taught Spring 2023

Prerequisite(s): Open to undergraduates with the instructor's consent.

Note(s): The seminar will take place on Monday/Wednesday, 1:30 p.m. – 3:20 p.m.*, during the first five weeks of the term (March 20 – April 19, 2023).

Equivalent Course(s): SCTH 31210, FNLD 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

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

Equivalent Course(s): LACS 40301, CDIN 40301, KNOW 40301, ANCM 44916, ARTH 40310, HIST 64202, HREL 40301

CLAS 45116. Seminar: Patronage and Culture in Renaissance Italy and Her Neighbors I. 100 Units.

A two-quarter research seminar; the first quarter may be taken separately as a colloquium with the instructor's permission. The great works of literature, philosophy, art, architecture, music, and science which the word "Renaissance" invokes were products of a complex system of patronage and heirarchy, 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 heirarchy and inequality that bound the creative minds of Renaissance Europe to wealthy patrons, poor apprentices, distant princes, friends and rivals, women and servants, and the many other agents, almost invisible in written sources, who were vital to the production and transformation of culture.

Equivalent Course(s): KNOW 41402, ITAL 41503, HIST 81503

CLAS 45117. Seminar: Patronage and Culture in Renaissance Italy and Her Neighbors II. 100 Units.

The second quarter is mainly for graduate students writing a seminar research paper.

Equivalent Course(s): ITAL 41504, HIST 81504, KNOW 41403

CLAS 45200. Papyrology and Early Christian Backgrounds. 100 Units.

This course comprises an introduction to Greek papyrus texts with a view to their contributions to Biblical and early Christian backgrounds. We will read and discuss examples of different genres of documentary papyri, including private letters, marriage contracts, adoption agreements, leases, receipts, and many others. We will also examine documents which directly illustrate religious practice, such as oracles and formal decrees regulating and prohibiting religious activity. In general we will address topics such as the important contribution of papyrology to the language of the New Testament, the form of papyrus letters compared with the NT "epistle," and the contribution of historical, social, and religious insights gleaned from the papyri to the early Christian context.

Equivalent Course(s): BIBL 51000, RLST 21101, HCHR 51001, GREK 45400

CLAS 45623. Rhetoric and Philosophy. 100 Units.

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

Instructor(s): Shadi Bartsch Terms Offered: Spring

CLAS 46616. Religion and Reason. 100 Units.

The quarrel between reason and faith has a long history. The birth of Christianity was in the crucible of rationality. The ancient Greeks privileged this human capacity above all others, finding in reason the quality wherein man was closest to the gods, while the early Christians found this viewpoint antithetical to religious humility. As religion and its place in society have evolved throughout history, so have the standing of, and philosophical justification for, non-belief on rational grounds. This course will examine the intellectual and cultural history of arguments against religion in Western thought from antiquity to the present. Along the way, of course, we will also examine the assumptions bound up in the binary terms "religion" and "reason."

Equivalent Course(s): PHIL 43011, CHSS 40201, KNOW 40201, HIST 66606, DVPR 46616

CLAS 47717. Seminar: Augustine Confessions. 100 Units.

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

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

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

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

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

CLAS 48616. Hölderlin and the Greeks. 100 Units.

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

Equivalent Course(s): CMLT 48616, GRMN 48616

CLAS 49000. Prospectus Workshop. 100 Units.

A workshop for Classics 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. winter

CLAS 49700. Reading Course: Classics. 100 Units.

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

CLAS 50000. Rhetoric and Poetics Workshop. 000 Units.

TBA

Instructor(s): TBA Terms Offered: Autumn Spring Winter

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

Advanced Study: Classical Languages & Literature

CLAS 75000. Advanced Research. 300.00 Units.

TBD

Terms Offered: Autumn

GREEK COURSES

GREK 31500. Herodotus. 100 Units.

We read the text of the historian in Greek and contextualize his contribution to the classical period, with some discussion of his perspectives on the past, people, and artifacts he records.

Instructor(s): P. Rankine Terms Offered: Spring

Prerequisite(s): Greek 20300

Equivalent Course(s): GREK 21500

GREK 31600. Euripides. 100 Units.

We will read the entire play, focusing on syntax, religious ideas and scansion of the iambic trimeter.

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

Prerequisite(s): Greek 20300

Equivalent Course(s): GREK 21600

GREK 31700. Lyric and Epinician Poetry. 100 Units.

This course will examine instances of Greek lyric genres throughout the archaic, classical, and hellenistic periods, focusing on the structure, themes and sounds of the poetry and investigating their performative and historical contexts. Readings will include Alcman, Sappho, Alcaeus, Anacreon, Theognis, Alcaeus, Bacchylides, Pindar, and Anyte. In Greek.

Instructor(s): Caitlin Miller Terms Offered: Autumn

Prerequisite(s): GREK 20300 or equivalent

Equivalent Course(s): GREK 21700

GREK 32320. Hellenistic Imperial Literature. 100 Units.

This class will read selections from the poetry and or prose of the Hellenistic period, especially the hymns of Callimachus, the pastoral poetry of Theocritus, and the epic parody "The Battle of the Frogs and Mice." Alongside these Hellenistic texts we will read some of the poetic predecessors (Homer, Hesiod, the Homeric Hymns, choral and monadic lyric), with an eye to the Hellenistic poets; interest in poetic form, self-positioning, and play.

Terms Offered: TBD. Will be offered 2023-24

Prerequisite(s): PQ: GREK 20300 or equivalent

Equivalent Course(s): GREK 23220

GREK 32700. Survey of Greek Literature I: Poetry. 100 Units.

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

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

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: Winter

GREK 33223. Hellenistic Literature. 100 Units.

This course features selections from the poetry and/or prose of the Hellenistic periods. This year we will read selections from the poetry, with a particular focus on Theocritus and Callimachus.

Instructor(s): C. Faraone Terms Offered: Spring

Prerequisite(s): GREK 20300 or equivalent

Equivalent Course(s): GREK 23223

GREK 34124. Athanasius on the Incarnation. 100 Units.

Athanasius was born and reared in Alexandria where he received a thorough classical education. He eventually became secretary to the bishop Alexander, with whom he attended the Council of Nicaea in 325 and whom he succeeded as bishop of Alexandria in 328. For the rest of his life, both in his theological writings and in his turbulent ecclesiastical career, he was a fervent advocate for the Nicene formulations, resisting Arianism at every turn. His most famous work, the *De Incarnatione*, expounds how Jesus the Word, by becoming flesh, restores to fallen humans the image of God in which they were created. We will read a good part (about 60 pages) of this celebrated treatise with attention to Athanasius' straightforward Greek style, his portrait of the logos, and his enduring contribution to Trinitarian theology.

Equivalent Course(s): BIBL 42215, GREK 24124, RLST 22215

GREK 34400. Greek Prose Composition. 100 Units.

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

Instructor(s): David Martinez Terms Offered: Spring

Equivalent Course(s): BIBL 34400

GREK 34523. The Ecumenical Church Councils and the Making of Christian Doctrine. 100 Units.

The Church Councils of late antiquity (fourth-seventh centuries) were huge conferences of bishops, priests, monks, secular officials, and emperors, who met to decide on the rules that would govern the Church and the doctrines that all Christians had to believe. They combined philosophical debate, criminal trials, committee meetings, and Senate procedure. Some were rowdy and acrimonious, while others were meticulously organized in advance, usually by the court. Some remain obscure, while others are the most thoroughly documented events in all ancient history and reveal in detail how the later Roman government operated. In this course we will read, in Greek, a number of fascinating narratives and official acts stemming from the most important Councils, including Nicaea I (325), Ephesos I (431), and Chalcedon (451). We will also discuss the Councils from a historical perspective to understand the complex negotiations that gave rise to Christian doctrine and canon law.

Instructor(s): Anthony Kaldellis Terms Offered: Autumn

Equivalent Course(s): HCHR 34523, GREK 24523, RLST 20523

GREK 34600. Philo of Alexandria. 100 Units.

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

Instructor(s): David Martinez Terms Offered: Autumn

Prerequisite(s): At least 2 years of Greek.

Equivalent Course(s): BIBL 44500, GREK 24600, FNDL 22314, RLST 23314

GREK 34923. The Birth of the Gods: A Close Reading of Hesiod's Theogony. 100 Units.

In this course we will read in Greek the *Theogony* by Hesiod, one of the earliest preserved literary pieces in ancient Greek and a text that became a point of reference for cosmogonic literature and thought in later centuries. We will conduct a close reading, commenting on both poetic/literary aspects and mythical tropes, and will read (in English) comparative materials from other Greek and Near Eastern cosmogonies, as well as some interpretive essays. Exams will be based on translation work as well as engagement in discussions.

Instructor(s): Carolina Lopez-Ruiz Terms Offered: Winter

Prerequisite(s): Two years of Greek (intermediate level) required.

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

Equivalent Course(s): RLST 21880, HREL 31880, GREK 24923, FNDL 21880

GREK 35123. Aristophanes and the Culture Wars. 100 Units.

Every culture has its wars, and Aristophanes' Athens was certainly no exception. In this course, we will read selections of several Aristophanic comedies in Greek (*Acharnians*, *Knights*, *Clouds*, *Frogs*), and consider how these plays engage with a number of issues that were cultural flashpoints: the workings and ideologies of Athenian democracy, contemporary intellectual movements and education, attitudes towards the Peloponnesian War, shifting notions of Athenian and class identity, and the manner in which dramatic poetry itself - from Euripidean tragedy to Aristophanes' own comedies - related to, or even exacerbated, these issues. Along the way, we will consider how contemporary comedians (e.g. Trevor Noah, Hari Kondabolu) continue to put to use the same techniques and dynamics that we see in Aristophanes' plays, and to what effect(s).

Instructor(s): J. Radding. Terms Offered: Winter

Equivalent Course(s): GREK 25123

GREK 35417. The Paris Magical Codex (PGM IV) 100 Units.

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

Equivalent Course(s): GREK 42417

GREK 36100. Introduction to Papyrology. 100 Units.

This course will concentrate on the methods and perspectives of the discipline of papyrology, including the "hands on" experience of working with photographed and scanned texts of various collections. No previous knowledge of the field is assumed; we will begin from the ground up. Approximately the first six weeks of the course will be devoted to an introduction to the study of papyri, in which our concerns will include the following: 1. transcription and analysis of different paleographic styles, including literary hands and documentary Ptolemaic scripts. 2. extensive reading of edited papyrus texts from the Pestman and Loeb editions and elsewhere; 3. careful attention to the linguistic phenomenon of koine Greek with regard to phonology, morphology, and syntax; how the koine differs from the classical language and the relationship of the idiom of the papyri to that of other koine documents, such as the New Testament; the importance of koine linguistics to textual criticism. 4. investigation of the contribution of papyrology to other areas of the study of antiquity such as literature, social history, linguistics, textual criticism, and religion.

Instructor(s): David Martinez Terms Offered: Spring

Prerequisite(s): Three years of Greek

Note(s): This course is open to undergrads by Petition only.

Equivalent Course(s): BIBL 43300

GREK 36123. Antigone and the Making of Theater. 100 Units.

This class on Sophocles' *Antigone* will be held in lockstep with the upcoming production of the play at the Court Theatre, which will allow us to think about the construction of the play and its performance, both in its original setting and each time it is adapted and staged. We will attend rehearsals and talk to the director, crew and performers of the play as the play takes shape. We will also attend the production. Readings will include *Antigone* by Sophocles, as well as adaptations and theory on the play. Greek is not required for the class, but those who have it will be asked to read some passages in the original language.

Instructor(s): Sarah Nooter Terms Offered: Winter

Equivalent Course(s): GREK 26123, CLCV 26123, CLAS 36123, TAPS 34750, TAPS 24750

GREK 36324. Aristophanes takes on Euripides. 100 Units.

Criticism of new-fangled takes on established art forms is at least as old as ... Aristophanes. Aristophanes is not a fan of Euripides, and tells us so to hilarious effect. Starting with the *Frogs*, we will examine a number of plays of Aristophanes in which he takes on Euripides, and in addition, we read some of the Euripidean plays that appear to have inspired the criticism, such as Euripides' *Helen* in combination with Aristophanes' *Thesmophoriazusa*.

Equivalent Course(s): CLAS 36324, GREK 26324, CLCV 26324

GREK 36723. The Greek Romance Novel: Longus' Daphnis and Chloe. 100 Units.

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

Instructor(s): J. Johansen. Terms Offered: Spring

Equivalent Course(s): GREK 26723

GREK 36918. Readings in Plutarch's Demonology. 100 Units.

We will read sections of Plutarch's *Moralia* dealing with the topic of daimones, particularly from the treatise *De defectu oraculorum* ("On the Decline of the Oracles"). We will also read the major demonological passages from the Greek New Testament and compare the perspectives on the origin, nature, and activities of the daimon.

Instructor(s): David Martinez Terms Offered: Winter

Prerequisite(s): At least two years of Greek required.

Equivalent Course(s): BIBL 46900

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

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

Instructor(s): Carolina López-Ruiz Terms Offered: Winter

Prerequisite(s): Two years of Greek.

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

GREK 37123. The Corpus Hermeticum. 100 Units.

According to Clement of Alexandria Hermes Trismegistus authored 42 "fundamental books" on Egyptian religion. The writings under his name which are extant, dating between the first and third centuries AD, incorporate many styles and genres, including cosmogony, prophecy, gospel, popular philosophy, anthropology, magic, hymn, and apocalypse. The first treatise in the collection well represents the whole. It tells how the god 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 (we will read the following treatises in this order: 1, 3, 4, 7, 13, 10, 5, 11, 16).

Instructor(s): David Martinez Terms Offered: Winter

Prerequisite(s): At least two years of ancient Greek.

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

Equivalent Course(s): GREK 27123, BIBL 49900

GREK 37423. The Acts of Paul and Thecla and the Pastoral Epistles. 100 Units.

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

Instructor(s): Margaret Mitchell Terms Offered: Autumn

Prerequisite(s): At least one year of Greek, or equivalent.

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

Equivalent Course(s): GNSE 22035, GNSE 42035, GREK 27423, BIBL 42035, HCHR 42035, FNLD 22035, RLST 22035

GREK 40617. Sem: Epictetus/Aurelius. 100 Units.

Both Epictetus' Discourses and Marcus Aurelius' Meditations have been philosophical best sellers ever since antiquity. Both humanize ancient Stoicism. In this seminar, we will look closely at the Greek text to investigate each author's unique response to Stoic doctrine. The focus of the seminar will on the creativity of each author in reshaping Stoic doctrine. We will also look at the reception of these authors in the Renaissance and later.

Prerequisite: the equivalent of two years of Ancient Greek.

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

Equivalent Course(s): BIBL 40617

GREK 41217. Aeschylus' Oresteia: Drama and Democracy. 100 Units.

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

Instructor(s): Laura Slatkin Terms Offered: Not offered in 21-22.

Equivalent Course(s): SCTH 31224, FNLD 21224

GREK 41220. Sophocles, The Women of Trachis. 100 Units.

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

Instructor(s): Glenn Most Terms Offered: Not offered in 21-22.

Prerequisite(s): PQ: A reading knowledge of ancient Greek or the consent of the instructor; open to graduate students and, with the consent of the instructor, to undergraduates.

Equivalent Course(s): SCTH 35991, GNSE 35991

GREK 42118. The Embodied Word in Greek Poetry. 100 Units.

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

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

GREK 42417. The Paris Magical Codex (PGM IV) 100 Units.

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

Equivalent Course(s): GREK 35417

GREK 44722. Sophocles, Philoctetes. 100 Units.

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

Instructor(s): Glenn Most Terms Offered: Spring. This course will be taught in Spring 2023

Prerequisite(s): Knowledge of Ancient Greek or consent of instructor. Open to undergraduates with instructor's consent.

Equivalent Course(s): SCTH 35995, GREK 24722

GREK 45400. Papyrology and Early Christian Backgrounds. 100 Units.

This course comprises an introduction to Greek papyrus texts with a view to their contributions to Biblical and early Christian backgrounds. We will read and discuss examples of different genres of documentary papyri, including private letters, marriage contracts, adoption agreements, leases, receipts, and many others. We will also examine documents which directly illustrate religious practice, such as oracles and formal decrees regulating and prohibiting religious activity. In general we will address topics such as the important contribution of papyrology to the language of the New Testament, the form of papyrus letters compared with the NT "epistle," and the contribution of historical, social, and religious insights gleaned from the papyri to the early Christian context.

Equivalent Course(s): BIBL 51000, RLST 21101, HCHR 51001, CLAS 45200

GREK 46518. Sem: Hesiod and the Homeric Hymns. 100 Units.

We will read in Greek and slowly discuss Hesiod's Theogony, the poem 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 47123. Euripides, _Bacchae_: Madness, Contagion, Responsibility, Shame, and Guilt. 100 Units.

Careful study of one, slightly mutilated, Euripidean tragedy and its intellectual descendants, including the medieval mystery-play _Khristos paskhōn_; Nietzsche's _Birth of Tragedy_ and _Ecce Homo_ ; E. R. Dodds, _The Greeks and the Irrational_ ; Georges Devereux, "The Psychotherapy Scene in Euripides's _Bacchae_ "; Bernard Williams, _Shame and Necessity_ ; translations by Wole Soyinka, C. K. Williams, and Anne Carson. Familiarity with ancient Greek advisable but not required.

Instructor(s): Haun Saussy Terms Offered: Autumn, Autumn 2023

Prerequisite(s): Undergrads requires Instructor's permission to register

Equivalent Course(s): SCTH 25000, KNOW 50000, KNOW 25000, SCTH 50000

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 31223. Philosophical Prose: Cicero, Tusculan Disputations. 100 Units.

Several months after the death of his beloved daughter and just two years before his own death in 43 BC, Cicero composed a dialog with an imaginary interlocutor arguing that death, pain, grief, and other perturbations were an unimportant part of the big picture. A reading of this famous contribution to the genre of consolation literature (all of it to be read in English, selections in Latin) affords an opportunity to weigh his many examples and his arguments for ourselves.

Instructor(s): Peter White Terms Offered: Winter

Equivalent Course(s): LATN 21223

LATN 31500. Roman Satire. 100 Units.

Course readings include satires of Horace and Juvenal in Latin together with selections in English from the long tradition of their European reception history.

Instructor(s): D. Wray Terms Offered: Winter

Equivalent Course(s): LATN 21500

LATN 32023. Apuleius. 100 Units.

We'll read some of the most interesting moments from Apuleius's hilarious, raunchy novel *The Metamorphoses*/*The Golden Ass* as well as consult some of the secondary literature. If you think Latin is boring-check out what happens to the protagonist Lucius!

Instructor(s): S. Bartsch. Terms Offered: Spring

Equivalent Course(s): LATN 22023

LATN 32324. Tacitus, Histories, book 1. 100 Units.

Tacitus made his debut as a historian with the *Histories*, a grim but vivid account of Roman imperial rule from Galba to Domitian. The focus of the course is book 1, which describes the succession of coups and revolts that made 69 AD the "Year of the Four Emperors". It provides a rare opportunity to see how Tacitus structures his narrative in comparison with parallel sources, and to appreciate the bold effects which make his style uniquely Tacitean."

Equivalent Course(s): LATN 22324

LATN 32800. Survey of Latin Literature II. 100 Units.

We shall read extended selections from poetry writers of recognized importance to the Latin tradition. Our sampling of texts will emphasize writers of the Late Republic and Early Principate.

Instructor(s): S. Bartsch-Zimmer Terms Offered: Winter

LATN 32823. Livy Book II. 100 Units.

In this class we'll read through the fascination second book of Livy's history of Rome, the *Ab Urbe Condita*. Book 2 covers Rome directly after the fall of the kings, including the foundational Roman accounts of Horatius Cocles and Coriolanus.

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

Equivalent Course(s): LATN 22823

LATN 34400. Latin Prose Composition. 100 Units.

This course is a practical introduction to the styles of classical Latin prose. After a brief and systematic review of Latin syntax, we combine regular exercises in composition with readings from a variety of prose stylists. Our goal is to increase the students' awareness of the classical artists' skill and also their own command of Latin idiom and sentence structure.

Instructor(s): M. Allen Terms Offered: Spring. Not offered 2017-18

Prerequisite(s): Undergraduates consent of instructor

LATN 36023. Dear Student: Read the epistles of Cicero, Ovid, Seneca, and others. 100 Units.

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

Instructor(s): Patrice Rankine Terms Offered: Spring

Equivalent Course(s): LATN 26023

LATN 36624. Martial's Epigrams. 100 Units.

Martial's epigrams can be funny, obscene, groveling, literary, outrageous, illuminating, and more. In this course we'll read a selection from the many volumes he wrote, starting with the fascinating *Liber de Spectaculis* describing apparent snuff plays. We will be using the epigrams as a window into different aspects of first century imperial Roman culture, including doctors, criminal justice, mythology, misogyny, city life, intertextuality, sexuality, obscenity, politics, and more. Please be aware that he can be very vulgar.

Equivalent Course(s): LATN 26624

LATN 37024. From Latin to Romance. 100 Units.

This course will examine the transition that took place, linguistically and sociolinguistically, from Latin to the Romance languages. The emerging languages became, eventually, large linguistic groups in Modern Europe. We will start from vulgar Latin, spoken and written in the "Provinces" of the Roman Empire, to then study the languages in contact with them, the linguistic backgrounds and policies, and also analyze the linguistic and grammatical changes that these languages underwent.

Equivalent Course(s): LATN 27024

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 41223. Investigating the "Western Canon" 100 Units.

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

Equivalent Course(s): CLAS 41223

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.

