Classical Studies

Department Website: http://classics.uchicago.edu

Programs of Study

The BA degree in Classical Studies allows students to explore Greek and Roman antiquity in a variety of ways and provides excellent preparation for careers that require strong skills in interpretation and writing, such as teaching, scholarly research, law, and publishing, and in the humanities in general. Students may choose from the following three variants based on their preparation, interests, and goals:

1. The Language and Literature Variant combines the study of Greek and Latin texts with coverage of diverse areas, including art and archaeology, history, philosophy, religion, and science.

2. The Language Intensive Variant focuses on languages with the aim of reading a larger selection of texts in the original languages; it is designed especially for those who wish to pursue graduate studies in classics.

3. The Greek and Roman Cultures Variant emphasizes courses in art and archaeology, history, material culture, and texts in translation.

Each of our variants has additional requirements. Current and prospective majors should review carefully the variant requirements linked above.

All courses taken to fulfill the requirements of the major must be taken for quality grades. The introductory first-year sequences in Greek and in Latin may be taken for Pass/Fail grading only if they are not being used to meet language requirements for the major.

Students in other fields of study may also complete a minor in Classical Studies. Information follows the description of the major.

Language and Literature Variant

The Language and Literature variant combines the study of Greek and Latin texts with coverage of diverse areas, including art and archaeology, history, philosophy, religion, and science. It allows students to focus their language study exclusively on Greek or on Latin, or they may study both languages with an emphasis on one or the other.

1. Six courses (or the equivalent) in Greek and/or Latin, including the intermediate level (20100-20200-20300) or above in at least one of those languages. Examples of ways to satisfy the language requirement include: LATN 20100-20200-20300 Intermediate Latin I-II-III AND LATN 21100 Roman Elegy-LATN 21219 Philosophical Prose: Cicero, Tusculan Disputations-LATN 21300 Vergil; OR LATN 20100-20200-20300 Intermediate Latin I-II-III AND GREK 10100-10200-10300 Introduction to Attic Greek I-II-III.

2. Six courses in Greek or Roman art, history, philosophy, religion, science, material culture, or classical literature in translation, with courses divided between at least two of those fields and with approval of the director of undergraduate studies. Any course that carries a Classical Civilization listing meets this requirement. Other eligible courses are offered in disciplines such as Art History, Interdisciplinary Studies in the Humanities, Philosophy, and Political Science. These courses should be chosen in consultation with the director of undergraduate studies.

3. By the end of the Spring Quarter of their third year, students are required to submit to the director of undergraduate studies a research skills paper of around 10–12 pages as a Word or PDF file in an email attachment. The paper will normally substitute for a final paper in a Greek (above 20300), Latin (above 20300), Classical Civilization, or Classics course. Students will be expected to develop a reasoned argument on a particular topic, based not only on primary materials (ancient literary texts; material culture; etc.) but also on research of relevant secondary bibliography. Students should declare at the start of the quarter if they wish to take a certain course in conjunction with the research skills paper and should work closely throughout the quarter with the faculty instructor, who must approve the paper as satisfying the requirement.

4. CLCV 29500 Senior Seminar. The Senior Seminar takes place over two quarters (Autumn and Winter), and students register for it as a single course in one of those two quarters. The Senior Seminar is a requirement for all Classics majors, whether they are writing a BA paper or not.

Summary of Requirements: Language and Literature Variant

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<tr>
<th>Requirement</th>
<th>Units</th>
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<tbody>
<tr>
<td>Six courses in Greek or Latin</td>
<td>600</td>
</tr>
<tr>
<td>Six courses in Classical Civilization (CLCV) divided between at least TWO of the following fields: Greek or Roman art, history, philosophy, science, religion, material culture, or classical literature in translation</td>
<td>600</td>
</tr>
<tr>
<td>CLCV 29500 Senior Seminar</td>
<td>100</td>
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<tr>
<td>Total Units</td>
<td>1300</td>
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</table>
Classical Studies

* Must include the intermediate level (20100-20200-20300) or above in at least one of those two languages.

**LANGUAGE INTENSIVE VARIANT**

The Language Intensive Variant is designed for students who expect to continue Classical Studies at the graduate level. It aims to provide the level of linguistic proficiency in both Greek and Latin that is commonly expected of applicants to rigorous graduate programs. The program assumes that, in addition to the requirements for the major, students have completed, or have credit for, a year of language study in either Greek or Latin. Students must also use some of their general electives to meet the language requirements of this program variant.

No course that is used to meet one of the following requirements may be used simultaneously to meet a requirement under any other category.

1. Six courses (or the equivalent) in one classical language (Greek or Latin) at the 20000 level or above.
2. Six courses (or the equivalent) in the other classical language, three of which may be at the introductory level.
3. Four courses in Greek or Roman art, history, philosophy, religion, science, material culture, or classical literature in translation, with courses divided between at least two of those fields, and with approval of the director of undergraduate studies. Any course that carries a Classical Civilization listing meets this requirement. Other eligible courses are offered in disciplines such as Art History, Interdisciplinary Studies in the Humanities, Philosophy, and Political Science. These courses should be chosen in consultation with the director of undergraduate studies.
4. By the end of the Spring Quarter of their third year, students are required to submit to the director of undergraduate studies a research skills paper of around 10–12 pages as a Word or PDF file in an email attachment. The paper will normally substitute for a final paper in a Greek (above 20300), Latin (above 20300), Classical Civilization, or Classics course. Students will be expected to develop a reasoned argument on a particular topic, based not only on primary materials (ancient literary texts; material culture; etc.) but also on research of relevant secondary bibliography. Students should declare at the start of the quarter if they wish to take a certain course in conjunction with the research skills paper and should work closely throughout the quarter with the faculty instructor, who must approve the paper as satisfying the requirement.
5. CLCV 29500 Senior Seminar. The Senior Seminar takes place over two quarters (Autumn and Winter), and students register for it as a single course in one of those two quarters. The Senior Seminar is a requirement for all Classics majors, whether they are writing a BA paper or not.

**Summary of Requirements: Language Intensive Variant**

<table>
<thead>
<tr>
<th>Requirement</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>Six courses in Greek</td>
<td>600</td>
</tr>
<tr>
<td>Six courses in Latin</td>
<td>600</td>
</tr>
<tr>
<td>Four courses in Classical Civilization (CLCV) divided between at least TWO</td>
<td>400</td>
</tr>
<tr>
<td>of the following fields: Greek or Roman art, history, philosophy, science,</td>
<td></td>
</tr>
<tr>
<td>religion, material culture, or classical literature in translation</td>
<td></td>
</tr>
<tr>
<td>CLCV 29500 Senior Seminar</td>
<td>100</td>
</tr>
<tr>
<td>Total Units</td>
<td>1700</td>
</tr>
</tbody>
</table>

* Six courses in one classical language (Greek or Latin) at the 20000 level or above, and six courses in the other language, three of which may be at the introductory level.

**GREEK AND ROMAN CULTURES VARIANT**

This variant is designed for students who are interested in ancient Greece and Rome but wish to focus more on history (political, intellectual, religious, social) and material culture than on language and literature. Because the program allows many courses taught in other departments to count toward the major, it is especially suited to students who declare their major late or who wish to complete two majors.

The program assumes that, in addition to requirements for the major, students have met the general education requirement in civilization studies by taking two or three courses in a sequence related to the Ancient Mediterranean World: HIST 16700-16800-16900 Ancient Mediterranean World I-II-III; Rome: Antiquity to the Baroque sequence (taught in Rome); or Athens: Greek Antiquity and Its Legacy sequence (taught in Athens). Students who have met the general education requirement in civilization studies with a different sequence should complete one of these three sequences, which may then count toward the nine courses in classical civilization required for the major.

No course that is used to meet one of the following requirements may be used simultaneously to meet a requirement under any other category.

1. Three courses in Greek or Latin (or the equivalent) at a level appropriate to the student’s prior competency, including at least one course at or above the 10300 level.
2. Nine courses in Greek or Roman art, history, philosophy, religion, science, material culture, or classical literature in translation, with courses divided between at least four of those fields, and with approval of the director of undergraduate studies. Any course that carries a Classical Civilization listing meets this requirement. Other eligible courses are offered in disciplines such as Art History, Interdisciplinary Studies in the Humanities, Philosophy, and Political Science. These courses should be chosen in consultation with the director of undergraduate studies.

3. By the end of the Spring Quarter of their third year, students are required to submit to the director of undergraduate studies a research skills paper of around 10–12 pages as a Word or PDF file in an email attachment. The paper will normally substitute for a final paper in a Greek (above 20300), Latin (above 20300), Classical Civilization, or Classics course. Students will be expected to develop a reasoned argument on a particular topic, based not only on primary materials (ancient literary texts; material culture; etc.) but also on research of relevant secondary bibliography. Students should declare at the start of the quarter if they wish to take a certain course in conjunction with the research skills paper and should work closely throughout the quarter with the faculty instructor, who must approve the paper as satisfying the requirement.

4. CLCV 29500 Senior Seminar. The Senior Seminar takes place over two quarters (Autumn and Winter), and students register for it as a single course in one of those two quarters. The Senior Seminar is a requirement for all Classics majors, whether they are writing a BA paper or not.

Summary of Requirements: Greek and Roman Cultures Variant

<table>
<thead>
<tr>
<th>Requirement</th>
<th>Units</th>
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<tbody>
<tr>
<td>3 courses in Greek or Latin</td>
<td>300</td>
</tr>
<tr>
<td>Nine courses in Classical Civilization (CLCV) divided between at least FOUR of the following fields: Greek or Roman art, history, philosophy, science, religion, material culture, or classical literature in translation</td>
<td>900</td>
</tr>
<tr>
<td>CLCV 29500 Senior Seminar</td>
<td>100</td>
</tr>
<tr>
<td><strong>Total Units</strong></td>
<td><strong>1300</strong></td>
</tr>
</tbody>
</table>

Senior Seminar and BA Paper

Candidates for the BA degree in all variants of the Classical Studies major are required to take CLCV 29500 Senior Seminar in their fourth year. Writing a BA Paper is not required for the BA in Classical Studies, but it is required for graduation with special honors.

The Senior Seminar serves as a capstone experience for the class of graduating majors and an opportunity to reflect on the field of Classical Studies as an academic discipline. The purpose of the BA paper, for students who opt to write one, is to enable students to improve their research and writing skills, and to give them an opportunity to focus their knowledge of the field upon an issue of their own choosing.

In their third year, by Monday of eighth week of Spring Quarter, students planning to write a BA Paper must submit to the director of undergraduate studies a short statement proposing an area of research. The statement should include an abstract of a paragraph or more, outlining the problem that you wish to tackle and sketching the argument you hope to elaborate in response. You can, if you wish, discuss questions of method or earlier scholarship. You should make reference here, with as much specificity as possible, to the primary sources on which you will draw to substantiate your claim.

The statement must be approved in writing by a member of the Classics faculty who agrees to be the director of the BA paper. In certain cases, students may have two co-chairs, including one member of the Classics faculty and one faculty member from another department. Classics faculty at the level of associate professor and above may advise up to three BA papers, while assistant professors may advise as many as two papers. Students needing assistance in finding a faculty member with whom to work should consult with the director of undergraduate studies.

Students may register for CLCV 29500 Senior Seminar in either Autumn or Winter Quarter of their fourth year, but they are expected to participate in seminar meetings throughout both quarters. (Students enrolled in programs of study abroad in their fourth year should discuss accommodations with the director of undergraduate studies.) In addition to the Senior Seminar meetings, BA Paper writers will meet separately to discuss research problems and compose preliminary drafts of their BA Papers. Participants in the BA Paper meetings are expected to exchange criticism and ideas with each other and with the preceptor/course assistant, as well as to take account of comments from their faculty readers.

For students not writing a BA Paper, the Senior Seminar grade is based on assignments, presentations, and participation over the Autumn and Winter Quarters. For BA Paper writers, the grade for the Senior Seminar is identical to the grade for the BA Paper and, therefore, is not reported to the Registrar until the paper has been submitted in Spring Quarter. The grade for the BA Paper depends on participation in the Senior Seminar as well as on the quality of the paper. At the end of Autumn Quarter, a provisional grade for the Senior Seminar will be assigned to each student.

The deadline for submitting the BA Paper in final form is Friday of third week of Spring Quarter. This deadline represents the formal submission, which is final; students should expect to submit and defend substantial drafts much earlier. Both hard copies and digital copies are to be submitted to the faculty director, seminar preceptor,
and director of undergraduate studies, unless otherwise indicated. Students who fail to meet the deadline will not be eligible for honors consideration.

Students who undertake a double major may, in some cases, write a single BA Paper satisfying both majors. In order to qualify for special honors in Classical Studies, this combined paper must have a substantial focus on texts or issues of the classical period, and must have a Classics faculty member as a reader. CLCV 29500 Senior Seminar (the two-quarter Senior Seminar) is required of all students majoring in Classical Studies, whether as a double major or as a single major. The use of a single essay to count as a BA Paper in two majors requires approval from directors of undergraduate studies in both majors. The Petition to Use a Single Bachelor's Paper for Two Majors (https://humanities-web.s3.us-east-2.amazonaws.com/college-prod/s3fs-public/documents/BA_Double_Major_0.pdf) consent form, to be signed by the directors of undergraduate studies, is available from the College advisers. It must be completed and returned to the College adviser by the end of Autumn Quarter of the student’s year of graduation.

**GRADING**

All courses taken to meet requirements in the major or minor must be taken for quality grades.

**HONORS**

To be recommended for honors, a student (1) must maintain an overall GPA of 3.25 or higher and a GPA of 3.5 or higher in the major and (2) must also demonstrate superior ability in the BA paper to interpret Greek or Latin source material and to develop a coherent argument. For a student to be recommended for honors, the BA paper must be judged worthy of honors by the faculty director, preceptor, and an additional faculty committee. Before the end of the Winter Quarter, the director of undergraduate studies will consult with both the faculty director and the BA preceptor to ascertain which students in the BA Seminar are likely to be nominated for honors and which papers will be forwarded to the faculty committee.

**MINOR PROGRAM IN CLASSICAL STUDIES**

The minor in Classical Studies requires a total of six courses in Greek (GREK), Latin (LATN), or Classical Civilization (CLCV). Of these six courses:

- Only three may be elementary language courses (e.g., GREK 10100-10200-10300 Introduction to Attic Greek I-II-III).
- CLCV courses (1) may not be double-counted with the student's major(s) or with other minors and (2) may not be counted toward general education requirements.

Students must meet with the director of undergraduate studies before the end of Spring Quarter of their third year to declare their intention to complete the minor. Students choose courses in consultation with the director of undergraduate studies. The director’s approval for the minor program should be submitted to the student’s College adviser by the deadline above on the Consent to Complete a Minor Program (https://humanities-web.s3.us-east-2.amazonaws.com/college-prod/s3fs-public/documents/Consent_Minor_Program.pdf) form, obtained from the College adviser or online.

The following groups of courses would comprise a minor. Other programs may be designed in consultation with the director of undergraduate studies. Minor program requirements are subject to revision.

**Sample 1:**

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>GREK 10100-10200-10300</td>
<td>Introduction to Attic Greek I-II-III</td>
<td>300</td>
</tr>
<tr>
<td>GREK 20100-20200-20300</td>
<td>Intermediate Greek I-II-III</td>
<td>300</td>
</tr>
<tr>
<td><strong>Total Units</strong></td>
<td></td>
<td><strong>600</strong></td>
</tr>
</tbody>
</table>

**Sample 2:**

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>LATN 10100-10200-10300</td>
<td>Introduction to Classical Latin I-II-III</td>
<td>300</td>
</tr>
<tr>
<td>Any three CLCV courses*</td>
<td></td>
<td>300</td>
</tr>
<tr>
<td><strong>Total Units</strong></td>
<td></td>
<td><strong>600</strong></td>
</tr>
</tbody>
</table>

* CLCV courses (1) may not be double-counted with the student's major(s) or with other minors and (2) may not be counted toward general education requirements.

**PRIZES AND GRANTS**

**The Arthur Adkins Summer Research Fellowship** is expected to be worth $5,000 this year. The fellowship is targeted to third-year undergraduates who are bound for graduate school, and it provides means and opportunity for the writing of a superior research paper on any aspect of the ancient world from the Bronze Age through Late Antiquity. It may be used for travel to classical sites and collections or to other research centers, and/or for living expenses during a summer devoted to research between the third and fourth year. Applicants must submit to the Classics Department Administrator (by the first Friday of Spring Quarter) a transcript, a statement (2–3 pages) outlining their project and its relationship to existing knowledge in the field, a plan of
research together with a provisional budget for the summer, and a letter from a faculty supervisor. A written report of what was accomplished during the period of the fellowship must be submitted to the director of undergraduate studies by the first week of the following Autumn Quarter.

This fellowship is not limited to Classical Studies majors and minors, or even to students of Greek and Latin, and although it may be used for research abroad, it does not require such research. But it does require that a student have a well-developed research project by the time of application.

The David Grene Fellowship is expected to be worth $5,000 this year. The fellowship is targeted to undergraduates whose intellectual interests in the classical world have led them to an area of knowledge which they are unable to pursue during the regular academic year, and it allows them an opportunity to explore that interest through independent study during the summer before graduation. The independent study may involve training in a new discipline such as paleography or numismatics, first-hand experience of ancient sites and artifacts, or ancillary language study. It may be carried out under the auspices of an organized program like the American School of Classical Studies at Athens or the American Academy in Rome, or it may be tailored entirely according to the student’s own plan. Applicants must submit to the Classics Department Administrator (by the first Friday of Spring Quarter) a transcript, project statement (2–3 pages), a provisional budget, and a faculty letter of recommendation. A written report of what was accomplished during the period of the fellowship must be submitted to the director of undergraduate studies by the first week of the following Autumn Quarter.

This fellowship is not limited to Classical Studies majors and minors, or even to students of Greek and Latin, and it need not directly involve the study of classics, but applicants must be able to demonstrate a background of interest in the classical world.

The Pausanias Summer Research Fellowship is expected to be worth $5,000 this year. The fellowship provides support to an undergraduate student in Classical Studies for research abroad in sites of interest for classical studies. It may be used to pursue a project of the student’s own design or to participate in appropriate institutional programs abroad. Applicants must submit to the Classics Department Administrator (by the first Friday of Spring Quarter) a transcript, project statement (2–3 pages), a provisional budget, and a faculty letter of recommendation. A written report of what was accomplished during the period of the fellowship must be submitted to the director of undergraduate studies by the first week of the following Autumn Quarter.

This fellowship is limited to Classical Studies majors and minors.

The John G. Hawthorne Travel Prize is expected to be worth $5,000 this year. The prize is given to an outstanding undergraduate student of classical languages, literature, or civilization for travel to Greece or Italy or for study of classical materials in other countries. It may be used to pursue a project of the student’s own design or to participate in appropriate programs conducted in Greece or Italy. Applicants must submit to the Classics Department Administrator (by the first Friday of Spring Quarter) a transcript, project statement (2–3 pages), a faculty letter of recommendation. A written report of what was accomplished during the period of the prize must be submitted to the director of undergraduate studies by the first week of the following Autumn Quarter.

This prize is open to any student who has taken a GREK, LATN, or CLCV course in the College, and may be used for travel in Greece and/or Italy, or for classics-related study there or in other appropriate locations.

The Leon Golden Undergraduate Research Fellowship is expected to be worth $5,000 this year. The fellowship is intended to enable undergraduates majoring in Classical Studies to develop an original research project in the field or to pursue training in ancillary studies that will enrich their work in classics. Applicants must submit to the Classics Department Administrator (by the first Friday of Spring Quarter) a transcript, a statement (2–3 pages) outlining their project together with a provisional budget, and a letter from a faculty supervisor. A written report of what was accomplished during the period of the fellowship must be submitted to the director of undergraduate studies by the first week of the following Autumn Quarter.

This fellowship is limited to Classical Studies majors, and it requires that a student have a well-developed project by the time of application.

The Nancy P. Helmbold Travel Award is expected to be worth $5,000 this year. It is awarded to an outstanding undergraduate student of Greek and/or Latin for travel to Greece or Italy. Applicants must submit to the Classics Department Administrator (by the first Friday of Spring Quarter) a transcript, an itinerary or research together with a provisional budget, and a faculty letter of recommendation. A written report of what was accomplished during the period of the award must be submitted to the director of undergraduate studies by the first week of the following Autumn Quarter.

This award requires a student to have taken a GREK or LATN course (not merely a CLCV course) in the College. It may or may not be used for study or research, but it must be used in Greece and/or Italy.

The Paul Shorey Foreign Travel Grant is expected to be worth $3,000 this year. The grant is given to a student of Greek or Latin who has been accepted to participate in the Athens Program or the Rome Program of the College, and it is to be used to defray costs incurred in the program. The terms of the grant stipulate that it is to be awarded to a “needy and deserving” student. Students who have been accepted into one of the programs...
and who wish to be considered for the Shorey grant are invited to submit statements explaining their need by the first Friday of Spring Quarter.

**The Classics Prize** is a cash award of $500 made annually to the student who graduates with the best record of achievement in the Classical Studies major.

Examples of past successful application statements for the summer awards are available from the undergraduate prize coordinator, Peter White, (https://classics.uchicago.edu/people/peter-white/) or the director of undergraduate studies, David Wray (https://classics.uchicago.edu/people/david-wray/).

**Offered through the Society for Classical Studies (SCS):**

The Lionel Pearson Fellowship seeks to contribute to the training of American and Canadian classicists by providing for a period of study at an English or Scottish university. The competition is open to students majoring in Classics, or closely related fields. Fellows must undertake a course of study that broadens and develops their knowledge of Greek and Latin literature in the original languages; candidates should therefore have a strong background in the classical languages. Normally, the recipient will hold the fellowship in the academic year immediately after graduating with a bachelor’s degree. The term of the fellowship is one year. The recipient may use the fellowship for part of a longer program of study, but under no circumstances will support from the fellowship extend beyond one year. Fellows are responsible for seeking and obtaining admission to the English or Scottish university where they intend to study.

The maximum amount of the fellowship will be $24,000, which may be used to offset academic fees, travel expenses, housing and subsistence costs, and book purchases. The fellowship amount ($24,000) is the maximum that the SCS can award, but the Faculties of Classics of both Oxford and Cambridge Universities have generously offered to support the tuition expenses of any Pearson Fellow enrolled at their institution. In these instances funds provided by the SCS should be adequate to offset the fellow’s other expenses, and the SCS will attempt (but it cannot guarantee) to obtain a similar accommodation from another institution in the UK should the fellow attend a university other than Oxford or Cambridge. **Note:** The SCS cannot guarantee tuition support from other Faculties at Oxford and Cambridge (such as Philosophy or History). Students should be aware that if they can pursue their preferred course of study under the rubric of Classics, it would be to their advantage.

Candidates for the fellowship require nomination by the director of undergraduate studies by the end of the Spring Quarter for a rising fourth-year student. The Department of Classics may only nominate one student, and therefore requests that interested students submit the following materials by **Friday of eighth week** in the Spring Quarter of their third year:

- A current copy of your transcript
- One paragraph on why you would like to be nominated for the Pearson Fellowship, briefly suggesting what you might like to do with it. This should include which university or universities you are interested in attending, with whom you would like to work, and what kind of topic you would like to research and/or why you think a year doing so in the UK would be especially beneficial for you.


**CLASSICAL CIVILIZATION COURSES**

**CLCV 12019. Civil War Literature. 100 Units.**
The Romans did not invent political strife, far from it, but they named the concept. Civil war (bellum civile) is technically formal war among citizens. Since antiquity, the Roman civil wars of the first century BCE, which brought the Roman Republic to the point of collapse, have been paradigmatic not only for the modern conceptualization of political discord, but for its narration. As Marx said of various stages of the French Revolution, it was fought in Roman garb, first of the Roman Republic, then of the Roman Empire. Despite the formal definition, ancient and modern tales of civil war typically turn on discord within the family, among the sexes, and in the cosmic order. Civil war comes to stand for pervasive social collapse. Beginning with Thucydides’ famous description of stasis on Corcyra, readings will encompass selections from Roman history (Caesar, Sallust, Velleius Paterculus, Tacitus), biography (Plutarch, Suetonius), Latin poetry (Horace, Propertius, Vergil, Seneca, Lucan), modern novels on civil war with Roman resonances (Victor Hugo, Michel Houellebecq), and articles on civil war from political science and conceptual history. Central questions will be repetition in history, whether civil war can ever come to an end, and whether its ghastly horror is constitutive of the political order and, if so, of what kind.

**CLCV 12900. Civil War Literature. 100 Units.**
The Romans did not invent political strife, far from it, but they named the concept. Civil war (bellum civile) is technically formal war among citizens. Since antiquity, the Roman civil wars of the first century BCE, which brought the Roman Republic to the point of collapse, have been paradigmatic not only for the modern conceptualization of political discord, but for its narration. As Marx said of various stages of the French Revolution, it was fought in Roman garb, first of the Roman Republic, then of the Roman Empire. Despite the formal definition, ancient and modern tales of civil war typically turn on discord within the family, among the sexes, and in the cosmic order. Civil war comes to stand for pervasive social collapse. Beginning with Thucydides’ famous description of stasis on Corcyra, readings will encompass selections from Roman history.
(Caesar, Sallust, Velleius Paterculus, Tacitus), biography (Plutarch, Suetonius), Latin poetry (Horace, Propertius, Vergil, Seneca, Lucan), modern novels on civil war with Roman resonances (Victor Hugo, Michel Houellebecq), and articles on civil war from political science and conceptual history. Central questions will be repetition in history, whether civil war can ever come to an end, and whether its ghostly horror is constitutive of the political order and, if so, of what kind.

Equivalent Course(s): SIGN 26052, MAPH 36052

CLCV 13000. Augustus: Republic to Empire. 100 Units.

To this day, Augustus remains a potent symbol of autocracy established in the wake of a failed republic. His accession to power after decades of civil war marked the end of the Roman Republic and the beginning of monarchy under the Roman Empire. His life offers a lens onto a period of rapid cultural and political change. This course examines ambivalent contemporary assessments of his role in bringing down the Republic and the restoration of peace that followed. How responsible was he for continued discord in the wake of Julius Caesar’s assassination? Was his reign salutary or autocratic? The questions asked of him gain particular saliency when republican norms are again at stake. Readings include Suetonius’ biography, selections from the great literary figures of the time (Cicero, Vergil, Horace, Livy, Propertius, and Ovid), Paul Zanker’s overview of the art and architecture of the period, and culminate with a 20th c. novel by John Williams, Augustus, whose epistolary form fragments our perspective on this enigmatic figure as effectively as the ancient sources.

Equivalent Course(s): MAPH 36084, SIGN 26084

CLCV 13019. Why Eros? 100 Units.

Eros ("desire" or "appetite" in Greek) names something in desire that goes beyond, something connected to wisdom, ethics, and the realization of our highest potentials. At least since Plato’s Symposium, eros has attracted thinkers, writers, artists, and other social change agents-and has also been regarded as a dangerously subversive threat. Studying a broad range of texts and artifacts from ancient and modern poetry to philosophy and theory—Sappho and Plato, Shakespeare and Michelangelo, Sade and Sacher-Masoch, Freud and Foucault, Sedgwick and Muñoz, among many others—this course asks why the category of the erotic has been so persistent and productive. It also asks whether eros might continue to enable new ways of thinking about human desire in relation to genders and sexualities as well as new ways of relating to self, others, community, and world.

Equivalent Course(s): SIGN 26053, FNDL 23019, GNSE 23019, CMLT 13019

CLCV 14019. Happiness in Western Thought, Art, and Culture. 100 Units.

This program will explore "happiness" as a set of ideas, artifacts, and problems in the cultures of Europe and the Americas. We will study works ranging from ancient Greek and Roman philosophy to modern short stories, lyric poems, and films, by authors such as Plato, Aristotle, Epictetus, Seneca, Kant, Mill, Keats, Shelley, and Dickinson. As we do so, we will examine the different definitions and understandings of happiness put forward by these texts. "Happiness" is defined sometimes as a set of qualities of a human life that make it worth living and worthy of praise, and sometimes as a set of thoughts and feelings that give a sense of satisfaction and meaning. Sometimes happiness is defined in terms of an individual’s experience, and sometimes it is seen as something achieved in community. Finally, we will ask if it makes sense to speak of specifically "Western" notions of happiness, and how a different cultural or historical perspective can affect our understanding of the texts we will study and the views of happiness they exemplify.

CLCV 14113. Introduction to Roman Art and Archaeology. 100 Units.

This course offers a survey of the art and archaeology of the Roman world from the founding of Rome in the eighth century BC to the Christianization of the Empire in the fourth century AD. Students will witness the transformation of Rome from a humble village of huts surrounded by marshland in central Italy into the centripetal force of a powerful Empire that spanned mind-bogglingly distant reaches of space and time. Throughout the course, we will consider how the built environments and artifacts produced by an incredible diversity of peoples and places can make visible larger trends of historical, political, and cultural change. What, we will begin and end by asking, is Roman about Roman art?

Equivalent Course(s): ARTH 14105

CLCV 14119. Greek Art and Archaeology. 100 Units.

This course examines the art and archaeology of ancient Greece from ca. 1000 BCE - ca. 200 BCE. Participants will learn a lot of facts about the Greek world; they will see the Greeks emerge from poverty and anarchy to form a distinctive political and social system based on city-states, and they will see that system grow unstable and collapse. They will see the emergence of distinctive forms of sculpture, architecture, pottery, and urban design—many of which are still in use today. Along with these facts, they will acquire a conceptual toolkit for looking at works of art and for thinking about the relation of art to social life.

Equivalent Course(s): ARTH 14107

CLCV 14519. Markets Before Capitalism. 100 Units.

Is the market system a new invention linked to the recent development of modern European societies? Is the market the hero or the villain of the story? Is everything marketable? Is the market the driver for economic development? We will address these and other questions in a deliberately comparative way, focusing on the cases of ancient Mesopotamia, ancient Greece and Rome, and medieval and early modern Europe. We will read excerpts from Smith, Ricardo, Marx, Weber, Polanyi, Braudel, Wallerstein, Geertz, Horden, and Purcell. We will examine the controversies in which these scholars were involved and the echoes they still have in our own contemporary debates. Assignments: Two papers, two quizzes.
CLCV 15000. Myth and Its Critics. 100 Units.
Myth is essential to how humans make sense of the world: our foundational stories explain the nature of the world; they justify and explore social and sexual difference; they teach and test the limits of human agency. The course will survey contexts and uses of myth-making in the ancient Mediterranean world. We will also explore the many traditions of critique and anxiety about myth-making, among philosophers, literary critics and religious authorities.
Equivalent Course(s): NEHC 26602, HIST 16602, SIGN 26054

CLCV 15019. Ancient Drama, Modern Theory. 100 Units.
This course will travel through the great dramas of ancient Greece, including works of Aeschylus, Sophocles, Euripides, and Aristophanes. Moreover, it will show how the history of contemporary thought has been shaped by reflection on Greek tragedy, starting from the philosophy of Hegel and Nietzsche; the psychoanalysis of Freud and Lacan; the feminist critiques of Luce Irigaray, Julia Kristeva, and Judith Butler; works of structuralism and poststructuralism; and finally the recent material and affective turns in scholarship. Along the way, we will draw insights on modern movements of the performance arts from adaptations, including those in dance (Martha Graham), in film (Pier Paolo Pasolini, Lars von Trier), and in drama itself (Anne Carson). As this course will demonstrate, there is hardly an intellectual or artistic movement of recent history that has not taken its cue from Greek drama. All reading will be in English.
Equivalent Course(s): TAPS 17019, SIGN 26055

CLCV 17319. The Body in Ancient Greek Art and Culture. 100 Units.
This course provides an introduction to the role of the human body in ancient Greek art. We will examine, on the one hand, the various ways in which Greek artists represented the body, and consider how forms of bodily identity such as gender and sexuality were constructed and articulated through artistic practice. But we will also consider the ways in which works of art themselves - statues, paintings, vessels - could function like bodies or in place of bodies, expanding the notion of what it means to be a living being. Our focus will be on works of Greek art in Paris collections, which will also enable us to explore the legacy of Greek constructions of the body in the 19th and 20th centuries. Readings will range from primary texts in translation to more theoretical writing on embodiment, gender, and sexuality.
Equivalent Course(s): GNSE 17303, ARTH 17303, ARTH 37303

CLCV 20017. Art and Archaeology of Death and Mourning in Ancient Greece. 100 Units.
No aspect of human existence so preoccupied the ancient Greeks as the condition of mortality-the knowledge that, unlike their immortal gods, they would inevitably die. This course will explore the role that material culture played in helping individuals process the effects of death in a variety of times and places within ancient Greece. It will provide an overview of burial and commemoration practices, tomb offerings and funerary monuments, as well as artistic and literary representations of death, mourning, and the afterlife. Many of the readings will be primary texts in translation-epic poems and plays, myths and stories that offered the Greeks paradigms for their own experiences. Throughout, we will consider the role works of art play in helping individuals cope with as personal an issue as bereavement, and we will draw on parallels from contemporary culture to help frame the ancient material.
Equivalent Course(s): ARTH 17302

CLCV 20091. Field Archaeology. 100 Units.
This course entails four weeks of full-time, hands-on training in field archaeology in an excavation directed by a University of Chicago faculty member. At the Tell Keisan site in Israel, students will learn techniques of excavation and digital recording of the finds; attend evening lectures; and participate in weekend field trips. Academic requirements include the completion of assigned readings and a final written examination. For more information about this archaeological field opportunity in Summer 2020, see http://keisan.uchicago.edu. Students who are enrolled in this course will pay a Summer Session tuition fee in addition to the cost of participation in the dig. UChicago College students are eligible to apply for College Research Scholar grants to fund their participation.
Equivalent Course(s): ANTH 26612, CLAS 30091, NEAA 20091, HIST 20091

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

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

CLCV 20122. Heaven, Hell, and Life After Death. 100 Units.
What happens after people die? Nothing at all? Does the same thing happen to everyone after death, or is there some form of postmortem reward and punishment? If heaven exists, what is heaven like? How do beliefs about life after death influence behavior in this life? This course engages with these questions as we explore the development and diversity of afterlife beliefs in Judaism and Christianity, from antiquity to the present day. We will pay special attention to the various functions of afterlife beliefs at different points in history, including in our contemporary society. Is Marx correct that belief in heaven and eternal life legitimizes the social order and contributes to oppression on earth? Conversely, does the idea of postmortem rewards and punishments actually contribute to a more just society by motivating individuals to strive to live virtuously? By the end of the course, students will not only be familiar with Jewish and Christian conceptions of the afterlife, but also conversant in perspectives on postmortem existence found in classical philosophy that continue to inform how we think about death in the contemporary world. There are no prerequisites.
Equivalent Course(s): JWSC 20113, RLST 20113

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

CLCV 20222. Greek and Near Eastern Creation Stories. 100 Units.
This course will offer a comparative view of Greek traditions about the origin of the world (cosmogony) and the origin of the gods (theogony), and the multiple layers on which they were entangled with Near Eastern narratives. On the Greek side, we will focus on Hesiod, Homer, and the Orphic poems. Near Eastern sources will include Mesopotamian, Egyptian, Hititite, Phoenician, and Hebrew texts. The reading of primary sources will be done in translation (though students are always encouraged to check the texts in the original language for closer reading and discussion, if training allows). We will engage with secondary bibliography, especially works that take a comparative approach or discuss the comparative method. We will discuss the methodological challenges and advantages of comparative mythology and the phenomenon of cultural exchange, as revealed in these mythical and literary connection.
Equivalent Course(s): NEHC 20210, RLST 20210

CLCV 20300. Ancient Medieval Poli Thought. 100 Units.
TBD

CLCV 20321. Gordion and its Neighbors: Central Anatolia during the Iron Age. 100 Units.
This class is an in-depth study of central Anatolia’s most important archaeological site during the early first millennium BCE: Gordion, the capital city of the kingdom of Phrygia. In addition to learning the archaeology of this site in great detail, we will also use it as a foundation to explore neighboring excavations in the region, including the Iron Age levels of Hattusha, Kaman-Kalehöyük, Kınık Höyük, and others.
Equivalent Course(s): CLAS 30321, NEAA 30333, NEAA 20333

CLCV 20400. 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, ANMC 30400
Equivalent Course(s): CLAS 30400, HIST 30701, HIST 20701, ANMC 30400

CLCV 20404. Troy and Its Legacy. 100 Units.
This course will explore the Trojan War through the archaeology, art, and mythology of the Greeks and Romans, as well as through the popular imaginings of it in later cultures. The first half will focus on the actual events of the “Trojan War” at the end of the second millennium BCE. We will study the site of Troy, the cities of the opposing Greeks, and the evidence for contact, cooperation, and conflict between the Greeks and Trojans. Students will be introduced to the history of archaeology and the development of archaeological fieldwork. The second half will trace how the narrative and mythology of Homer’s Iliad and the Trojan War were adapted and used by later civilizations, from classical Greece to twenty-first-century America, to justify their rises to political and cultural hegemony in the Mediterranean and the West, respectively.
CLCV 20419. Empire in Ancient World. 100 Units.
Empire was the dominant form of regional state in the ancient Mediterranean. We will investigate the nature of imperial government, strategies of administration, and relations between metropole and regional powers in Persia, Athens, the Seleucid empire, and Rome.
Equivalent Course(s): ANTH 36120, ANTH 26120, ARCH 20404, HIST 20404, HIST 30404, CLAS 30404

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

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

CLCV 20522. The Acropolis of Athens. 100 Units.
This course offers an introduction to the monuments of the Acropolis of Athens and their various afterlives. We will begin with the rock itself and the ancient structures built upon it. Focusing especially on the major monuments of Periklean Athens - including the Propylaia, the Erechtheion, and above all the Parthenon - we will study their architecture and sculptural decoration, situating them in the artistic, religious, and political contexts in which they gained meaning. We will follow the history of these monuments through the end of antiquity and into the Byzantine and Ottoman periods. The controversy surrounding the removal of the so-called “Elgin Marbles” in the early 19th century will launch us into a consideration of the Acropolis’ enduring place in antiquity and into the Byzantine and Ottoman periods. The controversy surrounding the removal of the so-called “Elgin Marbles” in the early 19th century will launch us into a consideration of the Acropolis’ enduring place in modernity, and we will examine how the Acropolis’ monuments have come to take on new forms of signification through lenses as varied as Freudian psychology, European nationalism, cultural heritage management, and disability studies (among others). Our class discussions will be complemented by multiple visits to collections and monuments in Chicago, where we will trace the local influence of the Acropolis and even encounter one of its fragments.
Equivalent Course(s): ARCH 17305, ARTH 17305

CLCV 20700-20800-20900. Ancient Mediterranean World I-II-III. 100 Units.
Available as a three-quarter sequence (Autumn-Winter-Spring) or as a two-quarter sequence (Autumn-Winter or Winter-Spring). This sequence meets the general education requirement in civilization studies. This sequence surveys the social, economic, and political history of Greece to the death of Alexander the Great (323 BC), the Roman Republic (509 to 27 BC), and late antiquity (27 BC to the fifth century AD).

CLCV 20700. Ancient Mediterranean World I: Greece. 100 Units.
This course surveys the social, economic, and political history of Greece from prehistory to the Hellenistic period. The main topics considered include the development of the institutions of the Greek city-state, the Persian Wars and the rivalry of Athens and Sparta, the social and economic consequences of the Peloponnesian War, and the eclipse and defeat of the city-states by the Macedonians.
Equivalent Course(s): HIST 16700

CLCV 20800. Ancient Mediterranean World II: Rome. 100 Units.
Part II surveys the social, economic, and political history of Rome, from its prehistoric beginnings in the twelfth century BCE to the end of the Severan dynasty in 235 CE. Throughout, the focus will be upon the dynamism and adaptability of Roman society, as it moved from a monarchy to a republic to an empire. The course will also cover the questions of social organization (free and unfree people, foreigners), gender
relations, religion, and specific forms of the way of life of the Romans. It will be based both on lectures and on discussions of textual or archaeological documents in smaller discussion groups.

Equivalent Course(s): HIST 16800

CLCV 20900. Ancient Mediterranean World III: Late Antiquity. 100 Units.
Part III examines late antiquity, a period of paradox. The later Roman emperors established the most intense, pervasive state structures of the ancient Mediterranean, yet yielded their northern and western territories to Goths, Huns, Vandals, and, ultimately, their Middle Eastern core to the Arab Muslims. Imperial Christianity united the populations of the Roman Mediterranean in the service of one God, but simultaneously divided them into competing sectarian factions. A novel culture of Christian asceticism coexisted with the consolidation of an aristocratic ruling class notable for its insatiable appetite for gold. The course will address these apparent contradictions while charting the profound transformations of the cultures, societies, economies, and political orders of the Mediterranean from the conversion of Constantine to the rise of Islam.

Equivalent Course(s): MDVL 16900, HIST 16900

CLCV 21019. Ancient Stones in Modern Hands. 100 Units.
Objects from classical antiquity that have survived into the modern era have enticed, inspired, and haunted those who encountered or possessed them. Collectors, in turn, have charged ancient objects with emotional, spiritual, and temporal power, enrolling them in all aspects of their lives, from questions of politics and religion to those of race and sexuality. This course explores intimate histories of private ownership of antiquities as they appear within literature, visual art, theater, aesthetics, and collecting practices. Focusing on the sensorial, material, and affective dimensions of collecting, we will survey histories of modern classicism that span from the eighteenth century to the present, from the Mediterranean to the Pacific. Historical sources will include the writings of Johann Gottfried Herder, Johann Joachim Winckelmann, Emma Hamilton, Vernon Lee, and Sigmund Freud, among others; secondary source scholarship will draw from the fields of gender studies, the history of race, art history, and the history of emotions. We will supplement our readings with occasional museum visits and film screenings.

Equivalent Course(s): ARTH 20304, HIST 29422, CLAS 31019, ARTH 30304, HIST 39422

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

Equivalent Course(s): CLAS 31123

CLCV 21222. Democratic Failure in Greece and Rome. 100 Units.
The course will study processes of democratic erosion and collapse in classical Athens and republican Rome. Assignments: in-class presentations and a long paper.

Equivalent Course(s): HIST 20602, CLAS 31222, HIST 30602, LLSO 29722

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

Equivalent Course(s): ENGL 32303, GRMN 22314, SLAV 22303, CLAS 31313, CMLT 32303, SLAV 32303, CMLT 22303, GRMN 32314, ENGL 22310

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

Equivalent Course(s): CLAS 31316, ARTH 26302, RLST 28302, ARTH 36302, RLVC 36302

CLCV 21415. Gender and Sexuality in Roman Art. 100 Units.
In the remote, but omnipresent past of classical antiquity, what kinds of experiences and practices fell under the umbrella of terms and concepts that we moderns call "gender" and "sexuality"? This course explores the fundamentally visual aspect of this question by drawing attention first and foremost to works of Roman art, but also to topics such as the erotics of vision, the senses of shame and modesty, and bodily comportment. While the robust corpus of ancient and modern literature on these topics will constitute an important part of our discussions, we will likewise consider the ways in which ancient art provides forms of evidence that are analogous, but never coextensive, with that of ancient texts. Finally, taking a cue from Tom Stoppard's play The
Invention of Love (1997), in which A. E. Housman declares that the "barbarity" of homosexuality is that it's "half Greek and half Latin," we will attend to the ways in which the dynamics of gender and sexuality took shape in a historical continuum in which the lines between what was "Greek" and what was "Roman" became increasingly blurred.

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

CLCV 21500. Medieval Book: History, Typology, Function. 100 Units.
The Medieval Book: History, Typology, Function. The course will survey the cultural setting of books and book-learning from end of Antiquity to the Age of Print. We shall consider the new and varied historical impulses that shaped medieval techniques of writing, reading, and ordering of knowledge, and also the details of physical construction, textual presentation, and decoration, which often survived the transition from script to print culture. To illustrate our discussions, we shall make use of holdings in Regenstein Special Collections and also take a special trip to the Newberry Library.

Equivalent Course(s): MDVL 21500, CLAS 31500

CLCV 21517. Minoan Art, Modern Myths, and Problems of Prehistory. 100 Units.
This course will provide an introduction to the art of the Bronze Age culture of Minoan Crete, with an emphasis on the Palatial Periods (ca. 1900-1450 BCE). We will cover both well-known works and recent archaeological finds, including those from outside of Crete that have altered our view of Minoan art in recent years. At the same time, we will investigate how our knowledge of this civilization and its art has been shaped by the mentalities of those who have excavated its remains and collected and displayed its art. We will look closely at archaeological reports, restorations, forgeries, and concepts of style and iconography to reveal how archaeological remains are transformed into historical narratives. While focused on the Minoans, the class is designed to build the analytical skills necessary for engaging with the art of prehistoric cultures and other ancient cultures heavily shaped by modern imaginaries.

Equivalent Course(s): ARTH 30510, ARTH 20510, CLAS 31517

CLCV 21700. 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 Græco-Roman world.

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

CLCV 21716. A Political History of the Ancient Kingdom of Greater Armenia. 100 Units.
Generally speaking, the ancient kingdom of Great Armenia is a marginal entity within the fields of ancient history and archaeology, which attracted relatively few historians of antiquity. As a matter of fact, scholars of Antiquity usually refer to Armenia only when it was involved into one of the frequent military crises between East and West. The country had an important strategic position, a vast expanse of territory, and wealthy natural resources. This explains very well the efforts of the Seleucids and of Rome, and of the Iranian dynasties of the Parthians and the Sassanids, to establish a military control and cultural influence over Armenia. Both contacts with the West and the East shaped the complex identity of Armenia - a somewhat mixed identity which is rather difficult to study. Therefore, both Classical and Iranian scholars tend to neglect the role of Armenia, or to diminish its position in the balance of power: the anachronistic cliché of a Greater Armenia as a «buffer state» is still mentioned. Accordingly, the few specialists on pre-Christian Armenia hardly communicate with those other scholars. Therefore, the very marginality of the kingdom of Armenia has not stimulated neither Classical scholars, nor Iranian scholars, to show interest in Armenia as well. This course will present a comprehensive history of ancient Armenia, from its origins to the fall of the kingdom in 428 CE, in order to reconstruct the history of the Artaxiad and of the Arsacid dynasties.

Equivalent Course(s): NEHC 30155, NEHC 20155, CLAS 31716

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

Equivalent Course(s): CLAS 31717, SCTR 31613

CLCV 21718. Socrates, Plato and Aristotle on Courage. 100 Units.
What is courage? Is it: doing what you should do, even when you are afraid? Can you be courageous without being afraid? Can you be courageous and know that you are doing the right thing? Can you be courageous if you are not in fact doing the right thing? Can you have precisely the correct amount of fear and still fail to be courageous? Could you be courageous if you weren't afraid to die? Courage is, arguably, the queen of the virtues. In this class, we will use some Socratic dialogues (Laches, Protagoras, Republic, Phaedo) and some Aristotelian treatises (Nicomachean Ethics, Eudemian Ethics) as partners in inquiry into the answers to the questions listed above. (A)

Equivalent Course(s): PHIL 31717, CLAS 31718, PHIL 21717
CLCV 21719. Devils and Demons: Agents of Evil in the Bible and Ancient World. 100 Units.

While the words "devil," "demons," and "Satan" usually conjure the image of a horned and hoofed archfiend, this has not always been the case. Students in this course will discover both the origins of and complications to dominant popular images of "the Devil" by engaging ancient Middle Eastern and Mediterranean texts, including Mesopotamian literature, the Hebrew Bible, the New Testament, and other early Christian and Jewish texts. We will discuss Satan's origins as the biblical god Yahweh's henchman, Mesopotamian and Greco-Roman conceptions of subordinate divine entities, Hellenistic and Roman-period tendencies towards cosmic dualism, and much more. Students will also have the opportunity to explore pop culture and political discourse to examine how Biblical and other ancient demons productively recur in such contexts. A guiding question will be why the category of "demons" has proven so productive and necessary to diverse religious worldviews and what the common features and actions of these figures reveal about persistent human anxieties.

Equivalent Course(s): RLT 20214, JWSC 20214, NEHC 20214

CLCV 21720. Introduction to Coptic. 100 Units.

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

Equivalent Course(s): BIBL 41720, CLAS 41720

CLCV 21722. Ancient Empires IV. 100 Units.

This course introduces students to the Achaemenid Empire, also known as the First Persian Empire (ca. 550-330 BCE). We will be examining the political history and cultural accomplishments of the Achaemenids who, from their homeland in modern-day Iran, quickly rose to become one of the largest empires of the ancient world, ruling from North Africa to North India at their height. We will also be examining the history of Greek-Persian encounters and the image of the Achaemenids in Greek and Biblical literature. The students will visit the Oriental Institutes' archive and object collection to learn more about the University of Chicago's unique position in the exploration, excavation, and restoration of the Persian Empire's royal architecture and administrative system through the Persian Expedition carried out in the 1930s.

Equivalent Course(s): HIST 25602, NEHC 20014

CLCV 21915. The Present Past in Greece Since 1769. 100 Units.

This discussion-based course will explore how conceptions of the ancient past have been mobilized and imagined in the political, social, and cultural discourses of modern Greece from the lead up to the War of Independence through to the present day. Among the themes that will be addressed are ethnicity and nationalism, theories of history, the production of archaeological knowledge, and the politics of display.

Equivalent Course(s): HIST 21006, ANCM 31915, HIST 31006, CLAS 31915

CLCV 21919. Comparative Mythology: Methods and Madness. 100 Units.

Comparative Mythology has been one of the most controversial disciplines in the Humanities. Interdisciplinarity at its finest and most erratic, different definitions of Comparative Mythology have found their roots in linguistics, psychology, the history of religions, structuralism, and many more hybrid fields. Haunted by the question of "What is Myth?" and equally concerned with the toolkits that allow us to make sense of myths, it has been the source of constant fascination as an important part of nineteenth- and twentieth-century intellectual history. Its ambitions cut across boundaries of time, geography, and languages. Its results have inspired revolutions in the academy with critical political consequences, building and destroying nationalistic essentialisms, forging communities and tearing them apart. In this course we will review its complex history and attempt to assert its role as an important catalyst of academic debate by focusing on the manner in which myth and poetry-two often inscrutable and difficult-to-define categories of cultural production-so often appear to work alongside each other in order to probe at ineffable mysteries whilst developing dazzling ideological programs that can grant us a purchase on the myriad ways in which poets, scribes, scholars, religious leaders, political agitators, and university professors have attempted to make sense of the world.

Equivalent Course(s): KNOW 24189, CMLT 24189, RLT 24189, SALC 24189

CLCV 21922. Broken Mirrors: Writing the Other from Herodotus to the Jewish/Christian. 100 Units.

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

Equivalent Course(s): HREL 37652, JWSC 26603, CLAS 31922, RLT 27652, HIJD 37652, CMLT 37652
CLCV 22117. Fate and Duty: European Tragedy from Aeschylus to Brecht. 100 Units.
This class will explore the development of European drama from Attic tragedy and comedy and their reception in Ancient Rome and French Neoclassicism to the transformation of dramatic form in 18-20th c. European literatures. The focus will be on the evolution of plot, characterization, time-and-space of dramatic action, ethical notions (free will, guilt, conscience), as well as on representations of affect. All readings in English. No prerequisites.
Equivalent Course(s): CLAS 32117, CMLT 22402, GRMN 22402, REES 22402

CLCV 22123. Digital Humanities for the Ancient World. 100 Units.
This course offers a hands-on introduction to the field of digital humanities with a special focus on ancient Greek and Roman antiquity. We will explore concepts and methods such as digital presentation of text with markup languages, text analysis with programmatic manipulation, map visualization, 3D modeling, and network analysis. Throughout the course, we will take a critical view of the existing online digital resources for Greek and Roman antiquity. The course will include weekly readings and assignments and conclude with a final research project. No advanced computer skills are required. However, students are required to bring their own laptops to class.
Equivalent Course(s): CLAS 32123

CLCV 22116. Italian Renaissance: Petrarch, Machiavelli, and the Wars of Popes and Kings. 100 Units.
Florence, Rome, and the Italian city-states in the age of plagues and cathedrals, Petrarch and Machiavelli, Medici and Borgia (1250-1600), with a focus on literature, philosophy, primary sources, the revival of antiquity, and the papacy’s entanglement with pan-European politics. We will examine humanism, patronage, politics, corruption, assassination, feuds, art, music, magic, censorship, education, science, heresy, and the roots of the Reformation. Writing assignments focus on higher level writing skills, with a creative writing component linked to our in-class role-played reenactment of a Renaissance papal election (LARP). First-year students and non-History majors welcome.
Equivalent Course(s): KNOW 12203, FNDL 22204, MDVL 12203, RENS 12203, SIGN 26034, ITAL 16000, RLST 22203, HIST 12203

CLCV 22322. Phoenician Religion (In Their Own Words And Those of Their Neighbors) 100 Units.
The Phoenicians were a Canaanite people who maintained their language, religion, and culture until Roman times. One of the main challenges facing the study of the Phoenician religion (and culture in general) is that most of their literature is lost. This course gathers together a variety of emic sources in the Phoenicians’ own language or stemming from the Phoenician realm but written in Greek or Latin, as well as sources written by others about the Phoenicians, with a special focus on cult and religious identity. The texts we will read and discuss range from royal, votive, and funerary inscriptions, to the views about the Phoenicians in the Hebrew Bible, and Greek and Roman writers. This course is partly a text-based, reading course, and partly a thematic, culture course.
Equivalent Course(s): NEHC 22308, RLST 22308, NEHC 42308, CLAS 32322, HREL 42308

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

CLCV 22400. Moments in Atheism. 100 Units.
Atheism is as old as religion. As religion and its place in society have evolved throughout history, so has the standing and philosophical justification for non-belief. This course examines the intellectual and cultural history of atheism in Western thought from antiquity to the present. We are concerned with the evolution of arguments for a non-religious worldview, as well as with the attitude of society toward atheism and atheists.
Equivalent Course(s): RLST 25200, BPRO 24600, HIST 29402

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

CLCV 22517. The Woman in Modern Greek Literature. 100 Units.
This course aims to reveal the woman and her world or what the society claims to be this world through prose and poetry written in different historical periods in Greece. The works chosen are part of major contemporary Greek literature and interact with culture, history and social ideas of the country. They represent three different periods: the beginning of the 20th century, the years of dictatorship (1967-1974) and the period after the
dictatorship until today. They all have a big impact on Greek literature and they all have drawn the interest of excellent translators in English. The works are offering the opportunity to observe the changes in women’s position in Greece, and mostly to analyze major works examining the inner nature of the human being.

Equivalent Course(s): CLAS 32517, CMLT 21209, MOGK 21000, GNSE 21209

CLCV 22518. Humor in Antiquity. 100 Units.

Satire, spoof, social comedy—much of what we think of as funny today was also funny to the Greeks and Romans. In this course we will look at highlights of Greco-Roman humorous writing, with a special focus on dramatic comedy (Aristophanes, Menander, Plautus, Terence) and on satire (Horace, Persius, Juvenal). We will also look at some more recondite gems, including Lucian’s comic essays and the cheeky biographies of the Roman emperors. Topics include the way that comedy comments on power and society, and the way that comic tropes persist or differ across time and genre.

CLCV 22519. The Life and Afterlife of Cleopatra. 100 Units.

Cleopatra is one of the most notorious women in history. The quintessential femme fatale, she has permeated Western cultural imagination for more than 2,000 years. Born of a bastard king, she rose to power in one of the most turbulent times in human history—Rome was waging bloody civil war, the empires of Alexander the Great’s legacy were falling, and Egypt was in revolt and uprising. Her story is one of political intrigue, sex, power, murder, war, and suicide. But her story was never her story alone. Once the asp took its fatal bite, Cleopatra’s story was co-opted by her enemies and her legacy was built at the intersections of gender, sexuality, and race over the last two millennia. This course has two main objectives: 1. to strip back the Western, male gaze of Cleopatra’s legacy and evaluate Cleopatra’s reign within its own context; and 2. to interrogate Cleopatra’s constructed identities and the role they have played and still play in society. In this course, students will take a critical look at the life and legacy of Cleopatra VII, queen of Egypt, through a wide-array of primary source materials and a selection of her vast reception, including Roman, Arabic, and Renaissance literature; Shakespeare; Afrocentric art, literature, and pop culture; film; comedy; advertising; and popular music.

Equivalent Course(s): GNSE 23125

CLCV 22700. History of Philosophy I: Ancient Philosophy. 100 Units.

An examination of ancient Greek philosophical texts that are foundational for Western philosophy, especially the work of Plato and Aristotle. Topics will include: the nature and possibility of knowledge and its role in human life; the nature of the soul; virtue; happiness and the human good.

Equivalent Course(s): PHIL 25000

CLCV 22718. Sports and Leisure in the Ancient World. 100 Units.

For many of the ancients, leisure was more than a pastime: it was the most serious business of life. This course examines Greco-Roman reflections on athletics—the games—alongside philosophical discussions of leisure. Our goal is to study a wide range of perspectives on the use of non-work time, from the flippant (Ovid) to the deadly serious (Pindar, Ariston). The unifying theme is that, for almost every figure we study, leisure is not only more important than work, but requires deeper reflection to do well. Ancient readings will be supplemented by selections from modern writers on leisure.

CLCV 22914. The Italian Renaissance. 100 Units.

Florence, Rome, and the Italian city-states in the age of plagues and cathedrals, Dante and Machiavelli, Medici and Borgia (1250-1600), with a focus on literature and primary sources, the recovery of lost texts and technologies of the ancient world, and the role of the Church in Renaissance culture and politics. Humanism, patronage, translation, cultural immersion, dynastic and papal politics, corruption, assassination, art, music, magic, censorship, religion, education, science, heresy, and the roots of the Reformation. Assignments include creative writing, reproducing historical artifacts, and a live reenactment of a papal election. First-year students and non-history majors welcome.

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

CLCV 22917. How to Build a Global Empire. 100 Units.

Empire is arguably the oldest, most durable, and most diffused form of governance in human history that reached its zenith with the global empires of Spain, Portugal, and Britain. But how do you build a global empire? What political, social, economic, and cultural factors contribute to their formation and longevity? What effects do they have on the colonizer and the colonized? What is the difference between a state, an empire, and a “global” empire? We will consider these questions and more in case studies that will treat the global empires of Rome, Portugal, and Britain, concluding with a discussion of the modern resonances of this first “Age of Empires.”

Equivalent Course(s): LACS 26128, HIST 26128, KNOW 23002

CLCV 22919. ‘Asia Minor’ Between Myth and History: Towards a Postcolonial Archaeology of Anatolia. 100 Units.

Many think of Anatolia, modern Turkey, as lying at the crossroads of civilizations, the meeting-place of East and West. The metaphor holds because it is partially true: Anatolian locales and individuals appear in both Greek and Near Eastern sources, almost as soon as written traditions themselves exist; likewise, the archaeological evidence from Anatolia increasingly suggests a web of long-distance connections extending east and west from time immemorial. But this language of betweenness serves another purpose: from the ‘topless towers’ of Troy to the golden halls of King Midas, the archaeological sites of modern Turkey play a starring role in Greco-
Roman foundation myths, making them-or the narratives we have built up around them, the parts of them we choose to claim-essential to constructions of 'western' identity. Taking our cue from a close reading of Said's Orientalism, we will bring a critical eye to the prevailing narratives of Anatolian history, disentangling textual and archaeological evidence and their corresponding interpretive frameworks at four key sites: Troy, Gordian, Sardis, and Karatepe in Cilicia. More than just text vs. archaeology, we will examine the heart of the historical method- interpreting what remains to us of the past as it has built up over time. Through presentations, research assignments, and exercises with primary evidence, students will build skills in creative problem-solving and critical thinking, and will gain basic familiarity with ArcGIS.

Equivalent Course(s): HIST 2006, NEAA 20028, NEAA 30028

CLCV 22921. Embodiment in Ancient Greece. 100 Units.

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

Equivalent Course(s): GNSE 30020, ARTH 30320, CLAS 32921, GNSE 20020, ARTH 20320

CLCV 23119. Uncanny Resemblances. 100 Units.

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

Equivalent Course(s): KNOW 24106, ARTH 24106, ARTH 34106, KNOW 34106, CLAS 33119

CLCV 23210. The Historical Jesus. 100 Units.

Is it possible to get behind the textual remains of early memories about Jesus of Nazareth to recover objective facts about his life? If so, how do scholars navigate and assess the various ancient stories about Jesus of Nazareth to reconstruct “what actually happened”? What assumptions and methods guide their analysis? Do the Gospels contain eyewitness testimony? This course introduces students to the study of the historical Jesus, a branch of biblical scholarship that seeks to reconstruct what can be known about Jesus’ birth, life, and death using the tools of modern historical research. Students will learn how to apply the methods of historical Jesus research and gain familiarity with the various portrayals of Jesus in ancient Jewish, Christian, Greek, and Roman sources. At the end of the course, we will consider both the benefits and limitations of this line of inquiry for contemporary concerns.

Equivalent Course(s): JWSC 20903, RLST 20903, HIST 25620

CLCV 23400. Boethius: Consolation of Philosophy. 100 Units.

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

Equivalent Course(s): MDVL 23400, CLAS 33400

CLCV 23422. Maritime Archaeology and Shipwrecks II: the Iron and Classical Ages. 100 Units.

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

Equivalent Course(s): CLAS 33422, NEAA 20451, NEAA 30451
CLCV 23423. Slavery in Greek Literature. 100 Units.
Greek literature characterizes slavery and enslaved people from as early as Homer's Iliad and Odyssey. The question of what readers can gather or know about slavery in antiquity from fictional characters in literary texts is a longstanding one requiring various techniques of reading and ways of knowing, from historical and archaeological knowledge to cultural criticism. For this work, the study of relics and remains is as useful as are theoretical tools of literary analysis. In this course, we will survey Greek literature, beginning with Homer's epics, working through some of the tragedies of Aeschylus, Euripides, and Sophocles, and extending into Greek literature of late antiquity. Archaeological and historical documents, alongside the texts, will support our reading of slavery in Greek literature. We will explore theoretical texts on the transhistorical and sociological study of slavery and subaltern presences, such as Orlando Patterson’s corpus, alongside literary criticism, like Toni Morrison’s Playing in the Dark.
Equivalent Course(s): GREK 23423, GREK 33423, CLAS 33423

CLCV 23516. Environment and Society in the Ancient Mediterranean. 100 Units.
This seminar examines the interplay between social and environmental actors, practices, and changes across time in the Mediterranean basin, as well as explores the study and analysis of those interactions from the beginnings of classical scholarship to the present. Key themes include: environmental determinism, human and non-human interactions, interpretive approaches to space and place, the role of science in archaeological and historical practice, and the compartmentalization of "environment" and "landscape" as analytic focus. These themes loom large now - during what might be called the "environmental turn" spurred on by the controversial Anthropocene in the humanities and social sciences - and their intensifying resonance provides the basis for critical reflection of past and future trends in classics, history, archaeology, and anthropology.
Equivalent Course(s): CEGU 23516, ENST 23516, CLAS 33516

CLCV 23518. Persia: The First World Empire. 100 Units.
Stretching from Pakistan to Egypt and Greece, the Achaemenid Persian Empire dominated the Middle East for over 200 years (559-330 BCE) and was the first world empire in history. The Persian Empire brought diverse cultures, such as those of Mesopotamia, Egypt, and Greece, under a single rule, and witnessed transformations in the economies, religions, and political structures of the ancient world. In this course, we will trace the rise and fall of the Persian Empire and its afterlife, as the history of the Persian Empire continues to affect how we conceive of the Middle East today.
Equivalent Course(s): NEHC 20735

CLCV 23520. Pity: What's the good of it. 100 Units.
Andromache famously appealed to her husband Hector to take pity on herself and her infant son, and not go out to fight the Greeks; Hector took pity, but said no. What happened to pity since Homer? Aristotle recognized as an essential feature of tragedy, along with fear. Surprisingly, however, it did not enter Greco-Roman political theory except for one short, little noticed mention: Lucretius placed pity for the weak at the foundation of the Epicurean view of justice. This course will delve into the notion of pity from antiquity to Schopenhauer, with attention to Greeks, Romans, Christians, the period of the Enlightenment, and the Romantics. We will ask: can pity serve as the foundation of morality, as Schopenhauer proposed; or is it shameful, or self-serving?
Equivalent Course(s): RLST 23520, BIBL 33520, ANCM 43520, CLAS 33520

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

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

CLCV 23608. Aristophanes’s Athens. 100 Units.
The comedies of Aristophanes are as uproarious, biting, and ribald today as they were more than 2,400 years ago. But they also offer a unique window onto the societal norms, expectations, and concerns as well as the more mundane experiences of Athenians in the fifth century BCE. This course will examine closely all eleven of Aristophanes’s extant plays (in translation) in order to address topics such as the performative, ritual, and political contexts of Attic comedy, the constituency of audiences, the relationship of comedy to satire, the use of dramatic stereotypes, freedom of speech, and the limits of dissent. Please note that this course is rated Mature for adult themes and language.
CLCV 23620. Seeing the Eastern Other: Clashes of East and West in 5th Century Athens and Augustan Rome. 100 Units.

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

Equivalent Course(s): CLAS 33620

CLCV 23623. Race and Antiquity. 100 Units.

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

Equivalent Course(s): CLAS 33623

CLCV 23712. Aquinas: On God, Being and Evil. 100 Units.

This course considers sections from Saint Thomas Aquinas's Summa Theologica. Among the topics considered are God's existence; the relationship between God and Being; and human nature.

Equivalent Course(s): RLIST 23605, FNDL 20700, MDVL 20700

CLCV 23718. Empires and Peoples: Ethnicity in Late Antiquity. 100 Units.

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

Equivalent Course(s): NEHC 30802, CLAS 33718, HIST 20902, MDVL 20902, NEHC 20802, HIST 30902

CLCV 23721. Women in Ancient Greece and Rome. 100 Units.

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

Equivalent Course(s): CLAS 33721, GNSE 33721, GNSE 23721

CLCV 23722. Epistemic Virtues. 100 Units.

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

Equivalent Course(s): HIPS 25994, CHSS 35994, SCTR 35994, PHIL 25994, PHIL 35994, CLAS 33722, HIST 39505
CLCV 23809. Pain, Truth, and Justice. 100 Units.
Why should the truth hurt? Does pain guarantee the truth told? Is pain the price of exposure to the truth? Does that make punishment just? In this course, we will take a historical and philosophical approach to examine the relations between pain, truth, and justice. In the premodern period, we will draw from Genesis, Sophocles’ Oedipus, Augustine, Tertullian, martyrdom accounts, and public penance in medieval Christianity. To study the theme in the early modern nation-state spectacles of punishment, colonial contexts, and contemporary scenes of justice, we will turn to the writings of Foucault, Fanon, and others. Over the course of the historical and philosophical examinations, we will trace the themes of body, affect, and performance; truth, law, and ritual; power, religion, and the nation-state. In the end, we will turn a critical eye to contemporary cultural discourses and representations of pain, truth, and justice in the arts, law, literature, philosophy, and politics. No prerequisites.
Equivalent Course(s): RLST 23809, MDVL 23809, GNSE 23809

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

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

CLCV 23823. Suffering, Grief, and Consolation. 100 Units.
Why do people suffer and die? How can we find comfort? Should we hope for a better future, focus our energies on making peace with the present, or attempt to do both? How do we cultivate joy in the midst of adversity? Can pain be productive? The literature of ancient consolation engages these questions as it bears witness to the myriad ways in which ancient Greeks, Romans, Jews, and Christians attempted to comfort suffering people. The goal was not simply to defeat grief, but to replace grief with its opposite, joy. This course introduces students to ancient consolation literature, a genre composed of various literary forms (e.g., funeral orations, consolatory letters, apocalypses, prophecies) but united by a common store of vocabulary, expressions of sympathy, arguments against grief, and exhortations to admirable behavior amid hardship. We will read selections from Cicero, Seneca, Plutarch, the Bible, and various texts of early Judaism and Christianity. At the end of the course, we will bridge the horizons between ancient approaches to consolation and current debates about how to treat grief and facilitate human flourishing during hardship. While there are no prerequisites for the course, if there is sufficient student interest, the course may feature Languages Across the Curriculum (LxC) sessions in which students who have knowledge of Latin will be able to read select course texts (e.g., from Cicero and Seneca) in Latin. Participation in the LxC sessions is elective and
Equivalent Course(s): CLAS 23808, JWSC 23808

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

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

CLCV 23921. Thucydides and Athenian Democracy at War. 100 Units.
In this course we will closely read the entirety of Thucydides’ War of the Peloponnesians and the Athenians. Alongside Thucydides we will read selections from Plutarch’s Lives as well as some of the tragedies and comedies of the war years. Our goal will be to read Thucydides’ account in its political and cultural context in order to understand both the text and the event that have proved foundational to the western tradition of
thinking on democracy, empire, and particularly international relations. Among the questions we will discuss: How did the Athenians' democratic politics and culture influence the course of the war? How did the pursuit of empire influence their practice of democracy? And how can we draw general lessons about war and the conduct of nations from a source so far removed from our own time? The course will conclude with a discussion of the realist tradition of international relations which draws from Thucydides and his account of the war, and of the problems posed by such readings.
Equivalent Course(s): SCTH 20677

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

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

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

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

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

CLCV 24115. Roman Art I: Republican and Early Imperial Art and Architecture. 100 Units.
This course offers an introductory survey of the art and architecture of the Roman world from the legendary founding of Rome in the eighth century BC up through the beginning of the second century AD, when the Empire reached its point of greatest expansion. Students will witness the transformation of Rome from a humble village of huts surrounded by marshland in central Italy into the centripetal force of a powerful Empire that spanned mind-bogglingly distant reaches of space and time. Throughout the course, we will consider how the built environments and artifacts produced by an incredible diversity of peoples and places can make visible larger trends of historical, political, and cultural change. What, we will begin and end by asking, is Roman art?
CLCV 24116. History of Skepticism, Pre-socratic Greece to Enlightenment. 100 Units.
Doubt has been a fundamental tool from the foundations of Western philosophy, used by radicals and
orthodox thinkers, skeptics and system-builders, theologians and scientists. Philosophical skepticism and
its evolving palette of intellectual tools shaped the ancient philosophical schools of Greece and Rome, the
solidification of early Christian doctrine, the scholastic debates of the later Middle Ages, the neoclassical
explosions of the Renaissance, the “new philosophy” of the seventeenth century, the radical projects of the
Enlightenment, and the advent of the modern scientific method. This course reviews the history of systematic
philosophical doubt, focusing on primary source readings from Sextus Empiricus and Cicero to William of
Ockham and the Averroist controversies, to Montaigne, Descartes, Bacon, and Diderot. Undergraduate writing
assignments focus on polishing advanced writing ability through short assignments targeting concision, critical
thinking, and journalistic writing skills with creative elements. Enrolled graduate students will be invited to
additional graduate-only discussions and have supplementary assignments, including secondary source and
historiographical readings and self-designed customized research papers. Both undergraduates and graduate
students from outside the Department of History are welcome.
Equivalency Course(s): ARTH 14115

CLCV 24118. Coptic Bible. 100 Units.
The Coptic versions of the Bible present one of the earliest translations of Christian scripture as the new religion
spread. Understanding how the Bible (canonical and non-canonical) was read and used in Egypt at this early
stage implies studying the development of Christian communities in those agitated times, as well as paying
attention to questions of literacy and linguistic environment, book production, Bible (both Greek and Coptic)
and translation and interpretation in Antiquity. The course will draw on materials assembled from
my work on the critical edition of the Gospel of Mark, but will also look into other materials like the Coptic
Old Testament, and non-canonical scriptures such as Nag Hammadi and the Gnostic scriptures. No previous
knowledge of Coptic is required. A brief introduction to the Coptic language will be part of the class, and parallel
sessions of additional language instruction will be planned for those who are interested in learning more.
Equivalency Course(s): NEHC 34118, CLAS 34118, NEHC 24118, FNDL 21450, RLST 21450, MDVL 24118, BIBL
31418

CLCV 24119. Rome: The Eternal City. 100 Units.
The city of Rome was central to European culture in terms both of its material reality and the models of political
and sacred authority that it provided. Students in this course will receive an introduction to the archaeology
and history of the city from the Iron Age to the early medieval period (ca. 850 BCE-850 CE) and an overview of
the range of different intellectual and scientific approaches by which scholars have engaged with the city and
its legacy. Students will encounter a broad range of sources, both textual and material, from each period that
show how the city physically developed and transformed within shifting historical and cultural contexts. We will
consider how various social and power dynamics contributed to the formation and use of Rome's urban space,
including how neighborhoods and residential space developed beyond the city's more famous monumental
areas. Our main theme will be how Rome in any period was, and still is, a product of both its present and past
and how its human and material legacies were constantly shaping and reshaping the city's use and space in later
periods.
Equivalency Course(s): HIST 16603, ANTH 26115, ENST 16603, ARCH 16603

CLCV 24215. Roman Art II: Late Antique and Early Christian Art and Architecture. 100 Units.
This course offers an introductory survey of the art and architecture of the Roman world starting from the
beginning of the second century AD, when the Empire reached its point of greatest expansion. It then proceeds
through a period of relative peace and prosperity before witnessing the effects of a political, social, and
economic “crisis” of the third century AD, the adoption of Christianity as the state religion, and the tremendous
consequences of moving the capital from Rome to Constantinople. Throughout the course, we will consider how
the built environments and artifacts produced by an incredible diversity of peoples and places can make visible
larger trends of historical, political, and cultural change. What, we will begin and end by asking, is Roman about
Roman art?
Equivalency Course(s): ARTH 14215

CLCV 24221. Jesus the Divine Physician: Disability, Healing, and Medical Knowledge in the Ancient World. 100 Units.
Christianity arose in a world with competing conceptions of the body, health, and the sources of disease. How
did the categories of magic, miracles, and medicine intersect in the ancient world? What attitudes toward the
body and disability do we find in ancient texts? In this class, students will examine Greek and Roman attitudes
through material evidence such as amulets and healing shrines and the textual record of practitioners such as
Hippocrates, Galen, and Soranus of Ephesus. The class will discuss the difficulties of mapping modern categories
and terminology onto ancient paradigms. Alongside this material, students will gain familiarity with theories
of disease and the sociology of health and illness in the Hebrew Bible. Against this historical background, we
will approach select accounts of healings within New Testament and early Christian literature. What orientations
toward the body and healing do we find? Working at the intersection of biblical and disability studies, students
will read these narratives closely with an eye to the history of their interpretation and their implications for
understanding early conceptions of Jesus and his ministry. While knowledge of Greek is not required, students with facility in the language will be provided ample opportunities to strengthen their skills.

Equivalent Course(s): GNSE 22251, HCHR 42250, GNSE 42251, BIBL 42250, RLST 22250, CLAS 44221

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

CLCV 24307. Byzantine Empire: 610-1025. 100 Units.
A lecture course, with limited discussion, of the principal developments with respect to government, society, and culture in the Middle Byzantine Period. Although a survey of events and changes, including external relations, many of the latest scholarly controversies will also receive scrutiny. Readings will include some primary sources in translation and examples of modern scholarly interpretations. Midterm, final examination, and a short paper. Equivalent Course(s): MDVL 21701, ANCM 34306, CLAS 34306, HIST 31701, HIST 21701

CLCV 24319. The Idea of Freedom in Antiquity. 100 Units.
Freedom may be the greatest of American values. But it also has a long history, a dizzying variety of meanings, and a huge literature. This course will be an introduction to critical thinking on freedom (primarily political freedom) with an emphasis on Greco-Roman texts. The first half of the class will focus on Greek authors, including Herodotus, Euripides, and Aristotle. The second half will focus on Roman authors, from Cicero to Livy to Tacitus. The ancient texts will be supplemented by modern literature on freedom, such as John Stuart Mill and Isaiah Berlin.

Equivalent Course(s): HIST 30507, LLSo 24319, CLAS 34319, HIST 20507

CLCV 24422. Parenthood: identity and extremity. 100 Units.
The change from nonparent to parent is one of the few common and transformative instances in a human life, often bringing with it other essential changes to values, priorities, and potentially to a person’s sense of identity. Parenthood is frequently said to change a person’s relations to the world and other people, as well as to their sense of temporality. Both ancient and modern works of literary and performance arts are filled with examples of the extremes that parenting can produce: deep love, self-abnegation and self-sacrifice, as well as vengeance, murder and forbidden desires. How is the identity of both parent and child shaped through the intensity of this relationship? How does each seek to inhabit and escape from this bond? How are the paradigms and potentials for human behavior established through this crucible? In this course, we will examine these questions through ancient and modern works of poetry, theater, fiction and film. All readings will be in English.

Equivalent Course(s): CLAS 34422

CLCV 24519. 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.

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

CLCV 24521. Politics and Political Space in Ancient Rome. 100 Units.
Aristotle called human beings “political animals,” suggesting an inherent connection between politics and the human propensity to live in cities. Using the city of Rome as its focus, this course aims to deepen our understanding of how urban spaces are not just backdrops to history but fundamentally shape political power. Focusing on the late Republic and early empire, in the first half of the class we will debate how the Roman forum, Campus Martius, and imperial fora altered the possibilities for political activity—from large public assemblies to restricted, autocratic displays focused on the emperor. We will also explore how “private” or seemingly “apolitical” spaces, such as houses and theaters, were used for the demonstration and negotiation of political and social power. This course will encourage students to use a variety of methodologies and source materials, from literary sources to digital archaeology, to construct arguments about the relationships between politics and space. We will also discuss how the lessons of Rome can be applied to battles over the landscapes of modern US cities.

Equivalent Course(s): CLAS 34521, ARCH 29450

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

Equivalent Course(s): CLAS 34622

CLCV 24716. Roman Philosophers on the Fear of Death. 100 Units.
All human beings fear death, and it seems plausible to think that a lot of our actions are motivated by it. But is it reasonable to fear death? And does this fear do good (motivating creative projects) or harm (motivating greedy accumulation, war, and too much deference to religious leaders)? Hellenistic philosophers, both Greek and Roman, were preoccupied with these questions and debated them with a depth and intensity that makes them still highly influential in modern philosophical debate about the same issues (the only issue on which one will be likely find discussion of Lucretius in the pages of The Journal of Philosophy). The course will focus on several major Latin writings on the topic: Lucretius De Rerum Natura Book III, and extracts from Cicero and Seneca. We will study the philosophical arguments in their literary setting and ask about connections between argument and its rhetorical expression. In translation we will read pertinent material from Plato, Epicurus, Plutarch, and a few modern authors such as Thomas Nagel, John Fischer, and Bernard Williams. Prerequisite: ability to read the material in Latin at a sufficiently high level, usually about two years at the college level.

Equivalent Course(s): PHIL 20710, RETH 30710, PLSC 22210, PLSC 32210, PHIL 30710, CLAS 34716

CLCV 24719. Same-Sex Sexuality: History, Philosophy, and Law. 100 Units.
This new course examines two important historical periods in Western thought during which same-sex conduct and attraction were extensively debated, both politically and philosophically: ancient Greece and Rome, and Victorian and post-Victorian Britain. We will examine the evidence for ancient Greek and Roman attitudes and practices and the normative arguments of the philosophers, especially Plato and the Greek Stoics. Then we leap forward to Victorian Britain, where a newly honest reading of the Greek evidence provided gay men with a rallying point against Christian laws (female same-sex acts were never illegal in Britain), and philosopher Jeremy Bentham provided eloquent arguments for the decriminalization of same-sex acts (fully published only in 2013). We then pause to study a literature that questions whether sexual orientation is a timeless category or a cultural artifact, and a related debate about alleged biological accounts of same-sex desire. Then we move on to the Wolfenden Commission Report of 1957 that recommended the decriminalization of same-sex acts in Britain (with the case of Alan Turing as a central example of what troubled the reformers), along with the related legal-philosophical debate between H. L. A. Hart and Lord Devlin debate (and its roots in the earlier debate about liberty between J. S. Mill and Fitzjames Stephen).

Equivalent Course(s): PLSC 34799, PHIL 24799, RETH 34799, CLAS 34719, GNSE 34799, GNSE 24799, PHIL 34799, PLSC 24799

CLCV 24722. On Dialogue: Introduction to a Genre. 100 Units.
The figure of Socrates is famous for engaging Athenians in dialogue, but what was so important and effective about this mode of exchange? How did Socrates’ dialogue work as a philosophical exercise? Why was the dialogue suited to mediate between gods, Socrates, and citizens? In this class, we will take a philosophical and historical approach to the genre of dialogue, analyzing key moments in the genre and related texts to trace the relationships between the mode of dialogue, the role of the divinity, the obligations of the citizen, and the formation of the subject. Starting from the dialogue of Socrates, we will read from classical antiquity into the Christian context, with attention to the creative transformations of the genre and the changing notions of subject, god, and citizen. In the final turn, we will return to two canonical texts of modern philosophy, the Dialogues by David Hume and Dialogues by Jean-Jacques Rousseau to examine how modern philosophical texts deploy the mode of dialogue, invoke the classical and Christian modes, and transform the genre again.

Equivalent Course(s): CMLT 24715, RLST 24715

CLCV 24723. 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.

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

CLCV 24812. The Historical Context of the Platonic Dialogue. 100 Units.
Plato's historical fictions, like most such work, use the past as a way of confronting with current issues. This course will place them in the context of the history of philosophy and the development of prose literature, at a
time when colloquial prose was new and philosophy was a highly contested term, overlapping with religion. Final paper.
Equivalent Course(s): CLAS 34812, SCTH 31920

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

CLCV 24821. Foucault and the Christians: On Ethics, Desire, and The History of Sexuality. 100 Units.
In this course, we will examine the importance of early Christianity in Foucault’s History of Sexuality project, with attention to the grounds on which he contrasts sexual ethics in Greco-Roman Antiquity and early Christianity. The course will proceed through close readings of passages of Foucault’s late work, in conversation with his interlocutors, and key texts by Plato, Seneca, Marcus Aurelius, Tertullian, Cassian, and Augustine. Over the course of the readings, we will understand the question Foucault poses on sexual ethics in Antiquity, the nature of the shift in early Christianity, and the stakes of these distinctions for the genealogy of the modern subject. In our philosophical and historical investigation, we will address themes of body, sexuality, and desire; history, tradition, and religion; and the relationship between politics, ethics, and truth.
Equivalent Course(s): ARTH 34810, ARTH 24810, CLAS 34818, GNSE 24810, GNSE 34810

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

CLCV 24922. 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.
Equivalent Course(s): Rlst 29402, LING 39402, LING 29402, CLAS 34922, BIBL 39402

CLCV 25017. Peripheries of the Greek World. 100 Units.
What happens when we consider the cultures, histories, and politics of the ancient Greek world from outside its Aegean ecumene? From Homeric ethnographies to Hellenistic expansion, the borders and peripheries of Greek life became rich spaces for both imagining and constructing Greek identity and civilization through interactions with myriad ‘others’: barbarians, allies, kings, and monsters. And in recent decades, interdisciplinary research has examined what life was like on these peripheries, at the intersections of Greek colonization, trade, religion, and the state. In this course we examine the concept of peripheries (and cores) and question the methodologies that historians and archaeologists use to consider the dynamic spaces around the edges of the Aegean sea: colonial settlements, sites of pilgrimage, industrial districts, and exotic fringes, among others. Using textual and material evidence, and taking a broad approach by exploring case studies from Iberia to India, we consider the practices through which diverse peripheries became intertwined with Greek culture (or not).
Equivalent Course(s): CLAS 35017
CLCV 25019. Classical Reception Studies: Key Texts and Ideas. 100 Units.
Classical Reception Studies: Key Texts and Ideas Antiquity never really ended. Ancient texts, images, and ideas have continued traveling widely - from Baghdad to Toledo, from Rome to Tokyo - and they are still with us today in our daily lives, not just in literature and art but also in politics and propaganda. How can we study and understand the continued presence of ancient Greece and Rome? One of the still dominant approaches, which has emerged since the 1990s, is ‘classical reception studies’. While this label might suggest a homogenous field of study, the field’s methods and theoretical positions are quite diverse. This seminar works towards a better understanding of the different theoretical orientations in classical reception scholarship. We will discuss a selection of key texts of classical reception studies by, among others, Charles Martindale, Simon Goldhill, and Edith Hall. How do they conceptualize ‘reception’? What is understood by ‘the classical’? What traditions of research and thought do they respond to? And how do different approaches to reception relate to ideas about classical ‘influence’, ‘tradition’, and ‘legacy’? The course is open to graduate students from various humanities disciplines interested in the many ways in which ancient texts, images, and ideas have been transmitted, interpreted, and reused in later periods. All texts will be made available.
Equivalent Course(s): CLAS 44519, KNOW 44519

CLCV 25116. Athenian Empire. 100 Units.
The Athenian Empire (477–404 BCE) is one of the most iconic empires of the past. Thucydides is famously a major source on Athens’s fifth century empire, the history of which is supposed to be well known. But how did the empire really work? A considerable new material has accumulated over the last decades. It allows us to revisit old debates but literally also to create new fields of investigation. The Athenian Empire should not anymore be analyzed in a purely political dimension. It should also be read as a religious, social, financial and even economic construct. A comparative analysis with other imperial constructions is also much needed. This class will make use of a large body of literary, epigraphic, archaeological and numismatic sources. For all ancient Greek texts a translation will be provided, although the documents will also be available in original language. The class is open to both undergraduate and graduate students.
Equivalent Course(s): CLAS 35116, HIST 20306, HIST 30306

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

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

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

CLCV 25218. Mediterranean Islands: Odd and Insular Histories. 100 Units.
Islands, and Mediterranean islands in particular, have long provoked curiosity and intrigue, and have persisted as places for thinking about utopia, incongruity, distinctiveness, or backwardness since antiquity. This course interrogates the representations of islands in ancient thought as well as their own archaeological and historical records in order to trace their often elliptical categorization in modern scholarship. Are islands unique because they are isolated, or rather because they become crossroads of interaction? From the mythical island of the Cyclopes, to the Aegean archipelagos, to the large masses like Sicily or Cyprus, discussions will explore approaches to insularity, isolation, connectivity, and identity using a wide range of textual and material evidence and theoretical insights from geography, anthropology, history, literature, and environmental science.
Equivalent Course(s): CLAS 35218
CLCV 25219. Art of Rhetoric from Aristotle to Cicero. 100 Units.
Rhetoric was the supreme technology of the Greco-Roman world, and the principal focus of formal schooling up to the end of antiquity and beyond. The readings for the course show how the psychology of persuasion was reduced to a system, how the system was adapted to political structures of the very different societies in which it flourished, and how orators put it into practice: Aristotle’s Rhetoric, Cicero’s On the Orator and Brutus, and selected speeches of Demosthenes, Cicero, and others.
Equivalent Course(s): CLAS 35219, LLSO 25219

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

CLCV 25319. Gender and Sexuality in Late Antiquity: Precursors and Legacies. 100 Units.
In this course students will trace how gender was theorized and normative behavior was prescribed and enforced in the ancient world. We will begin with materials from the Greco-Roman world, Hebrew Bible, and the Second Temple Period. As the quarter progresses, we will turn our attention to early and late ancient Christian authors, focusing on the way asceticism and emergent ecclesial institutions shaped the lives of women and gender non-conforming individuals. Throughout the course students will learn to navigate the pitfalls and opportunities of the study of gender affords for understanding the development of biblical interpretation, the transformation of classical Graeco-Roman culture, and the formation of Christian doctrine. How did Christianity challenge and preserve norms for female behavior? How did Rabbinic and early Christian authors approach questions of sexuality differently? Along the way we will bring 20th-century theorists of sexuality and gender into our conversations to illuminate pre-modern discourses of virginity, sexual experience, and identity. Primarily we will approach texts through a historical lens while paying attention to the theological and ethical issues involved. At the end of the course we will examine the legacy of late ancient debates, tracing how earlier teaching about gender and sexuality co-exists with, challenges, and informs modern secular worldviews.
Equivalent Course(s): CLAS 35319, GNSE 22910, RLST 22910, BIBL 42910, GNSE 42910

CLCV 25322. #Blessed: The Prosperity Gospel, The Bible, and Economic Ethics. 100 Units.
Is wealth a sign of divine favor? What would Jesus do when it comes to money? How does the Bible inform contemporary views of charity, economic ethics, and material possessions? This class examines the multiple messages about material wealth contained within biblical literature and the diverse ways these passages have been interpreted. After a survey of shifting approaches to economic ethics among Christians over the centuries, students will turn to the phenomenon of the ‘Prosperity Gospel’ within the modern period. The class will query the ways the Bible has been harnessed to an economic vision tied to capitalism and ostentatious displays of personal wealth. Previous knowledge of the Bible and the historical periods covered is not expected.
Equivalent Course(s): CLAS 25322, GNSE 22910, RLST 22910, BIBL 42910, GNSE 42910

CLCV 25323. Africa’s Byzantine Heritage: Religion and Art in Pluralistic Societies. 100 Units.
This quarter-length course is conceived around themes and artifacts of an innovative special exhibition titled Africa & Byzantium at the Metropolitan Museum of Art that we will be visiting together (Feb. 16-18, 2024). It will be the first time a museum has showcased the important contributions of Africa’s multiethnic societies to the cultural and religious life of the Christian Empire of Byzantium. In addition, the Met boasts a world-renowned permanent collection of Byzantine artifacts, several of which we will be studying as well during our field trip. The Byzantine Empire (4th cent.-1453) encompassed large parts of the Mediterranean, the Balkans, Anatolia, and the Middle East, with North and East Africa forming part of the empire from the fourth century CE to the Islamic conquest (early 7th cent.). Under Islamic rule, the African continent’s Byzantine-Christian legacy continued to be influential and has a rich afterlife to this day. The field trip will enable students hone their competence in visual analysis through close-up study of artworks representing a range of artistic media and techniques. The classroom sessions will illuminate the historical and cultural framework in which the artifacts are situated. Africa’s Byzantine heritage is an emerging field of study and in this course students who wish to pursue their own research projects will have ample opportunity to do so. Students will also attend weekly discussion sections led by the TA.
Equivalent Course(s): RLST 25377, KNOW 25377

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

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

Equivalent Course(s): HIST 25421, CLAS 35417, HIST 35421, CHSS 35421, RLST 22121, SIGN 26010, HIPS 25421, KNOW 31403, KNOW 21403, HREL 34309

CLCV 25510. Greek Antiquity, Modernity, and Multiculturality. 100 Units.
To an observer steeped in the classical tradition, Modern Greece is a layer cake of survivals, revivals, and innovations. To Greeks today, antiquity is only one element of a vastly more complex cultural heritage. This course, originally designed for Study Abroad, will investigate contemporary Greece in multidisciplinary fashion, with readings from history (narratives as well as primary texts), art history, theology, philosophy, music, and poetry, as well as film. Topics to be covered range from the late-antique iconoclasm controversies to the contemporary financial crisis. We will compensate for the lack of field trips with virtual visits from professionals in Greece and elsewhere. Knowledge of Greek (classical or modern) is not required, though we will often be pausing to examine the effects of language hybridity and change.

Equivalent Course(s): CMLT 35512, CMLT 25512

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

Equivalent Course(s): CLAS 35516

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

Equivalent Course(s): CMLT 35993, CLAS 35521, SCTH 35993

CLCV 25522. Languages of the Ancient World: diversity and survival. 100 Units.
The five continents of the Modern World are multilingual areas, some countries even have more than one official language. Individuals in different communities use daily two or three languages to communicate at home and in society. The same was true in the Ancient World. The Mediterranean, the Roman Empire, Africa, Asia, the American Americas, were the stage of different cultures and languages, many of them lost forever, others surviving in written sources and transmitted literature. In this class we will explore the types of sources we have for the study of ancient languages, methods to study them, the decipherment of lost languages and writing systems, and the application of modern linguistics to dead languages. We will also study the approach that the ancients had to their own languages and the languages of the other, and the different sociolinguistic situations of multilingual spaces in Antiquity, with a special emphasis on the Mediterranean.

Equivalent Course(s): SIGN 26087, LNGC 25522, NEHC 25522

How are democracies established and maintained? What are their advantages and disadvantages with respect to stability, security, liberty, equality, and justice? Why do democracies decline and die? This course addresses these questions by examining democracies, republics, and popular governments in Ancient and Medieval/Renaissance Europe. We will read and discuss primary texts from, and social scientific analyses of, Athenian democracy, the Roman Republic, and the Florentine commune.

Equivalent Course(s): CLAS 35622

CLCV 25700-25800-25900. Ancient Empires I-II-III.
This sequence introduces three great empires of the ancient world. Each course in the sequence focuses on one empire, with attention to the similarities and differences among the empires being considered. By exploring
the rich legacy of documents and monuments that these empires produced, students are introduced to ways of understanding imperialism and its cultural and societal effects—both on the imperial elites and on those they conquered. Taking these courses in sequence is not required. This sequence meets the general education requirement in civilization studies.

CLCV 25700. Ancient Empires I: The Hittite Empire. 100 Units.
This course introduces students to the Hittite Empire of ancient Anatolia. In existence from roughly 1750-1200 BCE, and spanning across modern Turkey and beyond, the Hittite Empire is one of the oldest and largest empires of the ancient world. We will be examining their history and their political and cultural accomplishments through analysis of their written records - composed in Hittite, the world’s first recorded Indo-European language - and their archaeological remains. In the process, we will also be examining the concept of “empire” itself: What is an empire, and how do anthropologists, archaeologists, and historians study this unique kind of political formation?
Equivalent Course(s): NEHC 20011, HIST 15602

CLCV 25800. Ancient Empires II. 100 Units.
The Ottomans ruled in Anatolia, the Middle East, South East Europe and North Africa for over six hundred years. The objective of this course is to understand the society and culture of this bygone Empire whose legacy continues, in one way or another, in some twenty-five contemporary successor states from the Balkans to the Arabian Peninsula. The course is designed as an introduction to the Ottoman World with a focus on the cultural history of the Ottoman society. It explores identities and mentalities, customs and rituals, status of minorities, mystical orders and religious establishments, literacy and the use of the public sphere.
Equivalent Course(s): NEHC 20012, MDVL 20012, HIST 15603

CLCV 25900. Ancient Empires III: The Egyptian Empire of the New Kingdom. 100 Units.
For most of the duration of the New Kingdom (1550-1069 BC), the ancient Egyptians were able to establish a vast empire and becoming one of the key powers within the Near East. This course will investigate in detail the development of Egyptian foreign policies and military expansion which affected parts of the Near East and Nubia. We will examine and discuss topics such as ideology, imperial identity, political struggle and motivation for conquest and control of wider regions surrounding the Egyptian state as well as the relationship with other powers and their perspective on Egyptian rulers as for example described in the Amarna letters.
Equivalent Course(s): HIST 15604, NEHC 20013

CLCV 25721. Rhetoric vs. Philosophy.* 100 Units.
This course will introduce undergraduates to the Greco-Roman sources of a key tension that has shaped contemporary humanities: the debate between philosophy and rhetoric, between ideals of truth and powers of persuasion. Beginning with an in-depth examination of Plato’s scathing attack on rhetoric in the Gorgias, a deeply ambiguous text in which Socrates’ championing of philosophy actually seems to fail, we will examine Plato’s rehabilitation of rhetoric in the Phaedrus as a means of leading souls towards truth, Cicero’s attempt to combine rhetoric and philosophy in Book III of his dialogue On the Orator, and Quintilian’s effort to inspire moral commitment in the readers of his rhetorical treatise On the Education of the Orator. In the latter part of the course, we will encounter new voices entering the debate and adding their own unique concerns: Augustine’s conflicted feelings towards his rhetorical education in the Confessions, Isotta Nogarola’s spirited entrance into a tradition of rhetorical and philosophical debate defined and dominated by men, and Petrus Ramus’ attack on the unity of rhetoric and morality that dramatically altered the shape of humanistic studies. We will conclude the course with Danielle Allen’s chapter “Rhetoric, a Good Thing” in Talking to Strangers: Anxieties of Citizenship Since Brown v. Board of Education, which engages in this debate via Aristotle and frames rhetoric as a useful tool for forging civic bonds in troubled political times.
Equivalent Course(s): CLAS 35721

CLCV 25722. Iterations of Oedipus: Folktales, Tragedy, Theory, Fiction. 100 Units.
Engaging themes of agency and freedom, criminality and guilt, self-knowledge and identity, reason and truth, consciousness and the unseen, the story of Oedipus is among the most reworked and reimagined in world literature. This course explores a wide range of versions of the story across a variety of artistic forms. In the first half of the course, as well as reading both of Sophocles’ plays about Oedipus, we will explore the traces of the story as folk tale and legend both before and after Sophocles. The second half of the course will be devoted to modern adaptations of the story. These will include dramatic versions from mid-twentieth-century Egypt; the Italian film director Pier Paolo Pasolini’s autobiographical Edipo Re (1967), infected with Freudian and Marxist themes; Philip Roth’s bestselling novel The Human Stain (2000); and the contemporary Chicano playwright Luis Alfaro’s Oedipus El Rey (2017), set between a California state prison and South Central Los Angeles. Students will be introduced to theories of adaptation and reception, and will have a creative option for the final assignment.
Equivalent Course(s): CMLT 29887, FNDL 29887

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

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

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

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

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

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

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

CLCV 26200. The Gospel of John. 100 Units.
This is the third course in the Introductory Koine Greek Sequence of the Divinity School. This course will use what students have learned in terms of grammar, syntax, and vocabulary in the first two quarters and will apply these skills to the translation and exegesis of specific Biblical passages.
Equivalent Course(s): RLST 22020, CLAS 36200, BIBL 36200
CLCV 26119. Muses and Saints: Poetry and the Christian Imagination. 100 Units.
This course provides an introduction to the poetic traditions of early Christians and the intersection between poetic literature, theology, and biblical interpretation. Students will gain familiarity with the literary context of the formative centuries of Christianity with a special emphasis on Greek and Syriac Christians in the Eastern Mediterranean from the fourth through the sixth centuries. While theology is often taught through analytical prose, theological reflection in late antiquity and early Byzantium was frequently done in poetic genres. This course introduces students to the major composers and genres of these works as well as the various recurrent themes that occur within this literature. Through reading poetry from liturgical and monastic contexts, students will explore how the biblical imaginations of Christians were formed beyond the confines of canonical scripture. How is poetry a mode of “doing” theology? What habits of biblical interpretation and narration does one encounter in this poetry? This course exposes students to a variety of disciplinary frameworks for studying early Christian texts including history, religious studies, feminist and literary critique, as well as theology. Students will also analyze medieval and modern poetry with religious themes in light of earlier traditions to reflect on the poetry and the religious imagination more broadly.
Equivalent Course(s): MDVL 23000, CLAS 36119, RLST 23000, ENGL 33809, GNSE 24104, HCHR 33000, RLVC 33000, GNSE 34104, BIBL 33000

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

CLCV 26216. Pagans and Christians: Greek Background to Early Christianity. 100 Units.
This course will examine some of the ancient Greek roots of early Christianity. We will focus on affinities between Christianity and the classical tradition as well as ways in which the Christian faith may be considered radically different from it. Some of the more important issues that we will analyze are: “The spell of Homer.” How the Homeric poems exerted immeasurable influence on the religious attitudes and practices of the Greeks. The theme of creation in Greek and Roman authors such as Hesiod and Ovid. The Orphic account of human origins. The early Christian theme of Christ as Creator/Savior. Greek, specifically Homeric conceptions of the afterlife. The response to the Homeric orientation in the form of the great mystery cults of Demeter, Dionysus, and Orpheus. The views of the philosophers (esp. Plato) of the immortality of the soul compared with the New Testament conception of resurrection of the body. Ancient Greek conceptions of sacrifice and the crucifixion of Christ as archetypal sacrifice. The attempted synthesis of Jewish and Greek philosophic thought by Philo of Alexandria and its importance for early Christianity.
Equivalent Course(s): MDVL 20505, RLST 20505

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

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

CLCV 26321. The Art of the Letter. 100 Units.
Letters were penned by ancient Roman authors as both personal correspondence and published composition. We will consider the questions letter-writing raises: the mediation between absence and presence, private and public, conversation and composition; the letter as message and the letter as literature; communication across distance, as reality and as conceit. Readings include actual letters and literary epistles from Cicero, Horace, Ovid, Seneca, Pliny, and a modern epistolary novel.
Equivalent Course(s): CLAS 36321
CLCV 26419. Magic in the Ancient Mediterranean. 100 Units.
In this course we will mainly focus on the magical rituals (e.g. curses, necromancy, erotic spells, amulets, and divination) practiced in the ancient Mediterranean beginning with the Greeks in archaic times and ending with the fall of the Roman Empire. Course requirements include a midterm and final, both with essay questions. Equivalent Course(s): ANCM 46419, CLAS 36419

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

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

CLCV 26518. Introduction to Women and Gender in the Ancient World. 100 Units.
This course provides an introduction to aspects of women’s lives in the cultures of the ancient Mediterranean: primarily Greece and Rome, but drawing occasionally on examples also from the Near East and Egypt. We will examine not only what women actually did and did not do in these societies, but also how they were perceived by their male contemporaries and what value to society they were believed to have. The course will focus on how women are reflected in the material and visual cultures, but it will also incorporate historical and literary evidence, as well. Through such a comparative and interdisciplinary approach, we will examine the complexities and ambiguities of women’s lives in the ancient Mediterranean and begin to understand the roots of modern conceptions and perceptions of women in the Western world today. Equivalent Course(s): GNSE 17001, HIST 17001

CLCV 26521. Three Greek Philosophical Texts. 100 Units.
The three texts are: Epicurus’ Letter to Menoeceus; Epictetus, Discourses; and Diogenes of Oenoanda, Inscription. What all have in common is an urgent desire to inspire the reader to do philosophy—not just any philosophy, but the sort that will make a person happy. The first text is designed to inspire young and old alike to learn the basic principles of Epicurean hedonism; it’s up to us—not the gods, or fate, or chance—to attain the goal of life, pleasure. The second is intended for young men, who have just finished their secondary education. They have been sent by their family to Epictetus’ school on the edge of the Adriatic Sea to be steeped in Stoic morality prior to starting a career. The third text is an inscription by Diogenes of Oenoanda, a prominent local citizen, who confesses he was moved by the dire suffering of his fellow humans to erect a very long wall, inscribed with Epicurean teachings. It is intended for any passerby. We will look closely at the Greek text to investigate both the medium and the message. Open to advanced undergraduates and graduate students. Requirement: intermediate level Ancient Greek or higher.

CLCV 26601. The Ancient City: The Greek World. 100 Units.
This annually offered course focuses on the development and transformation of cities in the ancient Mediterranean world. Among the issues to be discussed are how one defines a city and whether ancient cities satisfy those definitional criteria; what factors account for the emergence of cities; and what elements give rise to a particularly urban way of life. Theoretical reflections will be interspersed with specific case-studies. This year the focus will be on the cities of the Greek world and will consider topics such as the relationship between the city and the polis and the degree to which Athens was a typical Greek city. Equivalent Course(s): HIST 16601

CLCV 26618. Cities and Urban Space in the Ancient World. 100 Units.
Cities have been features in human landscapes for nearly six thousand years. This course will explore how cities became such a dominant feature of settlement patterns in the ancient Mediterranean and Near East, ca. 4,000 BCE-350 CE. Was there an "Urban Revolution," and how did it start? What various physical forms did cities assume, and why did cities physically differ (or not) from each other? What functions did cities have in different cultures of the past, and what cultural value did "urban" life have? How do past perspectives on cities compare
with contemporary ones? Working thematically and using theoretical and comparative approaches, this course will address various aspects of ancient urban space and its occupation, with each topic backed up by in-depth analysis of concrete case studies.

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

CLCV 26622. Democracy and the Immigrant in Classical Greek Thought. 100 Units.

Readers have long marveled at classical Greek thought's ability to capture the enduring dilemmas of democratic life. But on the increasingly urgent issue of immigration, political scientists persistently bypass the Athenian democratic polis and its critics even though Athenians lived in a democracy that invited, but kept disenfranchised, a large number of free, integrated immigrants called "metics" (metoikoi). With this curiosity in mind, we seek to understand how ancient philosophers, dramatists, and orators saw the democracy's dependence on immigrants to support its economy, fight its wars, educate its citizenry, and express a precarious way of living in the polis. On what grounds were metics excluded from citizenship? What do critics think citizenship comes to mean under such conditions? Can they shed new light on contemporary assumptions about the relationship between democracy and immigration? Readings of primary texts in translation will be paired with contemporary political theory, gender theory, and classical studies.

Equivalent Course(s): PLSC 26603, CCCT 26603, CRES 26603

CLCV 26713. Mythical History, Paradigmatic Figures: Caesar, Augustus, Charlemagne, Napoleon. 100 Units.

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

Equivalent Course(s): BPRO 26700, FREN 26701, CLCV 36713, SOTH 30411, FREN 36701, FNDL 22912

CLCV 26720. 1821: A Greek Bicentennial. 100 Units.

2021 marks the two hundredth anniversary of the outbreak of the Greek Revolutionary War, whereby the Orthodox Christian population of what is now Greece, assisted by foreign sympathizers, achieved liberation from the Ottoman Empire. This course examines the groundwork laid prior to the war, the course of the war itself, and the implementation over the next two centuries of what would prove to be one of the most successful nation-building projects in history. Particular consideration will be given to the role that the legacy of Greek antiquity and the practice of archaeology have played in constructing, imagining, and validating the Greek nation. We will also highlight the physical locales where these events played out.

Equivalent Course(s): HIST 21010

CLCV 26721. Peripheries of the Greek World. 100 Units.

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

Equivalent Course(s): CLCV 36721

CLCV 26722. The Art of Trash Talking. 100 Units.

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

Equivalent Course(s): CLAS 36722

CLCV 26811. Plotinus. 100 Units.

We will read selections from the Enneads of Plotinus with an emphasis on the nature of beauty and its role in spiritual ascent. We will consider the relationship between spiritual vocation and the beauty of the world, the proper orientation to human embodiment as a condition for the successful pursuit of the contemplative life, and the power of language to communicate the ecstatic accomplishment of this life.
CLCV 27023. Myth to Philosophy in Ancient Greece. 100 Units.

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

Equivalent Course(s): CLAS 37023

CLCV 27116. The Greek Countryside. 100 Units.

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

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

CLCV 27122. Making a New Rome: The monuments and demography of Constantinople. 100 Units.

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

Equivalent Course(s): CLAS 37122

CLCV 27300. Homer: The Odyssey. 100 Units.

A close reading of Homer’s Odyssey in English translation.

Equivalent Course(s): FNDL 21901

CLCV 27320. Greek Archaeology in 20 Objects. 100 Units.

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

Equivalent Course(s): CLAS 37320

CLCV 27322. The last pagans of antiquity. 100 Units.

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

Equivalent Course(s): CLAS 37322

CLCV 27416. Curses and Cursing in the Ancient Mediterranean World. 100 Units.

We will survey the evidence for cursing in the Ancient Mediterranean World, beginning briefly in Mesopotamia and Egypt, then focusing mainly on the circum-Mediterranean basin from the archaic period down until Late-
Antiquity. These rituals will include the conditional self-curses attached to oath, revenge curses, binding-curses (defixiones), prayers for justice, "voodoo dolls" and erotic curses used for seduction. Some knowledge of Greek and Latin recommended.

Equivalent Course(s): HREL 47416, ANCM 37416, CLAS 37416

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

Equivalent Course(s): PHIL 37325, FNDL 27004, SCTL 37325, PHIL 27325, CLAS 37422

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

Equivalent Course(s): CLAS 37423, PHIL 27326, SCTL 37326, PHIL 27325, CLAS 37422

CLCV 27520. Plutarch's Lives in the History of Political Philosophy. 100 Units.
This course will examine the application of ancient Greek political philosophy to particular cases through the study of a number of Plutarch's Parallel Lives of the Noble Grecians and Romans, along with a selection of Plutarch's sources from philosophy, oratory, and historiography. Discussions will consider Plutarch's treatment of questions such as "what is justice?", "do the means justify the ends?" and "what kind of knowledge is required for political virtue?" Readings will fall into three main segments: first, Plutarch's analysis of the good and the truth with an eye to his reading of Plato and its application to practical politics; second, his account of virtue, especially in relation to Aristotle; and third, his assessment of the Athenian and Spartan regimes, with comparisons of his thought and the writings of Xenophon and Thucydides. In writing assignments, students will engage in the careful interpretation of Plutarch's text, and reflect on the possibilities and shortcomings of his methods.

Interested students may attend translation sessions on selections from course readings in Greek or Latin.

Equivalent Course(s): SCTL 20673, FNDL 20673

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

Equivalent Course(s): SCTL 37522, GREEK 37122, HREL 47518, GREEK 27122, RLST 27518

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

Equivalent Course(s): CMLT 25823, SCTL 35997, CMLT 35997, PLSC 35997, SCTL 25823, CLAS 37623, PLSC 25997

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

Equivalent Course(s): CLAS 37709

CLCV 27716. Exemplary Leaders: Livy, Plutarch, and Machiavelli. 100 Units.
Cicero famously called history the "schoolmistress of life." This course explores how ancient and early modern authors-in particular, Livy, Plutarch, and Machiavelli-used the lives and actions of great individuals from the Greek and Roman past to establish models of political behavior for their own day and for posterity. Such figures include Solon, Lycurgus, Alexander, Romulus, Brutus, Camillus, Fabius Maximus, Scipio Africanus, Julius Caesar, and Augustus. We will consider how their actions are submitted to praise or blame, presented as examples for imitation or avoidance, and examine how the comparisons and contrasts established among the different historical individuals allow new models and norms to emerge. No one figure can provide a definitive model. Illustrious individuals help define values even when we mere mortals cannot aspire to reach their level of virtue or depravity. Course open to undergraduates and graduate students. Readings will be in English. Students wishing to read Latin, Greek, or Italian will receive support from the professors.

Equivalent Course(s): FNDL 27716, PLSC 47703, PLSC 27703, CLAS 37716

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

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

CLCV 27723. Herodotus. 100 Units.
Interpretation of Herodotus' history, with close attention to philological, literary, and philosophical issues.

Equivalent Course(s): CLAS 37723, SCTH 25923, SCTH 35998

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

Equivalent Course(s): HREL 40130, NEHC 20130, CLAS 37923, NEHC 40130, RLST 20130

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

Equivalent Course(s): GNSE 33147, CLAS 37923, NEHC 20130, NEHC 40130, RLST 20130

CLCV 28219. Self Interest and Other Concerns in Greek and Roman Philosophy. 100 Units.

TBA

Equivalent Course(s): ANCM 48219, CLAS 38219, BIBL 38219

CLCV 28319. Ephron course: Imagining Nature among the Greeks. 100 Units.
The goal of this course is to gain an understanding of the historical roots of the concept of nature (Greek physis), while being attentive to the diversity of ancient Greek thought about nature even in its early history. In the texts we will read, numerous notions of "nature" can be discerned: for instance, nature as the physical form of an individual, nature as an underlying reality of someone or something, nature as an autonomous thing distinct from human art and from the supernatural, nature as the all-encompassing natural order, or nature as the natural
environment. The conceptual and ideological work done by these conceptions also varies wildly. Furthermore, the images associated with the concepts are similarly diverse, ranging from human bodies to magical plants and cosmic spheres, and with a comparable repertory of conceptual and ideological purposes. Yet discussions of the concept of nature typically deal almost exclusively in abstractions: this is true, for instance, of the standard study of physis written over a century ago as a U of C dissertation, which we will read in excerpt. Throughout this class, we will consider not only the explicit and abstract conceptualization of nature, but also a number of related images—especially in the form of metaphors, analogies and personifications—that ultimately fed into the literary and philosophical depictions of nature in the long traditions that have followed.

Equivalent Course(s): HIPS 28319

CLCV 28322. 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.

Equivalent Course(s): ARTH 38330, RLVC 38330, CLAS 38322, RLST 28330, ARTH 28330

CLCV 28323. Art and Description in Antiquity and Byzantium. 100 Units.

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

Equivalent Course(s): ARTH 28325, MDVL 28325, RLVC 38325, KNOW 38325, CLAS 38323, ARTH 38325, RLST 28325

CLCV 28422. How Did the Ancients Interpret Their Myths? 100 Units.

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

Equivalent Course(s): HREL 38499, RLST 28499, NEHC 28499, CLAS 38422, NEHC 38499

CLCV 28513. City and Kingdom in Asia Minor, Fourth-Second Century BCE. 100 Units.

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

Equivalent Course(s): CLAS 38513, HIST 30804, HIST 20804

CLCV 28517. History of Skepticism. 100 Units.

Before we ask what is true or false, we must ask how we can know what is true or false. This course examines the vital role doubt and philosophical skepticism have played in the Western intellectual tradition, from pre-Socratic Greece through the Enlightenment, with a focus on how Criteria of Truth—what kinds of arguments are considered legitimate sources of certainty—have changed over time. The course will examine dialog between skeptical and dogmatic thinkers, and how many of the most fertile systems in the history of philosophy have been hybrid systems which divided the world into things which can be known, and things which cannot. The course will touch on the history of atheism, heresy and free thought, on fideism and skeptical religion, and will examine how the Scientific Method is itself a form of philosophical skepticism. Primary source readings will include Plato, Sextus Empiricus, Lucretius, Ockham, Pierre Bayle, Montaigne, Descartes, Francis Bacon, Hobbes, Voltaire, Diderot, and others.

Equivalent Course(s): CHSS 39516, KNOW 21406, HIPS 29516, HREL 39516, HIST 29516, CLAS 38517, KNOW 31406, RLST 22123, SIGN 26011, HIST 39516

CLCV 28622. Alexander and His Successors on the Silk Road: History and Reception. 100 Units.

In usual historiography, Alexander's campaigns from 336 to 323 BCE ushered in an age of intense cultural exchange between Hellenism and various eastern cultures that lasted until late antiquity. Applying the concept of the "Silk Road," this course will explore cultural exchanges between the Greco-Roman world and the East from the 4th century BCE to the 3rd century CE as well as how contemporary East Asian media products represent
CLCV 28707. Empire. 100 Units.
Students in this course read a variety of texts (e.g., writings of Thucydides, Vergil, and Forster; documents from the caliphate of Andalusia; current articles). By viewing their own experiences in the light of Arab, British, Greek, and Roman empires, students reflect on America's role in the cultures and countries of the twenty-first century. Economics, language, culture, ecology, and social ethics may provide the lenses through which students view and review their experiences.
Equivalent Course(s): BPRO 22300, HUMA 22303

CLCV 28716. The Roman Republic in Law and Literature. 100 Units.
The class will study the history of the Roman republic in light of contemporary normative theory, and likewise interrogate the ideological origins of contemporary republicanism in light of historical concerns. The focus will be on sovereignty, public law, citizenship, and the form of ancient empire.
Equivalent Course(s): HIST 21007, CLAS 38716, HIST 31007

CLCV 28921. Mythologies of Labor. 100 Units.
Whether fighting incredible monsters or baking bread, mythological texts invite us to consider the value of labor in unique ways. By reading across a number of premodern traditions (including Greek, Roman, Near Eastern, Scandinavian, Iranian, South African, Indian), this course looks at differences between heroic labor and manual or domestic labor, labors usually expected of men and of women, labors with religious value versus labors with material consequences, as well as the role of affective labor in the ancient world. As we learn about labor in the past through these texts, the readings will allow us to raise new questions about labor today in the world of global capitalism. Examples of primary texts we will cover are portions of the Homeric epics, Hesiod’s Works and Days, Vergil’s Aeneid, Ovid’s Metamorphoses, Livy’s History of Rome, the Norse Edda and “Prose Edda,” Xhosa narratives, the Near Eastern Gilgamesh and Enuma Elish, chapters from the Vendidad, and some Vedic hymns. The course readings will be given in translation, and no prior language knowledge is expected, but students with knowledge of a relevant language can take the class for credit toward their major on the basis of a specifically tailored midterm exam and/or final paper.
Equivalent Course(s): CMLT 29567, RLST 27991

CLCV 29000. Myth Course. 100 Units.
Greek and Roman myths have fascinated and influenced people over vast expanses of time and space and within every cultural sphere (arts, politics, religion, etc.). In this course we will look at literary, epigraphic, numismatic, artistic, and archaeological evidence of myth-telling and attempt to gain a better understanding of how and why communities or individuals use myths as strategies to achieve their own ends. We will also explore individual retellings of myths in order to learn more about the historical circumstances in which they were produced. To approach both of these themes we will focus on specific contexts in which myths were transmitted, paying special attention to who is telling the story and why. Although we will spend the majority of our time discussing the political and cultural contexts of myth-telling in antiquity, we will relate our findings to myth-making in recent history, including present day.

CLCV 29500. Senior Seminar. 100 Units.
The Senior Seminar takes place over two quarters (autumn and winter) and students register for it as a single course in one of those two quarters. The Senior Seminar is a requirement for all Classics majors, whether they are writing a BA paper or not.

CLCV 29700. Reading Course: Classical Civ. 100 Units.
No description available. Prerequisite(s): Consent of faculty sponsor and director of undergraduate studies
Note(s): Students are required to submit the College Reading and Research Course Form.

CLCV 29800. BA Paper Seminar. 100 Units.
This seminar is designed to teach students the research and writing skills necessary for writing their BA paper. Lectures cover classical bibliography, research tools, and electronic databases. Students discuss research problems and compose preliminary drafts of their BA papers. They are expected to exchange criticism and ideas in regular seminar meetings with the preceptor and with other students who are writing papers, as well as to take account of comments from their faculty readers. The grade for the BA Paper Seminar is identical to the grade for the BA paper and, therefore, is not reported until the BA paper has been submitted in Spring Quarter. The grade for the BA paper depends on participation in the seminar as well as on the quality of the paper. Students may register for this seminar in either Autumn or Winter Quarter, but they are expected to participate in meetings throughout both quarters.

CLCV 29921. Ancient Greek and Roman Conceptions of Soul. 100 Units.
This course traces a central thread in ancient Greek and Roman thought—the nature of the soul (psuchē). Standing far from what we now associate with the word ‘soul,’ psuchē was treated as the distinguishing mark of life, and the subject of activities like perceiving, feeling emotions, and thinking. Yet the notion also went through radical transformations: from the soul’s mythical beginnings in the Homeric epics, to its immortalization in the Platonic dialogues, to its scientific treatment in Aristotelian biology, to its materialist character in Stoic and Epicurean philosophy. These changes reflected evolving answers to a variety of fundamental questions, such as: what is
the relation of soul to body? What is the nature of human reason and thought? Do nonhuman organisms have souls? Is the soul immortal? We will explore these changes, seeing how they were symptomatic of diverging explanations of the natural world, life, the gods, the human good, and immortality. We will also explore how these conceptions foreshadow or depart from contemporary theories of mind, life, and personal identity. (B) Equivalent Course(s): PHIL 29910

GREEK COURSES

GREK 10100-10200-10300. Introduction to Attic Greek I-II-III.
This sequence offers a comprehensive introduction to reading Ancient Greek. Course work involves reading practice, presentational writing, and formal study of grammar and vocabulary. Throughout the sequence, students will encounter authentic Ancient Greek text. Students who complete this sequence will be ready to move into the intermediate sequence (GREK 20100-20200-20300).

GREK 10100. Introduction to Attic Greek I. 100 Units.
Ancient Greek: for thousands of years, people have learned this language to go deeper into the thoughts and worlds of Plato, Homer, Sappho, and Early Christianity and more. In this course sequence, you too can begin to learn this language. GREK 101 introduces the study of Ancient Greek. Course work involves reading practice, writing individual sentences and coherent stories, formal study of grammar and vocabulary, and other linguistic skills as necessary. Throughout the course, students will encounter authentic Ancient Greek texts. Students who complete this course will be able to understand simple sentences and combine them into larger units of meaning. This course is appropriate for students who have never studied Greek before.

GREK 10200. Introduction To Attic Greek II. 100 Units.
Ancient Greek: for thousands of years, people have learned this language to go deeper into the thoughts and worlds of Plato, Homer, Sappho, and Early Christianity and more. In this course sequence, you too can begin to learn this language. GREK 102 continues the study of basic Ancient Greek. Course work involves reading practice, writing individual sentences and coherent stories, formal study of grammar and vocabulary, and other linguistic skills as necessary. Throughout the course, students will encounter authentic Ancient Greek texts. Students who complete this course will be able to understand complex sentences and combine them into larger units of meaning. This course is appropriate for students who have completed GREK 101 or equivalent work.

GREK 10300. Introduction to Attic Greek III: Prose. 100 Units.
Ancient Greek: for thousands of years, people have learned this language to go deeper into the thoughts and worlds of Plato, Homer, Sappho, and Early Christianity and more. In this course sequence, you too can begin to learn this language. GREK 103 continues the study of basic Ancient Greek. Course work involves reading practice, writing individual sentences and coherent stories, formal study of grammar and vocabulary, and other linguistic skills as necessary. Throughout the course, students will encounter authentic Ancient Greek text. Students who complete this course will be able to track ideas across at least a paragraph of text and will be ready to move into the intermediate sequence (GREK 20100-20200-20300). This course is appropriate for students who have completed GREK 102 or equivalent work.

GREK 10123. Summer Intensive Introductory Ancient Greek. 300 Units.
Summer Introductory Ancient Greek comprises a thorough introduction to the Classical Greek language in eight weeks. Through a daily mixture of synchronous and asynchronous activities students learn new grammatical concepts and morphology, practice reading and translating increasingly complex Greek texts, and complete exercises in Greek to gain an active command of the language. In the latter half of the course, students will also read unadapted Greek from classical prose authors, including Plato and Xenophon. By the end of the 8 weeks, students will be thoroughly familiar with Classical Greek idiom and sentence structure, and will be able to proceed to reading courses in the language.

GREK 20100-20200-20300. Intermediate Greek I-II-III.
This sequence is aimed at students who have completed one of the introductory sequences and at students entering university with extensive previous training, as evidenced by a placement exam. As a whole, it provides students with an overview of important genres and with the linguistic skills to read independently, and/or to proceed to advanced courses in the language.

GREK 20100. Intermediate Greek I: 100 Units.
Immerse yourself in real writings from Ancient Greece. Readings this quarter concentrate on selections of Greek prose (for instance, by Plato), with an aim to improve reading skills, discuss key concepts in Greek history and culture, and expand knowledge of grammar and vocabulary as necessary. This course is usually appropriate for students who have completed GREK 103, or several years of high school Greek, or equivalent work.

GREK 20200. Intermediate Greek II: 100 Units.
Immerse yourself in real writings from Ancient Greece. Readings this quarter concentrate on selections of Greek poetry (for instance, by Euripides), with an aim to improve reading skills, discuss key concepts in Greek history and culture, and expand knowledge of grammar and vocabulary as necessary. This course is usually appropriate for students who have completed GREK 201, or equivalent work.
GREK 20300. Intermediate Greek III. 100 Units.
Immerse yourself in real writings from Ancient Greece, and the long subsequent tradition of Latin literature. This course involves reading selections from a major monument of Greek literature (for instance, The Iliad). There will be discussion of the relationship between language and literary art, the legacy of the work or works studied, and study of grammar and vocabulary as necessary. This course is appropriate for students who have completed GREK 201, or GREK 202, or equivalent work.

GREK 20123. Summer Intensive Intermediate Ancient Greek. 300 Units.
Summer Intensive Intermediate Greek combines extensive reading of texts with a comprehensive review of Classical grammar and syntax; it prepares students for advanced courses in Greek and for the use of Greek texts in their research. Texts studied are taken from a variety of representative and important Classical authors, and typically include Plato and Herodotus, Demosthenes or Thucydides. The backbone of the review sessions is Mastronarde's Introduction to Ancient Greek combined with sight reading skill practice. The program combines daily synchronous and asynchronous activities. Students are responsible for considerable amounts of class preparation in the evenings, requiring a full-time commitment for the duration of the course. This course equips students to continue with advanced coursework or independent reading in Ancient Greek in all its varieties. Summer Intermediate Greek corresponds to a full year's worth of instruction at the University of Chicago.

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

GREK 21216. Greek Philosophy. 100 Units.
The Phaedrus is one of the most fascinating and compelling of Plato's Dialogues. Beginning with a playful treatment of the theme of erotic passion, it continues with a consideration of the nature of inspiration, love, and knowledge. The centerpiece is one of the most famous of the Platonic myths, the moving description of the charioteer and its allegory of the vision, fall, and incarnation of the soul.
Terms Offered: Autumn
Equivalent Course(s): GREK 31216, GREK 31200, FNDL 31005, BIBL 31200

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

GREK 21500. 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.
Terms Offered: Autumn
Equivalent Course(s): GREK 31500

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

GREK 21700. 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.
Terms Offered: Autumn
Equivalent Course(s): GREK 31700

GREK 21716. Greek Lyric Poetry. 100 Units.
This course will examine instances of Greek lyric genres throughout the archaic, classical, and hellenistic periods, focusing on the structure, themes and sounds of the poetry and investigating their performative and historical contexts. Readings will include Alcman, Sappho, Alcaeus, Anacreon, Theognis, Alcaeus, Bacchylides, Pindar, and Anyte. In Greek.
Terms Offered: Autumn
Equivalent Course(s): GREK 31716

GREK 21722. The Greek Novel. 100 Units.
This is a course for intermediate and post-intermediate Greek students who are interested in exploring a less canonical genre and in developing their reading skills further. The novels give us glimpses of the Greek world and the wider Mediterranean that we do not often get elsewhere. What can we say about the world view of these authors and their audiences? We will read extensively in the various works (in Greek and in translation) and explore the scholarship around them. Student presentations should range widely from cosmopolitanism to gender roles, narratology, and the conventions of this emerging genre.
Terms Offered: Autumn
Equivalent Course(s): GREK 31722
GREK 21800. Greek Epic. 100 Units.
Allies in the Iliad. PQ: GREK 20300 or equivalent. In this course we will read Iliad 12, 15, 16, and portions of 18
in Greek, focusing on how the poem depicts allies on the battlefield. We will explore the diversity of motivations
among Homeric fighters and the heroic standards set by the Trojan allies Sarpedon and Glaukos. Our aim will be
to evaluate the poem’s many answers to the question “why do men fight?” with an eye to relationality and heroic
excellence.
Equivalent Course(s): GREK 31800, FNDL 27602

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

GREK 22300. Greek Tragedy: Hellenistic/Imperial Literature. 100 Units.
This class will read selections from the poetry of the Hellenistic period, especially the hymns of Callimachus, the
pastoral poetry of Theocritus, and the epic parody “The Battle of the Frogs and Mice.” Alongside these Hellenistic
texts we will read some of their poetic predecessors (Homer, Hesiod, the Homeric Hymns, choral and monadic
lyric), with an eye to the Hellenistic poets’ interest in poetic form, self-positioning, and play.
Equivalent Course(s): GREK 32300

GREK 22400. Greek Comedy: Menander. 100 Units.
We will read in Greek Menander’s Dyskolos, with an eye to understanding “New Comedy” and its robust
afterlife in Renaissance Europe and modern sitcoms. We will also devote some time to reading and assessing
fragments from Menander’s contemporaries. Coursework will include translation as well as secondary readings.
Equivalent Course(s): HIST 30403, HIST 20403

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

GREK 22423. Slavery in Greek Literature. 100 Units.
Greek literature characterizes slavery and enslaved people from as early as Homer’s Iliad and Odyssey. The
question of what readers can gather or know about slavery in antiquity from fictional characters in literary
texts is a longstanding one requiring various techniques of reading and ways of knowing, from historical and
archaeological knowledge to cultural criticism. For this work, the study of relics and remains is as useful as are
theoretical tools of literary analysis. In this course, we will survey Greek literature, beginning with Homer’s
epics, working through some of the tragedies of Aeschylus, Euripides, and Sophocles, and extending into Greek
literature of late antiquity. Archaeological and historical documents, alongside the texts, will support our reading
of slavery in Greek literature. We will explore theoretical texts on the transhistorical and sociological study
of slavery and subaltern presences, such as Orlando Patterson’s corpus, alongside literary criticism, like Toni
Morrison’s Playing in the Dark.
Equivalent Course(s): GREK 33423, CLCV 23423, CLAS 33423

GREK 22515. Greek Historians: Thucydides. 100 Units.
In this course we will read book 1 of Thucydides, his description of the run-up to the Peloponnesian War, in
Greek. We will pay attention to Thucydides’ style and approach to historiography, sinking our teeth into this
difficult but endlessly fascinating text.
Equivalent Course(s): GREK 32515, FNDL 22517

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

GREK 22922. The Structure of Greek. 100 Units.
Now that you can read Greek pretty well, this course takes a step back to look at the system as a whole. What are
the major ways in which Greek syntax is different from English (and Latin)? How does the case system work?
Are there really twenty ways to use the dative? What more can we say about tense and aspect, and how do you
go about making a linguistic argument? And what is the difference with philology, anyway? We are fortunate
that two new grammars of Greek (one in English, one in Spanish) have recently come out. We will look closely at
what has changed in Greek linguistics between Smyth and the new Cambridge Grammar of Classical Greek, and
we will do our own corpus-based research. PQ: one year of Greek or consent of instructor; recommended for MA
students. Students will present in class and write a final paper.
Equivalent Course(s): GREK 32922
GREEK 23116. Plato as Socratic. 100 Units.
The class will read Plato's Seventh Letter in Greek and relevant scholarship in English.
Equivalent Course(s): GREK 33116, SCTH 33116

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

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

GREEK 23222. Plato's Phaedo. 100 Units.
This beautiful dialogue, set on the last day of Socrates' life, brings together two of Plato's central tenets: the theory of forms and the immortality of the soul. We will read the Greek text with careful attention to both topoi, as well as due consideration to Plato's language, syntax, and stylistic strategies in framing his arguments.
Equivalent Course(s): GREK 33222

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

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

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

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

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

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

GREEK 24519. Lucian. 100 Units.
Lucian's sparkling dialogues and essays are among the best of Greek humorous writing. Conscious of his long tradition, Lucian explores such topics as moral philosophy, literary history, and issues of fantasy, escapism, and belief-all while maintaining a light touch. We will read several works of Lucian in the original Greek. Translation will be supplemented by thematic discussions of Lucian's comic technique and intellectual concerns.
GREK 24523. The Ecumenical Church Councils and the Making of Christian Doctrine. 100 Units.
The Church Councils of late antiquity (fourth-seventh centuries) were huge conferences of bishops, priests, monks, secular officials, and emperors, who met to decide on the rules that would govern the Church and the doctrines that all Christians had to believe. They combined philosophical debate, criminal trials, committee meetings, and Senate procedure. Some were rowdy and acrimonious, while others were meticulously organized in advance, usually by the court. Some remain obscure, while others are the most thoroughly documented events in all ancient history and reveal in detail how the later Roman government operated. In this course we will read, in Greek, a number of fascinating narratives and official acts stemming from the most important Councils, including Nicaea I (325), Ephesos I (431), and Chalcedon (451). We will also discuss the Councils from a historical perspective to understand the complex negotiations that gave rise to Christian doctrine and canon law.
Equivalent Course(s): GREK 34523, RLST 20523, HCHR 34523

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

GREK 24714. Oedipus Tyrannus: Thinking in and with Tragedy. 100 Units.
Oedipus: exemplary sovereign or outlaw? Savior of the city or its destroyer? Epistemophile or -phobe? Upholder or suspender of the laws (including the laws of kinship)? Sophocles' Oedipus Tyrannos has been good to think with since its first production of the fifth century BCE. As a meditation on kinship as well as kinship, the play offers a complex Oedipus, if not, perhaps, an Oedipus complex. Sophocles' meditation on the polis, law, family, knowledge, the structure of mind, desire, and the disease in and of state has proved especially rich for philosophers, psychoanalysts, and theater artists: the play also famously provides the core example for Aristotle's meditation on tragedy in the Poetics. We will explore the OT as tragedy, as resource, as example and exception. Although no knowledge of Greek is required for this course, there will be assignment options for those who wish to do reading in Greek.
Equivalent Course(s): FNLD 21222, SCIL 31222, CMLT 31222, GREK 34717

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

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

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

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

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

Equivalent Course(s): GREK 34923, RLST 21880, HREL 31880, FNDL 21880

**GREK 25116. Reading Greek Literature in the Papyri. 100 Units.**

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

Equivalent Course(s): ANC 45116, BIBL 36916, HCHR 36916, GREK 35116

**GREK 25123. 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—by Euripidean tragedy to Aristophanes’ own comedies—related to, or even exacerbated, these issues. Along the way, we will consider how contemporary comedians (e.g. Trevor Noah, Hari Kondabolu) continue to put to use the same techniques and dynamics that we see in Aristophanes’ plays, and to what effect(s).

Equivalent Course(s): GREK 35123

**GREK 25700. The Apostolic Fathers. 100 Units.**

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

Equivalent Course(s): GREK 35700, RLST 21505, BIBL 47900

**GREK 26123. Antigone and the Making of Theater. 100 Units.**

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

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

**GREK 26509. Euripides, Iphigenia Among the Taurians (with Consideration of Goethe and Gluck) 100 Units.**

None available.

Equivalent Course(s): SCTH 31611, GREK 36509

**GREK 26515. History of Greek Language. 100 Units.**

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

Equivalent Course(s): LING 21420, LING 31420, BIBL 35615, GREK 36515

**GREK 26517. Indo-European Linguistic Paleontology. 100 Units.**

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

Equivalent Course(s): CLAS 37415, LING 31320, LING 21320, GREK 36517
GREK 26521. Three Greek Philosophical Texts. 100 Units.
The three texts are: Epicurus' Letter to Menoeceus; Epictetus, Discourses; and Diogenes of Oenoanda, Inscription. What all have in common is an urgent desire to inspire the reader to do philosophy—not just any philosophy, but the sort that will make a person happy. The first text is designed to inspire young and old alike to learn the basic principles of Epicurean hedonism; it's up to us—not the gods, or fate, or chance—to attain the goal of life, pleasure. The second is intended for young men, who have just finished their secondary education. They have been sent by their family to Epictetus' school on the edge of the Adriatic Sea to be steeped in Stoic morality prior to starting a career. The third text is an inscription by Diogenes of Oenoanda, a prominent local citizen, who confesses he was moved by the dire suffering of his fellow humans to erect a very long wall, inscribed with Epicurean teachings. It is intended for any passerby. We will look closely at the Greek text to investigate both the medium and the message. Open to advanced undergraduates and graduate students. Prerequisite of two years of Greek
Equivalent Course(s): GREK 36521, AANL 46521, BIBL 36521, RLST 26521

GREK 26607. Cicero's De Finibus and Hellenistic Ethics. 100 Units.
TBD

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

GREK 26723. 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.
Equivalent Course(s): GREK 36723

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

GREK 27213. The Corpus Hermeticum. 100 Units.
According to Clement of Alexandria Hermes Trismegistus authored 42 "fundamental books" on Egyptian religion. The writings under his name which are extant, dating between the first and third centuries AD, incorporate many styles and genres, including cosmogony, prophecy, gospel, popular philosophy, anthropology, magic, hymn, and apocalypse. The first treatise in the collection well represents the whole. It tells how the god Poimandres manifests to his follower a vision, revealing the origin of the cosmos and humanity, and how archetypal man descends to his fallen state and may be redeemed. We will begin with the Poimandres and then read other sections of this strange but absorbing body of material (we will read the following treatises in this order: 1, 3, 4, 7, 13, 10, 5, 11, 16).
Equivalent Course(s): GREK 37123, BIBL 49900

GREK 27423. 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 pseudopigraphical 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 will read both sets of texts carefully in Greek, noting points of similarity and contestation, and test various models of how these sources—each of which seeks to "fix" the Pauline legacy in its own way—are related to one another. Time allowing, we shall also look at the later reception of the cult of Saint Thecla and late antique interpretations of "the apostle," Paul, on these issues of sexuality and gender roles, and their perduring influence in contemporary debates.
Equivalent Course(s): HCHR 42035, BIBL 42035, GNSE 42035, RLST 22035, FNDL 22035, GNSE 22035, GREK 37423

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

GREK 29500. Readings: Classical Greek. 100 Units.
TBD

GREK 29700. Reading Course: Greek. 100 Units.
No description available. Prerequisite(s): Students are required to submit the College Reading and Research Course Form.

LATIN COURSES

LATN 10100-10200-10300. Introduction to Classical Latin I-II-III.
This sequence offers a comprehensive introduction to reading Latin. Course work involves reading practice, presentational writing, and formal study of grammar and vocabulary. Throughout the sequence, students will encounter authentic Latin text. Students who complete this sequence will be ready to move into the intermediate sequence (LATN 20100-20200-20300).

LATN 10100. Introduction to Classical Latin I. 100 Units.
For centuries people have learned this language to go deeper into the thoughts and worlds of Ancient Rome, the Middle Ages, and the Renaissance. In this course sequence, you too can begin to learn this language. LATN 101 introduces the study of Latin. Course work involves reading Latin, writing individual sentences and coherent stories, formal study of grammar and vocabulary, and other linguistic skills as necessary. Throughout the course, students will encounter authentic Latin texts. Students who complete this course will be able to understand simple sentences and combine them into larger units of meaning. This course is appropriate for students who have never studied Latin before.

LATN 10200. Introduction to Classical Latin II. 100 Units.
For centuries people have learned this language to go deeper into the thoughts and worlds of Ancient Rome, the Middle Ages, and the Renaissance. In this course sequence, you too can begin to learn this language. LATN 102 continues the study of basic Latin. Course work involves reading Latin, writing individual sentences and coherent stories, formal study of grammar and vocabulary, and other linguistic skills as necessary. Throughout the course, students will encounter authentic Latin texts. Students who complete this course will be able to understand complex sentences and combine them into larger units of meaning. This course is appropriate for students who have completed LATN 101 or equivalent work.

LATN 10300. Introduction to Classical Latin III. 100 Units.
For centuries people have learned this language to go deeper into the thoughts and worlds of Ancient Rome, the Middle Ages, and the Renaissance. In this course sequence, you too can begin to learn this language. LATN 103 continues the study of basic Latin. Course work involves reading Latin, writing individual sentences and coherent stories, formal study of grammar and vocabulary, and other linguistic skills as necessary. Throughout the course, students will encounter authentic Latin text. Students who complete this course will be able to track ideas across at least a paragraph of text and will be ready to move into the intermediate sequence (LATN 20100-20200-20300).This course is appropriate for students who have completed LATN 102 or equivalent work.

LATN 10123. Summer Intensive Introductory Latin. 300 Units.
Summer Intensive Introductory Latin offers a comprehensive introduction to Classical Latin language in eight weeks. Through a daily mixture of synchronous and asynchronous activities, students learn new grammatical concepts and morphology, practice reading and translating increasingly complex Latin texts, and complete exercises in Latin to gain an active command of the language. Students will also read unadapted Latin from classical authors, including Caesar, Sallust, and Cicero. By the end of the summer Latin course, students will be thoroughly familiar with Latin idiom and sentence structure and will be able to proceed to reading courses in the language.

LATN 11100. Accelerated Introduction to Classical Latin I. 100 Units.
This course covers the first half of the introductory Latin textbook. Classes are devoted to the presentation of grammar, discussion of problems in learning Latin, and written exercises.

LATN 11200. Accelerated Introduction to Classical Latin II. 100 Units.
This course begins with the completion of the basic text begun in LATN 11100 and concludes with readings from Cicero, Caesar, or other prose texts in Latin.

LATN 11400. Latin for Post Beginners I. 100 Units.
This course is intended for students with some experience in Latin to quickly review what they know and upgrade their skills in reading and understanding Latin. In this course, students will expand their vocabulary, learn more advanced grammar, and practice extensive reading.

LATN 11500. Latin for Post Beginners II. 100 Units.
This course is intended for students with some experience in Latin to quickly review what they know and upgrade their skills in reading and understanding Latin. In this course, students will expand their vocabulary, learn more advanced grammar, and practice extensive reading.

LATN 20100-20200-20300. Intermediate Latin I-II-III.
This sequence is aimed at students who have completed one of the introductory sequences and at entering students with extensive previous training, as evidenced by a placement exam. As a whole, it provides students
with an overview of important genres and with the linguistic skills to read independently and/or to proceed to advanced courses in the language.

LATN 20100. Intermediate Latin I. 100 Units.
Immerse yourself in real writings from Ancient Rome, and the long subsequent tradition of Latin literature. Readings this quarter concentrate on selections of Roman prose (for instance, by Cicero), with an aim to improve reading skills, discuss key concepts in Roman history and culture, and expand knowledge of grammar and vocabulary as necessary. This course is usually appropriate for students who have completed LATN 103, or several years of high school Latin, or equivalent work.

LATN 20200. Intermediate Latin II. 100 Units.
Immerse yourself in real writings from Ancient Rome, and the long subsequent tradition of Latin literature. Readings this quarter concentrate on selections of Roman poetry (for instance, by Ovid). The class involves discussion of poetic language, the literary and historical context of Roman poetry, and study of grammar and vocabulary as necessary. This course is appropriate for students who have completed LATN 201 or equivalent work.

LATN 20300. Intermediate Latin III. 100 Units.
Immerse yourself in real writings from Ancient Rome, and the long subsequent tradition of Latin literature. This course involves reading selections from a major monument of Roman literature (for instance, Vergil’s Aeneid). There will be discussion of the relationship between language and literary art, the legacy of the work or works studied, and study of grammar and vocabulary as necessary. This course is appropriate for students who have completed LATN 201, or LATN 202, or equivalent work.

LATN 20123. Summer Intensive Intermediate Latin. 300 Units.
Summer Intermediate Latin combines extensive reading of texts with a comprehensive review of classical grammar and syntax; it prepares students for advanced courses in Latin and for the use of Latin texts in the course of their research. Texts studied are taken from one or more representative and important authors, which may include Cicero, Seneca, Pliny, and others. The course also includes sessions which combine intensive review of basic grammar with supplementary exercises in composition. The program includes synchronous meetings five days a week as well as daily asynchronous assignments. Students are responsible for considerable amounts of class preparation during the evenings, requiring a full-time commitment for the duration of the course. Summer Intermediate Latin equips students to continue with advanced coursework or independent reading in Latin in all its varieties. Summer Intermediate Latin corresponds to a full year’s worth of instruction at the University of Chicago.

LATN 20223. Later and Early Medieval Intermediate Latin. 100 Units.
The course continues to consolidate the foundations extended in the autumn course based on readings from Cicero. We shall cover a variety of poetry and prose from Late Antiquity and the Early Middle Ages, including selections from Boethius, Bede, Lupus of Ferrières, Nithard, and others. The authors chosen will all be significant for their efforts to reflect the highest classical standards.

LATN 20323. High and Later Medieval Intermediate Latin. 100 Units.
The course continues the work of grammatical extension and consolidation. We shall cover a variety of poetry and prose by great Latin stylists from the twelfth to the fourteenth century, including Bernard of Clairvaux, Peter of Blois, Petrarch, and Dante. The authors chosen will all be significant for their efforts to reflect the highest classical standards.

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

LATN 21200. Philosophical Prose: Cicero, Tusculan Disputations. 100 Units.
Several months after the death of his beloved daughter and just two years before his own death in 43 BC, Cicero composed a dialog with an imaginary interlocutor arguing that death, pain, grief, and other perturbations were an unimportant part of the big picture. A reading of this famous contribution to the genre of consolation literature (all of it to be read in English, selections in Latin) affords an opportunity to weigh his many examples and his arguments for ourselves.
Equivalent Course(s): LATN 31200, FNDL 21204

LATN 21219. Philosophical Prose: Cicero, Tusculan Disputations. 100 Units.
Several months after the death of his beloved daughter and just two years before his own death, Cicero composed a dialog with an imaginary interlocutor arguing that death, pain, grief, and other perturbations were an unimportant part of the big picture. A reading of this famous contribution-all of it in English, selections in Latin-to the genre of consolation literature affords an opportunity to weigh his many examples and his arguments for ourselves.
Equivalent Course(s): LATN 31219, FNDL 21219

LATN 21223. Philosophical Prose: Cicero, Tusculan Disputations. 100 Units.
Several months after the death of his beloved daughter and just two years before his own death in 43 BC, Cicero composed a dialog with an imaginary interlocutor arguing that death, pain, grief, and other perturbations
were an unimportant part of the big picture. A reading of this famous contribution to the genre of consolation literature (all of it to be read in English, selections in Latin) affords an opportunity to weigh his many examples and his arguments for ourselves.

Equivalent Course(s): LATN 31223

LATN 21300. Vergil. 100 Units.
Vergil's ten Eclogues are some of Latin literature's most enigmatic poems. In addition to reading this collection carefully in Latin, we will sample some of Theocritus' pastoral in translation, Calpurnius Siculus' Eclogues in Latin, and Milton's Lycidas. Class time will focus on translation, interpretation, and discussion of secondary readings.

Equivalent Course(s): LATN 31300, FNDL 22315

LATN 21500. 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.

Equivalent Course(s): LATN 31500

LATN 21600. Roman Oratory. 100 Units.
Marcus Tullius Cicero (106-44BC) was the most accomplished orator of the Roman Republic. Among the most fascinating of his speeches are the three 'Caesarian' speeches delivered to Julius Caesar on behalf of persons who had opposed Caesar in the civil war. In the speeches Cicero, in many different ways, uses his hard-won rhetorical and literary skills, practiced over a lifetime in lawsuits, political debates, and philosophizing, not merely to on behalf of the immediate subjects of the speeches, but also to suggest social and political roles for Caesar himself. Caesar's place in the Roman World is as much a topic of the three speeches as immediate issues of each class. The chief purpose of the class is to reach an understanding of the basic issues of speech and the roles that Cicero scripts for Caesar in them.

Equivalent Course(s): LATN 31600

LATN 21700. Post-Virgilian Epic. 100 Units.
In this course we will read as much as possible of Vergil's Aeneid in the original, and the rest in translation. Our focus will be on the way the poem interrogates some of its most basic claims about empire, piety, heroism, and history, but we will try to avoid falling into the binary trap of "positive" and "negative" readings of the epic's relationship to its Roman imperial context. Requirements: Class presentation; 10 page paper; final.

Equivalent Course(s): LATN 31700

LATN 21800. Roman Historian. 100 Units.
Primary readings are drawn from the Tiberian books of the Annals, in which Tacitus describes the consolidation of the imperial regime after the death of Augustus. Parallel accounts and secondary readings are used to help bring out the methods of selecting and ordering data and the stylistic effects that typify a Tacitean narrative.

Equivalent Course(s): LATN 31800

LATN 21900. Roman Comedy. 100 Units.
Plautus' Pseudolus is read in Latin, along with secondary readings that explain the social context and the theatrical conventions of Roman comedy. Class meetings are devoted less to translation than to study of the language, plot construction, and stage techniques at work in the Pseudolus.

Equivalent Course(s): LATN 31900

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

Equivalent Course(s): LATN 32023

LATN 22100. Lucretius. 100 Units.
We will read selections of Lucretius' magisterial account of a universe composed of atoms. The focus of our inquiry is: how did Lucretius convert a seemingly dry philosophical doctrine about the physical composition of the universe into a gripping message of personal salvation? The selections include Lucretius' vision of an infinite universe, of heaven, and of the hell that humans have created for themselves on earth.

Equivalent Course(s): LATN 32100, FNDL 27601

LATN 22120. Vergil: Aeneid. 100 Units.
In this course we will read as much as possible of Vergil's Aeneid in the original, and the rest in translation. Our focus will be on the way the poem interrogates some of its most basic claims about empire, piety, heroism, and history, but we will try to avoid falling into the binary trap of "positive" and "negative" readings of the epic's relationship to its Roman imperial context. Requirements: Class presentation; 10 page paper; final.

Equivalent Course(s): LATN 32120

LATN 22400. Post-Virgilian Epic. 100 Units.
In this course we will read the Achilleid of Statius. We will focus on the poetics of the prequel and the themes of maternity, boyhood, and the role of the nonhuman in the education of the young Achilles. We will also look at some accounts of the affective appeal of Homer's Achilles and ask what the Achilleid is trying to bring out about him.
LATN 22823. Livy Book II. 100 Units.
In this class we’ll read through the fascination second book of Livy’s history of Rome, the Ab Urbe Condita. Book 2 covers Rome directly after the fall of the kings, including the foundational Roman accounts of Horatius Cocles and Coriolanus.
Equivalent Course(s): LATN 32400

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

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

LATN 25200. Medieval Latin. 100 Units.
The Practice of Carolingian Saints’ Tales. Spoken "Lingua Romana rustica" departed from canonical Ancient Latin long before the late eighth century. But at this time the renewed study of the Classics and grammar soon prompted scholars and poets to update the stories of their favorite saints, and to inscribe some for the first time. We shall examine examples of ninth-century Carolingian "récriture" and of tandem new hagiography in both prose and verse by authors such as Lupus of Ferrières, Marcward of Prüm, Wandalbert of Prüm, Hildegar of Meaux and Heiric of Auxerre. All source readings in Classical Latin adapted to new Carolingian purposes, which we shall also explore historically in their own right.
Equivalent Course(s): LATN 35200, HCHR 35200, HIST 23207, HIST 33207

LATN 26000. Latin Paleography. 100 Units.
The course will emphasize the development of Latin handwriting, primarily as book scripts, from its origins to the waning of the Carolingian minuscule, ca. AD 1100. By mastering the foundational types of writing, the students will develop skills for reading all Latin-based scripts, including those used for vernacular languages and the subsequent Gothics and their derivatives down to the sixteenth century.
Equivalent Course(s): LATN 36000

LATN 26023. Dear Student: Read the epistles of Cicero, Ovid, Seneca, and others. 100 Units.
Through our reading of Cicero, Ovid, and Seneca, in this class we explore the lost art of letter writing. The genre of the epistle gives us a glimpse into daily life at Rome by capturing actual correspondence between elite Romans, such as we see in Cicero’s letters; allows for playful and philosophical revisitations of myth, even revealing gendered voice, as with Ovid’s letters between Penelope and Odysseus, or Dido and Aeneas; and is a crafted structure within which Seneca communicates the lessons of Stoicism to his fictive interlocutor. We will read these authors’ letters in Latin and compare their style and content. As time allows, the letters of Pliny the Younger and the Emperor Julian round out the historical scope from Roman Republic to Empire. Latin proficiency and student interest will contribute to the shape and pace of our readings and discussions. Assessment is in the form of weekly quizzes on content and grammar and three translation exams.
Equivalent Course(s): LATN 36003

LATN 26100. History of Latin. 100 Units.
This course examines the phonological and morphological development of the Latin language from Indo-European to Vulgar Latin. That development is studied both of its own sake and as a point of departure for introducing linguistics concepts useful for the analysis of other layers of language and aspects of literary texts. Discussion of major topics in phonology and morphology will alternate with close examination of sample or otherwise relevant texts and lexical families. Major topics are: the principles of historical and comparative linguistics, the development of the Latin sound inventory; Latin and its sister languages; the creation of the Latin nominal and verbal systems; (some of) the varieties of classical Latin; and the influence of Greek on Latin.
Equivalent Course(s): LATN 36100

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

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

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

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

LATN 28614. Cicero on Friendship and Aging. 100 Units.
TBD
Equivalent Course(s): FNLD 24208, PHIL 34208, RETH 38614, PHIL 24208, PLSC 52403, CLAS 28614

LATN 29700. Reading Course. 100 Units.
TBD