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

<table>
<thead>
<tr>
<th>Requirement</th>
<th>Units</th>
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</thead>
<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>
</tr>
<tr>
<td>Total Units</td>
<td>1300</td>
</tr>
</tbody>
</table>
* 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>Course Type</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 of the following fields: Greek or Roman art, history, philosophy, science, religion, material culture, or classical literature in translation</td>
<td>400</td>
</tr>
<tr>
<td>CLCV 29500 Senior Seminar</td>
<td>100</td>
</tr>
<tr>
<td><strong>Total Units</strong></td>
<td><strong>1700</strong></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>Course</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nine courses in Greek or Latin</td>
<td>300</td>
</tr>
<tr>
<td>Nine courses in Classical Civilization (CLCV)</td>
<td>900</td>
</tr>
<tr>
<td>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></td>
</tr>
<tr>
<td>CLCV 29500 Senior Seminar</td>
<td>100</td>
</tr>
<tr>
<td>Total Units</td>
<td>1300</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 seven courses in Greek, Latin, or classical civilization. Students may choose one of two variants: a language variant that includes three courses at the 20000 level or higher in one language, or a classical civilization variant.

Our undergraduate minors all attain some expertise in chosen areas of classical civilization, and many also choose to study Greek, Latin, or both. The linguistic, interpretive, critical, and analytical skills gained by our minors, along with their understanding of the classical world, equip them well both for the programs of study in their majors and for a wide variety of careers.

Students should 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 ideally should be submitted to the student’s College adviser by the end of Spring Quarter of their third year 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.

CLCV courses in the minor (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. Courses in the minor must be taken for quality grades and more than half of the requirements for the minor must be courses completed at the University of Chicago.

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

Greek (or Latin) Sample Variant

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Name</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>One course in Classical Civilization (CLCV)</td>
<td></td>
<td>100</td>
</tr>
<tr>
<td><strong>Total Units</strong></td>
<td></td>
<td><strong>700</strong></td>
</tr>
</tbody>
</table>

* Language variant of the minor requires three courses at the 20000 level or higher in Greek or Latin.

Greek (or Latin) Sample Variant

One of the following sequences:

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>GREK 20100-20200-20300</td>
<td>Intermediate Greek I-II-III</td>
</tr>
<tr>
<td>LATN 20100-20200-20300</td>
<td>Intermediate Latin I-II-III</td>
</tr>
</tbody>
</table>
The fellowship is intended to enable undergraduates majoring in Classical Studies to develop an original research 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, 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 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 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 David Grene Fellowship is expected to be worth $5,000 this year. The fellowship is not limited to Classical Studies majors and minors, or even to students of Greek and Latin, and it 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), 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 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), 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 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 by the time of application. Applicants must submit to the Classics Department Administrator (by the first Friday of Spring Quarter) a transcript, project statement (2–3 pages), 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.
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 project statement (2–3 pages), proposed 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 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.
Instructor(s): S. Estrin Terms Offered: Spring
Note(s): Students must attend first class to confirm enrollment. This course meets the general education requirement in the arts.
Equivalent Course(s): ARTH 17303, GNSE 17303, ARTH 37303

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 Peloponnese is largely the projection of outside observers for whom the objectification of Sparta could serve either as a model for emulation or as a paradigm of "otherness." This course will examine the extant evidence for Sparta from its origins through to its repackaging in Roman times and beyond and will serve as a case study in discussing the writing of history and in attempting to gauge the viability of a non-Athenocentric Greek history.
Instructor(s): J. Hall Terms Offered: Winter
Prerequisite(s): Consent of instructor
Note(s): Assignments: short papers.
Equivalent Course(s): HIST 20302, HIST 30302, CLAS 30100

CLCV 20222. 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.
Instructor(s): Christine R. Trotter Terms Offered: Spring
Equivalent Course(s): JWSC 20113, RLST 20113

CLCV 20212. 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, Hittite, 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.
Instructor(s): Carolina López-Ruiz Terms Offered: Spring
Equivalent Course(s): RLST 20210, NEHC 20210

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 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.
Instructor(s): S. Estrin Terms Offered: Winter
Note(s): Instructor’s consent is required.
Equivalent Course(s): ARCH 17305, ARTH 17305

CLCV 20700-20800-20900. Ancient Mediterranean World I-II-III.
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.
Instructor(s): J. Hall Terms Offered: Autumn
Prerequisite(s): This sequence meets the general education requirement in civilization studies.
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.
Instructor(s): C. Ando Terms Offered: Winter
Prerequisite(s): This sequence meets the general education requirement in civilization studies.
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 intensive, 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.
Instructor(s): R. Payne Terms Offered: Spring
Prerequisite(s): This sequence meets the general education requirement in civilization studies.
Equivalent Course(s): HIST 16900, MDVL 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.
Instructor(s): S. Estrin & A. Goff Terms Offered: Autumn
Prerequisite(s): Instructor consent required. Email both instructors describing your interest in the course, how it fits into your broader studies, and any relevant background (agoff@uchicago.edu & sestrin@uchicago.edu) by the Friday before Aut pre-registration (undergrad) or the Friday before Aut registration (grad). This is a traveling seminar that includes a 5-day trip to visit California museum collections.
Note(s): Assignments: Active participation in discussion, in-class presentation, collection review, and final paper.
Equivalent Course(s): HIST 29422, ARTH 20304, HIST 39422, CLAS 31019, ARTH 30304

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.
Instructor(s): C. Ando Terms Offered: Spring
Equivalent Course(s): LLSO 29722, CLAS 31222, HIST 30602, HIST 20602
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.
Instructor(s): Mehrnoush Soroush Terms Offered: Autumn
Note(s): Taking these courses in sequence is not required. This sequence meets the general education requirement in civilization studies.
Equivalent Course(s): NEHC 20014

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.
Instructor(s): James Adam Redfield Terms Offered: Spring
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.
Equivalent Course(s): JWSC 26603, CLAS 31922, CMLT 37652, RLST 27652, HREL 37652, HIJD 37652

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.
Instructor(s): A. Palmer Terms Offered: Spring
Prerequisite(s): Graduate students by consent only; register for the course as HIST 90000 Reading and Research: History.
Note(s): Assignments: short papers, alternative projects.
Equivalent Course(s): RLST 22203, KNOW 12203, SIGN 26034, ITAL 16000, MDVL 12203, FNDL 22204, HIST 12203

CLCV 22232. Phoenician Religion (In Their Own Words And Those of Their Neighbors) 100 Units.
The Phoenicians were a Canaanite people who maintained their language, religion, and culture until Roman times. One of the main challenges facing the study of the Phoenician religion (and culture in general) is that most of their literature is lost. This course gathers together a variety of emic sources in the Phoenicians' own language or stemming from the Phoenician realm but written in Greek or Latin, as well as sources written by others about the Phoenicians, with a special focus on cult and religious identity. The texts we will read and discuss range from royal, votive, and funerary inscriptions, to the views about the Phoenicians in the Hebrew Bible, and Greek and Roman writers. This course is partly a text-based, reading course, and partly a thematic, culture course.
Instructor(s): Carolina López-Ruiz Terms Offered: Winter
Prerequisite(s): Intermediate knowledge (2 years) of a Semitic language (e.g., Hebrew, Phoenician, Aramaic, Ugaritic, Arabic) OR of ancient Greek and/or Latin.
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.
Equivalent Course(s): RLST 22308, NEHC 22308, NEHC 42308, CLAS 32322, HREL 42308

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.
Instructor(s): A. Brooks Terms Offered: Autumn
Prerequisite(s): Completion of the general education requirement in humanities.
Equivalent Course(s): PHIL 25000
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.
Instructor(s): A. Palmer Terms Offered: Spring
Equivalent Course(s): ITAL 22914, ITAL 32914, MDVL 22900, CLAS 32914, HIST 22900, RLST 22900, KNOW 21405, HCHR 32900, KNOW 31405, HIST 32900

CLCV 23522. Engished 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.
Instructor(s): E. Austin Terms Offered: Spring
Equivalent Course(s): CLAS 33522

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.
Instructor(s): S. Meredith Terms Offered: Spring
Equivalent Course(s): CLAS 33522

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—things that sit uneasily with the recent advances of historians.
Instructor(s): R. Payne Terms Offered: Spring
Prerequisite(s): Open to advanced undergraduates and graduate students.
Equivalent Course(s): HIST 30902, NEHC 20802, HIST 20902, CLAS 33718, NEHC 30802, LLSO 20902, MDVL 20902

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.
Instructor(s): Maureen Kelly Terms Offered: Autumn
Equivalent Course(s): RLST 23809, GNSE 23809, MDVL 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, Manichaens, and alleged "heretical" Christians. Reading these works in light of modern scholarship and with an eye to late antique rhetoric, students will gain insights into the ways theological development took place in the crucible of debate.
Instructor(s): Erin Galgay Walsh Terms Offered: Autumn
Equivalent Course(s): RLST 20360, HCHR 40360, CLAS 33820, BIBL 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.
Instructor(s): C. Kearns Terms Offered: Spring
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 s
Instructor(s): Christine R. Trotter Terms Offered: Winter
Equivalent Course(s): JWSC 23808, RLST 23808

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.
Instructor(s): Robert Stone Terms Offered: Autumn
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.
Instructor(s): C. Kearns
Equivalent Course(s): CLAS 33922

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.
Instructor(s): Erin Galgay Walsh Terms Offered: Winter
Prerequisite(s): No prerequisite knowledge of the historical periods, literature, or religious traditions covered is expected.
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.
Equivalent Course(s): CLAS 34021, HIST 31600, RLST 27213, HIJD 37213, NEHC 27213, HCHR 37213, JWSC 27213, BIBL 37213, NEHC 37213

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.
Instructor(s): S. Nooter Terms Offered: Autumn
Equivalent Course(s): CLAS 34422

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

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.
Instructor(s): Maureen Kelly Terms Offered: Autumn
Note(s): This course counts as a general literature course or pre-20th century literature course for CRWR students.
Equivalent Course(s): CMLT 24715, RLST 24715

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.
Instructor(s): Maureen Kelly Terms Offered: Autumn
Equivalent Course(s): RLST 24802, GNSE 24802, HIST 21011

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.

Instructor(s): Zoi Gavriliidou
Terms Offered: Winter
Equivalent Course(s): CLAS 34922, RLST 29402, LING 29402, LING 39402, BIBL 39402

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.
Instructor(s): P. Rankine
Terms Offered: Autumn
Equivalent Course(s): CHST 25122, KNOW 35122, KNOW 25122, CLAS 35122

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.
Instructor(s): P. Rankine
Terms Offered: Winter
Equivalent Course(s): CLAS 35123

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 the study of gender affords for understanding the development of biblical interpretation, the transformation of classical Graeco-Roman culture, and the formation of Christian doctrine. How did Christianity challenge and preserve norms for female behavior? How did Rabbinic and early Christian authors approach questions of sexuality differently? Along the way we will bring 20th-century theorists of sexuality and gender into our conversations to illuminate pre-modern discourses of virginity, sexual experience, and identity. Primarily we will approach texts through a historical lens while paying attention to the theological and ethical issues involved. At the end of the course we will examine the legacy of late ancient debates, tracing how earlier teaching about gender and sexuality co-exists with, challenges, and informs modern secular worldviews.
Instructor(s): Erin Galgay Walsh
Terms Offered: Autumn
Prerequisite(s): No languages are required, but there will be ample opportunity for students with skills in Greek, Latin, Syriac, and Hebrew to use them.
Equivalent Course(s): CLAS 35319, RLST 22910, BIBL 42910, GNSE 42910, GNSE 22910

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.
Instructor(s): Erin Walsh and William Schultz
Terms Offered: Winter
Equivalent Course(s): KNOW 25377, RLST 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.
Instructor(s): H. Dik Terms Offered: Winter
Equivalent Course(s): DIGS 25415, DIGS 35415, 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.
Instructor(s): A. Palmer
Note(s): Assignments: short and long papers, alternative assignments
Equivalent Course(s): RLST 22121, HREL 34309, CHSS 35421, HIPS 25421, KNOW 21403, HIST 25421, KNOW 31403, HIST 35421, SIGN 26010, CLAS 35417

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 Ancient Americas, were the stage of different cultures and languages, many of them lost forever, others surviving in written sources and transmitted literature. In this class we will explore the types of sources we have for the study of ancient languages, methods to study them, the decipherment of lost languages and writing systems, and the application of modern linguistics to dead languages. We will also study the approach that the ancients had to their own languages and the languages of the other, and the different sociolinguistic situations of multilingual spaces in Antiquity, with a special emphasis on the Mediterranean.
Instructor(s): Sofía Torallas Tovar Terms Offered: Winter
Equivalent Course(s): CMLT 35993, CLAS 35521, SCTH 35993

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, Žižek). It will also ask whether the concept of the sublime can still play an important role today, or, if not, then what has taken its place. We will deal primarily with theories of the sublime but also to some extent with works of art. Open to undergraduates with consent.
Instructor(s): Glenn Most Terms Offered: Spring
Equivalent Course(s): CMLT 35993, CLAS 35521, SCTH 35993

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. 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?
Instructor(s): James Osborne Terms Offered: Spring
Note(s): Taking these courses in sequence is not required. This sequence meets the general education requirement in civilization studies.
Equivalent Course(s): HIST 15602, NEHC 20011
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.
Instructor(s): Hakan Karateke Terms Offered: Autumn
Note(s): Taking these courses in sequence is not required. This sequence meets the general education requirement in civilization studies.
Equivalent Course(s): HIST 15603, NEHC 20012, MDVL 20012

CLCV 25900. Ancient Empires III. 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.
Instructor(s): Douglas Inglis Terms Offered: Winter
Note(s): Taking these courses in sequence is not required. This sequence meets the general education requirement in civilization studies.
Equivalent Course(s): HIST 15604, NEHC 20013

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.
Instructor(s): Georgios Tsolakis Terms Offered: Autumn
Prerequisite(s): No advanced computer skills are required. However, students are required to bring their own laptops to class.
Equivalent Course(s): CLAS 35922

CLCV 26020. The Gospel of John. 100 Units.
This is the third course in the Introductory Koine Greek Sequence of the Divinity School. This course will use what students have learned in terms of grammar, syntax, and vocabulary in the first two quarters and will apply these skills to the translation and exegesis of specific Biblical passages.
Instructor(s): Erin Galgay Walsh Terms Offered: Spring
Prerequisite(s): One year of Koine Greek, or equivalent (BIBL 35100, 35300). Various levels can be accommodated; please feel free to consult with instructor.
Note(s): This is the introductory Koine Greek exegesis course.
Equivalent Course(s): RLST 22020, CLAS 36020, BIBL 36020

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.
Instructor(s): Erin Galgay Walsh Terms Offered: Spring
Note(s): Open to undergraduate and graduate students; Graduate students may choose to attend weekly translation group
Equivalent Course(s): RLVC 33000, MDVL 23000, GNSE 34104, HCHR 33000, RLST 23000, BIBL 33000, ENGL 33809, CLAS 36119, GNSE 24104
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 Hayao Miyazaki’s Princess Mononoke.

Instructor(s): Rebekah Spearman Terms Offered: Winter
Equivalent Course(s): GNSE 36222, GNSE 26222, CLAS 36222

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.

Instructor(s): E. Asmis Terms Offered: Spring
Equivalent Course(s): RLST 26521, ANCM 46521, BIBL 36521, CLAS 36521

CLCV 26620. Making the Monsoon: The Ancient Indian Ocean. 100 Units.

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

Instructor(s): R. Payne Terms Offered: Spring
Equivalent Course(s): NEHC 36614, HIST 26614, NEHC 26614, SALC 36614, SALC 26614, MDVL 26614, HIST 36614, CLAS 36620

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.

Instructor(s): J. Radding Terms Offered: Spring
Equivalent Course(s): CLAS 36722

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.
Instructor(s): Anthony Kadellis  Terms Offered: Autumn  
Equivalent Course(s): CLAS 37122

CLCV 27322. The last pagans of antiquity. 100 Units.  
In the Roman empire, most people worshiped 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.
Instructor(s): Anthony Kadellis  Terms Offered: Winter  
Equivalent Course(s): CLAS 37322

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.
Instructor(s): Carolina López-Ruiz  Terms Offered: Winter  
Prerequisite(s): Two years of Greek.  
Equivalent Course(s): CLAS 37522, RLST 27518, HREL 47518

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.
Instructor(s): J. Johansen  Terms Offered: Winter  
Equivalent Course(s): GNSE 23147, GNSE 33147, CLAS 38122

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.
Instructor(s): Jaś Elsner  Terms Offered: Spring  
Note(s): The course will be taught over 5 weeks in the Spring Quarter on an intensive schedule. This course meets the HS or LMCS Committee distribution requirement for Divinity students.
Equivalent Course(s): RLVC 38330, ARTH 28330, CLAS 38322, RLST 28330, ARTH 38330

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.
Instructor(s): Carolina López-Ruiz  Terms Offered: Spring  
Equivalent Course(s): HREL 38499, NEHC 28499, RLST 28499, CLAS 38422, NEHC 38499
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 this age. Primary sources originally written in Greek, Latin, Iranian, Babylonian, and Chinese will be read in English translations.
Instructor(s): Yanxiao He Terms Offered: Spring
Equivalent Course(s): HIST 24120, NEHC 20211

CLCV 29500. Senior Seminar. 100 Units.
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.
Instructor(s): D. Wray Terms Offered: Autumn Winter

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.
Terms Offered: Autumn, Winter, Spring
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 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 (psuchê). Standing far from what we now associate with the word 'soul,' psuchê 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)
Instructor(s): R. Hanlon Terms Offered: Winter
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.
This course introduces the basic rules of Ancient Greek. Course work involves reading practice, presentational writing, and formal study of grammar and vocabulary. Throughout the course, students will encounter authentic Ancient Greek text. Students who complete this course will be able to understand simple sentences, and often to combine them into larger units of meaning.
Instructor(s): Staff Terms Offered: Autumn
Note(s): Knowledge of Greek not required.

GREK 10200. Introduction To Attic Greek II. 100 Units.
This course continues the study of basic Ancient Greek. Course work involves reading practice, presentational writing, and formal study of grammar and vocabulary. Throughout the course, students will encounter authentic Ancient Greek text. Students who complete this course will be able to understand complex sentences, and often to combine them into larger units of meaning.
Instructor(s): Staff Terms Offered: Winter
Prerequisite(s): GREK 10100

GREK 10300. Introduction to Attic Greek III: Prose. 100 Units.
This course continues the study of basic Ancient Greek. Course work involves reading practice, presentational writing, and formal study of grammar and vocabulary. 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).
Instructor(s): Staff Terms Offered: Spring
Prerequisite(s): GREK 10200
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, using the Joint Association of Classical Teachers’ Reading Greek (2nd ed.), and supplements from online resources. 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. 
Instructor(s): Staff Terms Offered: Summer

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

GREK 21700. Lyric and Epinician Poetry. 100 Units.
This course will examine instances of Greek lyric genres throughout the archaic and classical periods, focusing on the structure, themes and sounds of the poetry and investigating their performative and historical contexts. Readings will include Alcman, Sappho, Alcaeus, Anacreon, Ibycus, Alcaeus, Simonides, Bacchylides, Pindar and Timotheus. In Greek.
Terms Offered: Winter
Prerequisite(s): GREK 20300 or equivalent
Note(s): This course will not be offered 2022-23 will be offered 2025-26.
Equivalent Course(s): GREK 31700

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.
Instructor(s): H. Dik
Prerequisite(s): GREK 20300
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.
Prerequisite(s): Two years or more of Greek.
Note(s): This course will not be offered 2022-23 will be offered 2025-26.
Equivalent Course(s): GREK 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.
Terms Offered: Spring. Topic: Aeschines and Demonsthenes
Prerequisite(s): Two years or more of Greek.
Note(s): This course will not be offered 2022-23 will be offered 2025-26.
Equivalent Course(s): 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.
Terms Offered: TBD. Not offered 2021-22 will be offered 2023-24
Prerequisite(s): GREK 20300 or equivalent
Equivalent Course(s): GREK 32300

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.
Terms Offered: TBD. Will be offered 2023-24
Prerequisite(s): At least two years of Greek.
Equivalent Course(s): FNDL 22517, GREK 32515

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.
Instructor(s): H. Dik Terms Offered: Autumn
Equivalent Course(s): GREK 32922

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

GREK 23322. 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.
GREK 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.
Instructor(s): G. Tsolakis Terms Offered: Autumn
Equivalent Course(s): GREK 33822

GREK 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.
Instructor(s): A. Kadelis Terms Offered: Winter
Equivalent Course(s): GREK 33922

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.
Instructor(s): David Martinez Terms Offered: Autumn
Prerequisite(s): At least 2 years of Greek.
Equivalent Course(s): RLST 23314, BIBL 44500, GREK 34600, FNDL 22314

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.
Instructor(s): Glenn Most Terms Offered: Spring
Prerequisite(s): PQ: Knowledge of Ancient Greek or consent of instructor. Open to undergraduates with instructor consent.
Equivalent Course(s): GREK 44721, SCTH 35992

GREK 29700. Reading Course: Greek. 100 Units.
No description available. Prerequisite(s): Students are required to submit the College Reading and Research Course Form.
Instructor(s): Staff Terms Offered: Autumn Winter
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.
This course introduces the fundamentals of the Latin language, and the Ancient Roman culture in which it developed. The focus is on developing interpretive reading ability, but other language skills are also employed to enhance the learning of vocabulary, culture, and grammar. This course is intended for students with no previous experience in Latin.
Instructor(s): Staff Terms Offered: Autumn

LATN 10200. Introduction to Classical Latin II. 100 Units.
This course continues the study of basic Latin. Course work involves reading Latin, translating from Latin into English and vice versa, and study of grammar and vocabulary. Throughout the course, students will encounter authentic Latin text. Students who complete this course will be able to understand complex sentences, and often to combine them into larger units of meaning.
Introductory Latin courses:

**LATN 10300. Introduction to Classical Latin III. 100 Units.**
This course continues the study of basic Latin. Course work involves reading Latin, translating from Latin into English and vice versa, and study of grammar and vocabulary. 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).

Instructor(s): Staff
Terms Offered: Spring
Prerequisite(s): LATN 10100, LATN 10300

**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.

Instructor(s): C. Shelton
Terms Offered: Winter
Prerequisite(s): LATN 103 or equivalent

Intermediate Latin courses:

**LATN 20100. Intermediate Latin I. 100 Units.**
Readings concentrate on works of Roman prose, especially Cicero. The aim is to improve reading skills, discuss key concepts in Roman history and culture, and study problems of grammar as necessary. Terms Offered: Winter
Prerequisite(s): LATN 20100 or equivalent
Instructor(s): Colin Shelton

**LATN 20200. Intermediate Latin II. 100 Units.**
This course is a reading of selections from Roman poetry, especially the works of Ovid. The class involves discussion of poetic language, versification, and the literary and historical context of Roman poetry.

Instructor(s): Staff Terms Offered: Winter
Prerequisite(s): LATN 20100 or equivalent

**LATN 20300. Intermediate Latin III. 100 Units.**
This course is a reading of selections from a major monument of Roman literature, such as Vergil’s Aeneid. There will be discussion of the relationship between language and literary art, and the legacy of the work or works studied.

Instructor(s): Staff Terms Offered: Spring
Prerequisite(s): LATN 20200 or equivalent

**LATN 20123. Summer Intensive Intermediate Latin. 300 Units.**
Summer Intensive 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 backbone of the review sessions is Wheelock’s Latin, 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.

Terms Offered: Summer
Prerequisite(s): Successful completion of LATN 10300 or equivalent placement.
LATN 21200. Roman Novel. 100 Units.
Latin reading will focus on Book 8 of the Aeneid together with selected passages from other books (especially 1, 6, 10, and 12). The remainder of the epic will be read in translation. Topics will include the representation of Augustus, civil war, vengeance and clemency, and whether the poem envisages Rome's refoundation under the new leader as leading to a more secure future.
Instructor(s): M. Lowrie
Terms Offered: Spring
Equivalent Course(s): FNDL 21204, LATN 31200

LATN 21219. Philosophical Prose: Cicero, Tuscan Disputations. 100 Units.
Several months after the death of his beloved daughter and just two years before his own death, Cicero composed a dialog with an imaginary interlocutor arguing that death, pain, grief, and other perturbations were an unimportant part of the big picture. A reading of this famous contribution—all of it in English, selections in Latin—to the genre of consolation literature affords an opportunity to weigh his many examples and his arguments for ourselves.
Instructor(s): Staff
Terms Offered: Spring. Will be offered 2022–23
Prerequisite(s): Latin 20300 or equivalent.
Note(s): This course will not be offered 2022-23 will be offered 2025-26.
Equivalent Course(s): FNDL 21219, LATN 31219

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 Sicens’ Eclogues in Latin, and Milton’s Lycidas. Class time will focus on translation, interpretation, and discussion of secondary readings.
Instructor(s): Staff
Terms Offered: Spring
Note(s): This course will not be offered 2022-23 will be offered 2025-26.
Equivalent Course(s): LATN 31300, FNDL 22315

LATN 21500. Roman Satire. 100 Units.
We shall read extensively in Latin from the Satires of Juvenal. We shall focus on language, poetic technique, and understanding the text (also with the help of early Latin-language commentaries).
Terms Offered: Autumn. Will be offered 2023-24.
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.
Terms Offered: Autumn. Will be offered 2023-24.
Prerequisite(s): Latin 20300
Equivalent Course(s): LATN 31600

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.
Instructor(s): Michele Lowrie
Terms Offered: Winter. This course will not be offered 2022-23 will be offered 2025-26.
Prerequisite(s): LATN 20300 or equivalent
Note(s): Topic: Tacitus.
Equivalent Course(s): LATN 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.
Instructor(s): Peter White
Terms Offered: Spring. This course will not be offered 2022-23 will be offered 2025-26.
Prerequisite(s): LATN 20300 or equivalent
Equivalent Course(s): LATN 31900

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.
Instructor(s): David Wray Terms Offered: Autumn. This course will not be offered 2022-23 will be offered 2025-26.
Equivalent Course(s): FNDL 27601, LATN 32100

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.
Terms Offered: Winter. This course will be offered 2023-24.
Prerequisite(s): LATN 20200 or equivalent.
Equivalent Course(s): LATN 32120

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.
Instructor(s): P. White Terms Offered: Autumn
Prerequisite(s): Latin 20300 or equivalent
Equivalent Course(s): LATN 33400, FNDL 23405

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 a Classical Civilization or Fundamentals course may read all the plays in English translation.
Instructor(s): D. Wray Terms Offered: Autumn
Equivalent Course(s): CMLT 24022, FNDL 22316, LATN 34022

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?
Instructor(s): David Ganz Terms Offered: Spring
Equivalent Course(s): LATN 37722

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

LATN 29700. Reading Course. 100 Units.
TBD
Terms Offered: Autumn Spring Winter
Prerequisite(s): Students are required to submit the College Reading and Research Course Form.