

CLASSICS (Div. I)

Chair, Professor MEREDITH HOPPIN

Professors: CHRISTENSEN, HOPPIN. Associate Professor: DEKEL. Assistant Professors: RUBIN, WILCOX.

The course offerings in Classics enable students to explore the ancient Greek, Roman, and Greco-Roman worlds from various perspectives, including literature, history, archaeology, art, philosophy, and religion. Courses are of two types: language (Greek and Latin) and translation (Classical Civilization). The 100-level language courses are intensive introductions to Greek and Latin grammar; the 200-level language courses combine comprehensive grammar review with readings from Greek or Latin texts of pivotal historical periods; Latin 302 and the 400-level language courses are seminars that explore in depth selected authors or topics and the methods of analysis appropriate to each of them. Courses in which texts are read in translation provide both surveys and more specialized study of the classical world from earliest historical times through late antiquity.

MAJOR
Majors and prospective majors are encouraged to consult with the department's faculty to ensure a well-balanced and comprehensive selection of Classics courses appropriate to their individual interests. A course or courses in ancient history are strongly recommended. Majors may also benefit from advice on courses offered in other departments that would complement their particular interests in Classics. A reading knowledge of French, German, and Italian is useful for any study in Classics and is required in at least two of these modern languages by graduate programs in classics, ancient history, classical art and archaeology, and medieval studies.

The department offers two routes to the major: *Classics* and *Classical Civilization*.

Classics: (1) Six courses in Greek and/or Latin, with at least two 400-level courses in one language; (2) Three additional courses, elected from the offerings in Greek, Latin, or Classical Civilization or from approved courses in other departments; 3) Participation in the Senior Colloquium.

Classical Civilization: (1) Either Classics 101 or 102 and one of Classics 222, 223, or 224; (2) Three additional courses from the offerings in Classical Civilization or from approved courses in other departments (3) Three courses in Greek or Latin with at least one at the 400 level, or four courses in Latin at any level; (4) A senior independent study is normally required to complete the Classical Civilization major. Several of the courses elected, including the independent study, should relate to each other in such a way as to reflect a concentration on a particular genre, period, or problem of Greek and Roman civilization, including topics in ancient art and archaeology, religion in the Greco-Roman world, and ancient philosophy; 4) Participation in the Senior Colloquium.

A number of courses from other departments are cross-listed with Classics and may be elected for the major, for instance, ARH 213 *Greek Art and Myth*, Philosophy 201 *Greek Philosophy*, and Religion 210 *Reading Jesus, Writing Gospels*. Appropriate courses that are not cross-listed may also count toward the major with the approval of the Chair of Classics. Examples of such courses, which vary from year to year, are Art History 105 *Picturing God in the Middle Ages*, Religion/Jewish Studies 201 *The Hebrew Bible*, Religion 212 *The Development of Christianity*, and Political Science 231 *Ancient Political Thought*.

Senior Colloquium: Senior majors are required to enroll in CLAS 499 in both semesters. The topics and activities of this colloquium, which normally meets every other week for an hour, vary according to the interests of the participants. Junior majors are also encouraged to participate.

THE DEGREE WITH HONORS IN CLASSICS

Students who wish to be considered for the degree with honors will normally prepare a thesis or pursue appropriate independent study in one semester and winter study of their senior year. The thesis or independent study offers students the opportunity to work in depth on a topic of their choosing and to apply and develop the techniques and critical methods with which they have become acquainted during their regular course work. It may also include relevant work with members of other departments. In order to write a thesis, students normally must have a minimum GPA of 3.3 in their major courses and must submit a thesis proposal before the end of the spring semester of their junior year that earns departmental approval. To be awarded the degree with honors in Classics, the student is required to have taken a minimum of ten semester courses in the department (not including the thesis or independent study) and to have demonstrated original or superior ability in studies in the field both through course work and through the thesis or equivalent independent study.

COURSE NUMBERING SYSTEM

Language Courses: The numbering of courses through the 300 level reflects the prerequisites involved. The only prerequisite for any 400-level course is Greek 201 or Latin 302, or equivalent language preparation. The rotation of 400-level courses is arranged to permit exposure, in a three- to four-year period, to most of the important periods and genres of classical studies. Students may enter the rotation at any point.

Classical Civilization Courses: The numbering of these courses often suggests a recommended but rarely necessary sequence of study within a given area of classical studies. Most of these courses do not assume prior experience in Classics or a cross-listed field.

STUDY ABROAD

We strongly encourage Classics majors to study abroad in their junior year, at programs in Italy (especially the semester-length program at the Intercollegiate Center for Classical Studies in Rome), at programs in Greece (especially the College Year in Athens, which students need only attend for one semester), and in the Williams at Oxford Program. Our majors have also had excellent Classics experiences in other study-abroad programs in Italy and Greece and at various universities in Europe and the United Kingdom. In addition, we encourage students to take advantage of opportunities available in the summer: study abroad programs in Italy and Greece, archaeological digs, or even carefully planned individual travel to sites in Greece, Italy or other areas of the ancient Greco-Roman world. When the college cannot do so, the department may be able to provide some financial support for summer study abroad. The department's faculty are always available to advise students, the chair has materials to share, and students can visit the department's website for information and links to helpful sites.

CLASSICAL CIVILIZATION

CLAS 101(S) The Trojan War (Same as Comparative Literature 107)

The Trojan War may or may not have taken place near the end of the Bronze Age (c1100), but it certainly provided poets, visual artists, historians, philosophers, and many others in archaic and classical Greece (750-320) with a rich discourse for engaging questions about gender, exchange, desire, loss, and remembrance, and about friendship, marriage, family, army, city-state and religious cult. This discourse of "The Trojan War" attained a remarkable coherence yet also thrived on substantial variations and changes over the 300-400 years of Greek literature we will explore, a dynamic of change and continuity that has persisted through the more than two millennia of subsequent Greek, Roman, Western, and non-Western participation in this discourse.

More than half of the course will be devoted to the Homeric *Iliad* and *Odyssey*; we will also read brief selections from lyric poetry (e.g. Archilochus, Sappho of Lesbos), some selections from the historians Herodotus and Thucydides, and several tragedies (e.g. Aeschylus' *Oresteia*, Sophocles' *Ajax*, Euripides' *Trojan Women*). We may briefly consider a few short selections from other ancient Greek and Roman authors and/or one or two modern poets. We will also watch several films, e.g. *Troy*, *Oh Brother, Where Art Thou?*, *Gods and Monsters*, *Fight Club*, *In the Bedroom*, *Grand Illusion*.

Format: lecture and discussion. Evaluation will be based on a series of short papers involving close textual analysis, several short response papers, two 5-page papers, and contributions to class discussion.

No prerequisites. *Enrollment limit*: 35 (expected: 35). *Preference given to majors in Classics and Comparative Literature, with attention also given to assuring a balance of class years and majors.*

Hour: 9:55-11:10 TR

HOPPIN

CLAS 102(F) Roman Literature: Foundations and Empire (Same as Comparative Literature 108)

In the first book of Vergil's *Aeneid*, the god Jupiter prophesies the foundation and the greatness of Rome: "I place no limits on their fortunes and no time; I grant them empire without end." Yet elsewhere in this epic account of Rome's origins, this promise of unlimited power for the descendants of Romulus seems to be seriously abridged. Some readers have seen, not only in the *Aeneid* but throughout classical Roman literature, a persistent tendency to inscribe the decay and disintegration of Roman power into the very works that proclaim and celebrate Roman preeminence. This course explores the ancient Romans' own interpretations of their past, their present, and their destiny: the humble beginnings of their city, its rise to supreme world power, and premonitions of its decline. Related topics for our consideration will include Roman constructions of gender, the location and expression of virtue in public and private spheres, the connections and conflicts between moral probity and political success, the exercise of individual power versus action on behalf of the commonwealth, the absorption of foreign customs and peoples into Rome, the management of literal and imaginary frontiers, and other anxieties of empire. We will read selections and complete works by a wide variety of Roman authors, including Cicero, Catullus, Caesar, Vergil, Sallust, Horace, Ovid, Seneca, and Tacitus. *All readings will be in translation.*

Format: discussion/lecture. Evaluation will be based on short written assignments, midterm and final exams with essays, and contributions to class discussion.

No prerequisites. *Enrollment limit*: 25 (expected: 15). *Preference will be given to first-year students and sophomores and to majors in Classics and Comparative Literature.*

Hour: 1:10-2:25 TF

WILCOX

CLAS 203(S) History of Ancient Greek Philosophy (Same as Philosophy 201)

(See under PHIL 201 for full description.)

A. WHITE

CLAS 205 Ancient Wisdom Literature (Same as Comparative Literature 217, Jewish Studies 205 and Religion 205) (Not offered 2011-2012)

(See under REL 205 for full description.)

DEKEL

CLAS 207 From Adam to Noah: Literary Imagination and the Primeval History in Genesis (Same as Comparative Literature 250, Jewish Studies 207, Religion 207) (Not offered 2011-2012)

(See under REL 207 for full description.)

DEKEL

- CLAS 210 Reading Jesus, Writing Gospels: Christian Origins in Context (Same as Comparative Literature 213 and Religion 210) (Not offered 2011-2012) (W)**
(See under REL 210 for full description.) BUELL
- CLAS 213 Greek Art and Myth (Same as Arth 213) (Not offered 2011-2012)**
(See under ARTH 213 for full description.) MCGOWAN
- CLAS 216(S) Body of Evidence: Greek Sculpture and the Human Figure (Same as Arth 216)**
(See under ARTH 216 for full description.) MGOWEN
- CLAS 218(S) Gnosis, Gnostics, Gnosticism (Same as Comparative Studies 218, History 331 and Religion 218) (W)**
(See under REL 218 for full description.) BUELL
- CLAS 222 Greek History (Same as History 222) (Not offered 2011-2012)**
(See under HIST 222 for full description.) CHRISTENSEN
- CLAS 223(F) Roman History (Same as History 223)**
(See under HIST 223 for full description.) CHRISTENSEN
- CLAS 224(S) (formerly 235) Roman Archaeology and Material Culture (Same as Anthropology 235, Arth 235 and History 224)**
This course examines the development of Roman archaeology and material culture from the early Iron Age, ca. 1000 BCE, to the end of the reign of Constantine in 337 CE. The primary goal of the course is to help students understand the social and historical context in which Roman material culture was created and used. We will consider a variety of evidence from across the empire, including monumental and domestic architecture, wall painting, mosaics, sculpture, coins and inscriptions. Special emphasis will be placed on the city of Rome; however, we will also look at other important urban centers, such as Pompeii, Aphrodisias and Lepcis Magna. Roman art and architecture were not the product of any single people or culture, but rather the hybrid synthesis of complex cultural negotiations between the Romans and their colonial subjects (i.e., Greeks, Jews, Celts, etc.). Class discussions will focus on issues related to gender, ethnicity and cultural identity in the Roman Empire. For example, we will explore what it meant to be "Roman" in terms of language, ethnicity and cultural institutions. We will also discuss how Roman elites used material culture to convey political messages and social status in the imperial hierarchy, as well as the legacy of Roman art and architecture in the modern world.
Format: lecture/discussion. Evaluation will be based on classroom performance, quizzes, one 8- to 10-page paper, a midterm, and a final exam.
No prerequisites. *Enrollment limit: 40 (expected: 30). Preference given to majors or prospective majors in Classics, History, Art History, and Anthropology.*
Hour: 11:20-12:35 TR RUBIN
- CLAS 226(S) (formerly 105) The Ancient Novel (Same as Comparative Literature 226) (W)**
In this course we read and closely analyze long works of fiction composed in the ancient Mediterranean between the first century BCE and the fourth century CE. To call these ancient works "novels" might be misleading, if our definition depended on the historical conditions that fostered the emergence of the modern novel (e.g., industrialization and widespread literacy). On another definition, however, the novel is that genre which, more than any other, devours and incorporates other genres. Judged by this standard, the works we will deal with in this course are quintessentially novels. They afford new perspectives on the diverse, cosmopolitan culture of the Hellenistic and late antique Mediterranean world in which they were originally written and read. Replete with spectacular tales of true love, death, danger, miracles, stunts, conversions, triumphant recognitions and happily-ever-after reconciliations, they access other classical genres such as history, tragedy, and epic by means of parody, allusion, and homage.
Format: discussion, with occasional short lectures. Requirements: vigorous participation in class discussion, about six 2-3 page papers, one revised and expanded 5- to 6-page paper, and a final 10- to 15-page paper.
No prerequisites; not open to students who took this course as CLAS 105/COMP 113. *Enrollment limit: 19 (expected: 10). Preference will be given to sophomores and first-years intending to major in Classics, Comparative Literature, English, or another literature.*
Hour: 1:10-2:25 TF WILCOX
- CLAS 239 The Construction of Gender in Ancient Greece and Rome (Same as History 322 and Women's, Gender and Sexuality Studies 239) (Not offered 2011-2012)**
The inferior political status and heavily circumscribed lives of women in ancient Greek and Roman societies have received extensive study in recent decades. Yet it is nearly impossible to understand women's lives without also studying the often stringent cultural norms that governed men's lives as well. This course seeks to understand these aspects of Greek and Roman societies over time as expectations for the behaviors, priorities, and activities of both women and men evolved. While the impact of these gendered expectations on the lives of men and women often varied considerably in kind and degree, their interplay was at the same time often intricate, and many that constructed women's lives could only be articulated with reference to corresponding expectations for men. Others emerged only during times of crisis and could even involve a reversal of the usual roles of men and women. Some norms gave men and women a shared experience that is rare in other societies.
We will explore these and related issues by reading widely in such ancient authors as Homer, Sappho, Herodotus, the Greek tragedians, Greek and Roman philosophers, Vergil and other Latin poets, and Roman didactic writers. We will also read modern scholarship on such subjects as the family, prostitution, the exposure of unwanted infants, demography, and the anthropology of gender in both Greek and Roman societies.
Format: lecture and discussion. Evaluation will be based on class preparation and participation, two short 5- to 7-page papers, a midterm, and a final exam.
No prerequisites. *Enrollment limit: 25 (expected: 15).*
CHRISTENSEN
- CLAS 248 The Image of God in Greek Art (Same as Arth 238) (Not offered 2011-2012)**
(See under ARTH 238 for full description.) HEDREEN
- CLAS 262 Performing Greece and Rome (Same as Comparative Literature 270 and Theatre 262) (Not offered 2011-2012)**
Since their beginnings in fifth-century Athens, tragedy and comedy have always been translations of something else. The tragedies of Aeschylus, Sophocles and Euripides and the comedies of Aristophanes were hybrids of various poetic, musical and dance genres first developed for a variety of different performance occasions. This class, which will be team-taught by a classics professor and a stage-director who have collaborated in the past on Williamstheatre productions of Greek tragedies, will examine selected dramatic texts from ancient Greece and Rome as literary artifacts and as documents intended for translation into performance. We hope that our interdisciplinary approach will stimulate a wide-ranging consideration of these enormously influential plays.
In addition to scrutinizing the relation of the texts to what we know of ancient production practice, we will illuminate these archaic stagings by analogy to a number of surviving performance traditions in such places as contemporary Japan, China, Indonesia and Africa. We will also trace successive translations and hybridizations of these plays through history to the stages of modern Paris, Berlin, Johannesburg, London, Athens, Kabul, and New York. The class will include a modest number of workshops in performance in order to begin to develop a kinesthetic sense of the production practices we examine.
Format: discussion and some workshops. Evaluation will be based on contributions to discussion, effort in workshops, and several short papers.
No prerequisites. *Enrollment limit: 19 (expected: 19). Preference given to majors or prospective majors in Classics, Theatre, and Comparative Literature.*
HOPPIN and BUCKY
- CLAS 320T Enchantment and the Origins of Poetry (Same as Comparative Literature 320T and CLGR 410T) (Not offered 2011-2012) (W)**
Since the earliest period of Greek literature, poems have been intimately bound up in the notion of enchantment, or *thelxis*. The power of song to alter the mental and physical states of the audience and the world at large is intertwined with the wide variety of uses to which ancient magic was applied. Similarly, the idea of divine or supernatural inspiration can be interpreted as a reflexive enchantment that binds the poet to the transformative power of language. This tutorial course will explore the fundamental ways in which ancient Greek and Roman poetry, and its later offspring, are configured and understood as a kind of enchantment or incantation. By examining works that explicitly depict acts of enchantment as well as those that represent themselves as spells, dreams, charms, and curses, we will attempt to understand the structural and semantic relationships between song and magic across several genres. We will also consider the role of inspiration, enthusiasm, memory, truth, and falsehood in shaping both the poems themselves and discourses about poetry. Finally, we will investigate the reception and elaboration of these concepts in later European poetic traditions from the middle ages through modernity. Readings may include selections from Homer, Hesiod, Sappho, Pindar, Aeschylus, Euripides, Plato's *Ion* and *Phaedrus*, Theocritus, Virgil, Horace, Ovid, Roman love elegy, Old English charms, Old Norse poetry, Marlowe's *Dr Faustus*, Shakespeare's *A Winter's Tale*, Coleridge, Shelley, Mallarmé, Valéry, T.S. Eliot, and various other poets and critics. *All works will be read in English translation, but students who have studied ancient Greek will be expected to read significant portions of the early material in the original.*
Format: tutorial. Requirements: students will meet with instructor in pairs once a week; one 5- to 7-page paper every other week and critique of partners' papers in alternate weeks.
No prerequisites. *Enrollment limit: 10 (expected: 10). Preference given to majors in Classics and Comparative Literature.*
DEKEL
- CLAS 323(S) Leadership, Government, and the Governed in Ancient Greece (Same as History 323 and Leadership Studies 323) (W)**
(See under HIST 323 for full description.) CHRISTENSEN
- CLAS 330 Plato (Same as Philosophy 330) (Not offered 2011-2012)(W)**
(See under PHIL 330 for full description.) MCPARTLAND
- CLAS 332 Aristotle (Same as Philosophy 332) (Not offered 2011-2012)**
(See under PHIL 332 for full description.) MCPARTLAND
- CLAS 334 Greek and Roman Ethics (Same as Philosophy 334) (Not offered 2011-2012) (W)**
(See under PHIL 334 for full description.) MCPARTLAND

CLAS 340 (formerly 240) Roman Cities in the Near East (Same as Anthropology 240 and History 340) (Not offered 2011-2012) (D)

The Near East under Roman rule was a zone of intense cultural contact and exchange. Major urban centers like Ephesus and Alexandria were home to a diverse array of Greeks, Romans, Jews, Egyptians and other Semitic peoples. Out of this cultural crucible emerged new movements in religion, science, and the arts which changed the face of the Roman Empire. This course examines the history and material culture of Roman cities in the Near East, from Pompey's annexation of Syria in 64 BCE to the Arab conquest in the 7th century CE. We will consider a variety of evidence, including sculpture, architecture and epigraphy, as well as textual sources, such as Josephus' *Jewish War*, *Acts of the Apostles* and *Tacitus' Histories*. Class discussion will focus on issues related to ethnicity and identity formation in the eastern Roman provinces. Possible topics include the Romanization of the Near East, the First Jewish Revolt, the formation of early Christianity, and the Roman wars with Sassanian Persia. This course fulfills the EDI requirement because it explores the interaction between peoples and cultures in the ancient Near East and their diverse responses to Roman imperialism.

Format: seminar. Requirements: evaluation will be based on classroom performance, one 15-minute oral presentation, one 10- to 12-page paper, a midterm and a final exam.

No prerequisites. Enrollment limit: 15 (expected: 10). Preference given to majors or prospective majors in Classics, Anthropology, Art History, and History.

RUBIN

CLAS 341 (formerly 238) Envisioning Empire: Geography in the Graeco-Roman World (Same as ArtH 239 and History 341) (Not offered 2011-2012) (D)

During the first century BCE, successive civil wars divided the Roman Empire along ethnic, geographical and partisan lines. Octavian's victory at battle of Actium in 31 BCE officially brought an end to the Roman civil wars, but it did not in itself unify the empire. Out of this matrix of social fragmentation and uncertainty arose the geographical texts of the Augustan age. The genre of universal geography provided a convenient means to reconfigure identity boundaries in post-Actium world. By delineating stable borders between the peoples and provinces, geographical texts (whether written, sculptural or pictorial) literally mapped out identity boundaries and power relationships to create a new, unified image of the Roman Empire. This course examines the political and cosmological of implications geographical sources produced under the Roman Empire, including the *Res Gestae* of Augustus, Strabo's *Geography* and Tacitus' *Germania*. We will also look at maps and other visual representations of the Roman world, such as the personification groups depicted on the Roman imperial cult temples at Aphrodisias and Pisidian Antioch. Discussion will focus on such issues as the relationship between geography and ethnography and the differences between modern cartography and the geographical mapping techniques used in the ancient world.

Format: lecture/discussion. Evaluation will be based on classroom performance, quizzes, one 8- to 10-page paper, a midterm, and a final exam.

No prerequisites. Enrollment limit: 25. Preference given to majors or prospective majors in Classics, Anthropology, and History.

RUBIN

CLAS 394 (formerly 258) Divine Kingship in the Ancient Mediterranean (Same as Anthropology 258, History 394 and Religion 213) (Not offered 2011-2012)

What is the relationship between politics and religion? How do kings legitimate their rule? Why did the ancient Greeks and Romans worship their emperors as gods? This course examines the origins and development of divine kingship in the ancient Mediterranean from its earliest beginnings in Pharaonic Egypt to the reign of the Christian Roman Emperors in the fourth century CE. We will address the various symbolic strategies employed by ancient kings to project their own divinity. These include portraiture, panegyric poetry, ritual processions, royal autobiography and monumental architecture, e.g., the Great Pyramids in Egypt and the Pantheon in Rome. We will also study the reception of royal art and ideology among the king's subjects. Special attention will be paid to the role of the Roman emperor-cult in shaping social, political and religious identity in the Roman Empire.

Format: lecture/discussion. Requirements: evaluation will be based on classroom performance, quizzes, one 8- to 10-page paper, a midterm and a final exam.

No prerequisites. Enrollment limit: 30 (expected: 20). Preference given to majors or prospective majors in Classics, Anthropology, Art History, and History.

RUBIN

GREEK

CLGR 101(F)-102(S) Introduction to Greek

This full-year, intensive course presents the fundamentals of Greek grammar, syntax, and vocabulary and introduces students, in the second semester, to works of the classical period (usually Xenophon and Euripides).

This course is designed for students who are beginning Greek or have studied less than two years of Greek in secondary school. *Credit is granted for the first semester only if the second semester is taken as well.* Students with some previous experience in Greek may want to enroll in CLGR 102 only. (Consult the department.)

No prerequisites. Format: recitation/discussion. Evaluation will be based on frequent quizzes, tests, and a final exam.

Enrollment limit: 15 (expected: 8-10).

Hour: 11:00-12:15 MWF

11:00-12:15 MWF

First Semester: CHRISTENSEN

Second Semester: CHRISTENSEN

CLGR 201(F) Intermediate Greek

Reading of selections from Hesiod and from Plato, combined with grammar review. The primary goal of this course is to develop fluency in reading Greek. We will also read the texts closely to explore important continuities and changes in Greek culture between the archaic and classical periods. The emphasis will vary from year to year, but possible subjects to be explored include: the education and socialization of the community's children and young adults; religion and cult practices; the performative aspects of epic (and choral) poetry and of prose genres like oratory and the philosophical dialogue; traditional oral poetry and storytelling and the growth of literacy; the construction of woman, of man; the development of the classical polis.

Format: recitation/discussion. Evaluation will be based on classroom participation, quizzes, tests, and a final exam.

Prerequisites: Greek 101-102 or two years of Greek in secondary school. Enrollment limit: 12 (expected: 5-10).

Hour: 1:10-2:25 MR

HOPPIN

CLGR 401 Homer: The Iliad (Not offered 2011-2012)

From the early archaic era through the classical and beyond, Homer's *Iliad* and *Odyssey* remained foundational in Greek discourse about community, leadership, war, heroism, family, friendship, loyalty, the gods, justice, and much more. Nearly all of subsequent Greek literature, both poetry and prose, developed out of a dialogue with these epics. In this course, we will read extensive selections from the *Iliad* in Greek and the entire epic in translation.

Format: seminar. Requirements: class participation, short written exercises and/or oral reports, midterm and final exams, and a final paper.

Prerequisites: CLGR 201 or permission of the instructor. Enrollment limit: 12 (expected: 5-6).

Preference given to majors in Classics, Comparative Literature, English and other literatures.

HOPPIN

CLGR 402(F) Homer: The Odyssey

From the early archaic era through the classical and beyond, Homer's *Iliad* and *Odyssey* remained foundational in Greek discourse about community, leadership, war, heroism, family, friendship, loyalty, the gods, justice, and much more. Nearly all of subsequent Greek literature, both poetry and prose, developed out of a dialogue with these epics. In this course, we will read extensive selections from the *Odyssey* in Greek and the entire epic in translation.

Format: seminar. Requirements: class participation, short written assignments and/or oral reports, a midterm and final exams, and a final paper.

Prerequisites: CLGR 201 or permission of the instructor. Enrollment limit: 12 (expected: 5-6). Preference given to majors in Classics, Comparative Literature, English and other literatures.

Hour: 1:10-2:25 MR

DEKEL

CLGR 403 Poetry and Revolution in Archaic Greece (Not offered 2011-2012)

The age of experiment, lyric poetry, tyranny, migration and discovery, and the personal voice: it takes many images to describe the profound changes in Greek society, thought, and self-expression that took place during the archaic era (roughly 800 BCE to the Persian invasion of 479 BCE). We will first read selections from the lyric poets (e.g. Archilochus and Sappho, Tyrtaeus and Solon), whose concise and expressive poems reflected contemporary culture in a way that the archaic epics did not. Their poems create for modern readers, as they did for the Greeks, a powerful sense of the poet's personal presence and engagement with his (or her) audience. A similar intimacy characterizes the writings of many of the pre-Socratics, from which we will next read selections. Confident in the ability of the human mind to understand both the human and the physical world, the pre-Socratics anticipated what came to be known as philosophy and natural science. We will then turn to other writers who spoke directly about the political upheavals of the archaic age, focussing on the "tyrant narratives" of Herodotus. Throughout the semester we will also consider such significant material changes in the archaic era as the development of monumental public sculpture, the evolution of the temple, and the undertaking of vast building programs, all of which transformed the visual scale of the Greek cities and their citizens' sense of self and community.

Format: recitation/discussion. Evaluation will be based on daily translations and contributions to class discussion, several translation quizzes, an oral presentation, a final paper, and a final exam.

Prerequisites: Greek 201 or permission of instructor. Enrollment limit: 12 (expected: 5-6).

CHRISTENSEN

CLGR 404(S) Tragedy

Tragedy was a hybrid genre invented in sixth-fifth century Athens, where tragic performances in the city's festival of the Greater Dionysia played a vital role in the democratic polis. This course will focus on reading in Greek a complete tragedy of Sophokles or Euripides; we will also read in translation several other tragedies, a satyr-play, and a comedy of Aristophanes. While focusing on questions of particular importance for the play we are reading in Greek, we will also situate that play in a larger context by exploring, for instance: aspects of the social and political situations in and for which fifth-century tragedies were first produced; the several performance genres out of which tragedy was created; developments in the physical characteristics of the theater and in elements of staging and performance; problems of representation particularly relevant to theatrical production and performance.

Format: recitation/discussion. Evaluation will be based on contributions to class, several 1- to 2-page papers involving close textual analysis, perhaps a midterm exam, a final exam, and a final paper.

Prerequisites: Greek 201 or permission of the instructor. *Enrollment limit: 12 (expected: 4-5).*

Hour: 2:35-3:50 TF

HOPPIN

CLGR 405 Greek Lyric Poetry (Not offered 2011-2012)

This course will explore the development of Greek lyric poetry from the eighth to the fifth centuries BCE. Beginning with Archilochus, Sappho, and Alcaeus, and proceeding through such poets as Solon, Anacreon, Ibycus, and Theognis, we will examine the formal, social, and performative contexts of lyric, the influence of epic and choral poetry on the evolution of the genre, and the difficulties of evaluating a fragmentary corpus. Finally, we will explore the influence of political and economic changes in the early fifth century on the work of Simonides. The goal throughout is to investigate the structures, innovations, and problems of poetic self-expression in early Greek poetry.

Format: seminar. Evaluation will be based on class participation, a midterm exam, a final paper, and a final exam. Prerequisites: Greek 201 or permission of the instructor. *Enrollment limit: 12 (expected: 5).*

DEKEL

CLGR 406T Coming of Age in the Polis (Same as Women's, Gender and Sexuality Studies 406T) (Not offered 2011-2012) (W)

Studying a society's modes of rearing its young, and especially the ways it prepares and tests adolescents for their "coming of age" into their adult roles, provides an excellent approach to exploring its fundamental values and institutional practices. Archaic and classical Greek literature not only reflects but actively reflects upon the socialization of boys and girls in the Greek polis. In this course we will read in Greek selections from the Homeric Hymns to Demeter and Apollo and, in its entirety, a tragedy (e.g., Sophocles' *Philoctetes*), examining these texts through the lens of "coming of age." We will read in English brief selections from Homeric epic and from elegiac and lyric poetry (monodic and choral), and several Athenian tragedies and perhaps a comedy. We will also read critical literature on childrearing, religious cults for boys and girls of different ages, and the role of dance, song and poetry in preparing the young for their adult roles, particularly in fifth-century Athens.

Students will be divided into tutorial pairs chiefly according to their previous experience in Greek courses. Students will meet with the instructor once a week either individually or in pairs to present their translations of the Greek assigned for that week, and they will also meet once a week in pairs for the oral presentation of written 5-page reports. At the latter meeting, each student will alternate between making a formal presentation one week and, in the next week, offering an oral critique of the other student's presentation.

Format: tutorial. Evaluation will be based on the translations, reports, and critiques presented in the tutorial sessions.

Prerequisites: Greek 201 or permission of instructor. *Enrollment: 10 (expected: 6-8).*

HOPPIN

CLGR 407 Rhetoric and Democracy: the Greek Orators (Not offered 2011-2012)

The Greek orators of the 4th-century BCE have left us a rich and varied body of work. They were specialists in rhetoric and persuasive discourse, and in the deployment of the one to produce the other. They wrote forensic oratory intended to sway juries, often with little reference to the facts of the case; political speeches with which they argued policy before the Athenian Assembly and aspired to be the city's leaders; attack speeches which they hoped would destroy their rivals; and show pieces intended to dazzle the listener with their rhetorical brilliance. Political careers were launched not by the noble birth and military success that were so important in the previous century, but by high-profile prosecutions won by oratorical prowess. In their own words, the most influential orators of 4th-century Athens will instruct us in rhetoric, demonstrate the stylistic versatility of the Greek language, teach us about what Athenians in the 4th century cared about, reveal theories of human psychology, and persuade us of a thing or two. We will read selected speeches by Lysias, Aeschines, and Demosthenes, as well as portions of speeches by other orators such as Isocrates, Antiphon, and Dinarchus.

Format: seminar. Evaluation will be based on class translation and discussion, several short exercises, a midterm, a final paper, and a final translation exam.

Prerequisites: Greek 201 or permission of instructor. *Enrollment limit: 12 (expected: 6-8).*

CHRISTENSEN

CLGR 410T Enchantment and the Origins of Poetry (Same as Classics 320T and Comparative Literature 320T) (Not offered 2011-2012) (W)

(See under CLAS 320T for full description.)

DEKEL

LATIN

CLLA 101(F)-102(S) Introduction to Latin

This is a full-year course on the fundamentals of the Latin language. The first semester and part of the second emphasize learning basic grammar; the rest of the second semester is devoted to reading selections from Latin poetry (e.g., Vergil's *Aeneid* and some Medieval Latin poetry, e.g., the *Carmina Burana*) and from Latin prose (e.g., Pliny's *Letters* and/or the Vulgate Bible). This course is designed for the student with no previous preparation in Latin or who has had only a little Latin and wishes a refresher. *Credit is granted for the first semester only if the second semester is taken as well. Students with some previous experience in Latin may want to enroll in CLLA 102 only: consult the department.*

Format: recitation/discussion. Evaluation will be based on frequent quizzes, tests, classroom exercises, and a final exam.

Enrollment limit: 15 (expected: 8-10).

Hour: 11:00-12:15 MWF

11:00-12:15 MWF

First Semester: HOPPIN

Second Semester: RUBIN

CLLA 201(F) Intermediate Latin: The Late Republic

Reading of selections from Latin prose and poetry, normally from a speech or letters by Cicero and from the poetry of Catullus. This course includes a comprehensive review of Latin grammar and aims primarily at developing fluency in reading Latin. At the same time it acquaints students with one of the most turbulent and important periods in Roman history and attends to the development of their interpretative and analytic skills.

Format: recitation/discussion. Evaluation will be based on classroom performance, quizzes, a midterm, and a final exam. Occasional oral presentations or short essays may be required as well.

Prerequisites: Latin 101-102 or 3-4 years of Latin in secondary school: consult the department. *Enrollment limit: 12 (expected: 6-10).*

Hour: 10:00-10:50 MWF

WILCOX

CLLA 302(S) Vergil's Aeneid

This course is a comprehensive introduction to Vergil's *Aeneid*. Students will develop their ability to read and translate the Latin text of the poem, while at the same time exploring the major interpretive issues surrounding the definitive Roman epic. Through a combination of close reading and large-scale analysis, we will investigate the poem's literary, social, and political dimensions with special attention to Vergil's consummate poetic craftsmanship.

Format: discussion/recitation. Evaluation will be based on class participation, a midterm exam, a final paper, and a final exam.

Prerequisites: Latin 201 or permission of the instructor. *Enrollment limit: 12 (expected: 10).*

Hour: 1:10-2:25 MR

DEKEL

CLLA 401 Plautus' Rome Made Visible (Not offered 2011-2012)

Augustus famously claimed to have found Rome a city of brick and left it a city of marble, but Rome had been a visually impressive city since the sixth century. Romans in every period and of every status experienced their lives with an intense sense of time and place in this gloriously multi-class, multi-ethnic, and multi-lingual city, filled with public spectacles that often competed with one another to map Rome and its history. We will explore Rome of the Middle Republic through selected fragments of Livius Andronicus, Naevius, Ennius, and the elder Cato, as well as some remains of much older Latin, but our chief guide will be Plautus' comedy, the *Aulularia* (circa 190). This play was produced after more than a century of temple-building, monument-erecting, cult-and-festival-creating, and story-promoting that would shape every subsequent version of Rome, in real space and time and in the imaginary. The *Aulularia* takes us into the heart of this loud, crowded and busy Rome—even though it purports to be set in Athens. In using this play as our guide to Rome, we will examine Romans' self-fashioning through a creative appropriation of "the other" which insists on maintaining a distance from that other, be it Greek or Sabine, female or eunuch, slave or plebeian.

Format: seminar. Evaluation will be based on class preparation and participation, several short essays or oral presentations, a longer final paper, and midterm and final exams.

Prerequisites: Latin 302 or permission of the instructor. *Enrollment limit: 12 (expected: 5-7). Preference will be given to majors and prospective majors in Classics and Comparative Literature.*

HOPPIN

CLLA 403 The Invention of Love: Catullus and the Roman Elegists (Not offered 2011-2012)

This course will explore the development of Latin love poetry in the first century BCE. Beginning with Catullus, we will examine the influence of Greek lyric poetry on the evolution of the genre as well as Roman attitudes toward love exhibited in other literature of the Late Republic. We will then turn to the full development of the elegiac form in the love poems of Propertius, Tibullus, and Sulpicia. Finally, we will explore the transformation of the genre in Ovid's *Amores*. The goal throughout is to investigate the conventions, innovations, and problems of expressing personal desire and longing amid the social and political upheaval of the transition from Republic to Principate.

Format: discussion/recitation. Evaluation will be based on class participation, a midterm exam, a final paper, and a final exam.

Prerequisites: Latin 302 or permission of instructor. *Enrollment limit: 12 (expected: 10-12). Preference given to Classics majors.*

DEKEL

CLLA 405 Livy and Tacitus: Myth, Scandal, and Morality in Ancient Rome (Not offered 2011-2012)

Mythical stories of Rome's founding, which were formulated by many generations of Roman authors and public figures, served as a framework for these very thinkers to analyze and articulate Roman self-image in rich and creative ways; one who stands out among these figures is the Augustan historian Livy. The "second founding" of the Republic by Augustus, and the careers of his successors, in turn gave later Roman writers like Tacitus fresh inspiration for Roman self-imagining and self-analysis.

We will begin the semester in mythical Rome, reading selections from Book 1 of Livy's history which present figures like Aeneas, the Trojan refugee whose arrival in Italy was conceptually crucial to Rome's development and position in Italy and the Mediterranean; Romulus, by whom Rome was founded in an act of fratricide; the Sabine women, whose nobility prevented a deadly war between their fathers and their Roman kidnappers; and Lucretia, whose virtue and self-sacrifice led to the liberation of Rome from a decadent and violent monarchy and to the founding of the Roman Republic. We will examine how Livy deploys the storyteller's art to excite his readers' pathos, indignation, and sympathy; we will examine as well how Livy often filters his account of mythical Rome through the lens of his own time, thereby constructing Rome's past through the Augustan present.

Writing more than a century after Livy, Tacitus offers a different view of Augustus, and his account of the rude and dissolute Tiberius, the unscrupulous Livia, Rome's craven and dispirited senators, and the many scandals attached to the imperial family, figures a Rome once again suffering under a decadent monarchy. Tacitus's compressed, fastidious, inimitable prose is the vehicle for his stern yet often sardonic psychological insights, which subtly manage to combine moral judgment with prurient pleasure in the scandals of others.

Format: discussion. Evaluation will be based on class preparation and participation, an 8- to 10-page paper, a midterm, and a final exam.

Prerequisites: Latin 302 or permission of instructor. *Enrollment limit: 12 (expected: 6).*

CHRISTENSEN

CLLA 406 Horace Odes 1-3 (Not offered 2011-2012)

Nietzsche claimed that he never had an artistic delight comparable to his experience of reading a Horatian ode. Through close readings of selected odes in Books 1-3 we will seek to experience such delight for ourselves and to learn why, as Nietzsche put it, "what is here achieved is in certain languages not even to be hoped for." We will examine the relation between poetic landscapes, poetic programs and the poetry's exploration of subjects like love, friendship, youth and old age, death, politics, private morality; the poet's capacity to define himself by offering his own account of poetic traditions and his place in them; the variety of voices and perspectives within individual poems and throughout the collection; the demands thereby placed on the poet's audience and the power of the poetry to transform an audience equal to those demands. It is in terms of this transformational power of poetry that we will consider Horace's relationship to his contemporaries, particularly Vergil, his patron Maecenas, and Augustus.

Evaluation will be based on contributions in the classroom, two 2- to 3-page papers (translation with comments), a short memorization assignment, perhaps a midterm, a final paper, and a final exam.

Prerequisites: Latin 302 or permission of instructor.

HOPPIN

CLLA 407 Caesar and Cicero (Not offered 2011-2012)

The one a brilliant strategist, the other preeminent in the courts, Caesar and Cicero were both master politicians whose ambitions for themselves and for their country brought them into bitter conflict. Their combined oeuvres provide compelling, detailed accounts of the events and personalities that ended the Roman republic and ushered in an era of prolonged civil war. Moreover, despite striking differences, their works can justifiably be claimed to be the twin summits of classical Latin prose. In this course we will read extensive selections from Caesar's commentarii (the *Bellum Gallicum* and *Bellum Civile*) and from Cicero's speeches and letters, aiming throughout at a better understanding of these authors' stylistic achievements as well as the pragmatic persuasive goals that drove their rhetoric.

Format: recitation/discussion. Evaluation will be based on class participation, several short written assignments (such as article reviews), a midterm exam and essay of moderate length, plus a final exam and longer paper.

Prerequisites: Latin 302 or permission of instructor. *Enrollment limit: 12 (expected: 6-9).*

WILCOX

CLLA 408 Roman Comedy (Not offered 2011-2012)

Roman comedy flourished only briefly, between the second and third Punic Wars, but its cultural-historical importance is undeniable. In these *fabulae palliatae*, Latin comedies staged in Greek costume and featuring ostensibly Greek characters, Roman attitudes are questioned and mocked, but ultimately reasserted. We will read the *Menaechmi* of Plautus and the *Adelphoe* of Terence, two plays that burlesque the stereotypical relationships between fathers, brothers, sons, and slaves. We will also consider selections from Cato the Elder, Cicero's letters, and other primary and secondary texts that shed additional light on Roman familial relationships and their place in republican society.

Format: discussion/recitation. Evaluation will be based on class participation, several short papers, a midterm and a final exam.

Prerequisites: Latin 302 or permission of the instructor. *Enrollment limit: 12 (expected: 8-10).*

WILCOX

CLLA 409(S) Seneca and the Self

Through a close reading of selections from his *Dialogues*, *Epistulae Morales*, and a tragedy (probably *Medea*), this course will consider ethical and literary dimensions of self-fashioning, self-examination, and the conception of self in the Stoic philosophy of the younger Seneca. The focus of this course lies squarely in the first century CE, and on the analysis of Seneca's own texts. We will begin, however, with an introduction to the ethics of Roman Stoicism through the personae theory of Panaetius as recorded in Cicero's *De Officiis*. Moreover, we will read and discuss selections from some of Seneca's most famous and influential interpreters, including Montaigne and Foucault, in order to enrich our understanding of contemporary assessments of his work and to gain an appreciation of Seneca's considerable influence on later theorizations of selfhood.

Format: seminar. Evaluation will be based on class participation, several short written and oral assignments, midterm and final exams, and a final paper.

Prerequisites: Latin 302 or permission of the instructor. *Enrollment limit: 12 (expected: 5-10).*

Hour: 1:10-2:25 MR

WILCOX

CLLA 412(F) Roman Ethnography

This course explores the development of Roman ethnography from the Late Republic into the early Empire. We will begin by examining how Greek ethnographic accounts of the barbarian "Other" influenced Roman writers of the late Republic, and then move on to assess the impact of Roman imperial ideology on the further development of the genre. Roman ethnographers appealed to popular tropes and ethnic stereotypes that were easily intelligible to their Roman audience. As a result, their writings tell us far less about the foreign peoples and places they claim to describe than about the cultural and political aspirations of the Romans themselves. In addition to reading excerpts, in Latin, from Caesar's *De Bello Gallico*, Ovid's *Tristia*, and Tacitus' *Agricola*, we also will read selections from Catullus, *Pliny's Natural History*, and the earliest Roman geographer, Pomponius Mela.

Format: seminar. Requirements: class participation, a midterm exam, an 8- to 10-page final paper, and a final exam.

Prerequisites: Latin 302 or permission of the instructor. *Enrollment limit: 12 (expected: 6-9).*

Preference given to majors or prospective majors in Classics, History, Art History.

Hour: 2:35-3:50 TF

RUBIN

CLASSICS

CLAS 499(F,S) Senior Colloquium

This colloquium is required for all senior Classics majors and normally meets every other week for one hour in both the fall and spring semesters. Although required for the Classics major, it is a non-credit course and does not count towards the number of semester courses required for the Classics major or for graduation.

Students must arrange their class schedules so that they can meet on Wednesdays between 12:15 and 1:10.

Hour: 12:00-12:50 W

Members of the Department.

CLAS 493(F)-W31, W31-494(S) Senior Thesis

Recommended for all candidates for the degree with honors. This project will normally be of one semester's duration, in addition to a Winter Study.

CLAS 497(F), 498(S) Independent Study

Students with permission of the department may enroll for independent study on select topics not covered by current course offerings.