

# CLASSICS (DIV I)

Chair: Professor AMANDA WILCOX

Professors: K. CHRISTENSEN\*\*\*, M. HOPPIN. Associate Professors: E. DEKEL, A. WILCOX. Visiting Assistant Professor: K. DRAPER.

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, Art History 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. You can find general study away guidelines for Classics [here](#).

## CLASSICS COURSES

### CLAS 101(S) The Trojan War (W)

**Crosslistings:** CLAS 101/COMP 107

The Trojan War may or may not have taken place near the end of the Bronze Age (c. 1100), 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*.

**Class Format:** lecture and discussion

**Requirements/Evaluation:** evaluation will be based on a series of short papers involving close textual analysis, two 5-page papers, and contributions to class discussion

**Prerequisites:** none

**Enrollment Preferences:** majors in Classics and Comparative Literature, with attention also given to assuring a balance of class years and majors

**Enrollment Limit:** 19

**Expected Class Size:** 19

**Distributional Requirements:**

Division 1

Writing Intensive

**Other Attributes:**

MAST Interdepartmental Electives

*Spring 2017*

LEC Section: 01 TR 09:55 AM 11:10 AM Instructor: Meredith Hoppin

### CLAS 102 Roman Literature: Foundations and Empire

**Crosslistings:** CLAS 102/COMP 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 the 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.*

**Class Format:** lecture/discussion

**Requirements/Evaluation:** evaluation will be based on short written assignments, midterm and final exams with essays, and contributions to class discussion

**Prerequisites:** none

**Enrollment Preferences:** first-year students and sophomores and majors in Classics and Comparative Literature

**Enrollment Limit:** 25

**Expected Class Size:** 15

**Distributional Requirements:**

Division 1

*Not Offered Academic Year 2017*

LEC Instructor: Amanda Wilcox

### CLAS 200 History of the Book

**Crosslistings:** CLAS 200/ASST 200/HIST 392/REL 260/COMP 280

From ancient clay tablets, bamboo strips, and papyrus rolls to modern hardbacks, paperbacks, and e-readers, no object has so broadly and deeply represented the capacity for humans to create, preserve, and transmit knowledge, information, and ideas as the book. Books have been worshiped and condemned, circulated and censored, collected and destroyed. From works of art to ephemeral trash, they have been public and private, sacred and profane, magical and commonplace. Likewise, notions of the book have influenced every

subsequent form of communication and transmission, whether we are browsing film and song "libraries" or "scrolling" down "pages" on the web. This course will explore aspects of the material, social, cultural, and intellectual history of the book, from the invention of the earliest writing systems through the modern development of digital media. Our inquiry will span the globe and the millennia, but we will pay special attention to the ancient and medieval Chinese, Greek, and Latin traditions and their enduring influence in the modern world. Topics will include orality and literacy, manuscript production, the invention and spread of printing, typography, reading culture, notions of authorship, libraries and collections, censorship, and the digital book. Through a variety of readings, hands-on exercises, and interactions with our abundant library resources, we will investigate how the changing form and function of the book interact across its long and diverse history. *All readings are in translation.*

**Class Format:** seminar

**Requirements/Evaluation:** class participation, short written assignments, and a final project

**Prerequisites:** none

**Enrollment Preferences:** none

**Enrollment Limit:** 25

**Expected Class Size:** 25

**Distribution Notes:** meets Division 1 requirement if registration is under CLAS or COMP ; meets Division 2 requirement if registration is under ASST, HIST or REL

**Distributional Requirements:**

Division 1

**Other Attributes:**

HIST Group P Electives - Premodern

*Not Offered Academic Year 2017*

SEM Instructor: Edan Dekel

### **CLAS 203(F) History of Ancient Greek Philosophy**

**Crosslistings:** PHIL 201/CLAS 203

Very few people believe that everything is water, that we knew everything before birth, that philosophers ought to rule the state, or that some people are natural slaves. Why then should we spend our time studying people who in addition to having these surprising beliefs have been dead for 2500 years? First of all, Greek thinkers, especially Plato and Aristotle, radically shaped the trajectory of western thought in every area of philosophy. No one can have an adequate understanding of western intellectual history without some familiarity with the Greeks, and we might think that an understanding of our intellectual history can deepen our understanding of our own situation. More importantly, many of the thinkers that we will read in this class are simply excellent philosophers, and it is worthwhile for anyone interested in philosophical problems to read treatments of these problems by excellent philosophers. We will begin the course by looking briefly at some of the Presocratic philosophers active in the Mediterranean world of the seventh through fifth centuries BCE, and some of the sophists active in the fifth century. We will then turn to several of Plato's dialogues, examining Plato's portrayal of Socrates and his development of a new and profoundly powerful philosophical conception. We will then read some of Aristotle's works on metaphysics, epistemology and ethics, considering some of the ways Aristotle's thought responds to that of predecessors.

**Class Format:** lecture/discussion

**Requirements/Evaluation:** short papers, possibly supplemented by one or more exams

**Prerequisites:** none; open to first-year students

**Enrollment Limit:** none

**Expected Class Size:** 20-40

**Dept. Notes:** Required course for Philosophy majors

**Distribution Notes:** meets Division 1 requirement if registration is under CLAS; meets Division 2 requirement if registration is under PHIL

**Distributional Requirements:**

Division 2

*Fall 2016*

LEC Section: 01 MWF 11:00 AM 12:15 PM Instructor: Keith McPartland

### **CLAS 205 Ancient Wisdom Literature**

**Crosslistings:** REL 205/CLAS 205/COMP 217/JWST 205

The Biblical books of Proverbs, Ecclesiastes, and Job are often grouped together under the Hebrew category of *hokhmah*, 'wisdom.' Although these books are very different in content, they can all be interpreted as meditations on ethical and practical philosophy. In this way, they represent the Hebrew Bible's canonical embrace of a widespread Near Eastern literary phenomenon. From the instructional literature of Egypt and Mesopotamia to Greek didactic poetry and fables, ancient Mediterranean cultures offer a wide range of texts that engage the issues of personal behavior, leadership, and justice. Starting with the central wisdom books of the Hebrew Bible and moving through relevant material from the Apocrypha, New Testament, and the Egyptian and Babylonian traditions, this course will examine the literature of wisdom throughout the ancient world with an eye toward understanding its various social, political, and philosophical contexts. We will then consider the Greek wisdom tradition in such texts as Hesiod's *Works and Days*, Aesop's fables, and fragments from the pre-Socratic philosophers. Finally, we will explore the influence of these ancient sources on later expressions of wisdom in medieval European literature, as well as more recent examples such as Benjamin Franklin's *Poor Richard's Almanack*. *All readings are in translation.*

**Class Format:** lecture/discussion

**Requirements/Evaluation:** evaluation will be based on class participation, short written assignments, and two longer papers

**Prerequisites:** none

**Enrollment Limit:** 19

**Expected Class Size:** 19

**Distribution Notes:** meets Division 2 requirement if registration is under REL or JWST; meets Division 1 requirement if registration is under CLAS or COMP

**Distributional Requirements:**

Division 2

**Other Attributes:**

JWST Core Electives

*Not Offered Academic Year 2017*

LEC Instructor: Edan Dekel

**CLAS 207 From Adam to Noah: Literary Imagination and the Primeval History in Genesis**

**Crosslistings:** REL 207/COMP 250/JWST 207/CLAS 207

How long did Adam and Eve live in the Garden of Eden? What was the mark of Cain? Why did Enoch not die? Who was Noah's wife? How did Giants survive the Flood? These are only a few of the fascinating questions that ancient readers and interpreters of the Book of Genesis asked and attempted to answer. The first ten chapters of Genesis present a tantalizingly brief narrative account of the earliest history of humankind. The text moves swiftly from the Creation to the Flood and its immediate aftermath, but this masterful economy of style leaves many details unexplained. This course will explore the rich and varied literary traditions associated with the primeval history in the Genesis. Through a close reading of ancient noncanonical sources such as the Book of Enoch, Jubilees, and the Life of Adam and Eve, as well as Jewish traditions represented in Josephus, Philo, and Rabbinic literature and other accounts presented in early Christian and Gnostic texts, we will investigate the ways in which the elliptical style of Genesis generated a massive body of ancient folklore, creative exegesis, and explicit literary re-imagining of the early history of humankind. We will then turn to several continuations of these variant traditions in medieval and early modern literature, with particular attention to the extensive material on the figures of Cain and Noah. *All readings are in translation.*

**Class Format:** discussion

**Requirements/Evaluation:** evaluation will be based on class participation and several writing assignments

**Extra Info:** core course for COMP

**Prerequisites:** none

**Enrollment Preferences:** students who have already taken a course in Biblical literature

**Enrollment Limit:** 19

**Expected Class Size:** 19

**Distribution Notes:** meets Division 2 requirement if registration is under REL or JWST; meets Division 1 requirement if registration is under COMP or CLAS

**Distributional Requirements:**

Division 2

**Other Attributes:**

ARAB Arabic Studies Electives

JWST Core Electives

*Not Offered Academic Year 2017*

LEC Instructor: Edan Dekel

**CLAS 208 Ancient Greek Religion**

**Crosslistings:** CLAS 208/REL 208

This course explores the nature and evolution of ancient Greek religion from the Bronze Age (1200s BCE) to the rise of Christianity, with a focus on ritual and cultic practices in their cultural and historical context. We will draw on the rich evidence provided by literary and documentary texts, and also take into account archaeological evidence, including works of art such as sculpture and vase painting. We will pay special attention to ritual in civic and political life, and its role in expressing and forming individual and group identity. We will also examine the intersection of religion and literature by reading works that describe or depict cultic practice, or that were composed for performance in ritual contexts. Readings include Homer's *Iliad*, Hesiod's *Theogony*, Euripides' *Bacchae*, Aristophanes' *Women at the Thesmophoria*, and selections from the *Homeric Hymns* and Pindar's *Odes*.

**Class Format:** lecture/discussion

**Requirements/Evaluation:** evaluation will be based on several short papers, a midterm, a final research paper, and class participation

**Prerequisites:** none

**Enrollment Preferences:** majors and potential majors in Classics and Religion

**Enrollment Limit:** 25

**Expected Class Size:** 15

**Distribution Notes:** meets Division 2 requirement if registration is under REL; meets Division 1 requirement if registration is under CLAS

**Distributional Requirements:**

Division 1

*Not Offered Academic Year 2017*

LEC

**CLAS 210 The New Testament: Purpose, History and Method (W)**

**Crosslistings:** REL 210/CLAS 210/COMP 213

The New Testament is the most important collection of documents in the Christian religion. This course offers overviews and discussions of the origin and purpose of the writings, their influence throughout history, and the development of methods of readings of the texts. We start with the origin of the writings before they became collected into the New Testament, and ask: what forms of writings

(genres) in Greco-Roman culture were available to the authors of the new scriptures, and how they were used for the purpose of shaping faith in Jesus Christ and creating communities? Why just these scriptures were included, and not others, for instance, the Gospel of Thomas, is another much discussed question. The impact of the New Testament writings upon society is a problematic history; for instance, they have been used to support negative attitudes to Jews, women and homosexuals. This raises the issue of how to read the New Testament. There are many different ways of reading the New Testament; perhaps the most common way to read it is as Scripture, important for one's religious faith. In this course, however, we will focus on scholarly and academic readings of the New Testament. But they, too, have gone through many changes, influenced by contemporary methods, e.g. historical-critical ones in the 19th and into 20th century, more recently, by literary, feminist and post-colonial readings. Through extensive readings of New Testament writings in their cultural and historical context, documentations of their use in history, and recent theories of interpretation, the aim is to gain an independent position on the New Testament as a historical and religious document.

**Class Format:** lecture/discussion

**Requirements/Evaluation:** one class presentation; three 3-page papers, one 5- to 7-page paper, and a final paper (15 pages)

**Prerequisites:** none; open to all

**Enrollment Preferences:** sophomores

**Enrollment Limit:** 19

**Expected Class Size:** 10

**Distribution Notes:** meets Division 2 requirement if registration is under REL; meets Division 1 requirement if registration is under CLAS or COMP

**Distributional Requirements:**

Division 2

Writing Intensive

*Not Offered Academic Year 2017*

SEM

### **CLAS 212(F) The Art of Friendship**

**Crosslistings:** CLAS 212/COMP 267/REL 267

The idea of friendship has captivated poets, philosophers, and their audiences for over three millennia. The subtle dynamics of this fundamental relationship between humans have been a source of inspiration, consolation, and consternation for countless writers and readers. What are the different types of friendship? How does one make a friend, and what makes a good friend? How does a friend differ from an acquaintance, an ally, an accomplice, an enemy? Can the beloved also be a friend? Ancient Greek and Latin writers took up these and other questions about friendship in philosophical dialogues and treatises, epic and lyric poems, tragic and comic plays, oratory, and correspondence. This course will explore ancient theories and representations of friendship through readings from many of the most important texts and authors of antiquity, including Gilgamesh, the Hebrew Bible, Homer, Sappho, Euripides, Plato, Aristotle, Cicero, Virgil, Seneca, and the Epistles of Paul. We will also consider the wide-ranging responses to these meditations and depictions in later traditions from the Middle Ages to modernity, in such writers as Heloise and Abelard, Aelred of Rievaulx, Aquinas, Montaigne, Ralph Waldo Emerson, Emily Dickinson, Elizabeth Bishop, Jack Kerouac, and Susan Sontag. *All readings are in translation.*

**Class Format:** seminar

**Requirements/Evaluation:** class participation, short written assignments, and a final paper/project

**Prerequisites:** none

**Enrollment Limit:** 25

**Expected Class Size:** 25

**Distribution Notes:** meets Division 1 requirement if registration is under CLAS or COMP; meets Division 2 requirement if registration is under REL

**Distributional Requirements:**

Division 1

*Fall 2016*

SEM Section: 01 TF 01:10 PM 02:25 PM Instructors: Amanda Wilcox, Edan Dekel

### **CLAS 213 Greek Art and Myth**

**Crosslistings:** ARTH 213/CLAS 213

Classical myth provides rich subject matter for painters and sculptors throughout the history of western art. This course investigates the earliest representation of myth in Greek art of the seventh through the first centuries B.C.E. Sophisticated narratives involving gods and heroes first appear in a variety forms and contexts. Myth informs the visual culture of the Greeks on many levels, from paintings on vases used in domestic contexts to the marble sculpture that decorated the monumental temples of great sanctuaries throughout the Greek world. The purpose of the course is two-fold: to familiarize students with the subjects and narratives of Greek myths and the underlying belief system that, in part, produced them, and also provide a comprehensive outline of developments in Greek art in the first millennium B.C.E. Of special interest will be the techniques developed by artists for representing narratives visually, as well as the conceptual issues that underlie certain myths, such as sacrifice, war, marriage, coming of age, specific festivals, and the relationships between men and women, and those between mortals and immortals. Reading will include ancient literature in translation (Hesiod, Homer, Sappho, Aeschylus, Sophocles, Euripides and Apollodorus) as well as secondary literature by contemporary authors that provides insights into the religious, social and historical developments that influenced artists in their choices of subject matter and style.

**Class Format:** lecture

**Requirements/Evaluation:** two short papers, quiz, hour test, final exam, required fieldtrip to The Metropolitan Museum in New York

**Prerequisites:** none

**Enrollment Limit:** 45

**Expected Class Size:** 45

**Distributional Requirements:**

Division 1

*Not Offered Academic Year 2017*

LEC Instructor: Elizabeth McGowan

**CLAS 216 Body of Evidence: Greek Sculpture and the Human Figure**

**Crosslistings:** ARTH 216/CLAS 216

From the beginnings of Greek sculpture in the eighth century B.C.E. until the end of the Hellenistic period in the first century B.C.E., the human figure remained the most prominent choice of subject for Greek artists. Introductory classes will cover sculpture in the Neolithic and Bronze Ages but the goal of this course is to study Greek sculpture in the first millennium B.C.E. with emphasis on ancient Greek attitudes toward the body. We will consider the function, surroundings and reception of male and female figures, both human and divine, from athletic, religious and funerary contexts, and look at dedications of individual figures as well as the complex mythological narratives found on Greek temples. Reading material includes ancient literature in translation as well as contemporary critical essays.

**Class Format:** lecture

**Requirements/Evaluation:** two short papers, midterm, final exam

**Prerequisites:** none

**Enrollment Limit:** 30

**Expected Class Size:** 25

**Distributional Requirements:**

Division 1

*Not Offered Academic Year 2017*

LEC Instructor: Elizabeth McGowan

**CLAS 218 Gnosis, Gnostics, Gnosticism (W)**

**Crosslistings:** REL 218/COMP 218/CLAS 218

What is gnosis and Gnosticism? Who were the Gnostics? Salvation by knowledge, arch-heresy, an eternal source of mystical insights and experiences, secret esoteric teachings available only to a few. All these and more have been claims made about gnosis, Gnostics, and Gnosticism. This course will introduce you to the key ancient texts and ideas associated with Gnostics as well as to the debates over and claims made about Gnosticism in modern times. We shall explore neoplatonic, Jewish, and Christian thought, as well as modern spiritualism and esotericism. We shall also ask about how ancient Gnostics relate to later religious groups such as the Knights Templar and modern Theosophists. Readings include: Nag Hammadi writings in English, Irenaeus, *Against All Heresies*; David Brakke, *The Gnostics*; Elaine Pagels, *The Gnostic Gospels*; Karen King, *What is Gnosticism?* and *The Secret Revelation of John*.

**Class Format:** lecture/discussion

**Requirements/Evaluation:** periodic reflection papers, 2 textual analysis papers, 2 historiographical analysis papers, and a final paper that entails a revision and expansion of an earlier paper

**Prerequisites:** none

**Enrollment Preferences:** students with prior coursework in biblical or other ancient literature or history

**Enrollment Limit:** 19

**Expected Class Size:** 19

**Distribution Notes:** meets Division 2 requirement if registration is under REL; meets Division 1 requirement if registration is under CLAS or COMP

**Distributional Requirements:**

Division 2

Writing Intensive

*Not Offered Academic Year 2017*

LEC

**CLAS 222 Greek History**

**Crosslistings:** CLAS 222/HIST 222

Ancient Greece has been thought to embody the origins of Western civilization in its institutions, values, and thought; it has been seen as the infancy of modern society, with the attributes of innocence, purity, and the infant's staggering capacity for exploration and learning; it has been interpreted as an essentially primitive, violent culture with a thin veneer of rationality; and it has been celebrated as the rational culture par excellence. The study of ancient Greece indeed requires an interpretive framework, yet Greek culture and history have defied most attempts to articulate one. We will make our attempt in this course by investigating ancient Greece as a set of cultures surprisingly foreign to us, as it so often was to its own intellectual elite. But we will also come to appreciate the rich and very real connections between ancient Greek and modern Western civilization. The course will begin with Bronze Age-Greece and the earliest developments in Greek culture, and will conclude with the spread of Greek influence into Asia through the conquests of Alexander the Great. We will explore topics such as the aristocratic heritage of the city-state, the effects of pervasive war on Greek society, the competitive spirit in political and religious life, the confrontations with the East, the relationship of intellectual culture to Greek culture as a whole, Greek dependence on slavery, and the diversity of political and social forms in the Greek world. The readings will concentrate on original sources, including historical writings, philosophy, poetry, and oratory.

**Class Format:** lecture/discussion

**Requirements/Evaluation:** evaluation will be based on contributions to class discussions, a midterm, a final exam, and a medium-length paper

**Prerequisites:** none; open to all

**Enrollment Limit:** 25

**Expected Class Size:** 25

**Distribution Notes:** meets Division 2 requirement if registration is under HIST; meets Division 1 requirement if registration is under CLAS

**Distributional Requirements:**

Division 1

**Other Attributes:**

HIST Group C Electives - Europe and Russia

HIST Group P Electives - Premodern

*Not Offered Academic Year 2017*

LEC Instructor: Kerry Christensen

**CLAS 223 Roman History**

**Crosslistings:** CLAS 223/HIST 223

The study of Roman history involves questions central to the development of Western institutions, religion, and modes of thought. Scholars have looked to Rome both for actual antecedents of European cultural development and for paradigmatic scenes illustrating what they felt were cultural universals. Yet Roman history also encompasses the most far-reaching experience of diverse cultures, beliefs, and practices known in the Western tradition until perhaps contemporary times. A close analysis of Roman history on its own terms shows the complex and fascinating results of an ambitious, self-confident nation's encounter both with unexpected events and crises at home, and with other peoples. As this course addresses the history of Rome from its mythologized beginnings through the reign of the emperor Constantine, it will place special emphasis on the impressive Roman ability to turn the unexpected into a rich source of cultural development, as well as the complex tendency later to interpret such *ad hoc* responses as predestined and inevitable. The Romans also provide a vivid portrait of the relationship between power and self-confidence on the one hand, and violence and ultimate disregard for dissent and difference on the other. Readings for this course will concentrate on a wide variety of original sources, and there will be a strong emphasis on the problems of historical interpretation.

**Class Format:** lecture/discussion

**Requirements/Evaluation:** evaluation will be based on weekly brief in-class response papers, one 8- to 10-page paper, a midterm, and a final exam

**Prerequisites:** none; open to all

**Enrollment Limit:** 40

**Expected Class Size:** 40

**Distribution Notes:** meets Division 2 requirement if registration is under HIST; meets Division 1 requirement if registration is under CLAS

**Distributional Requirements:**

Division 1

**Other Attributes:**

HIST Group C Electives - Europe and Russia

HIST Group P Electives - Premodern

*Not Offered Academic Year 2017*

LEC Instructor: Kerry Christensen

**CLAS 224 Roman Archaeology and Material Culture**

**Crosslistings:** CLAS 224/HIST 224/ANTH 235/ARTH 235

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.

**Class Format:** lecture/discussion

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

**Prerequisites:** none

**Enrollment Preferences:** majors or prospective majors in Classics, History, Art History, and Anthropology

**Enrollment Limit:** 40

**Expected Class Size:** 30

**Distribution Notes:** meets Division 1 requirement if registration is under CLAS or ARTH; meets Division 2 requirement if registration is under HIST or ANTH

**Distributional Requirements:**

Division 1

**Other Attributes:**

ARTH pre-1600 Courses

HIST Group C Electives - Europe and Russia

HIST Group P Electives - Premodern

Not Offered Academic Year 2017  
LEC

**CLAS 226T The Ancient Novel (W)**

**Crosslistings:** CLAS 226/COMP 226

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.

**Class Format:** tutorial

**Requirements/Evaluation:** alternating papers and critiques

**Extra Info:** may not be taken on a pass/fail basis

**Prerequisites:** none; not open to students who took this course as CLAS 105/COMP 113

**Enrollment Preferences:** sophomores and first-years intending to major in Classics, Comparative Literature, English, or another literature

**Enrollment Limit:** 10

**Expected Class Size:** 10

**Distributional Requirements:**

Division 1

Writing Intensive

Not Offered Academic Year 2017

TUT Instructor: Amanda Wilcox

**CLAS 228(S) Insult to Injury: Satire and Comic Abuse in Ancient Greece and Rome (W)**

**Crosslistings:** CLAS 228/COMP 288

Glutton, pervert, demagogue, sycophant, social climber, spendthrift, witch: these insults can tell us a great deal about the social structure, gender norms, values, and anxieties of the societies that use them. In this course, we will consider verbal attacks from ancient Greece and Rome, covering a variety of abuse ranging from the everyday to the most elaborately stylized: graffiti, curse tablets, law-court invective (Lysias, Demosthenes, Cicero), iambic and satiric verse (Archilochus, Hipponax, Catullus, Horace, Martial, Juvenal), and abuse on the comic stage (Aristophanes, Plautus). How do these attacks differ according to genre and performance context? Conversely, what cultural patterns unite this diverse body of material? Who is targeted, and what behaviors do the insults attempt to police? What does the person casting blame stand to gain? How does the rhetoric of insult intersect with the construction of gender? To what extent is it helpful or misleading to think of Greek and Roman invective in terms of modern genres such as the political campaign attack ad or the rap battle? We will hone our analyses with secondary readings drawn from classics, comparative literature, and anthropology. *All readings are in translation.*

**Class Format:** seminar

**Requirements/Evaluation:** several short papers of varying length (two to five pages) and a longer final paper (eight to ten pages)

**Prerequisites:** none

**Enrollment Preferences:** first and second year students, intending majors in Classics and Comparative literature

**Enrollment Limit:** 19

**Expected Class Size:** 15

**Distributional Requirements:**

Division 1

Writing Intensive

Spring 2017

SEM Section: 01 MR 02:35 PM 03:50 PM Instructor: Kenneth Draper

**CLAS 236 Demigods: Nature, Social Theory, and Visual Imagination in Art and Literature, Ancient to Modern**

**Crosslistings:** ARTH 236/CLAS 236/ENVI 236

This course traces the obscure history of demigods (satyrs, centaurs, nymphs, Pan, etc.) from its origins in ancient Greek art and poetry until today. We pay special attention to three points: the relationship between the mythology of demigods and ancient political theory concerning primitive life; the relationship between the mythology and evolving conceptions of the environment, and the capacity of the visual arts to generate and transmit mythology that has a limited literary counterpart.

Individual demigods occasionally interact with gods or heroes, and end up in the pages of a book. But animal-human hybrids are usually envisioned en masse and exist primarily in visual art, where they thrive to this day. The interpretation of demigods has changed over time, keeping up with developments in ethics and evolving hierarchies of genre and taste. Demigods have been subordinated to the status of decoration, or banished altogether. In antiquity, they are hardly ornamental. Embodied in satyrs, nymphs, Pan, and the others is a collective vision of an alternate evolutionary trajectory and cultural history. In this parallel world, humans and animals not only talk to each other, they live similar lives, intermarry, and create new species. The distinction between nature and culture is not meaningful. Male and female are more or less equal. The industrial revolution never happens. How much of the ancient conceptual framework informing the representation of demigods survives along with the visual imagery? We will examine the origins and mythology of the demigods in works of ancient art, including sculpture and painted vases, such as the François vase and the Parthenon, and ancient texts, such as Hesiod's *Theogony* and Ovid's *Metamorphoses*. We will contextualize the representations within

ancient intellectual history via texts ranging in genre from Old Comedy and political theory to theology, religious history, philosophy, and ethics (e. g., Aristophanes, Demokritos, and Lucretius). We will investigate the survival of the ancient myth of evolutionary alterity. This will include consideration of the imagery of fifteenth- and sixteenth-century Italian painters such as Piero di Cosimo, Dosso Dossi, and Titian, the reevaluation of nature by the Romantics, Nietzsches' *Birth of Tragedy* and twentieth-century artists such as Picasso. We will also explore the function of demigods in modern literature from C. S. Lewis and J. K. Rowling.

Students who have some knowledge of the history of art (e. g., ARTH 101-102) will be well prepared to take this course. But it is designed to be comprehensible and meaningful to students with no background in art history.

The requirements of the course include: attendance; preparing and answering questions for discussion; one midterm, one final exam, and one final paper.

**Class Format:** lecture

**Requirements/Evaluation:** attendance, participation, midterm exam, final exam, final short research paper

**Prerequisites:** none

**Enrollment Preferences:** Art-History majors, Classics majors, sophomores, lottery

**Enrollment Limit:** 40

**Expected Class Size:** 30

**Distributional Requirements:**

Division 1

**Other Attributes:**

ARTH pre-1600 Courses

*Not Offered Academic Year 2017*

LEC Instructor: Guy Hedreen

### **CLAS 241T Sex and Gender in Ancient Greece and Rome (D) (W)**

**Crosslistings:** CLAS 241/COMP 241/WGSS 241

In the ancient Mediterranean world, sexuality and gender shaped a broad range of attitudes and actions. These categories created and reinforced difference in virtually every aspect of life, from the household to the political arena. This course examines the diverse discourses and practices around sexuality and gender in the cultures of ancient Greece and Rome, while also dismantling false assumptions about the continuity of the "classical" past with our own contemporary norms and values. We will carefully analyze, contextualize, and compare a variety of texts, including selections from tragedy and comedy (Euripides, Terence), epic (Homer, Ovid) and lyric poetry (Sappho, Catullus), novels, epitaphs, and early saints' lives, in order to gain a deeper and more complex understanding of how gender and sexuality were expressed, experienced, and regulated in Greece and Rome. Our emphasis will be on ancient texts, but selections from contemporary criticism and theory will enrich the methodological framework through which we approach those primary sources. The course fulfills the EDI requirement by providing sufficient context for students to make independent investigations of how literary and religious texts and practices engaged with political and social institutions to maintain different life courses and different systems of reckoning for the value of men's lives, women's lives, and the lives of individuals who didn't fit easily into either category. Additionally, the course will promote students' capacity to critically evaluate two past cultures that have long been important sources for intellectual and cultural traditions in the West, and which are still invoked today, sometimes misleadingly, to explain or justify positions and practices of privilege or oppression.

**Class Format:** tutorial

**Requirements/Evaluation:** five to six weekly tutorial papers, five to six responses, a midterm self-evaluation and conference with instructor, a mid-length final paper (approximately eight pages) consisting of a revision and expansion of a previously written paper

**Extra Info:** may not be taken on a pass/fail basis

**Prerequisites:** none

**Enrollment Preferences:** majors or intended majors in Classics, WGSS, and Comparative Literature

**Enrollment Limit:** 10

**Expected Class Size:** 10

**Distribution Notes:** meets Division 1 requirement if registration is under CLAS or COMP; meets Division 2 requirement if registration is under WGSS

**Distributional Requirements:**

Division 1

Exploring Diversity

Writing Intensive

*Not Offered Academic Year 2017*

TUT Instructor: Amanda Wilcox

### **CLAS 248(S) Greek Art and the Gods**

**Crosslistings:** ARTH 238/CLAS 248/REL 216

In the Iliad, when the god Apollo is visualized, it is as a man, angry in his heart, coming down from the peaks of Olympos, bow and quiver on his shoulders, the arrows clanging as the god moves, "like the coming of night," to bring dogs, horses, and men to their deaths. By the end of the Classical period, one statue of the archer god depicted him as a boy teasing a lizard. In this course, we will examine the development of the images the Greek gods and goddesses, from their superhuman engagement in the heroic world of epic, to their sometimes sublime artistic presence, complex religious function, and transformation into metaphors in aesthetic and philosophical thought. The course will cover the basic stylistic, iconographical, narrative, and ritual aspects of the gods and goddesses in ancient Greek culture. The course will address in detail influential artistic monuments, literary forms, and social phenomena, including the sculptures of Olympia and the Parthenon; divine corporeality in poetry; the theology of mortal-immortal relations; the cultural functions of visual representations of gods, and the continued interest in the gods long after the end of antiquity. Readings

assignments will include selections from Homer, Hesiod, Sappho, Aeschylus, Euripides, Plato, Walter Burkert, Jean-Pierre Vernant, Nikolaus Himmelmann, Erika Simon, and Friedrich Nietzsche.

**Class Format:** lecture and discussion

**Requirements/Evaluation:** short writing assignments, midterm exam, final exam, final paper

**Prerequisites:** none

**Enrollment Preferences:** preference will be given to pre-registered Art-History majors needing to fulfill the pre-1400 requirement; otherwise, the course is open to any interested student

**Enrollment Limit:** 40

**Expected Class Size:** 30

**Dept. Notes:** satisfies the pre-1400 requirement; satisfies the pre-1600 elective requirement in the art-history major.

**Distribution Notes:** meets Division 1 requirement if registration is under ARTH and CLAS; meets Division 2 requirement if registration is under REL

**Distributional Requirements:**

Division 1

**Other Attributes:**

ARTH pre-1600 Courses

*Spring 2017*

LEC Section: 01 TF 02:35 PM 03:50 PM Instructor: Guy Hedreen

### **CLAS 260(F) Augustan Rome**

**Crosslistings:** CLAS 260/HIST 260/ARTH 261

In 31 BCE, Octavian defeated Marc Antony at Actium, the culminating battle in a bloody civil war that had wracked the Roman state for years. As victor, Octavian found himself in a complex position: he was sole ruler over a society that traditionally abhorred monarchy, he had defeated a charismatic Roman citizen whose supporters might now pose resistance, and he had promised to re-establish a governmental system that seemed hopelessly broken. Octavian, soon given the honorific name Augustus, set about repairing the war-torn state while simultaneously solidifying his power. He announced that he had "restored the Republic," yet we regard him as Rome's first emperor. How did those living through this transition and subsequent ancient authors interpret it? How do works of art from Augustus' time contribute to, or resist, the idea that he ushered in a Roman "golden age"? In this course we will consider these questions using a range of sources including monuments and visual art, ancient historiography, biography, and poetry (Dio, Suetonius, Tacitus, Horace, Propertius, Vergil, Ovid), and selections from contemporary scholarship. In the process, we will gain a better understanding of a pivotal period of ancient history, as well as tools for thinking comparatively about power, rhetoric, and propaganda in our own day. *All readings are in translation.*

**Class Format:** lecture/discussion

**Requirements/Evaluation:** class discussion, student presentations, quizzes, two papers, and a final exam

**Extra Info:** meets Division 1 requirement if registration is under CLAS or ARTH; meets Division 2 requirement if registration is under HIST

**Prerequisites:** none

**Enrollment Preferences:** majors and intending majors in Classics and History

**Enrollment Limit:** 40

**Expected Class Size:** 25

**Distributional Requirements:**

Division 1

*Fall 2016*

LEC Section: 01 TR 09:55 AM 11:10 AM Instructor: Kenneth Draper

### **CLAS 262 Performing Greece and Rome**

**Crosslistings:** CLAS 262/THEA 262/COMP 270

This course explores the fluidity of genres by focusing on tragedy and comedy. Each began as a grafted thing, a hybrid, a fusion of poetic, musical and dance genres previously developed for a variety of occasions outside the Theater of Dionysus. Fusion continued to energize both genres, and we will attend to its effects as we read several tragedies by Aeschylus, Sophocles, and Euripides and comedies by Aristophanes from fifth-century Athens; a comedy by Menander from the early post-Alexandrian Greek world; comedies by Plautus and Terence from republican Rome; and a tragedy by Seneca from the imperial Rome of Nero. We will also read short selections from (or read about) the genres out of which tragedy and comedy were created and re-created, and into which they sometimes made their own incursions (e.g., heroic epic, women's laments, choral and solo lyric poetry, wisdom poetry, oratory, philosophical texts, histories, mime, farce, various kinds of dance, music and visual arts). We will especially attend to the ways tragedy and comedy inflected one another. Critical readings, along with modern productions of ancient tragedies and comedies, will guide us as we consider all these generic exchanges in light of changing conditions and occasions of theatrical performance, other public spectacles shaping the expectations of theater audiences, and the development of writing and reading as modes of performance.

**Class Format:** seminar

**Requirements/Evaluation:** evaluation will be based on participation in class, several very short essays, and two longer essays, one of which may be replaced by an original script, design project, musical composition, or live performance

**Prerequisites:** none

**Enrollment Preferences:** if oversubscribed, preference given to majors or prospective majors in Classics, Theatre, Comparative Literature, English or an other literature, and to students engaged in performing or studio arts

**Enrollment Limit:** 15

**Expected Class Size:** 10

**Distributional Requirements:**

Division 1

*Not Offered Academic Year 2017*  
SEM Instructor: Meredith Hoppin

**CLAS 289T Socrates (W)**

**Crosslistings:** PHIL 289/CLAS 289

Socrates was executed in 399 BCE on the charges of impiety and corruption of the youth of Athens. Apparently he corrupted the youth by engaging with them in philosophy. In this class, we will attempt to carry on the noble tradition of corruption by philosophy. We will read works by three of Socrates' contemporaries: Aristophanes, Xenophon, and especially Plato. Through an examination of these works, we will try to get some feeling for what Socrates' controversial positions and his arguments for these positions may have been. While he never wrote any philosophical works of his own, Socrates is one of the most influential thinkers in the western tradition. His thought influenced the thought of subsequent generations of philosophers. In fact, Socrates seems to have been thought of as a kind of intellectual saint in the Hellenistic world. The stoics and skeptics both claimed a Socratic imprimatur for their own thought. Stoicism and skepticism, however, are wildly divergent schools of thought. How could proponents of each be claiming to follow in the footsteps of Socrates? We will read some representative works from each of these schools of thought to see how each approaches Socrates. If time permits, we may also look at how the figure of Socrates has been thought about in the works of more modern thinkers.

**Class Format:** tutorial

**Requirements/Evaluation:** five tutorial papers and a final paper

**Extra Info:** may not be taken on a pass/fail basis

**Prerequisites:** none

**Enrollment Preferences:** first-years and sophomores; some preference will be given to prospective Philosophy and Classics majors

**Enrollment Limit:** 10

**Expected Class Size:** 10

**Dept. Notes:** meets History requirement only if registration is under PHIL

**Distribution Notes:** meets Division 1 requirement if registration is under CLAS; meets Division 2 requirement if registration is under PHIL

**Distributional Requirements:**

Division 2

Writing Intensive

**Other Attributes:**

PHIL History Courses

*Not Offered Academic Year 2017*

TUT Instructor: Keith McPartland

**CLAS 306 The Good Life in Greek and Roman Ethics (W)**

**Crosslistings:** PHIL 306/CLAS 306

Most thoughtful human beings spend a good deal of time musing about how we ought to live and about what counts as a good life for a human being. The philosophers of ancient Greece and Rome were among the first thinkers to develop rigorous arguments in response to such musings. Much of the moral philosophy produced in Greece and Rome remains as relevant today as when it was written. In this course, we will examine some central texts in ancient Greek and Roman moral philosophy. We will begin by reading some of Plato's early dialogues and his Republic. We will then turn to Aristotle's Nicomachean Ethics. We will then examine writings in the Stoic and Epicurean traditions, as well as Cicero's *On the Ends of Good and Evil*. As we proceed through the course, we will look at the way in which each thinker characterizes happiness, virtue and the relation between the two. We will also pay close attention to the way in which each of these thinkers takes the practice of philosophy to play a key role in our realization of the good human life.

This course is part of the Williams College program at the Berkshire County Jail and House of Corrections and will be held at the jail. Transportation will be provided by the college. The class will be composed equally of Williams students and inmates, and one goal of the course will be to encourage students from different backgrounds to think together about issues of common human concern.

**Class Format:** seminar

**Requirements/Evaluation:** several short response pieces. A final paper of 10-15 pages

**Extra Info:** may not be taken on a pass/fail basis

**Enrollment Preferences:** juniors & seniors & students who can demonstrate an interest in the subject matter of the class; there will not be any preference purely on the basis of major; final selection for the course will be made on the basis of an interview with the instructor

**Enrollment Limit:** 9

**Expected Class Size:** 9

**Distribution Notes:** meets Division 1 requirement if registration is under CLAS; meets Division 2 requirement if registration is under PHIL

**Distributional Requirements:**

Division 2

Writing Intensive

**Other Attributes:**

PHIL History Courses

*Not Offered Academic Year 2017*

SEM Instructor: Keith McPartland

**CLAS 320T Enchantment and the Origins of Poetry (W)**

**Crosslistings:** CLAS 320/COMP 320/CLGR 410

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.*

**Class Format:** tutorial

**Requirements/Evaluation:** 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

**Extra Info:** may not be taken on a pass/fail basis

**Prerequisites:** none

**Enrollment Preferences:** preference given to majors in Classics and Comparative Literature

**Enrollment Limit:** 10

**Expected Class Size:** 10

**Distributional Requirements:**

Division 1

Writing Intensive

*Not Offered Academic Year 2017*

TUT Instructor: Edan Dekel

### **CLAS 323 Leadership, Government, and the Governed in Ancient Greece (W)**

**Crosslistings:** CLAS 323/LEAD 323/HIST 323

Visionary, opportunist, reformer, tyrant, demagogue, popular champion: concise characterization of influential leaders is often irresistible. But placing leaders in their much less easily encapsulated political, social, and religious contexts reveals them to be far more complicated and challenging subjects. Among the questions that will guide our study of Greek leadership: Was the transformative leader in a Greek city always an unexpected one, arising outside of the prevailing political and/or social systems? To what extent did the prevailing systems determine the nature of transformative as well as of normative leadership? How did various political and social norms contribute to legitimating particular kinds of leader? After studying such leaders as the "tyrants" who prevailed in many Greek cities of both the archaic and classical eras, then Athenian leaders like Solon, Cleisthenes, Cimon, Pericles, Cleon, and Demosthenes, and Spartans like Cleomenes, Leonidas, Brasidas, and Lysander, we will focus on Alexander the Great, whose unique accomplishments transformed every aspect of Greek belief about leadership, national boundaries, effective government, the role of the governed, and the legitimacy of power. Readings will include accounts of leadership and government by ancient Greek authors (e.g. Homer, Solon, Herodotus, Thucydides, Plato, Aristotle, Demosthenes, all in translation) and contemporary historians and political theorists.

**Class Format:** lecture/discussion

**Requirements/Evaluation:** evaluation will be based on contributions to class discussions, three short papers (4-6 pages each), a midterm exam, and an oral presentation leading to a significant final paper (15-20 pages)

**Prerequisites:** none, but a background and/or interest in the ancient world, political systems, and/or Leadership Studies is preferred; open to first-year students with instructors permission

**Enrollment Limit:** 19

**Expected Class Size:** 12

**Distribution Notes:** meets Division 2 requirement if registration is under HIST or LEAD; meets Division 1 requirement if registration is under CLAS

**Distributional Requirements:**

Division 1

Writing Intensive

**Other Attributes:**

HIST Group C Electives - Europe and Russia

HIST Group P Electives - Premodern

LEAD Facets or Domains of Leadership

*Not Offered Academic Year 2017*

LEC Instructor: Kerry Christensen

### **CLAS 330 Plato (W)**

**Crosslistings:** PHIL 330/CLAS 330

Plato is one of the most important and influential thinkers in the history of the western tradition. His depiction of the trial and death of Socrates is one of the classics of western literature, and his views on ethics and politics continue to occupy a central place in our discussions 2400 years after they were written. It is, in fact, quite difficult to get through any course of study in the liberal arts without some familiarity with Plato. Nevertheless, comparatively few people realize that the views we commonly think of as "Platonic" represent

only one strand in Plato's thought. For example, we commonly attribute to Plato a theory of the Forms on the basis of his claims in the so-called "middle dialogues" (mainly Republic, Phaedo, and Symposium). However, in his philosophically more sophisticated and notoriously difficult later dialogues (such as the Parmenides, Philebus, Sophist and Statesman), Plato engages in radical criticism and revision of his earlier views. In this course, we will spend the first third of the semester attempting to understand the metaphysics and epistemology in Plato's middle dialogues. We will spend the balance of the semester coming to grips with Plato's arguments in the later dialogues. We will read several complete dialogues in translation, and will also read a wide variety of secondary source material.

**Class Format:** lecture/discussion; this class will be a roughly equal mixture of lectures, student presentations, and seminar discussion

**Requirements/Evaluation:** students will be expected to prepare a seminar presentation, to write several focused short analytical pieces, and to write a 15- to 20-page term paper in multiple drafts

**Prerequisites:** PHIL 101, PHIL 102 or permission of instructor; a prior course in logic will be extremely helpful, but is not necessary

**Enrollment Preferences:** upper-level Philosophy and Classics majors

**Enrollment Limit:** 15

**Expected Class Size:** 15

**Distribution Notes:** meets Division 2 requirement if registration is under PHIL; meets Division 1 requirement if registration is under CLAS

**Distributional Requirements:**

Division 2

Writing Intensive

*Not Offered Academic Year 2017*

LEC Instructor: Keith McPartland

### **CLAS 332 Aristotle's Metaphysics (W)**

**Crosslistings:** PHIL 332/CLAS 332

In this course we will study Aristotle's *Metaphysics* concentrating on books *gamma-theta*. Aristotle sets out to study being *qua* being, or what is insofar as it is. The thoughts that Aristotle expresses in these books were instrumental in setting an intellectual agenda that dominated western thought through the Middle Ages and provided the backdrop against which the modern philosophical tradition arose. Furthermore, many of the issues that Aristotle takes up in these books remain of central importance in contemporary philosophy. Our main goal in this course is to work our way through Aristotle's text which can be extremely daunting, and to reconstruct his central positions and his arguments for these positions. We will also read selections from the vast secondary literature on Aristotle's *Metaphysics*.

**Class Format:** seminar

**Requirements/Evaluation:** discussion leadership, weekly short papers, term paper

**Extra Info:** may not be taken on a pass/fail basis

**Prerequisites:** PHIL 201, CLAS 203

**Enrollment Preferences:** Philosophy and Classics majors

**Enrollment Limit:** 12

**Expected Class Size:** 8-10

**Distribution Notes:** meets Division 2 requirement if registration is under PHIL; meets Division 1 requirement if registration is under CLAS

**Distributional Requirements:**

Division 2

Writing Intensive

**Other Attributes:**

PHIL History Courses

*Not Offered Academic Year 2017*

SEM Instructor: Keith McPartland

### **CLAS 334 Greek and Roman Ethics (W)**

**Crosslistings:** PHIL 334/CLAS 334

Most thoughtful human beings spend a good deal of time musing about how we ought to live. The philosophers of ancient Greece and Rome were among the first thinkers to develop rigorous arguments in response to such musings. While ancient scientific theories and the philosophical systems constructed in accordance with these theories might be of interest only to scholars of the ancient world, the moral philosophy produced in Greece and Rome remains as relevant today as it was when it was written. In this course, we will closely examine some central texts in ancient moral philosophy. We will begin by reading several of Plato's early dialogues and the entirety of his *Republic*. We will then turn to Aristotle's *Nicomachean Ethics*, as well as selections from his *Eudemian Ethics*, *Magna Moralia* and *Politics*. Finally we will examine some central texts in the Stoic and Epicurean traditions, as well as some of Cicero's contributions to moral philosophy. We will pay special attention to how different thinkers conceive of the nature of happiness, the nature of virtue, and the relation between the two. We will also spend a good deal of time thinking about the moral psychology of the thinkers we read.

**Class Format:** seminar

**Requirements/Evaluation:** several short response pieces, two 10-page papers which will involve substantial revision in light of instructor feedback, active participation in seminar meetings

**Prerequisites:** PHIL 221 or permission of instructor

**Enrollment Preferences:** Philosophy and Classics majors

**Enrollment Limit:** 15

**Expected Class Size:** 10-15

**Distribution Notes:** meets Division 2 requirement if registration is under PHIL; meets Division 1 requirement if registration is under CLAS

**Distributional Requirements:**

Division 2

Writing Intensive

*Not Offered Academic Year 2017*

SEM Instructor: Keith McPartland

**CLAS 485T After Rome (W)****Crosslistings:** HIST 485/CLAS 485

What happened to the Western Roman Empire? Did barbarians destroy it, did internal weakness undermine it, or did its participants voluntarily set it aside in favor of new cultural, social and political ideas? How did the evaporation of imperial political and military structures change the cultural and religious fabric of Europe? And above all, what is it that divides the ancient from the medieval world? Few questions in European history have occupied historians as insistently as these, and yet for all the lengthy books, ponderous documentaries, and political polemics, we are no closer to a consensus view. This tutorial will approach these timeless questions, first, through a comparative survey of the post-Roman Mediterranean, considering North Africa, Spain, Italy, Gaul, and the Byzantine East in turn. We will consult key primary sources for each region, including tax records, laws, narrative histories, letters, religious texts and archeological finds, as they are variously available. This first-hand experience with the problems of post-Roman history will prepare us to engage with secondary scholarship on the late imperial and early medieval worlds. Alongside the classic catastrophist readings of post-Roman history, which see the centuries after 476 CE as a period of severe economic and social dislocation, we will explore more recent arguments that seek to circumvent the problem of Rome's fall by positing an era of economic, cultural and intellectual continuity from the fifth through the eighth centuries.

**Class Format:** tutorial**Requirements/Evaluation:** six essays (5-7 pages each) and six critiques, together with a longer, final essay (ca. 10 pages)**Extra Info:** may not be taken on a pass/fail basis**Prerequisites:** none**Enrollment Preferences:** History majors**Enrollment Limit:** 10**Expected Class Size:** 10**Distribution Notes:** meets Division 2 requirement if registration is under HIST; meets Division 1 requirement if registration is under CLAS**Distributional Requirements:**

Division 2

Writing Intensive

**Other Attributes:**

HIST Group C Electives - Europe and Russia

HIST Group P Electives - Premodern

*Not Offered Academic Year 2017*

TUT Instructor: Eric Knibbs

**CLAS 493(F) Senior Thesis: Classics**

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.

**Class Format:** independent study**Extra Info:** this is part of a full-year thesis (493-494)**Distributional Requirements:**

Division 1

*Fall 2016*

HON Section: 01 TBA Instructor: Amanda Wilcox

**CLAS 494(S) Senior Thesis: Classics**

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.

**Class Format:** independent study**Extra Info:** this is part of a full-year thesis (493-494)**Distributional Requirements:**

Division 1

*Spring 2017*

HON Section: 01 TBA Instructor: Amanda Wilcox

**CLAS 497(F) Independent Study: Classics**

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

**Class Format:** independent study**Distributional Requirements:**

Division 1

Fall 2016

IND Section: 01 TBA Instructor: Amanda Wilcox

**CLAS 498(S) Independent Study: Classics**

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

**Class Format:** independent study

**Distributional Requirements:**

Division 1

Spring 2017

IND Section: 01 TBA Instructor: Amanda Wilcox

**CLAS 499(F,S) Senior Colloquium**

This two-semester course is required for all senior Classics majors and usually meets four times each semester. Our activities vary from year to year but normally include presentations by seniors who are taking independent studies or writing Honors theses in Classics, as well as meetings with guest speakers and distinguished visiting professors.

Although required for the Classics major, this is a non-credit course and does not count toward the number of semester courses required for the Classics major or for graduation. Senior majors are expected to attend every colloquium unless excused in advance.

**Class Format:** colloquium

**Extra Info:** students must arrange their class schedules so that they can meet on Wednesdays between 12:15 and 1:10

**Distributional Requirements:**

Non-divisional

Fall 2016

LEC Section: 01 TBA Instructor: Amanda Wilcox

Spring 2017

LEC Section: 01 TBA Instructor: Amanda Wilcox

**CLGR 101(F) 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).

**Class Format:** recitation/discussion

**Requirements/Evaluation:** evaluation will be based on frequent quizzes, tests, and a final exam

**Extra Info:** credit granted only if both semesters (CLGR 101 and 102) are taken

**Prerequisites:** none; designed for students who are beginning Greek or have studied less than two years of Greek in secondary school; students with some previous experience in Greek may want to enroll in CLGR 102 only (consult the department)

**Enrollment Limit:** 15

**Expected Class Size:** 8-10

**Distributional Requirements:**

Division 1

Fall 2016

LEC Section: 01 MWF 11:00 AM 12:15 PM Instructor: Kerry Christensen

**CLGR 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).

**Class Format:** recitation/discussion

**Requirements/Evaluation:** evaluation will be based on frequent quizzes, tests, and a final exam

**Extra Info:** credit granted only if both semesters (CLGR 101 and 102) are taken

**Prerequisites:** CLGR 101 or permission of department

**Enrollment Limit:** 15

**Expected Class Size:** 8-10

**Distributional Requirements:**

Division 1

Spring 2017

LEC Section: 01 MWF 11:00 AM 12:15 PM Instructor: Amanda Wilcox

**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.

**Class Format:** recitation/discussion

**Requirements/Evaluation:** evaluation will be based on classroom participation, quizzes, tests, and a final exam

**Prerequisites:** CLGR 101-102 or two years of Greek in secondary school

**Enrollment Limit:** 12

**Expected Class Size:** 5-10

**Distributional Requirements:**

Division 1

*Fall 2016*

LEC Section: 01 MR 02:35 PM 03:50 PM Instructor: Meredith Hoppin

### **CLGR 401 Homer: The Iliad**

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.

**Class Format:** seminar

**Requirements/Evaluation:** class participation, short written exercises and/or oral reports, midterm and final exams, and a final paper

**Prerequisites:** CLGR 201 or permission of instructor

**Enrollment Preferences:** majors in Classics, Comparative Literature, English and other literatures

**Enrollment Limit:** 12

**Expected Class Size:** 5-6

**Distributional Requirements:**

Division 1

*Not Offered Academic Year 2017*

SEM Instructor: Meredith Hoppin

### **CLGR 402 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.

**Class Format:** seminar

**Requirements/Evaluation:** class participation, short written assignments and/or oral reports, a midterm and final exams, and a final paper

**Prerequisites:** CLGR 201 or permission of instructor

**Enrollment Preferences:** majors in Classics, Comparative Literature, English and other literatures

**Enrollment Limit:** 12

**Expected Class Size:** 5-6

**Distributional Requirements:**

Division 1

*Not Offered Academic Year 2017*

SEM Instructor: Edan Dekel

### **CLGR 403 Poetry and Revolution in Archaic Greece**

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.

**Class Format:** recitation/discussion

**Requirements/Evaluation:** 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:** CLGR 201 or permission of instructor

**Enrollment Limit:** 12

**Expected Class Size:** 5-6

**Distributional Requirements:**

Division 1

*Not Offered Academic Year 2017*

LEC

### **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.

**Class Format:** seminar/recitation/discussion

**Requirements/Evaluation:** 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:** CLGR 201 or permission of instructor

**Enrollment Limit:** 12

**Expected Class Size:** 4-5

**Distributional Requirements:**

Division 1

*Spring 2017*

SEM Section: 01 MR 01:10 PM 02:25 PM Instructor: Meredith Hoppin

### **CLGR 405 Greek Lyric Poetry**

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.

**Class Format:** seminar

**Requirements/Evaluation:** evaluation will be based on class participation, a midterm exam, a final paper, and a final exam

**Prerequisites:** CLGR 201 or permission of instructor

**Enrollment Limit:** 12

**Expected Class Size:** 5

**Distributional Requirements:**

Division 1

*Not Offered Academic Year 2017*

SEM Instructor: Edan Dekel

### **CLGR 406T Coming of Age in the Polis (W)**

**Crosslistings:** CLGR 406/WGSS 406

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.

**Class Format:** tutorial

**Requirements/Evaluation:** evaluation will be based on the translations, reports, and critiques presented in the tutorial sessions

**Extra Info:** may not be taken on a pass/fail basis

**Prerequisites:** CLGR 201 or permission of instructor

**Enrollment Limit:** 10

**Expected Class Size:** 6-8

**Distribution Notes:** meets Division 1 requirement if registration is under CLGR; meets Division 2 requirement if registration is under WGSS

**Distributional Requirements:**

Division 1

Writing Intensive

*Not Offered Academic Year 2017*

TUT Instructor: Meredith Hoppin

### **CLGR 407 Rhetoric and Democracy: the Greek Orators**

The Greek orators of the 4th-century BCE 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; 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. In this course 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, Isocrates, and Demosthenes, as well as portions of speeches by other orators such as Aeschines, Antiphon, and Dinarchus.

**Class Format:** seminar

**Requirements/Evaluation:** evaluation will be based on class translation and discussion, several short exercises, a midterm, a final paper, and a final translation exam

**Prerequisites:** CLGR 201 or permission of instructor

**Enrollment Limit:** 12

**Expected Class Size:** 6-8

**Distributional Requirements:**

Division 1

*Not Offered Academic Year 2017*

LEC Instructor: Kerry Christensen

### **CLGR 409(F) Plato**

Plato's writing has exercised an incalculable influence on the development of subsequent philosophy and literature, but his dialogues are equally compelling when they are read independently of the works they have inspired. In this course we will read substantial selections from one or more of the so-called middle dialogues (*Symposium, Phaedo, Republic, Phaedrus*), in which a variety of speakers, including Socrates, ask and provisionally answer questions such as what are love, beauty, and justice, and how does the human soul in possession of these goods participate in the divine?

**Class Format:** seminar

**Requirements/Evaluation:** evaluation will be based on class participation, several short written assignments, a midterm and final exam, and a longer final paper

**Prerequisites:** CLGR 201 or permission of instructor

**Enrollment Preferences:** if oversubscribed, preference given to majors in Classics, Philosophy, Comparative Literature, English or another literature

**Enrollment Limit:** 12

**Expected Class Size:** 5-6

**Distributional Requirements:**

Division 1

*Fall 2016*

SEM Section: 01 TF 02:35 PM 03:50 PM Instructor: Kenneth Draper

### **CLGR 410T Enchantment and the Origins of Poetry (W)**

**Crosslistings:** CLAS 320/COMP 320/CLGR 410

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.*

**Class Format:** tutorial

**Requirements/Evaluation:** 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

**Extra Info:** may not be taken on a pass/fail basis

**Prerequisites:** none

**Enrollment Preferences:** preference given to majors in Classics and Comparative Literature

**Enrollment Limit:** 10

**Expected Class Size:** 10

**Distributional Requirements:**

Division 1

Writing Intensive

*Not Offered Academic Year 2017*

TUT Instructor: Edan Dekel

### **CLGR 412 Herodotus**

This course will focus on the reading in Greek of Herodotus' Histories, his multivalent and deeply human account of how and why several hundred years of contact and conflict between the Greek city-states and non-Greek peoples to the east culminated in the Persian invasion of Greece. We will explore the ways in which his rich narrative style and intellectual landscape reflect the influence of Greek and near-eastern oral traditions, Ionian philosophical thought, Greek tragedy, and contemporary Athenian rhetoric and philosophy. We will also study his use of anthropological methods, ethnography, and geography in explaining human events. Among the many themes that permeate his work, we will pay special attention to the working of divine versus human justice, the mutability of human affairs, the nature of authority, the role of family, and the quest for wisdom.

**Class Format:** seminar

**Requirements/Evaluation:** class participation, two short written assignments, a midterm exam, a final paper, and a final exam

**Prerequisites:** CLGR 201 or permission of instructor

**Enrollment Preferences:** Classics majors

**Enrollment Limit:** 12

**Expected Class Size:** 8

**Distributional Requirements:**

Division 1

*Not Offered Academic Year 2017*

SEM Instructor: Kerry Christensen

### **CLGR 413 Hellenistic Poetry**

After the death of Alexander the Great in 323 BCE, a new cultural center emerged in the recently founded city of Alexandria in Egypt. From across the Greek-speaking world, intellectuals who were both scholars and poets flocked to Alexandria's Museion (the shrine to the Muses) and its renowned library to categorize and organize the literature of the past while creating new kinds of poetry and poetic ideals. This course surveys the poetry of Hellenistic period with a focus on the "big three" poets of the third century, Callimachus, Theocritus, and Apollonius of Rhodes, who were especially influential on later Latin poetry of the Republic and Augustan ages. As we read a variety of texts including epigrams, hymns, mimes, pastoral idylls, and selections from epic, we will pay close attention to issues of genre, the tension between tradition and innovation, and the cultural context of Greco-Egyptian Alexandria.

**Class Format:** seminar

**Requirements/Evaluation:** based on class participation, shorter written exercises and/or oral reports, midterm and final exams, and a final paper

**Prerequisites:** CLGR 201 or permission of instructor

**Enrollment Preferences:** Classics majors

**Enrollment Limit:** 12

**Expected Class Size:** 5-7

**Distributional Requirements:**

Division 1

*Not Offered Academic Year 2017*

SEM Instructor: Leanna Boychenko

### **CLLA 101(F) 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., Ovid's *Metamorphoses*) and from Latin prose (e.g., Pliny's *Letters*).

**Class Format:** recitation/discussion

**Requirements/Evaluation:** evaluation will be based on frequent quizzes, tests, classroom exercises, and a final exam

**Extra Info:** credit granted only if both semesters (CLLA 101 and 102) are taken

**Prerequisites:** none; this course is designed for the student with no previous preparation in Latin or with only a little Latin who wishes a refresher; students with some previous experience in Latin may want to enroll in CLLA 102 only (consult the department)

**Enrollment Limit:** 15

**Expected Class Size:** 8-10

**Distributional Requirements:**

Division 1

*Fall 2016*

LEC Section: 01 MWF 11:00 AM 12:15 PM Instructor: Meredith Hoppin

### **CLLA 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., Ovid's *Metamorphoses*) and from Latin prose (e.g., Pliny's *Letters*).

**Class Format:** recitation/discussion

**Requirements/Evaluation:** evaluation will be based on frequent quizzes, tests, classroom exercises, and a final exam

**Extra Info:** credit granted only if both semesters (CLLA 101 and 102) are taken

**Prerequisites:** CLLA 101 or permission of department

**Enrollment Limit:** 18

**Expected Class Size:** 10-12

**Distributional Requirements:**

Division 1

*Spring 2017*

LEC Section: 01 MWF 11:00 AM 12:15 PM Instructor: Kenneth Draper

**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.

**Class Format:** recitation/discussion**Requirements/Evaluation:** 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:** CLLA 101-102 or 3-4 years of Latin in secondary school; consult the department**Enrollment Limit:** 12**Expected Class Size:** 6-10**Distributional Requirements:**

Division 1

*Fall 2016*

LEC Section: 01 MWF 09:00 AM 09:50 AM Instructor: Amanda 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.

**Class Format:** discussion/recitation**Requirements/Evaluation:** evaluation will be based on class participation, a midterm exam, a final paper, and a final exam**Prerequisites:** CLLA 201 or permission of instructor**Enrollment Limit:** 12**Expected Class Size:** 10**Distributional Requirements:**

Division 1

*Spring 2017*

SEM Section: 01 TF 02:35 PM 03:50 PM Instructor: Edan Dekel

**CLLA 401 Plautus' Rome Made Visible**

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.

**Class Format:** seminar**Requirements/Evaluation:** class preparation and participation, several short essays or oral presentations, a longer final paper, and midterm and final exams**Prerequisites:** CLLA 302 or permission of instructor**Enrollment Preferences:** majors and prospective majors in Classics and Comparative Literature**Enrollment Limit:** 12**Expected Class Size:** 5-7**Distributional Requirements:**

Division 1

*Not Offered Academic Year 2017*

SEM Instructor: Meredith Hoppin

**CLLA 403 The Invention of Love: Catullus and the Roman Elegists**

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.

**Class Format:** discussion/recitation

**Requirements/Evaluation:** evaluation will be based on class participation, a midterm exam, a final paper, and a final exam

**Prerequisites:** CLLA 302 or permission of instructor

**Enrollment Preferences:** Classics majors

**Enrollment Limit:** 12

**Expected Class Size:** 10-12

**Distributional Requirements:**

Division 1

*Not Offered Academic Year 2017*

LEC Instructor: Edan Dekel

### **CLLA 405(F) Livy and Tacitus: Myth, Scandal, and Morality in Ancient Rome**

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.

**Class Format:** discussion

**Requirements/Evaluation:** evaluation will be based on class preparation and participation, an 8- to 10-page paper, a midterm, and a final exam

**Prerequisites:** CLLA 302 or permission of instructor

**Enrollment Limit:** 12

**Expected Class Size:** 6

**Distributional Requirements:**

Division 1

*Fall 2016*

SEM Section: 01 MR 01:10 PM 02:25 PM Instructor: Kerry Christensen

### **CLLA 406 Horace Odes 1-3**

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.

**Requirements/Evaluation:** 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:** CLLA 302 or permission of instructor

**Distributional Requirements:**

Division 1

*Not Offered Academic Year 2017*

LEC Instructor: Meredith Hoppin

### **CLLA 407 Caesar and Cicero**

The one a brilliant strategist, the other preeminent in the courts, Caesar and Cicero were both master politicians whose ambitions for their country and themselves 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 justifiably are regarded as the twin summits of classical Latin prose. In this course we will read extensive selections from Caesar's commentaries (the *Bellum Gallicum* and *Bellum Civile*) and from Cicero's speeches and letters, aiming throughout at a better understanding of these authors' stylistic achievements and performing careful analysis of their pragmatic persuasive goals.

**Class Format:** recitation/discussion

**Requirements/Evaluation:** 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:** CLLA 302 or permission of instructor

**Enrollment Limit:** 12

**Expected Class Size:** 6-9

**Distributional Requirements:**

Division 1

*Not Offered Academic Year 2017*

LEC Instructor: Amanda Wilcox

### **CLLA 408(S) Roman Comedy**

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 may 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.

**Class Format:** discussion/recitation

**Requirements/Evaluation:** evaluation will be based on class participation, several papers of varying length, a midterm and a final exam

**Prerequisites:** CLLA 302 or permission of instructor

**Enrollment Preferences:** if the course is oversubscribed, preference will be given to majors and potential majors in Classics and Comparative Literature

**Enrollment Limit:** 12

**Expected Class Size:** 8-10

**Distributional Requirements:**

Division 1

*Spring 2017*

SEM Section: 01 TF 01:10 PM 02:25 PM Instructor: Amanda Wilcox

### **CLLA 409 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.

**Class Format:** seminar

**Requirements/Evaluation:** evaluation will be based on class participation, several short written and oral assignments, midterm and final exams, and a final paper

**Prerequisites:** CLLA 302 or permission of instructor

**Enrollment Limit:** 12

**Expected Class Size:** 5-10

**Distributional Requirements:**

Division 1

*Not Offered Academic Year 2017*

SEM Instructor: Amanda Wilcox

### **CLLA 414 Vergil's Eclogues and Georgics**

This course will explore the two major works of Vergil that precede the *Aeneid*: the *Eclogues*, a series of ten pastoral poems that range widely across personal, political, and mythological themes; and the *Georgics*, a longer didactic poem in four books that uses an agricultural framework to examine issues of life, death, power, suffering, and love. The goal throughout is to investigate the literary, political, and social dimensions of the poems with special attention to their relationship to earlier models, as well as their exquisite poetic craftsmanship.

**Class Format:** seminar

**Requirements/Evaluation:** class participation, a midterm exam, a final paper, and a final exam

**Prerequisites:** CLLA 302 or permission of instructor

**Enrollment Preferences:** Classics majors

**Enrollment Limit:** 15

**Expected Class Size:** 10

**Distributional Requirements:**

Division 1

*Not Offered Academic Year 2017*

SEM Instructor: Edan Dekel

