

DEPARTMENT OF CLASSICS

Chair

- Carolina López-Ruiz

Professors

- Clifford Ando
- Shadi Bartsch-Zimmer
- Christopher A. Faraone
- Jonathan M. Hall
- Anthony Kaldellis
- Carolina López-Ruiz
- Michèle Lowrie
- Sarah Nooter
- Mark Payne
- Patrice Rankine
- Peter White

Associate Professors

- Emily Austin
- Michael I. Allen
- Helma J. Dik
- Catherine Kearns
- David G. Martinez
- David L. Wray

Assistant Instructional Professor

- Jonah Radding
- Christopher Simon
- Christina Filippaki

Emeritus Faculty

- Elizabeth Asmis
- Alain Bresson
- James M. Redfield
- Sofía Torallas Tovar

Affiliated Faculty

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

- Richard Payne, Near Eastern Languages and Civilizations
- Dennis Pardee, Near Eastern Languages and Civilizations
- James Redfield, Committee on Social Thought, Emeritus
- Robert Ritner, Near Eastern Languages and Civilization
- Martha Roth, Near Eastern Languages and Civilizations
- David Schloen, Near Eastern Languages and Civilizations
- Laura Slatkin, Committee on Social Thought
- Jeffrey Stackert, Divinity School
- Justin Steinberg, Romance Languages and Literatures
- Matthew Stolper, Near Eastern Languages and Civilizations, Emeritus
- Theo van den Hout, Near Eastern Languages and Civilizations
- John Z. Wee, Near Eastern Languages and Civilizations
- Christopher Woods, Near Eastern Languages and Civilization

The **Department of Classics** offers advanced study in the civilizations of the ancient Mediterranean, including literature and literary theory, history, philosophy, religion, science, art, and archaeology. The programs of the department lead to the Ph.D. degree and seek to prepare students for careers in teaching and research. They allow students to explore areas with which they are unfamiliar, as well as to strengthen their knowledge in those in which they have already developed a special interest.

The Classics faculty consists of active scholars, expert in one or more areas of classical studies. Apart from their influence through books and articles, the faculty has long been identified with the publication of *Classical Philology*, one of the leading journals devoted to classical antiquity. The diverse graduate student body at the University include students in a number of programs outside the Department of Classics who are also engaged in the study of the ancient world. The Oriental Institute, the Divinity School, the Committee on Social Thought, and the Departments of Art History, History, Linguistics, and Near Eastern Languages & Civilizations all have programs that focus on aspects of the classical period. The workshops supported by the Council for Advanced Studies, where graduate students, faculty, and visiting scholars present work in progress, are a further means of scholarly collaboration and training. The department currently sponsors workshops entitled Ancient Societies, Rhetoric and Poetics, and Ancient Philosophy, which involve participants from other areas as well.

RESEARCH AND LIBRARY RESOURCES

The University of Chicago Library owns over 11 million volumes in print and electronic form. Classics has been one of the Library's strongest collections since its founding in 1891, when the University purchased the entire stock of an antiquarian bookstore in Berlin that specialized in classical philology, archaeology, and religion. Apart from current monographs, the library receives more than seven hundred serials devoted to ancient Greece and Rome and subscribes to the full range of electronic databases useful to ancient studies. Major editions of classical texts printed from the Renaissance through the eighteenth century are available in the Special Collections Research Center, which also houses collections of Greek and Latin manuscripts.

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

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

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

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

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

TEACHING OPPORTUNITIES

Teacher Training for Grad Students University of Chicago — Classics

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

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

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

Practical Teaching Experiences 1) Drill Session Leader for First-Year Language - Our first-year language courses officially meet 3 hours a week. However, we also schedule a less formal 4th hour so students can get extra practice where they most need it. We call this extra hour the "Drill Session". You will spend a quarter running this Drill Session in either Latin or Ancient Greek. This experience will give you a chance to start experimenting with designing activities, and running a classroom.

2) Graduate Student Lecturer for First-Year Language - You will also spend a quarter as the main lecturer for a section of first-year Latin or Ancient Greek. You will build on the experience you gained as Drill Session Leader, as you practice connecting multiple days of instruction, and help students achieve the long-term goals laid out in our curriculum.

3) Drill Session Leader for Second-Year Language - Second-year language courses also have a Drill Session. You will be Drill Session Leader for a quarter of second year language, so that you can get a sense of the special challenges that come from combining linguistic and cultural learning at the intermediate stage. You will typically get a chance to work in Ancient Greek if your first-year language experience was in Latin, or in Latin if you started out working in Ancient Greek.

4) Course Designer, and Graduate Student Lecturer for Second-Year Language - You will then design your own second-year language course, and get a chance to teach it. You will work closely with your colleagues, and the Language Program Coordinator, to design a course that aligns with our curricular goals. Then you will get a chance to road-test it, as it were. You will build on your previous teaching experiences by defining goals for your students, and helping them achieve them.

5) 6th Year Graduate Student Lecturer Experience - You will get one more teaching experience that moves beyond the language classroom. This may take many different forms. For instance, it could involve teaching in the "Core" (UChicago's great books program), teaching a civilization course, teaching in another department, and/or teaching a course you have designed yourself.

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

Formal Pedagogical Training Experiences: 1) Workshop: "Language Pedagogy for the Contemporary Classroom" This quarter-long workshop is offered with the Chicago Language Center. The first half of the workshop is joint for both ancient and modern language teachers, and covers fundamental principles of language teaching and learning. In the second half of the workshop, ancient and modern languages divide into separate sections to discuss issues particular to their own disciplines. In the ancient language section, we focus on topics like the psychology of reading, best practice for grammar instruction, and the particular challenges of using authentic, non-pedagogical texts.

2) Workshop: "Teaching@" This workshop, offered by the Chicago Center for Teaching, orients new teachers to the policies, expectations, and environment of the University of Chicago.

3) Weekly Team Meetings for First-Year Language Teachers When you are Drill Session Leader, or Main Teacher for a first-year language course, a weekly meeting with your fellow instructors, and the Classics Language Program Coordinator, gives you chance to workshop ideas, and discuss emergent problems. The Language Program Coordinator is on hand to walk you through different activity types, and explain the rationale for teaching strategies as varied as using spoken Latin, English-to-Greek translation, or paradigm chanting.

4) Classics Course Design Working Group This Working Group brings together students who are designing their own classes. Working with the Language Program Coordinator, participants learn how to set realistic course goals and assess student progress towards them, as well as how to make courses accessible to a wider range of learners. Participants observe faculty teaching, and workshop their own syllabi and assignments. They have the chance to get feedback from peers and from professional teachers at the university.

5) Course: "Pedagogy of Writing" In preparation for the 6th year teaching experience, students take this one-quarter course in the university's Writing Center. The course shows how to build more effective writing assignments, and how to incorporate them into the wider framework of a course.

There are many additional workshops and courses that students can take in the Chicago Center for Teaching (CCT), the Chicago Language Center (CLC), and the Writing Center. Students who elect to teach in the Humanities Core also receive additional training from the Core program. The CCT and CLC also offer certificate programs in areas like Inclusive Pedagogy.

PROGRAMS OF STUDY

In addition to an MA program in Classics (MAPH) the department offers two PhD tracks, in Classical Languages and Literatures and the Ancient Mediterranean World, as well as joint PhD programs in Classics and Social Thought and in Classics and Theater, Dance and Performance Studies (TAPS). Other joint degrees can be tailored ad hoc, such as between Classics and Middle Eastern Studies, or Classics and the Divinity School, in accordance with the policy of the Division of Arts and Humanities. For full information, consult our department's website: <https://classics.uchicago.edu/graduate/program>; and the departmental handbook:

<https://classics.uchicago.edu/sites/default/files/2025-10/Handbook%252025%2520cover-combined.pdf>."

THE DEGREE OF MASTER OF ARTS

Students seeking a master's degree should apply to the Master of Arts Program in the Humanities (MAPH), a three-quarter program of interdisciplinary study in a number of areas of interest to students. MAPH students take courses with students in the Ph.D. programs. Further details about the MAPH program are available at <http://maph.uchicago.edu/>

APPLICATION

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

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

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

COURSES

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

GREEK

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

LATIN

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

CLASSICS COURSES

CLAS 30091. Field Archaeology. 100 Units.

Students will learn the basics of survey, mapping, excavation techniques, and excavation recording relevant to the project; they will supervise work in one or more trenches, including daily decision making, managing local workforce, and recording. They will work on one or more type of material culture or other collections (e.g., archaeozoological materials) as part of the team, recording, weighing, measuring, illustrating, photographing

and/or describing, as needed. They will also be expected to become familiar with the history of excavation of the relevant site and the project aims. Assessment will be based on the student's field notebook, trench summary and other records, and a critical evaluation of the projects aims and methods.

Instructor(s): Derek Kennet - Augusta McMahon Terms Offered: Winter

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

CLAS 30102. Ancient Mediterranean Religions II: Greece and Early Italy. 100 Units.

This course surveys Greek religion as well as the religions documented in early Italy, drawing on archaeological, iconographic, and textual sources, with a special focus on cultural exchange. Besides surveying different lines of interpretation of Greek religion, main topics include: the interplay between myth and ritual; religion and socio-political structures; the formation of local and pan-Hellenic identities; what we know of private practices and lived religions, including magic and afterlife rituals; mystery cults; and the adaptation and (re)interpreted gods across cultures. In the last weeks we will look at the religion and mythology of early Rome in dialogue with the religions of other groups present in early Italy, such as Greeks, Etruscans, and Phoenicians.

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

Prerequisite(s): Students are encouraged to take all three quarters of this sequence (fall-winter-spring) but it is not required. This class is a Gateway course for the Religious Studies (RLST) program.

Equivalent Course(s): CLCV 20102, RLST 20102, HREL 30102

CLAS 30103. Ancient Mediterranean Religions III: Christianity and the Roman Empire. 100 Units.

This course surveys the religious developments around the Mediterranean during the period of Late Antiquity. We will begin with the emergence of the early Christian movement within its first-century Jewish and Roman contexts. In addition to the different ways of being Christian in Late Antiquity, students will learn about other contemporary religious movements, such as early rabbinic Judaism, Manichaeism, and paganism which continued alongside Christianity. We will then review political, social, and economic trends in the Roman Empire on which Christianity had transformative effects, such as gender, care for the poor, and relations between religion and state. In the final weeks, we will delve into foundational theological debates of late antique Christianity and explore their legacies in the Mediterranean and Middle Eastern worlds following the decline of Roman hegemony.

Instructor(s): Omri Matarasso Terms Offered: Spring

Prerequisite(s): Students are encouraged to take all three quarters of this sequence (fall-winter-spring) but it is not required. This class is a Gateway course for the Religious Studies (RLST) program.

Equivalent Course(s): CLCV 20103, HREL 30103, RLST 20103, HCHR 30103

CLAS 30120. Eastern Christianity: The First Thousand Years. 100 Units.

This course introduces students to Eastern Christianity from Late Antiquity to the Middle Ages. We will start with contextualizing Eastern Christianity's diverse, global, and multilingual trajectories. We will then turn to review select themes of Eastern Christian history. We will cover the shaping of orthodoxy in the Byzantine world in the contexts of both inter-religious debates and intra-Christian concerns over heresy. We will explore the Christological Controversies of Late Antiquity, which continue to fracture Eastern Christianity until this very day. We will review the rise of Islam, its divergent Eastern Christian responses, and its broader theological, social, and cultural implications on medieval Middle Eastern religions. The translation movements under the #Abbasids will occupy us next and will further reveal the contributions of Eastern Christians to the intellectual and religious landscapes of the medieval Middle East. We will conclude with Eastern Christianity's position in the Middle Eastern world between the Crusades and the Mongol conquests, historical developments whose reverberations can still be felt in the present-day world where many Eastern Christian communities are spread across an increasingly global diaspora.

Instructor(s): Omri Matarasso Terms Offered: Winter

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

Equivalent Course(s): MDVL 20120, RLST 20120, HCHR 30120, CLCV 20120, NEHC 20122, HIST 21601, NEHC 30122, HIST 31601

CLAS 30126. History of Christian Thought I. 100 Units.

The first course in the HCT sequence deals with the post New Testament period until Augustine, stretching roughly from 150 through 450 CE. The aim of the course is to follow the integral development of Christian thought by relating its structural features to the historical background against which they arose. A subordinate goal is to do so without leaning too much on schematic models such as East vs. West, orthodoxy vs. heresy, Alexandrian vs. Antiochene exegesis. The course will feature the following authors and themes: 1. Apology and the Contours of Early-Christian Thought and Worship: Irenaeus, Diognetus, Athenagoras 2. Martyrdom and the Authority of Christian Witness: Ignatius of Antioch, Justin Martyr 3. Platonism and Exegesis: Origen, Gregory of Nyssa 4. Incarnation in East and West: Tertullian and Athanasius 5. Ecclesial Unity and Episcopal Authority: Cyprian, Ambrose, Chrysostom 6. Normative Belief and Gnostic/Arian Dissent: Gnosticism; All About the Creeds; Basil of Caesarea 7. Projecting Historical Authority: Eusebius and Jerome 8. Ancient Thought Baptized and Transformed: Augustine of Hippo

Instructor(s): Willemien Otten Terms Offered: Winter

Note(s): Undergraduates may petition to enroll. This course meets the HS or CS Committee distribution requirement for Divinity students.

Equivalent Course(s): THEO 30100, HCHR 30100, HIST 31000

CLAS 30301. Wisdom Literature in Ancient Egypt, Mesopotamia, and Beyond. 100 Units.

Fundamental questions about the human condition are as old as time. First attested in ancient Egyptian and Mesopotamian texts conventionally labeled 'wisdom literature' dating from the third to the first millennia BCE, we can still relate to ancient musings about life, death, power, justice, and the relation between mortals and the divine. While they are often rooted in folk traditions, these contemplations find expression in diverse modes of literary expression, ranging from proverbs and instructions to fables and philosophical dialogues—all of which provide readers with some guidance on how to grapple with the challenges and uncertainty of the human experience. However, given the heterogeneity of the corpus, 'wisdom literature' is one of the most contested generic labels. This interdisciplinary graduate seminar approaches wisdom texts from ancient Egypt and Mesopotamia from a comparative perspective. We will explore how 'wisdom literature' traditions developed in these two interconnected regions, how the texts relate to their respective social and political contexts, in what material contexts they were written and read, and how they compare with ancient Greek and Hebrew, as well as later Arabic and Persian texts. In contrast with text-reading classes in Egyptology, Assyriology, and Sumerology, the seminar will focus on broader methodological and interpretive questions about this body of literature.

Instructor(s): Matuszak, Jana and Geoga, Maggie Terms Offered: Winter

Equivalent Course(s): CMLT 30301, NEHC 30301, RLVC 30301

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

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

Instructor(s): Cliff Ando Terms Offered: Winter

Prerequisite(s): CLAS 30419

CLAS 31617. The Return of Homer: The Iliad and Odyssey in Contemporary English Language Fiction and Poetry. 100 Units.

The course will examine the extraordinary flowering of English language novels and poems based on the Homeric epics in the past quarter century. We will ask how different contemporary poets and prose writers have interpreted Homer's works and try to understand the appeal of this ancient poetry for modern authors, readers, and publishers. The reading will include such works as Margaret Atwood, *The Penelopiad*; Byrne Fone, *War Stories: A Novel of the Trojan War*; Christopher Logue, *An Account of Homer's Iliad*; David Malouf, *Ransom*; Zachary Mason, *The Lost Books of the Odyssey*; Madeline Miller, *The Song of Achilles*; Alice Oswald, *Memorial: A Version of Homer's Iliad*; Lisa Peterson, *An Iliad*; Kate Quinn, et al., *A Song of War*; and Derek Walcott, *Omeros*. English translations of such foreign-language works as Alessandro Baricco's *An Iliad* and Ismail Kadare's *The Fijile on H*. may also be considered if students wish.

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

Equivalent Course(s): SETH 31614

CLAS 31710. Aristotle's Eudemean Ethics. 100 Units.

The Eudemean Ethics is one of Aristotle's two major works about the nature of human happiness. Although not as famous as its Nicomachean counterpart, it is filled with distinctive, fascinating, and philosophically appealing discussions about virtue (including the super-virtue, "noble-goodness"), deliberation, luck, friendship, and the relation of all of these to "living well." It also contains important discussions about philosophical methodology and ethical teleology. We will read our way through some of the EE's most interesting arguments, taking advantage of the many recent articles written about them.

Instructor(s): Gabriel Richardson Lear Terms Offered: Autumn

Equivalent Course(s): PHIL 51710

CLAS 31915. The Present Past in Greece Since 1769. 100 Units.

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

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

Equivalent Course(s): ANCM 31915, HIST 31006, HIST 21006, CLCV 21915

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

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

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

Equivalent Course(s): SETH 31931

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

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

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

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

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

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

CLAS 31981. History of the Field, Part 1. 100 Units.

This graduate seminar explores recent work in the critical history of various academic disciplines and departments in the United States. Apart from the large-scale conditions that inform the politics of knowledge in areas of the humanities and social sciences (viz., Western imperial expansion, Cold War geopolitics, etc.), the course gives particular attention to problems of race and gender in the constitution and reproduction of institutional and disciplinary norms. Fields interrogated include Anthropology, Asian/Middle East Studies, Classics, Intellectual History, Philosophy, Religion, Sociology, South Asian Studies, and Critical University Studies.

Instructor(s): Anand Venkatkrishnan Terms Offered: Spring

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

Equivalent Course(s): RDIN 31981, HREL 31981, ANTH 31981, AASR 31981, AMER 31981, NEHC 31981, SALC 31981

CLAS 32024. The Johannine Epistles. 100 Units.

The Johannine Epistles raise fascinating theological and interpretative questions. In this course students will read the Greek text closely, examining the composition, genre, structure, theology, and purpose of these letters. Readings will also include New Testament and early Christian texts that help illuminate the hermeneutical questions and place of the Johannine epistles. Special attention will be paid to the questions surrounding the texts' authorship and reception within later Christian traditions.

Instructor(s): Erin Walsh Terms Offered: Spring

Prerequisite(s): Students must have completed two quarters of Koiné Greek or equivalent to enroll.

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

Equivalent Course(s): RLST 22036, CLCV 22024, BIBL 36000

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

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

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

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

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

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

CLAS 32524. Introduction to the New Testament: Texts and Contexts of Interpretation. 100 Units.

This class introduces students to the texts that make up the New Testament through close readings of representative examples. Through course lectures and readings, students will gain familiarity with the historical, geographical, social, religious, cultural, and political contexts of New Testament literature and the events they narrate. We will also learn about the central literary genres found within the collection of texts that came to form the canonical New Testament, including "gospels," "acts," "letters," and "apocalypses", and we will examine how awareness of genre conventions enhances our reading of these works. Students will also learn about the distinctive theological and cultural viewpoints contained within various New Testament texts. As we learn about the history of biblical scholarship, especially the goals and methods of biblical interpretation, we will practice refining our questions. Assignments and discussion will allow students to develop their skills as attuned readers of both ancient texts as well as modern biblical scholarship.

Instructor(s): Erin Walsh Terms Offered: Winter

Prerequisite(s): No prior knowledge of biblical literature, the ancient world, or Christianity is expected. The only expectation is commitment to engaged discussion about the challenges of interpretation with classmates holding various viewpoints.

Equivalent Course(s): CLCV 22524, FNDL 28202, RLST 12000, MDVL 12500, BIBL 32500, JWSC 20122

CLAS 33024. Gender Archaeology. 100 Units.

How have archaeologists approached the study of gendered practices, and can their work contribute to theoretical and methodological discussions of gender across the social sciences and humanities? How can we use material objects and things to examine or explain gendered identities, especially in the deep past? In this course, students will engage with a range of research, from different disciplinary perspectives, to explore how gender is situated in archaeological theory and praxis and its political implications. Through multiple case studies, the course will interrogate how archaeologists study, analyze, and interpret material remains to examine gendered ideologies and material practices and their intersections with other social constructs: class, sex, race, ethnicity. Coverage is cross-cultural and aims to expose students to the diversity and variability of gendered and sexual

experiences of different people across time and space. Topics include but are not limited to: embodiment and expression, gender roles, sexuality, parenthood and childhood, masculinity, biopolitics, and feminist theory.

Instructor(s): Alice Yao and Katie Kearns

Equivalent Course(s): ANTH 30012, ANTH 20012, GNSE 20147, SIGN 20147, CLCV 23024, GNSE 30147

CLAS 33425. Helen of Troy Through The Centuries. 100 Units.

Helen of Troy has been a source of fascination for ancient and modern writers alike, serving as a symbol of unattainable beauty and destructive femininity. This course explores the various portrayals of Helen throughout Greco-Roman poetry (epic, lyric, tragedy, comedy) and prose (historiography, oratory), as well as contemporary literature and film. Taking into account the conventions and historical context of each genre we will examine her character as it relates to questions of gender, sexual power, agency, identity, embodiment and social structures. All readings will be in English and include but are not limited to selections from Homer, Euripides, Gorgias, Ovid, Seferis, Marlowe, and Walcott.

Instructor(s): C. Filippaki Terms Offered: Autumn. 25-26

Equivalent Course(s): GNSE 33425, CLCV 23425, CMLT 23425, GNSE 23425, CMLT 33425

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

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

Instructor(s): Anthony Kaldellis; Hakan Karateke Terms Offered: TBD

Equivalent Course(s): NEHC 23524, SIGN 23524, CLCV 23524, NEHC 33524

CLAS 33616. Homer's Odyssey: Estrangement and Homecoming" 100 Units.

One of the two foundational epics of so-called Western Culture, the Odyssey features a wily hero whose journeys are extraordinary and whose longing for home is unbounded. The Odyssey offers a complex meditation on brotherhood, bestiality, sexuality, kinship, and power; it is the great epic of cross-cultural encounter, in all its seductive and violent aspects, as well as the great poem of marriage. An adventure in nostos (homecoming), the Odyssey shows us the pleasures and dangers of voyaging among strangers. Constantly exploring the boundaries between the civilized and the savage, the poem offers as well a political critique of many ancient institutions, not least the family patriarchy, hospitality customs, and the band-of-brothers so central to epic ideology. And as a masterwork of narrative art, the Odyssey asks us to consider the relation of fiction to "truth." We will explore these and other matters in the Odyssey, and may make a concluding foray into contemporary re-workings of Odyssean themes and characters.

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

Prerequisite(s): Consent required for Undergraduates.

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

Equivalent Course(s): SETH 31223, FNLD 21223, SETH 21223

CLAS 33718. Empires and Peoples: Ethnicity in Late Antiquity. 100 Units.

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

Instructor(s): R. Payne Terms Offered: Spring

Prerequisite(s): Open to advanced undergraduates and graduate students.

Equivalent Course(s): CLCV 23718, MDVL 20902, NEHC 30802, NEHC 20802, HIST 20902, HIST 30902

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

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

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

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

CLAS 33824. Language, Truth, and Rhetoric. 100 Units.

Language is a powerful tool for communication proceeding through various channels including private and public forms of communication such as mass and social media, political, literary, and scientific discourses. It is generally accepted that the way speakers chose to describe something reveals their stance toward truth as well as their rhetorical intention about the message. This affective (Giannakidou and Mari 2021) use follows from the communicative function of language: successful communication requires maximum efficiency, and as speakers choose their words, audiences recognize the intentions behind them and form veridicality judgments (i.e., judgments about the truth or not of the content conveyed, its reliability, and the like). Veridicality judgments are based on knowledge, beliefs, experiences, and ideology (i.e., a set of fixed and non-negotiable beliefs). Non-negotiable beliefs can distort the veridicality judgment and potentially damage, intentionally or unintentionally, the relation to truth. The class includes some classical readings from Plato's *Cratylus*, *Gorgias* and Aristotle's *Rhetoric*, as well as more contemporary readings (Giannakidou and Mari 2021, A linguistic framework for knowledge, belief and veridicality judgment, and the phenomenon of concept creep (Haslam2016) where meaning is extended in warranted or unwarranted ways to manipulate emotion.

Instructor(s): Anastasia Giannakidou Terms Offered: Autumn

Equivalent Course(s): KNOW 28810, LING 38810, CLCV 23824, LING 28810

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

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

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

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

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

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

CLAS 34525. Mengzi and Epictetus. 100 Units.

How to cultivate excellence in human life and leadership, justice in human communities, and benevolent kindness in human relationships? These always timely questions were concerns shared by two ancient teachers of inherited wisdom in established philosophical schools: the Confucian Mengzi (Mencius), in third-century BCE China, and the Stoic Epictetus, in the second-century CE Greco-Roman Mediterranean. While working in very different cultural contexts and conceptual models, the two thinkers shared a deep optimism about human goodness and potential, together with a rigorous insistence on the highest ethical commitment. While their theories are richly and fascinatingly complex, the teaching style of both Mengzi and Epictetus (as recorded by their students) is conversational, vividly colorful, and often hilariously satirical. This course is a literary and philosophical comparative study of Mengzi's writings alongside the *Handbook* and *Discourses* of Epictetus. Readings will be in English translation, but optional additional meetings will be available for students wishing to read some Mengzi in classical Chinese or some Epictetus in classical Greek.

Instructor(s): David Wray Terms Offered: Winter: 25-26

Prerequisite(s): No knowledge of classical Chinese or classical Greece or ethical philosophy needed

Equivalent Course(s): FNDL 24325, CLCV 24525, CMLT 24525, CMLT 34525

CLAS 34526. The Chicago Renaissance. 100 Units.

The Harlem Renaissance in literature and the arts is widely celebrated as a high-water mark of achievement in American culture. Although Chicago writers and artists are not as often grouped together, the juxtaposition of social realism with classical themes, tropes, myth, and genres constitute a particular movement. In this course, we will explore the tension between the social world of Renaissance authors, primarily from Chicago's South Side, and their interactions with the classics as both legitimating and an edifice they could challenge and rebuild. We will read some of the works of, among others, Richard Wright, Gwendolyn Brooks, and Lorraine Hansberry.

We will draw from the collections of the Smart Museum and other local resources to enhance how we see Chicago of the 1930s-1950s.

Instructor(s): P. Rankine Terms Offered: Autumn. Autumn 2026

Equivalent Course(s): CLCV 24526

CLAS 34826. The Last Romans: Greek Language and Roman Identity in Asia Minor. 100 Units.

Greek was the dominant language in Asia Minor (modern Turkey) between the Hellenistic era and late medieval times, so for almost 1500 years. During that time, communities switched from native Anatolian languages to Greek, converted to Christianity, and eventually became citizens of the east Roman empire, with a Roman legal and ethnic identity. These changes left their mark on the Greek language, even beyond the religious sphere. Latin words entered it by the hundreds, it evolved a number of registers (e.g., archaizing Attic versus spoken demotic Greek), and came to be called 'the Romaic language.' A form of this language, Romeyka, continues to be spoken in rural areas by communities that are today Turkish and Muslim. This course will survey the major historical and linguistic developments of Greek in Asia Minor and modern Turkey.

Instructor(s): A. Kaldellis, I. Sitaridou Terms Offered: Autumn. Autumn 2026

Equivalent Course(s): CLCV 24826

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

How do languages get into contact? How long do they stay in contact? What is contact-induced language change, and which are the mechanisms that govern it? What do arachnophobia, myalgia, geology, heterophagy mean?

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

Instructor(s): Zoi Gavriilidou Terms Offered: Winter

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

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

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

Instructor(s): Andrei Pop

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

CLAS 35126. Homer, with a Thousand Faces. A Cultural History of the Homeric Epics between Italy and Germany. 100 Units.

This course takes you on a journey through the many ways Homer's "Iliad" and "Odyssey" have been read over time. We begin in classical Greece: Plato criticizes Homer's fantasies and excludes poets from his ideal city, while Aristotle, in his "Poetics," praises Homer's skills but also adds that he is a master at telling lies. In the Middle Ages, Homer largely disappears from the Western cultural landscape, only to re-emerge in the 18th century with the rise of the Homeric Question. Thinkers like Vico and Foscolo reopen the debate, reflecting on Homer's role in the formation of cultural identity and the origins of poetry. In the 19th century, Hegel, in his "Aesthetics," devotes significant attention to Homer, seeing his epics as foundational texts for Greek culture. Around the same time, Leopardi, in his "Zibaldone," offers sharp and original insights into Homer's enduring relevance. Nietzsche, in "The Birth of Tragedy" (1876), interprets Homer's role in Greek culture through an artistic metaphor, linking him to the dreamlike quality captured in Raphael's "Transfiguration." In the 20th century, we explore Milman Perry's groundbreaking work on oral poetry, Havellock's analysis of Homeric justice, and Carlo Diano's philosophical reading in "Form and Event" (1952). At each stage, Homer is rediscovered, reinterpreted, and reimagined - revealing the lasting power of his poetry across time.

Instructor(s): Francesco Valagussa Terms Offered: Spring

Equivalent Course(s): CLCV 25126, ITAL 35126, ITAL 25126, FNDL 25126

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

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

we will approach texts through a historical lens while paying attention to the theological and ethical issues involved. At the end of the course we will examine the legacy of late ancient debates, tracing how earlier teaching about gender and sexuality co-exists with, challenges, and informs modern secular worldviews.

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

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

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

CLAS 35417. History of Censorship from the Inquisition to the Internet. 100 Units.

Censorship over time and space, with a focus on the history of books and information technologies. The class will meet in Special Collections, and students will work with rare books and archival materials. Half the course will focus on censorship in early modern Europe, Latin America and Iberian Asia, including the Inquisition, the printing press, and clandestine literature in the Renaissance and Enlightenment. Special focus on the effects of censorship on classical literature, both newly rediscovered works like Lucretius and lost books of Plato, and authors like Pliny the Elder and Seneca who had been available in the Middle Ages but became newly controversial in the Renaissance. The other half of the course will look at modern and contemporary issues, from wartime censorship, to comic books, to digital-rights management, to free speech on our own campus.

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

Note(s): Assignments: short and long papers, alternative assignments

Equivalent Course(s): HIST 25421, SIGN 26010, CLCV 25417, CHSS 35421, HREL 34309, KNOW 21403, RLST 22121, KNOW 31403, HIST 35421, HIPS 25421

CLAS 35513. Anagnorisis and the Cognitive Work of Theater. 100 Units.

In the Poetics Aristotle conceives anagnorisis or recognition as one of the three constitutive parts of the dramatic plot and defines it as the "a change from ignorance (agnoia) to knowledge (gnosis)." Implying the rediscovery of something previously known anagnorisis refers to the emplotment and staging of a certain kind of cognitive work characteristic of theater (as a locus of *theoria* or theory). For recognition is not only required of the dramatic personae on stage but also of the spectators who need to (re)-cognize a character whenever s/he enters. Just as the characters' anagnorisis isn't restricted to the filiation, i.e., identity, of other characters the audience's cognition concerns the understanding the plot as a whole. In short, by focusing on anagnorisis we can gain insight in the specific cognitive work of theater (and drama). Naturally we will begin in antiquity and examine the instantiation of recognition in Homer's *Odyssey* and several Greek tragedies as well as its first theorization in Aristotle's *Poetics*. Then we will jump to the modernes, specifically Enlightenment theater's obsession with anagnorisis and the cognitive work it performs, and investigate dramas by Diderot and Lessing. Kleist's dramatic deconstructions of German bourgeois and classical theater test the Enlightenment's claim to reason and reform of human cognition. Our last stop will be Brecht's theater of "Entfremdung" that makes the alienation at the heart of anagnorisis into the centerpiece of his aesthetic and political project. If we have time, we will also take a look at comical recognition as self-reflection of its tragic counterpart. Readings and discussions in English.

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

CLAS 35521. The Sublime. 100 Units.

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

Instructor(s): Glenn Most Terms Offered: Spring

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

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

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

Instructor(s): Jaś Elsner Terms Offered: Spring

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

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

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

CLAS 36020. The Gospel of John. 100 Units.

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

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

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

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

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

CLAS 36024. Religion and Visual Culture in the Late Antique Mediterranean. 100 Units.

In this seminar, we examine sacred sites and artifacts of early Christians and their neighbors in the regions around the Mediterranean from the third century to about 750 CE. Case studies will illustrate the wealth of religious art and architecture associated with different religions that existed side by side—Christianity, Judaism, polytheism, and emerging Islam. This course has five main objectives: (1) to examine how the designs of religious spaces, buildings, and objects respond to specific spiritual or ritualistic needs; (2) to gain familiarity with typical features characterizing the arts of each religion or sect; (3) to identify elements of a common visual language that result from shared traditions or artistic cross-pollination; (4) to examine different ways in which material artifacts were employed as means of ideological propaganda; and (5) to study art and architecture as evidence of doctrinal competition and conflict. While this course foregrounds the study of material culture, written sources (in translation) complement the analysis of the visual evidence.

Instructor(s): Karin Krause Terms Offered: Spring. Not offered 2025–26

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

Equivalent Course(s): NEHC 26001, ARTH 36001, RLST 26001, RLVC 36001, MDVL 26001, CLCV 26024, HCHR 36001, JWSC 26020, ARTH 26001

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

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

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

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

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

CLAS 36181. Caring for the Earth: Nature and Ecology Before Modernity. 100 Units.

What do we mean by nature, and how do humans relate to it? A recent French translation of Virgil's "Georgics" was titled anew: "Le souci de la terre" ("care for the earth") What does it mean to care? Is care disinterested, or does it serve a purpose? What logics of dominion or obligation shape it? This course traces ideas of nature and care from Antiquity to early modernity. How did humans conceive of their place in the world? How did they understand its resources and their impact? From the commons to enclosures, from caretaking to exploitation, from interpreting nature to organizing it (aménagement), we will question linear narratives of progress (humans caring more) and degradation (humans caring less). Focusing on France and French texts while engaging classical and theological sources, we will also consider exploration and exploitation beyond France. We will examine how religious ideas, canonical texts, and philosophical concepts have shaped discourses on nature, as well as the relevance of contemporary ecological terms. Attending closely to the multiple ways in which human beings variously have articulated their relationship to nature or the environment permits us to ask, instead of assume, what might be the conditions and practices of care incumbent upon human beings today.

Instructor(s): Daisy Delogu, Pauline Goul Terms Offered: Not offered this academic year

Equivalent Course(s): CLCV 26181, MDVL 26180, CEGU 36180, CEGU 26180, FREN 36180, CMLT 26180, RLST 26180, CMLT 36180, FREN 26180

CLAS 36525. Sophocles, *Oedipus the King*. 100 Units.

A close literary and philological analysis of one of the most remarkable of all Greek tragedies. This play raises important and perplexing issues of knowledge, responsibility, guilt, freedom, ethics, politics, and suffering, to name only a few. While the poetic text, in its many dimensions, including staging, will offer more than adequate material for classroom analysis and discussion, attention will also be directed to comparing what can be known about other versions of the story and to exploring the reception of this play in later literature and other fields including Freudian psychoanalysis.

Instructor(s): Glenn W. Most Terms Offered: Spring, Spring 2025

Prerequisite(s): Knowledge of ancient Greek or Instructor's consent. All undergraduates need the instructor's permission to register

Equivalent Course(s): SCTH 35999, CLCV 26525

CLAS 36827. The Myth of Persephone from Homer to Hadestown. 100 Units.

What has the story of Persephone meant to different people at different times? Is there a "story" of Persephone, or are there many stories-and if the latter, how can we make sense of this diversity of material? How can we use narratives and rituals connected with Persephone to study mythology and religion in antiquity more broadly? How have scholars and artists in the modern period interpreted Persephone? What options are available to us, as students and scholars of the ancient world, for thinking about Persephone, and what significance does Persephone have for us today? This course combines close-reading of ancient literary texts with an introduction to the study of mythology. Students will read such texts as "The Homeric Hymn to Demeter" while also being introduced to traditions of interpretation of the Persephone myth from antiquity to the present. The myth of Persephone acts as a case study for larger methodological questions: how we study mythologies of the past, and how they continue to shape our thinking today.

Instructor(s): Julia Irons Terms Offered: Winter, 26-27

Equivalent Course(s): CLCV 26827

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

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

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

Equivalent Course(s): CLCV 27320

CLAS 37426. Outlaws in the Roman and American Political Imaginaries. 100 Units.

The figure of the outlaw looms large in the political and literary imaginations of the Roman and American empires. But what is an outlaw? What does it mean for the law that some people are outside of it? What, if anything, makes violence within the law different from violence without it? How does the rhetoric of legality and criminality implicate ideas of gender and ethnicity? We will explore these questions (among others) using methods from ancient history, literary criticism, and political theory, as we range from historical scholarship and ancient novels to modern films and musical albums. All readings will be in English. No prior training in Roman history required.

Instructor(s): Nathan Katkin Terms Offered: Autumn, 26-27

Equivalent Course(s): CLCV 27426

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

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

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

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

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

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

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

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

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

Prerequisite(s): Two years of Greek.

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

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

This seminar will discuss three comedies of sexual revolution from three different times and places.

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

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

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

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

CLAS 37723. Herodotus. 100 Units.

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

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

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

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

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

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

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

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

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

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

CLAS 38020. Platonic Aesthetics. 100 Units.

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

Instructor(s): Andrei Pop Terms Offered: Autumn, Autumn 2024

Equivalent Course(s): SETH 25009, ARTH 35009, FNLD 29005, SETH 35009

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

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

Instructor(s): Jonah Radding Terms Offered: Spring

Equivalent Course(s): CLCV 28024

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

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

Instructor(s): Jaś Elsner Terms Offered: Spring

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

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

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

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

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

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

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

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

CLAS 38325. Iconophobia: The Prohibition and Destruction of Religious Images. 100 Units.

This course examines concepts of art that reflect iconophobia, "fear of images," in the Abrahamic religions- Judaism, Christianity, and Islam. Since antiquity, iconophobia has led to theological debates that resulted in the prohibition of images in sacred spaces, rituals, and other forms of religious practice. In extreme cases, iconophobia has caused acts of iconoclasm, the violent destruction of art. In all three religions, fear of idolatry ("idol worship") has been the main cause of iconophobia. We will examine what exactly constitutes an idol and how the definitions of idols differ from iconophile ("image-loving") assessments of religious art. Both iconophobic and iconophile arguments shed light on the various functions and effects of religious images and illustrate their power. Furthermore, they reveal attitudes towards artistic creation, materiality, aesthetics, sensory perception, and truth in art. Most of the topics and readings will focus on the premodern period from antiquity to the 16th century. However, we will also look at some of the effects of iconophobia in modernity. Readings will include, but are not limited to, texts from the Hebrew Bible, Christian exegesis, the Qur'an, Byzantine Iconoclasm, and the Protestant Reformation. Material evidence of iconophobia and iconoclasm from different religious contexts will also be discussed.

Instructor(s): Karin Krause Terms Offered: Winter

Equivalent Course(s): ARTH 38319, ARTH 28319, RLVC 38319, GLST 28319, CLCV 28325, MDVL 28319, HCHR 38319, RLST 28319

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

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

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

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

CLAS 38926. Medea and the making of theater. 100 Units.

This class on Euripides' Medea will work in lockstep with an upcoming production at the Court Theatre of the Luis Alfaro's Mojada, a Medea that will be set in the Chicago neighborhood of Pilsen, which examines the tragedy of the American immigration system through the story of one family from Mexico. We will discuss the construction of the play through its performance, both in its original setting and each time it is adapted and staged, and will examine the circumstances of immigration in American portrayed by Luis Alfaro, who will be involved in the course as well as the production. We will attend rehearsals and talk to the director, crew and performers of the play as the production takes shape and will also attend the play at the end of the term. Readings will include Medea by Euripides, as well as a number of adaptations and critical texts. (No knowledge of Greek is required for the course, but those who wish to take it as a Greek course will have additional reading assignments in Greek.)

Terms Offered: Winter. Winter 2027

Prerequisite(s): No knowledge of Greek is required for the course, but those who wish to take it as a Greek course will have additional reading assignments in Greek.

Equivalent Course(s): CLCV 28926, GREK 38926, GREK 28926

CLAS 39300. Asceticism: Forming the Self. 100 Units.

In recent decades scholars of the pre-modern period have turned to the body as a site of renewed historical inquiry. Within the study of religion, this shift has reanimated discussions around asceticism as a particularly

potent technē for self-fashioning. Nevertheless, scholars have struggled to theorize asceticism across religious traditions. This signature course, taught by two scholars working in disparate historical periods and religious traditions (early Christianity and medieval Indian religious literature), explores how gender theory has engaged ascetic practices for understanding the body and human potential. Students will engage asceticism as a series of techniques or forms of life that envision the sexed and gendered human body as the horizon of corporeal expression and personal imagination. Asceticism serves as a neat conceptual device, allowing us to toggle between the mind and body while tackling questions that fall within the liminal space between them, including debates around gender, sexuality, sovereignty, and biopower. Students along with the instructors will contend with the challenges and opportunities of transnational and transhistorical feminist and queer inquiry as we traverse across the boundaries of tradition, language, and culture. While drawing on rich historical and religious archives, we will anchor our discussions around the interplay of two principal authors: Giorgio Agamben and Michel Foucault.

Instructor(s): Erin Walsh; Sarah Pierce Taylor Terms Offered: Spring

Prerequisite(s): No prior knowledge of the religious traditions or critical theory discussed is expected.

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

Equivalent Course(s): SIGN 26074, GNSE 29303, BIBL 39300, CLCV 29300, FNDL 29301, ANTH 29300, ANTH 39301, RLST 29300, RLVC 39300, HCHR 39300, GNSE 39303, HREL 39300

CLAS 39325. The Poetics of Conflict in the Ancient Greek World. 100 Units.

How do public speakers deal with controversial topics when addressing polarized audiences? And how do different approaches affect or influence the reception of their words and ideas, and by extension the audiences' understanding of the issues at hand? In this course, we will study some of the earliest examples of such articulations by examining how archaic and classical Greek poets addressed the most controversial issues of their times, ranging from Sappho's musings on the class and civic conflicts of the archaic period to Aristophanes' provocative forays into debates about identity, education, policy, and even poetry itself in classical Athens. Our focus will be on the manner in which these poets addressed conflict(s) as privileged practitioners of public speech, and how they controlled or manipulated their audiences' interpretations and receptions of their words, anticipating the maneuvers of Classical era rhetoric. In order to do so, we will look closely not only at the cultural contexts in which the poetry was first presented, but also at theories of communication, conflict, and identity, genre and reception studies (e.g. comedy, invective), along with examples of contemporary music, poetry, and visual art that address similar conflicts.

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

Equivalent Course(s): CLCV 29325

CLAS 39626. Ancient Science and Modernity. 100 Units.

Ancient science blended ethics, observation, and theory in a way we would consider unscientific. But the ancient study of optics, medicine, astronomy, and atomism (inter alia) laid down the questions-and some of the answers-which provided the backbone of our modern science. This course looks at several major areas of scientific knowledge in antiquity and uses them to reflect on the nature of science today.

Instructor(s): S. Bartsch Terms Offered: Spring, Spring 2026

Equivalent Course(s): CLCV 29626

CLAS 39726. Historiography and Historical Methods. 100 Units.

This graduate seminar serves as an introductory survey of the range of evidentiary categories, methods, and main interpretive frameworks used by practitioners in the field of ancient historical studies. We will chart the development of historiographical ideas and techniques of analysis of texts and material culture, as well as discuss some of the critical approaches to ancient history in practice today. Key topics will include frameworks like positivism, determinism, and (post)structuralism; dating, periodization, and scale; culture history; economic history; cliometrics and big data analyses; social history and studies of gender and the everyday; eurocentrism and postcolonialism; and methods drawn from e.g. epigraphy, papyrology, archaeology, and art history. Assignments will center on the crafting of original research projects and the practice of historiographical writing. The course focuses on the ancient Mediterranean but is open to MA and PHD students from any field.

Instructor(s): C. Kearns Terms Offered: Autumn, Autumn 2026

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

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

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

Equivalent Course(s): BIBL 40018

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

Starting with Roman Law and moving up to contemporary critiques of intellectual property, this seminar explores new ways of conceptualizing collaborative forms of knowledge production that have been typically referred to as "commons". We do so by following a series of parallel and intersecting questions, starting with those concerning what the commons are about: What were the traditional commons of things or resources (public lands, public spaces, fisheries, pastures, forests)? What are the new commons of knowledge (academic publications, free software, wikipedia, etc)? And what is the relationship between infrastructures (roads, harbors, Internet, and the commons)? We then look at the changing configurations of human actors associated with the commons, that is, the differences between the communities associated with the traditional commons of traditional resources and the publics, counterpublics, multitudes, and crowds, that are now associated with collaborative forms of knowledge making and political action. We try, in sum, to conceptualize the relationship between the new knowledge commons and new notions of the public. This course fulfills part of the KNOW Core Seminar requirement to be eligible to apply for the SIFK Dissertation Research Fellowship. No instructor consent is required, but registration is not final until after the 1st week in order to give Ph.D. students priority.

Equivalent Course(s): KNOW 40102

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

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

Instructor(s): C. Faraone, J. Hall Terms Offered: Autumn

Equivalent Course(s): HIST 50300

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

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

Instructor(s): C. Faraone; J. Hall Terms Offered: Winter

Equivalent Course(s): HIST 50301

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

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

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

Equivalent Course(s): HIST 50401

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

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

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

Equivalent Course(s): HIST 50402

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

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

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

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

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

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

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

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

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

The Mediterranean Sea has long inspired imaginings of lands and peoples connected by its waters. From the Romans' *Mare Nostrum*, "our sea," to today's variants of "middle sea" - Greek *Mesogeios*, German *Mittelmeer*, and of course, Latin *Mediterranean* - imaginings of the sea have often celebrated its spatial and social cohesion. The Mediterranean continues to possess a middling geopolitical identity today, situated as it is between continental Europe, the Aegean, the Middle East, and North Africa. And yet, despite our diachronic investment in recognizing the Mediterranean's grand narrative as a locus of cultural connectivity, its long-term histories of interregional dynamics remain difficult to approach holistically. This concern is especially salient when it comes to the study of ancient empires, those large, expansionary polities whose social, political, and economic practices drew disparate groups together, and at times forced them apart. This class has two closely related objectives. First, we tackle the most ambitious pieces of scholarship on Mediterranean history to evaluate how various disciplines have sought to analyze and to bound the sea as a cartographic whole. In the process, we gain an appreciation not only for the methodological and interpretive scales involved in such an undertaking, but for the various disciplinary strategies the Mediterranean's diverse histories have inspired. Second, we interrogate one sociopolitical structure - the empire - and question how the Mediterranean encouraged and challenged imperialism as a recurring formation that worked to maintain sovereignty across broad geographical expanses. In doing so, we explore the variegated processes of cultural connectivity that have characterized the ancient Mediterranean from east to west.

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

CLAS 41788. What Is Slavery? Ancient and Modern Perspectives. 100 Units.

Practices of enslavement are common in recent human history. Focusing on transhistorical practices offers a unique opportunity to learn about the communities in which they occur, comparative aspects of slavery, and how slavery and labor are bound up in all aspects of a society, from the economy to politics to art and culture. This course will be about the entanglements of slavery and philosophy in ancient Greece and Rome and their transhistorical implications. The main questions of the course include: What were the realities of slavery at the time that prominent ancient philosophers lived? How did they engage with these realities in their philosophical works, both in obvious and non-obvious ways? What were the legacies of ancient philosophical writings about slavery in later discussions of slavery in Europe, the Americas, and elsewhere? How can contemporary perspectives on slavery help us to understand the institution? And what can be learned about how slavery is represented in different cultures by focusing on ancient Greek and Roman philosophers? The course is organized around key ancient texts and topics in ancient and contemporary slavery studies. (III)

Instructor(s): John Proios Patrice Rankine Terms Offered: Winter

Equivalent Course(s): PHIL 51788

CLAS 42245. New Testament Readings: Disability, Healing, and Ancient Medicine. 100 Units.

Within New Testament literature, one encounters numerous narratives of healing and embodied difference. How do these narratives inform our understanding of ancient discourses around the body? What interpretative insights do we gain from reading these texts alongside Greco-Roman discourses of medicine and healing? How have the insights of Disability Studies enriched our understanding of these texts? This Greek exegesis course

will introduce students to modern historical, textual, and rhetorical-critical approaches in conversation with the history of interpretation. Students will engage in close readings of the Greek text of representative examples drawn from the canonical gospels. We will examine each passage's composition, structure, and theology. Through lectures and assignments, students will gain familiarity with the major interpretative trajectories of these narratives within the history of Christian thought. At the beginning of the quarter every student will choose an interpreter or interpretative approach - ancient, medieval, modern, or post-modern - to represent in class discussions.

Instructor(s): Erin Walsh Terms Offered: Spring

Prerequisite(s): Undergraduate and Graduate students who have completed classes I and II of the Koine Greek sequence or equivalent. Various levels can be accommodated; please feel free to consult with instructor.

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

Equivalent Course(s): HIPS 22245, HCHR 42245, BIBL 42245, RLST 22245, HLTH 22245

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

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

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

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

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

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

CLAS 42424. Ancient Carthage. 100 Units.

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

Instructor(s): Shadi Bartsch; Carolina Lopez-Ruiz Terms Offered: Autumn

CLAS 42425. Ancient Carthage II. 100 Units.

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

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

CLAS 42514. Renaissance Humanism. 100 Units.

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

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

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

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

CLAS 42525. Scripts, Spaces, and Performances in the Roman World. 100 Units.

This two-quarter seminar is focused on situations in which written texts of the Roman period combined with other forms of material reality to produce distinctive cultural institutions. For example, Rome's Secular Games combined formal prayer and sacrifice with theatrical and musical events, declamation as public entertainment evolved out of training routines in the schools of rhetoric, and the resolution of civil disputes combined complex acts of narration, normative description, and improvisatory skill. The seminar is meant to acquaint graduate students with a variety of literary and subliterary texts (some of which are likely to be unfamiliar), and to provide a first orientation to the scholarly bibliographies concerned with them. For the purposes of this course, the social and material setting that generates texts calls for as careful study as the texts themselves. Ideally, this approach will lead to a fuller appreciation of Roman institutional forms than a focus on texts alone. Students take turns presenting weekly reports on readings from the syllabus during the Autumn Quarter. During the Winter Quarter they prepare a substantial research paper under the guidance of the Instructors, whose expertise is in Roman history and Roman literature respectively.

Instructor(s): Clifford Ando, Peter White Terms Offered: Autumn Winter. 25-26

CLAS 42600. Ekphrasis: Art, Description and Religion. 100 Units.

This course explores the rich traditions of description - ekphrasis - from Greco-Roman antiquity into the middle ages. It tackles texts (both prose and verse) in order to establish the ramifications of a genre in the European tradition, and its applications in particular to visual culture and religion. There will be opportunity in the final paper to range beyond these into questions of comparative literature, art (history) writing, religious imagination and ekphrasis in all periods or contexts, as well as into the use of images or films as themselves forms of descriptive response. The course is intended for graduates but interested undergraduates are very welcome. It will be examined on the basis of a paper, due on a subject to be agreed and on a date to be agreed at the end of the Spring quarter.

Instructor(s): Jas Elsner Terms Offered: Spring

Note(s): This course will be taught virtually for the last two weeks of the quarter. This course meets the HS or LMCS Committee distribution requirement for Divinity students.

Equivalent Course(s): ARTH 21702, CLCV 29600, RLVC 40400, MDVL 29004, BIBL 40400, ARTH 40400, RLST 29004

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

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

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

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

CLAS 43226. Who is Roman? 100 Units.

This seminar will study claims to Roman identity across cultures, regions, and periods. Who belonged to the Roman community at any time and who was excluded? How did foundation narratives, asylum, conquest, the expansion of citizenship, notions of ethnicity, processes of assimilation, and the passage of time shape the contours of groups who saw themselves as Roman? Literature in many genres and languages, and over many centuries, addresses these questions. The course will not be limited to the ancient Roman experience but will expand to include claims in the medieval West and especially the eastern Roman empire, aka Byzantium. A self-defined Roman community persisted there longer than elsewhere, in fact down to the present. Selected claims to be the new Romans in the medieval and modern West will also be examined. Students will read and discuss original sources (in Greek and Latin, depending on their language skills) and modern scholarship. MA students

and undergraduate students (by instructor permission) are welcome. The seminar will include substantial reading of original texts, and will result in an extended research paper, to be completed in the Winter term.

Instructor(s): A. Kaldellis, M. Lowrie Terms Offered: Autumn. 26-27

Equivalent Course(s): HIST 40401

CLAS 43227. Who is Roman? II. 100 Units.

This seminar will study claims to Roman identity across cultures, regions, and periods. Who belonged to the Roman community at any time and who was excluded? How did foundation narratives, asylum, conquest, the expansion of citizenship, notions of ethnicity, processes of assimilation, and the passage of time shape the contours of groups who saw themselves as Roman? Literature in many genres and languages, and over many centuries, addresses these questions. The course will not be limited to the ancient Roman experience but will expand to include claims in the medieval West and especially the eastern Roman empire, aka Byzantium. A self-defined Roman community persisted there longer than elsewhere, in fact down to the present. Selected claims to be the new Romans in the medieval and modern West will also be examined. Students will read and discuss original sources (in Greek and Latin, depending on their language skills) and modern scholarship. This is a continuation of CLAS 43226. This quarter is reserved for the researching and writing by students of article-length seminar papers, and we will meet regularly to workshop the papers-in-progress.

Instructor(s): A. Kaldellis, M. Lowrie Terms Offered: Winter. 26-27

Prerequisite(s): CLAS 43226

Equivalent Course(s): HIST 40402

CLAS 44300. The Iliad. 100 Units.

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

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

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

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

Equivalent Course(s): FNDL 21214, SCTH 31210

CLAS 44512. Virgil, The Aeneid. 100 Units.

A close literary analysis of one of the most celebrated works of European literature. While the text, in its many dimensions, will offer more than adequate material for classroom analysis and discussion, attention will also be directed to the extraordinary reception of this epic, from Virgil's times to ours.

Instructor(s): G. Most

Equivalent Course(s): CMLT 35902, ENGL 35902, SCTH 35902

CLAS 44916. The Discovery of Paganism. 100 Units.

How do we know what we know about ancient religions? Historians of religion often begin by turning to texts: either sacred texts, or, in the absence of such scriptures, descriptions of belief and practice by observers from outside the faith. Archaeologists focus their attention on the spaces and traces of religious practice-or at least those that survive-while art historians begin by examining images of deities and religious rites. Yet we often fail to see the extent to which the questions which we ask of all of these diverse sources are conditioned by Christian rhetoric about pagan worship. In this course, we compare two moments when Christians encountered "pagans": during the initial Christian construction of a discourse on paganism (and, more broadly, a discourse on religion) during the late Roman empire and during the Spanish discovery of the New World. Our course examines silences and absences in the textual and material records, as well as the divergences between texts and objects, in order to further our understanding of ancient religious practice. We will begin to see the many ways in which, as scholars of religion, we are in effect still Christian theologians, paving the way for new approaches to the study of ancient religion.

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

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

A two-quarter research seminar; the first quarter may be taken separately as a colloquium with the instructor's permission. The great works of literature, philosophy, art, architecture, music, and science which the word "Renaissance" invokes were products of a complex system of patronage and heirarchy, in which local, personal, and international politics were as essential to innovation as ideas and movements. This course examines how historians of early modern Europe can strive to access, understand, and describe the web of heirarchy and inequality that bound the creative minds of Renaissance Europe to wealthy patrons, poor apprentices, distant princes, friends and rivals, women and servants, and the many other agents, almost invisible in written sources, who were vital to the production and transformation of culture.

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

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

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

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

CLAS 45623. Rhetoric and Philosophy. 100 Units.

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

Instructor(s): Shadi Bartsch Terms Offered: Spring

CLAS 45818. Hellenistic Ethics. 100 Units.

The three leading schools of the Hellenistic era (starting in Greece in the late fourth century B. C. E. and extending through the second century C. E. in Rome) - Epicureans, Skeptics, and Stoics - produced philosophical work of lasting value, frequently neglected because of the fragmentary nature of the Greek evidence and people's (unjustified) contempt for Roman philosophy. We will study in a detailed and philosophically careful way the major ethical arguments of all three schools. Topics to be addressed include: the nature and role of pleasure; the role of the fear of death in human life; other sources of disturbance (such as having definite ethical beliefs?); the nature of the emotions and their role in a moral life; the nature of appropriate action; the meaning of the injunction to "live in accordance with nature". If time permits we will say something about Stoic political philosophy and its idea of global duty. Major sources (read in English) will include the three surviving letters of Epicurus and other fragments; the skeptical writings of Sextus Empiricus; the presentation of Stoic ideas in the Greek biographer Diogenes Laertius and the Roman philosophers Cicero and Seneca. (I) (III)

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

Prerequisite(s): Admission by permission of the instructor. Permission must be sought in writing by the beginning of registration. PhD students in Philosophy, Classics, and Political theory do not need permission to enroll. Law students and others should inform me of their background in philosophy. An undergraduate major in philosophy or some equivalent solid philosophy preparation, is what I'm looking for. Undergraduates may not enroll.

Equivalent Course(s): PHIL 55818, PLSC 55818, RETH 55818

CLAS 46616. Religion and Reason. 100 Units.

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

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

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

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

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

CLAS 48426. Early Christian Rhetoric. 100 Units.

An examination of the rhetorics (persuasive strategies) of early Christian literature, and how they were rooted in the ancient *paideia* (education system) and forms of public life in the Greco-Roman world. We shall focus on significant points of intersection with the Greco-Roman rhetorical tradition in terms of the five "works of the rhetor" (invention, arrangement, style, memory and delivery [with a focus on the first three]) by triangulated close readings each week in samples of rhetorical theor, textbooks and progymnasmata (preparatory assignments), majority culture (Greco-Roman) rhetorical compositions and select early Christian Greek texts. Early Christian sources studied will range from the Pauline letters to the fourth century, and (depending upon student interests) may include, in addition to Pauline texts and speeches in Acts, such authors and works as 1 Clement, Athenagoras, Origen of Alexandria, Gregory of Nazianzus, and John Chrysostom.

Instructor(s): Margaret M. Mitchell Terms Offered: Autumn

Prerequisite(s): Strong Greek skills (Attic and Koine), normally at least two years of formal instruction. Those who are interested but unsure of their preparation should feel free to contact the instructor.

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

Equivalent Course(s): HCHR 50400, BIBL 50400

CLAS 48616. Hölderlin and the Greeks. 100 Units.

The German poet Friedrich Hölderlin submitted to the paradoxical double-bind of Johann Joachim Winckelmann's injunction that "the only way for us [Germans] to become great or - if this is possible - inimitable, is to imitate the ancients." As he wrote in his short essay "The standpoint from which we should consider antiquity," Hölderlin feared being crushed by the originary brilliance of his Greek models (as the Greeks themselves had been), and yet foresaw that modern European self-formation must endure the ordeal of its encounter with the Greek Other. The faculty of the imagination was instrumental to the mediated self-formation of this Bildung project, for imagination alone was capable of making Greece a living, vitalizing, presence on the page. Our seminar will therefore trace the work of poetic imagination in Hölderlin's texts: the spatiality and mediality of the written and printed page, and their relation to the temporal rhythms of lived experience. All texts will be read in English translation, but a reading knowledge of German and/or Greek would be desirable. Equivalent Course(s): GRMN 48616, CMLT 48616

CLAS 49000. Prospectus Workshop. 100 Units.

A workshop for Classics students who have completed coursework and qualifying exams, it aims to provide practical assistance and a collaborative environment for students preparing the dissertation prospectus. It will meet bi-weekly for two quarters.

Instructor(s): Anthony Kaldellis Terms Offered: Autumn Winter. 25-26

CLAS 49200. Pedagogy for the Ancient Language Classroom. 100 Units.

This course offers a survey of the fundamentals of pedagogy for the ancient language classroom with an emphasis on introductory and intermediate instruction. Topics include methods of language teaching, language skills and proficiency, modes of assessment, course design, textbook selection, educational technology, online resources, lesson planning, effective presentation, support materials, and the principles and practices of classroom management. Activities include the creation of sample materials and mock teaching. Students who successfully complete this course will acquire a foundation in language pedagogy and be well prepared for introductory and intermediate instruction in languages such as Latin and ancient Greek.

Instructor(s): Christopher Simon Terms Offered: Autumn

CLAS 49526. Pedagogy for Intensive Ancient Language Instruction. 100 Units.

This course focuses on pedagogy for intensive ancient language instruction in introductory, intermediate and advanced language sequences. It assumes a foundational understanding of topics covered in an introductory course to language pedagogy (e.g. methods of/approaches to language teaching, language skills and proficiency, modes of assessment, course design, textbook selection). Discussion and materials consequently serve to shape and contextualize this knowledge for intensive language instruction with an emphasis on lesson planning, effective presentation, support materials, and the principles and practices of classroom management. Activities include the creation of sample materials and mock teaching both in a lecture format and with engaged mock-students. Students who successfully complete this course will be prepared to teach intensive ancient language courses. Prerequisite: CLAS 492 or a similar course. Instructor permission required.

Instructor(s): C. Simon Terms Offered: Winter 2026

CLAS 49626. Advanced Pedagogy for Intensive Ancient Language Instruction. 100 Units.

This course focuses on theoretical and practical considerations that inform pedagogical decisions in introductory, intermediate, and advanced intensive ancient language sequences. Discussion and materials consequently engage with topics such as second language acquisition, information processing and retention, and skill-oriented pedagogy. Students complete an in-depth analysis of the syllabus and teaching practices associated with a specific intensive language course. Successful completion of this course prepares students to confidently build and supervise intensive ancient language sequences. Prerequisite: CLAS 49526 or a similar course. Instructor permission required.

Instructor(s): Christopher Simon Terms Offered: Spring

CLAS 49700. Reading Course: Classics. 100 Units.

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

CLAS 49911. Ancient Greek Aesthetics. 100 Units.

The concept of beauty (*kallos*) figures prominently in Ancient Greek philosophy, a place where metaphysics, epistemology, ethics, and poetics come together and through which philosophers think about the possibility of harmoniousness in our being-in-relation to others. In this seminar we will begin by reading some important passages from Plato's dialogues (e.g., from *Republic*, *Phaedrus*, *Symposium*) before turning to two subsequent philosophers who were influenced by him, Aristotle and Plotinus. We will consider ideas about the relation of beauty to goodness and order, to appearance and intelligibility, and to the spectator's reactions of wonder, pleasure, admiration, and sense of kinship. Inevitably we will spend a fair amount of time discussing their theories of poetry, but will also talk about the role of beauty in ethics and natural philosophy. (I)

Instructor(s): Gabriel Richardson Lear Terms Offered: Spring

Equivalent Course(s): SETH 31935, PHIL 59911

CLAS 50000. Rhetoric and Poetics Workshop. 000 Units.

TBA

Instructor(s): TBA Terms Offered: Autumn Spring Winter. 25-26

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

Advanced Study: Classical Languages & Literature

CLAS 75000. Advanced Research. 300.00 Units.

TBD

Terms Offered: Autumn

GREEK COURSES

GREK 32525. Greek Prose: Philosophy. 100 Units.

In this course, we will read mostly Plato, also some Aristotle.

Instructor(s): A. Kaldellis Terms Offered: Autumn

Equivalent Course(s): GREK 22525

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

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

Instructor(s): E. Austin Terms Offered: Autumn

GREK 32800. Survey of Greek Literature II. 100 Units.

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

Instructor(s): S. Nooterr Terms Offered: Winter

GREK 33223. Hellenistic Literature. 100 Units.

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

Instructor(s): C. Faraone Terms Offered: Spring. spring 2026

Prerequisite(s): GREK 20300 or equivalent

Equivalent Course(s): GREK 23223

GREK 33815. The Epistle to the Hebrews and the Epistle of Barnabas. 100 Units.

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

Instructor(s): David Martinez Terms Offered: Autumn

Equivalent Course(s): BIBL 46804, RLST 22034, GREK 23815

GREK 34124. Athanasius on the Incarnation. 100 Units.

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

Instructor(s): David Martinez Terms Offered: Autumn

Prerequisite(s): 2 years of Greek

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

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

GREK 34400. Greek Prose Composition. 100 Units.

The goal of this course is to write accurate sentences and paragraphs in classical Attic Greek. We are not concerned here with stylistic imitation, but rather to write Attic prose clearly and correctly. The most obvious benefits of this exercise will be thorough review of basic morphology and syntax as well as fine-tuning one's grasp of the more subtle nuances of the Greek language. Another important benefit is cultivating Attic prose as a

kind of linguistic standard or canon by which we are able to better understand other Greek styles of writing and types of diction. The vantage point of a standard allows us to analyze and understand other styles on their own terms and merits, whether Herodotos, epic, tragedy, New Testament, etc.

Instructor(s): David Martinez Terms Offered: Spring

Equivalent Course(s): BIBL 34400

GREK 34717. Aeschylus' Oresteia: drama and democracy. 100 Units.

Ancient Greek drama in the 5th c. BCE both maps and reckons with the constitutive tensions in the polis between residual (but still influential) aristocratic norms and practices and the newly dominant (but still evolving) democratic ethos and ideals- its practices institutionalized in the assembly, the magistracies, and the courts. Aeschylus's Oresteia represents and contributes to that debate, as it explores (among other things) the fortunes of the house of Atreus, the making of the polis, gender trouble, questions of kinship, revenge and its impasses, institutions of justice. This trilogy helps us understand crucial aspects of the society that produced it and also invites us to reflect on the ways ancient literature informs how we think about ourselves and our predicaments now-political, familial, and existential. And the Oresteia further invites us to think about the uses and possibilities of theater, then and now. No knowledge of Greek is required for this course, but there will be assignment options for those who wish to do the reading in Greek. This course will meet twice weekly for 3 hours during the 1st five weeks of the quarter, from March 24 to April 23.

Instructor(s): Laura Slatkin Terms Offered: Spring. Spring 2025

Prerequisite(s): Instructor's consent is required for undergraduates. No knowledge of Greek is required for this course, but there will be assignment options for those who wish to do the reading in Greek. Requirements: weekly readings; response paper for each class meeting (as of 1/13, posted on Canvas); 15 min. oral report; final paper.

Note(s): This course will meet two times per week for 3 hours, during the 1st five weeks of the quarter, from March 24 to April 23.

Equivalent Course(s): CMLT 31222, GREK 24714, FNDL 21222, SCTH 31222

GREK 35300. Hellenistic Poetry. 100 Units.

TBD

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

Equivalent Course(s): GREK 25300

GREK 35326. Greek Epic: The Iliad's Beginnings. 100 Units.

What is the Iliad about? Although the poem famously announces its theme to be "the wrath of Achilles," the first three books of the epic repeatedly expand and shift the poem's scope, altering the audience's perspective and sympathies. In this course, we will read in Greek the first three books of the Iliad, with an eye to the poem's multiple "beginnings." Our aim will be to explore how these layered openings set up the Iliad's manifold and rich narrative.

Instructor(s): E. Austin Terms Offered: Autumn. Autumn 2026

Equivalent Course(s): GREK 25326

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

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

Equivalent Course(s): GREK 42417

GREK 36100. Introduction to Papyrology. 100 Units.

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

Instructor(s): David Martinez Terms Offered: Winter

Prerequisite(s): Two years of Greek.

Equivalent Course(s): BIBL 43300

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

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

Instructor(s): David Martinez Terms Offered: Winter

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

Equivalent Course(s): BIBL 46900

GREK 37114. *Origin of Alexandria*. 100 Units.

It is difficult to conceive of doing justice to the vast scope of Origen's work in one quarter, but we will do our best to sample generous selections from the Greek text of his exegetical, homiletic, and doctrinal writing, including a substantive selection from his *Treatise on Prayer* and perhaps the section of the *Dialogue with Heracleides* preserved among the Tura papyri. We will of course focus on Origen as the greatest exponent of the allegorical method of biblical interpretation and its Platonic underpinnings. We will also consider carefully the style of his Greek and his position as a Christian apologist.

Equivalent Course(s): BIBL 49800

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

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

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

Prerequisite(s): Two years of Greek.

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

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

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

Instructor(s): Margaret Mitchell Terms Offered: Autumn

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

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

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

GREK 38277. *Athenian democracy and its crises: Thucydides, Euripides, Aristophanes*. 100 Units.

As the fifth century BCE came to a close, Athenian democracy faced significant political, ideological, and even constitutional crises. In this course, we will explore how these challenges were described and dramatized in tragedy (Euripides), comedy (Aristophanes), and historiography (Thucydides). We will read these authors in Greek, focusing on the sources these authors ascribed to these democratic crises, as well as the development and evolution of major lines of political thought in this era. In conjunction with this, we will consider how genres, and the traditions that lie behind them, exert an influence on the literary products themselves, and thus on the ideas expressed within.

Instructor(s): J. Radding Terms Offered: Winter. Winter 2027

Equivalent Course(s): GREK 28727

GREK 38926. *Medea and the making of theater*. 100 Units.

This class on Euripides' *Medea* will work in lockstep with an upcoming production at the Court Theatre of the Luis Alfaro's *Mojada*, a *Medea* that will be set in the Chicago neighborhood of Pilsen, which examines the tragedy of the American immigration system through the story of one family from Mexico. We will discuss the construction of the play through its performance, both in its original setting and each time it is adapted and staged, and will examine the circumstances of immigration in American portrayed by Luis Alfaro, who will be involved in the course as well as the production. We will attend rehearsals and talk to the director, crew and performers of the play as the production takes shape and will also attend the play at the end of the term. Readings will include *Medea* by Euripides, as well as a number of adaptations and critical texts. (No knowledge of Greek is required for the course, but those who wish to take it as a Greek course will have additional reading assignments in Greek.)

Terms Offered: Winter. Winter 2027

Prerequisite(s): No knowledge of Greek is required for the course, but those who wish to take it as a Greek course will have additional reading assignments in Greek.

Equivalent Course(s): CLCV 28926, GREK 28926, CLAS 38926

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

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

Prerequisite: the equivalent of two years of Ancient Greek.

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

Equivalent Course(s): BIBL 40617

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

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

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

Equivalent Course(s): SETH 31224, FNLD 21224

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

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

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

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

Equivalent Course(s): SETH 35991, GNSE 35991

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

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

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

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

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

Equivalent Course(s): GREK 35417

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

We will read in Greek and slowly discuss Hesiod's Theogony, the proem to the Works and Days and the four longer Homeric Hymns to Aphrodite, Apollo, Demeter and Hermes. Students will be evaluated on their in-class translations and a seminar paper.

Instructor(s): C. Faraone & B. Lincoln Terms Offered: Winter

Equivalent Course(s): ANCM 36518, HREL 46518

GREK 47123. Euripides, *Bacchae*: Madness, Contagion, Responsibility, Shame, and Guilt. 100 Units.

Careful study of one, slightly mutilated, Euripidean tragedy and its intellectual descendants, including the medieval mystery-play *Christos paskhōn*; Nietzsche's *Birth of Tragedy*; and *Ecce Homo*; E. R. Dodds, *The Greeks and the Irrational*; Georges Devereux, "The Psychotherapy Scene in Euripides's *Bacchae*"; Bernard Williams, *Shame and Necessity*; translations by Wole Soyinka, C. K. Williams, and Anne Carson. Familiarity with ancient Greek advisable but not required.

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

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

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

GREK 49700. Reading Course: Greek. 100 Units.

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

GREK 52500. Reading the Psalms in Antioch and Alexandria. 100 Units.

In this course we shall do comparative readings of interpretations of the Psalms by Greek-speaking Christian authors in the 3rd and 4th centuries CE who were associated with these two cities and read the Psalter in Greek translation. Our goal is to analyze their interpretive work in specific cases and from that detailed study to question and test longstanding claims (extending back to antiquity) about the rivalry between "Antiochene literalism" and "Alexandrine allegory." We shall begin with a comparison between the hermeneutical positions outlined in Athanasius's *Epistula ad Marcellinum* and Diodore of Tarsus's *Commentarii in Psalmos* (written within 15 years of one another, ca. 360-372) and then turn to the homilies of Origen of Alexandria (from his later, Caesarean period, ca. 250) and the commentary (originally homilies?) of John Chrysostom at Antioch (ca. 386-397). PQ: Strong Greek skills (normally two years of formal study, or equivalent); anyone with a question about their preparation is invited to contact the instructor (mmm17@uchicago.edu).

Instructor(s): Margaret Mitchell Terms Offered: Winter

Prerequisite(s): Undergraduates may petition to enroll.

Equivalent Course(s): HCHR 52500, BIBL 52500

LATIN COURSES**LATN 30126. Cicero on and after the *Res Publica*. 100 Units.**

Much of what is known about the final years of the *Res publica* has been shaped by Cicero. In addition to making claims about what this form of state is and what it could achieve in works such as *De re publica*, his 914 letters and 58 extant speeches constitute critical testimony on its eventual social and political collapse. This course will explore four aspects related to the story of Cicero and the *Res publica*: (1) his appreciation of it as a form of governance; (2) his efforts to work within it and ultimately to preserve it throughout his political career; (3) his death in 43 BC and its later collapse in 27 BC; and (4) the ways in which the story of the one has become inextricable from the story of the other in its later reception. Readings will include letters and speeches of Cicero, as well as selections from his philosophical works. The final two weeks will focus on the reception of Cicero broadly conceived across various later periods of Latin. Secondary scholarship will be integrated throughout the course.

Instructor(s): C. Simon Terms Offered: Winter. Winter 2026

Equivalent Course(s): LATN 20126

LATN 31025. Latin Historiography of Late Antiquity: Ammianus Marcellinus. 100 Units.

This course explores the Latin historiography of later Rome through the *Res gestae* of Ammianus Marcellinus. It also considers the development and reception of Roman historiography in Late Antiquity.

Instructor(s): C. Simon Terms Offered: Winter 2025-2026

Equivalent Course(s): LATN 21025

LATN 31200. Philosophical Prose: Cicero, *Tusculan Disputations*. 100 Units.

Reading a classic from manuscript: Cicero's *Laelius de amicitia* from the ninth-century Krakow (ex-Berlin) Codex. We shall read from a high-quality colour facsimile and consult in tandem the recent Cambridge edition (2024) by Volk/Zetzel.

Instructor(s): M. Allen Terms Offered: Autumn. Autumn 2025

Equivalent Course(s): FNDL 21204, LATN 21200

LATN 32426. Lucan's *Bellum Civile*. 100 Units.

The goal of this course is threefold: 1. To read through some 1500 lines of Lucan's epic on the war between Caesar and Pompey in Latin; 2. To read all of the epic in English; 3. To explore and discuss the critical responses to this work in the 20th century, including literary, philosophical, and psychological frameworks. Online Materials: Bibliography at http://www.let.kun.nl/V.Hunink/documents/lucanbicii_biblio-graphy.html. Full Latin text at <http://www.thelatinlibrary.com/lucan.html>.

Instructor(s): S. Bartsch Terms Offered: Winter. Winter 2027

Equivalent Course(s): LATN 22426

LATN 32700. Survey of Latin Literature I. 100 Units.

Substantial selections will be read from Cato, Caesar, Cicero, Sallust, Livy, Seneca, Pliny, and Tacitus with an eye toward how the collapse of the Roman Republic affected literary expression.

Instructor(s): Michele Lowrie Terms Offered: Autumn

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

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

Instructor(s): Shadi Bartsch Terms Offered: Winter

LATN 33426. Caesar and Lucan. 100 Units.

Selections from Caesar's and Lucan's treatment of similar episodes in their accounts of the civil war between Pompey and Caesar will let the class compare the differences between autobiography and historical distance, investment in the ideology of the moment and ideologies that recast earlier events, prose and poetic versions of civil war tropes, and perspectives on the Roman Republic before its collapse and a good eighty years later. Readings in English from the biographies of Plutarch and Suetonius will supplement the Latin readings from Caesar and Lucan, to be read in the original.

Instructor(s): M. Lowrie Terms Offered: Spring, Spring 2027

Equivalent Course(s): LATN 23426

LATN 34400. Latin Prose Composition. 100 Units.

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

Instructor(s): Christopher Simon Terms Offered: Winter

Prerequisite(s): Undergraduates consent of instructor

LATN 37426. Virgil's Eclogues. 100 Units.

In this class we will systematically read through Vergil's 10 Eclogues, examining both their place in the pastoral tradition and the changes Vergil rings on this tradition in the turbulent period of 44-38 BCE.

Instructor(s): Shadi Bartsch Terms Offered: Spring, Spring 2026

Equivalent Course(s): LATN 27426

LATN 38327. Medieval Latin. 100 Units.

We shall focus on prose and poetry from the Carolingian Renaissance that reflects the age's revived emphasis on a classical forms and grammar.

Instructor(s): M. I. Allen Terms Offered: Winter, Winter 2027

Equivalent Course(s): HIST 22413, LATN 28327, HCHR 33327, RLST 13327, HIST 32413

LATN 40917. Vergilian Reception. 100 Units.

This seminar offers a series of case-studies in the reception of Vergil's Aeneid. We will start with the ancient commentators, then move on to Macrobius, Fulgentius, and the medieval allegorists, Dante's *Inferno*, the Aeneid and Christianity, the Aeneid in the New World, the poem's treatment before and after WWI, the Aeneid in the hands of the Italian Fascists, and finally, contemporary trends in interpretation. We will also address reception theory, the figure of Dido through time, and, if there is time, the Aeneid in art. Where possible, readings will be in Latin.

Instructor(s): S. Bartsch-Zimmer

LATN 48116. Seminar: Cicero Orator. 100 Units.

Cicero's culminating essay on oratory is compared with Aristotle's *Rhetoric*, other rhetorical writings by Cicero, and some of the speeches with the aim of identifying distinctive preoccupations of Latin oratory at the end of the Republic. Topics considered include the influence of philosophy on rhetoric, practice versus theory, teleology in the history of Roman oratory, the construction of Roman *auctoritas*, and the relation of live performance to publication. Ident. CLAS 48116. Peter White. ARR.

Equivalent Course(s): BIBL 48116

LATN 49700. Reading Course: Latin. 100 Units.

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

