

CLASSICAL STUDIES

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

PROGRAMS OF STUDY

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

1. The Language and Literature Variant combines the study of Greek and Latin texts with coverage of diverse areas, including art and archaeology, history, philosophy, religion, and science.
2. The Language Intensive Variant focuses on languages with the aim of reading a larger selection of texts in the original languages; it is designed especially for those who wish to pursue graduate studies in classics.
3. The Greek and Roman Cultures Variant emphasizes courses in art and archaeology, history, material culture, and texts in translation.

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

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

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

LANGUAGE AND LITERATURE VARIANT

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

1. Six courses (or the equivalent) in Greek and/or Latin, including the intermediate level (20100-20200-20300) or above in at least one of those languages. Examples of ways to satisfy the language requirement include: LATIN 20100-20200-20300 Intermediate Latin I-II-III AND LATIN 21100 Roman Elegy-LATN 21219 Philosophical Prose: Cicero, Tusculan Disputations-LATN 21300 Vergil; OR LATIN 20100-20200-20300 Intermediate Latin I-II-III AND GREK 10100-10200-10300 Introduction to Attic Greek I-II-III.
2. Six courses in Greek or Roman art, history, philosophy, religion, science, material culture, or classical literature in translation, with courses divided between at least two of those fields and with approval of the director of undergraduate studies. Any course that carries a Classical Civilization listing meets this requirement. Other eligible courses are offered in disciplines such as Art History, History, Philosophy, and Political Science. These courses should be chosen in consultation with the Director of Undergraduate Studies.
3. By the end of the Spring Quarter of their third year, students are required to submit to the Director of Undergraduate Studies a research skills paper of around 10–12 pages as a Word or PDF file in an email attachment. The paper will normally substitute for a final paper in a Greek (above 20300), Latin (above 20300), Classical Civilization, or Classics course. Students will be expected to develop a reasoned argument on a particular topic, based not only on primary materials (ancient literary texts; material culture; etc.) but also on research of relevant secondary bibliography. Students should declare at the start of the quarter if they wish to take a certain course in conjunction with the research skills paper and should work closely throughout the quarter with the faculty instructor, who must approve the paper as satisfying the requirement. Students who declare a Classics major at the end of their third year must meet with the Director of Undergraduate Studies to discuss how they may meet this requirement.
4. CLCV 29500 Senior Seminar. The Senior Seminar is designed as a capstone course, and it is required for all Classics majors, whether they are writing a BA paper or not. The course meets once per week over two quarters (Autumn and Winter), for an hour and twenty minutes each week. Both quarters are required. CLCV 29500 is valued at 100 units; CLCV 29501 is valued at 0 units. Students will normally register in CLCV 29500 in Autumn Quarter and CLCV 29501 in Winter Quarter, but they may reverse the order of enrollment if need be.

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

Summary of Requirements: Language and Literature Variant

Six courses in Greek or Latin *	600
Six courses in Classical Civilization (CLCV) divided between at least TWO of the following fields: Greek or Roman art, history, philosophy, science, religion, material culture, or classical literature in translation	600
CLCV 29500 Senior Seminar	100
CLCV 29501 Senior Seminar	000
Total Units	1300

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

LANGUAGE INTENSIVE VARIANT

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

The requirements for the Language Intensive Variant are as follows:

1. Six courses (or the equivalent) in one classical language (Greek or Latin) at the 20000 level or above.
2. Six courses (or the equivalent) in the other classical language, three of which may be at the introductory level.
3. Four courses in Greek or Roman art, history, philosophy, religion, science, material culture, or classical literature in translation, with courses divided between at least two of those fields, and with approval of the director of undergraduate studies. Any course that carries a Classical Civilization listing meets this requirement. Other eligible courses are offered in disciplines such as Art History, History, Philosophy, and Political Science. These courses should be chosen in consultation with the director of undergraduate studies.
4. By the end of the Spring Quarter of their third year, students are required to submit to the director of undergraduate studies a research skills paper of around 10–12 pages as a Word or PDF file in an email attachment. The paper will normally substitute for a final paper in a Greek (above 20300), Latin (above 20300), Classical Civilization, or Classics course. Students will be expected to develop a reasoned argument on a particular topic, based not only on primary materials (ancient literary texts; material culture; etc.) but also on research of relevant secondary bibliography. Students should declare at the start of the quarter if they wish to take a certain course in conjunction with the research skills paper and should work closely throughout the quarter with the faculty instructor, who must approve the paper as satisfying the requirement. Students who declare a Classics major at the end of their third year must meet with the Director of Undergraduate Studies to discuss how they may meet this requirement.
5. CLCV 29500 Senior Seminar. The Senior Seminar is designed as a capstone course, and it is required for all Classics majors, whether they are writing a BA paper or not. The course meets once per week over two quarters (Autumn and Winter), for an hour and twenty minutes each week. Both quarters are required. CLCV 29500 is valued at 100 units; CLCV 29501 is valued at 0 units. Students will normally register in CLCV 29500 in Autumn Quarter and CLCV 29501 in Winter Quarter; but they may reverse the order of enrollment if need be.

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

Summary of Requirements: Language Intensive Variant

Six courses in Greek *	600
Six courses in Latin *	600
Four courses in Classical Civilization (CLCV) divided between at least TWO of the following fields: Greek or Roman art, history, philosophy, science, religion, material culture, or classical literature in translation	400
CLCV 29500 Senior Seminar	100
CLCV 29501 Senior Seminar	000
Total Units	1700

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

GREEK AND ROMAN CULTURES VARIANT

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

Students completing the Greek and Roman Cultures Variant should take at least two (2) courses in one of the following sequences related to the Ancient Mediterranean World: HIST 16700-16800-16900 Ancient Mediterranean World I-II-III; Rome: Antiquity to the Baroque sequence (taught in Rome); or Athens: Greek Antiquity and Its Legacy sequence (taught in Athens). These courses may be used to meet the general education requirement in civilization studies, or, if a student has met the general education requirement in civilization studies with a different sequence, these courses may then count toward the nine (9) courses in classical civilization required for the major. Students who find it is not possible to take two courses from one of these sequences should meet with the Director of Undergraduate Studies to discuss alternatives.

The requirements for the Greek and Roman Cultures Variant are as follows:

- 1. Three (3) courses in Greek or Latin (or the equivalent) at a level appropriate to the student's prior competency, including at least one course at or above the 10300 level.
- 2. Nine (9) courses in Greek or Roman art, history, philosophy, religion, science, material culture, or classical literature in translation, with courses divided between at least four (4) of those fields, and with approval of the Director of Undergraduate Studies. Any course that carries a Classical Civilization listing meets this requirement. Other eligible courses are offered in disciplines such as Art History, History, Philosophy, and Political Science. These courses should be chosen in consultation with the director of undergraduate studies.
- 3. By the end of the Spring Quarter of their third year, students are required to submit to the Director of Undergraduate Studies a research skills paper of around 10-12 pages as a Word or PDF file in an email attachment. The paper will normally substitute for a final paper in a Greek (above 20300), Latin (above 20300), Classical Civilization, or Classics course. Students will be expected to develop a reasoned argument on a particular topic, based not only on primary materials (ancient literary texts; material culture; etc.) but also on research of relevant secondary bibliography. Students should declare at the start of the quarter if they wish to take a certain course in conjunction with the research skills paper and should work closely throughout the quarter with the faculty instructor, who must approve the paper as satisfying the requirement. Students who declare a Classics major at the end of their third year must meet with the Director of Undergraduate Studies to discuss how they may meet this requirement.
- 4. CLCV 29500 Senior Seminar. The Senior Seminar is designed as a capstone course, and it is required for all Classics majors, whether they are writing a BA paper or not. The course meets once per week over two quarters (Autumn and Winter), for an hour and twenty minutes each week. Both quarters are required. CLCV 29500 is valued at 100 units; CLCV 29501 is valued at 0 units. Students will normally register in CLCV 29500 in Autumn Quarter and CLCV 29501 in Winter Quarter; but they may reverse the order of enrollment if need be.

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

Summary of Requirements: Greek and Roman Cultures Variant

3 courses in Greek or Latin	300
Nine courses in Classical Civilization (CLCV) divided between at least FOUR of the following fields: Greek or Roman art, history, philosophy, science, religion, material culture, or classical literature in translation	900
CLCV 29500 Senior Seminar	100
CLCV 29501 Senior Seminar	000
Total Units	1300

Senior Seminar and BA Paper

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

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

In their *third* year, by Monday of eighth week of Spring Quarter, students planning to write a BA Paper must submit to the Director of Undergraduate Studies a short statement proposing an area of research. The statement should include an abstract of a paragraph or more, outlining the problem that you wish to tackle and sketching

the argument you hope to elaborate in response. You can, if you wish, discuss questions of method or earlier scholarship. You should make reference here, with as much specificity as possible, to the primary sources on which you will draw to substantiate your claim. Students who declare a Classics major after Monday of eighth week of Spring Quarter and who wish to write a BA Paper should meet with the Director of Undergraduate Studies to make an adjusted plan.

The statement must be approved in writing by a member of the Classics faculty who agrees to be the director of the BA paper. In certain cases, students may have two (2) co-chairs, including one member of the Classics faculty and one faculty member from another department. Classics faculty at the level of associate professor and above may advise up to three (3) BA papers, while assistant professors may advise as many as two (2) papers. Students needing assistance in finding a faculty member with whom to work should consult with the Director of Undergraduate Studies.

Students must register for CLCV 29500 Senior Seminar (100 units) and CLCV 29501 Senior Seminar (0 units) over Autumn and Winter Quarters. They will normally register in CLCV 29500 in Autumn Quarter and CLCV 29501 in Winter Quarter; but they may reverse the order of enrollment if need be. Both quarters are required. Students enrolled in programs of study abroad in the fourth year should discuss accommodations with the Director of Undergraduate Studies before the beginning of Autumn Quarter.

Students who choose not to write a BA Paper are required to complete a Capstone Project. Their Senior Seminar grade is based on assignments, presentations, participation over the Autumn and Winter Quarters, and the Capstone Project grade. For BA Paper writers, the grade for the Senior Seminar depends on the grade for the BA Paper and, therefore, is not finalized with the Registrar until the paper has been submitted in Spring Quarter. The final grade for BA Paper writers is based on participation in the Senior Seminar (assignments, presentations, peer review), as well as on the quality of the BA paper. At the end of Autumn Quarter, a provisional grade for the Senior Seminar will be communicated to each student by email.

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

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

GRADING

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

HONORS

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

MINOR PROGRAM IN CLASSICAL STUDIES

The minor in Classical Studies requires a total of six (6) courses in Greek (GREK), Latin (LATN), or Classical Civilization (CLCV). Of these six (6) courses:

- Only three (3) may be elementary language courses (e.g., GREK 10100-10200-10300 Introduction to Attic Greek I-II-III).
- CLCV courses (1) may not be double-counted with the student's major(s) or with other minors; and (2) may not be counted toward general education requirements.

Students must meet with the Director of Undergraduate Studies before the end of Spring Quarter of their third year to declare their intention to complete the minor. Students choose courses in consultation with the director of undergraduate studies. The director's approval for the minor program should be submitted to the student's College adviser by the deadline above on the Consent to Complete a Minor Program (<https://>

humanities-web.s3.us-east-2.amazonaws.com/college-prod/s3fs-public/documents/Consent_Minor_Program.pdf) form, obtained from the College adviser or online.

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

Sample 1:

GREK 10100-10200-10300	Introduction to Attic Greek I-II-III	300
GREK 20100-20200-20300	Intermediate Greek I-II-III	300
Total Units		600

Sample 2:

LATN 10100-10200-10300	Introduction to Classical Latin I-II-III	300
Any three CLCV courses*		300
Total Units		600

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

PRIZES AND GRANTS

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

This fellowship is limited to Classical Studies majors and minors.

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

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

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

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

The **Nancy P. Helmbold Travel Award** is expected to be worth \$5,000 this year. It is awarded to an outstanding undergraduate student of Greek and/or Latin for travel to Greece or Italy. Applicants must submit to the Classics Department Administrator (**by the first Friday of Spring Quarter**) a transcript, an itinerary or project statement (2–3 pages), proposed budget, and a faculty letter of recommendation. A written report of what was accomplished during the period of the award must be submitted to the Director of Undergraduate Studies during the following Autumn Quarter.

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

The **Paul Shorey Foreign Travel Grant** is expected to be worth \$3,000 this year. The grant is given to a student of Greek or Latin who has been accepted to participate in the Athens Program or the Rome Program of the College, and it is to be used to defray costs incurred in the program. The terms of the grant stipulate that it is to be awarded to a "needy and deserving" student. Students who have been accepted into one of the programs

and who wish to be considered for the Shorey grant are invited to submit statements explaining their need **by the first Friday of Spring Quarter.**

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

Examples of past successful application statements for the summer awards are available from the Director of Undergraduate Studies or Assistant Director of Undergraduate Studies (<https://classics.uchicago.edu/about/contact/>).

Offered through the Society for Classical Studies (SCS):

The **Lionel Pearson Fellowship** seeks to contribute to the continuing education of American- and Canadian-trained classicists by providing for a year of graduate study at an English or Scottish university. The competition is open to any outstanding candidate with a BA in Greek, Latin, Classics, or closely related fields at any American or Canadian college or university. Fellows must undertake a course of study that broadens and develops their knowledge of Greek and Latin literature in the original languages; candidates should therefore have a strong background in the classical languages. Normally, the recipient will hold the fellowship in the academic year immediately after graduating with a bachelor's degree. The term of the fellowship is one (1) year. The recipient may use the fellowship for part of a longer program of study, but under no circumstances will support from the fellowship extend beyond one (1) year. Fellows are responsible for seeking and obtaining admission to the English or Scottish university where they intend to study. With regards to their applications to English or Scottish universities, candidates should seek out information about their respective application deadlines, and the SCS encourage candidates to apply if they are shortlisted. The SCS also encourages applications from groups traditionally underrepresented in the field of classical studies.

The maximum amount of the Fellowship is \$30,000, which may be used to offset academic fees, travel expenses, housing and subsistence costs, and book purchases. The Pearson Fellowship may be used at any university in the United Kingdom, and applicants are strongly encouraged to consult with their advisers about the most suitable programs for their proposed course of study. The Pearson Fellowship, while generous, will likely not be sufficient to cover the full costs of a year's study in the UK, unless the recipient is also able to obtain a substantial tuition fellowship from the school to which they are admitted. The SCS will offer its institutional support in the recipient's application for such fellowships.

Candidates for the fellowship may apply directly to the Pearson Fellowship Committee, typically in the Autumn of their fourth year of undergraduate study.

See more information at <https://classicalstudies.org/awards-and-fellowships/lionel-pearson-fellowship>.

CLASSICAL CIVILIZATION COURSES

CLCV 15000. Myth and Its Critics. 100 Units.

Myth is essential to how humans make sense of the world: our foundational stories explain the nature of the world; they justify and explore social and sexual difference; they teach and test the limits of human agency. The course will survey contexts and uses of myth-making in the ancient Mediterranean world. We will also explore the many traditions of critique and anxiety about myth-making, among philosophers, literary critics and religious authorities.

Instructor(s): C. Ando Terms Offered: Spring, Spring 2027

Equivalent Course(s): RLST 28498, SIGN 26037, HIST 17000

CLCV 20091. 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): NEAA 20091, ANTH 26612, CLAS 30091, HIST 20001

CLCV 20102. 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): CLAS 30102, HREL 30102, RLST 20102

CLCV 20103. 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): HREL 30103, CLAS 30103, RLST 20103, HCHR 30103

CLCV 20120. 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): RLST 20120, NEHC 30122, HIST 31601, CLAS 30120, HCHR 30120, HIST 21601, MDVL 20120, NEHC 20122

CLCV 20122. Heaven, Hell, and Life After Death. 100 Units.

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

Instructor(s): Christine R. Trotter Terms Offered: Spring

Equivalent Course(s): JWSC 20113, RLST 20113

CLCV 20222. Greek and Near Eastern Creation Stories. 100 Units.

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

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

Equivalent Course(s): NEHC 20210, RLST 20210

CLCV 20330. Archaeological Theory. 100 Units.

Since the formalization of the discipline of archaeology in the 19th century, how we make sense of the past through its material traces has undergone a number of profound transformations. This class introduces students to the diverse array of theoretical approaches archaeologists have deployed in their interpretations of ancient cultures. In the process, students will gain an appreciation for the field's close relationship to developments in neighboring fields in the humanities and social sciences. The ultimate goal is for students to realize the incredibly

wide range of interpretive modes archaeologists have operated under, both historically over the past century and a half as well as in current practice."

Instructor(s): James Osborne Terms Offered: Autumn

Equivalent Course(s): ARKE 20330, NEAA 20330

CLCV 20407. Roman Civil War between History, Memory, and Representation. 100 Units.

Civil war (bellum civile) looms large in studies of Roman history, involving some of Rome's most well-known historical protagonists (Marius, Sulla, Pompey, Caesar, Antony, and Octavian-Augustus, to name a few). In this seminar, we will explore the broader role that civil war played in shaping major political, social, economic, religious, and cultural developments in the Roman world, with a particular focus on the late Republic, as well as the various ways in which ancient Romans encountered, commemorated, and grappled with the trauma of civil strife (and its legacies) in the textual and material record. To what extent can we speak of a Roman "culture of civil war" during the first century BCE? Can we describe the impacts of these upheavals-not only on political life, but also on social identities and hierarchies, literature, religion, and art-as a "Roman Revolution"? To what extent was civil war embedded within Roman cultural memory? In considering these questions, we will read ancient literature in both prose and verse as well as modern scholarship; additionally, we will draw on the evidence of ancient coins, inscriptions, and material culture. This course will also incorporate an in-class role-playing game, in which students will embody various Roman personae during a particular sociopolitical flashpoint of the mid-first century BCE.

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

Equivalent Course(s): HIST 20407

CLCV 20700-20800-20900. Ancient Mediterranean World I-II-III.

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

CLCV 20700. Ancient Mediterranean World I: Greece. 100 Units.

This course surveys the social, economic, and political history of Greece from prehistory to the Hellenistic period. The main topics considered include the development of the institutions of the Greek city-state, the Persian Wars and the rivalry of Athens and Sparta, the social and economic consequences of the Peloponnesian War, and the eclipse and defeat of the city-states by the Macedonians.

Instructor(s): J. Hall and A. Kaldellis Terms Offered: Autumn

Prerequisite(s): This sequence meets the general education requirement in civilization studies.

Equivalent Course(s): HIST 16700, SOSC 27710

CLCV 20800. Ancient Mediterranean World II: Rome. 100 Units.

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

Instructor(s): C. Ando and S. Finnigan Terms Offered: Winter

Prerequisite(s): This sequence meets the general education requirement in civilization studies.

Equivalent Course(s): HIST 16800, SOSC 16800

CLCV 20900. Ancient Mediterranean World III: Late Antiquity. 100 Units.

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

Instructor(s): J. Simmons and E. Walsh Terms Offered: Spring

Prerequisite(s): This sequence meets the general education requirement in civilization studies.

Equivalent Course(s): HIST 16900, SOSC 27910, MDVL 16900, RLST 20690

CLCV 20710. Playing with the Past: Shakespeare, Aeschylus, and Hansberry on the Contemporary Stage. 100 Units.

Playing with the Past explores dramaturgy as an adventurous and inquisitive form of storytelling through the works of Shakespeare, Aeschylus, and Lorraine Hansberry. We will examine the dramaturg's role in building worlds with classic playwrights, inhabiting them through productions, and cultivating connections with audiences and institutions. Through critical engagement with theatrical genealogies, industry practices, and innovations, we will investigate how these writers are produced today. Most importantly, we will develop our

own civic-minded dramaturgical practice, considering how thoughtful storytelling has impact beyond the walls of the classroom and the theater.

Instructor(s): G. Randle-Bent Terms Offered: Spring

Equivalent Course(s): TAPS 20710

CLCV 21013. Plunder, Theft, Forgery: Crime and Cultural Property in the Ancient Mediterranean and Today. 100 Units.

Who owns antiquity? In this seminar, we will interrogate this question by examining ancient cases of antiquities theft and more contemporary appropriations and destructions of cultural heritage in the Greco-Roman world. We will focus predominantly on three interrelated phenomena: 1) state-sanctioned plunder and spoils of war; 2) private collecting, theft, and looting; and 3) "fakes"/"forgeries" and the demands of the antiquities market. Students will develop an interdisciplinary methodology for analyzing a wide array of source material (whether textual or archaeological) as well as gain familiarity with key themes and topics across several fields, from Roman cultural imperialism to modern archaeological ethics. We will also visit and engage with collections of antiquities in Chicago to gain first-hand experience with material objects as a counterpoint to our regular class sessions.

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

Equivalent Course(s): ARTH 21013, HIST 21013

CLCV 21014. Forma Urbis: Architecture, Topography, and Urban Life in Ancient Rome. 100 Units.

Rome wasn't built in a day. How did historical, sociopolitical, cultural, and economic developments lead to its transformation over time into the city considered to be the caput mundi ('head of the world')? In this seminar, we will explore the archaeological and architectural remains of ancient Rome from the 8th century BCE to the imperial period in order to understand how Romans constructed and experienced the urban environment of their capital city. We will consider not only public spaces and monuments (e.g., temples, roads, shops, theaters, baths, the Forum, triumphal arches, aqueducts, etc.) but also the domestic sphere (from elite houses to apartment blocks) to interrogate the ways in which space and architectural form can delineate and articulate social hierarchies, cultural identities, and political ideologies. Readings will include both ancient textual sources and modern scholarship. This course will also examine comparative material from other cities in ancient Italy (e.g., Pompeii, Herculaneum, and Ostia).

Instructor(s): E. Heintges Terms Offered: Winter

Equivalent Course(s): HIST 21014

CLCV 21722. Ancient Empires IV: the Achaemenid Empire. 100 Units.

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

Instructor(s): Mehrnoush Soroush Terms Offered: Autumn

Note(s): Taking these courses in sequence is not required. This sequence meets the general education requirement in civilization studies.

Equivalent Course(s): NEHC 20014, HIST 25602

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

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

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

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

CLCV 22024. 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): BIBL 36000, CLAS 32024, RLST 22036

CLCV 22216. Italian Renaissance: Petrarch, Machiavelli, and the Wars of Popes and Kings. 100 Units.

Florence, Rome, and the Italian city-states in the age of plagues and cathedrals, Petrarch and Machiavelli, Medici and Borgia (1250-1600), with a focus on literature, philosophy, primary sources, the revival of antiquity, and the papacy's entanglement with pan-European politics. We will examine humanism, patronage, politics, corruption,

assassination, feuds, art, music, magic, censorship, education, science, heresy, and the roots of the Reformation. Writing assignments focus on higher level writing skills, with a creative writing component linked to our in-class role-played reenactment of a Renaissance papal election (LARP). First-year students and non-History majors welcome.

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

Prerequisite(s): Graduate students by consent only.

Equivalent Course(s): HIST 32202, KNOW 12203, RLST 22203, HIST 12203, ITAL 16000, FNDL 22204, ITAL 32202, SIGN 26034, MDVL 12203, RENS 12203

CLCV 2322. 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): HREL 42308, NEHC 22308, RLST 22308, NEHC 42308, CLAS 32322

CLCV 2524. 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): JWSC 20122, RLST 12000, CLAS 32524, FNDL 28202, BIBL 32500, MDVL 12500

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

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

Instructor(s): John Proios Terms Offered: Autumn

Prerequisite(s): Completion of the general education requirement in humanities.

Equivalent Course(s): PHIL 25000

CLCV 23024. 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 20012, GNSE 30147, ANTH 30012, CLAS 33024, SIGN 20147, GNSE 20147

CLCV 23425. 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, CLAS 33425, GNSE 23425, CMLT 33425, CMLT 23425

CLCV 23524. 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, NEHC 33524, CLAS 33524

CLCV 23712. Thomas Aquinas on God, Being, Human Nature, and Evil. 100 Units.

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

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

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

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

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

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

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

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

CLCV 23809. Pain, Truth, and Justice. 100 Units.

Why should the truth hurt? Does pain guarantee the truth told? Is pain the price of exposure to the truth? Does that make punishment just? In this course, we will take a historical and philosophical approach to examine the relations between pain, truth, and justice. In the premodern period, we will draw from Genesis, Sophocles' *Oedipus*, Augustine, Tertullian, martyrdom accounts, and public penance in medieval Christianity. To study the theme in the early modern nation-state spectacles of punishment, colonial contexts, and contemporary scenes of justice, we will turn to the writings of Foucault, Fanon, and others. Over the course of the historical and philosophical examinations, we will trace the themes of body, affect, and performance; truth, law, and ritual; power, religion, and the nation-state. In the end, we will turn a critical eye to contemporary cultural discourses and representations of pain, truth, and justice in the arts, law, literature, philosophy, and politics. No prerequisites.

Instructor(s): Maureen Kelly Terms Offered: Autumn

Equivalent Course(s): GNSE 23809, MDVL 23809, RLST 23809

CLCV 23820. Debating Christians and Other Adversaries: Greek and Syriac Dialogues in Late Antiquity. 100 Units.

This course will examine the composition and significance of dialogues for Christian polemic and identity formation. The quarter will begin with an overview of dialogues from Classical Antiquity before examining the new directions Christian writers followed as they staged debates with pagans, Jews, 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): HCHR 40360, RLST 20360, CLAS 33802, BIBL 40360

CLCV 23823. Suffering, Grief, and Consolation. 100 Units.

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

Instructor(s): Christine R. Trotter Terms Offered: Winter
Equivalent Course(s): RLST 23808, JWSC 23808

CLCV 23824. 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 (Haslam 2016) 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 28810, CLAS 33824, LING 38810

CLCV 23921. Thucydides and Athenian Democracy at War. 100 Units.

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

Instructor(s): Robert Stone Terms Offered: Autumn
Equivalent Course(s): SCTH 20677

CLCV 23923. The Iliad as a Whole. 100 Units.

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

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): CLAS 31923, FNDL 27006, SCTH 21934, SCTH 31934

CLCV 24021. Partings, Encounters, and Entangled Histories: The Formation of Judaism and Christianity. 100 Units.

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

scholarship. Students interested in modern histories of Judaism and Christianity will gain a firm foundation in the pivotal debates, texts, and events that set the trajectories for later centuries.

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

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

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

Equivalent Course(s): BIBL 37213, NEHC 27213, NEHC 37213, HCHR 37213, HIJD 37213, CLAS 34021, JWSC 27213, HIST 31600, RLST 27213

CLCV 24525. 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): FNLD 24325, CLAS 34525, CMLT 34525, CMLT 24525

CLCV 24526. 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): CLAS 34526

CLCV 24821. Foucault and the Christians: On Ethics, Desire, and The History of Sexuality. 100 Units.

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

Instructor(s): Maureen Kelly Terms Offered: Autumn

Equivalent Course(s): GNSE 24802, RLST 24802, HIST 21011

CLCV 24826. 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, Romyka, 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): CLAS 34826

CLCV 24922. Language Contact: Greek and the World's Languages. 100 Units.

How do languages get into contact? How long do they stay in contact? What is contact-induced language change, and which are the mechanisms that govern it? What do arachnophobia, myalgia, geology, heterophagy mean? In this course we will study language contact and its outcomes, as well as the social and linguistic factors that regulate contact-induced changes. We will examine a wide range of language contact phenomena from both general linguistic and sociolinguistic perspectives, and survey current approaches to all of the major types of contact-induced change (e.g. borrowing). Having Greek (but also other languages) as an example, we will consider linguistic and social aspects of the contact context as well as look into how the particular language has

shaped the savant vocabulary of science, philosophy, arts, etc. More precisely, we will offer a brief overview of the history of the Greek language with special emphasis on the Greek vocabulary that Greek language landed or borrowed at different stages of its history as a result of its linguistic contact with other nations and languages. We will start with the Pre-Hellenic phase of Greek and then we focus in Proto-Hellenic, Ancient Greek, Koine, Medieval Greek and finally Modern Greek.

Instructor(s): Zoi Gavriilidou Terms Offered: Winter

Equivalent Course(s): LING 39402, CLAS 34922, BIBL 39402, RLST 29402, LING 29402

CLCV 25126. 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, Havelock'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): ITAL 35126, ITAL 25126, FNDL 25126, CLAS 35126

CLCV 25319. Gender and Sexuality in Late Antiquity: Precursors and Legacies. 100 Units.

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

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

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

Equivalent Course(s): GNSE 42910, CLAS 35319, RLST 22910, GNSE 22910, BIBL 42910

CLCV 25322. #Blessed: The Prosperity Gospel, The Bible, and Economic Ethics. 100 Units.

Is wealth a sign of divine favor? What would Jesus do when it comes to money? How does the Bible inform contemporary views of charity, economic ethics, and material possessions? This class examines the multiple messages about material wealth contained within biblical literature and the diverse ways these passages have been interpreted. After a survey of shifting approaches to economic ethics among Christians over the centuries, students will turn to the phenomenon of the "Prosperity Gospel" within the modern period. The class will query the ways the Bible has been harnessed to an economic vision tied to capitalism and ostentatious displays of personal wealth. Previous knowledge of the Bible and the historical periods covered is not expected.

Instructor(s): Erin Walsh and William Schultz Terms Offered: Winter

Equivalent Course(s): KNOW 25377, RLST 25377

CLCV 25323. Africa's Byzantine Heritage: Religion and Art in Pluralistic Societies. 100 Units.

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

own research projects will have ample opportunity to do so. Students will also attend weekly discussion sections led by the TA.

Instructor(s): Karin Krause Terms Offered: Winter

Prerequisite(s): Students enrolled in this course will participate in a *mandatory* three-day field trip to the Metropolitan Museum of Art (Feb. 16–18, 2024). Travel and lodging will be fully covered through a Curricular Innovation and Undergraduate Research grant provided by the College.

Equivalent Course(s): MDVL 28328, ARTH 28328, RLST 28328

CLCV 25417. 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): KNOW 21403, HIPS 25421, KNOW 31403, CLAS 35417, HIST 25421, CHSS 35421, SIGN 26010, HIST 35421, HREL 34309, RLST 22121

CLCV 25521. The Sublime. 100 Units.

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

Instructor(s): Glenn Most Terms Offered: Spring

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

CLCV 25700-25800-25900. Ancient Empires I-II-III.

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

CLCV 25700. Ancient Empires I: The Hittite Empire. 100 Units.

This course introduces students to the Hittite Empire of ancient Anatolia. In existence from roughly 1750-1200 BCE, and spanning across modern Turkey and beyond, the Hittite Empire is one of the oldest and largest empires of the ancient world. We will be examining their history and their political and cultural accomplishments through analysis of their written records - composed in Hittite, the world's first recorded Indo-European language - and their archaeological remains. In the process, we will also be examining the concept of "empire" itself: What is an empire, and how do anthropologists, archaeologists, and historians study this unique kind of political formation?

Instructor(s): James Osborne Terms Offered: Winter

Note(s): Taking these courses in sequence is not required. This sequence meets the general education requirement in civilization studies.

Equivalent Course(s): HIST 15602, SOSC 20011, NEHC 20011

CLCV 25800. Ancient Empires II: The Ottoman Empire. 100 Units.

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

Instructor(s): Theo Knights Terms Offered: Autumn

Note(s): Taking these courses in sequence is not required. This sequence meets the general education requirement in civilization studies.

Equivalent Course(s): NEHC 20012, HIST 15603, SOSC 20012, MDVL 20012

CLCV 25900. Ancient Empires III :The Egyptian Empire of the New Kingdom. 100 Units.

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

Instructor(s): Faculty Terms Offered: Spring

Note(s): Taking these courses in sequence is not required. This sequence meets the general education requirement in civilization studies.

Equivalent Course(s): SOSC 20013, HIST 15604, NEHC 20013

CLCV 25727. Sextus Empiricus and Zhuangzi. 100 Units.

Embracing the condition of not knowing as a pathway to freedom is at the core of two ancient philosophical schools now commonly known as Skepticism and Daoism. This course is a literary and philosophical comparison of two highly sophisticated texts in these traditions: the Greek Outlines of Pyrrhonism of Sextus Empiricus, which records the teachings of Pyrrho, founder of the Hellenistic Skeptic school; and the Chinese text known as the Zhuangzi, which records that teacher's anticonventionalist and paradoxical counsels for achieving a life of "free and easy roaming." Course readings are all in English, and no knowledge of the classical Chinese and Greek languages or their philosophies is needed, but separate meetings can be scheduled for students interested in reading either of these texts in the original.

Instructor(s): D. Wray Terms Offered: Winter. Winter 2027

Equivalent Course(s): FNDL 25727, CMLT 25727

CLCV 25923. Image, Iconoclasm, Animation. 100 Units.

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

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): MDVL 28311, ARTH 38311, CLAS 35923, RLST 28311, ARTH 28311, RLVC 38311, KNOW 38311

CLCV 26020. The Gospel of John. 100 Units.

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

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

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

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

Equivalent Course(s): RLST 22020, CLAS 36020, BIBL 36020

CLCV 26024. 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): MDVL 26001, HCHR 36001, RLVC 36001, ARTH 36001, CLAS 36024, NEHC 26001, JWSC 26020, ARTH 26001, RLST 26001

CLCV 26119. Muses and Saints: Poetry and the Christian Imagination. 100 Units.

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

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

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

Equivalent Course(s): ENGL 33809, RLVC 33000, GNSE 34104, MDVL 23000, RLST 23000, BIBL 33000, GNSE 24104, HCHR 33000, CLAS 36119

CLCV 26181. 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 Delogo, Pauline Goul Terms Offered: Not offered this academic year

Equivalent Course(s): CLAS 36181, CMLT 36180, CEGU 26180, FREN 36180, CEGU 36180, MDVL 26180, RLST 26180, FREN 26180, CMLT 26180

CLCV 26216. Pagans and Christians: Greek Background to Early Christianity. 100 Units.

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

Instructor(s): David Martinez Terms Offered: Spring

Equivalent Course(s): RLST 20505, MDVL 20505

CLCV 26525. 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): CLAS 36525, SCTH 35999

CLCV 26604. Ancient Conceptions of the World and its Peoples. 100 Units.

An examination of how ancient cultures-including ancient Egypt, the Greco-Roman Mediterranean, India, and China-envisioned the world in which they lived and the diverse peoples that inhabited it. Students will explore a variety of textual and material sources; they will investigate not only how different ancient cultures understood the mechanics of the universe, but how they envisioned and represented those who dwelled beyond the realm of the familiar.

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

Equivalent Course(s): HIST 16604

CLCV 26726. Democracy and Its Critics. 100 Units.

This course provides an introduction to the study of self-government. Over the course of the quarter, we will investigate the strengths and weaknesses of democracy as a political regime and a form of social organization. We will explore the relationship between democracy and values such as equality and freedom; democratic threats to minorities; the risks of elite capture and manipulation; and democratic erosion and collapse. Drawing on writings from advocates, analysts, and critics of democracy, we will introduce students to the study of democracy in several different disciplines, including history, philosophy, political science, and sociology. Written assignments will be satisfied through a set of short papers. This course is offered annually (the quarter varies depending on the year) and will next be offered in Spring 2026. Graduate students may enroll with instructor consent.

Instructor(s): Clifford Ando Terms Offered: Spring

Equivalent Course(s): SOCI 20562, HIST 18103, PLSC 20562, PBPL 20562, DEMS 15000

CLCV 26827. 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): CLAS 36827

CLCV 27002. Ancient Sicily: History, Archaeology, Culture, Landscape. 100 Units.

Standing at the crossroads of the Mediterranean, the island of Sicily played a crucial role-geographically, politically, economically, and culturally-in the history of the ancient world, often as the site of intense contestation and cultural interaction between different peoples and cultures (whether indigenous Sicilian, Greek, Punic, or Roman). In this course, we will explore the history, archaeology, culture, and landscape of ancient Sicily from the archaic period to late antiquity, through the study of texts, archaeological sites, and objects. Topics and themes to be explored along the way include ecology and landscape; colonization and identity (e.g., "Hellenization," "Romanization"); cultural, technological, and artistic developments and trends (including drama, athletics, and architecture); tyranny, empire, and government; myth and religion; agriculture, slavery, and villa culture.

Instructor(s): E. Heintges Terms Offered: Winter

Equivalent Course(s): HIST 17002

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

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

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

Equivalent Course(s): CLAS 37320

CLCV 27426. 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): CLAS 37426

CLCV 27522. Praising the Gods: Greek Hymnic Poetry and Its Context. 100 Units.

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

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

Prerequisite(s): Two years of Greek.

Equivalent Course(s): GREK 27122, RLST 27518, HREL 47518, GREK 37122, CLAS 37522

CLCV 27623. Three Comedies of Sexual Revolution. 100 Units.

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

Aristophanes's *Assemblywomen* recounts how under the leadership of the able Praxagora the women of Athens take over the Assembly and legislate a new regime in which private property is replaced by communism and sexual equity is achieved in favor of the old and unattractive at the expense of the young and attractive. Machiavelli's *Mandragola* dramatizes the tricks by which young Callimaco manages with the aid of the trickster parasit 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): FNDL 21772, GNSE 25997, PLSC 25997, PLSC 35997, GNSE 35997, CMLT 25823, CMLT 35997, CLAS 37623, SETH 25823, SETH 35997

CLCV 27723. 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 25923, SETH 35998, CLAS 37723

CLCV 27923. Textual Amulets in the Ancient Mediterranean. 100 Units.

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

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): CLAS 37923, RLST 20130, HREL 40130, NEHC 20130, NEHC 40130

CLCV 28024. 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): CLAS 38024

CLCV 28322. Art and Religion from the Roman to the Christian Worlds. 100 Units.

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

Instructor(s): Jaś Elsner Terms Offered: Spring

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

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

CLCV 28233. 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, RLVC 38325, RLST 28325, KNOW 38325, ARTH 28325, ARTH 38325, CLAS 38323

CLCV 28325. 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): RLST 28319, RLVC 38319, HCHR 38319, ARTH 28319, MDVL 28319, CLAS 38325, ARTH 38319, GLST 28319

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

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

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

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

CLCV 28726. Symbiosis: Where science meets the humanities. 100 Units.

Since the (western) 18th century, it has been normative to separate humanities and the sciences. The institutional side of this divide is reflected on college campuses, where there is little intellectual exchange between these areas. This course seeks to challenge that separation by (1) familiarizing ourselves with the history that led to it; (2) exploring materials from Kuhn, Feyerabend, and Foucault; and (3) studying points of intersection such as metaphor in science, science fiction, the Turing Test, humanistic medicine, the cyclical nature of scientific ideas since antiquity, and the metaphysics of science. Requirements: midterm exam; oral presentation; final essay of 8-10 pages

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

Equivalent Course(s): HIPS 21201, CEGU 28726

CLCV 28926. 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): GREK 28926, GREK 38926, CLAS 38926

CLCV 29300. 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): HCHR 39300, ANTH 39301, FNDL 29301, RLST 29300, ANTH 29300, GNSE 39303, CLAS 39300, GNSE 29303, BIBL 39300, HREL 39300, SIGN 26074, RLVC 39300

CLCV 29325. 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): CLAS 39325

CLCV 29500. Senior Seminar. 100 Units.

The Senior Seminar is designed as a capstone course, and it is required for all Classics majors, whether they are writing a BA paper or not. The course meets once per week over two quarters (Autumn and Winter), for an hour and twenty minutes each week. Enrollment in both quarters is required. There are two sections offered each quarter (meeting as a single class); one is valued at 100 units, one at 0 units. Normally, the students will enroll in the section valued at 100 units during Autumn quarter, and in the section valued at 0 units during Winter quarter; but they may reverse the order of enrollment if need be. NB: students may only enroll in a 100-unit section once.

Instructor(s): E. Austin; C. Filippaki Terms Offered: Autumn Winter. 25-26

CLCV 29501. Senior Seminar. 000 Units.

The Senior Seminar is designed as a capstone course, and it is required for all Classics majors, whether they are writing a BA paper or not. The course meets once per week over two quarters (Autumn and Winter), for an hour and twenty minutes each week. Both quarters are required. CLCV 29500 is valued at 100 units; CLCV 29501 is valued at 0 units. Students will normally register in CLCV 29500 in Autumn quarter and CLCV 29501 in Winter quarter; but they may reverse the order of enrollment if need be.

Instructor(s): E. Austin; C. Filippaki Terms Offered: Autumn Winter. 25-26

Prerequisite(s): CLCV 29500

CLCV 29600. 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): Jaś 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): MDVL 29004, RLST 29004, RLCV 40400, BIBL 40400, ARTH 40400, CLAS 42600, ARTH 21702

CLCV 29626. 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): CLAS 39626

CLCV 29700. Reading Course: Classical Civ. 100 Units.

No description available. Prerequisite(s): Consent of faculty sponsor and director of undergraduate studies

Note(s): Students are required to submit the College Reading and Research Course Form.

Terms Offered: Autumn, Winter, Spring

Prerequisite(s): Consent of faculty sponsor and director of undergraduate studies

Note(s): Students are required to submit the College Reading and Research Course Form.

GREEK COURSES

GREK 10100-10200-10300. Introduction to Attic Greek I-II-III.

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

GREK 10100. Introduction to Attic Greek I. 100 Units.

Introduction to Attic Greek introduces students to the fundamentals of the ancient Greek language through which students may access the works of Homer, Sappho, Plato, Thucydides, and Sophocles (among countless others). This course represents the first step. Course work involves the reading and writing of Attic Greek, alongside the development of vocabulary and the formal study of grammar. Students encounter authentic texts throughout the course. Successful completion of this course will prepare students for GREK 102. This course is appropriate for students who have not previously studied ancient Greek.

Instructor(s): Christopher Simon Terms Offered: Autumn

Note(s): Knowledge of Greek not required.

GREK 10200. Introduction To Attic Greek II. 100 Units.

Introduction to Attic Greek introduces students to the fundamentals of the ancient Greek language through which students may access the worlds of Homer, Sappho, Plato, Thucydides, and Sophocles (among countless others). This course represents the second step. Course work continues to involve the reading and writing of Attic Greek, alongside the further development of vocabulary and the formal study of grammar. Students will increase their reading proficiency as they engage with longer, more complex, and more interesting sentences and passages, including selections from authentic texts. Successful completion of this course will prepare students for GREK 103. This course is appropriate for students who have completed GREK 101 or its equivalent.

Instructor(s): Christopher Simon Terms Offered: Winter

Prerequisite(s): GREK 10100

GREK 10300. Introduction to Attic Greek III: Prose. 100 Units.

Introduction to Attic Greek introduces students to the fundamentals of the ancient Greek language through which students may access the worlds of Homer, Sappho, Plato, Thucydides, and Sophocles (among countless others). This course represents the third and final step in the sequence. Course work continues to involve the reading and writing of Attic Greek, alongside the further development of vocabulary, the formal study of grammar, and the critical appreciation of composition and style. Students engage with increasingly longer selections from authentic texts as the course progresses. Successful completion of this course will prepare students for intermediate coursework beginning with GREK 201. This course is appropriate for students who have completed GREK 102 or its equivalent.

Instructor(s): Christopher Simon Terms Offered: Spring

Prerequisite(s): GREK 10200

GREK 10123. Summer Intensive Introductory Ancient Greek. 300 Units.

Summer Introductory Ancient Greek comprises a thorough introduction to the Classical Greek language in eight weeks. This intensive course includes daily class meetings, review sessions, sight reading, homework assignments, and quizzes. We will begin reading simple Greek on the first day, and by the end of the eight-

week course you will have read unadapted Greek prose and poetry from Plato, Homer, Herodotus, Euripides, Demosthenes, and other authors. This course is the equivalent of a full year of college Greek and prepares you for second-year text-based Greek courses at UChicago and elsewhere.

Instructor(s): Staff Terms Offered: Summer

GREK 11500. Intensive Attic Greek: Bridge Course. 100 Units.

Students undertake a review of the fundamentals of Attic Greek in the context of developing their reading proficiency. A general ability to recognize common Greek case uses and regular constructions, as well as a strong basis in Attic Greek vocabulary is assumed. Students continue to increase their reading proficiency by engaging with longer, more complex, and more interesting selections of authentic Greek, including Xenophon and Plato. Through these readings, students explore a range of authors and genres, who touch upon various aspects of the ancient Greek world, including the history of the language, the societies, cultures, politics, and religious practices of its people. Successful completion of this course will prepare students for intermediate Greek courses (GREK 20200-20300). This course is appropriate for students who have earned an appropriate language placement or by permission of the instructor.

Terms Offered: Autumn

Prerequisite(s): GREK 103, Language Placement, or by Permission of the Instructor

GREK 20100-20200-20300. Intermediate Greek I-II-III.

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

GREK 20100. Intermediate Greek I: 100 Units.

Immerse yourself in the prose written by various authors from ancient Greece and the subsequent Hellenic tradition. Readings this quarter involve increasingly longer selections of Greek prose (e.g. Plato, Xenophon), with an aim to review grammar and improve reading proficiency. Discussion in class will focus on the literary, historical, and cultural contexts necessary to appreciate the authors and texts. In addition to review, more advanced grammar will occasionally be introduced and vocabulary will be surveyed as necessary. This course is usually appropriate for students who have completed GREK 103, several years of high school Greek, or equivalent work.

Instructor(s): Jonah Radding Terms Offered: Autumn

Prerequisite(s): GREK 10300 or equivalent

GREK 20200. Intermediate Greek II: 100 Units.

Immerse yourself in the Greek poetry written by various authors from ancient Greece and the subsequent Hellenic tradition. Readings this quarter concentrate on (a) substantial selection(s) of Greek poetry (e.g. Sophocles, Euripides). This class focuses on the literary and historical context of the text(s) in question, as well as the rhetorical and stylistic qualities of Greek poetry. Review of grammar and the development of vocabulary will occur as necessary. This course is appropriate for students who have completed GREK 201 or its equivalent.

Instructor(s): Staff Terms Offered: Winter

Prerequisite(s): GREK 20100 or equivalent

GREK 20300. Intermediate Greek III. 100 Units.

Immerse yourself in the Greek poetry written by various authors from ancient Greece and the subsequent Hellenic tradition. This course involves reading (a) substantial selection(s) from (an) important moment(s) in this literary history (e.g. Homer's *Iliad*). In addition to translation, regular discussion will focus on the relationship between language and literary art, the legacy of the work or works under consideration, and the study of grammar and vocabulary as necessary. This course is appropriate for students who have completed GREK 201, GREK 202, or their equivalent.

Instructor(s): Staff Terms Offered: Spring

Prerequisite(s): Prerequisite(s): GREK 20100, GREK 20200, or equivalent

GREK 20123. Summer Intensive Intermediate Ancient Greek. 300 Units.

Summer Intensive Intermediate Greek combines extensive reading of texts with a comprehensive review of Classical grammar and syntax; it prepares students for advanced courses in Greek and for the use of Greek texts in their research. Texts studied are taken from a variety of representative and important Classical authors, and include prose works from e.g. Plato, Herodotus, Lysias or Thucydides, and poetry works from e.g. Euripides, Sophocles or Homer. The course also involves the intensive review of basic grammar and regular practice with reading at sight. The program combines daily synchronous and asynchronous activities. Students are responsible for considerable amounts of class preparation in the evenings, requiring a full-time commitment for the duration of the course. This course equips students to continue with advanced coursework or independent reading in ancient Greek in all its varieties. Summer Intermediate Greek corresponds to a full year's worth of instruction at the University of Chicago.

Instructor(s): Staff Terms Offered: Summer

Prerequisite(s): Successful completion of GREK 10300 or the equivalent placement.

GREK 22525. 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 32525

GREK 23223. Hellenistic Literature. 100 Units.

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

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

Prerequisite(s): GREK 20300 or equivalent

Equivalent Course(s): GREK 33223

GREK 23815. The Epistle to the Hebrews and the Epistle of Barnabas. 100 Units.

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

Instructor(s): David Martínez Terms Offered: Autumn

Equivalent Course(s): RLST 22034, BIBL 46804, GREK 33815

GREK 24124. 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 Nicaea 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 Martínez 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 34124, RLST 22215

GREK 24714. 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' 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): GREK 34717, SETH 31222, CMLT 31222, FNDL 21222

GREK 25300. Hellenistic Poetry. 100 Units.

TBD

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

Equivalent Course(s): GREK 35300

GREK 25326. 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 35326

GREK 27122. Praising the Gods: Greek Hymnic Poetry and Its Context. 100 Units.

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

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

Prerequisite(s): Two years of Greek.

Equivalent Course(s): RLST 27518, CLCV 27522, HREL 47518, GREK 37122, CLAS 37522

GREK 27423. The Acts of Paul and Thecla and the Pastoral Epistles. 100 Units.

In the early second century there were bitter battles over the legacy of Paul and his preserved letters in terms of gender, sexuality, family life, asceticism, church administration, and theological vision. We can see these well by reading the narrative text *The Acts of Paul and Thecla* alongside the "Pastoral Epistles" (1 and 2 Timothy, Titus), the former championing a female, cross-dressing ascetic Christ-missionary and the latter, in 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): FNDL 22035, RLST 22035, HCHR 42035, BIBL 42035, GREK 37423, GNSE 42035, GNSE 22035

GREK 28277. 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 38727

GREK 28926. 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): GREK 38926, CLAS 38926, CLCV 28926

GREK 29700. Reading Course: Greek. 100 Units.

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

Instructor(s): Staff Terms Offered: Autumn Winter

Prerequisite(s): Students are required to submit the College Reading and Research Course Form.

LATIN COURSES

LATN 10100-10200-10300. Introduction to Classical Latin I-II-III.

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

LATN 10100. Introduction to Classical Latin I. 100 Units.

Introduction to Classical Latin introduces students to the fundamentals of the Latin language through which students may access the works of Vergil, Horace, Cicero, Tacitus, and Ovid (among countless others). This course represents the first step. Course work involves the reading and writing of Latin, alongside the development of vocabulary and the formal study of grammar. Students encounter authentic texts throughout the course. Successful completion of this course will prepare students for LATN 101. This course is appropriate for students who have not previously studied ancient Greek.

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

Prerequisite(s): Knowledge of Latin not required.

LATN 10200. Introduction to Classical Latin II. 100 Units.

Introduction to Classical Latin introduces students to the fundamentals of the Latin language through which students may access the works of Vergil, Horace, Cicero, Tacitus, and Ovid (among countless others). This course represents the second step. Course work continues to involve the reading and writing of Latin, alongside the further development of vocabulary and the formal study of grammar. Students will increase their reading proficiency as they engage with longer, more complex, and more interesting sentences and passages, including selections from authentic texts. Successful completion of this course will prepare students for LATN 103. This course is appropriate for students who have completed LATN 101 or its equivalent.

Instructor(s): Staff Terms Offered: Winter

Prerequisite(s): LATN 10100

LATN 10300. Introduction to Classical Latin III. 100 Units.

Introduction to Classical Latin introduces students to the fundamentals of the Latin language through which students may access the works of Vergil, Horace, Cicero, Tacitus, and Ovid (among countless others). This course represents the third and final step in the sequence. Course work continues to involve the reading and writing of Latin, alongside the further development of vocabulary, the formal study of grammar, and the critical appreciation of composition and style. Students engage with increasingly longer selections from authentic texts as the course progresses. Successful completion of this course will prepare students for intermediate coursework beginning with LATN 201. This course is appropriate for students who have completed LATN 102 or its equivalent.

Instructor(s): Staff Terms Offered: Spring

Prerequisite(s): LATN 10200

LATN 10123. Summer Intensive Introductory Latin. 300 Units.

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

Instructor(s): Staff Terms Offered: Summer

LATN 11100. Accelerated Introduction to Classical Latin I. 100 Units.

Accelerated Introduction to Classical Latin introduces students to the fundamentals of classical Latin through a sequence of two courses. By the end of this first course, students will have encountered nearly all the most commonly used Latin grammar and a large collection of Latin vocabulary. They will also develop their reading proficiency by engaging longer, more complex, and more interesting sentences and passages of Latin, including selections from authentic texts. Through these readings, students will touch upon various aspects of the Roman world, engaging not only with the history of the city, but also with the society, culture, politics, and religion of its people. Successful completion of this course will prepare students for LATN 112. This course is appropriate for students who have not previously studied ancient Latin.

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

Prerequisite(s): Prerequisite(s): Knowledge of Latin not required.

LATN 11200. Accelerated Introduction to Classical Latin II. 100 Units.

Accelerated Introduction to Classical Latin introduces students to the fundamentals of classical Latin through a sequence of two courses. By the end of this second and final course, students will have encountered all the most commonly used Latin grammar and an even larger collection of Latin vocabulary. Their reading proficiency continues to increase by engaging longer, more complex, and more interesting Latin. The second half of the course subsequently focuses on the reading of increasingly longer selections from authentic Latin texts. Through these readings, students explore a range of authors and genres, who touch upon various aspects of the Roman world, not only the history of the city, but also the society, culture, politics, and religion of its people. Successful completion of this course will prepare students for intermediate Latin courses (LATN 20100-20200-20300). This course is appropriate for students who have completed LATN 111 or earned an equivalent language placement.

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

Prerequisite(s): LATN 11100

LATN 11400. Latin for Post Beginners I. 100 Units.

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

Instructor(s): Staff. Terms Offered: Winter

Note(s): "Students who complete this course and its follow-up LATN 103 will be ready for the intermediate sequence (LATN 20100-20200-20300)."

LATN 20100-20200-20300. Intermediate Latin I-II-III.

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

LATN 20100. Intermediate Latin I. 100 Units.

Immerse yourself in the Latin prose and poetry written by various authors from ancient Rome through the long tradition and reception of Latin literature. Readings this quarter involve increasingly longer selections of Roman prose and poetry (e.g. Cicero, Catullus), with an aim to review grammar and improve reading proficiency. Discussion in class will focus on the literary, historical, and cultural contexts necessary to appreciate the authors and texts. In addition to review, more advanced grammar will occasionally be introduced and vocabulary will be surveyed as necessary. This course is usually appropriate for students who have completed LATN 103, LATN 112, or several years of high school Latin, or equivalent work.

Instructor(s): Staff Terms Offered: Autumn

Prerequisite(s): LATN 10300, LATN 11200, or equivalent

LATN 20200. Intermediate Latin II. 100 Units.

Immerse yourself in the Latin prose written by various authors from ancient Rome through the long tradition and reception of Latin literature. Readings this quarter concentrate on (a) substantial selection(s) of Roman prose (e.g. the epistles of Seneca or Pliny, the histories of Livy or Sallust). This class focuses on the literary and historical context of the text(s) in question, as well as the rhetorical and stylistic qualities of Latin prose. Review of grammar and the development of vocabulary will occur as necessary. This course is appropriate for students who have completed LATN 112, LATN 201, or its equivalent.

Instructor(s): Staff Terms Offered: Winter

Prerequisite(s): LATN 11200, LATN 20100, or equivalent

LATN 20300. Intermediate Latin III. 100 Units.

Immerse yourself in the Latin poetry written by various authors from ancient Rome through the long tradition and reception of Latin literature. This course involves reading (a) substantial selection(s) from (an) important moment(s) in this literary history (e.g. Vergil's *Aeneid*, Ovid's *Metamorphoses*). In addition to translation, regular discussion will focus on the relationship between language and literary art, the legacy of the work or works under consideration, and the study of grammar and vocabulary as necessary. This course is appropriate for students who have completed LATN 112, LATN 201, LATN 202, or their equivalent.

Instructor(s): Staff Terms Offered: Spring

Prerequisite(s): LATN 11200, LATN 20100, or equivalent

LATN 20123. Summer Intensive Intermediate Latin. 300 Units.

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

Terms Offered: Summer

Prerequisite(s): Successful completion of LATN 10300 or equivalent placement.

LATN 20126. 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 30126

LATN 20323. High and Later Medieval Intermediate Latin. 100 Units.

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

Instructor(s): Michael Allen Terms Offered: Winter

Prerequisite(s): LATN 202 or equivalent

LATN 20324. Later and Early Medieval Intermediate Latin II. 100 Units.

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

Instructor(s): Michael Allen Terms Offered: Spring

Prerequisite(s): LATN 20200/20223

LATN 21025. 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 31025

LATN 21200. 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 31200

LATN 22426. 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/lucanbcbii_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 32426

LATN 23426. 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 33426

LATN 27426. Virgil's Eclogues. 100 Units.

In this class we will systematically read through Virgil's 10 Eclogues, examining both their place in the pastoral tradition and the changes Virgil 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 37426

LATN 28327. 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): LATN 38327

LATN 29700. Reading Course. 100 Units.

TBD

Terms Offered: Autumn Spring Winter

Prerequisite(s): Students are required to submit the College Reading and Research Course Form.

