

GREEK, LATIN, AND CLASSICAL STUDIES

There are two different tracks for undergraduates who wish to major within our department: Classical Culture and Society (CCAS) and Classical Language (CLAN). Each track has a different set of requirements, but each involves a combination of courses in the ancient languages and courses in translation. Courses in Greek (GREK) and Latin (LATN) involve the study of the ancient language and reading texts in that language. Courses for which a knowledge of Greek or Latin is not required are listed under Classical Studies (CSTS).

In addition to the sequence of courses specified for each major, all majors are expected to have read through the Classics Reading List before they participate in the Senior Seminar, a required full-year course. In the first term, students refine their ability to read, discuss, and critique Classical texts through engagement with scholarship from various fields of Classics, while laying the groundwork for their senior thesis research. In the second term, they conduct independent research, culminating in a substantial thesis paper and a presentation to the department.

College Foreign Language Requirement

The College's foreign language requirement may be satisfied by completing two semesters of Greek or Latin with grades of 2.0 or better.

For all majors in the department of Greek, Latin, and Classical Studies:

Writing in the Major

In addition to completing the course requirements for the major (Classical Culture & Society or Classical Languages), every student must fulfill the requisite training in writing within the discipline by taking as part of her major plan two courses that are designated as Writing Attentive or a single course designated as Writing Intensive. The student may count a Writing Attentive or Intensive course that is taught outside the department if it is included in the major plan.

Study Abroad

Students, according to their major and concentrations, are encouraged to consider a term of study during junior year in programs such as the Intercollegiate Center for Classical Studies in Rome.

Classical Languages

The Classical Languages track offers students the opportunity to gain a deeper proficiency in Greek and/or Latin and to explore Classical texts and the literary, historical, and philosophical contexts in which they emerged.

Major Requirements

- Six courses beyond the introductory level in Greek or Latin, of which at least four must be at the 200 level or above.
- Three elective courses. Such courses could include:
 - Any Classical Studies, Greek, or Latin course (including cross-listed and tagged courses offered by faculty in other departments)
 - With advisor approval, courses outside the department that engage with the ancient Mediterranean world or its afterlife; for example:

- other historical languages
- Archaeology, Art History, History, Religion, or Anthropology courses on Mediterranean, North African, and Near Eastern cultures
- courses on the reception of ancient Mediterranean culture, such as Medieval Studies, Comparative Literature, Museum Studies, or courses focused on the classical tradition
- At least one of the above Greek, Latin, or Classical Studies courses must be at the 300 level or above
- Senior Seminar and Thesis (CSTS B398 Senior Seminar and CSTS B399 Senior Seminar)

Minor Requirements

- Six courses in Greek or Latin, including at least two at the 200 level or above.
 - The department may reduce the number of required courses for those who are already beyond the elementary language when they begin the minor.

Classical Culture and Society

The track in Classical Culture offers students the opportunity to explore life in Classical antiquity in all of its dimensions—from language, to literature, to history, philosophy, archaeology, and more—as well as its impact on later cultural traditions. It is designed to allow students to use a foundation in Greek or Latin as the springboard to chart their own paths through the College's rich offerings in archaeology and art history, history, politics, philosophy and religion, and classical literature and its reception.

Major Requirements

- Two semesters in either Latin or Greek at any level.
- Seven elective courses, including at least two at the 200 level or above, and one at the 300 level or above. Such courses could include:
 - Any Classical Studies, Greek, or Latin course (including cross-listed and tagged courses offered by faculty in other departments)
 - With advisor approval, courses outside the department that engage with the ancient Mediterranean world or its afterlife; for example:
 - other historical languages
 - Archaeology, Art History, History, Religion, or Anthropology courses on Mediterranean, North African, and Near Eastern cultures
 - courses on the reception of ancient Mediterranean culture, such as Medieval Studies, Comparative Literature, Museum Studies, or courses focused on the classical tradition
- Senior Seminar and Thesis (CSTS B398 Senior Seminar and CSTS B399 Senior Seminar)

Minor Requirements

- Six courses drawn from the range of courses counted towards the Classical Culture Major, including:
 - At least two Classical Studies (CSTS) courses at the 200 level or above
 - At least two Greek (GREK) or Latin (LATN) courses at any level

CSTS B108 Roman Africa (1 Unit)

In 146 BCE, Rome conquered and destroyed the North African city of Carthage, which had been its arch-enemy for generations, and occupied many of the Carthaginian settlements in North Africa. But by the second and third centuries CE, North Africa was one of the most prosperous and cultured areas of the Roman Empire, and Carthage (near modern Tunis) was one of the busiest ports in the Mediterranean. This course will trace the relations between Rome and Carthage, looking at the history of their mutual enmity, the extraordinary rise to prosperity of Roman North Africa, and the continued importance of the region even after the Vandal invasions of the fifth century.

CSTS B156 Roman Law in Action (1 Unit)

This course provides an introduction to the study of Roman law and legal history by focusing on the law of the family. The family is a basic building block for society, and the aim of this course is to learn more about Roman society by examining how it developed legal rules for family organization. We will also explore the historical context behind the development of Roman legal institutions, in order to gain an appreciation for Roman law's influence on the modern civil law and common law systems.

CSTS B175 Feminism in Classics (1 Unit)

This course will illustrate the ways in which feminism has had an impact on classics, as well as the ways in which feminists think with classical texts. It will have four thematic divisions: feminism and the classical canon; feminism, women, and rethinking classical history; feminist readings of classical texts; and feminists and the classics - e.g. Cixous' Medusa and Butler's Antigone.

CSTS B205 Greek History (1 Unit)

This course traces the rise of the city-state (polis) in the Greek-speaking world beginning in the seventh-century BC down to its full blossoming in classical Athens and Sparta. Students should gain an understanding of the formation and development of Greek identity, from the Panhellenic trends in archaic epic and religion through its crystallization during the heroic defense against two Persian invasions and its subsequent disintegration during the Peloponnesian war. The class will also explore the ways in which the evolution of political, philosophical, religious, and artistic institutions reflect the changing socio-political circumstances of Greece. The latter part of the course will focus on Athens in particular: its rise to imperial power under Pericles, its tragic decline from the Peloponnesian War and its important role as a center for the teaching of rhetoric and philosophy. Since the study of history involves the analysis, evaluation, and synthesis of the sources available for the culture studied, students will concentrate upon the primary sources available for Greek history, exploring the strengths and weakness of these sources and the ways in which their evidence can be used to create an understanding of ancient Greece. Students should learn how to analyze and evaluate the evidence from primary texts and to synthesize the information from multiple sources in a critical way.

CSTS B206 Cosmos: Myth, Medicine, & Law in Ancient Greece (1 Unit)

The ancient Greek word 'cosmos' means 'order' or 'system'; it also means 'beauty' or 'adornment'. The Greeks thought of the world around them as an orderly system, adorned with beauty, but their imaginings of that order took many different forms, from the most fantastic of myths to elaborate mathematical and physiological models. This course explores the systems of order that the Greeks imagined for the universe – the macrocosm, for the human body – the microcosm, and for society – the the system of laws that brings order to humans in the world. Throughout the course, we examine the ways ideas of generation, justice, and gender inflect the cosmic systems, beginning with early Greek epic and moving through the philosophical texts (especially Plato's *Timaeus*), Hippocratic medical treatises, and lawcourt speeches. We will explore the discourses of myth, science, and law in the ancient Greek context and their relation to contemporary discourses. Students will gain familiarity with the conceptual schemas of ancient Greek thought that have been fundamental for cosmology, medicine, and law in the Western tradition and will learn to analyze the ways in which these models have shaped ideas of generation, justice, and gender throughout the ages. Students will also improve their skills of critical reading and analytic writing through their work with the readings and writing assignments in the course, and they will hone their skills of reasoned discussion in the class.

CSTS B207 Early Rome and the Roman Republic (1 Unit)

This course surveys the history of Rome from its origins to the end of the Republic, with special emphasis on the rise of Rome in Italy and the evolution of the Roman state. The course also examines the Hellenistic world in which the rise of Rome takes place. The methods of historical investigation using the ancient sources, both literary and archaeological, are emphasized.

CSTS B208 The Roman Empire (1 Unit)

Imperial history from the principate of Augustus to the House of Constantine with focus on the evolution of Roman culture and society as presented in the surviving ancient evidence, both literary and archaeological.

CSTS B210 The Arts of Persuasion (1 Unit)

In this course, we will read ancient Greek and Latin material not as passive vehicles but as agents. Indeed, we will assume that the authors of what we now call "literature" and the characters embedded within it aimed to convince, persuade, and cajole their ancient audience members and that they retain the power to convince us, too. Although this course focuses on primary sources in translation, secondary readings will support our understanding of their cultural context. We will engage with a broad constellation of ancient material, from explicitly argumentative forensic speeches and philosophy to subtly discursive scenes of seduction. Throughout the semester, we will keep in mind not only the goal of an author or character's persuasive speech, but analyze how he or she modulates her rhetoric to convince a peer, a superior, a group, or even a god!

CSTS B211 Dysfunctional Families, Gods from Machines: Intro to Greek Tragedy (1 Unit)

This course will introduce the student to the world of Greek Tragedy as it flourished in Athens in 5th century BC. We will read the plays of Aeschylus, Sophocles, & Euripides and discuss the playwrights' treatment of myth, the role of the chorus, the relation between text and performance, and the relevance of Greek tragedy for subsequent centuries, down to the present day. Special attention will be given to modern performances of these ancient plays in theater and in film as well as to the themes of choral voice, disability, euthanasia, slavery; the impact of war on women & children; and the relation between mortals and immortals. Please Note: NO KNOWLEDGE OF ANCIENT GREEK IS REQUIRED. ALL TEXTS WILL BE READ IN ENGLISH!

CSTS B216 Madness in the Ancient Greco-Roman World (1 Unit)

How did ancient Greeks and Romans conceive of madness? Was it a deviant behavior, a contagious disease, or a divine punishment? What is the relationship between madness and music, madness and love, or madness and social control? How have understandings of madness changed from antiquity to the modern day? Our inquiries into these questions concentrate on three cultural realms: war, religion, and passion. In each section, we will read from a range of genres to unravel the complex notion of madness in Greco-Roman antiquity. At the same time, we will compare and scrutinize relevant modern phenomena, such as trauma, addiction, and deviance. All readings are in translation.

CSTS B218 Reading Changes: Reflecting on Ovid's Metamorphoses (1 Unit)

This course will look at scenes of (mis)communication in Ovid's Metamorphoses and consider modern (re)interpretations of the Metamorphoses—and explore why these things matter, in classics and beyond! We will look at myths such as Narcissus and Echo, Procne and Philomela, and Proserpina (aka Persephone) to think about the ways we interact with other people, whether we're reading about them or communicating with them in person. We'll define "reception;" use modern feminist, queer, and political lenses to read this ancient text (and think about how these lenses— which include Judith Butler, Bonnie Honig, and bell hooks— might apply to any text, ancient or modern); listen to some "Hadestown;" and think about ethics in ways that are just as relevant in our lives today as they are in this work written 2000 years ago. No prior classics experience required, and all readings will be in English translation.

CSTS B219 Poetic Desires, Queer Longings (1 Unit)

This course places poetry that considers love and desire from Greco-Roman antiquity in conversation with modern poetry and critical theory (queer, feminist, and literary). How are the roles of lover and beloved constructed through gender? How does queer desire and sexuality manifest in different cultural contexts? How have poets sought to express desire through language, and in what ways does language fail to capture that desire? Students in this course will face the difficulties of articulating desire head-on through both traditional literary analysis papers and a creative writing project. Texts will include love poetry by Sappho and Ovid, Trista Mateer's Aphrodite Made Me Do It, Anne Carson's Eros the Bittersweet, and Audre Lorde's "The Uses of the Erotic."

CSTS B228 Utopia: Good Place or No Place? (1 Unit)

What is the ideal human society? What is the role and status of man and woman therein? Is such a society purely hypothetical or should we strive to make it viable in our modern world? This course will address these questions by exploring the historic development of the concept of utopia.

CSTS B229 Queer and Deviant Classics (1 Unit)

This course investigates the capacity of the ancient past to provide marginalized individuals and groups with a sense of identity and community. Using historical and literary records, we will examine modern countercultural receptions of ancient Greece and Rome, which often invited vehement opposition from academics and the broader public. This dynamic is exemplified by a clique of 1900's Parisian women calling themselves "lesbians" after the ancient poet Sappho; Vietnam veterans finding validation in Homer's portrayal of a war-weary Achilles; the use of Plato's philosophy in a landmark American gay rights case in the 1990's; the embrace of Cleopatra as an empowered African queen by Black American authors. In this endeavor we will amend the popular image of the study of classical antiquity, which is and has always been a diverse and inclusive enterprise.

CSTS B230 Food and Drink in the Ancient World (1 Unit)

This course explores practices of eating and drinking in the ancient Mediterranean world both from a socio-cultural and environmental perspective. Since we are not only what we eat, but also where, when, why, with whom, and how we eat, we will examine the wider implications of patterns of food production, preparation, consumption, availability, and taboos, considering issues like gender, health, financial situation, geographical variability, and political status. Anthropological, archaeological, literary, and art historical approaches will be used to analyze the evidence and shed light on the role of food and drink in ancient culture and society. In addition, we will discuss how this affects our contemporary customs and practices and how our identity is still shaped by what we eat.

CSTS B232 Relating (to) the gods (1 Unit)

How did ancient Greeks and Romans imagine their gods? How did they communicate with them? And what, exactly, happened when the gods talked back? In this course, we will grapple with questions of why and how ancient people interacted with what anthropologists call "Invisible Others": those not always perceptible beings with whom human beings nonetheless engage. To do so, we will be guided by a broad range of Greek and Latin material in translation, including but not limited to magical texts, prayers, hymns, philosophical discourse, and mythic narratives that depict and/or invite the often disastrous, sometimes miraculous, and always fascinating interaction between mortal and deity.

CSTS B233 Mysteries of the Ancient Greco-Roman World (1 Unit)

This course explores the Mysteries of the ancient Greco-Roman world, examining the evidence for the rituals and religious ideas associated with these often secretive and hidden practices. From the Mysteries for Demeter and Persephone in Eleusis, carried out by thousands of Athenians in a multi-day festival, to the Bacchic revels for Dionysos celebrated by mountain-roaming maenads or sedate civic associations, to the secret rites for the Persian god Mithras, performed by Roman soldiers in cave shrines throughout the empire, these mysterious rituals have exercised their fascination over the centuries, playing an outsized role in the depictions of polytheistic religion in the ancient Mediterranean world.

CSTS B238 Classical Traditions & Science Fictions (1 Unit)

What might ancient classics say about the modern world? In this course we explore intersections between ancient, Greco-Roman texts and the genre that is most characteristic of the modern, technoscientific world, science fiction. Raising questions about genres and traditions; the role of the 'humanities' in relation to 'technology'; and ways of discovering and evaluating 'knowledge', we consider the possibility that, although antiquity and the present day differ, at base ancient literature has given science fiction its profound sense of wonder about the world. Texts from authors such as Sappho, Sophocles, and Plato; Lucretius, Ovid, and Apuleius; Shelley, Borges, Dick, and Eco; Le Guin, Morrison, Atwood, and Edson; Cameron, Cronenberg, and Demme; and Benjamin, Baudrillard, Haraway, and Hayles.

CSTS B240 (Re)Productions from Antiquity to Modernity (1 Unit)

How might Ancient Greek and Roman values regarding leisure time, labor, poetic production, and reproduction intersect with those of modern capitalism? Why are texts considered the children of ancient (male) authors, and where do women fit into this textual reproductive activity? What does a queer (i.e. non-essentialist, non-binary) reproduction look like? What makes art art, and does the reproduction of art, such as Roman copies of Greek statues, entail the loss of some special uncapturable quality? This course considers the above questions, investigating ancient and modern cultural attitudes towards (re)production through intersectional feminist and queer theory. Students will explore modern textual and filmic representations of pregnancy, abortion, creation, domestic labor, and artistic labor to enrich their readings of ancient texts. Texts will include Ancient Greek tragedies such as Euripides' *Medea* and Sophocles' *Antigone*, Latin poetry such as Horace's *Ars Poetica* and Ovid's *Metamorphoses*, novels such as Margaret Atwood's *The Handmaid's Tale* and Maggie Nelson's *The Argonauts*, films such as *My Fair Lady*, and modern poetry by Johanna Hedva and Dionne Brand.

CSTS B242 Magic in the Greco-Roman World (1 Unit)

Bindings and curses, love charms and healing potions, amulets and talismans - from the simple spells designed to meet the needs of the poor and desperate to the complex theurgies of the philosophers, the people of the Greco-Roman World made use of magic to try to influence the world around them. In this course students will gain an understanding of the magicians of the ancient world and the techniques and devices they used to serve their clientele, as well as the cultural contexts in which these ideas of magic arose. We shall consider ancient tablets and spell books as well as literary descriptions of magic in the light of theories relating to the religious, political, and social contexts in which magic was used.

CSTS B245 Horror "Classics" (1 Unit)

Ancient Greeks and Romans--authors, poets, and their audiences--recognized that narratives could induce fear in their consumers. This course creates an analogy between ancient and contemporary fear-inducing literature, and asks what work the horror elements do in each. To get at this question, we will visit "classic" figures of horror, including: monsters, witches, ghosts, vampires, shapeshifters, and human beings. Prepare to engage with Greek and Latin sources in translation as well as modern theories of horror.

CSTS B246 Eros in Ancient Greek Culture (1 Unit)

This course explores the ancient Greek's ideas of love, from the interpersonal loves between people of the same or different genders to the cosmogonic Eros that creates and holds together the entire world. The course examines how the idea of eros is expressed in poetry, philosophy, history, and the romances.

CSTS B247 The Beast Within: Animality and Humanity in Antiquity (1 Unit)

How are humans conceptualized as different from animals, and vice versa? How have characterizations of humans as bestial been mobilized to uphold gender, class, ability, and racial hierarchies? Why were there so many depictions in antiquity of humans transforming into animals? This course will consider the above questions by interpreting ancient literary depictions of the human and the animal through the lenses of queer, gender, and critical race theory. Readings will include Ovid's *Metamorphoses*, Euripides' *Hippolytus*, and Vergil's *Eclogues* and *Georgics*, as well as theoretical selections such as Mel Chen's *Animacies*, Bénédicte Boisseron's *Afro-Dog*, and Claire Jean Kim's *Dangerous Crossings*.

CSTS B267 Interpretation of Dreams: Classical Antiquity and Beyond (1 Unit)

Dreams appear to be a human universal; everyone dreams, and everyone has wondered what the meaning or import of dreams might be. Dreaming is nevertheless a culturally embedded process; every society has ways of explaining what dreams might mean and how they might produce meaning. Ancient Greco-Roman culture provides a wide range of evidence for the understanding and interpretation of dreams, from the divine epiphanies in Homer to the systematic treatise by Aristotle to the theological explanations of Plutarch and Synesius. The two most influential systems for the interpretation of dreams in the twentieth century, moreover, owe their inspiration to ancient Greek texts. Freud founds his famous *Interpretation of Dreams* upon the manual of dream interpretation by Artemidorus of Daldis, while the violent dream visions of the alchemist Zosimus of Panopolis provide Jung with his own theories about the nature and interpretation of dreams. This course explores the range of materials for the interpretation of dreams in Classical Antiquity and beyond, analyzing the ideas of human nature, the soul, and the divine that underlie the systems of dream interpretation. The course also examines the ways in which dreaming fits within the lived religious experience of the cultural context, from incubation practices at healing sanctuaries to consultations of dream oracles by a state representative to magical spells to bring or send dreams. The interrelation of the universal phenomenon of dreaming and the specific cultural contexts provides the focus for the analysis of the ancient materials and their reception in modern and contemporary thought. Prerequisite: One course in theory OR consent of instructor.

CSTS B274 Greek Tragedy in Global Cinema (1 Unit)

This course explores how contemporary film, a creative medium appealing to the entire demographic spectrum like Greek drama, looks back to the ancient origins. Examining both films that are directly based on Greek plays and films that make use of classical material without being explicitly classical in plot or setting, we will discuss how Greek mythology is reconstructed and appropriated for modern audiences and how the classical past continues to be culturally significant. A variety of methodological approaches such as film and gender theory, psychoanalysis, and feminist theory will be applied in addition to more straightforward literary-historical interpretation.

CSTS B307 Guided Research in Classical Studies (1 Unit)

This course provides the student with the opportunity to engage in seminar-level work on the topic of another CSTS course being offered in the term. With the guidance of the professor, the student will participate in the course activities of that course but will also develop a research project that enables the student to pursue aspects of the topic at a deeper level. This course should provide the student with experience in developing research and writing skills appropriate to the discipline. Prerequisite: Declared major in CLAN or CCAS and permission of instructor.

CSTS B310 Forming the Classics: From Papyrus to Print (1 Unit)

17 This course will trace the constitution of Classics as a discipline in both its intellectual and its material aspects, and will examine how the works of classical antiquity were read, interpreted, and preserved from the late Roman empire to the early modern period. Topics will include the material production and dissemination of texts, the conceptual organization of codices (e.g. punctuation, rubrication, indexing), and audiences and readers (including annotation, marginalia, and commentary). Students will also learn practical techniques for approaching these texts, such as palaeography and the expansion of abbreviations. The course will culminate in student research projects using manuscripts and early printed books from Bryn Mawr's exceptional collections. Prerequisite: a 200 level course in Greek, Latin, or Classical Studies.

CSTS B365 Byzantium and the Classics: The Byzantine Literary Tradition (1 Unit)

This seminar approaches Byzantine literature both as a continuation of the Classical tradition and as a rich corpus that should be studied for its own sake. Each week we will survey one genre of Byzantine literature and focus on two or three texts that will be tailored to the participants' research interests as much as possible. Greek literature will provide the core of our readings, but we will occasionally turn our attention to texts composed in other languages, especially Latin and Syriac. The Byzantine Empire was a multilingual society. For 600-level students, three workshops will be offered on the following three topics: the grammar of Byzantine Greek, paleography, and textual criticism.

CSTS B375 Interpreting Mythology (1 Unit)

The myths of the Greeks have provoked outrage and fascination, interpretation and retelling, censorship and elaboration, beginning with the Greeks themselves. We will see how some of these stories have been read and understood, recounted and revised, in various cultures and eras, from ancient tellings to modern movies. We will also explore some of the interpretive theories by which these tales have been understood, from ancient allegory to modern structural and semiotic theories. The student should gain a more profound understanding of the meaning of these myths to the Greeks themselves, of the cultural context in which they were formulated. At the same time, this course should provide the student with some familiarity with the range of interpretations and strategies of understanding that people of various cultures and times have applied to the Greek myths during the more than two millennia in which they have been preserved. Preference to upperclassmen, previous coursework in myth required.

CSTS B398 Senior Seminar (1 Unit)

This is a bi-college seminar devoted to readings in and discussion of selected topics in the various sub-fields of Classics (e.g. literature, religion, philosophy, law, social history) and of how to apply contemporary critical approaches to the primary sources. Students will also begin developing a topic for their senior thesis, composing a prospectus and giving a preliminary presentation of their findings.

CSTS B399 Senior Seminar (1 Unit)

This is the continuation of CSTS B398. Working with individual advisors from the bi-college classics departments, students will continue to develop the topic sketched out in the fall semester. By the end of the course, they will have completed at least one draft and a full, polished version of the senior thesis, of which they will give a final oral presentation.

CSTS B403 Supervised Work (1 Unit)**CSTS B610 Forming the Classics: From Papyrus to Print (1 Unit)**

This course will trace the constitution of Classics as a discipline in both its intellectual and its material aspects, and will examine how the works of classical antiquity were read, interpreted, and preserved from the late Roman empire to the early modern period. Topics will include the material production and dissemination of texts, the conceptual organization of codices (e.g. punctuation, rubrication, indexing), and audiences and readers (including annotation, marginalia, and commentary). Students will also learn practical techniques for approaching these texts, such as palaeography and the expansion of abbreviations. The course will culminate in student research projects using manuscripts and early printed books from Bryn Mawr's exceptional collections. Prerequisite: a 200 level course in Greek, Latin, or Classical Studies.

CSTS B612 The Literature of Exile (1 Unit)

This graduate seminar will introduce students to a range of writings produced by exiles, both Roman and "Greek," in the twilight of the Roman Republic and the first centuries of the Roman Empire. The purpose of the course is to allow students to examine various facets of exilic experience, including: grief, nostalgia, alienation, patriotism, and identity. Students will also consider how Roman imperial expansion conditioned the circumstances of exile and how exiles positioned themselves in relation to imperial power. Throughout the course, students will pay attention the manner in which both the genre of the exilic works under examination and the philosophical commitments of their authors affect the depiction of exile. One session of the course will be devoted to the reception of these texts in later periods. Primary sources are intended to be read in the original languages, but students with an interest in the topic who do not possess knowledge of Greek and/or Latin may make special arrangements with the instructor.

CSTS B614 Language and Loss (1 Unit)

In *Lyric Philosophy*, Jan Zwicky remarks that "loss is perhaps the ultimate philosophical problem." In this seminar—a joint venture of Bryn Mawr classical studies and Villanova philosophy—we will explore languages of loss and their uneasy place within philosophical forms of liberation. Our main readings will be Cicero's *Tusculan Disputations*, Augustine's *De magistro* and *Confessions*, and Wittgenstein's *Philosophical Investigations*. No proficiency in Latin is required for the course (we will be reading texts in translation), but students who do have proficiency will have opportunities to make use of it.

CSTS B620 Martyrs, Mothers, Memoirs: Medieval Autobiographies (1 Unit)

The writing of autobiography flourished in the middle ages, but there have been very few studies of the genre for the period. This course presents a range of autobiographies from the Latin West and encourages students to think about them theoretically and historically: what does it mean to write the self? what is at stake in the presentation of these stories? what notions are privileged? and how do we situate autobiographies in the wider literary landscape?

CSTS B635 The Alexandrian Tradition in Roman Poetry (1 Unit)

The goal of this seminar is to introduce students to the Greek poetry of the last three centuries BCE, most notably that of Callimachus and Theocritus, and its reception and transformation in Rome in the late Republic and early imperial era. We will be reading a wide range of sources, both in Greek and Latin, including – next to the aforementioned – authors such as Moschus, Parthenius, Catullus, Vergil, and Statius. In addition, we will discuss past and present scholarship devoted to individual texts and the relationship between the Hellenistic poets and their Roman successors in general. Specifically, we will examine the complex Roman engagement with Greek literary and intellectual culture, the construction of poetic affiliations and literary genealogies, the adoption of particular poetic modes and practices, and the re-appropriation of Greek bucolic in Latin pastoral.

CSTS B638 Colonies and Colonization in the Ancient Mediterranean (1 Unit)

This course examines the history and archaeology of Phoenician, Greek, and Roman colonization in the Mediterranean during the 1st millennium BCE. Drawing on case studies from across the region, especially in the western Mediterranean, we will explore the nature of this colonial phenomenon, with a particular focus on the ways in which ancient sources, archaeological evidence, and modern approaches and agendas have shaped and re-shaped our understanding of the colonization process, colonial networks and landscapes, and the interaction between colonial communities and their neighbors.

CSTS B639 Italy and the Rise of Rome (1 Unit)

This course examines the archaeology and history of the Italian peninsula in the first millennium BCE, with a particular focus on the dynamics of Rome's rise from small settlement to the dominant power on the Italian peninsula. Through an examination of the textual, epigraphic, numismatic, and archaeological evidence from Rome and the other major powers in Italy in this period, including the Etruscans, Samnites, and Greek colonial cities, we investigate the major debates and issues surrounding Rome's rise to power, including the nature of Roman imperialism, processes of "Romanization" or acculturation among non-Romans, and the social and political conflicts and pressures which played a role in shaping the character of the Roman state in the first millennium BCE.

CSTS B645 Ancient Magic (1 Unit)

Magic – the word evokes the mysterious and the marvelous, the forbidden and the hidden, the ancient and the arcane. But what did magic mean to the people who coined the term, the people of ancient Greece and Rome? Drawing on the expanding body of evidence for ancient magical practices, as well as recent theoretical approaches to the history of religions, this seminar explores the varieties of phenomena labeled magic in the ancient Greco-Roman world. Bindings and curses, love charms and healing potions, amulets and talismans – from the simple spells designed to meet the needs of the poor and desperate to the complex theurgies of the philosophers, the people of the Greco-Roman world did not only imagine what magic could do, they also made use of magic to try to influence the world around them. The seminar examines the primary texts in Greek, the tablets and spell books, as well as literary descriptions of magic, in the light of theories relating to the religious, political, and social contexts in which magic was used.

CSTS B650 Topics: Greek and Roman Comedy (1 Unit)**CSTS B665 Byzantium and the Classics: The Byzantine Literary Tradition (1 Unit)**

This seminar approaches Byzantine literature both as a continuation of the Classical tradition and as a rich corpus that should be studied for its own sake. Each week we will survey one genre of Byzantine literature and focus on two or three texts that will be tailored to the participants' research interests as much as possible. Greek literature will provide the core of our readings, but we will occasionally turn our attention to texts composed in other languages, especially Latin and Syriac. The Byzantine Empire was a multilingual society. For 600-level students, three workshops will be offered on the following three topics: the grammar of Byzantine Greek, paleography, and textual criticism.

CSTS B675 Interpreting Mythology (1 Unit)

The myths of the Greeks have provoked outrage and fascination, interpretation and retelling, censorship and elaboration, beginning with the Greeks themselves. We will see how some of these stories have been read and understood, recounted and revised, in various cultures and eras, from ancient tellings to modern movies. We will also explore some of the interpretive theories by which these tales have been understood, from ancient allegory to modern structural and semiotic theories. The student should gain a more profound understanding of the meaning of these myths to the Greeks themselves, of the cultural context in which they were formulated. At the same time, this course should provide the student with some familiarity with the range of interpretations and strategies of understanding that people of various cultures and times have applied to the Greek myths during the more than two millennia in which they have been preserved.

CSTS B701 Supervised Work (1 Unit)**CSTS B705 Curatorial Praxis (1 Unit)**

For students completing a curatorial internship only. Students on a F1 VISA require CPT authorization to engage in an internship off campus and must register for the course.

CSTS B800 Continuing Enrollment (0 Unit)**GREK B010 Traditional and New Testament Greek (1 Unit)**

This is the first half of a year-long introductory course to ancient Greek. It is designed to familiarize students with the basic elements of classical Greek grammar and syntax as well as to provide them with experience in reading short sentences and passages in both Greek prose and poetry.

GREK B011 Traditional and New Testament Greek (1 Unit)

This is the second half of a year-long introductory course to ancient Greek. It is designed to familiarize students with the basic elements of classical Greek grammar and syntax. Once the grammar has been fully introduced, students will develop facility by reading parts of the New Testament and a dialogue of Plato. Prerequisite: GREK B010.

GREK B101 Herodotus (1 Unit)

Greek 101 introduces the student to one of the greatest prose authors of ancient Greece, the historian, Herodotus. The "Father of History," as Herodotus is sometimes called, wrote one of the earliest lengthy prose texts extant in Greek literature, in the Ionian dialect of Greek. The "Father of Lies," as he is also sometimes known, wove into his history a number of fabulous and entertaining anecdotes and tales. His 'historie' or inquiry into the events surrounding the invasions by the Persian empire against the Greek city-states set the precedent for all subsequent historical writings. This course meets three times a week with a required fourth hour to be arranged. Prerequisite: GREK B010 and B011 or equivalent.

GREK B104 Homer (1 Unit)

Greek 104 is designed to introduce the student to the epic poetry attributed to Homer, the greatest poet of ancient Greece, through selections from the *Odyssey*. Since Homer's poetic form is so important to the shape and texture of the *Odyssey*, we will examine the mechanics of Homeric poetry, both the intricacies of dactylic hexameter and the patterns of oral formulaic composition. We will also spend time discussing the characters and ideas that animate this text, since the value of Homer lies not merely in his incomparable mastery of his poetic form, but in the values and patterns of behavior in his story, patterns which remained remarkably influential in the Greek world for centuries. Prerequisite: One year of college level Greek or equivalent.

GREK B201 Plato and Thucydides (1 Unit)

This course is designed to introduce the student to two of the greatest prose authors of ancient Greece, the philosopher, Plato, and the historian, Thucydides. These two writers set the terms in the disciplines of philosophy and history for millennia, and philosophers and historians today continue to grapple with their ideas and influence. The brilliant and controversial statesman Alcibiades provides a link between the two texts in this course (Plato's *Symposium* and Thucydides' *History of the Peloponnesian War*), and we examine the ways in which both authors handle the figure of Alcibiades as a point of entry into the comparison of the varying styles and modes of thought of these two great writers. Suggested Prerequisites: At least 2 years of college Greek or the equivalent.

GREK B202 The Form of Tragedy (1 Unit)

This course will introduce the student to two of the three great Athenian tragedians—Sophocles and Euripides. Their dramas, composed two-and-a-half millennia ago, continue to be performed regularly on modern stages around the world and exert a profound influence on current day theatre. We will read Sophocles' *Oedipus Tyrannos* and Euripides' *Bacchae* in full, focusing on language, poetics, meter, and performance studies.

GREK B331 Songs for the gods: Ancient Greek Hymns (1 Unit)

Hymns were offerings, constructive of *charis*, "favor," between their singers and the divine entities to whom they were sung. This course surveys Greek hymns from the archaic period to late antiquity, and especially those transmitted from the lost manuscript archetype *psi*. It also explores the religious cultures that these songs helped constitute, and the ideas about the relationship between the divine and the human that they convey. Prerequisite: Advanced Ancient Greek

GREK B350 Topics in Greek Literature (1 Unit)

Open only to advanced undergraduates, this course includes a weekly seminar and a translation session. Three-quarters of the reading will be from primary sources.

GREK B601 Homer (1 Unit)

We will focus on a careful reading of significant portions of the Homeric epics and on the history of Homeric scholarship. Students will develop an appreciation both for the beauty of Homer's poetics and for the scholarly arguments surrounding interpretation of these texts.

GREK B602 Approaches to Homeric Epic (1 Unit)

A close study of the Homeric *Iliad*, and a survey of some major scholarly "camps" surrounding its interpretation. In addition to reading much of the epic in Greek, students should also expect to engage the methodologies that have been used to approach this peculiar, monumental poem. Oralist, narratological, neo-analytic, linguistic, historical and Marxist readings will be applied and dissected. Two oral reports and a research paper will be expected.

GREK B603 Greek Patrology (1 Unit)

This course is an introduction to Greek patrology, with an emphasis on biblical interpretation. We shall start from Philo and go on to read a selection of important texts from the early Greek fathers, notably Origen, Gregory of Nazianzus, and John Chrysostom.

GREK B607 The Hippocratic Corpus (1 Unit)

Thinking about ancient medicine is a process not only of discovering lost knowledge but also of recreating lost ignorance. Widespread acquaintance with scientific medicine makes it a challenge for twenty-first century readers to imagine what it would be like not to have exact knowledge about basic anatomy or physiology, to say nothing of biochemistry and genetics, and studying ancient medicine can sometimes seem to be merely an outlet for antiquarian curiosity. But in principle, reading an ancient medical text should be no different from reading any other ancient work. Like Plato, Thucydides, or the dramatists, the Hippocratic Corpus invites us to think about what it means to be human, how we can know anything about the world, and how we ought to act toward our fellow humans. This seminar, then, will focus on Hippocratic anthropology, epistemology, and ethics. We will apply the techniques of classical philology—close reading, careful attention to style and rhetoric, and consideration of a work's situation and context—to a selection of works from the Hippocratic Corpus, and to a few other texts more or less contemporary with it. Readings in secondary scholarship will provide additional knowledge and springboards for discussion. Our goal will be to understand the Hippocratic Corpus as part of ancient Greek literary culture.

GREK B609 Pindar & Greek Lyric (1 Unit)

We will begin with a careful reading of Pindar's shorter odes, then proceed to his most famous long odes (*Olympian 1*, *Pythian 3*, *Pythian 1*) and then consider interpretative strategies (past, present, and future) as we survey the rest of the odes. One additional hour of reading TBA.

GREK B610 Greek Comedy (1 Unit)

In this seminar, we will read the Greek text and the secondary literature associated with *Assemblywomen* (c. 392 BC) and *Wealth* (388 BC), the only late plays of Aristophanes to have survived, in order to consider the various political, economic, ritual, performance, and gender-related issues they raise, in addition to the interpretative problems mentioned above. In this respect, this course also serves as an introduction to some of the major areas of study in recent Aristophanic scholarship.

GREK B613 Imperial Epic (1 Unit)**GREK B615 Aeschylus' Oresteia (1 Unit)**

In this seminar we will conduct an in-depth reading of Aeschylus' *Oresteia* trilogy (*Agamemnon*, *Libation Bearers*, and *Eumenides*). We will explore Aeschylus' poetic craft including metrics, vocabulary, syntax, metaphor-construction, plot patterns, rhetoric, character-portrayal, and staging. Special attention will be devoted to close study of choral lyric passages and the language and function of the tragic chorus. We will devote some time each week to scansion and out loud recitation of the choral odes with the aim of developing a feel for the text as poetry. Weekly secondary reading selections and oral in-class reports will be geared toward giving students a good sense for dominant interpretative trends in Aeschylean scholarship. We will also be looking at some of the incredible detective work done by twentieth-century editors in their endeavor to reconstruct Aeschylus' often fragmentary and obscure text. Towards the second half of the semester, students will begin working on research papers.

GREK B620 5th century Greek Historians (1 Unit)

This course will present a detailed reading of three or more books of Herodotus, with close study of his language, structure, and understanding of historical causation. We shall also work to situate Herodotus as an early prose writer in the tradition of the earlier geographical and ethnographical writings and will to that end read the fragments of Hecataeus as well as other early historians.

GREK B623 Sophocles (1 Unit)

In this seminar we will conduct an in-depth reading of several of Sophocles' plays with special emphasis on the language and metrics of Greek tragedy. We will also focus on the history of Sophoclean scholarship. Secondary readings and in-class discussions will cover topics such as the role of the chorus; lyric vs. narrative in drama; the Sophoclean hero; the role of time and oracles; the role of the divine; comparison of Sophocles' favorite themes and techniques with those of Aeschylus and Euripides. All students will complete a term paper on a research topic of their choice by the end of the semester.

GREK B630 Euripides (1 Unit)

In this seminar we will look closely at several plays of Euripides, paying special attention to the tragedian's language and meter. We will also read widely in 20th and 21st century scholarship on Euripides.

GREK B631 Songs for the gods: Ancient Greek Hymns (1 Unit)

Hymns were offerings, constructive of *charis*, "favor," between their singers and the divine entities to whom they were sung. This course surveys Greek hymns from the archaic period to late antiquity, and especially those transmitted from the lost manuscript archetype *psi*. It also explores the religious cultures that these songs helped constitute, and the ideas about the relationship between the divine and the human that they convey.

GREK B639 Greek Orators: Classical Athens (1 Unit)

The Attic orators provide a rich array of evidence for the social structures of men and women in ancient Athens, giving insights into aspects of personal life that literary texts rarely touch upon. In this seminar, we will explore the ideas of gender and citizenship as they are expressed in a number of the orations from 4th century Athens. We will examine the ways in which rhetoric is used in the speeches, with close attention to the kind of social and personal dynamics that were central to the forensic arena of this time period. A close reading of the texts themselves in the original Greek will help provide insight into the language of the courts, while the readings from modern scholarship will allow us to probe more deeply into some of the issues raised by the texts.

GREK B643 Readings in Greek History (1 Unit)

History, as a way of speaking about the past, was invented by the Greeks. In this course we examine the works of some of the most significant early Greek historians, Herodotus, Thucydides, Xenophon, as well as the later Plutarch, paying close attention to the question of what history is for these authors. We will examine the events they choose to recount, as well as the ways they narrate the past. We will probe the underlying assumptions the writers make about the nature of the cosmos and the place of humanity within it, with particular focus upon ideas of religion, gender, ethnicity, pattern and causation. A close reading of the texts themselves in the original Greek will help provide insight into the language of historiography, while the readings from modern scholarship will allow us to probe more deeply into some of the issues raised by the texts.

GREK B644 Plato (1 Unit)

In this seminar, we will explore the central ideas of a Platonic dialogue as they are unfolded by the varying voices of the interlocutors. In the "Phaedo", Plato presents a poignant picture of the last hours of Socrates. Plato's dialogues all prompt questions about how to read and understand the complex interchanges between the interlocutors, but no dialogue presents these issues as prominently or paradoxically as the Phaedrus. In their rhetorical speeches on love, Phaedrus speaks for Lysias, while Socrates speaks for Phaedrus or for the nymphs or for Stesichorus. And for whom does Plato speak, or rather, write? And what does he mean when he writes for Socrates the speech that no one serious would ever put anything serious in writing? In this seminar, we will explore the ideas of speech and writing, dialogue and rhetoric, philosophy and eros in the Phaedrus. In addition to a close reading of the text itself, we will sample from the scholarly debates over the understanding and interpretation of the Phaedrus that have gone on over the past two and a half millennia of reading Plato's Phaedrus.

GREK B645 Ancient Magic (1 Unit)

Magic – the word evokes the mysterious and the marvelous, the forbidden and the hidden, the ancient and the arcane. But what did magic mean to the people who coined the term, the people of ancient Greece and Rome? Drawing on the expanding body of evidence for ancient magical practices, as well as recent theoretical approaches to the history of religions, this seminar explores the varieties of phenomena labeled magic in the ancient Greco-Roman world. Bindings and curses, love charms and healing potions, amulets and talismans - from the simple spells designed to meet the needs of the poor and desperate to the complex theurgies of the philosophers, the people of the Greco-Roman world did not only imagine what magic could do, they also made use of magic to try to influence the world around them. The seminar examines the primary texts in Greek, the tablets and spell books, as well as literary descriptions of magic, in the light of theories relating to the religious, political, and social contexts in which magic was used.

GREK B650 Topics in Greek Literature (1 Unit)

Open only to advanced undergraduates, this course includes a weekly seminar and a translation session. Three-quarters of the reading will be from primary sources.

GREK B653 Athens in the Hellenistic Period (1 Unit)

Surveys of Athenian history tend to conclude if not at the Battle of Chaeronea at any rate at the death of Alexander. Yet Athens did not disappear with the imposition of the Macedonian garrison in 322. Democracy resurfaced periodically over the course of the next century (in 318, 307, 288, and 229), and, more to the point, even under periods of oligarchic rule and Macedonian control, Athenian institutions remained intact, and Athenians continued to make significant contributions to the greater Greek world. Indeed, the century that followed Alexander's death saw the flowering of Athenian historiography (e.g. Demochares, Diyllus, Philochorus, Timaeus, and Phylarchus) and new comedy (e.g. Menander and Poseidippus), as well as the advent of important philosophical schools (Epicureanism and Stoicism). This course will focus on Athens between the Battle of Chaeronea (338 BCE) and its liberation from Macedonian rule ca. 229 BCE. By way of a variety of contemporary sources, we shall have the opportunity to familiarize ourselves both with the historical narrative and with the intellectual climate of the polis in the early Hellenistic period.

GREK B670 Greek Scholia (1 Unit)

We will spend the first half of the semester reading Eleanor Dickey's *Ancient Greek Scholarship* and work through her selection of types of scholia, while at the same time getting a sense of how the history of Greek scholarship can be reconstructed by reading the first half of *Scribes and Scholars* and volume one of Pfeiffer's *History of Classical Scholarship*. We will then examine in some detail the scholia to Homer and Pindar and end by transcribing the important but still unedited predecessor to the *Etymologicum Magnum*, the *Etymologicum Genuinum*.

LATN B001 Elementary Latin (1 Unit)

Latin 001 is the first part of a year-long course that introduces the student to the language and literature of ancient Rome. The first semester focuses upon the grammar of Latin, developing the student's knowledge of the forms of the language and the basic constructions used. Exercises in translation and composition aid in the student's learning of the language, while readings in prose and poetry from the ancient authors provide the student with a deeper appreciation of the culture which used this language.

LATN B002 Elementary Latin (1 Unit)

Latin 002 is the second part of a year-long course that introduces the student to the language and literature of ancient Rome. The second semester completes the course of study of the grammar of Latin, improving the student's knowledge of the forms of the language and forms of expression. Exercises in translation and composition aid in the student's learning of the language, while readings in prose and poetry from the ancient authors provide the student with a deeper appreciation of the culture which used this language. Prerequisite: LATN B001.

LATN B110 Intermediate Latin (1 Unit)

Intensive review of grammar, reading in classical prose and poetry. For students who have had the equivalent of several years of high school Latin or are not adequately prepared to take LATN 101. This course meets three times a week with a required fourth hour to be arranged. Prerequisite: One year of college level Latin or equivalent.

LATN B112 Latin Literature (1 Unit)

In the second semester of the intermediate Latin sequence, readings in prose and poetry are frequently drawn from a period, such as the age of Augustus, that illustrate in different ways the leading political and cultural concerns of the time. The Latin readings and discussion are supplemented by readings in the secondary literature. This course meets three times a week with a required fourth hour to be arranged. Prerequisite: LATN 101 or 110 or placement by the department.

LATN B201 Topics: Advanced Latin Literature (1 Unit)

This is a topics course, course content varies. In this course typically a variety of Latin prose and poetry of the high and later Roman empire (first to fourth centuries CE) is read. Single or multiple authors may be featured in a given semester. Suggested Preparation: two years of college Latin or equivalent.

LATN B202 Topics: Advanced Latin Literature (1 Unit)

In this course typically a variety of Latin prose and poetry of the high and later Roman empire (first to fourth centuries CE) is read. Single or multiple authors may be featured in a given semester. This is a topics course, course content varies. Prerequisite: At least one 200-level Latin course or equivalent.

LATN B320 Martyrs, Mothers, Memoirs: Medieval Autobiographies (1 Unit)

The writing of autobiography flourished in the middle ages, but there have been very few studies of the genre for the period. This course presents a range of autobiographies from the Latin West and encourages students to think about them theoretically and historically: what does it mean to write the self? what is at stake in the presentation of these stories? what notions are privileged? and how do we situate autobiographies in the wider literary landscape?

LATN B350 Topics in Latin Literature (1 Unit)

This is a topics course. Course content varies.

LATN B605 Augustine's Confessions (1 Unit)**LATN B612 Tacitus (1 Unit)**

Studies in the *Annals* of Tacitus.

LATN B615 Roman Biography (1 Unit)

The course surveys the development of Roman Biography from the late Republic to the High Empire. Authors read include Cornelius Nepos, Cornelius Tacitus, Plutarch, Suetonius Tranquillus and anonymous authors representative of both pagan and Christian resistance literature.

LATN B619 Roman Satire (1 Unit)

This course will span four turbulent centuries of Roman imperialism in its reading of Roman satire. We will range from the sharp minutiae of social observation in Horace's *Sermones* to the calculated public abuse of a eunuch consul in Claudian's *In Eutropium*; from the swirling filthy riches of Persius and Juvenal to the nastily eloquent Christian condemnation of riches (and much else) in St Jerome.

LATN B620 Martyrs, Mothers, Memoirs (1 Unit)**LATN B625 Augustine and the Classical Tradition (1 Unit)**

This course reads the work of Augustine of Hippo at three intense moments of his engagement with the classical tradition: in the late 380s, after his conversion; in his *Confessions*; and in the aftermath of the fall of Rome in 410. We shall combine close attention to Augustine's Latin with a study of major secondary works and a variety of critical approaches to Augustine and his thought.

LATN B633 Lucretius (1 Unit)

Lucretius' poem "*De Rerum Natura*", *On the Nature of Things*, is one of the most remarkable works of classical antiquity: in six books of didactic epic it gives a detailed exposition of Epicurean philosophy while exploiting all the riches of poetic imagery, smearing the "honey of the Muses" round the lip of the cup containing the "wormwood" of its message. Atomic theory, sexual relations, fear of death: these are just some of the topics addressed. We shall read and interpret almost the entire poem, giving equal weight to its philosophy and its poetry. Prerequisites: at least two Latin courses at 200 level or permission of instructor.

LATN B637 Vergil Aeneid (1 Unit)

A complete reading and close study of Virgil, whose "afterlife," it has been said with little exaggeration, "is Western literature." We read all of the certain poems—*Eclogues* (c. 39 BCE), *Georgics* (c. 29 BCE), and *Aeneid* (c. 19 BCE)—completely in English, substantial portions of each in the Latin, and scholarship and criticism. Aiming at increased fluency in reading Latin poetry, we also seek to deepen our capacity to respond to this astonishing ancient poet rigorously and meaningfully. Attention is paid to some of Virgil's models in Latin and Greek and to some imitators especially in the European epic tradition.

LATN B640 Topics: Imperial Latin Literature (1 Unit)

This is a topics course. Course content varies.

LATN B641 Roman Emotion: Modern Approaches to Ancient Emotion (1 Unit)

Emotions have long been an object of study in psychology and neuroscience, anthropology, sociology, and history, and historians have long been interested in the motivations and inner lives of individuals, much as they have generalized about the emotional states of people in collectives like villages, regions, and countries. In addition to broadening student knowledge of classical texts and scholarship related to cognitive life and emotion in classical Rome, the course will introduce students to the fundamentals of embodied cognition, its linguistic implications, situatedness in culture, and role in sociological approaches to literature and history. We will explore how ancient authors discuss and use the body to create meaning, how bodily meaning emerges through ancient texts, the ways in which cultural and environmental contexts shape the meaning of bodily experiences, how language is used to represent the various forms of social knowledge extrapolated from those experiences, and what implications such representations might have for our understanding of ancient culture and its reception. Students will also be encouraged to reflect upon their status as historically contingent viewers and the properties of authority that emerge from bodily knowledge within their own readerly context.

LATN B648 Latin Epigram (1 Unit)

In this seminar we will explore the themes and aesthetics of the Latin epigram, a genre (or is it?) best known for its brevity and wit. After orienting ourselves in the epigrams of the Neoterics (Catullus, Cinna, Calvus, Caesar), our focus will turn to the poetry of Martial, whose accounts of Rome, its inhabitants, and their foibles exerted a profound influence on subsequent epigrammatists. We will consider Martial's poetry both thematically (poems on the city; women; scoundrels; patrons; long poems) and as constituents of organized, multi-faceted libri.

To deepen our appreciation of Martial's poetic project, we will take occasional forays into para-epigrammatic genres and works (Priapea, Catalepton), as well as the scattered epigrams of authors both familiar (Ovid, Lucan, Seneca, Petronius) and obscure. We will also consider the evolution the epigram from its inscriptional and epitaphic origins in Greek and Latin, and its development as a literary form by Hellenistic authors. In the final two weeks of the course, we will turn our attention to the reception of Martial by late antique (Ausonius, Claudian, Luxorius) and Neo-Latin poets (e.g. Pontano's *Baiae*, Panormita's *Hermaphroditus*, Marullo's reception of Catullus, Thomas More, John Owen). Readings in the original will be supplemented with relevant scholarship throughout. Students will enhance their core work on Latin epigram by reading—independently or in small-groups—a complementary genre or author in the original related to their interests (e.g. Greek epigram, Horace's *Satires*, Latin elegy, *carmina epigraphica*, Juvenal, Flavian epic, Pliny's *Epistles*, Christian epigram).

LATN B650 Topics in Latin Literature (1 Unit)

Advanced reading and interpretation of Latin literature: content varies

LATN B652 Problems in Roman History 2nd & 1st Centuries B.C. (1 Unit)

This course examines the history and politics of the later Roman republic (second and first centuries BCE) through the writings of selected authors (Livy, Sallust, Cicero and Caesar) and the evidence of contemporary material culture from the western Mediterranean and the Aegean.

LATN B658 Late Latin Poetry (1 Unit)

This course will survey the florescence of Latin poetry in the fourth and fifth centuries CE. At the heart of the course will be a study of some of Prudentius' works, for example the *Hamartigenia* and the *Cathemerinon*; works by Claudian, Ausonius, Avitus, Dracontius, and Paulinus of Nola may also be included. We shall analyze both the literary and (where applicable) the theological properties of these great works.

LATN B660 Horace, Odes and Epodes (1 Unit)

Horace, Rome's most versatile author, produced some of antiquity's most important and intriguing poems on themes ranging from erotics to poetics, from political instability to philosophy, from morality to myth. This course will focus on the poems published in his *Epodes* and the four books of *Odes*, paying special attention to Horace's engagement with his poetic predecessors and the Greek and Latin literary tradition in general, his relationship with Maecenas and Augustus, and his brilliant use of meter and Latin poetic diction. We will also consider some of his other works such as the *Ars Poetica* and the *Epistles* in order to appreciate more fully his poetic practices and his appropriation of the Greek heritage into Roman cultural contexts.

LATN B663 Epistolography (1 Unit)

Ancient letter-writing is suddenly garnering scholarly attention. Letters are being read by those with literary and philosophical interests, not simply for historical detail. While this course will attend to various categories of letters - embedded letters, inscribed letters, letters primarily for literary display - our principal focus will be letters which were actually sent, and particularly correspondence of which both sides survives to us. We shall cover a wide chronological range, from the first century BC to the fifth century AD; our most sustained investigation will be of the letters of Cicero, Pliny, and Augustine, though we shall encompass many others along the way. In addition to the specific circumstances in which the letters were sent, we shall also address wider questions: how do letters negotiate the absence of their addressee? what ideas of friendship, or other affective connection, do they perform? what ideas of the self are entailed? how are ancient ideas of public and private letters played out? Finally, does it even make sense to speak of a separate genre of epistolography? The wide range of the course should make for some exciting answers. Cross listed as CSTS 663

LATN B671 Fasti (1 Unit)

Ovid's *Fasti* is a work that the poet was not able to complete before being sent into exile by Augustus. Nevertheless, as it survives, it is an extraordinarily rich work that blends the antiquarian religious research characteristic of the Augustan age with the subtle poetic craft for which the author is famous.

LATN B673 Roman Civil War (1 Unit)

Civil war seemed to be Rome's inescapable destiny from the foundation of the city through the early empire. This course will assess its historical significance as well as its representation and commemoration in Roman literature. We will focus particularly on Lucan's *Bellum civile* recounting the strife between Caesar and Pompey, but also read other texts in both poetry and prose to trace the development of civil conflict at Rome and its lasting influence on Roman identity and cultural memory.

ARCH B102 Introduction to Classical Archaeology (1 Unit)

A historical survey of the archaeology and art of Greece, Etruria, and Rome.

ARCH B203 Building the Polis: Ancient Greek Cities and Sanctuaries (1 Unit)

A study of the co-development of the Greek city-states and their sanctuaries. Archaeological evidence is surveyed in its historic context. The political formation of the city-state and the role of religion is presented, and the political, economic, and religious institutions of the city-states are explored with a focus on regional variations in timelines of development, building styles, and connectivity. The logistics of building construction, religious travel, and interregional influences will also be addressed.

ARCH B212 Visual Culture of the Ancient Mediterranean (1 Unit)

This course explores the visual culture of the ancient Mediterranean world from the second millennium BCE to early Roman times. Drawing from an extensive variety of extant evidence that includes monuments, sculpture, paintings, mosaics, and artifacts deriving from culturally and geographically distinct areas, such as the Minoan world, Egypt, Turkey, Syria, Phoenicia, Cyprus, Greece, Macedonia, Italy, Tunisia, and Spain, the course explores how such evidence may have been viewed and experienced and how it may have, in turn, shaped the visual culture of the well-interconnected ancient Mediterranean world. Focusing on selected examples of evidence, including its materials, style, and methods of production, the course will also consider how past and current scholarly attitudes, approaches, and terminology have affected the understanding and interpretation of this evidence.

ARCH B215 Classical Art (1 Unit)

A survey of the visual arts of ancient Greece and Rome from the Bronze Age through Late Imperial times (circa 3000 B.C.E. to 300 C.E.). Major categories of artistic production are examined in historical and social context, including interactions with neighboring areas and cultures; methodological and interpretive issues are highlighted.

ARCH B222 Alexander the Great (1 Unit)

This course examines the life, personality, career, and military achievements of Alexander the Great, as well as the extraordinary reception of his legacy in antiquity and through modern times. It uses historical, archaeological and art-historical evidence to reconstruct a comprehensive picture of Alexander's cultural background and examines the real and imaginary features of his life and afterlife as they developed in the Hellenistic and Roman worlds, Late Antiquity, the Middle Ages, Renaissance, and succeeding periods in both Europe and Asia. Special attention is also placed on the appeal that Alexander's life and achievements have generated and continue to retain in modern popular visual culture as evidenced from documentary films and motion pictures.

ARCH B246 Classical Antiquity in Movies (1 Unit)

This course explores the visual representations and the narratives of the Graeco-Roman times on screen. From silent films to modern Hollywood productions through Netflix, Amazon, and other streaming services productions, students will discuss the impact of classical antiquity in the film-making industry. We will be looking into how the depiction of different aspects of the Greek and Roman past (literature, history, art, archaeology) are used (and misused) on screen and in which way these productions influence the way we understand the ancient world.

ARCH B252 Pompeii (1 Unit)

Introduces students to a nearly intact archaeological site whose destruction by the eruption of Mt. Vesuvius in 79 C.E. was recorded by contemporaries. The discovery of Pompeii in the mid-1700s had an enormous impact on 18th- and 19th-century views of the Roman past as well as styles and preferences of the modern era. Informs students in classical antiquity, urban life, city structure, residential architecture, home decoration and furnishing, wall painting, minor arts and craft and mercantile activities within a Roman city.

ARCH B256 Classical Myths in Art and in the Sky (1 Unit)

This course explores Greek and Roman mythology using an archaeological and art historical approach, focusing on the ways in which the traditional tales of the gods and heroes were depicted, developed and transmitted in the visual arts such as vase painting and architectural sculpture, as well as projected into the natural environment.

ARCH B260 Daily Life in Ancient Greece and Rome (1 Unit)

The often-praised achievements of the classical cultures arose from the realities of day-to-day life. This course surveys the rich body of material and textual evidence pertaining to how ancient Greeks and Romans – famous and obscure alike – lived and died. Topics include housing, food, clothing, work, leisure, and family and social life.

ARCH B308 Ceramic Analysis (1 Unit)

Pottery is one of the most common artifacts recovered during archaeological excavation. It is fundamental for reconstructing human behavior in the past and establishing the relative chronology of archaeological sites. This course focuses on the myriad of ways archaeologists study ceramics including the theories, methods, and techniques that bridge the gap between, on the one hand, the identification and description of pottery and, on the other, its analysis and interpretation. Topics covered include typology, seriation, production, function, exchange, specialization and standardization, site formation processes, ceramic characterization, and data management. The course will consist of lectures, discussions, student presentations on a chosen case study, and laboratory work. Prerequisite: permission of instructor.

ARCH B314 Ancient Greek Seafaring and Shipwrecks (1 Unit)

This course examines the diverse evidence for ancient Greek seafaring and shipwrecks in the Mediterranean Sea from prehistory to the beginning of the Roman Empire. By focusing on archaeological, literary, iconographic, and epigraphic evidence, the course explores ancient Greek, Phoenician, Etruscan, and Roman interconnections in the Mediterranean Sea, through special attention to trade routes, commerce, colonization, economy, naval and maritime technology, cultural interactions, sea exploration, and piracy.

ARCH B354 Money in the Ancient World (1 Unit)

In this course we shall investigate the ancient world through one of its most fundamental institutions: money. We will learn about different types of ancient money, including coinage, bullion, grain and credit, the various coins used by the Greeks and Romans (as well as other groups, such as ancient Mesopotamians, Persians, Indians and Jews), and about the different methods used to study them. The seminar takes an interdisciplinary approach to major topics in the history of money, including the origins of coinage, monetization, imitations and forgeries, debasement, trade, and the politics of issuing coins. We shall think about economics and social history, as well as the role played by coins in archaeology, and the complex ethical (and legal) issues surrounding the modern practice of coin collecting.

ARCH B357 The Hellenistic Age: Art in a Multicultural World (1 Unit)

Following the campaigns of Alexander, the Greeks spread across the Middle East as far as Egypt, Central Asia and India, where they encountered many cultures vastly different from their own. The result was the creation of a diverse, multicultural world, connected by shared elements such as the use of the Greek language, but in which every individual region and society was unique. This diversity is especially evident in the art produced in this period, where we see the Greek obsession with human form, preferably nude, mixing with older artistic traditions in Egypt and Mesopotamia that relied on hierarchy and repetition to perform their functions. In Italy the Romans adopted aspects of Greek art as a means of disrupting their rather stodgy political ideology, with mixed results, whereas in India Greek motifs, popular for reasons as yet unknown, were pressed into the service of Buddhism. In this course we shall examine the art of this dynamic period from ca. 300 to 30 BCE. It is organized geographically, beginning in the Greek mainland and moving across the Middle East, North Africa and Europe to Iran, Central Asia and India. We will focus especially on themes of interaction – how do old and new artistic traditions combine? – and identity – what did these combinations mean to the people who made and used them? – as well as on the roles of power and resistance. Prerequisites: ARCH B101 and 102; or ARCH B101 and a 200-level ARCH course; or ARCH B102 and a 200-level ARCH course; or two 200-level ARCH courses; or permission by instructor.

ARCH B504 Archaeology of Greek Religion (1 Unit)

This course approaches the topic of ancient Greek religion by focusing on surviving archaeological, architectural, epigraphical, artistic and literary evidence that dates from the Archaic and Classical periods. By examining a wealth of diverse evidence that ranges, for example, from temple architecture, and feasting and banqueting equipment to inscriptions, statues, vase paintings, and descriptive texts, the course enables the participants to analyze the value and complexity of the archaeology of Greek religion and to recognize its significance for the reconstruction of daily life in ancient Greece. Special emphasis is placed on subjects such as the duties of priests and priestesses, the violence of animal sacrifice, the function of cult statues and votive offerings and also the important position of festivals and hero and mystery cults in ancient Greek religious thought and experience.

ARCH B516 Trade and Transport in the Ancient World (1 Unit)

Issues of trade, commerce and production of export goods are addressed with regard to the Bronze Age and Iron Age cultures of Mesopotamia, Arabia, Iran and south Asia. Crucial to these systems is the development of means of transport via maritime routes and on land. Archaeological evidence for traded goods and shipwrecks is used to map the emergence of sea-faring across the Indian Ocean and Gulf while bio-archaeological data is employed to examine the transformative role that Bactrian and Dromedary camels played in ancient trade and transport.

ARCH B554 Money in the Ancient World (1 Unit)

In this course we shall investigate the ancient world through one of its most fundamental institutions: money. We will learn about different types of ancient money, including coinage, bullion, grain and credit, the various coins used by the Greeks and Romans (as well as other groups, such as ancient Mesopotamians, Persians, Indians and Jews), and about the different methods used to study them. The seminar takes an interdisciplinary approach to major topics in the history of money, including the origins of coinage, monetization, imitations and forgeries, debasement, trade, and the politics of issuing coins. We shall think about economics and social history, as well as the role played by coins in archaeology, and the complex ethical (and legal) issues surrounding the modern practice of coin collecting.

ARCH B557 The Hellenistic Age: Art in a Multicultural World (1 Unit)

Following the campaigns of Alexander, the Greeks spread across the Middle East as far as Egypt, Central Asia and India, where they encountered many cultures vastly different from their own. The result was the creation of a diverse, multicultural world, connected by shared elements such as the use of the Greek language, but in which every individual region and society was unique. This diversity is especially evident in the art produced in this period, where we see the Greek obsession with human form, preferably nude, mixing with older artistic traditions in Egypt and Mesopotamia that relied on hierarchy and repetition to perform their functions. In Italy the Romans adopted aspects of Greek art as a means of disrupting their rather stodgy political ideology, with mixed results, whereas in India Greek motifs, popular for reasons as yet unknown, were pressed into the service of Buddhism. In this course we shall examine the art of this dynamic period from ca. 300 to 30 BCE. It is organized geographically, beginning in the Greek mainland and moving across the Middle East, North Africa and Europe to Iran, Central Asia and India. We will focus especially on themes of interaction – how do old and new artistic traditions combine? – and identity – what did these combinations mean to the people who made and used them? – as well as on the roles of power and resistance.

GSEM B608 Material Geologies (1 Unit)

This course mobilizes a humanistically informed approach to the study of geological materials, with a focus on late antique and medieval understandings of stones, minerals, metals, and land formation(s). Readings will encompass current perspectives on the diverse epistemologies of geology in the pre-modern world, from the magical and medicinal properties of gems, to the relation of stone and earth to concepts of empire, to mythologies of landscape and geomorphology. Students will explore primary textual sources such as ancient and medieval magical treatises, travel literature, and lapidaries, including works by Pliny the Elder, Procopius, Paul the Silentiary, and Michael Psellos. The course will also foreground visual and material culture, introducing students to both conventional and innovative methodologies and theoretical frameworks for exploring human understandings of the natural world from an interdisciplinary perspective. Students will work with Bryn Mawr's outstanding collection of geological samples and will learn fundamentals of mineral identification and crystallography. Final projects are expected to build from students' primary research interests and disciplinary investments. Course enrollment is limited to graduate students in the departments of Classical and Near Eastern Archaeology; Greek, Latin, and Classical Studies; and History of Art.

GSEM B623 Figures of Resistance: Classical and Modern (1 Unit)

The GSem will explore classical figures of resistance such as Prometheus, Antigone, Electra, Medea, and Lysistrata and their reception in modern art and cinema. The focus will be on films and other works of art that re-appropriate and transform the ancient characters and their stories. We will discuss in particular how modern filmmakers re-contextualize the classical figures to shed light on contemporary historical, political, and social issues. Films will include Tony Harrison, Prometheus (Great Britain, 1998), Liliana Cavani, The Year of the Cannibals (Italy, 1970), Amy Greenfield, Antigone/Rites of Passion (USA, 1991), Ingmar Bergman, Persona (Sweden, 1966), Miklós Jancsó, Electra, My Love (Hungary, 1974), Arthur Ripstein, Asi Es La Vida (Mexico, 2000), and Spike Lee, Chi-raq (USA, 2015). Readings will be drawn from texts on reception studies, film and gender theory, psychoanalysis, and political theory.

GSEM B624 Greek Tragedy in Performance (1 Unit)

In this seminar we will approach Greek dramatic texts from two angles: theoretically and experientially. On the one hand, we will be reading (in English translation) the tragedies of the three great playwrights of Classical Athens—Aeschylus, Sophocles, and Euripides—while examining their treatment of myth, systems of metaphor and imagery, and the role of the chorus, as well as the relevance of Greek tragedy for subsequent centuries down to the present day. Special attention will be given to such themes as fate and predestination; relation between mortals and immortals; disability; euthanasia; slavery; and the impact of war on women and children. On the other, concurrent with our textual analysis, we will be reading Constantin Stanislavski, Michael Chekhov and other modern theater theorists. We will be applying these acting techniques to the texts in practice (i.e., performing them in class!) as we ask the question, What can be gained from stepping inside the plays and trying them on? No prior acting experience is necessary: just a curiosity about bringing ancient texts to life through the medium of one's body!

GSEM B625 Dots and Loops: Form and Aesthetics Across Time and Media (1 Unit)

Though it has long been at the heart of aesthetic criticism, the subject of form as an axis of methodological inquiry has regained conspicuous popularity in recent years. Scholars working across, and at the intersection of, various media—including but not limited to material culture, visual art, sound, film, and literature—have been thinking through the ways that form both informs and is informed by what were considered its various antitheses, such as history, politics, and the material archive. The presumed extrication of external “context” was integral to a hermeneutic of form. This was a driving factor, for instance, in nineteenth-century formalism, used to construct coherent narratives surrounding Classical Antiquity through archaeological and art historical understandings of ornament and architecture. These interests continued with the inception of Russian literary Formalism in the early twentieth century, and then French narratology of the midcentury, for whom Homeric form was particularly important. This seminar will examine the various modes of formalist analysis that have emerged in contemporary criticism and their relationships to the formalisms that have come before, studying them alongside artworks across media and through various global histories. How can form speak across Art History, Classics, and Archaeology and to projects that vary widely in their temporal and geographic scopes, we will ask? What does attention to form yield for interdisciplinary scholars, specifically? What are the scope and limits of thinking with lines, dots, loops, circles, squares, parabolas, and shapes of any kind?

GSEM B652 Interdepartmental Seminar: History and Memory (1 Unit)

The seminar will begin by establishing the categories of history and memory, as they have been constituted across the humanistic disciplines, defining and refining the epistemological and ontological distinctions between the two. Readings will be drawn first from the writings of Nietzsche and Freud and then move to the work of Barthes, Caruth, Connerton, Foucault, Guha, Gundaker, La Capra, Margolit, Nora, Sebald, Todorov, and Yerushalmi. Once a grounding context is established, the second half of the seminar will be organized around a set of categories, ranging from the material to the theoretical, through which we will continue our explorations in history and memory, among them, the following: trauma, witness, archive, document, evidence, monument, memorial, relic, trace. It is here that we would each draw specifically on our own disciplinary formations and call upon students to do the same. The seminar would, of course, be open to all students in the graduate group.

ITAL B228 Creating Classics: A Visual Workshop on Pasolini & Greek Drama (1 Unit)

Is the reception of what we call “Classical Antiquity” a passive exercise of memory, inheritance, and recurrence? Or can it be a truly creative action, a kind of reclaiming, even a subversion of inherently exclusionary ideas and media? And what happens when we try to actively take part in this dialogue with a past that was transmitted to us as important, foundational, original, and authoritative? Rooted in the perspectives of trans-codification, trans-historical tradition, and cultural trans-lation, this course attempts to address such questions both in theory and practice. It starts with a seminar, devoted to the analysis and discussion of primary sources from the ancient Mediterranean and their afterlives in modern media. It then turns into a workshop that is both scholarly and creative.

ITAL B326 Love, Magic, and Medicine: Poetical-Philosophical Bonds (1 Unit)

The course investigates how the concepts of love, magic, and medicine emerged and developed throughout early modernity and beyond. In exploring the fields of Philosophy, Medicine, and Magic, global thinkers, poets, and artists drew not only from classical sources, but were also deeply influenced by a wide range of models, such as fictional ancient sources, Islamic philosophy, and the Jewish Kabbalah. In this interesting syncretism, love was considered as an inspiration experienced by the entire universe, and magical practice was understood as a philosophy in action, which had the power to establish a bond of a loving nature between the different realms of reality. Magicians were therefore conceived as wise philosophers capable of joining this network of correspondences and controlling them (art)ificially. As a result, the figures of poets and artists interestingly merged into those of magicians of physicians, and poetry was conceived both as a magic able to arouse mental images stronger than real visions, and as a medicine able to exert a mental and physiological agency on the body. The course will approach these themes through a multi-disciplinary and trans-historical approach, which will include in the discussion a wide variety of figures, such as global early modern and modern philosophers, physicians, poets, artists, and composers. All readings and class discussion will be in English. Students will have an additional hour of class for Italian credit.