

CLASSICS (Div I)

Chair: Professor Edan Dekel

- Nicole G. Brown, Assistant Professor of Classics
- Kerry A. Christensen, Garfield Professor of Ancient Languages
- Edan Dekel, Chair and Professor of Classics, Chair of Jewish Studies Program; affiliated with: Religion Department
- Sarah E. Olsen, Assistant Professor of Classics; on leave 2021-2022
- Amanda R. Wilcox, Professor of Classics

The course offerings in Classics enable students to explore the ancient Greek, Roman, and Mediterranean worlds from various perspectives, including literature, history, art, archaeology, philosophy, and religion. Courses are of two types: language (Greek and Latin) and courses in which all the readings are in English translation (Classical Studies). The 100-level language courses are intensive introductions to Greek and Latin grammar and reading skills; the 200-level language courses combine grammar review with primary readings from Greek or Latin texts of key historical periods; Latin 302 and the 400-level language courses are seminars that explore in depth selected authors or topics and the methods of analysis appropriate to each of them. Classical Studies courses offer introductions to and more specialized study of the literature, visual and material culture, history, and other aspects of the Greek and Roman worlds.

MAJOR

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

The department offers two routes to the major: Route A emphasizes more coursework in Greek and Latin, while Route B emphasizes more Classical Studies courses.

Route A: (1) Six courses in Greek and/or Latin, with at least two 400-level courses in one language. (2) Three additional courses from the offerings in Greek, Latin, or Classical Studies or from approved courses in other departments and programs.

Route B: (1) One course each from any two of the following categories: literature (CLAS 101 or CLAS 102); visual and material culture (CLAS 209 or CLAS 210); history (CLAS 222 or CLAS 223). (2) Four courses in Greek or Latin with at least one at the 400-level, or the four-course sequence CLLA 101, 102, 201, and 302. (3) Three additional courses from the offerings in Classical Studies or from approved courses in other departments and programs.

Classics Colloquium: All Classics majors in residence are expected to participate fully in the life of the department through attendance at lectures and other departmental events.

THE DEGREE WITH HONORS IN CLASSICS

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

COURSE NUMBERING SYSTEM

Language Courses: The numbering of courses through the 300 level reflects the prerequisites involved. The only prerequisite for any 400-level course is Greek 201 or Latin 302. The rotation of 400-level courses is arranged to permit exposure, in a three- to four-year period, to most of the important periods and genres of Greek and Latin literature. Students may enter the rotation at 100-level, 200-level, or 300-level, depending on previous experience.

Classical Studies Courses: The numbering of these courses does not reflect a strict sequence, and most of them do not assume prior experience in Classics or a cross-listed field. The following pairs of courses offer excellent introductions to key areas of study within Classics: CLAS

101 and 102 (literature), CLAS 209, 210 (visual and material culture), CLAS 222, 223 (history).

STUDY AWAY

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

FAQ

Students **MUST** contact departments/programs **BEFORE** assuming study away credit will be granted toward the major or concentration.

Can your department or program typically pre-approve courses for major/concentration credit?

Yes, in some cases, if appropriate course information is available in advance (e.g., syllabi and/or course descriptions), though students should be sure to contact the department.

What criteria will typically be used/required to determine whether a student may receive major/concentration credit for a course taken while on study away?

Complete syllabus and course description, including readings/assignments.

Does your department/program place restrictions on the number of major/concentration credits that a student might earn through study away?

No.

Does your department/program place restrictions on the types of courses that can be awarded credit towards your major?

No.

Are there specific major requirements that cannot be fulfilled while on study away?

No.

Are there specific major requirements in your department/program that students should be particularly aware of when weighing study away options? (Some examples might include a required course that is always taught in one semester, laboratory requirements.)

No, but students should consult with the department about language sequences.

Give examples in which students thought or assumed that courses taken away would count toward the major or concentration and then learned they wouldn't:

None to date.

CLAS 101 Greek Literature: Performance, Conflict, Desire

In the *Iliad*, Paris' desire for the famously beautiful Helen leads to the Trojan War, the devastating conflict between the Trojans and the Greeks retold and reimagined time and again in ancient Greek literature. The stories of Troy and its aftermath were performed not only as epic poems (as in the *Iliad* and the *Odyssey*), but also evoked by lyric song, dramatized on the tragic stage, and recounted in oratory. Beginning with the Homeric epics, this course explores the recurring and ever-shifting debates, longings, hostilities, and aspirations that drive Greek literature and shape its reception, paying special attention to questions of performance context and audience. We will consider, for example, how the competitive and erotically-charged environment of the Greek symposium is crucial for understanding both Sappho's songs and the philosophical dialogues of Plato and Xenophon. The nexus of performance, conflict, and desire will give us a distinct perspective on many important topics within the study of Greek culture, including the construction of personal and collective identity, the workings of Athenian democracy, and the development of literary genres. This course will include readings from the works of, e.g., Homer, Sappho, Herodotus, Aeschylus, Sophocles, Euripides, Aristophanes, Thucydides, and Plato, and assignments will incorporate interactive and experiential elements, such as recitations, staged readings, and debates. All readings are in translation.

Requirements/Evaluation: two medium-length essays, final exam, active participation, preparation for and participation in debates and staged readings (short writing assignments, in-class presentations).

Prerequisites: none

Enrollment Limit: 40

Enrollment Preferences: Classics majors, first years, sophomores

Expected Class Size: 10-15

Grading:

Distributions: (D1)

Not offered current academic year

CLAS 102 (S) Roman Literature: Gender, Virtue, Empire

Cross-listings: CLAS 102 COMP 108

Primary Cross-listing

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

Class Format: discussion

Requirements/Evaluation: short written assignments, midterm and final exams with essays, and contributions to class discussion

Prerequisites: none

Enrollment Limit: 25

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

Expected Class Size: 15

Grading: yes pass/fail option, yes fifth course option

Distributions: (D1)

This course is cross-listed and the prefixes carry the following divisional credit:

CLAS 102 (D1) COMP 108 (D1)

Not offered current academic year

CLAS 201 (F) Love and Strife

Cross-listings: COMP 233 CLAS 201

Primary Cross-listing

In one of the earliest known attempts to explain the universe, the philosopher-poet Empedocles wrote that everything in existence is moved by love and strife. This fundamental pair of forces has shaped accounts of human experience for over two millennia. Are these principles simple opposites, complements, or even two aspects of a single concept? What happens when they fall out of balance or both are absent? Can love consume strife, or strife destroy love? Artists and writers have taken up these and similar questions in myriad forms, from nursery rhymes to epic poems, from philosophical contemplation to popular song, from the tragic stage to the silver screen. This course will use Greek and Latin works as touchstones for exploring ancient and modern representations of love and strife. Our ancient sources may include Homer, Sappho, Sophocles, Horace, Catullus, and Seneca, as well as architecture, graffiti, and epitaphs. Later sources may include Shakespeare and screwball comedies, Broadway standards and the Beatles, Renaissance fresco and modern sculpture, and literary professions of love from the silly to the sublime. All readings are in translation.

Class Format: For the fall of 2020, this course will be taught online. The seminar will meet at the regularly scheduled time twice a week.

Requirements/Evaluation: Class participation, short written assignments, and a final paper/project.

Prerequisites: None.

Enrollment Limit: 12

Enrollment Preferences: If the course is overenrolled, preference will be given to Classics and Comparative Literature majors and prospective majors.

Expected Class Size: 12

Grading: yes pass/fail option, yes fifth course option

Distributions: (D1)

This course is cross-listed and the prefixes carry the following divisional credit:

COMP 233 (D1) CLAS 201 (D1)

Not offered current academic year

CLAS 202 (F) Greek Tragedy

Cross-listings: CLAS 202 COMP 220 THEA 220

Primary Cross-listing

Ancient Greek tragedy was a cultural phenomenon deeply embedded in its 5th-century Athenian context, yet it is also a dramatic form that resonates powerfully with 21st-century artists and audiences. This course examines tragedy on both levels. We will read such plays as Aeschylus' [Agamemnon], Sophocles' [Electra], and Euripides' [Medea] in English translation, considering their literary and dramatic features as well as their relationship to civic, social, and ritual contexts. We will discuss such topics as the construction of gender and identity on the dramatic stage, the engagement between tragedy and other literary genres, and the distinctive styles of the three major Athenian playwrights. We will also survey a set of recent productions and adaptations of these plays, with a particular focus on versions by women, people of color, and non-Western playwrights and producers. We will reflect on how a dramatic form largely produced by and for Athenian citizen men became a creative resource for a remarkably diverse range of 21st-century artists, and explore how modern productions offer fresh perspectives on ancient material.

Requirements/Evaluation: class participation, several essays, brief oral presentations

Prerequisites: none

Enrollment Limit: 35

Enrollment Preferences: majors, first-years, sophomores

Expected Class Size: 12

Grading: no pass/fail option, no fifth course option

Distributions: (D1)

This course is cross-listed and the prefixes carry the following divisional credit:

CLAS 202 (D1) COMP 220 (D1) THEA 220 (D1)

Not offered current academic year

CLAS 203 (S) History of Ancient Greek Philosophy

Cross-listings: CLAS 203 PHIL 201

Secondary Cross-listing

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

Class Format: The format of this class is going to be different this year. We will not have in-person lectures. Instead, approximately three 1-hour recorded lectures will be made available each week for students to watch. There will also be meetings of 3-4 students with the instructor each week for

which some students will write papers and others will prepare comments. These will be either in-person or via zoom. Finally, there will be a synchronous zoom session each week for larger group discussion.

Requirements/Evaluation: (i) Students will write papers (4-6 pages) for the small groups meetings and will comment on the papers of their peers (1-2 pages); (ii) There will be two take-home exams including a comprehensive final exam; (iii) Active and informed participation in small group discussions.

Prerequisites: none

Enrollment Limit: 20

Enrollment Preferences: Philosophy and Classics Majors.

Expected Class Size: 15-20

Grading: no pass/fail option, yes fifth course option

Unit Notes: Philosophy majors must take either PHIL 201 or PHIL 202 (and are encouraged to take both)

Distributions: (D1)

This course is cross-listed and the prefixes carry the following divisional credit:

CLAS 203 (D1) PHIL 201 (D2)

Spring 2022

LEC Section: 01 Cancelled

CLAS 205 (S) Ancient Wisdom Literature

Cross-listings: JWST 205 REL 205 COMP 217 CLAS 205

Secondary Cross-listing

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

Requirements/Evaluation: class participation, short written assignments, and two longer papers

Prerequisites: none

Enrollment Limit: 19

Expected Class Size: 19

Grading: yes pass/fail option, yes fifth course option

Distributions: (D1)

This course is cross-listed and the prefixes carry the following divisional credit:

JWST 205 (D2) REL 205 (D2) COMP 217 (D1) CLAS 205 (D1)

Attributes: JWST Core Electives

Spring 2022

SEM Section: 01 TR 9:55 am - 11:10 am Edan Dekel

CLAS 207 (F) From Adam to Noah: Literary Imagination and the Primeval History in Genesis

Cross-listings: COMP 250 REL 207 JWST 207 CLAS 207

Secondary Cross-listing

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

Class Format: For the fall of 2020, this course will be taught online. The seminar will meet at the regularly scheduled time twice a week.

Requirements/Evaluation: Class participation and several writing assignments.

Prerequisites: None.

Enrollment Limit: 12

Enrollment Preferences: If the class is overenrolled, preference will be given to students who have already taken a course in Biblical literature.

Expected Class Size: 12

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

COMP 250 (D1) REL 207 (D2) JWST 207 (D2) CLAS 207 (D1)

Attributes: JWST Core Electives

Not offered current academic year

CLAS 210 (F) Art and Experience in Ancient Rome

Cross-listings: ARTH 211 CLAS 210

Primary Cross-listing

To see and be seen--it could be argued that this was the very definition of Roman culture. Much like today, spectacle and the dissemination of images lay at the heart of political and social life. The visual arts were crucial both to how the Romans rehearsed their identity and goals as a community, and to how individual Romans communicated their achievements and values. In this course, lectures on the art and architecture of ancient Rome (ca. 300 B.C.-A.D. 400) will provide the backdrop for an investigation into the role visual culture played in the lives of all Romans, including slaves and former slaves, women and children. Special topics will include the funeral and funerary portraiture; the military triumph and monuments of victory; the house as a site of memory; the use of images on coins; participation in religious celebrations; displays of war booty and prisoners of war; experience and audience at the racetrack and in the amphitheater; the spectacle of food and dining; and the Roman street as both contested space and a place for art. Readings will include a combination of primary and secondary sources. *All readings are in translation.*

Requirements/Evaluation: attendance and preparation, a mid-term, a final, and a medium-length paper

Prerequisites: none

Enrollment Limit: none

Enrollment Preferences: none

Expected Class Size: 15

Grading: yes pass/fail option, yes fifth course option

Distributions: (D1)

This course is cross-listed and the prefixes carry the following divisional credit:

ARTH 211 (D1) CLAS 210 (D1)

Fall 2021

LEC Section: 01 MR 2:35 pm - 3:50 pm Nicole G. Brown

CLAS 211 (S) Performing Greece

Cross-listings: CLAS 211 COMP 248 THEA 211

Primary Cross-listing

Modern readers often encounter Homer, Sappho, Sophocles, and the Greek orators through written texts, yet their first ancient audiences experienced the words of these authors not in silence and solitude, but in live performance contexts. This course, therefore, will take up performance as a critical lens for interpreting ancient Greek literature, situating these works within a rich culture of song, dance, speech, and debate. We will survey the evidence for the musical, visual, and embodied aspects of Greek literature, and also reflect on the rewards and limits of enlivening the ancient world through the reconstruction and re-imagining of its performative dimensions. Our attention to performance will give us a distinct perspective on many important topics within the study of Greek culture, including the construction of personal and collective identities, the workings of Athenian democracy, and the development of literary genres, and it will also enable us to consider the reception and reperformance of Greek myth and literature from new angles. All readings are in translation.

Class Format: This is a hybrid course that will likely involve both Zoom and in-person sections; precise format (including potential alternate meeting times) TBD in consultation with enrolled students.

Requirements/Evaluation: active participation in class, short essays/projects (2-5 pages each, 5 total, including a longer final essay/project)

Prerequisites: none

Enrollment Limit: 12

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

Expected Class Size: 10-12

Grading: yes pass/fail option, yes fifth course option

Distributions: (D1)

This course is cross-listed and the prefixes carry the following divisional credit:

CLAS 211 (D1) COMP 248 (D1) THEA 211 (D1)

Not offered current academic year

CLAS 213 (S) The Human Figure in the Ancient Mediterranean

Cross-listings: ARTH 213 CLAS 213

Secondary Cross-listing

From the earliest representations in the third millennium BCE until the end of the Roman period in the fifth century CE the human body remained the foremost choice of subject for artists, patrons, critics, and the public in the ancient Mediterranean world. This course will consider cultural ideas about the body in antiquity, and trace their repercussions in the modern era. Over the course of the semester we will concentrate on 12 case studies, each representing a specific concept from an area of the Mediterranean. Topics include the "shining bodies" of bare-chested potentates in Egypt and the ancient Near East, statues that give the dead voice, the perfection and humanity of the bodies of the gods, ancient Greek science and the nude goddess, the pathos of Hellenistic athletes, and the interpretative challenge of the ambiguous and sensuous marble forms of the Barberini Faun or the Sleeping Hermaphrodite, both found in Roman contexts. We'll consider the cross-influences of ideas about gender, class, race and the body coded in public and private art. Reading material will include ancient literature in translation as well as contemporary critical essays. Evaluation will be based on participation in discussion and group presentations, in-class writing assignments, short response papers, and a final 8-page research paper. Engaged library research of original paper topics will be supported throughout the semester.

Requirements/Evaluation: participation in discussion and group presentations, in-class writing assignments, short response papers, a final 8-page research paper.

Prerequisites: none

Enrollment Limit: 19

Enrollment Preferences: open to any student, majors and non-majors, with interests in the ancient world; no experience with art history required; first-years and sophomores are encouraged

Expected Class Size: 12

Grading: no pass/fail option, yes fifth course option

Distributions: (D1)

This course is cross-listed and the prefixes carry the following divisional credit:

ARTH 213 (D1) CLAS 213 (D1)

Not offered current academic year

CLAS 214 (S) Athletics and Literature in Ancient Greece (WS)

Cross-listings: COMP 284 COMP 252 CLAS 214

Primary Cross-listing

The modern Olympic games are one of the most visible traces of ancient Greek influence on contemporary culture. Less well-known, however, are the complex and challenging poems (originally songs) of Pindar and Bacchylides that celebrated the victors of the archaic Greek games. These victory odes are a rich source for the study of Greek culture, from their vivid descriptions of heroic feats to their philosophical claims about human life and divine favor. Athletic competition provides the impetus for these songs and constitutes one of their major themes, yet their significance extends far beyond a single athlete or festival. In this course, we will interrogate the relationship between athletics and literary production in the ancient Greek world. We will use both primary and secondary sources to develop familiarity with major festivals, games, events, and figures, and use that knowledge to contextualize our analysis of Greek literature. Ancient Greek athletic discourse will thus provide an entry point to broader reflections on the literary construction and representation of the body and its movement, as well as the interplay between literature and its cultural contexts.

Requirements/Evaluation: brief writing assignments, essays, class participation

Prerequisites: none

Enrollment Limit: 19

Enrollment Preferences: majors, first-years, sophomores

Expected Class Size: 19

Grading: no pass/fail option, no fifth course option

Distributions: (D1) (WS)

This course is cross-listed and the prefixes carry the following divisional credit:

COMP 284 (D1) COMP 252 (D1) CLAS 214 (D1)

Writing Skills Notes: Weekly (pass/fail) writing assignments (1-2 pages), five graded essays (two of which will be revisions and expansions of previous work, 4-5 pages each), regular in-class workshops on writing style and essay structure. Students will receive from the instructor timely comments on their writing skills, with suggestions for improvement.

Not offered current academic year

CLAS 215 (S) The New Testament: From Word to Book

Cross-listings: CLAS 215 REL 215

Secondary Cross-listing

In this course, students will be introduced to the New Testament through an exploration of how the New Testament became a book and continues to be produced as a book. We will start by examining the letters of Paul--its earliest texts--in terms of the habits and traditions of ancient letter-writing. We will similarly place the other texts of the New Testament in the context of Greek, Roman, and Jewish literary traditions and conventions. As the semester moves forward, we will examine how the New Testament itself became a material object--a book--and how its changing material status shaped its meaning and functioning. We will see the New Testament transform from a library of separate scrolls and/or codices (a library which was occasionally bound together into a single codex), to a luxury object in the Middle Ages, to a cheap printed object in the wake of the printing revolution of the 19th century, to its modern life as both a highly marketed object and a searchable digital thing in online spaces and mobile apps.

Requirements/Evaluation: active participation and preparation, papers

Prerequisites: none

Enrollment Limit: none

Enrollment Preferences: Religion Majors, Then Classics Majors

Expected Class Size: 25

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

CLAS 215 (D2) REL 215 (D2)

Not offered current academic year

CLAS 219 (S) Judaism Under Ancient Greek and Roman Imperialisms

Cross-listings: CLAS 219 REL 219 JWST 219

Secondary Cross-listing

How did ancient Greek and Roman empires shape the beginnings of Judaism? In this course, we will examine how Greek and Roman imperial systems of identity, ethnicity, law, religion, and knowledge affected Judaism as a religious and cultural system. We will pay particular attention to the ways that Jews/Judaeans responded to these imperial pressures, especially as those responses articulated "hybrid" versions of Judaism that were informed both by resistance to imperial centers as well as the sheer hegemony of those cultural systems. The course thus uses (and introduces students to) postcolonial theory to study the history of Judaism under Greek and Roman empires. Readings for this course will include a wide array of ancient Jewish works, such as the books of Maccabees, Flavius Josephus, Philo of Alexandria, the Dead Sea Scrolls, and the Mishnah. The course will also include select readings from early Christian texts and postcolonial theory.

Requirements/Evaluation: active participation and preparation, papers

Prerequisites: none

Enrollment Limit: 21

Enrollment Preferences: Religion majors, Jewish Studies concentrators, Classics majors

Expected Class Size: 14

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

CLAS 219 (D2) REL 219 (D2) JWST 219 (D2)

Not offered current academic year

CLAS 221 (F) Technologies of Religion in the Early Christian World

Cross-listings: CLAS 221 REL 221

Secondary Cross-listing

What is the relationship between religion and technology? How do various technologies affect the production and distribution of religious knowledge? Facilitate communication and interaction with the divine? Transform the religious self? In this course, we will look specifically at the uses and effects of technology on religion in the early Christian world. While focused most directly on the influence of technology on the development of early Christianity, the course will also explore the place of technology in coterminous movements: in "pagan" sacrifice, Neoplatonic divination, and Stoic practices of the self. By examining technologies of text production, sacrifice, memory, and the self, the course will shed light on early Christianity and its competing religious and philosophical movements, as well as on the nature of technology's relationship to religion.

Requirements/Evaluation: active preparation and participation, short reading response papers (1 page), and a final exam

Prerequisites: none

Enrollment Limit: none

Enrollment Preferences: none

Expected Class Size: 10-12

Grading: yes pass/fail option, yes fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

CLAS 221 (D1) REL 221 (D2)

Not offered current academic year

CLAS 222 (S) Greek History

Cross-listings: HIST 222 CLAS 222

Primary Cross-listing

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

Class Format: discussion

Requirements/Evaluation: contributions to class discussions, a midterm, a final exam, and a medium-length paper

Prerequisites: none; open to all

Enrollment Limit: 25

Enrollment Preferences: Classics, History, and Art History majors

Expected Class Size: 25

Grading: yes pass/fail option, yes fifth course option

Distributions: (D1)

This course is cross-listed and the prefixes carry the following divisional credit:

HIST 222 (D2) CLAS 222 (D1)

Attributes: HIST Group C Electives - Europe and Russia

Spring 2022

LEC Section: 01 MR 2:35 pm - 3:50 pm Kerry A. Christensen

CLAS 223 (S) Roman History

Cross-listings: CLAS 223 HIST 223 LEAD 223

Primary Cross-listing

The history of ancient Rome can be seen as an account of formative events, practices, and thought in the history of western culture; it also is the history of the most far-reaching experience of diverse cultures, beliefs, and practices known in the Western tradition until modern times. By studying Roman history from Rome's emergence in central Italy in the 7th century BCE through the reign of the emperor Constantine in the early fourth century CE, we will see the complex and fascinating results of an ambitious, self-confident nation's evolution, transformation, and expansion throughout the Mediterranean world. We will consider questions such as, How did a republic with an aversion to autocratic rule and devotion to *libertas* understand its existence as an imperial power as well as its own elite's dominant rule over Romans and non-Romans alike? How and why did the Roman republic and its deeply entrenched republican ideology give way to the effective rule by one man, Augustus, and the increasingly monarchical rule of the emperors who followed? Did Roman political life in the later republic cause the violence that left it in crisis, or did the persistence of violence in Roman life account for the nature of Roman politics? Who were the non-elites of Rome, Italy, and the Roman empire that often get left in the shadows in our ancient sources? Who were the important writers, politicians, poets, philosophers, and innovators whose works constitute a rich cultural heritage worthy of both appreciation and critique? Throughout the course there will be an emphasis on the problems of historical and cultural interpretation, on how the Roman experience is relevant to our own, and, importantly, on the pleasures of historical investigation. Readings for this course will include a variety of original sources, a range of scholarly essays on specific topics, and a textbook that will provide our chronological framework.

Class Format: This course will be taught in hybrid mode. Assignments will consist of readings, case studies, short writing assignments and student-led discussions both in-class and via GLOW. Some elements will be offered asynchronously and/or optionally depending on the needs of students studying remotely. Please email the instructor with any questions you have about the structure or nature of the class or about what to expect if you are studying remotely.

Requirements/Evaluation: Class preparation and participation, several short response papers, one longer 6- to 8-page paper, a midterm exam, and

a final exam. Students who have a B+ average or better at the end of the semester may substitute a 10 to 15-page research paper for the final exam.

Prerequisites: None; open to all

Enrollment Limit: 20

Enrollment Preferences: Preference given to students who are or are considering majoring in Classics or History, or who are concentrating in Leadership Studies. Preference is then given to first-year students and sophomores.

Expected Class Size: 15

Grading: yes pass/fail option, yes fifth course option

Distributions: (D1)

This course is cross-listed and the prefixes carry the following divisional credit:

CLAS 223 (D1) HIST 223 (D2) LEAD 223 (D2)

Attributes: HIST Group C Electives - Europe and Russia

Not offered current academic year

CLAS 226 (S) The Ancient Novel

Cross-listings: COMP 226 CLAS 226

Primary Cross-listing

Pirates, prostitutes, witches, and donkeys: the novels of ancient Greece and Rome often surprise their modern readers with a striking blend of humor, violence, and eroticism. From damsels in distress and daring rescues to impossible journeys and magical transformations, this course will consider these remarkable and varied texts within their own literary and cultural contexts. By reading the works of such authors as Longus, Lucian, Apuleius, and Heliodorus, we will survey the different forms of extended prose fiction that have traditionally been called the ancient "novel." We will confront the challenges of defining the genre itself, and consider both its ancient literary heritage and its later reception and afterlife. We will also explore the ways in which these texts engage with the complex and diverse world of the ancient Mediterranean, paying close attention to the representation of gender, sexuality, ethnicity, and cultural identity. *All readings are in translation.*

Requirements/Evaluation: class participation, in-class presentations, brief reading responses (1-page), and a final paper (8-10 pages)

Prerequisites: none, although some prior knowledge of the ancient Mediterranean will be useful

Enrollment Limit: 19

Enrollment Preferences: Classics and Comparative Literature majors

Expected Class Size: 19

Grading: no pass/fail option, yes fifth course option

Distributions: (D1)

This course is cross-listed and the prefixes carry the following divisional credit:

COMP 226 (D1) CLAS 226 (D1)

Not offered current academic year

CLAS 227 (F) The Examined Life: Ancient Ethical Literature at Rome

Cross-listings: COMP 277 CLAS 227

Primary Cross-listing

The philosophical schools of classical antiquity had in common a commitment to *eudaemonia*; that is, they considered human flourishing as a chief goal of life. This aim was not limited to professional philosophers, however. Rather, the question of how humans should live was a widespread and deeply felt concern, and ethical considerations pervade ancient texts across many genres. This course will focus on works of literature that consider how to live wisely, happily, and well, whether through seeking pleasure or acting justly, whether through political engagement or by retreating from society. We will analyze a wide variety of texts, but all are animated by an ethical premise most famously enunciated by Socrates, namely, that the unexamined life is not worth living. Readings may include dialogues, speeches, correspondence, plays, and poems, among them the *Satires* and *Epistles* of Horace, Seneca's *On Leisure* and *On the Happy Life*, and the *Meditations* of Marcus Aurelius. All readings will be in translation.

Requirements/Evaluation: class participation, several short written assignments, one or two longer essays (around five pages)

Prerequisites: none

Enrollment Limit: 24

Enrollment Preferences: Classics majors, Comparative Literature majors, or intending Classics and Comparative Literature majors

Expected Class Size: 20

Grading: yes pass/fail option, yes fifth course option

Distributions: (D1)

This course is cross-listed and the prefixes carry the following divisional credit:

COMP 277 (D1) CLAS 227 (D1)

Fall 2021

SEM Section: 01 TF 1:10 pm - 2:25 pm Amanda R. Wilcox

CLAS 230 (F) From Alexander to Cleopatra: Remodeling the Mediterranean World

Cross-listings: CLAS 230 ARTH 230

Primary Cross-listing

The period between Alexander the Great (323 B.C.) and Cleopatra (30 B.C.), like our own, was characterized by internationalism, migration, wide-ranging cultural values and religious practices, and ethnically diverse urban populations. Large numbers of non-Greeks came under the control of newly established Hellenistic kingdoms, while in the west Rome's emergence as a superpower offered both new opportunity and danger. The Hellenistic world was a place of vibrant change in the spheres of art, architecture, urban planning, and public spectacle. In this course, we will consider the art and archaeology of this period in their political, social, and religious contexts, focusing on the visual language of power and royalty; developments in painting, sculpture, mosaics, and monumental architecture; interactions between Greeks and non-Greeks; and the impact of Greek culture in Rome.

Requirements/Evaluation: class participation, quizzes, midterm, final exam, and one medium-length paper

Prerequisites: none

Enrollment Limit: 40

Enrollment Preferences: students with an interest in the ancient Mediterranean world and in the history of western art and architecture

Expected Class Size: 35

Grading: yes pass/fail option, yes fifth course option

Distributions: (D1)

This course is cross-listed and the prefixes carry the following divisional credit:

CLAS 230 (D1) ARTH 230 (D1)

Not offered current academic year

CLAS 231 (S) Travel in the Ancient Mediterranean

Cross-listings: CLAS 231 COMP 253

Primary Cross-listing

The ancient Mediterranean was a vast yet deeply interconnected world, not unlike our own. In spite of difficulties, people traversed it as traders, explorers, colonial invaders, refugees, pilgrims and even tourists. In this course, we will study both the practical realities of travel in the ancient Greco-Roman world and how the idea of journeys shaped and was shaped by these cultural contexts. We will navigate from Ithaca to Italy, from the depths of the underworld all the way to the Moon, as we read foundational travel narratives from Homer, Apollonius of Rhodes, Vergil, Lucian, and Apuleius. We will discuss how these texts represent cultural interactions, and in particular how they construct foreign "others" as well as local identities, and how they interrogate the limits and possibilities of human knowledge. Finally, we will observe how these texts themselves contribute to the emergence of a genre of travel narratives, with influences stretching to the modern day. All readings will be in English

Class Format: Class meetings will likely be primarily virtual, with potential for some in-person meeting opportunities.

Requirements/Evaluation: class participation, several short writing assignments, quizzes, final paper

Prerequisites: none

Enrollment Limit: 15

Enrollment Preferences: Classics and comparative literature majors and prospective majors

Expected Class Size: 12

Grading: yes pass/fail option, yes fifth course option

Distributions: (D1)

This course is cross-listed and the prefixes carry the following divisional credit:

CLAS 231 (D1) COMP 253 (D1)

Not offered current academic year

CLAS 235 (S) The Garden in the Ancient World

Cross-listings: COMP 235 REL 235 CLAS 235 ENVI 232

Primary Cross-listing

Drawing on the literature, art, and archaeology of ancient gardens and on real gardens of the present day, this course examines the very nature and experience of the garden and the act of gardening. Using a multi-disciplinary approach, we will explore the garden as a paradise; as a locus for philosophical discussion and religious encounter; as a site of labor, conquest, and resistance; and as a place for solace, inspiration, and desire. This course will be grounded in crucial readings from antiquity, such as the Hebrew Bible, Homer, Sappho, Cicero, Lucretius, Vergil, Horace, Columella, and Augustine, and in the perspectives of more modern writers, from Jane Austen and Tom Stoppard to contemporary cultural historian George McKay. Ultimately, our goal is to analyze conceptions and expressions of beauty, power, and love-in the garden. All readings are in translation.

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

Prerequisites: none

Enrollment Limit: 20

Enrollment Preferences: Classics majors

Expected Class Size: 15

Grading: no pass/fail option, yes fifth course option

Distributions: (D1)

This course is cross-listed and the prefixes carry the following divisional credit:

COMP 235 (D1) REL 235 (D2) CLAS 235 (D1) ENVI 232 (D1)

Attributes: ENVI Humanities, Arts + Social Science Electives

Spring 2022

SEM Section: 01 TF 2:35 pm - 3:50 pm Nicole G. Brown

CLAS 241 (S) Sex and Gender in Ancient Greece and Rome

Cross-listings: WGSS 241 COMP 241 CLAS 241

Primary Cross-listing

From the household to the marketplace, from sacred spaces to the political arena, sexuality and gender shaped a broad range of attitudes and actions in the ancient Mediterranean world. This course investigates a variety of discourses and practices around sexuality and gender in ancient Greece and Rome with the aim of promoting students' capacity to evaluate claims and dismantle false assumptions about the continuity of the "classical" past with contemporary norms and values. We will carefully analyze, contextualize, and compare a variety of texts, including selections from tragic and comic drama, epic and lyric poetry, handbooks, epitaphs, novels and biography in order to better understand how gender and sexuality were expressed, experienced, and regulated in Greece and Rome. Our emphasis will be on ancient texts, but selections from contemporary criticism and theory will enrich the methodological frameworks through which we approach the primary sources.

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

Prerequisites: none

Enrollment Limit: 10

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

Expected Class Size: 10

Grading: no pass/fail option, no fifth course option

Distributions: (D1)

This course is cross-listed and the prefixes carry the following divisional credit:

WGSS 241 (D2) COMP 241 (D1) CLAS 241 (D1)

Not offered current academic year

CLAS 242 (S) The Country and the City in the Classical World

Cross-listings: ANTH 242 ENVI 242 CLAS 242

Primary Cross-listing

A growing urban-rural divide is defining political discourse around the world. The interrelation and tension between "city" and "countryside" are not new, however, but date back to the time when cities first began. How do cities occupy and transform, interact with and displace rural landscapes? What are the values, stereotypes, and ideals--as well as artistic, literary, and architectural forms--associated with the city and the countryside? What role does one play in the political, social, and economic life of the other? With a focus on ancient Greece and, especially, Rome, this course will combine archaeological evidence and contemporary scholarship with primary sources ranging from Hesiod, Theocritus, Vergil, and Propertius to Cato the Elder, Varro, Vitruvius, and Pliny the Elder, to examine an array of topics including land surveying and colonization; agrarian legislation; the urban food supply; rustic religion in the city; urban parks and gardens; and the concept of the pastoral. Together, we will explore the city and the countryside - not just as places, but also as states of mind. All readings are in translation.

Requirements/Evaluation: informed participation, two short papers (2-5 pages), final paper (8-10 pages)

Prerequisites: none, although prior knowledge of the ancient world will be useful

Enrollment Limit: 19

Enrollment Preferences: declared and intending majors in Classics and Environmental Studies

Expected Class Size: 20

Grading: no pass/fail option, yes fifth course option

Distributions: (D1)

This course is cross-listed and the prefixes carry the following divisional credit:

ANTH 242 (D1) ENVI 242 (D1) CLAS 242 (D1)

Attributes: ENVI Humanities, Arts + Social Science Electives

Not offered current academic year

CLAS 248 (S) Greek Art and the Gods

Cross-listings: ARTH 238 REL 216 CLAS 248

Secondary Cross-listing

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

Class Format: discussion

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

Prerequisites: none

Enrollment Limit: 40

Enrollment Preferences: preference will be given to pre-registered Art-History majors needing to fulfill the pre-1800 requirement; otherwise, the course is open to any interested student

Expected Class Size: 30

Grading: yes pass/fail option, yes fifth course option

Distributions: (D1)

This course is cross-listed and the prefixes carry the following divisional credit:

ARTH 238 (D1) REL 216 (D1) CLAS 248 (D1)

Not offered current academic year

CLAS 270 (F) Reading Jesus, Writing Gospels: Christian Origins in Context (WS)

Cross-listings: REL 270 CLAS 270 COMP 263

Secondary Cross-listing

What were the religious and cultural landscapes in which Christianity emerged? How did inhabitants of the ancient Mediterranean world speak about the concept and significance of religion? How have scholars of early Christianity answered these questions? What are the implications of their reconstructions of early Christian history? The course is divided into four parts. The first part establishes the interpretive approach of the course. The second part of this course addresses these questions by examining the formation of Christianity from its origins as a Jewish movement until its legalization, using a comparative socio-historical approach. The third part of the course focuses on the earliest literature produced by the Jesus movement and consider it within a comparative framework developed in the first half of the course. The final part of the course emphasizes modern interpretations of Jesus and the Jesus movement; here we shall be examining how scholars make use of ancient materials to frame their arguments.

Class Format: lecture/discussion

Requirements/Evaluation: three 3-page papers (with revisions), one 5- to 7-page paper (that builds on one of the earlier 3 page papers), and a final paper (7-10 pages, that draws on some of the earlier writing in addition to new writing)

Prerequisites: none; open to all

Enrollment Limit: 19

Enrollment Preferences: sophomores, especially potential majors in Religion, Classics, and Comparative Literature

Expected Class Size: 10

Grading: yes pass/fail option, yes fifth course option

Distributions: (D1) (WS)

This course is cross-listed and the prefixes carry the following divisional credit:

REL 270 (D2) CLAS 270 (D1) COMP 263 (D1)

Writing Skills Notes: Students will write a series of short essays, with required revisions, to develop their skills in close reading of ancient texts and interpretive analysis of modern scholarship about Christian origins. In each successive section of the course, writing from the prior unit will inform the subsequent papers.

Fall 2021

SEM Section: 01 MR 1:10 pm - 2:25 pm Denise K. Buell

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

Cross-listings: CLAS 306 PHIL 306

Secondary Cross-listing

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

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

Requirements/Evaluation: several short response pieces; a final paper of 10-15 pages

Prerequisites: none

Enrollment Limit: 9

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

Expected Class Size: 9

Grading: no pass/fail option, no fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

CLAS 306 (D1) PHIL 306 (D2)

Attributes: PHIL History Courses

Not offered current academic year

CLAS 307 (F) Augustine's Confessions

Cross-listings: CLAS 307 PHIL 307 REL 303

Secondary Cross-listing

No thinker has done more to shape the Western intellectual tradition than Augustine (354-430 CE), and no book displays Augustine's dynamic vision of reality more compellingly than the *Confessions*. Its probing and intimate reflections on the meaning of human life, the nature of God and mind, time and eternity, will and world, good and evil, love and sexuality have challenged every generation since Augustine's own. The seminar will be structured around a close, critically engaged reading of the *Confessions* (in English translation) and will give attention to its historical context and significance as well as to its philosophical and theological ideas. (There will be optional, supplementary opportunity to engage with the Latin text for interested students with some facility with Latin.)

Class Format: The course will be taught in a hybrid (partly in-person, partly remote) or wholly remote format—a final decision about format will be made in early September, prior to the first class. Class meetings (in whatever format) will consist primarily in student presentations and open, directed discussion of assigned readings.

Requirements/Evaluation: Regular reading assignments from the *Confessions* and related secondary literature. Weekly participation in online discussion on Glow (15% of final grade); 3 class presentations (of various lengths and kinds) (20%); a short paper (maximum 1500 words) due around the middle of the semester (20%); a term paper in two drafts (maximum 3000 words) due near and the end of the semester (40%); preparation for and participation in class that shows thoughtful engagement with the assigned readings (5%).

Prerequisites: none

Enrollment Limit: 15

Enrollment Preferences: Advanced students in Philosophy, Religion and/or Classics

Expected Class Size: 15

Grading: yes pass/fail option, no fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

CLAS 307 (D1) PHIL 307 (D2) REL 303 (D2)

Attributes: PHIL History Courses

Not offered current academic year

CLAS 323 (F) From Achilles to Alexander: Leadership and Community in Ancient Greece

Cross-listings: HIST 323 CLAS 323 LEAD 323

Primary Cross-listing

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

Class Format: discussion

Requirements/Evaluation: contributions to class discussions, three short papers (4-6 pages each), a midterm exam, and an oral presentation leading to a significant final paper (10-12 pages)

Prerequisites: none, but a background and/or interest in the ancient world, political systems, and/or Leadership Studies is preferred

Enrollment Limit: 19

Expected Class Size: 12

Grading: yes pass/fail option, yes fifth course option

Distributions: (D1)

This course is cross-listed and the prefixes carry the following divisional credit:

HIST 323 (D2) CLAS 323 (D1) LEAD 323 (D1)

Attributes: HIST Group C Electives - Europe and Russia LEAD Facets or Domains of Leadership

Not offered current academic year

CLAS 332 (S) Aristotle's Metaphysics

Cross-listings: CLAS 332 PHIL 332

Secondary Cross-listing

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

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

Prerequisites: PHIL 201, CLAS 203

Enrollment Limit: 12

Enrollment Preferences: Philosophy and Classics majors

Expected Class Size: 8-10

Grading: no pass/fail option, no fifth course option

Distributions: (D2)

This course is cross-listed and the prefixes carry the following divisional credit:

CLAS 332 (D1) PHIL 332 (D2)

Attributes: PHIL History Courses

Not offered current academic year

CLAS 436 (S) Demigods: Nature, social theory, and visual imagination in art and literature, ancient to modern

Cross-listings: ENVI 436 ARTH 436 CLAS 436

Secondary Cross-listing

Horse-men, cat-women, goat-men, tree-women, man-bulls, fish-girls, snake-people--cross-species compound creatures are everywhere in ancient Greek and Roman art, poetry, and culture. The conceptual or cognitive value of those "demigods" has changed over time. In art, demigods have frequently been reduced to the status of decoration, and in literature, they have become generic markers of fantasy. But they are hardly without meaning. Embodied in satyrs, centaurs, nymphs, and other demigods is a vision of an alternative evolutionary and cultural history. In it, humans and animals live together. The distinction between nature and culture is not meaningful. Male and female are equal. The industrial revolution never happens. This course traces the history of demigods from its origins in ancient Greek art and poetry until today. We pay special attention to three points: the relationship between mythology of demigods and ancient political theory about primitive life; evolving conceptions of nature, the origin of species, and the environment; and the capacity of the visual arts to create mythology that has a limited literary counterpart. The first half of the course examines the origins and character of the demigods, in works of ancient art, e.g. the François vase and the Parthenon, as well as ancient texts, including Hesiod's Theogony and Ovid's Metamorphoses. We examine relevant cultural practices, intellectual history, and conceptions of nature, in texts such as Euripides' Bakchai, Plato's Phaidros, and Lucretius' De rerum natura. We will consider in detail ancient theories of the origins of species as well as the relationship between nature and human culture. The second half of the course investigates the post-classical survival of demigods. We consider the "rediscovery" of demigods in the work of Renaissance artists such as Botticelli, Michelangelo, Dürer, and Titian, and the rediscovery of ancient materialist theories of nature and culture. We consider in detail the important role played by demigods in the formation of Modernism in art and literature. Key texts include Schiller, "Naive and sentimental poetry," Nietzsche, Birth of Tragedy, Mallarmé, "L'Après midi d'une faun," Aby Warburg's cultural-historical texts, and Stoppard's Arcadia. Problems include the relationship between nymphs and prostitutes in Manet, and the meaning of fauns and the Minotaur in Picasso. We conclude with demigods in popular culture such as the Narnia chronicles or Hunger Games.

Class Format: Lecture and discussion. When possible, we will meet outdoors in person; when that is not possible, we will meet online.

Requirements/Evaluation: The requirements of the course include: attendance and participation in discussion; preparing summaries/analyses of reading assignments for discussions; one presentation on a research project, and one 20-page paper on the research project.

Prerequisites: none

Enrollment Limit: 15

Enrollment Preferences: art history majors, graduate students in art history, classics majors, then any interested student

Expected Class Size: 10

Grading: yes pass/fail option, no fifth course option

Unit Notes: This course will satisfy the seminar requirement in art history.

Distributions: (D1)

This course is cross-listed and the prefixes carry the following divisional credit:

ENVI 436 (D1) ARTH 436 (D1) CLAS 436 (D1)

Attributes: ENVI Humanities, Arts + Social Science Electives

Not offered current academic year

CLAS 466 (S) Hellenistic Art and the Beginning of Art History

Cross-listings: ARTH 466 CLAS 466

Secondary Cross-listing

The Hellenistic Period (323-31 BCE) saw the small city-states of the Greek peninsula replaced by far flung kingdoms as important centers of power and culture. In the wake of Alexander the Great's extension of the borders of the classical world all the way to the banks of the Indus River, increased trade, and the movement of individuals between Greece, Egypt, and the Near and Middle East encouraged innovations in philosophy, medicine, religion, literature and art. In fact, a revolution in artistic ideas and forms centered on the social and ethnic diversity of human experience. Royal patrons, and wealthy private citizens including an increasing number of women, commissioned artworks for cities, sanctuaries, tombs, palaces, and estates on a scale rarely seen before. And with the rise of Rome, plundered artworks of earlier periods soon became the desired objects of wealthy collectors, contributing to a mashup of stylistic influence. In this course we'll look closely at influential works of art in bronze, marble, fresco, and mosaic, where artists push the limits of their media in order to express emotional states ranging from pathos to ecstasy, from the mental exhaustion of a defeated athlete, to the cool restraint of a powerful ruler. We'll attempt to understand the conceptual and cultural forces that encouraged artistic innovations of the fourth century BCE through first century CE. We'll also look for the influences of Hellenistic art on artists and writers from the Renaissance to the present day. Reading material includes ancient literature in translation, recent surveys of Hellenistic art, and recent critical essays.

Requirements/Evaluation: Students are responsible, in groups of 2 or 3, for leading discussions based on selected readings. A 5-page midterm

paper, and two oral reports --one 6 minutes in length, the other 15-20 minutes in length-- will help form the basis for a 15-18 page research paper on a specific artwork or concept in Hellenistic art, or the adaptation of Hellenistic artworks or themes in later periods, that will be due at the end of the semester. A museum visit may be possible, depending on circumstances.

Prerequisites: none

Enrollment Limit: 14

Enrollment Preferences: Art majors, and then to students of any major interested in art and thought in the ancient Mediterranean world, with permission of instructor

Expected Class Size: 10

Grading: yes pass/fail option, no fifth course option

Unit Notes: ARTH Seminar Requirement

Distributions: (D1)

This course is cross-listed and the prefixes carry the following divisional credit:

ARTH 466 (D1) CLAS 466 (D1)

Not offered current academic year

CLAS 493 (F) Senior Thesis: Classics

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

Grading: yes pass/fail option, yes fifth course option

Distributions: (D1)

Fall 2021

HON Section: 01 TBA Edan Dekel

CLAS 494 (S) Senior Thesis: Classics

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

Grading: yes pass/fail option, yes fifth course option

Distributions: (D1)

Spring 2022

HON Section: 01 TBA Edan Dekel

CLAS 497 (F) Independent Study: Classics

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

Grading: yes pass/fail option, yes fifth course option

Distributions: (D1)

Fall 2021

IND Section: 01 TBA Edan Dekel

CLAS 498 (S) Independent Study: Classics

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

Grading: yes pass/fail option, yes fifth course option

Distributions: (D1)

Spring 2022

IND Section: 01 TBA Edan Dekel

CLAS 499 (S) Senior Colloquium

This two-semester course is required for all senior Classics majors and usually meets four times each semester. Our activities vary from year to year but normally include presentations by seniors who are taking independent studies or writing Honors theses in Classics, as well as meetings with guest speakers and distinguished visiting professors. Although required for the Classics major, this is a non-credit course and does not count toward the number of semester courses required for the Classics major or for graduation. Senior majors are expected to attend every colloquium unless excused in advance.

Class Format: colloquium

Grading: non-graded

Distributions: No divisional credit

Not offered current academic year

Winter Study -----

CLAS 11 (W) The Fundamentals of Baking: Precision and Play

Baking is often regarded as a rather precise art, demanding close attention to measurement, temperature, and time. Yet it also rewards experimentation, as evident in baked goods that combine cultural traditions, accommodate dietary needs, and surprise us with unexpected but delightful combinations of flavors and textures. In this course, you will receive a hands-on introduction to baking and recipe development. We will learn to make a set of basic baked goods (bread, cake, pastry), paying attention to both established recipes and the principles that inform them. We will then explore and prepare variations, reading reflections by a diverse group of bakers and trying out their techniques (examples of readings include excerpts from Peter Reinhart, *The Bread Bakers Apprentice*, and Joanne Chang, *Pastry Love*). As a final project, each student will be asked to develop and present a baked product of their own, accompanied by a set of polished "recipe notes" modeled on the cookbooks and blogs we have read together.

Requirements/Evaluation: final project or presentation, class participation, brief readings and written reflections

Prerequisites: none

Enrollment Limit: 10

Enrollment Preferences: brief application

Grading: pass/fail only

Unit Notes: Caleb owns Two Bear Bakery and bakes for Caretaker Farm in Williamstown. He also teaches outdoor cooking at Four Winds Learning Community in Lanesborough. Previously, he was a founder of Alchemy Collective Cafe in Berkeley, CA.

Materials/Lab Fee: none

Winter 2022

LEC Section: 01

CLAS 31 (W) Senior Thesis: Classics

May be taken by students registered for Classics 493-494.

Class Format: independent study

Grading: pass/fail only

Winter 2022

HON Section: 01 TBA Edan Dekel

CLAS 99 (W) Independent Study: Classics

Open to upperclass students. Students interested in doing an independent project (99) during Winter Study must make prior arrangements with a

faculty sponsor. The student and professor then complete the independent study proposal form available online. The deadline is typically in late September. Proposals are reviewed by the pertinent department and the Winter Study Committee. Students will be notified if their proposal is approved prior to the Winter Study registration period.

Class Format: independent study

Grading: pass/fail only

Winter 2022

IND Section: 01 TBA Edan Dekel