

## CLASSICAL CIVILIZATION

**221: Greek Mythology and Religion.** A survey of the myths of the gods and heroes of ancient Greece, with a view to their original context in Greek art and literature as well as their place in Greek religion. We will give particular attention to myths that live on in Western art and literature, in order to become familiar with the stories which were part of the repertory of later artists and authors.

**222: Political Rhetoric** (cross-listed with POSC)

Rhetoric is the art of persuasion, of using language – both written and oral – to convince others of one’s point of view. Yet many perceive such convincing as dangerous, especially to democracies where individual voice matters so much to politics. The line between persuasion and manipulation is not always clear, and the effects of crossing it can be incredibly corrosive. This course investigates the history and theory of political rhetoric. How and when should we be rhetorically persuasive? Which rhetorical techniques are persuasive and how do they operate? To what extent do rhetoric and persuasion determine our understanding of politics? When might persuasion prove dangerous to politics? This course revisits classical debates on the use and function of rhetoric in politics, as well as modern reflections on this tradition. The first section of the course addresses the thought of the three central figures in this debate – Plato, Aristotle, and Cicero. In close engagement with key texts of the rhetorical tradition, our task will be to uncover precisely how ancient conceptions of rhetoric developed, exploring how rhetoric was viewed as both dangerous and necessary to successful governance. Building on these models, the course will then examine more recent theoretical discussions, reflecting on the development of attitudes and ideas about the rhetorical craft in modern and contemporary political thought. These investigations allow us to discover the risks and rewards of persuasion for our own political lives.

**223: Greek Civilization.** Readings in English of Homer, Sappho, Aeschylus, Sophocles, Euripides, Aristophanes, Herodotus, Thucydides, and Plato to trace the emergence of epic, lyric, tragedy, comedy, history, and philosophy within the context of Greek history.

**224: Roman Civilization:** Roman civilization, in the Roman view, started with war and government, the arts instilled by the city’s eponymous founder, Romulus. Second came religion, and a set of cultural values that kept the Romans recognizably Roman over the 12 centuries between founding (traditional 753 BCE) and collapse (476 CE). The civil wars that punctuate this long history reveal the difficulty of Rome’s evolution from an agrarian community to a world empire. This course examines both Rome’s fundamental institutions (army, constitution, law, religion, *familia*) and those that entered in the wake of conquest, meeting either welcome (literature, philosophy, science, new gods) or suspicion (monotheistic religion, magic). Primary readings from major literary works supply the evidence: Caesar, Cicero, Juvenal, Livy, Lucan, Lucretius, Ovid, Polybius, Sallust, Tacitus, Virgil.

**228: Life in Ancient Rome.** An introduction to the people of ancient Rome, their daily routines and occupations as well as their place in the developing Roman state. Topics will include religious practices, the Roman army, games, slavery, women’s lives, and Roman law. We will focus on primary sources, including literary as well as archaeological evidence, but will make use of modern representations of ancient Rome for the sake of comparison.

**332: Greek History.** A chronological survey of ancient Greece from the Bronze Age to the age of Alexander, with emphasis on the emergence of a culture in Greece distinctive from the Near East, the birth and growth of democracy at Athens, the Persian Wars and the growth of Athenian power, the war between Athens and Sparta and the effects of Athens' defeat, and the ascendancy of Philip of Macedon and his son Alexander. We will use primary sources, including the histories of Herodotus and Thucydides and other literature as well as monuments, inscriptions, and coins; whenever possible we will compare different sources and consider the advantages and disadvantages of each.

**333: History of Rome.** This course examines the political and social systems and struggles that marked Rome's growth from a small city-state to a world empire. Through various sources (Roman works in translation and material evidence) we will focus on the development of the republican form of government and its transformation into an empire. We will study also the daily life of the people and the impact of Christianity on the Roman Empire.

**334: Archaeology of Greece.** Excavations in Greece continue to uncover a rich variety of material remains that are altering and improving our understanding of ancient Greek life. By tracing the architecture, sculpture, and other finds from major sanctuaries, habitations, and burial places, this course will explore the ways in which archaeological evidence illuminates economic, political, philosophical, and religious developments in Greece from the Bronze Age to the Hellenistic Period.

**336: Roman Archaeology. Pompeii and Herculaneum.** A study of the archaeological finds from the buried cities of Pompeii and Herculaneum and the ways in which those finds illuminate the lives of the ancient Romans. The course will cover urban design, public structures, houses and villas, gardens, graffiti and dipinti, papyri, sculpture, wall paintings, mosaics, and everyday objects. An economic and social context for the remains of the material culture of these cities on the Bay of Naples will be developed from readings in Roman history and Latin literature, including Cicero, Horace, Petronius, Statius, Pliny, and Juvenal.

**338: Greek Drama.** This course addresses the staging of politics and gender in selected plays of Aeschylus, Sophocles, Euripides, and Aristophanes, with attention to performance and the modern use of the plays to reconstruct systems of sexuality, gender, class, and ethnicity. We also consider Homer's *Iliad* as precursor of tragedy, and the remaking of plays in contemporary film, dance, and theater, including Michael Cacoyannis, *The Trojan Women*; Rita Dove, *The Darker Face of the Earth*; Martha Graham, *Medea and Night Journey*; Pier Paolo Pasolini, *Oedipus Rex* and *Medea*; and Igor Stravinsky, *Oedipus Rex*.

See below for Special topics and Senior Honors.

## GREEK

**111: Introduction to the Greek Language.** (FALL SEMESTER) This course prepares students in one term to read Plato, Greek tragedy, Homer, and other Greek literary, historical, and philosophical texts in the original and also provides sufficient competence to read New Testament Greek. This course is normally followed by Greek 12 and then Greek 15 or 17.

**111: Introduction to the Greek Language.** (SPRING SEMESTER) This course prepares students in one term to read Greek tragedy, Plato, Homer, and other Greek literary, historical and philosophical texts in the original and also provides sufficient competence to read New Testament Greek. This course is normally followed by Greek 15 or 17 and then Greek 12 or 18.

**212: Greek Prose - Plato's *Apology*.** An introduction to Greek literature through a close reading of the "Apology" and selected other works of Attic prose of the fifth and fourth centuries BC. Additional readings in translation.

**215: Introduction to Greek Tragedy.** After a review of forms and grammar, a play will be read with emphasis on poetic diction, dramatic technique and ritual context. Additional readings in translation.

**217: Reading the New Testament.** This course offers an introduction to New Testament Greek. We will read selections from the Gospels and Epistles and will discuss the social and philosophical context as well as the content of the texts.

**318: Introduction to Greek Epic.** The *Iliad* will be read with particular attention to the poem's structure and recurrent themes as well as to the society it reflects.

**441. Advanced Readings in Greek Literature I.** The authors read in Greek 41 and 42 vary from year to year, but as a general practice are chosen from a list including Homer, choral and lyric poetry, historians, tragedians, and Plato, depending upon the interests and needs of the students. Greek 41 and 42 may be elected any number of times by a student, providing only that the topic is not the same.

**442. Advanced Readings in Greek Literature II.** See description for Greek 41.

See below for Special Topics and Senior Honors

## LATIN

**111: Introduction to Latin Language and Literature.** This course prepares students to read classical Latin. No prior knowledge of Latin is required.

**112: Intermediate Latin.** This course aims at establishing reading proficiency in Latin. Forms and syntax will be reviewed throughout the semester. We will read selections from Seneca's *Epistulae morales*.

**215: Latin Literature - Catullus and the Lyric Spirit.** This course will examine Catullus' poetic technique, as well as his place in the literary history of Rome. Extensive reading of Catullus in Latin, together with other lyric poets of Greece and Rome in English.

**316: Latin Literature in the Augustan Age.** An introduction to the literature and culture of Augustan Rome through a close reading of Ovid and other authors illustrating the period.

**441: Advanced Readings in Latin Literature I.** See the description for Greek 41.

**442: Advanced Readings in Latin Literature II.** See the description for Greek 42.

**390: Special Topics**

**490: Special Topics**

**498: Senior Honors**

**499: Senior Honors**