

CLASSICAL STUDIES

(AS) {CLST}

SM 006. Freshman Seminar: Inescapable Classics. (M) Rosen.

The legacy of Greco-Roman traditions in Western culture is everywhere apparent. Whether in the realm of political or legal systems, philosophical and scientific discourse, mythological dreamscapes, psychology, literary genre or aesthetic theory, the contribution of Greek and Roman culture is routinely invoked sometimes to admire, other times to lament. It forms a highly complex narrative of reception and influence, shaped by historical contingencies, individual talents and temperaments, and continually shifting conceptions of what these contributions actually were. This seminar will trace the evolution of the Classical tradition, in all its varied and inconsistent manifestations, primarily through the visual arts. It will be a museum-based course, organized around four important Philadelphia museums or collections: (1) The Penn Museum (for ancient artifacts), (2) Penn's manuscript collection within van Pelt Special Collections (where we will examine original manuscripts of the Medieval and Renaissance periods that transmit Classical culture), (3) The Philadelphia Museum of Art, and (4) The Pennsylvania Academy of the Fine Arts, both of which house many examples of painting and sculpture deeply informed by the Classical tradition.

L/R 026. (ANCH026, HIST026) Ancient Greece. (A) History & Tradition Sector. All classes.

The Greeks enjoy a special place in the construction of western culture and identity, and yet many of us have only the vaguest notion of what their culture was like. A few Greek myths at bedtime when we are kids, maybe a Greek tragedy like Sophocles' Oedipus when we are at school: these are often the only contact we have with the world of the ancient Mediterranean. The story of the Greeks, however, deserves a wider audience, because so much of what we esteem in our own culture derives from them: democracy, epic poetry, lyric poetry, tragedy, history writing, philosophy, aesthetic taste, all of these and many other features of cultural life enter the West from Greece. The oracle of Apollo at Delphi had inscribed over the temple, "Know Thyself." For us, that also means knowing the Greeks. We will cover the period from the Late Bronze Age, c. 1500 BC, down to the time of Philip of Macedon, c. 350 BC, concentrating on the two hundred year interval from 600-400 BC.

L/R 027. (ANCH027, HIST027) Ancient Rome. (B) History & Tradition Sector. All classes. staff.

The Roman Empire was one of the few great world states—one that unified a large area around the Mediterranean Sea—an area never subsequently united as part of a single state. Whereas the great achievements of the Greeks were in the realm of ideas and concepts (democracy, philosophy, art, literature, drama) those of the Romans tended to be in the pragmatic spheres of ruling and controlling subject peoples and integrating them under the aegis of an imperial state. Conquest, warfare, administration, and law making were the great successes of the Roman state. We will look at this process from its inception and trace the formation of Rome's Mediterranean empire over the last three centuries BC; we shall then consider the social, economic and political consequences of this great achievement, especially the great political transition from the Republic (rule by the Senate) to the Principate (rule by emperors). We shall also consider limitations to Roman power and various types of challenges, military, cultural, and religious, to the hegemony of the Roman state. Finally, we shall try to understand the process of the development of a distinctive Roman culture from the emergence new forms of literature, like satire, to the gladiatorial arena as typical elements that contributed to a Roman social order.

CLASSICAL STUDIES

(AS) {CLST}

SM 029. ROME & AMERICA. Grey.

This course explores a range of social structures and contexts, cultural understandings and intellectual practices where the influence of Roman exemplars is discernible in both historical and present-day America. It presents students with Roman and American materials placed in explicit or implicit dialog with one another: e.g., descriptions and discussions of political processes and structures; attitudes towards games, public entertainments, and communal cohesion; rhetorics and vocabularies of public space. Among other tasks and projects, students will stage a 'reimagination' of the Constitutional (Philadelphia) Convention of 1787, which resulted in the United States Constitution. They will also emulate ancient moralists and satirists, who attacked Rome's 'Bread and Circuses' culture, by focusing their attention upon comparable practices in modern America.

L/R 100. (COML108) Greek & Roman Mythology. (C) Arts & Letters Sector. All Classes. Farrell.

Myths are traditional stories that have endured many years. Some of them have to do with events of great importance, such as the founding of a nation. Others tell the stories of great heroes and heroines and their exploits and courage in the face of adversity. Still others are simple tales about otherwise unremarkable people who get into trouble or do some great deed. What are we to make of all these tales, and why do people seem to like to hear them? This course will focus on the myths of ancient Greece and Rome, as well as a few contemporary American ones, as a way of exploring the nature of myth and the function it plays for individuals, societies, and nations. We will also pay some attention to the way the Greeks and Romans themselves understood their own myths. Are myths subtle codes that contain some universal truth? Are they a window on the deep recesses of a particular culture? Are they entertaining stories that people like to tell over and over? Are they a set of blinders that all of us wear, though we do not realize it? Investigate these questions through a variety of topics creation of the universe between gods and mortals, religion and family, sex, love, madness, and death.

102. (ENGL029) Classical Traditions. (M) Arts & Letters Sector. All Classes. Murnaghan.

A broad consideration of the ways in which writers and artists from the early modern era to the present day have responded to the classical tradition, borrowing from, imitating, questioning, and challenging their classical predecessors. Through modern reworkings of ancient epic, tragedy, biography, and lyric by authors ranging from Shakespeare and Racine to contemporary poets, painters, and filmmakers, we will ask what the terms "classical" and "tradition" might mean and will track the continuities and differences between antiquity and the modern world. Should we see ancient Greek and Roman culture as an inheritance, a valuable source of wealth bequeathed to the modern age? Or is there something wrong with that picture? How do ancient texts have to be adapted and transformed if they are to speak to modern conditions and concerns? This is an introductory-level course open to anyone who cares about the relationship between the present and the past.

L/R 103. (PHIL003) History of Ancient Philosophy. (A) History & Tradition Sector. All classes. Meyer.

An introduction to the major philosophical thinkers and schools of ancient Greece and Rome (The Presocratics, Plato, Aristotle, Stoics, Epicureans, and Sceptics). Topics to be covered include: nature of the universe, the relation between knowledge and reality, and the nature of morality and the good life. We will also examine some of the ways in which non-philosophical writers (e.g., Homer, Hesiod, Aristophanes, and Thucydides) treat the issues discussed by the philosophers.

CLASSICAL STUDIES

(AS) {CLST}

SM 107. (COML130) Ancient Drama. (C) Arts & Letters Sector. All Classes. Wilson.

This course will introduce students to some of the greatest works of dramatic literature in the western canon. We will consider the social, political, religious and artistic functions of drama in ancient Greece and Rome, and discuss both differences and similarities between ancient drama and modern art forms. The course will also pursue some broader goals: to improve students skills as readers and scholarly critics of literature, both ancient and modern; to observe the implications of form for meaning, in considering, especially, the differences between dramatic and non-dramatic kinds of cultural production: to help students understand the relationship of ancient Greek and Roman culture to the modern world; and to encourage thought about some big issues, in life as well as in literature: death, heroism, society, action and meaning.

L/R 111. (ANTH111, ARTH227) Introduction to Mediterranean Archaeology. (M) History & Tradition Sector. All classes. Bowes.

Many of the world's great ancient civilizations flourished on the shores of the Mediterranean Sea: the Egyptians, the Minoans and Mycenaeans, the Greeks and Romans, just to name a few. In this course, we will focus on the ways that archaeologists recover and interpret the material traces of the past, working alongside natural scientists, historians and art historians, epigraphers and philologists, and many others.

Archaeological sites and themes from over 2000 years of Mediterranean history will be presented. This course is a non-technical introduction that assumes no prior knowledge of archaeology.

SM 117. (ANCH117) Periclean Athens. (A) Jeremy McInerney.

This class is devoted to the culture and history of Athens in the 5th century BC, the golden age of Greek culture. We will examine such topics as the growth of democracy, Athenian religion and the architectural embellishment of the Acropolis and the Agora. We will look at the development of Athenian drama and explore the relationship between Athenian democracy and naval power.

118. (ANCH119) Augustan Cultural Revolution. (C) Farrell.

The principate of Augustus is one of history's most decisive turning points, in that it brought about the transformation of the Roman Republic into an Empire. This political revolution depended on a cultural one, and Augustus used literary and artistic production not just as media of communication for the dissemination of favorable propaganda, but as a means of refashioning Roman culture. The result was that fundamental changes were made to seem natural and inevitable even as almost every aspect of political, social, and cultural life were decisively transformed. This course examines the phenomenon by considering closely the history and the literary and artistic production of the period.

123. (ANTH127) Great Discoveries in Archaeology. Surtees.

Archaeology is a young and exciting scientific discipline created around 150 years ago as a way to discover and interpret the material remains of our human past. Many archaeological sites are world-famous: Pompeii, Troy, the pyramids of Egypt, the Parthenon of Athens, the Taj Mahal, and the temple complex at Angkor Wat, to name a few. In this course, we will examine many important archaeological sites in the "Old World" of the Mediterranean, Near East, and Asia. Using a thematic and comparative approach, we will delve deeper to explore the societies that produced these wonders, and examine cultural similarities and differences across the Old World. This course is a non-technical introduction for students interested in archaeology, history, art history, anthropology, or related subjects.

CLASSICAL STUDIES

(AS) {CLST}

SM 126. Roman Philadelphia. Cam Grey.

This course explores the intellectual, cultural, and social influences of ancient Rome on the city of Philadelphia, its history, architecture, and self-identity. It uses those influences as an impetus for considering the impact of Roman exemplars and models upon American society more broadly. Students will reimagine the Constitutional (Philadelphia) Convention of 1787, which resulted in the United States Constitution, highlighting the considerable impact that Roman political ideas had on proceedings. They will emulate ancient moralists and satirists, who attacked Rome's Bread and Circuses culture, by critiquing comparable practices in modern America. They will explore the collection of bronze casts of Pompeian artifacts donated to the Penn Museum by John Wanamaker within the context of neoclassicism and cultures of collection in the nineteenth century. And they will gain an appreciation of the ways in which Roman ideas about the organization of space have shaped the physical form of Philadelphia.

185. (PSCI180) Ancient Political Thought. (A) History & Tradition Sector. All classes. Staff.

The way in which the Greeks understood and expressed their political institutions, activities, and challenges has deeply impressed our own conception of politics. This course will trace the history of this ancient heritage from its inception to today, first through a close analysis of key texts from Thucydides, Plato, Aristotle, and Polybius, and then by considering several important moments in the reception of the Greek political tradition, from the Renaissance and American Revolution to the crisis of modernity and the Neo-Conservative Movement. We evaluate the relationship between distant and recent past as well as the influence of both on our own day.

140. (COML141) Scandalous Arts in Ancient and Modern Communities. Humanities & Social Science Sector. Class of 2010 & beyond. Rosen. Previously listed as CLST240.

What do the ancient Greek comedian Aristophanes, the Roman satirist Juvenal, have in common with Snoop Dogg and Eminem? Many things, in fact, but perhaps the most fundamental is that they are all united by a stance that constantly threatens to offend prevailing social norms, whether through obscenity, violence or misogyny. This course will examine our conceptions of art (including literary, visual and musical media) that are deemed by certain communities to transgress the boundaries of taste and convention. It juxtaposes modern notions of artistic transgression, and the criteria used to evaluate such material, with the production of and discourse about transgressive art in classical antiquity. Students will consider, among other things, why communities feel compelled to repudiate some forms of art, while others into classics."

143. Authors and Audiences of the Greek and Roman World. (J) ker.

What was literature for the Greeks and the Romans? This course begins by examining ancient "literary culture": the various social practices and modes of communication through which ancient literature was produced, ranging from theories of divine inspiration to the conditions under which literature was performed, circulated, read, and transmitted. We then apply this framework to three major case-studies, reading "masterpieces" in three genres of the literary canon with a focus on their various social functions. Genres for study in spring 2015 are: (1) Lyric poetry; (2) Tragedy; (3) The Ancient Novel. Goals: This course is intended to give students a thorough familiarity with key works from the Greco-Roman literary tradition in conjunction with analysis of the sociology of literature in the ancient world. The primary objectives are critical reading, critical discussion, oral presentation, formal scholarly writing, and a greater sensitivity to sociocultural diversity in ancient Greece and Rome.

CLASSICAL STUDIES

(AS) {CLST}

146. (ANCH146) Ancient Mediterranean Empires. (A) Wilker.

What constituted an empire in antiquity and how was imperialism legitimized? Which measures were used to maintain and organize imperial power? How did foreign rule affect the daily life of people all over the Mediterranean? In this course we will discuss and compare ancient empires from Achaemenid Persia to Alexander the Great and the Hellenistic kingdoms of his successors to the emergence of Rome as one of the most successful and influential empires in world history. Topics that will be discussed include ancient ideas and concepts of imperial rule, patterns of political, economic and cultural power and their interrelations as well as imperial crises and local resistance.

SM 202. (ARTH202) Mycenae, Pylos and Troy. (M) Tartaron.

The Iliad of Homer recounts the tale of a great war fought by Greek and Trojan armies before the walls of Troy's lofty citadel. This foundation epic of Western literature tells of gods, heroes, and magical places already part of a deep past when Homer's work was set to writing, ca. 700 B.C. Does the Homeric story of the Trojan War have a basis in real events? Scholars have long pointed to the Mycenaean civilization, which flourished on the mainland of Greece in the Late Bronze Age (ca. 1600-1200 B.C.), as the inspiration for the Homeric stories. In this course, we will examine the archaeology of the great centers of the Late Bronze Age in Greece and Anatolia, particularly Mycenae, Pylos, and Troy. Our main aim will be to better understand the social, political, and economic context of this Late Bronze Age world, which may shed light on the possibility that a "Trojan War" of some kind actually occurred. The primary focus on archaeology is supplemented by readings from Homer's Iliad and Odyssey.

SM 203. MONSTERS & MARVELS.

SM 211. (PHIL211) Ancient Moral Philosophy. (B) Society Sector. All classes. Meyer.

A survey of the ethical theories debated by philosophers in Classical Greece and Rome. Plato, Aristotle, Stoics, Epicureans and Pyrrhonist Sceptics offer competing answers to the fundamental question raised by Socrates: How are we to live? That is, what is the best life for a human being? These philosophers generally agree that virtue is an important part of the best human life, but disagree about whether it is the greatest good (Epicurus, for example claims that pleasure is the highest good), or whether there are any other goods (for example, health, wealth, family). Much attention is paid in their theories to accounts of the virtues of character, and to the place of wisdom in the best sort of human life.

SM 230. (HIST230) TOPICS IN EUROPEAN HIST. (C)

CLASSICAL STUDIES

(AS) {CLST}

220. (AAMW625, ARTH225, ARTH625, CLST620) Greek Art and Artifact. (A) Kuttner.

This course surveys Greek art and artifacts from Sicily to the Black Sea from the 10th BCE up to the 2nd centuries BCE reaching the Age of Alexander and the Hellenistic Kingdoms. Our objects range from public sculpture and painting on and around grand buildings and gardens, to domestic luxury arts like jewelry, cups and vases, mosaic floors, and the humbler objects of worship and every-day life. Greek addressed heroic epic, religious and political themes, engaged viewers' emotions, and served mundane as well as monumental aims. Current themes include Greek ways of looking at art and space, and ideas of invention and progress; the roll of monuments, makers and patrons in Greek society; and connections with the other cultures that inspired and made use of Greek artists and styles. To understand ancient viewers' encounters, you will meet the spaces of sanctuary and tomb, house and city, garden and private collection; your readings will sample ancient peoples' art writing. Diverse approaches introduce art historical aims and methods, and their relationships to archaeology, anthropology and other disciplines -- also to modern kinds of museums, not least our own University Museum of Archaeology.

No prerequisites. This course fulfills the 'global requirement'. Of interest to students of classical, middle-eastern, visual and religious studies, anthropology, history, communications and the GSD programs.

L/R 221. (AAMW621, ARTH226, ARTH626, CLST621, RELS205) Hellenistic and Roman Art and Artifact. (B) Kuttner.

An intensive introduction to the art and architecture of Rome and her empire from Republican and later Hellenistic to Constantinian times. Variable emphasis on topics ranging from major genres, styles, and programs of commemorative and decorative art, historical narrative, and political iconography to building types and functions and the specific Etrusco-Roman notion of space, land division, and city planning.

223. Ages of Homer: An Archaeological Introduction to the Greek Bronze and Iron Ages. (K) Tartaron.

This illustrated lecture course surveys the prehistory and early history of the Greek world through texts and material remains, with the aim of bringing to life the society, economy, and politics of this ancient era. Among the topics are the rise and fall of the great Bronze Age civilizations of the Aegean area, the Minoans of Crete and the Mycenaeans of the Greek mainland; the cataclysmic volcanic eruption on the island of Thera and its long-term consequences; the possibly historical Trojan War; the Homeric world of the Dark Age that followed the collapse of the Mycenaean palaces; and the Greek renaissance of the eighth century B.C.-including the adoption of the alphabet, the great colonizing movement, and the Panhellenic sanctuaries-that laid the foundation for the Classical world to come. Ages of Homer is part of a sequence of introductory courses on the archaeology of the Greco-Roman world , which also includes Introduction to Greek Archaeology (CLS 275) and Introduction to Roman Archaeology (CLST 274). There are no prerequisites, and these courses need not be taken in a particular order

252. Archaeology of Private Life. (C) Bowes.

What was it like to live in the Roman world? What did that world look, taste and smell like? How did Romans raise their families, entertain themselves, understand death, and interact with their government? What were Roman values and how did they differ from our own? This course takes as its subject the everyday lives of individuals and explores those lives using the combined tools of archaeology, architecture and art, as well as some primary source readings. In doing so, it seeks to integrate those monuments into a world of real people, and to use archaeology to narrate a story about ancient lives and life habits. Some of the topics explored will include the Roman house, bathing and hygiene, gardens, agriculture and children.

SM 257. Religion and the Polis. (M) McInerney.

CLASSICAL STUDIES

(AS) {CLST}

267. (COML167) Ancient Novel. (M) Wilson.

The ancient Greek and Roman novels include some of the most enjoyable and interesting literary works from antiquity. Ignored by ancient critics, they were until fairly recently dismissed by classical scholars as mere popular entertainment. But these narratives had an enormous influence on the later development of the novel, and their sophistication and playfulness, they often seem peculiarly modern--or even postmodern. They are also an important source for any understanding of ancient culture or society. In this course, we will discuss the social, religious and philosophical contexts for the ancient novel, and we will think about the relationship of the novel to other ancient genres, such as history and epic. Texts to be read will include Lucian's parodic science fiction story about a journey to the moon; Longus' touching pastoral romance about young love and sexual awakening; Heliodorus' gripping and exotic thriller about pirates and long-lost children; Apuleius' Golden Ass, which contains the story of Cupid and Psyche; and Petronius' Satyricon, a hilarious evocation of an orgiastic Roman banquet.

268. (ANTH267, ANTH567) LIVING WORLD IN ARCHAEOLOGICAL SCIENCE. Kassabaum, Monge, Moore.

By focusing on the scientific analysis of archaeological remains, this course will explore life and death in the past. It takes place in the new Center for the Analysis of Archaeological Materials (CAAM) and is team taught in three modules: human skeletal analysis, analysis of animal remains, and analysis of plant remains. Each module will combine laboratory and classroom exercises to give students hands-on experience with archaeological materials. We will examine how organic materials provide key information about past environments, human behavior, and cultural change through discussions of topics such as health and disease, inequality, and food.

275. (AAMW401) Introduction to Greek Archaeology. (M) Distribution Course in Hist & Tradition. Class of 2009 & prior only. Staff.

An introduction to the art and archaeology of ancient Greece from the Archaic through Hellenistic periods. Topics to be considered include the formation of the Greek polis, the rising and falling fortunes of Athens and the other Greek city-states in the Classical period, and the world of Alexander the Great. Emphasis is placed on the consideration of the archaeological evidence, e.g., sculpture, painting, pottery, architecture, and other material culture. This course is part of a sequence of introductory courses (with Ages of Homer and Introduction to Roman Archaeology) on the archaeology of the Greco-Roman world. There are no prerequisites, and these courses need not be taken in a particular order.

274. (ANTH274) Introduction to Roman Archaeology. (M) Surtees.

This course offers a chronological introduction to the archaeology of the Roman world from its origins as a village on the Tiber River to its eventual collapse as a world empire. It considers great monuments like the Coliseum and Nero's palace, to brothels and peasant huts. It will examine what Romans ate and how died, Roman economic systems, transportation, religion and other aspects of Roman material culture.

288. (ANTH288) MYTH,FRAUD,SCI IN ARCHY. (M)

CLASSICAL STUDIES

(AS) {CLST}

SM 300. (ANCH301) Problems in Greek and Roman History. (M) Cam Grey.

The neat, comforting narratives that we construct of the histories of ancient Greece and Rome cover up a collection of controversies and debates that continue to rage in contemporary scholarship. Can we use the Homeric epics as sources of early Greek history? Who was responsible for the Peloponnesian War? How can we best explain Rome's acquisition of empire? How new was the political revolution of Augustus? What were the main reasons for the rise of Christianity? In this course, we explore these and other controversies, focusing on both modern scholarship and the ancient sources. All texts will be discussed in translation. No prior knowledge of Ancient History is required, although it would be useful to have taken ANCH 026 and/or ANCH 027.

SM 301. (ARTH301) The World of Late Antiquity. (C) Kuttner. Prerequisite(s): There are no prerequisites except experience with intermediate to advanced undergraduate research. Prior experience with analysis of art and artifacts, or with ancient Mediterranean culture, is useful but not required; many disciplines are useful to this collaborative seminar, and its structure will encourage collaboration between students of diverse specialties.

Just what is Late Antiquity? For this interdisciplinary course, it's the from the later third century within the Roman Mediterranean world up to the 8th-century age of Charlemagne and the Islamic Arab expansion. Its territory spans the three continents ringing the Romans' Mediterranean Sea: Britain and Eurasia, North Africa and Egypt, the Near and Middle East. This period has been called an Age of Spirituality, to which the arts were critically important: those traditions include Christianity, Judaism, Islam, and many sorts of enduring paganism. To Romanists and Byzantinists, the period seems an Age of Invasions, whether by Goths and Franks in the west or the great expanding empires of the east, the Yet just as Partho-Sassanian realm based in Iran, and the early Islamic, Arab, Umayyad empire. the contending peoples sometimes intermarried and often traded with one another, their visual and material culture frequently documents cultural borrowing and exchange.

The ancient Roman world had constructed national, imperial, personal identities with visual splendors and the artifacts of daily life. The Late Antique world still did. Moving around sites like its soldiers and merchants, princes and pilgrims, this course explores many sorts of objects and their economies of production and consumption -- sarcophagi and statuary, arches and coins, mosaic floors and painted halls, illustrated books and carved gems, artistry in silver and ivory and glass. We put them back in their settings: architecture and designed landscape in city and sanctuary, in tombs, houses, palaces, and country villas. We'll listen, too, to the ancient men and women who spoke about what to look at, why, and how, when they debated the status of the arts in society -- historians and religious leaders, poets and philosophers, novelists and letter-writers, and the messages written onto buildings and things.

Tradition and innovation are the buzzwords of Late Antique art histories, classically symbolized by how Constantine refurbished the city of Rome, and also founded a brand new Christian Rome at the city he named for himself, Constantinople -- it became the capital of the Byzantine Romaioi until it fell to the Ottomans in the 15th century CE. Very deliberately, late Roman peoples (including invaders) repaired, recycled and emulated their inheritance of a millennium of Graeco-Roman design; the Late Antique peoples also celebrated vigorous contemporary identities by radical innovation in style, content, and production.

The course will exploit the resources of the University Museum of Archaeology Anthropology; students will be encouraged to use the collections of regional museums. There will be one assigned museum field-trip outside of Philadelphia.

CLASSICAL STUDIES

(AS) {CLST}

302. (COML302) Odyssey & Its Afterlife. (B) Murnaghan.

As an epic account of wandering, survival, and homecoming, Homer's *Odyssey* has been a constant source of themes and images with which to define and redefine the nature of heroism, the sources of identity, and the challenge of finding a place in the world.

This course will begin with a close reading of the *Odyssey* in translation, with particular attention to Odysseus as a post-Trojan War hero; to the roles of women, especially Odysseus' faithful and brilliant wife Penelope; and to the uses of poetry and story-telling in creating individual and cultural identities. We will then consider how later authors have drawn on these perspectives to construct their own visions, reading works, or parts of works, by such authors as Virgil, Dante, Tennyson, Joyce, Derek Walcott, and Margaret Atwood.

SM 309. (ANTH319) Pottery and Archaeology. (M) Boileau. Prerequisite(s): Any introduction to archaeology course or permission of instructor.

Pottery is the most ubiquitous material recovered from most archaeological sites of the last 10,000 years; all archaeologists must be capable of working with it. This course presents the basics on the recovery, documentation, and analysis of archaeological pottery. Instruction includes treatment of pottery in the field, museum, and laboratory. Students will develop critical awareness of the potentials and problems of interpreting pottery within the wider social contexts of production, exchange and consumption. This course will foster an appreciation of the range and complexity of pottery studies and encourage students to understand the materials and technological processes used in the manufacture of pottery.

SM 303. (ARTH303) Introduction to Museums. (I) Bowes.

This course Presents an introduction to the history, theory and modern practice of museums. Using the resources of the University Museum, the course will introduce students to curatorial practice, education, exhibition design and conservation, while exploring the theoretical and ethical issues confronted by museums. Particularly relevant for those interested in archaeology, anthropology, art history, cultural heritage and public education.

SM 304. Archaeology of Troy and Gordion. (M) Rose.

An introduction to the archaeology of the sites of Troy, in northwestern Turkey, and Gordion, capital of the Phrygians and the seat of King Midas. The course will focus on the results of new excavations at both sites, which have altered our understanding of war and destruction in Anatolia during the Bronze and Iron Ages. The two sites will be viewed against contemporary historical developments in Greece and Assyria. Greek, Roman, and Medieval attitudes toward Troy and Gordion will also be considered.

308. Visions of Rome in Art, Literature, and Cinema. (C) Farrell.

Artists, writers, and filmmakers have been drawn to and repelled by the intense experiences offered to them by the city of Rome. This course surveys the cultural record of those experiences in various media from antiquity to the present. We will consider the city as a center of culture, a den of iniquity, a religious sanctuary, and a political capital as depicted in the works of (among others) Cicero, Fellini, Goethe, Piranesi, Montaigne, Kubrick, Juvenal, Byron, Luther, and Freud.

CLASSICAL STUDIES

(AS) {CLST}

SM 310. Ancient and Modern Constitution Making. (C) Mulhern.

Constitutionmaking reemerged as an urgent issue in the Twentieth Century with the transformation of colonial empires after World War II and the collapse of the Soviet empire near the end of the century. Constitutionmaking issues made themselves felt also in the constitutionally more mature locations. Even in the British Isles, for example, nationalist movements prompted new constitutional arrangements. And in the Twenty-First Century, as competition for control of Central Asia, the Middle East, and Northern Africa has reintensified, the written constitution has been hailed by some as the vehicle for changing long established cultures. The most striking feature of constitutionmaking in the last two centuries may be its uneven success when it comes to reducing political conflict and in reforming if not improving customs, character, habits, and actions. What might explain this uneven success? Is an explanation to be found by going back to what appear to be the roots of constitutionmaking?

This course builds on contemporary scholarship to reconstruct what we may call the constitutionmaking tradition as it develops in the main ancient texts, which are read in English translation. The ancient texts are taken from Herodotus, the Pseudo-Xenophon, Diodorus Siculus, Thucydides, Xenophon, Plato, the author of the Aristotelian Athenian Constitution, Aristotle himself, Polybius, Cicero, Tacitus, Plutarch, Diogenes Laertius, and Augustine. The course traces this tradition through the Middle Ages to the classically trained thinkers of the Seventeenth Century, following linguistic and other clues that carry one up to the American colonial compacts and covenants, the so-called state constitutions, and the debates in the U.S. Constitutional Convention; and it continues through Nineteenth-Century and Twentieth-Century constitutionmaking into today's constitutionmaking efforts in Europe, North Africa, and elsewhere, concluding with an examination of the Egyptian constitution 2013.

The course is conducted as a group tutorial. In individual tutorials, where is one on one, the tutor typically assigns a paper to a student each week, and the student reads it the next week and takes questions from the tutor. In a group tutorial, the professor offers a prelecture to the students in each session on the text that they will read next to help them understand its historical, literary, and political context. In the next class, the students read short papers on the text, and these papers are discussed by other students and by the professor. The professor then provides a summary lecture on the text just completed, if necessary, and a prelecture on the set for the next class. At the end of the primary course, the students have reconstructed the constitutionmaking tradition for themselves from the primary sources.

This course became a BFS course in Spring 2003.

SM 312. (ANCH312) Writing History in Greece and Rome. (C) Damon.

What constituted history in ancient Greece and Rome? What claims to knowledge did history make, and how did these differ from other forms of knowledge? How did historians envision their task, and how did they go about performing it? We will read the works of the major Greek and Roman historians in translation in an attempt to answer those questions. Other issues to consider include the origins and development of historical writing, the place of history within the ancient literary tradition, and the similarities and differences between the ancient and modern practice of history.

SM 325. (ARTH329) Topics in Roman Art and Architecture. (C) Staff.

Topics varies

Fall 2016: In this seminar we will examine key episodes in the development of architecture and urban design in ancient Rome. We will proceed chronologically so that changes to the city and its physical remains can be seen in the broader political, economic, and social context. We will also examine the effect that the landscape and geology had on building materials and architectural expression and how this changed as trade networks focused on Rome expanded during the imperial period. Whenever possible we will take advantage of materials in collection of the University of Pennsylvania Museum.

CLASSICAL STUDIES

(AS) {CLST}

SM 317. Technologies of the Mind in the Greek and Roman World. (I) Ker.

This course surveys the array of techniques available in Greece and Rome for the development of a person's intellectual and spiritual life. These included technical disciplines such as the art of rhetoric, philosophical doctrine, and ritual practice, as well as more informal or creative exercises such as the imitation of historical examples, memory-development, management of the household, dream-interpretation, and the art of love. The course will look in general at the concept of an art or skill ("techne", "ars") and methods of instruction (manuals, didactic poetry, regimens, etc.), and will explore specific case studies (such as Socrates, Cicero, Ovid, Quintilian, and Apuleius).

SM 320. Greek and Roman Magic. (M) Struck.

The Greeks are often extolled for making great advancements in rational thinking. Their contributions to philosophy, architecture, medicine, and other fields argue that they surely did advance rational thought. However, this view gives us an incomplete picture. Many Greeks, including well-educated, prominent Greeks, also found use for casting spells, fashioning voodoo dolls, toting magical amulets, ingesting magic potions, and protecting their cities from evil with apotropaic statues. In this course you will learn how to make people fall in love with you, bring harm to your enemies, lock up success in business, win fame and respect of your peers, and also some more general things about Greek and Roman society and religion -- you will also learn what "apotropaic" means.

SM 324. Age of Caesar. (M) Damon.

A course on Roman culture and society in a period of tumultuous political change, the lifetime of Julius Caesar (100-44BCE). Focuses on the interplay between shifting political and military realities and developments in social organization and literary production at Rome and in the wider Mediterranean world. The reception of Caesar in later ages will also be considered. Readings (all in translation) will include Catullus, Cicero, Lucretius, Plutarch, Sallust, Suetonius, and, of course, Caesar himself.

SM 327. Ancient Philosophers. (M) Wilson.

What was a "philosopher" in ancient Greece and Rome? How were philosophers viewed by non-philosophers in antiquity? What was the difference between philosophers and sophists? And how do ancient representations of philosophers compare to modern ideas about the position of intellectuals in society? The central figure to be studied will be Socrates, whom we will approach through Plato and Xenophon as well as Aristophanes' *Clouds*. We will compare and contrast the representations of Socrates with those of other ancient philosophers, through readings that will include parts of Diogenes Laertius' *Lives*, Seneca, and Marcus Aurelius. All Greek and Latin texts will be read in translation.

SM 329. (COML329, ENGL229, ENGL329) Topics in Classicism and Literature. (M) Silverman.

This advanced seminar will examine the classical backgrounds to English poetry, in particular the Biblical and Greco-Roman antecedents to Renaissance lyric verse and verse drama (such as, preeminently, Shakespeare). Different versions of this course will have different emphases on Biblical or Hellenist backgrounds.

Spring 2013 Topic: A study of Ovid's *Metamorphoses* alongside poetry about its myths, from the well-known tale of Persephone, Demeter and Hades to the story of Semele, mother of Dionysus, who died while conceiving the god of revelry. We'll read poems by Rita Dove, H.D., W.B. Yeats, William Carlos Williams, and a whole host of other 20th and 21st century poets. Students will write a critical essay along with creative writing exercises in which they rewrite the myths themselves, placing them in contemporary contexts or identifying the contexts in which they're already playing themselves out. No creative writing experience needed at all. The course will also include films (*Orfeu Negro* and *Orpheus*) and a trip to the Philadelphia Museum of Art.

CLASSICAL STUDIES

(AS) {CLST}

SM 331. (ENGL329) Reading the Iliad in a Time of War. (M) Struck. Prerequisite(s): CLST 100.

Homer's Iliad presents a dark and difficult vision of the world, but one that nonetheless inspires. Casual cruelty, divine caprice, and savage violence test heroes and lesser people and provoke a reckoning with the stark realities of both human vulnerability and capability. It inspires a kind of terror, but still also somehow provides a kind of comfort, albeit one whose character seems almost beyond comprehension. By a close and careful reading of Homer's text, along with some reflections and readings drawn from more contemporary wars, including the current ones, we will try to examine these issues with one eye on the past and one on the present. Our goal will be to achieve some further understanding of war and human experience.

335. The Etruscans. Jean Turfa.

The Etruscans, who spoke a language unlike any others known, were cast by their Greek and Roman rivals as outsiders and enemies: pirates, lovers of luxury, loose women. Today we must rely on the archaeological evidence of painted tombs, decorated Tuscan temples and massive engineering works to correct the picture. The course will survey a millennium (1st millennium BCE) of Etruscan culture through archaeological sites, shipwrecks and trading posts, works of art and everyday material culture, including the landscape and built environment, technology, seafaring and war, women's world, and the unique religion for which Etruria was famous, ending with a surprising array of examples of Etruscan heritage embraced by society from the time of Augustus to the present day.

SM 332. (ANCH330) The Rise and Decline of Macedonia. (M) Wilker.

In this course, we will study the rise and development of Macedonia from a tiny kingdom on the northern fringes of the Greek world to one of the major powers of the region and beyond. Regarded by the Greeks as an at least semi-barbarian culture on the periphery, Macedonia became the dominant power in the Greek world during the fourth century BC and its king Alexander the Great set out to conquer the world. After his death, Macedonia was one of the Hellenistic kingdoms competing for power and influence in the Mediterranean until it finally came under Roman control. Topics that will be discussed include questions of ethnicity and identity, Macedonian kingship, culture and society (including the role of women) and the role of Macedonian traditions in the Hellenistic era in general. Special emphasis will be laid on the discussion of ancient texts and documents as well as archaeological evidence.

334. (ANCH334) JERUSALEM IN ANTIQUITY. (M)

336. (AAMW536, ARTH421, NELC121, NELC521) ARCHAEOLOGY OF ANATOLIA. Brian Rose.

This class is devoted to the archaeology and history of Anatolia (ancient Turkey) from the beginning of the Bronze Age (3000 BC) to the end of the Byzantine period (1453 AD). Emphasis will be placed on the great empires in Anatolia (Hittite, Phrygian, Lydian, Urartian, Persian, Roman, and Byzantine), and on the great cities (Troy, Sardis, Ephesus, Constantinople). The course is intended to complement the major exhibit on Gordion, the Phrygians, and Anatolian archaeology that will open at the Penn Museum in February of 2016 and run for 10 months.

CLASSICAL STUDIES

(AS) {CLST}

SM 337. ILIAD.

Homer's Iliad presents a dark and difficult vision of the world, but one that nonetheless inspires. Casual cruelty, divine caprice, and savage violence test heroes and lesser folk and provoke a reckoning with the stark realities of both human vulnerability and capability. It inspires kind of terror, but still also somehow provides a kind of comfort, albeit one whose character seems almost beyond comprehension. By a close and careful reading of Homer's text, along with some reflections and readings drawn from more contemporary wars, including the current ones, we will try to examine these issues with one eye on the past and one on the present. Our goal will be to achieve some further understanding of war and human experience. This course will be offered online.

340. (AAMW542) Seafaring in the Ancient Greek World. (M) Tartaron.

This course explores ships, seafaring, and seafarers of the ancient Greek world from the Bronze Age (Minoans and Mycenaeans) to the Age of Alexander (Hellenistic period). Sources include shipwrecks and related artifacts, artistic representations, and ancient literature. The emphasis is not so much on the technical aspects of shipbuilding and navigation as on the ways that seafaring shaped Greek history and connected the Greeks to a wider world through trade, warfare, colonization, and adventure.

SM 341. (ARTH325) TOPICS MEDITERRANEAN ART.

SM 342. (ARTH328) TOPICS: MED ARCH. (M)

SM 350. Greek and Roman Universe. (M) Farrell.

This course covers the history of Greek and Roman exploration and mapping of the earth and the cosmos from the Bronze Age to Late Antiquity, together with advances in timekeeping and the measurement of time. Readings include poetic, historical, and scientific texts.

SM 351. Vergil. Farrell.

Vergil is one of the most influential poets of Greek and Roman antiquity. In course, we will study his in relation to the tradition on which they build and in terms of critical and artistic reaction to them from antiquity to the present. Students will present reports on biographical, historical, mythological, critical, and other interpretive contexts, and will write an original research paper on a major topic pertaining to Vergil's poetry and its influence.

SM 353. (ANCH353) Rhetoric and the Community. (M) McInerney. Prerequisite(s): Permission needed from instructor.

Rhetoric and the Community is a class designed to improve the quality of students' speaking abilities. Through debates, impromptu speeches and various other types of oral reports, students will develop their skills as speakers. The emphasis here is on practical advice, constant positive criticism and an active exploration of the art of oratory. We will emphasize the role of effective oral communication in contributing to a higher level of engagement and discourse in the community. This class will particularly help those planning careers in advocacy, public service, teaching and other areas where confident, thoughtful, and articulate communication are important.

357. (ANCH357, RELS257) Religion and the Polis. (M) McInerney.

CLASSICAL STUDIES

(AS) {CLST}

355. Archaeology of Greco-Roman Religion. (C) Bowes.

Using the evidence of archaeology, this course will survey religious practices in the ancient Mediterranean from the Greek Dark Ages to early Christianity. Organized chronologically and thematically, the course will consider issues like the function of animal sacrifice, the homes for the gods (temples, churches, etc), religion and the city, ruler cult, funerary rites, home-based rituals, and 'alternative' cults. We will pay particular attention to the methodological issues raised by the archaeology of religion and how our own modern assumptions about religion impact our study of the ancient world.

359. CITY OF ROME. (B)

SM 360. (COML296, ENGL229) Classical Epic and Medieval Romance. (M) Copeland.

This course looks at a number of strands in the broad epic tradition: narratives of warfare, quest narratives (both geographical and spiritual), and the combination of the two in narratives of chivalry and love. We will start with the Homeric poems, reading Iliad and Odyssey, and then we will see how Homeric themes are reprised in Virgil's narrative of travel, conquest, and empire, the Aeneid. From there we will move to one medieval epic of warfare, Beowulf. In the last part of the course we will read some Arthurian romances, which take up certain themes familiar from epic, but place them in a new context: the medieval institution of chivalry, where the ancient warrior is replaced by the medieval knight, where the collective battle is replaced by the individual quest, and where the psychology of sexual desire is now foregrounded as a motivation for heroic self-realization.

SM 361. (ENGL229) Romance in Pagan Antiq. (C)

Romance in Pagan Antiq.

SM 367. (ANTH367) Etruscan Art and Archaeology. Turfa.

The Etruscans, who spoke a language unlike any others known, were cast by their Greek and Roman rivals as outsiders and enemies: pirates, lovers of luxury, loose women. Today we must rely on the archaeological evidence of painted tombs, decorated Tuscan temples and massive engineering works to correct the picture. The course will survey a millennium (1st millennium BCE) of Etruscan culture through archaeological sites, shipwrecks and trading posts, works of art and everyday material culture, including the landscape and built environment, technology, seafaring and war, women's world, and the unique religion for which Etruria was famous, ending with a surprising array of examples of Etruscan heritage embraced by society from the time of Augustus to the present day.

SM 371. (GREK401, HSOC353) Greek & Roman Medicine. (M) Rosen.

The history of Western medicine is remarkably recent; until the nineteenth century prevailing theories of the body and mind, and many therapeutic methods to combat disease, were largely informed by an elaborate system developed centuries earlier in ancient Greece, at a period when the lines between philosophy, medicine, and what we might consider magic, were much less clearly defined than they are today. This course will examine the ways in which the Greeks, and then the Romans, conceptualized the body, disease, and healing, and will compare these to medical culture of our time. We will consider sources from Hippocrates, Plato, and Aristotle to Galen and Soranus, and will juxtapose these writings with modern discourse about similar topics. We will also pay some attention to ancient pharmacology and religious healing, and will visit the Penn Museum to see their collection of ancient medical instruments. All readings will be in English and no previous background in Classical Studies is required. This course will be especially appealing (and useful) to Pre-med and Nursing students, and to students interested in the History of Science, Ancient Philosophy, and Classics.

CLASSICAL STUDIES

(AS) {CLST}

SM 396. (COML383, ENGL394) History of Literary Criticism. (M) Copeland. Benjamin Franklin Seminar

This is a course on the history of literary theory, a survey of major debates about literature, poetics, and ideas about what literary texts should do, from ancient Greece to examples of modern European thought. The first half of the course will focus on early periods: Greek and Roman antiquity, especially Plato and Aristotle; the medieval period (including St. Augustine, Dante, and Boccaccio), and the early modern period (such as Philip Sidney and Giambattista Vico). We'll move into modern and 20th century by looking at the literary (or "art") theories of some major philosophers, artists, and poets: Kant, Hegel, Shelley, Marx, the painter William Morris, Freud, and the critic Walter Benjamin. We'll end with a look at Foucault's work. The point of this course is to consider closely the Western European tradition which generated questions that are still with us, such as: what is the "aesthetic"; what is "imitation" or mimesis; how are we to know an author's intention; and under what circumstances should literary texts ever be censored.

During the semester there will be four short writing assignments in the form of analytical essays (3 pages each), and students can use these small assignments to build into a long writing assignment on a single text or group of texts at the end of the term. Most of our readings will come from a published anthology of literary criticism and theory; a few readings will be on Canvas.

399. Independent Study. (C) Staff.

This course is taken by students doing independent work with a faculty advisor, such as students approved to work on a senior research paper in pursuit of honors in the major.

SM 402. Post-Baccalaureate Studies in Greek. (D) Cynthia Damon. Corequisite(s): CLST 403.

Intensive Greek reading course for students in the Postbac program. This semester the text will be Plutarch's Life of Antony. There will be in-depth analysis of syntax and style. Homework, apart from the readings, will take the form of exercises, based on the readings, illustrating the nuances of Greek syntax in the hands of a master writer.

SM 406. Topics Classical Studies. (B) Staff.

L/R 403. Post-Baccalaureate Studies in Latin. (D) Staff. Corequisite(s): CLST 402.

Advanced study in Latin for students enrolled in the Post-Baccalaureate Program in Classical Studies. Permission of the instructor required.

427. (AAMW427, ARTH427) Roman Sculpture. (M) Kuttner.

Survey of the Republican origins and Imperial development of Roman sculpture--free-standing, relief, and architectural--from ca. 150 BC to 350 AD. We concentrate on sculpture in the capital city and on court and state arts, emphasizing commemorative public sculpture and Roman habits of decorative display. Key themes are the depiction of time and space, programmatic decoration, and the vocabulary of political art.

435. (ANTH435, ARTH433, NELC486) CONSERVATION IN ARCHAEOLOGY.

CLASSICAL STUDIES

(AS) {CLST}

436. (PHIL436) Hellenistic Philosophy. (M) Meyer.

Greek philosophy in the Hellenistic period (323-31 BCE) is dominated by three schools, which continue to be influential well into the era of the Roman Empire: Stoicism, Epicureanism, and Scepticism. Our focus this year will be on the Stoics, with emphasis on their natural philosophy, theology, and ethics. Significant Stoic claims we will examine include: the theory of fate, the insistence that the world is governed by divine providence, and the view that following nature is the key to living a good life, while such things as health, family, and material well-being are of no value. Sources to be read include Cicero, *ON THE NATURE OF THE GODS*, and *ON DIVINATION*; Marcus Aurelius, *MEDITATIONS*; Epictetus, *HANDBOOK*; and Seneca, *ON ANGER* and selected letters. All texts will be read in English translation; no knowledge of Greek or Latin will be presupposed.

499. Independent Study. (C) Staff.

SM 500. Materials and Methods, proseminar in CLASSICAL STUDIES AND ANCIENT HISTORY. (A) Emily Wilson.

This is the required proseminar for first year graduate students in classical and ancient history. It will introduce you to some key methodological, practical and theoretical tools for beginning a scholarly career in these fields.

SM 502. Greek Meter. (M) Ringe. Prerequisite(s): A fluent reading knowledge of ancient Greek.

This course will cover the theory of ancient Greek verse forms, the relation between traditional Homeric metrics and formulaic analysis, the development and use of specific metrical systems by post-Homeric poets, and the use of meter in Greek verse to create literary and dramatic effects. Work for the course will include the reading and scansion of a substantial body of ancient Greek verse in class; the grade will be based on classwork and a final paper.

SM 503. Historical Grammar of Greek. (M) Ringe. Prerequisite(s): A fluent reading knowledge of ancient Greek.

Investigation of the grammar of Classical Greek from the viewpoint of historical linguistics. The course will offer historical explanations for numerous structural peculiarities of the Greek language and anomalies of Greek grammar, touch on the relationship of Greek with other languages, and incidentally introduce the student to some basic concepts of language analysis likely to be useful in teaching Greek and learning other languages.

SM 512. (AAMW512, ANTH514) Petrography of Cultural Materials. (M) Boileau.

Introduction to thin-section petrography of stone and ceramic archaeological materials. Using polarized light microscopy, the first half of this course will cover the basics of mineralogy and the petrography of igneous, metamorphic and sedimentary rocks. The second half will focus on the petrographic description of ceramic materials, mainly pottery, with emphasis on the interpretation of provenance and technology. As part of this course, students will characterize and analyze archaeological samples from various collections. Prior knowledge of geology is not required.

SM 517. MLA PROSEMINAR.

CLASSICAL STUDIES

(AS) {CLST}

SM 518. (ENGL524) Medieval Education. (M) Copeland.

This course will cover various important aspects of education and intellectual culture from late antiquity (c. 400 A.D.) to the later Middle Ages (c. 1400 A.D.) across Europe. We will look especially at how the arts of language (grammar, rhetoric, dialectic) were formalized and "packaged" in late antique/early medieval encyclopedias (e.g., Martianus Capella's "Marriage of Mercury and Philology," Cassiodorus' "Institutes of Divine and Secular Learning," Boethius and Augustine on rhetoric, Donatus and Priscian on grammar, Boethius on dialectic, Isidore of Seville on all the sciences), and at how later theorists and systematizers recombined and reconfigured knowledge systems for new uses (especially monastic education, including notably Hugh of St. Victor's "Didascalicon"). We will also look at how the earlier and later Middle Ages differentiated between "primary" and "advanced" education, how children and childhood are represented in educational discourse, how women participate in (or are figured in) intellectual discourse (Eloise, Hildegard of Bingen, Christine de Pizan), how universities changed ideas of intellectual formation, and how vernacular learning in the later Middle Ages added yet another dimension to the representation of learning.

Among the later texts to be covered will be Abelard's "Historica Calamitatum," John of Salisbury's "Metalogicon," selections from Aquinas and other university masters, Jean de Meun's "Roman de la Rose," Christine de Pizan's "Chemin de Long Estude," Gower's "Confessio Amantis" (book 7), and possibly selections from Dante's "Convivio."

Students from all disciplines across the humanities are welcome. Classics are encouraged to enroll, as well as, of course, medievalists and early modernists. Readings will all be available in English translation, but many of the readings can be done in the original languages (Latin, Old French or Middle French, Italian) as students wish (on an individual or collective basis). Class discussions, however, will always have reference to available translations. One seminar paper (15+ pages) will be required, along with (probably) one report.

SM 543. (AAMW539, ANTH533, NELC585) ARCHAEOBOTANY SEMINAR.

SM 523. Greek and Roman Magic. (M) Staff.

The Greeks are often extolled for making great advancements in rational thinking. Their contributions to philosophy, architecture, medicine, and other fields argue that they surely did advance rational thought. However, this view gives us an incomplete picture. Many Greeks, including well-educated, prominent Greeks, also found use for casting spells, fashioning voodoo dolls, toting magical amulets, ingesting magic potions, and protecting their cities from evil with apotropaic statues. In this course you will learn how to make people fall in love with you, bring harm to your enemies, lock up success in business, win fame and respect of your peers, and also some more general things about Greek and Roman society and religion -- you will also learn what "apotropaic" means.

SM 526. (AAMW526) Material & Methods in Mediterranean Archaeology. (M) Tartaron.

This course is intended to familiarize new graduate students with the collections of the University of Pennsylvania Museum of Archaeology and Anthropology and the wide range of scholarly interests and approaches used by faculty at Penn and neighboring institutions, as well as to provide an introduction to archaeological methods and theory in a Mediterranean context. Each week, invited lecturers will address the class on different aspects of archaeological methodology in their own research, emphasizing specific themes that will be highlighted in readings and subsequent discussion. The course is divided into five sections: Introduction to the Mediterranean Section; Collections; Method and Theory in Mediterranean Archaeology; Museum Work; and Ethics. The course is designed for new AAMW graduate students, though other graduate students or advanced undergraduate students may participate with the permission of the instructor.

CLASSICAL STUDIES

(AS) {CLST}

SM 530. (COML530, ENGL707) Pre-Modern Rhetorics. (A) Copeland.

This course offers an overview of the ancient, medieval, and early modern rhetorical traditions, and aims to work very broadly across cultural and textual histories. It should be useful for students in any fields working in early and later periods (including post-Renaissance) who want a grounding in the intellectual and institutional history of rhetoric, the "discourse about discourse" that was central to curricular formations, aesthetics and theories of the passions, politics, ideas of history, and ideas of canons. We will read materials from sophistic rhetoric, from Plato and Aristotle, from Cicero, Quintilian, and rhetorical theorists from late antiquity (including Augustine); we will work through medieval materials from monastic and cathedral schools to the universities, considering how Ciceronian rhetoric carries an overwhelming influence into the Middle Ages; we will consider the professional stratification of various kinds of rhetorical production and theory in the late Middle Ages and look at some crucial literary embodiments of rhetoric; we will consider religious dimensions of rhetoric and especially its uses in women's religious communities and devotional writings; we will give some attention to the late medieval recovery of Aristotle's Rhetoric and to the continuous tension between rhetoric, philosophy, and theology.

And we will look at early modern recoveries of certain ancient texts and themes (e.g. Quintilian, the sophists, political education) in terms of new capacities for analysis of stylistics, affect, and deliberative (political) oratory (and we'll give special attention to early modern English rhetorics and poetics and to continental figures such as Erasmus). We will also read some modern reflections on the theory and historiography of rhetoric, and the class is open to any combination of theoretical and historical interests. All of our readings will be accessible in English.

SM 552. (AAMW552, ANTH552, NELC587) ARCHAEOLOGICAL METALLURGY SEMINAR.

568. (ANTH267, ANTH567, CLST268) LIVING WORLD IN ARCH SCI.

SM 598. Language Pedagogy Workshop. James Ker.

The Workshop is intended to serve as a forum for first-time teachers of Latin or Greek. This will include discussing course-plans and pedagogical theories and strategies, collaborating on course materials, and addressing any concerns in the language courses presently being taught.

SM 600. (GREK600) Graduate Seminar. (A) Staff.

Topics will vary

SM 601. (AAMW601, ANCH601) Archaeology and Greek History. (M) Staff.

An examination of archaeological evidence relevant to selected problems in Greek history.

SM 602. (AAMW501, ANTH501) Introduction to Archaeological Ceramics. (A) Tartaron.

SM 603. (AAMW502, ANTH502) Introduction to Archaeological Ceramics II. (M) Boileau. Prerequisite(s): Introduction to Archaeological Ceramics I.

This course is a continuation of Introduction to Archaeological Ceramics I. Laboratory methods of ceramic analysis are introduced, with emphasis on ceramic petrography but also including several other techniques. This course is open only to those who have successfully completed Introduction to Ceramics I.

CLASSICAL STUDIES

(AS) {CLST}

SM 616. (ANCH616) Ancient Economies. (C) Bowes and Grey.

Scholars have long debated the nature of the ancient economy, the terms in which it can best be approached, and the decision-making processes that underpinned economic behavior in antiquity. In particular, controversy has surrounded the extent to which the economies of Greco-Roman antiquity can be modeled using contemporary tools of analysis. In recent scholarship, many of the tenets laid down by Moses Finley in his *The Ancient Economy* have been re-evaluated, with the result that the field is currently in a state of intellectual ferment. It is the purpose of this course to explore the terms in which contemporary debates over ancient economic systems are formulated, with reference to a variety of societies and periods, from the palace economies of the Mycenaean period to the system of taxation introduced in the early fourth century by the emperor Diocletian and his colleagues in the Tetrarchy.

SM 610. (COML714, ENGL715) Classical Reception in the Middle Ages. (M) Copeland.

Bad things happened at mythical Thebes: it was ill-starred from the start. Most famously, it was the kingdom that Oedipus came to rule, and where his unknowing patricide and incest spawned destructive civil war (over a paltry kingdom) and bitter fratricide. This is the chaotic world that Statius depicted so brilliantly and painfully in his *Thebaid*. Early and later medieval readers were by turns fascinated and repelled by the Theban story they received from Statius, but fascination with the story overcame repulsion, and Statius himself emerged as one of the most revered of classical authors, second only to Virgil. In this seminar we will read the *Thebaid* and other mythographical sources on the Theban legend that were available to medieval audiences, and we will trace the receptions of the Theban story through the Middle Ages, from commentaries and citations to vernacular reinventions of the legend and the literary apotheosis of Statius in Dante and Chaucer.

Along the way we will look at the Thebes story in the French *Roman de Thebes* and the *Histoire ancienne jusqu'à César*. The Thebes story is embedded and enfolded in medieval understandings of the recursiveness of human history as tragedy (Chaucer's *Troilus and Knight's Tale*), even as that narrative can also be joined up with powerful teleological outlooks (Virgilian imperialism, Boethian transcendence, Christian salvation). We will look beyond the Middle Ages briefly to the earliest English translation of the *Thebaid* published in 1648 (a significant year for the Englishing of a classical narrative about civil war). All texts can be read in their original languages (Latin, French, Italian) or in English translations, so the readings will be accessible to all interested students no matter what their linguistic backgrounds. The day and time currently set for this class in the course register system is Friday afternoons; but this is negotiable, and if students desire we can agree on another day and time for the course as long as we stay clear of other schedule conflicts.

SM 611. (AAMW611, ANCH611, GREK611) Greek Epigraphy. (M) McNerney.

An introduction to the principles and practices of Greek Epigraphy. Study of selected Greek inscriptions.

SM 614. (AAMW614, AAMW723, ARTH720) Seminar in Aegean Prehistory: Mycenae. (M) Tartaron.

This seminar provides an intensive treatment of the site of Mycenae and its environs in the Middle and Late Bronze Ages. A careful reading of the survey and excavation reports from the site prompts a number of questions about the origin, development, consolidation, and collapse of complex society in the Mycenaean period. We will also cast a wider net to consider Mycenae in its regional and interregional context. Permission of instructor required.

CLASSICAL STUDIES

(AS) {CLST}

SM 617. Methods and Theories in Classical Studies: The Case of the Myth. (C) Struck.

This course will study the remarkably wide range of ideas that emerged around ancient myth during the 20th century. We will survey these developments especially at they are relevant to classical studies, but also as a central engine of theories in the humanities more generally. Authors studied will include: Nietzsche, Jane Harrison, Freud, Jung, Mircea Eliade, Branislaw Malinowski, Claude Levi-Strauss, Paul Ricoeur, and Walter Burkert. Greek and some Latin texts will be referred to but the bulk of the work in the class will go toward self-conscious reflection on the power of myth to drive humanistic inquiry in classics and beyond.

620. (AAMW620, ARTH220, CLST220) Topography of Rome. (A) White.

The topographical development of ancient Rome from its prehistoric beginnings to the late Imperial times with emphasis on the city's key historical and architectural monuments.

SM 625. (AAMW625) City and Landscape in Roman Corinth. (M) Romano.

This seminar considers the procedures and the results of the Roman agrimensors who planned the city and landscape of the Roman Colony of Corinth of 44 B.C. Founded on the site of the former Greek city by Julius Caesar, Roman Corinth was to become one of the great cities of the Roman world. Considerable attention will be paid to the modern methods employed by the Corinth Computer Project, 1988-1997, as well as the resulting new information about the history of Roman Corinth.

SM 631. (AAMW530, ARTH530) Art and Archaeology of the Mediterranean World Seminar. Haselberger.

Topic Varies

SM 698. Prospectus Workshop. (C) Wilson.

Workshop for third year graduate students in Classical Studies and Comparative Literature, to develop the prospectus and do groundwork for writing the dissertation thesis.

SM 702. (AAMW702, ANCH702) Greek Sanctuaries. (M) McInerney.

The formation and development of key religious sites, including Olympia, Delphi, Cyrene, Selinus, Cos and Lindos.

SM 710. (AAMW710, ANTH708) Curatorial Seminar: Gordion, Royal City of Midas. (M) Rose.

The course will focus on the planning for and design of an exhibit on Gordion and the Phrygians that will take place at the Penn Museum in 2016. The exhibit will feature substantial loans from museums in Turkey, including the "Midas Mound" at Gordion and the "Lydian Treasure" from the area around Sardis.

SM 703. (AAMW703) The Ancient House. (A) Staff. Some previous coursework in archaeology, art history, or ancient history, as well as reading knowledge in at least one modern language, required.

This course considers the ancient Mediterranean house, with an emphasis on Roman houses, but with plenty of cross-cultural comparison. We will consider the archaeological evidence for ancient houses, from Pompeii to Palestine. We will examine theories of domestic space as they apply to ancient buildings, the relationship between social units, like the family, and domestic space, and the house as thought category.

CLASSICAL STUDIES

(AS) {CLST}

SM 705. (AAMW705) ETHNOARCHAEOLOGY GREECE. (M) Tartaron.

Ethnoarchaeology involves distinctive theoretical and methodological approaches to the study of living societies for the explicit purpose of shedding light on archaeological questions. In this seminar, we will review the intellectual history of ethnoarchaeology in North America and Europe, and explore case studies from Greece, the wider Mediterranean, and beyond. Among the topics will be analogy, cross-cultural comparison, experimental archaeology, oral history research, and archaeologically oriented ethnographic fieldwork. Students will create a proposal for ethnoarchaeological fieldwork in their area of interest in NSF or Wenner-Gren format, to be critiqued by the instructor and their peers.

SM 706. (AAMW706, ARTH706) Archaeology of the Hellenistic Period in Italy, Greece, and Asia Minor. Brian Rose.

A survey of the archaeology of the Hellenistic period (331-31 BCE) across the Mediterranean, with a focus on Rome, Magna Graecia, Greece, and western Asia Minor. The course will stress the interactions among cities and kingdoms during the Roman Republic and Greek Hellenistic periods, especially the second century B.C. Students will work with relevant objects in the Penn Museums Mediterranean Section.

SM 715. (AAMW715) Archaeology of Troy. (M) Rose.

An introduction to the archaeology of Troy, in northwestern Turkey. The course will focus on the results of excavations at the site in 1988, although the earlier excavations of Schliemann, Dorpfeld, and Blegen will also be considered. The course will cover a broad chronological span--from the early Bronze age through the late Roman period, and will include Greek, Roman, and Medieval attitudes toward Troy and the Trojan legend.

SM 728. (AAMW729, ARTH729) Roman Architecture & Topography. (M) Rose.

Topic varies.

Fall 2015: This seminar will investigate two ancient architectural masterpieces, the 2nd c. AD Pantheon in Rome and the 6th c. AD Hagia Sophia in Istanbul. The two monuments stand at the forefront of the architectural trends under Hadrian and Justinian respectively, and are best known for their unique designs and domes of unprecedented scale. The seminar will analyze issues of design, structure, aesthetics, and symbolism. No prerequisites; skills in digital visualization are welcome.

SM 735. (JWST735, RELS735) Papyrology. (F) Staff. Prerequisite(s): Qualified undergraduates may enroll with permission from the instructor.

Selected topics from current research interests relating to early Judaism and early Christianity.*****Spring 2013 Topic: This seminar will trace changing ideas about history in writings by and about Jews in antiquity, exploring relevant biblical, Second Temple, and rabbinic materials preserved in Hebrew and Aramaic, alongside writings in Greek by Jews, Christians, and others. Some background in Hebrew and/or Greek required.

999. Independent Study and Research. (C) Staff. Prerequisite(s): Permission of Graduate Chair and instructor required.

For doctoral candidates.

298. STUDY ABROAD.

SM 603. GREEK SEMINAR.

599. INDEPENDENT STUDY.

CLASSICAL STUDIES

(AS) {CLST}

SM 604. LATIN SEMINAR.

SM 620. Pliny's Natural History. Cynthia Damon.

We will read selections from Pliny's monumental Natural History with attention to language, literary tradition, historical context, and intellectual impact.

GREEK (GREK)

015. Elementary Modern Greek I. (M) Staff. Offered through Penn Language Center.

This course is designed for students with no prior knowledge of the modern Greek Language. Instructions are theme based and is supported by a Textbook as well as other written or audiovisual material. It provides the framework for development of all communicative skills (reading, writing, comprehension and speaking) at a basic level. The course also introduces students to aspects of Modern Greek culture that are close to students' own horizon, while it exposes them to academic presentations of Greek history, arts, and current affairs. Quizzes, finals and short individual work with presentation are the testing tools. The completion of this unit does NOT satisfy the language requirement.

016. Elementary Modern Greek II. (M) Staff. Prerequisite(s): GREK 015 or equivalent. Offered through Penn Language Center . this section is reserved for heritage learners or by permission of instructor.

Continuation of Elementary Modern Greek I, with increased emphasis on reading and writing.

017. Intermediate Modern Greek I. (M) Staff. Prerequisite(s): GREK 015 and 016 or equivalent. Offered through Penn Language Center.

This course is designed for students with an elementary knowledge of Demotic Modern Greek, and aims mainly at developing oral expression, reading and writing skills.

SM 102. Elementary Classical Greek II. (B) Nishimura-Jensen. Prerequisite(s): GREK 101 or equivalent.

Students complete their study of the morphology and syntax of Classical Greek. We begin the semester with continuing exercises in grammar and translation, then gradually shift emphasis to reading unadapted Greek texts.

018. Intermediate Modern Greek II. (M) Staff. Prerequisite(s): GREK 015, 016, and 017 or equivalent. Offered through Penn Language Center .

Further attention to developing oral expression, reading, and writing skills for students with knowledge of Demotic Modern Greek.

SM 101. Elementary Classical Greek I. (A) Staff.

Intensive introduction to Classical Greek morphology and syntax. This course includes exercises in grammar, Greek composition, and translation from Greek to English. Emphasis is placed upon developing the ability to read Greek with facility.

CLASSICAL STUDIES

(AS) {CLST}

SM 112. Intensive Elementary Classical Greek. (L)

An introduction to the ancient Greek language for beginners, with explanation of basic grammatical concepts and intensive exercises in reading and writing. Ideal for undergraduates or graduate students from Penn or elsewhere with some background in learning other languages, or who need to learn Greek rapidly. The course covers the first year of college-level Greek, equivalent to GREK 101 + 102 at more than twice the normal pace. For further information on Penn's Greek curriculum, visit the Classical Studies department website.

115. Greek/Heritage Speakers I. (C) Tsekoura.

This course is intended to help Heritage Speakers or student with prior knowledge of conversational modern Greek (or even Ancient Greek) to refresh or enrich their knowledge of modern Greek and who would not be a good fit for the elementary or intermediate classes. A theme based textbook and instructions along with a comprehensive overview of grammar as a whole is presented while original text, songs, video and other media are used in order to augment vocabulary and increase fluency in modern Greek. Students are expected to properly use the language, do theme-based research on the themes examined and provide written work on various subjects and make conversation in class. Presentations on researched topics account for final exam.

116. Greek/Heritage Speakers II. (B) Staff.

It is the continuation of GREK 115 with completing Grammar (passive voice as well as unusual nouns and adjectives etc.) and adding more challenging reading and writing material. The completion of this course satisfies the language requirement. ALL students completing the HSI 115 are eligible to enroll. ALL OTHERS will have to take a placement test.

SM 203. Intermediate Classical Greek: Prose. (A) Staff. Prerequisite(s): Ancient Greek 102, Greek 112 or equivalent.

This course is for those who have completed Ancient Greek 102, Greek 112 or equivalent. You are now ready to begin reading real Greek! We will read a selection of passages from Greek prose authors, focusing on language and style.

SM 204. Intermediate Classical Greek: Poetry. (B) Glauthier. Prerequisite(s): GREK 203 or equivalent.

This course introduces students to the Homeric dialect and the study of the Homeric poems and archaic Greek world. We will spend most of the semester reading the Odyssey. For the last few weeks of class, we will switch modes (and sometimes dialects) to read selections of archaic Greek lyric (e.g. Archilochus, Mimnermus, Theognis, Sappho).

SM 212. Intensive Intermediate Greek. (M) Staff. Completion of this course fulfills the Penn language requirement. For further information on Penn's Latin curriculum, including placement and language requirement, visit the Classical Studies department website.

An introduction to the basic history and conventions of Greek prose and poetry, with continuous readings from classical authors accompanied by grammar review and exercises. Ideal for undergraduates or graduate students from Penn or elsewhere who have completed the equivalent of one year Greek (e.g., GREK 112). The course covers the second year of college-level Greek, equivalent to GREK 203 + 204 at more than twice the normal pace.

CLASSICAL STUDIES

(AS) {CLST}

SM 309. Advanced Greek: Ancient Vegetarianism. (M) Struck. Prerequisite(s): GREK 204.

The focus of this course will be Platos critiques of poetry, with particular emphasis on inspiration, mimesis, aesthetic experience, the materiality of language, the social value of poetry, and the relationship between poetry, philosophy, and other forms of discourse. Our primary Platonic texts will be *Ion* (complete) and *Republic* (selections). Additional readings, in both Greek and English, will come from poets (e.g. Hesiod, Aristophanes) and writers of various forms of prose (e.g. Gorgias, Aristotle, Longinus). Secondary readings will inform class discussion, allow students to explore the origins and development of ancient literary theory in greater depth, and as a basis for original research.

399. Supervised Study in Greek Literature. (C) Staff.

This course is taken by students doing independent work with a faculty advisor, such as students approved to work on a senior research paper in pursuit of honors in the major.

SM 503. Historical Grammar of Greek. (M) Ringe. Prerequisite(s): A fluent reading knowledge of Greek.

Investigation of the grammar of Classical Greek from the viewpoint of historical linguistics. The course will offer historical explanations for numerous structural peculiarities of the Greek language and anomalies of Greek grammar, touch on the relationship of Greek with other languages, and incidentally introduce the student to some basic concepts of language analysis likely to be useful in teaching Greek and learning other languages.

SM 401. (CLST371) Greek for Advanced Students. (M) Staff.

For graduate students in other departments needing individualized study in Greek literature.

Spring 2013 Topic: The history of Western medicine is remarkably recent; until the nineteenth century prevailing theories of the body and mind, and many therapeutic methods to combat disease, were largely informed by an elaborate system developed centuries earlier in ancient Greece, at a period when the lines between philosophy, medicine, and what we might consider magic, were much less clearly defined than they are today. This course will examine the ways in which the Greeks, and then the Romans, conceptualized the body, disease, and healing, and will compare these to medical culture of our time. We will consider sources from Hippocrates, Plato, and Aristotle to Galen and Soranus, and will juxtapose these writings with modern discourse about similar topics. We will also pay some attention to ancient pharmacology and religious healing, and will visit the Penn Museum to see their collection of ancient medical instruments. All readings will be in English and no previous background in Classical Studies is required. This course will be especially appealing (and useful) to Pre-med and Nursing students, and to students interested in the History of Science, Ancient Philosophy, and Classics.

SM 540. The Greek Text: Language and Style. (M) Ker.

What do we need to read texts in ancient Greek? In this course we read just one prose text and one poetic text, or a very limited number of texts and passages, with a focus on language and formal analysis (such as diction, grammar, stylistics, metrics, rhetoric, textual criticism). A range of exercises will be used to develop these skills, including composition, lexical studies, recitation, memorization, exegesis, written close-readings, and sight-translation.

SM 541. Greek Literary History. (M) Struck.

We survey an extensive range of readings in a variety of authors in both prose and poetry and consider the problems and opportunities for composing a literary history.

CLASSICAL STUDIES

(AS) {CLST}

SM 600. (CLST600) Graduate Greek Seminar, Prose and Poetry.. (A) staff.

Topics will vary

Fall 2014 topic: Through close reading of selected books of the Iliad, we will consider the range of approaches, from oral poetics to post-classical reception, that inform current interpretations of the Homeric epics.

SM 601. (ANCH603) Graduate Greek Prose. (M) Wilson.

Topics will vary

SM 602. (COML606, ENGL705) Graduate Greek Poetry. (M) Ralph Rosen.

This advanced graduate seminar in Greek literature will focus in detail on several plays of Aristophanes and selections from his contemporaries in Old Comedy, Cratinus and Eupolis. Special attention will be paid both to questions of genre and comic dynamics, and to the historical and political contexts in which these plays were first performed.'

SM 605. Historians. (M) Staff.

A study of Herodotus and/or other historians.

SM 607. Homeric Language. (M) Staff.

A close look at the artificial Homeric dialect from the point of view of historical linguistics. Some reading of Homer will also be involved, but for the purpose of investigating the language, it will be taken for granted that students can translate the text.

SM 608. Greek Dialects. (M) Ringe/Cardona.

A study of Greek dialects.

SM 611. (AAMW611, ANCH611, CLST611) Greek Epigraphy. (M) McNerney.

An introduction to the principles and practices of Greek Epigraphy. Study of selected Greek inscriptions.

998. Supervised Reading. (C)

999. Independent Study. (C) Staff.

For doctoral candidates.

LATIN (LATN)

SM 101. Elementary Latin I. (A) Staff.

An introduction to the Latin language for beginners. Students begin learning grammar and vocabulary, with practical exercises in reading in writing. By the end of the course students will be able to read and analyze simple Latin texts, including selected Roman inscriptions in the Penn Museum.

CLASSICAL STUDIES

(AS) {CLST}

SM 102. Elementary Latin II. (B) Staff. Prerequisite(s): LATN 101 or equivalent.

Prerequisite(s): LATN 101 or equivalent. Completes the introduction to the Latin language begun in 101. By the end of the course students will have a complete working knowledge of Latin grammar, a growing vocabulary, and experience in reading Julius Caesar's account of the invasion of Britain.

SM 112. Intensive Elementary Latin. (L) Staff.

An accelerated introduction to the Latin language for beginners, equivalent in scope to the first year of Latin (101+102). Ideal for students with some background in learning languages, or who need to learn Latin rapidly. Students begin learning grammar and vocabulary, with practical exercises in reading in writing. By the end of the course students will have a complete working knowledge of Latin grammar, a growing vocabulary, and experience in reading selected inscriptions in the Penn Museum and Julius Caesar's account of the Roman invasion of Britain.

SM 309. Topics in Latin Literature: Catullus. (M) Damon. Prerequisite(s): Reading knowledge of Latin or permission of instructor.

This course is for those who have completed Latin 204, Latin 212, or equivalent (such as placement score of 650, or AP score of 4 or 5). Close reading and discussion of a Latin author or a particular genre of Latin literature. Topics will vary each semester, and the course may be repeated for credit. Assignments will include syntactic and literary analysis on a daily basis, a midterm, a paper, and a final exam. Topic for Spring 2016: Catullus

SM 203. Readings in Latin Prose. (A) Staff. Prerequisite(s): LATN 102 or equivalent.

Prerequisite(s): LATN 102 or equivalent (such as placement score of 550). Introduction to continuous reading of unadapted works by Latin authors in prose (e.g., Cornelius Nepos, Cicero, Pliny), in combination with a thorough review of Latin grammar. By the end of the course students will have thorough familiarity with the grammar, vocabulary, and style of the selected authors, will be able to tackle previously unseen passages by them, and will be able to discuss questions of language and interpretation.

SM 204. Introduction to Latin Poetry. (B) Staff. Prerequisite(s): LATN 203 or equivalent.

Prerequisite(s): LATN 203 or equivalent (such as placement score of 600). Continuous reading of several Latin authors in poetry (e.g., Ovid, Virgil, Horace) as well as some more complex prose, in combination with ongoing review of Latin grammar. By the end of the course students will have thorough familiarity with the grammar, vocabulary, and style and style of the selected authors, will be able to tackle previously unseen passages by them, and will be able to discuss language and interpretation. Note: Completion of Latin 204 with C- or higher fulfills Penn's Foreign Language Requirement.

CLASSICAL STUDIES

(AS) {CLST}

SM 212. Intensive Intermediate Latin. (L) Staff. Completion of this course fulfills the Penn language requirement. For further information on Penn's Latin curriculum, including placement and language requirement, visit the Classical Studies department website.

Prerequisite(s): LATN 102 or equivalent (such as placement score of 550). Accelerated introduction to reading of Latin authors, at twice the normal pace, equivalent in scope to second-year Latin (203-204). Ideal for undergraduates or graduate students from Penn or elsewhere who have completed the equivalent of one year Greek (e.g., GREK 112). Readings in simpler prose and poetry (e.g., Cornelius Nepos, Ovid), then in more challenging prose and poetry (e.g., Cicero, Pliny, Virgil, Horace), in combination with a thorough review of Latin grammar. By the end of the course students will have thorough familiarity with the grammar, vocabulary, and style of the selected authors, will be able to tackle previously unseen passages by them, and will be able to discuss language and interpretation. Note: Completion of Latin 212 with C- or higher fulfills Penn's Foreign Language Requirement.

399. Supervised Study in Latin Literature. (C) Staff.

This course is taken by students doing independent work with a faculty advisor, such as students approved to work on a senior research paper in pursuit of honors in the major.

401. Latin for Advanced Students. (C) Staff.

For graduate students in other departments needing individualized study in Latin literature.

SM 409. Readings in Latin Literature. (M) Staff.

An advanced reading and discussion seminar on varying subjects in Latin literature: authors, genres or topics. Focus will vary each semester, and the course may be repeated for credit.

SM 503. Historical Grammar of Latin. (M) Ringe/Cardona. Prerequisite(s): A fluent reading knowledge of Latin.

Investigation of the grammar of Classical Latin from the viewpoint of historical linguistics. The course will offer historical explanations for numerous structural peculiarities of the Latin language and anomalies of Latin grammar, touch on the relationship of Latin with other languages, and incidentally introduce the student to some basic concepts of language analysis likely to be useful in teaching Latin and learning other languages.

SM 540. The Latin Text: Language and Style. (M) Ker.

What do we need to read texts in Latin? In these courses we read just one prose text and one poetic text, or a very limited number of texts and passages, with a focus on language and formal analysis (such as diction, grammar, stylistics, metrics, rhetoric, textual criticism). A range of exercises will be used to develop this, including composition, lexical studies, recitation, memorization, exegesis, written close-readings, and sight-translation.

SM 541. Latin Literary History. (M) James Ker.

In this course we survey an extensive range of readings in a variety of authors in both prose and poetry, and consider the problems and opportunities involved in literary history.

CLASSICAL STUDIES

(AS) {CLST}

SM 600. Graduate Latin Seminar. (A) Damon.

Topics will vary

Fall 2014 topic: This course will explore Suetonius' 'Lives of the Caesars' together with the anonymous late antique text commonly referred to as the 'Scriptores Historiae Augustae'. It will examine both the genre of imperial biography as it is manifested in these two texts and the possibilities they offer for the reconstruction of political, cultural, and social histories of the periods in question.

SM 601. Graduate Latin Prose. (M) Staff.

Topics will vary

656. FA PHARMACOLOGY.

SM 602. (COML600) Graduate Latin Poetry: Ennius. (M) Farrell.

Ennius writings, and particularly his epic poem *Annales*, proved to be foundational for many genres of Latin literature. Editions of his work by Jocelyn (tragedies) and Skutsch (*Annales*) have attracted more and more critical attention to these works in recent years. A spate of criticism over the past few years considers Ennius from a variety of points of view, including some that call for a radical reassessment of basic assumptions concerning the *Annales* in particular. The purpose of this seminar is to introduce students to Ennius, to acquaint them with the tools and methods they will need to study Ennius in depth, and to involve them in current debates surrounding the poet.

SM 609. (HIST535) Problems in Ancient History. (A) Grey.

A separate topic is offered in either the history of Ancient Near East, Greece or Rome.

999. Independent Study. (C) Staff.

For doctoral candidates.

885. EQUINE OPHTHALMOLOGY.

722. (VCSP782) PED/GEN/REPRO.