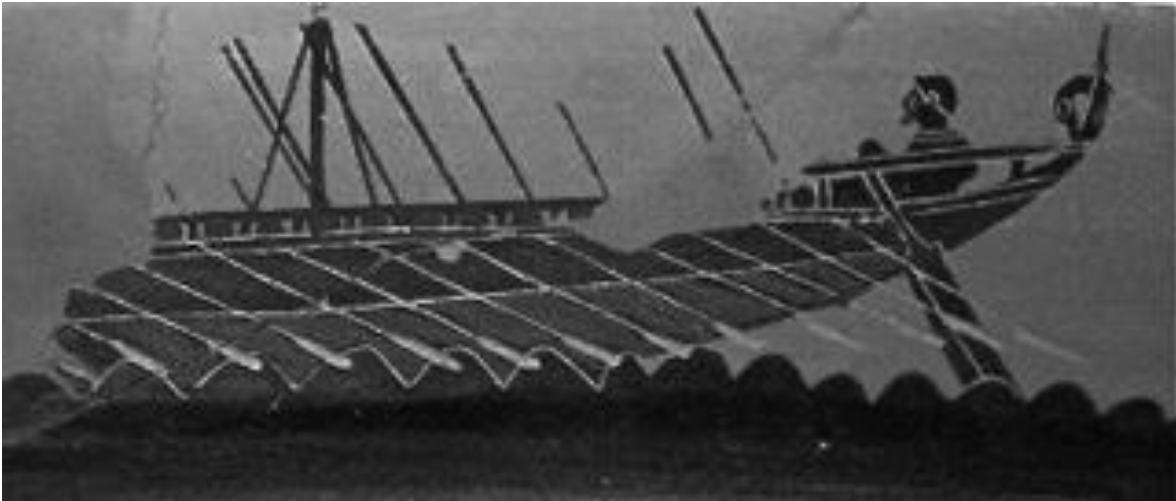


DEPARTMENT OF CLASSICS

GREEKS AND ROMANS

Courses and Programs Offered at the

University of Virginia



Fall 2017

THE GREEKS AND ROMANS
at the
University of Virginia

FALL, 2017

Each semester the faculty of the Department of Classics and their colleagues in other departments offer a rich program of courses and special events in classical studies. *The Greeks and Romans* is published to inform the University community of the wealth of opportunities for study during the fall semester, 2017. These are described in the next pages under the following headings:

- I. GREEKS:** Courses in Greek language and literature, and in Greek art, ideas, history, and other aspects of Greek civilization.

- II. ROMANS:** Courses in the Latin language and Roman literature, and in Roman art, ideas, history, and other aspects of Roman civilization.

- III. COMPARATIVE:** Courses presenting Classical studies in relation to other subjects.

- IV. SPECIAL PROGRAMS AND EVENTS**

I. THE GREEKS

The Greek World

CLAS 2010

Mr. Petrovic <ap2bd>

GREEK CIVILIZATION

Discussion

TR	0930-1045
F	0900-0950
F	1000-1050
F	1300-1350
F	1400-1450

An introduction to the literature and history of ancient Greece. All readings will be in translation, including: Homer, Herodotus, Aeschylus, Sophocles, Euripides, Thucydides, Aristophanes, and Plato. Midterm, Final and two papers.

CLAS 3559 FROM DANICING BEARS TO DOG-FACED BABOONS:
RITUALS AND MAGIC IN ANCIENT GREECE

Ms. Petrovic <ip3k> Mr. Petrovic <ap2bd>

TR 1530-1645

The course explores Greek religious practices and beliefs with an emphasis on Greek religious rituals understood in the broadest terms, and hence including Greek magical practices and associated beliefs. Starting off with the rituals belonging to the realm of social interactions, and the rites of passage designed for female and male members of society respectively (rituals specific to women, such as the Attic Brauronia/Arkteia, *aiora* (swinging ritual), female dedications etc. vs. rituals specific for men: *agoge*, ephebic / military / paederastic rituals / transvestism etc.), we will move on to investigate the group rituals in their socio-religious contexts (e.g. marriage rituals; rituals for the deceased / fallen; rituals for heroes; scapegoat rituals; sympotic rituals; family rituals; healing rituals; purifications; mysteries), as well as their protagonists (both religious experts and participants). Then, turning from the realm of public religion performed in, and often in service of, a city-state, we will focus on magical practices which Greeks performed in secrecy and solitude, and will explore magical rituals (binding spells, spells of separation, agonistic spells, curses, medical spells) as a touchstone for assessment and evaluation of conceptual differences between the realms of both 'public' and 'private' religiosity, and, more generally, of lines demarcating the realms of 'religion' and 'magic'.

The first of the three series of lectures will be devoted to modern approaches to ritual. Addressing in broad terms traditional definitions of, and approaches to, ritual (Cambridge ritualists and myth vs ritual debates), we will move on to early attempts to address the roles of sociology (E. Durkheim) and cultural anthropology ('folklore'), in investigations of ritual (A. van Gennep). Then, after covering in more detail intellectual responses in ritual studies in the aftermath and in consequence of WW II (ritual and violence: e.g. K. Meuli; W. Burkert; R. Girard; ritual, festivity, and structure: C. Lévi-Strauss' impact on the Paris school, P. Vidal-Naquet, J.-P. Vernant), we will end this series of lectures with an introduction into the most

recent methodologies and approaches (cognitive science of religion; imagistic mode of operation and religion: J. L. Barrett and H. Whitehouse, respectively).

The second series of lectures will be dedicated to individual Greek rituals and their elements, with emphasis on gender-specific functions of ritual in patriarchal society. In this sense, we will explore the ways in which rituals for women were employed in order to legitimize and control the presence of women in public spaces of a city-state and to inculcate Greek traditional female values through a moderated transition from the realms of virginal goddesses (Artemis, Athena) to the realms of goddesses of corporal love and marriage (Aphrodite, Hera). On the flipside, we will investigate initiatory violence among boys and young men, and inculcation of male-specific values in highly militarized societies (Crete, Sparta, Athens and Thebes providing the material for case studies of ephebic and military rituals). In all of the lectures, particular attention will be given to the roles of both internal / external audiences (participants themselves, the general public of a city state) and the role of envisaged addressees (divinities) specific to the framework of a shame-culture.

A lecture on ritual and shame-culture will serve as a transition to magic and hence to the third and final series of lectures dealing with rituals which aim to address and satisfy an individual's socially unacceptable / illicit / immoral desires. Again, gender and public will represent focal points, and we will address issues of intention, attitude, and social status as discriminatory criteria employed to define differences between 'public religion' and 'magic'.

ARTH 2056

AEGEAN ART AND ARCHAEOLOGY

Ms. Dakouri-Hild <ad9h>

TR

0930-1045

Overview of the visual cultures of the prehistoric Aegean (7000-1100 BCE, Neolithic to Late Bronze Age), in particular the Minoan, Helladic, Cycladic and Troadic cultures. The course introduces students to the development of urban design, and palatial, funerary, cultic and domestic architecture. The visual materials include frescoes and small-scale sculpture, the ornamental crafts (e.g. jewelry, seal imagery, weapons, furniture) and vessels in various media, including pottery. The cultural diversity of the Aegean in the Bronze Age is examined, showcasing similarities as well as differences between cultures. The course combines art-historical and archaeological perspectives. Context (both social and archaeological) is emphasized in the interpretation of artifacts and monuments.

ARTH 4591 SEMINAR IN THE HISTORY OF ART (POLITICS OF THE PAST)

Ms. Dakouri-Hild <ad9h>

R

1300-1530

The seminar focuses on the cultural practices involving art, antiquities, historical buildings, and archaeological sites in politicizing discourses. A variety of issues are highlighted: nationalism and archaeology in the service of the state; sanctimony and stewardship of culturally significant places; repatriation and restitution of antiquities; the commodification of art in contemporary society; art as spoils of war; the politics and ethics of connoisseurship and collecting; social and economic aspects of art and antiquities trade, iconoclasm/destruction of art, and shipwrecks as a special case of cultural patrimony.

HIEU 2031 AN INTRODUCTION TO THE HISTORY OF ANCIENT GREECE**Ms. Meyer** <eam2n>**MW 1300-1350**

History of Ancient Greece from the Homeric period to the death of Alexander the Great. Development of the city-state, Athenian democracy, and the nature of Greek politics; the conflict between Greece and Persia, and between Sparta and the Athenian naval empire; consequences of the latter conflict--the Peloponnesian War--for subsequent Greek history; finally, the Macedonian conquest of Greece and Persia.

Lecture and weekly discussions; midterm, final, seven-page paper, and occasional quizzes in section. Readings will average between 100 and 125 pages a week, to be taken from the following (students are not responsible--for exam purposes--for the entirety of any of these, although they will have to read all of either Herodotus or Thucydides for the paper):

- *The Landmark Herodotus* (R. Strassler, ed.; Free Press)
- *The Landmark Thucydides* (R. Strassler, ed.; Free Press)
- Plutarch, *Greek Lives* (Oxford)
- Plato, *The Apology of Socrates* (Hackett)
- J.M. Moore, *Aristotle and Xenophon on Democracy and Oligarchy* (California)
- S. Pomeroy et al., *Ancient Greece* (textbook: edition to be determined)
- A xerox packet (available at NK Print and Design on Elliewood Avenue)

HIEU 5021**GREECE IN THE FIFTH CENTURY****Ms. Meyer** <eam2n>**M 1530-1800**

Prerequisite: HIEU 2031, HIEU 3559 (Hellenistic) or equivalent; or instructor permission.

This course examines the political, military, and social history of Greece from the end of the Persian Wars (479 BC) to the end of the Peloponnesian War (404 BC). This is the age of the creation of Athenian democracy and Athenian Empire, as well as of the growing tensions with Sparta that eventually resulted in the Peloponnesian War. Understanding these developments is crucial to understanding all Greek history. This class will proceed by discussion, including discussion of four five-page papers written by each student (due variously throughout the term) distributed before the class in which they will be discussed. There will also be two/three exercises (on working with ancient evidence) and a final exam.

Undergraduates are permitted to take this class as a graduate class or for 4511 credit. Reading is substantial, averaging approximately 200 pages/week, and will be drawn from the following:

The Landmark Thucydides (R. Strassler, ed.; Free Press)

Plutarch, *Greek Lives* (Oxford World Classics)

J.M. Moore, *Aristotle and Xenophon on Democracy and Oligarchy* (California)

Diodorus of Sicily, *Library of History* vols. 4-5 (Loeb/Harvard)

Xenophon, *Hellenica* (Penguin)

C.W. Fornara, *Archaic Times to the End of the Peloponnesian War* (Cambridge)

and readings on the Collab course website

HIEU 7559**PROSEMINAR IN ANCIENT STUDIES****Ms. Meyer** <eam2n>**M 1530-1800**

This is a one-credit (CR/NC) course for graduate students in ancient disciplines to introduce them to topics of study, research tools, and individual members of the faculty.

PHIL 2110**HISTORY OF PHILOSOPHY: ANCIENT & MEDIEVAL****Mr. Secada** <jes2f>**MW 0900-0950****+Discussion**

This course is an introduction to the history of philosophy from its beginnings in the Greek colonies of Asia Minor to the end of the Middle Ages and the Renaissance. The lectures do not aim to offer a comprehensive summary; you will find that in any of several histories of philosophy, one of which is required reading for the course. In the lectures we will instead discuss a few selected major philosophers and we will concentrate on some of their doctrines and arguments. We will, however, look at cultural developments which took place during this period and we will study philosophical works in their more general social and historical setting. The course seeks to provide historical as much as philosophical knowledge and understanding. Requirements include several short quizzes and a term paper.

PHIL 3110**PLATO****Mr. McCready-Flora****TR 1400-1515**

Prerequisites: The course presupposes introductory work in philosophy but no acquaintance with Plato or other Greek thinkers.

This course introduces the student to Plato through a variety of his richest, most fascinating works. We will emphasize close reading aimed at philosophical understanding. This means we will treat texts not primarily as literary or cultural artifacts, but as rich veins of argument, analysis, concepts and questions. We will engage with Plato and his characters as fellow philosophers. This means understanding their arguments and assumptions, critically examining their reasoning, and proposing alternatives to their conclusions. We will cast this same critical eye on our own reasoning and come to terms with what these texts have to offer people (like us) who encounter them here and now.

The Greek Language

GREE 1010	ELEMENTARY GREEK		
Mr. Dillery <jdd4n>		MWF	1000-1050
		TR	0930-1045
<u>Discussion</u>		TR	1230-1345
<u>Discussion</u>			

In this course the student will begin the study of the ancient Greek language, including the forms of verbs and nouns, the rules of syntax, and a beginning vocabulary. This and the following semester course (GREE 1020) are preparation for either GREE 2010, 2020 (Xenophon, Plato, Herodotus, and Euripides) or GREE 2230, 2240 (the Gospels and Epistles of the New Testament). There will be short readings, exercises in writing Greek, frequent quizzes, and a midterm and final exam.

GREE 2010	INTERMEDIATE GREEK I		
TBD <tbd>		MWF	1000-1050

In this course we'll read Plato's *Crito* in Greek and the *Euthyphro*, *Apology*, and *Phaedo* in English. Along the way there will be a review of grammar introduced in first-year Greek, as well as exercises to increase fluency in the finer points of the language.

GREE 2230	THE NEW TESTAMENT I		
Mr. George <chg4n>		MWF	1200-1250

"In the beginning was the Word." The Gospel of John foregrounds the Word, and, in this intermediate course, we'll follow suit, reading selections from the Gospels of the New Testament in the original Greek, with the aim of solidifying students' knowledge of Greek grammar, syntax, and vocabulary. Time permitting, we'll consider questions of interpretation as well.

Prerequisite: Greek 1010-1020 or equivalent (one year of Classical or Koine Greek).

GREE 3030	ADVANCED READING IN GREEK		
Ms. Petrovic <ip3k>; Mr. Petrovic <ap2bd>		TR	1230-1345

We will read Lucian's *Dialogues of the Gods*, and Euripides' *Hippolytus*. Both texts discuss issues of piety and proper respect for the gods. There will be frequent quizzes, a mid-term, and

final, and oral presentations.

GREE 5160

Mr. Dillery <jdd4n>

HERODOTUS

MW 1400-1515

In this course we will read together portions of Books 1, 3 and 9. Students will be expected to work up a significant independent project on a part of the *History* we do not read together. There will be a midterm, final, and a final paper (a write up of the independent project).

GREE 5559

Ms. Petrovic <ip3k>

GREEK HYMNS

MW 1530-1645

Addressing the gods in the form of a hymn was one of the central elements of Greek religious rituals and a poem was thought to be a valuable gift to the gods. This course will offer a survey of the major hymnic genres, from rhapsodic 'Homeric' hymns, through inscriptional cult hymns, lyric monody, choral lyric, Hellenistic hymns of Callimachus, magical hymns, Orphic hymns, and prose hymns.

LATI 3559**LATIN BIBLE****Mr. Hays** <bg^h2ⁿ>**MWF 1300-1350**

Readings from the Latin Bible, beginning with selections from narrative books (e.g., Genesis, Acts) and progressing to more elaborate and poetic portions (e.g. Psalms, Job, Song of Songs). Readings will be taken mainly from the Vulgate, but we will look briefly at the Old Latin versions and at modern English translations. We will also consider some medieval Bible manuscripts, including several in Special Collections at UVA.

LATI 4559**SALLUST****Mr. Hays** <bg^h2ⁿ>**MWF 1000-1050**

Readings from Sallust's *Catiline* and/or *Jugurtha*, with attention to literary style, political context, and the Latin historiographic tradition.

LATIN 5110**CATULLUS****Ms. Myers** <ks^m8^m>**TR 1530-1645**

The focus of this course is the poetry of Catullus. We will read his poems closely, with an alertness to matters of translation, meter, style, allusion, poetics, arrangement, and cultural and political context. We will consider Catullus' Greek and Latin models, as well as his influence on later Latin literature. Attention will be given also to the major critical approaches to the poems in recent scholarship (genre, gender, intertextuality, reception, etc.). Weekly topics and secondary scholarship will also be assigned and discussed.

LATI 5300**SURVEY OF LATIN LITERATURE****Mr. Miller** <jf^m4^j>**TR 1400-1515**

Study of selected authors from (roughly) Ennius to Pliny.

III. COMPARATIVE

CLAS 3210 TRAGEDY AND COMEDY
TBA <TBA> MWF 1400-1450

This course treats Greek tragedy and comedy and their Roman adaptations in English translation. There will be readings from the plays of Aeschylus, Sophocles, Euripides, Aristophanes, and Menander, Plautus, Terence, and Seneca. Lectures and discussions will cover the conventions of ancient theater, staging, dramaturgy, and the interpretation of individual plays. No prerequisites.

CLAS 3300/5300 INTRODUCTION TO INDO-EUROPEAN LINGUISTICS
Mr. George <chg4n> MWF 1400-1450

Languages as superficially different as English, Greek, Latin, and Sanskrit in fact all developed from a single “proto-language,” called Proto-Indo-European. This course will explore the following questions: What was this proto-language like? How do we know what it was like? By what processes did it develop into the various daughter languages? How can we trace words as diverse as *wit*, *idea*, *video*, and *Veda* back to a common source? Familiarity with Greek or Latin is recommended but not required.

RELC 2050 THE RISE OF CHRISTIANITY
Mr. Shuve <kes3ba> MW 0900-0950
+ Discussions

How did a movement that began as a Jewish sect become the official religion of the Roman Empire and forever change the world? In this course, we will trace Christianity’s improbable rise to religious and cultural dominance in the Mediterranean world during the first millennium of the Common Era. We will examine archaeological remains, artistic creations and many different kinds of writings—including personal letters, stories of martyrs and saints, works of philosophy and theology, and even gospels that were rejected for their allegedly heretical content—as we reimagine and reconstruct the lives and struggles of early and medieval Christians. Our goal will be to understand the development of Christian thought, the evolution of the Church as an institution, and how Christianity was lived out and practiced by its adherents.

RELC 3675 WOMEN IN ANCIENT AND MEDIEVAL CHRISTIANITY
Mr. Shuve <kes3ba> MW 1400-1515

Why were women excluded from the priestly hierarchy of the church? How did male clerics subsequently circumscribe women’s roles in the church? And how did women respond? These are the questions that we will explore in this course on the intersection between gender and power in pre-modern Christianity.

IV. SPECIAL PROGRAMS AND EVENTS

The Arthur F. Stocker Lectureship

The Arthur F. Stocker Endowment Fund for Classical Lectures was established in 1984 by the colleagues, friends, and former students of Arthur F. Stocker, a longtime member of the Department, in recognition of his contributions to the field of Classics. The Endowment supports an annual lecture by a distinguished visiting scholar on a topic related to Latin literature or culture. This year the Stocker Lecture will be held on April 4, 2017. The speaker will be David Levene of NYU. He will speak on “Monumental Insignificance: The Absence of Roman Topography from Livy’s Rome.”

The James S. Constantine Lectureship

The James S. Constantine annual lectureship was established in 1987 by the colleagues, friends, and former students of James S. Constantine, a longtime member of the Department, in recognition of his contributions to the teaching and study of the Classics. Every fall a distinguished visiting scholar delivers a lecture on a topic related to Greek literature or culture. The 2017 Constantine lecturer will be announced near the beginning of the next academic year.

Classics Graduate Student Colloquium

Each year the graduate students of the Department of Classics sponsors a colloquium, at which graduate students from the University of Virginia and other universities, and a distinguished senior scholar, present papers on a selected theme. The next CGA Colloquium will be held on April 1 and the topic will be: *Gender in Antiquity: Anxieties, Transgressions, and Legacies*.

Tuesday Luncheons

At Tuesday Luncheons during the academic year, students, faculty of the Classics Department, and other persons with classical interests hear and discuss papers relevant to the Classics. Those interested in attending should contact John Miller (jfm4j@virginia.edu).

The Virginia Senior Classical League

The Virginia Senior Classical League is a statewide organization of college students who are interested in the ancient world. The VSCL assists the Virginia Junior Classical League at the VJCL Convention each fall. Each year the VSCL also runs two *Certamina* (academic competitions for high school Latin students) for the VJCL. Students interested in joining should consult the League website at <http://vscl.webs.com/>.

The Classics Club at UVA

The purpose of the Classics Club is to promote community both among Classics Majors and other interested undergraduates through the facilitation of educational, social, and service-related activities. For further information send an e-mail to: jl6kc@virginia.edu.

The Archaeological Institute of America

The Archaeological Institute of America is an educational and scientific society of archaeologists and others interested in archaeological study and research. There is a chapter of the AIA in Charlottesville, and those interested in joining should contact Professor John Dobbins <dobbins>. The AIA sponsors a series of lectures, which are free and open to the public.