

CLASSICS (CLASSICS)

CLASSICS 101G. Advanced Greek: Plato. 3-5 Units.

Selections from Plato's Symposium. Review of Greek grammar and syntax with a view to transitioning students from Intermediate Greek to fluent reading of Attic prose. Special attention as well to 5th-century BC political and social context, history of Greek rhetoric, and introduction to Plato's philosophical system. Classics majors and minors may repeat for credit with advance approval from the Director of Undergraduate Studies.

CLASSICS 101L. Advanced Latin: Livy. 3-5 Units.

Livy's Books I through V recount Rome's greatest characters, myths, and legends from the city's foundation to the sack by the Gauls around 390BCE. This course will examine Livy's account of the early history of Rome; Romulus and Remus, the early kings, the fall of the Tarquins, the founding of the Republic, and the early wars against the Etruscans, Latins, and Celts in Italy. How did Livy make his narrative exciting and instructive to his readers? What virtues and flaws does Livy give to the men and women of the early republic, and why? We will pay close attention to grammar, vocabulary, and improvement of reading fluency. Classics majors and minors must take for a letter grade and may repeat for credit with advance approval from the Director of Undergraduate Studies.

CLASSICS 102G. Advanced Greek: Aeschylus. 3-5 Units.

As the only extant tragedy from Greek antiquity that features characters who explicitly reflect on their black skin color, Aeschylus' Suppliant Women destabilizes a monolithic definition of alterity. In this tragedy, fifty black Egyptian Greek women transform from frightened maidens into astute performers who force their audience to contend with their perceived differences. While reading this ancient Greek tragedy, students will increase their knowledge of Greek grammar and syntax, become familiar with essential aspects of Greek tragedy, and explore Aeschylus' place within the tragic tradition. Classics majors and minors may repeat for credit with advance approval from the Director of Undergraduate Studies.

CLASSICS 102L. Advanced Latin: Early Latin. 3-4 Units.

Most of the literature that we read in Latin is from a relatively late period of the language's history. However, Latin-speaking people wrote sophisticated texts hundreds of years before Cicero and Caesar, although much of this early writing has been lost to history. But not all! In this class we will explore the rich remains of Early Latin, with readings that include archaic inscriptions, early Latin prose from Cato the Elder, selections from the comedies of Plautus and Terence, and fragments from Andronicius, Naevius, and Ennius, the first known writers of Latin epic poetry. In parallel, we will also explore the history of the Latin language during this early period, emphasizing the historical developments that distinguish Early Latin from Classical Latin, as well as the historical reasons so much early Latin writing was not preserved. Students should be able to read Latin at an Intermediate-to-Advanced level, but no experience with linguistics, Early Latin, or Roman History is expected or required. Classics majors and minors must take course for letter grade. May be repeated for credit with advance approval from the Director of Undergraduate Studies.

Same as: CLASSICS 209L

CLASSICS 103G. Advanced Greek: Lyric Poetry. 3-5 Units.

Invectives, love songs, drinking songs, elegies, and choral odes from 700-500 B.C.E. Readings include Sappho, Alcaeus, Archilochus, Mimnermus, Alcman, Solon, and Pindar. Classics majors and minors may repeat for credit with advance approval from the Director of Undergraduate Studies. Classics majors and minors must take for a letter grade and may repeat for credit with advance approval from the Director of Undergraduate Studies.

CLASSICS 103L. Advanced Latin: Lucan's Pharsalia. 3-5 Units.

In the year 60 CE, Marcus Annaeus Lucanus was a favorite of the emperor Nero; five years later he was compelled to end his own life as a participant in the Pisonian conspiracy. In these last years of his life, he wrote the 10 books of his likely incomplete Pharsalia, also known as De Bello Civili. This epic looks back over a century to what the author describes not just a civil wars but as bella plus quam civilia. In this class, we will follow Lucan's epic to the extremes of graphic violence in Latin, pitting Roman against Roman, man against snake, and corpse against witch. We will explore Lucan's masterwork against the landscape of the Neronian era and in comparison with other writing of this so-called silver age of Latin literature. Readings will be in the original Latin with the addition of relevant secondary scholarship. We will review questions of grammar and syntax, rhetorical terms, and historical context as needed. Classics majors and minors must take course for letter grade. May be repeated for credit with advance approval from the Director of Undergraduate Studies.

CLASSICS 104A. Latin Syntax I. 4 Units.

Intensive review of Latin syntax. See CLASSICS 206A/B for supplemental courses. Students should take both syntax and semantics in the same quarters. Prerequisite for undergraduates: three years of Latin. First-year graduate students register for CLASSICS 204A.

Same as: CLASSICS 204A

CLASSICS 104B. Latin Syntax II. 4 Units.

Intensive review of Latin syntax. See CLASSICS 206A/B for supplemental courses. Students should take both syntax and semantics in the same quarters. Prerequisite for undergraduates: three years of Latin. First-year graduate students register for CLASSICS 204B.

Same as: CLASSICS 204B

CLASSICS 105A. Greek Syntax: Prose Composition. 5 Units.

The goal of this course is to provide a thorough review of Greek syntax, reinforced by reading selected short passages of Attic Greek in some detail, in order to develop a much greater command of the language and to increase reading skills as well as an understanding of the stylistic features of the major prose genres.

Same as: CLASSICS 205A

CLASSICS 110. Gods and Humans in Greek Philosophical Thought. 4-5 Units.

We will examine several key aspects of Greek religion: the Greek conception of the gods; how humans got messages from the gods through oracles, divination, and epiphanies; and the festival of the Eleusinian Mysteries. We will read fragments of Heraclitus and Parmenides, and Plato's Apology, Republic 6-7, and Phaedrus to investigate these philosophers' new conceptions of gods and humans. What kinds of divinities did the philosophers conceive of? How could a human achieve divine wisdom? To what extent did the philosophers use traditional religious ideas? nnAdvanced undergrads may register.

CLASSICS 112. Introduction to Greek Tragedy: Gods, Heroes, Fate, and Justice. 4 Units.

Gods and heroes, fate and free choice, gender conflict, the justice or injustice of the universe: these are just some of the fundamental human issues that we will explore in about ten of the tragedies of Aeschylus, Sophocles, and Euripides.

Same as: TAPS 167

CLASSICS 115. Virtual Italy. 4-5 Units.

Classical Italy attracted thousands of travelers throughout the 1700s. Referring to their journey as the "Grand Tour," travelers pursued intellectual passions, promoted careers, and satisfied wanderlust, all while collecting antiquities to fill museums and estates back home. What can computational approaches tell us about who traveled, where and why? We will read travel accounts; experiment with parsing; and visualize historical data. Final projects to form credited contributions to the Grand Tour Project, a cutting-edge digital platform. No prior programming experience necessary.

Same as: ENGLISH 115, HISTORY 238C, ITALIAN 115

CLASSICS 116. Human Rights in Comparative and Historical Perspective. 3-5 Units.

This course examines core human rights issues and concepts from a comparative and historical perspective. In the beginning part of the course we will focus on current debates about the universality of human rights norms, considering the foundation of the international human rights regime and claims that it is a product of western colonialism, imperialism, or hegemony. We will then discuss a series of issues where the debates about universality are particularly acute: gender inequality and discrimination, sexual violence, child marriage and forced marriage more generally, and other related topics. We will also consider the way in which issues of gender-based violence arise in the context of internal and international conflicts.

Same as: ETHICSOC 106, HUMRTS 106

CLASSICS 118. Slavery, human trafficking, and the moral order: ancient and modern. 3 Units.

Slavery and trafficking in persons in the Greco-Roman world were legal and ubiquitous; today slavery is illegal in most states and regarded as a grave violation of human rights and as a crime against humanity under international law. In recent trends, human trafficking has been re-conceptualized as a form of "modern day slavery." Despite more than a century since the success of the abolition movement, slavery and trafficking continue in the 21st century on a global scale. The only book for the course is: Peter Garnsey, *Ideas of Slavery from Aristotle to Augustine*, Cambridge University Press.

Same as: CLASSICS 218, HUMRTS 109

CLASSICS 11G. Intermediate Greek: Prose. 5 Units.

Transition to reading Greek prose. Students will build upon knowledge of morphology and syntax acquired in beginning Greek to develop confidence and proficiency in reading a variety of Greek texts from mythology to selections of classical and biblical prose.

CLASSICS 11L. Intermediate Latin: Introduction to Literature. 5 Units.

Phonology, morphology, semantics, and syntax. Readings in prose and poetry. Analysis of literary language, including rhythm, meter, word order, narrative, and figures of speech.

CLASSICS 121. The Dome: From the Pantheon to the Millennium. 4-5 Units.

This course traces the history of the dome over two millennia, from temples to the gods to Temples of the State, and from cosmic archetype to architectural fetish. The narrative interweaves the themes of the dome as image of the Cosmos, religious icon, national landmark, and political monument. It examines the dome not only as a venue for structural innovation, but also metaphysical geometry and transcendent illusionism. Individual case studies will familiarize you with major architects from Hadrian to Richard Rogers and historical milestones from the Dome of the Rock to the Capitol in Washington DC. May be repeat for credit.

Same as: ARTHIST 114A, ARTHIST 314A, CLASSICS 221

CLASSICS 124. Ancient and Modern Medicine. 3-4 Units.

Imagine a world where the Universe has a built-in purpose and point. How would this belief impact man's place in nature? Imagine a world where natural substances have "powers." How might this impact diet and pharmacology? Magical vs. scientific healing: a clear divide? Disease and dehumanization: epilepsy, rabies. Physical and mental health: black bile and melancholy. The ethical and scientific assumptions hidden in medical language and imagery. How ancient medicine and modern medicine (especially alternative medicine) illuminate each other.

CLASSICS 125. The Hindu Epics and the Ethics of Dharma. 4 Units.

The two great Hindu Epics, the Mahabharata and Ramayana, offer a sustained reflection on the nature of virtuous living in the face of insoluble ethical dilemmas. Their treatment of the concept of dharma, understood simultaneously as ethical action and the universal order that upholds the cosmos, lies at the heart of both Gandhian non-violent resistance and communalist interreligious conflict. This course will focus on a reading of selections from the Epics in English translation, supplemented with a consideration of how the texts have been interpreted in South Asian literary history and contemporary politics and public life in India.

Same as: RELIGST 123

CLASSICS 126. The archaeology of death. 3-5 Units.

Death is a universal human experience, but one that evokes a wide range of cultural and material responses. Archaeologists have used mortuary and bioarchaeological evidence to try to understand topics as diverse as paleodemography, human health and disease, social structure and inequalities, ritual, and identity and personhood. As such, the archaeology of death has become a locus for lively debates about archaeological interpretation. Furthermore, the study of human remains and mortuary contexts raises a set of complex ethical and political issues. We will explore these themes using a range of archaeological and anthropological case studies from different times and places.

CLASSICS 128. Europe Before the Romans: Early Complex Societies. 3-5 Units.

This course will provide a broad introduction to theories of change in early complex societies and polities. Over the course of the quarter, we will examine a series of hotly debated theoretical frameworks. From the beginning, you will develop a case study for your final research paper using an appropriate theoretical framework. The course will look at a series of global case studies but will focus specifically on western Europe's protohistoric Iron Age (c.800-100BCE), a period of technological innovation, rich art and cultural expression, rapidly growing connectivity and trade, alongside rapid social and political change.

Same as: ARCHLGY 128

CLASSICS 12G. Intermediate Greek: Herodotus. 5 Units.

Intensive reading of selections from the Histories, with review of morphology and syntax, aimed at developing familiarity with fundamentals of Greek prose style and appreciation for the artistry of the first fully-extant Greek historical writing. The rest of the Histories will be read in English translation. Each class meeting includes translation of prepared Greek texts, sight reading, discussion, and short lecture or report. Classics majors and minors must take course for letter grade. Classics majors and minors may repeat for credit with advance approval from the Director of Undergraduate Studies.

CLASSICS 12L. Intermediate Latin: Cicero and Catullus. 5 Units.

In this class, you will practice with and reinforce the advanced vocabulary, forms, and syntax of classical Latin you have previously acquired. While the primary emphasis of this course is on developing fluency in reading Latin, you will have opportunities to discuss and research the biographical, political, and literary issues raised by the readings. Classics majors and minors may repeat for credit with advance approval from the Director of Undergraduate Studies.

CLASSICS 12N. Income and wealth inequality from the Stone Age to the present. 4 Units.

Rising inequality is a defining feature of our time. How long has economic inequality existed, and when, how and why has the gap between haves and have-nots widened or narrowed over the course of history? This seminar takes a very long-term view of these questions. It is designed to help you appreciate dynamics and complexities that are often obscured by partisan controversies and short-term perspectives, and to provide solid historical background for a better understanding of a growing societal concern.

Same as: HISTORY 12N

CLASSICS 130. The Grandeur of Epic: Poetry, Narrative, and World from Homer to Evolutionary Biology. 3-5 Units.

Explores the mystery and power of epic. This ancient word, which at its root means "what is spoken," first classified certain traditions of archaic Greek poetry, especially Homer's *Iliad* and *Odyssey*. It now appears everywhere from slang to contemporary scientific discourse. Though some might dismiss its proliferation as an accident of everyday speech, the course will take the phenomenon of "epic" seriously, asking what it is about this oldest of genres that continues to inspire our collective imagination. Readings will include works of epic as well as theoretical and philosophical works on narrative, religion, and science. We will read substantial selections from the *Iliad*, Hesiod's poems, the Hebrew Bible, the Gospels, Charles Darwin's *On the Origin of Species*, J.R.R. Tolkien's *Silmarillion*, and Ursula K. Le Guin's *A Wizard of Earthsea*.

CLASSICS 135. Ekphrasis in Antiquity and Beyond. 3-5 Units.

What is "Ekphrasis"? How was it theorized and practiced in antiquity and what is its appeal in the Renaissance and in modern times? Description, interpretation, and the senses; the relationship between the verbal and the visual in antiquity from Homer to Philostratus; comparison between ancient and modern practices of ekphrasis.

CLASSICS 136. The Greek Invention of Mathematics. 3-5 Units.

How was mathematics invented? A survey of the main creative ideas of ancient Greek mathematics. Among the issues explored are the axiomatic system of Euclid's *Elements*, the origins of the calculus in Greek measurements of solids and surfaces, and Archimedes' creation of mathematical physics. We will provide proofs of ancient theorems, and also learn how such theorems are even known today thanks to the recovery of ancient manuscripts.

CLASSICS 138. The Use and Abuse of Prehistory. 3-5 Units.

To borrow Glyn Daniel's phrase, the idea of Prehistory invokes notions of deep time, human origins, and mysterious monuments. While the origins of prehistoric research in the 19th century were connected to the emerging sciences of geology, evolution, and archaeology, they were just as intertwined with nation-state building, colonialism, and race science. This course examines the development of prehistory through a thematic and critical lens. How have Western conceptualizations of time and writing affected the definition and study of prehistory? What are some of the colonial legacies in both research agendas and museum collections? Do new methods always provide new answers? What role has gender played in prehistoric interpretation? Drawing from case studies in the Mediterranean, the Americas, Europe, and Africa, we will explore various archaeological approaches to prehistory from the late 19th century to the present, as well as how the idea of prehistory itself has evolved, expanded, or been abandoned altogether.

Same as: ANTHRO 131A, ARCHLGY 131

CLASSICS 13G. Intermediate Greek: Homer. 5 Units.

This course serves as an introduction to Homeric Greek and to Homer's *Odyssey* specifically. We will be reading selections from the *Odyssey* in the original Greek to develop an understanding of the syntax, vocabulary, and dialect of Homeric Greek. Throughout the class, we will explore key questions and debates within Homeric scholarship. In addition, we will read the whole of the *Odyssey* in English, which will allow us to broaden our discussions to questions of narrative structure and characterization. Classics majors and minors may repeat for credit with advance approval from the Director of Undergraduate Studies.

CLASSICS 13L. Intermediate Latin: Vergil. 5 Units.

Vocabulary, forms and syntax. Classics majors and minors may repeat for credit with advance approval from the Director of Undergraduate Studies.

CLASSICS 14. Greek and Latin Roots of English. 3 Units.

(Formerly CLASSGEN 9) Goal is to improve vocabulary, comprehension of written English, and standardized test scores through learning the Greek and Latin components of English. Focus is on patterns and processes in the formation of the lexicon. Terminology used in medicine, business, education, law, and humanities; introduction to principles of language history and etymology. Greek or Latin not required.

CLASSICS 145. Early Christian Gospels. 4 Units.

An exploration of Christian gospels of the first and second century. Emphasis on the variety of images and interpretations of Jesus and the good news, the broader Hellenistic and Jewish contexts of the gospels, the processes of developing and transmitting gospels, and the creation of the canon. Readings include the Gospel of John, the Gospel of Mark, the Gospel of Thomas, the Gospel of Mary and other canonical and non-canonical gospels.

Same as: RELIGST 132D

CLASSICS 14N. Ecology in Philosophy and Literature. 3-5 Units.

What can we do to help the environment? How do our conceptions of the environment affect our actions? In this class, we examine the basic principles of ecological thinking in Western culture. We explore the ways that different writers represent and conceive of the natural world. We also analyze different environmental philosophies. We will address the following questions: What is nature? Who decides what is "natural"? How do humans differ from other animals? Do these differences make us superior beings? How do our eating habits affect the earth? What are the philosophical arguments for vegetarianism and veganism? How have the technologies of television, cell phones, and computers affected our relationship to the natural world? To what extent do we dwell in cyberspace? How does this affect our habitation on earth? How does modern technology inform the way that we think and act in the world? To help us answer these questions, we read nature writers (Edward Abbey, Annie Dillard), philosophers (Descartes, Heidegger), short stories (Kafka, Ursula le Guin), novelists (Conrad, Tournier) and contemporary writers (Peter Singer, Michael Pollan, Elizabeth Kolbert).

CLASSICS 150. Majors Seminar: The Augustan Age. 5 Units.

Required of Classics majors and minors in junior or senior year; students contemplating honors should take this course in junior year. Advanced skills course involving close reading, critical thinking, editing, and writing. In-class and take-home writing and revising exercises. Final paper topic may be on any subject related to Classics. Fulfills WIM requirement for Classics. Out of the ashes of the Roman Republic, Augustus crafted a new, autocratic regime that survived for centuries—a transformative moment in European history. How did Augustus establish stability after the turmoil and bloodshed of the 1st century BCE? Why did the Augustan Age produce some of the greatest literary and artistic works in European history? This course will examine the political and social revolution engineered by Augustus and explore monumental achievements such as Virgil's *Aeneid* and the Pantheon.

CLASSICS 151. Ten Things: An Archaeology of Design. 3 Units.

Connections among science, technology, society and culture by examining the design of a prehistoric hand axe, Egyptian pyramid, ancient Greek perfume jar, medieval castle, Wedgewood teapot, Edison's electric light bulb, computer mouse, Sony Walkman, supersonic aircraft, and BMW Mini. Interdisciplinary perspectives include archaeology, cultural anthropology, science studies, history and sociology of technology, cognitive science, and evolutionary psychology.

Same as: ARCHLGY 151

CLASSICS 154. Sailing the Wine-Dark Sea: Maritime Archaeology of the Ancient Mediterranean. 3-5 Units.

Why do we care about shipwrecks? What can sunken sites and abandoned ports tell us about our past? Focusing primarily on the archaeological record of shipwrecks and harbors, along with literary evidence and contemporary theory, this course examines how and why ancient mariners ventured across the "wine-dark seas" of the Mediterranean for travel, warfare, pilgrimage, and especially commerce. We will explore interdisciplinary approaches to the development of maritime contacts and communication from the Bronze Age through the end of Roman era. At the same time, we will engage with practical techniques of maritime archaeology, which allows us to explore the material record first hand.

Same as: ARCHLGY 145

CLASSICS 156. Design of Cities. 3-5 Units.

Long-term, comparative and archaeological view of urban planning and design. Cities are the fastest changing components of the human landscape and are challenging our relationships with nature. They are the historical loci of innovation and change, are cultural hotspots, and present a tremendous challenge through growth, industrial development, the consumption of goods and materials. We will unpack such topics by tracking the genealogy of qualities of life in the ancient Near Eastern city states and those of Graeco-Roman antiquity, with reference also to prehistoric built environments and cities in the Indus Valley and through the Americas. The class takes an explicitly human-centered view of urban design and one that emphasizes long term processes.
Same as: ARCHLGY 156, CLASSICS 256

CLASSICS 157. The Archaeology of Cyprus. 3-5 Units.

This seminar course introduces students to the island of Cyprus in the eastern Mediterranean and its archaeology, from the origins of human occupation to the end of antiquity. Readings and discussions of material culture and texts will explore the history and practice of Cypriot archaeology in relation to those of Greece and the Near East. Key themes will include: islands and insularity, continuity vs. change, sex and identity, the rise of the state, regionalism, and imperial conquest. Suitable for both graduate and undergraduate students.
Same as: CLASSICS 257

CLASSICS 158. Theories of the Image: Byzantium, Islam and the Latin West. 5 Units.

This seminar explores the role of images in the three major powers of the medieval Mediterranean: the Umayyads, the Carolingians, and the Byzantines. For each the definition of an image- *sura*, *imago*, or *eikon* respectively-became an important means of establishing religious identity and a fault-line between distinct cultural traditions. This course troubles the identification of image with figural representation and presents instead a performative paradigm where chant or recitation are treated as images. As such, students will be able to see the connections between medieval image theory and contemporary art practices such as installation.
Same as: ARTHIST 209C, ARTHIST 409, CLASSICS 258, REES 409

CLASSICS 159. Appropriations of Greek Art. 4-5 Units.

Upper division seminar. The history of the appropriation of Greek art by Rome, the Renaissance, Lord Elgin, and Manet. Enrollment limited to 6. Prerequisite: ARTHIST 102 or consent of instructor.

CLASSICS 15N. Saints, Warriors, Queens, and Cows. 3 Units.

The literature of medieval Ireland (600-1400 AD) is rich in tales about war and adventure, pagan gods, and otherworld voyages. The sagas of kings and queens sit side by side (sometimes in the same medieval manuscripts) with stories of holy men and women, and exquisite poetry in praise of nature or important persons. We will explore this largely unfamiliar but fascinating world through careful reading of the primary texts, backed up by some secondary works on history, myth, and society. In addition, the influence of early Irish literature on such later writers as W. B. Yeats and Flann O'Brien will be investigated. Readings include heroic stories of Finn and Cú Chulainn; the Cattle Raid of Cooley; the Voyage of Bran; satires; bardic praise-poems; monastic poems; and Sweeney Astray (Buile Shuibhne).

CLASSICS 160. Design Thinking for the Creative Humanities. 3-5 Units.

This class introduces Design Thinking to students in the Humanities and Social Sciences. Under a growth mindset of creative exploration and experiment, we will share a tool kit drawn from design thinking and the arts to develop our imaginative capacity to innovate. The standpoint is that creative imagination is not a property of the artistic or design genius but comprises skills and competencies that can be easily learned and adapted to all sorts of circumstances ζ personal, organizational, business, community.
Same as: CLASSICS 260

CLASSICS 161. Introduction to Greek Art I: The Archaic Period. 4 Units.

The class considers the development of Greek art from 1000-480 and poses the question, how Greek was Greek art? In the beginning, as Greece emerges from 200 years of Dark Ages, their art is cautious, conservative and more abstract than life-like, closer to Calder than Michelangelo. While Homer describes the rippling muscles (and egos) of Bronze Age heroes, his fellow painters and sculptors prefer abstraction. This changes in the 7th century, when travel to and trade with the Near East transform Greek culture. What had been an insular society becomes cosmopolitan, enriched by the sophisticated artistic traditions of lands beyond the Aegean "frog pond." Imported Near Eastern bronzes and ivories awaken Greek artists to a wider range of subjects, techniques and ambitions. Later in the century, Greeks in Egypt learn to quarry and carve hard stone from Egyptian masters. Throughout the 6th century, Greek artists absorb what they had borrowed, compete with one another, defy their teachers, test the tolerance of the gods and eventually produce works of art that speak with a Greek accent. By the end of the archaic period, images of gods and mortals bear little trace of alien influence or imprint, yet without the contributions of Egypt and the Near East, Greek art as we know it would have been unthinkable.
Same as: ARTHIST 101

CLASSICS 162. Introduction to Greek Art II: The Classical Period. 4 Units.

The class begins with the art, architecture and political ideals of Periclean Athens, from the emergence of the city as the political and cultural center of Greece in 450 to its defeat in the Peloponnesian War in 404. It then considers how the Athenians (shell-shocked from war and three outbreaks of plague) and the rest of 4th century Greece rebuild their lives and the monuments that define them. Earlier 5th century traditions endure, with subtle changes, in the work of sculptors such as Kephisodotos. Less subtle are the outlook and output of his son Praxiteles. In collaboration with Phryne, his muse and mistress, Praxiteles challenged the canons and constraints of the past with the first female nude in the history of Greek sculpture. His gender-bending gods and men were equally audacious, their shiny surfaces reflecting Plato's discussion of Eros and androgyny. Scopas was also a man of his time, but pursued different interests. Drawn to the interior lives of men and woman, his tormented Trojan War heroes and victims are still scarred by memories of the Peloponnesian War, and a world away from the serene faces of the Parthenon. His Maenad, who has left this world for another, belongs to the same years as Euripides' Bacchae and, at the same time, anticipates the torsion and turbulence of Bernini and the Italian Baroque. The history and visual culture of these years remind us that we are not alone, that the Greeks grappled as we do with the inevitability and consequences of war, disease and inner daemons.
Same as: ARTHIST 102

CLASSICS 163. Artists, Athletes, Courtesans and Crooks. 5 Units.

The seminar examines a range of topics devoted to the makers of Greek art and artifacts, the men and women who used them in life and the afterlife, and the miscreants - from Lord Elgin to contemporary tomb-looters and dealers - whose deeds have damaged, deracinated and desecrated temples, sculptures and grave goods. Readings include ancient texts in translation, books and articles by classicists and art historians, legal texts and lively page-turners. Students will discuss weekly readings, give brief slide lectures and a final presentation on a topic of their choice, which need not be confined to the ancient Mediterranean.
Same as: ARTHIST 203

CLASSICS 165. Religions of Ancient Eurasia. 3-5 Units.

This course will explore archaeological evidence for the ritual and religions of Ancient Eurasia, including Greco-Roman polytheism, early Christianity, and early Buddhism. Each week, we will discuss the most significant themes, methods, and approaches that archaeologists are now using to study religious beliefs and rituals. Examples will focus on the everyday social, material, and symbolic aspects of religion. The course will also consider the role of archaeological heritage in religious conflicts today and the ethical dilemmas of archaeology in the 21st century.

Same as: ARCHLGY 109

CLASSICS 166. The Body in Roman Art. 4-5 Units.

(Formerly CLASSART 105.) Ancient and modern ideas about the body as ideal and site of lived experience. Themes include representation, portrayal, power, metamorphosis, and replication. Works that exemplify Roman ideas of heroism and power versus works portraying nude women, erotic youth, preserved corpses, and suffering enemies.

Recommended: background in ancient Mediterranean art, archaeology, history, or literature. May be repeated for credit.

Same as: ARCHLGY 166

CLASSICS 167. Archaeology of Roman Slavery. 4-5 Units.

The archaeology of Roman slavery embodies a paradox: slavery was ubiquitous in Roman society but did not leave distinct material traces that archaeologists can easily identify. Explore that paradox by examining ancient writings on Roman slavery in conjunction with built spaces, visual images, and artifacts. Discuss more recent slave societies for purposes of comparison and contrast. Learn to analyze different kinds of historical and archaeological evidence, how to reconstruct social and spatial dynamics, and how ancient Roman slavery and society worked.

CLASSICS 168. Engineering the Roman Empire. 3-5 Units.

Enter the mind, the drafting room, and the building site of the Roman architects and engineers whose monumental projects impressed ancient and modern spectators alike. This class explores the interrelated aesthetics and mechanics of construction that led to one of the most extensive building programs undertaken by a pre-modern state. Through case studies ranging from columns, domes and obelisks to road networks, machines and landscape modification, we investigate the materials, methods, and knowledge behind Roman innovation, and the role of designed space in communicating imperial identity.

Same as: ARCHLGY 118

CLASSICS 169. Archaeology of Britannia. 3-4 Units.

Life in the Roman Empire: this course is a broad introduction to the archaeology of one of the best known provinces of the empire.

Same as: ARCHLGY 169

CLASSICS 16N. Sappho: Erotic Poetess of Lesbos. 3 Units.

Preference to freshmen. Sappho's surviving fragments in English; traditions referring to or fantasizing about her disputed life. How her poetry and legend inspired women authors and male poets such as Swinburne, Baudelaire, and Pound. Paintings inspired by Sappho in ancient and modern times, and composers who put her poetry to music.

Same as: FEMGEN 24N

CLASSICS 170. History of Archaeological Thought. 5 Units.

Introduction to the history of archaeology and the forms that the discipline takes today, emphasizing developments and debates over the past five decades. Historical overview of culture, historical, processual and post-processual archaeology, and topics that illustrate the differences and similarities in these theoretical approaches.

Same as: ARCHLGY 103

CLASSICS 171. Byzantine Art and Architecture, 300-1453 C.E.. 5 Units.

This course explores the art and architecture of the Eastern Mediterranean: Constantinople, Jerusalem, Alexandria, Antioch, Damascus, Thessaloniki, and Palermo, 4th-15th centuries. Applying an innovative approach, we will probe questions of phenomenology and aesthetics, focusing our discussion on the performance and appearance of spaces and objects in the changing diurnal light, in the glitter of mosaics and in the mirror reflection and translucency of marble.

Same as: ARTHIST 106, ARTHIST 306

CLASSICS 173. Hagia Sophia. 5 Units.

This seminar uncovers the aesthetic principles and spiritual operations at work in Hagia Sophia, the church dedicated to Holy Wisdom in Constantinople. Rather than a static and inert structure, the Great Church emerges as a material body that comes to life when the morning or evening light resurrects the glitter of its gold mosaics and when the singing of human voices activates the reverberant and enveloping sound of its vast interior. Drawing on art and architectural history, liturgy, musicology, and acoustics, this course explores the Byzantine paradigm of animation arguing that it is manifested in the visual and sonic mirroring, in the chiasmic structure of the psalmody, and in the prosody of the sung poetry. Together these elements orchestrate a multi-sensory experience that has the potential to destabilize the divide between real and oneiric, placing the faithful in a space in between terrestrial and celestial. A short film on aesthetics and samples of Byzantine chant digitally imprinted with the acoustics of Hagia Sophia are developed as integral segments of this research; they offer a chance for the student to transcend the limits of textual analysis and experience the temporal dimension of this process of animation of the inert.

Same as: ARTHIST 208, ARTHIST 408, CLASSICS 273

CLASSICS 177. Describing and Identifying Ancient Coins. 3-5 Units.

In numismatics, as in all other disciplines dealing with documentary sources of the ancient world (like epigraphy and papyrology), it is essential to work hands-on with the primary material. This course, an optional accompaniment to the graduate seminar in ancient numismatics, will focus on practical work with ancient coins from the collection at the Cantor Arts Center: students will learn how to describe and identify ancient coins and how to properly catalogue and classify them. A special focus will be on the identification of fakes. Participants will be trained to use the main reference works on ancient coinages in the Frank L. Kovacs library, recently donated to Stanford University.

Same as: CLASSICS 277

CLASSICS 178. Ancient Greek Political Thought. 3-5 Units.

This class traces some of the intellectual roots of modern political thought to authors of classical antiquity, such as Herodotus, Thucydides, Plato, Xenophon, and Aristotle. We will read portions of their work, in translation, as well as discuss the historical background. Topics will include: political duty, citizenship, and leadership; the origins and rise of Athenian direct democracy; the development of Greek law, constitutional change, and responses to civic strife and civil war.

CLASSICS 17N. To Die For: Antigone and Political Dissent. 3 Units.

(Formerly CLASSGEN 6N.) Preference to freshmen. Tensions inherent in the democracy of ancient Athens; how the character of Antigone emerges in later drama, film, and political thought as a figure of resistance against illegitimate authority; and her relevance to contemporary struggles for women's and workers' rights and national liberation. Readings and screenings include versions of *Antigone* by Sophocles, Anouilh, Brecht, Fugard/Kani/Ntshona, Paulin, Glowacki, Gurney, and von Trotta.

Same as: TAPS 12N

CLASSICS 180. Introduction to Coptic I. 1-5 Unit.

For graduate students and advanced undergraduates. Introductory grammar of Sahidic Coptic. Recommended: knowledge of other ancient languages. Enrollment by permission of instructor.

Same as: CLASSICS 280

CLASSICS 181. Classical Seminar: Origins of Political Thought. 3-5 Units.

Political philosophy in classical antiquity, centered on reading canonical works of Thucydides, Plato, Aristotle against other texts and against the political and historical background. Topics include: interdependence, legitimacy, justice; political obligation, citizenship, and leadership; origins and development of democracy; law, civic strife, and constitutional change.

Same as: CLASSICS 381, ETHICSOC 130A, PHIL 176A, PHIL 276A, POLISCI 230A, POLISCI 330A

CLASSICS 184. Ancient and Modern Slavery. 3-5 Units.

The ancient Greeks and Roman created the largest and most durable slave system in world history. It formed one of the foundations of classical civilization. While cruelty and exploitation were ever-present features, ancient slavery was not race-based and many slaves came to be freed and fully integrated into society. We will investigate this complex institution from a comparative perspective and in the context of the experience of modern colonial slavery.

CLASSICS 185. Reading the Archimedes Palimpsest. 3-5 Units.

In this course we learn to read Medieval Greek manuscripts, concentrating on the most exciting of them all: the Archimedes Palimpsest. We begin by learning the Greek mathematical language, through a brief reading of Euclid. Following that, we learn how to read Euclid from manuscript and, following that, we proceed to read the Archimedes palimpsest itself. Course requires one year of Greek.

CLASSICS 188. Greek Philosophy on Poetry and the Arts. 3-5 Units.

Focus on Plato and Aristotle in English translations; detailed interpretation of both the well-known and the less-known works of the two philosophers on the topic. How their ideas about poetry and the arts were reinterpreted and sometimes misinterpreted by influential modern thinkers. Undergraduate course for juniors and seniors.

CLASSICS 18N. The Artist in Ancient Greek Society. 3 Units.

Given the importance of art to all aspects of their lives, the Greeks had reason to respect their artists. Yet potters, painters and even sculptors possessed little social standing. Why did the Greeks value the work of craftsmen but not the men themselves? Why did Herodotus dismiss those who worked with their hands as "mechanics?" What prompted Homer to claim that "there is no greater glory for a man than what he achieves with his own hands," provided that he was throwing a discus and not a vase on a wheel? Painted pottery was essential to the religious and secular lives of the Greeks. Libations to the gods and to the dead required vessels from which to pour them. Economic prosperity depended on the export of wine and oil in durable clay containers. At home, depictions of gods and heroes on vases reinforced Greek values and helped parents to educate their children. Vases depicting Dionysian excess were produced for elite symposia, from which those who potted and painted them were excluded. Sculptors were less lowly but still regarded as "mechanics," with soft bodies and soft minds (Xenophon), "indifferent to higher things" (Plutarch). The seminar addresses such issues as we work to acknowledge our own privilege and biases. Students will read and discuss texts, write response papers and present slide lectures on aspects of the artist's profession.

Same as: ARTHIST 100N

CLASSICS 194. Greece and Rome: A new model of antiquity. 3-5 Units.

Join archaeologist Michael Shanks in a tour through more than a thousand years of history, 700 BCE to 450 CE, debunking a host of myths and misconceptions about Graeco-Roman antiquity and offering a fresh view of what was driving the motor of ancient history. Drawing on new approaches that have hardly escaped academic journals and seminar rooms, we will avoid the plot of the well-worn stories and focus on the way the ancient world worked around the key concern of membership ζ who belonged to civic community and who didn't, on what grounds, and with what consequences. The class will take you back to the origins of city life in the Near East, to the princely societies of Bronze Age Europe to show how the scene was set for the success of the city states of the Mediterranean, and how important it is to maintain a big perspective on Greece and Rome. Not afraid to offer critique of orthodoxy, we will share alternative views of familiar and unfamiliar features of antiquity, in the arts and culture, the likes of poetry and portraiture, philosophy and religious institutions, and in politics, including misunderstandings of Athenian democracy and Roman military might. You will come away from the class with a new view of antiquity and why we should still be fascinated by its relevance to today. Advanced undergraduates are welcome to register.

CLASSICS 197. Aristotle's Logic. 3-5 Units.

In this seminar we read through Aristotle's *Prior Analytics*, paying close attention to the relation between Aristotle's logic to Greek mathematics, and to its place within Aristotle's overall philosophy. Knowledge of Greek is not required. Open to advanced undergraduate students.

Same as: PHIL 347

CLASSICS 198. Directed Readings. 1-15 Unit.

(Formerly CLASSGEN 160.) May be repeated for credit.

Same as: Undergraduate

CLASSICS 199. Undergraduate Thesis: Senior Research. 1-10 Unit.

(Formerly CLASSGEN 199.) May be repeated for credit.

CLASSICS 19N. Eloquence Personified: How To Speak Like Cicero. 3 Units.

This course is an introduction to Roman rhetoric, Cicero's Rome, and the active practice of speaking well. Participants read a short rhetorical treatise by Cicero, analyze one of his speeches as well as more recent ones by, e.g., Kennedy, Martin Luther King Jr., and Obama, and watch their oratorical performances. During the remainder of the term they practice rhetoric, prepare and deliver in class two (short) speeches, and write an essay.

CLASSICS 1G. Beginning Greek. 5 Units.

No knowledge of Greek is assumed. Vocabulary and syntax of the classical language.

CLASSICS 1L. Beginning Latin. 5 Units.

(Formerly CLASSLAT 1.) Vocabulary and syntax of the classical language. No previous knowledge of Latin is assumed.

CLASSICS 200G. Special Topics: Greek Magic Texts. 4-5 Units.

This is a graduate level survey of magic and magic practices in Greek literary sources. We will read primary sources discussing magic, witchcraft, erotic spells, and ghosts from Herodotus through Lucian.

CLASSICS 201G. Survey of Greek Literature: Archaic Greek. 3-5 Units.

Required two-year sequence focusing on the origins, development, and interaction of Greek and Latin literature, history, and philosophy. Greek and Latin material taught in alternate years.

CLASSICS 201L. Latin Core I: Catiline. 3-5 Units.

In-depth reading (in selection or parts) of Cicero's *Catilinarians*, Pro Caelio, letters, the *Rhetorica ad Herennium*, and Sallust's *Bellum Catilinae*. In class we'll translate and analyze these texts, reviewing grammatical issues as needed and concentrating on elements of style. One consistent conceptual interest will be in the persona of Catiline. The philological commentaries by A.R. Dyck (*In Cat.*), R.G. Austin (*Pro Cael.*), and J.T. Ramsey (*BC*) will be our guides in our detailed reading. Participants will become familiar with these key literary works, their respective genres, and the significance of rhetoric; they will deepen their understanding of different prose styles; and they will sharpen their Latin translation skills.

CLASSICS 201LA. Survey of Latin Literature: Special Topics. 3-5 Units.

One-year sequence focusing on the origins, development, and interaction of Latin literature, history, and philosophy. Greek and Latin material taught in alternate years. Focus is on translation, textual criticism, genre, the role of Greece in shaping Roman literature, and oral versus written discourse.

CLASSICS 202G. Survey of Greek Literature: Classical Greek. 3-5 Units.

Required two-year sequence focusing on the origins, development, and interaction of Greek and Latin literature, history, and philosophy. Greek and Latin material taught in alternate years.

CLASSICS 202GB. Survey of Greek Literature: Special Topics. 3-5 Units.

Required two-year sequence focusing on the origins, development, and interaction of Greek and Latin literature, history, and philosophy. Greek and Latin material taught in alternate years.

CLASSICS 202L. Latin Core II: Age of Nero. 3-5 Units.

In-depth reading of a major poet or a themed selection of poetry, e.g. Vergil, Horace or Ovid. Courses may be theme-based, e.g. Aeneas in Vergil and Ovid, or genre-based, combining representative selections of epic, elegy or satire from various authors. Goals will be to acquire detailed knowledge of selected literary works and genres, become familiar with key scholarly debates, and sharpen translation skills by focused reading in the same or similar styles. Students will be responsible for an agreed amount of Latin reading each week, with the intention that less proficient readers especially will ramp up over the course of the term towards increased fluency. Most class time should be devoted to Latin translation and stylistic analysis; short tests, examinations and written assignments will reflect these goals. Assessment will be in the form of two midterms plus a final examination, with a view to the Reading List examination.

CLASSICS 203G. Survey of Greek Literature: Hellenistic and Late Greek. 3-5 Units.

Required two-year sequence focusing on the origins, development, and interaction of Greek and Latin literature, history, and philosophy. Greek and Latin material taught in alternate years.

CLASSICS 203L. Latin Core III: History of Literature. 3-5 Units.

Selected coverage of the translation/general reading list, with readings chosen so as to broaden experience beyond Core I-II, and to place texts from those courses in a broader frame. Overall, this course will help prepare students for translation and general examinations, though naturally it can only gesture in that direction: full preparation is the student's responsibility. Since the aim of Core III will be to place Latin literature in a broader historical context, readings from overviews such as G.B. Conte, *Latin Literature: a history* and Michael von Albrecht's *A History of Roman Literature* will be useful. The course will also be wider in scope than Latin Core I-II, and for the sake of efficiency, will be organized by genre, with particular emphasis on Comedy, Satire, and the Novel. Philological commentaries by D. Christenson (*Pl. Amph.*), S. M. Braund (*Juv.*), and M. Smith (*Petr.*) will provide our major reading, along with shorter selections from Terence, Horace, and Apuleius. Course readings will also include some key scholarly works, in order to help students reach a high-level overview of Latin literary history. Limited class time will be devoted to Latin translation and stylistic analysis; discussion will instead emphasize historical developments. Course assessments will include regular writing assignments and several exams, with a view to preparing students for the Latin Literature examination.

CLASSICS 204A. Latin Syntax I. 4 Units.

Intensive review of Latin syntax. See CLASSICS 206A/B for supplemental courses. Students should take both syntax and semantics in the same quarters. Prerequisite for undergraduates: three years of Latin. First-year graduate students register for CLASSICS 204A. Same as: CLASSICS 104A

CLASSICS 204B. Latin Syntax II. 4 Units.

Intensive review of Latin syntax. See CLASSICS 206A/B for supplemental courses. Students should take both syntax and semantics in the same quarters. Prerequisite for undergraduates: three years of Latin. First-year graduate students register for CLASSICS 204B. Same as: CLASSICS 104B

CLASSICS 205A. Greek Syntax: Prose Composition. 5 Units.

The goal of this course is to provide a thorough review of Greek syntax, reinforced by reading selected short passages of Attic Greek in some detail, in order to develop a much greater command of the language and to increase reading skills as well as an understanding of the stylistic features of the major prose genres.

Same as: CLASSICS 105A

CLASSICS 206A. The Semantics of Grammar I. 2 Units.

Some theoretical linguistics for Classics students, particularly Latin teachers. Concentrates on the meaning of the inflectional categories. 206A: Sets and functions, Tense, Aspect, Argument Structure, Location. 206B: Quantification, Plurality, Modification, Negation, Modality.

CLASSICS 206B. The Semantics of Grammar II. 2 Units.

Some theoretical linguistics for Classics students, particularly Latin teachers. Concentrates on the meaning of the inflectional categories. 206A: Sets and functions, Tense, Aspect, Argument Structure, Location. 206B: Quantification, Plurality, Modification, Negation, Modality.

CLASSICS 207L. The Pastoral in Post-Classical Literature. 1 Unit.

For modern readers, the words pastoral and bucolic evoke picturesque scenes of pastureland and flocks of sheep an Arcadian paradise first envisaged by the classical poets Theocritus and Virgil. This weekly reading group traces the long legacy of pastoral poetry in post-classical Latin literature, including the works of Dante, Petrarch, Boccaccio, Sannazaro, and Milton. Through the songs of their shepherds, we will rediscover the pastoral landscape as a site of intergenerational conflict between poets from antiquity to the Renaissance. All readings will be done in the original Latin. Prerequisite: at least one full year of Latin or permission of instructor. Course may be taken independently or as an optional extra weekly session of CLASSICS 102L *Advanced Latin: Virgil's Eclogues and Georgics* (in the latter case, please register for CLASSICS 102L).

CLASSICS 208L. Latin 400-1700 CE. 3-5 Units.

Readings in later Latin, drawing on the vast bodies of texts from the late antique, medieval and early modern periods. Each week students will prepare selections in advance of class meetings; class time will be devoted to translation and discussion. Students taking this course will gain exposure to a wide range of later Latin texts; hone translation skills; and develop an awareness of the grammatical and stylistic features of post-classical Latin. The course is aimed both at classical Latinists seeking to broaden their reading experience and at medievalists and early modernists seeking to consolidate their Latin language skills. May be repeat for credit. Prior experience in Latin is required, preferably CLASSICS 11L. Equivalent accepted. Classics majors and minors may repeat for credit with advance approval from the Director of Undergraduate Studies. Does not fulfill the language requirement in Classical Studies track.

Same as: CLASSICS 6L, RELIGST 173X

CLASSICS 209L. Advanced Latin: Early Latin. 3-4 Units.

Most of the literature that we read in Latin is from a relatively late period of the language's history. However, Latin-speaking people wrote sophisticated texts hundreds of years before Cicero and Caesar, although much of this early writing has been lost to history. But not all! In this class we will explore the rich remains of Early Latin, with readings that include archaic inscriptions, early Latin prose from Cato the Elder, selections from the comedies of Plautus and Terence, and fragments from Andronicius, Naevius, and Ennius, the first known writers of Latin epic poetry. In parallel, we will also explore the history of the Latin language during this early period, emphasizing the historical developments that distinguish Early Latin from Classical Latin, as well as the historical reasons so much early Latin writing was not preserved. Students should be able to read Latin at an Intermediate-to-Advanced level, but no experience with linguistics, Early Latin, or Roman History is expected or required. Classics majors and minors must take course for letter grade. May be repeated for credit with advance approval from the Director of Undergraduate Studies.

Same as: CLASSICS 102L

CLASSICS 20N. Technologies of Civilization: Writing, Number and Money. 3-4 Units.

The technological keys to the growth of civilization that enabled the creation of complex societies and enhanced human cognition. The role of cognition in shaping history and the role of history in shaping cognition. Global perspective, emphasizing the Western tradition and its ancient Greek roots.

CLASSICS 210. Latin Prose Composition. 5 Units.

Latin Prose Composition pursues two goals: to help students consolidate their knowledge of Latin syntax by way of translating English sentences and (short) passages into Ciceronian Latin; and to help them appreciate differences in style by way of imitating the styles of different authors and periods, working within various subject-areas and genres. To these ends we will study selected grammatical problems, read (longer) passages in Latin (for the first half of the term, this reading will largely consist of Cicero's Pro Marcello), reserving particular attention for stylistics. Students will have to submit written translations from English into Latin every week; during the term's final third, they should expect to be working on longer compositions too (around 150 words in length).

CLASSICS 212. Introduction to Latin Epigraphy. 2-3 Units.

(Formerly CLASSGEN 219.) How to engage with epigraphic evidence through translation and contextualization of inscriptions. The materiality of inscriptions, geographical variation, and current scholarly debates in scholarship. How to use this evidence in research.

CLASSICS 213. Proseminar: Documentary Papyrology. 3-5 Units.

The focus will be on documentary papyrology. Students will be introduced to the basics of the discipline.

CLASSICS 214. Proseminar: Ancient Numismatics. 3-5 Units.

Graduate proseminar. Introductory overview of the heterogeneous coinages of antiquity, from the earliest coins of the Mediterranean to classical and Hellenistic Greek coins, Roman Republican, Imperial and provincial coinages as well as various ancient Oriental coinages. Topics include: numismatic terminology; techniques of coin production in antiquity; numismatic methodology (die studies; hoard studies; metrological analyses); quantifying coin production and ancient financial history; coins vs. other forms of money in antiquity; the study of ancient coinages in the Early Modern world. Students are expected to prepare talks on specific topics to be agreed upon. Required for ancient history graduate students; others by consent of instructor.

CLASSICS 215. Paleography of Medieval and Early Modern Manuscripts. 3-5 Units.

Introductory course in the history of writing and of the book, from the late antique period until the advent of printing. Opportunity to learn to read and interpret medieval manuscripts through hands-on examination of original materials in Special Collections of Stanford Libraries as well as through digital images. Offers critical training in the reading of manuscripts for students from departments as diverse as Classics, History, Philosophy, Religious Studies, English, and the Division of Languages Cultures and Literatures.

Same as: DLCL 209, HISTORY 309G, RELIGST 204

CLASSICS 216. Advanced Paleography. 5 Units.

This course will train students in the transcription and editing of original Medieval and Early Modern textual materials from c. 1000 to 1600, written principally in Latin and English (but other European languages are possible, too). Students will hone their archival skills, learning how to describe, read and present a range of manuscripts and single-leaf documents, before turning their hand to critical interpretation and editing. Students, who must already have experience of working with early archival materials, will focus on the full publication of one individual fragment or document as formal assessment.

Same as: HISTORY 315, RELIGST 329X

CLASSICS 218. Slavery, human trafficking, and the moral order: ancient and modern. 3 Units.

Slavery and trafficking in persons in the Greco-Roman world were legal and ubiquitous; today slavery is illegal in most states and regarded as a grave violation of human rights and as a crime against humanity under international law. In recent trends, human trafficking has been re-conceptualized as a form of "modern day slavery." Despite more than a century since the success of the abolition movement, slavery and trafficking continue in the 21st century on a global scale. The only book for the course is: Peter Garnsey, *Ideas of Slavery from Aristotle to Augustine*, Cambridge University Press.

Same as: CLASSICS 118, HUMRTS 109

CLASSICS 219. Methods and approaches for ancient historians. 3-5 Units.

The interests and evidence used by classical historians have evolved over the past 50 years from a discipline based largely on literary texts and interested in political and military history. In recent decades interest has shifted to include a heavier emphasis on economic, social and cultural history encompassing issues of gender, cultural representation and identity, and economic performance. Whereas the traditional historiography of the earlier 20th c largely coincided with our elite male-authored texts, the newer interests require different types of evidence and analytic skills. This proseminar offers a very brief exposure to a wide range of approaches and evidence, including demography, numismatics, material culture, epigraphy, law, and digital tools. The expectation is that you will identify those that you will need for your research and will pursue them in future coursework or summer workshops.

CLASSICS 21Q. Eight Great Archaeological Sites in Europe. 3-5 Units.

Preference to sophomores. Focus is on excavation, features and finds, arguments over interpretation, and the place of each site in understanding the archaeological history of Europe. Goal is to introduce the latest archaeological and anthropological thought, and raise key questions about ancient society. The archaeological perspective foregrounds interdisciplinary study: geophysics articulated with art history, source criticism with analytic modeling, statistics interpretation. A web site with resources about each site, including plans, photographs, video, and publications, is the basis for exploring.

Same as: ARCHLGY 21Q

CLASSICS 220. Pedagogy Workshop for Language Teaching. 1 Unit.

The primary goal of the course is to prepare students to teach elementary and secondary languages, both at Stanford and at other institutions. Much of the pedagogical material discussed will be applicable to other kinds of Classics teaching, but language instruction will be the focus. Secondary goals are to prepare students for pedagogy-related questions as they enter the job market, and to introduce pedagogy-facing career options. Course discussions will range broadly from ethical and philosophical questions about pedagogy to practical and logistical issues specific to graduate teaching. Readings, class visits, and in-class demonstrations will inform meeting discussions. The only requirement for enrolled students is full and engaged participation each week. This course is intended for Classics PhD students only.

CLASSICS 221. The Dome: From the Pantheon to the Millennium. 4-5 Units.

This course traces the history of the dome over two millennia, from temples to the gods to Temples of the State, and from cosmic archetype to architectural fetish. The narrative interweaves the themes of the dome as image of the Cosmos, religious icon, national landmark, and political monument. It examines the dome not only as a venue for structural innovation, but also metaphysical geometry and transcendent illusionism. Individual case studies will familiarize you with major architects from Hadrian to Richard Rogers and historical milestones from the Dome of the Rock to the Capitol in Washington DC. May be repeat for credit.

Same as: ARTHIST 114A, ARTHIST 314A, CLASSICS 121

CLASSICS 244. Classical Seminar: Rethinking Classics. 4-5 Units.

Literary and philosophical texts from Antiquity (including Homer, the Greek tragedians, Plato, Aristotle, Virgil, and Augustine). In each case, we will examine the cultural contexts in which each text was composed (e.g. political regimes and ideologies; attitudes towards gender and sexuality; hierarchies of class and status; discourses on "barbarians" and resident aliens). We will study various theoretical approaches to these books in an effort to "rethink" these texts in the 21st century.

Same as: DLCL 321

CLASSICS 256. Design of Cities. 3-5 Units.

Long-term, comparative and archaeological view of urban planning and design. Cities are the fastest changing components of the human landscape and are challenging our relationships with nature. They are the historical loci of innovation and change, are cultural hotspots, and present a tremendous challenge through growth, industrial development, the consumption of goods and materials. We will unpack such topics by tracking the genealogy of qualities of life in the ancient Near Eastern city states and those of Graeco-Roman antiquity, with reference also to prehistoric built environments and cities in the Indus Valley and through the Americas. The class takes an explicitly human-centered view of urban design and one that emphasizes long term processes.

Same as: ARCHLGY 156, CLASSICS 156

CLASSICS 257. The Archaeology of Cyprus. 3-5 Units.

This seminar course introduces students to the island of Cyprus in the eastern Mediterranean and its archaeology, from the origins of human occupation to the end of antiquity. Readings and discussions of material culture and texts will explore the history and practice of Cypriot archaeology in relation to those of Greece and the Near East. Key themes will include: islands and insularity, continuity vs. change, sex and identity, the rise of the state, regionalism, and imperial conquest. Suitable for both graduate and undergraduate students.

Same as: CLASSICS 157

CLASSICS 258. Theories of the Image: Byzantium, Islam and the Latin West. 5 Units.

This seminar explores the role of images in the three major powers of the medieval Mediterranean: the Umayyads, the Carolingians, and the Byzantines. For each the definition of an image- *sura*, *imago*, or *eikon* respectively-became an important means of establishing religious identity and a fault-line between distinct cultural traditions. This course troubles the identification of image with figural representation and presents instead a performative paradigm where chant or recitation are treated as images. As such, students will be able to see the connections between medieval image theory and contemporary art practices such as installation.

Same as: ARTHIST 209C, ARTHIST 409, CLASSICS 158, REES 409

CLASSICS 260. Design Thinking for the Creative Humanities. 3-5 Units.

This class introduces Design Thinking to students in the Humanities and Social Sciences. Under a growth mindset of creative exploration and experiment, we will share a tool kit drawn from design thinking and the arts to develop our imaginative capacity to innovate. The standpoint is that creative imagination is not a property of the artistic or design genius but comprises skills and competencies that can be easily learned and adapted to all sorts of circumstances ζ personal, organizational, business, community.

Same as: CLASSICS 160

CLASSICS 262. Sex and the Early Church. 4 Units.

Sex and the Early Church examines the ways first- through sixth-century Christians addressed questions regarding human sexuality. We will pay particular attention to the relationship between sexuality and issues of gender, culture, power, and resistance. We will read a Roman gynecological manual, an ancient dating guide, the world's first harlequin romance novels, ancient pornography, early Christian martyrdom accounts, stories of female and male saints, instructions for how to best battle demons, visionary accounts, and monastic rules. These will be supplemented by modern scholarship in classics, early Christian studies, gender studies, queer studies, and the history of sexuality. The purpose of our exploration is not simply to better understand ancient views of gender and sexuality. Rather, this investigation of a society whose sexual system often seems so surprising aims to denaturalize many of our own assumptions concerning gender and sexuality. In the process, we will also examine the ways these first centuries of what eventually became the world's largest religious tradition has profoundly affected the sexual norms of our own time. The seminar assumes no prior knowledge of Judaism, Christianity, the bible, or ancient history.

Same as: FEMGEN 262, RELIGST 262, RELIGST 362

CLASSICS 26N. The Roman Empire: Its Grandeur and Fall. 4 Units.

Preference to freshmen. Explore themes on the Roman Empire and its decline from the 1st through the 5th centuries C.E.. What was the political and military glue that held this diverse, multi-ethnic empire together? What were the bases of wealth and how was it distributed? What were the possibilities and limits of economic growth? How integrated was it in culture and religion? What were the causes and consequences of the conversion to Christianity? Why did the Empire fall in the West? How suitable is the analogy of the U.S. in the 21st century?.

Same as: HISTORY 11N

CLASSICS 273. Hagia Sophia. 5 Units.

This seminar uncovers the aesthetic principles and spiritual operations at work in Hagia Sophia, the church dedicated to Holy Wisdom in Constantinople. Rather than a static and inert structure, the Great Church emerges as a material body that comes to life when the morning or evening light resurrects the glitter of its gold mosaics and when the singing of human voices activates the reverberant and enveloping sound of its vast interior. Drawing on art and architectural history, liturgy, musicology, and acoustics, this course explores the Byzantine paradigm of animation arguing that it is manifested in the visual and sonic mirroring, in the chiasmic structure of the psalmody, and in the prosody of the sung poetry. Together these elements orchestrate a multi-sensory experience that has the potential to destabilize the divide between real and oneiric, placing the faithful in a space in between terrestrial and celestial. A short film on aesthetics and samples of Byzantine chant digitally imprinted with the acoustics of Hagia Sophia are developed as integral segments of this research; they offer a chance for the student to transcend the limits of textual analysis and experience the temporal dimension of this process of animation of the inert.

Same as: ARTHIST 208, ARTHIST 408, CLASSICS 173

CLASSICS 277. Describing and Identifying Ancient Coins. 3-5 Units.

In numismatics, as in all other disciplines dealing with documentary sources of the ancient world (like epigraphy and papyrology), it is essential to work hands-on with the primary material. This course, an optional accompaniment to the graduate seminar in ancient numismatics, will focus on practical work with ancient coins from the collection at the Cantor Arts Center: students will learn how to describe and identify ancient coins and how to properly catalogue and classify them. A special focus will be on the identification of fakes. Participants will be trained to use the main reference works on ancient coinages in the Frank L. Kovacs library, recently donated to Stanford University.

Same as: CLASSICS 177

CLASSICS 280. Introduction to Coptic I. 1-5 Unit.

For graduate students and advanced undergraduates. Introductory grammar of Sahidic Coptic. Recommended: knowledge of other ancient languages. Enrollment by permission of instructor.

Same as: CLASSICS 180

CLASSICS 28N. Inequality: the Last 100,000 Years. 3 Units.

(Formerly CLASSHIS 13N.) This seminar traces the evolution of resource inequality from the Stone Age to the present. Only this long-term perspective reveals the forces that drive inequality and allows us to address two key questions: what causes inequality, and what factors have been capable of reducing it, at least for a while? We are going to confront challenging arguments: that inequality has been closely tied up with overall economic and human development, and that over the long course of history, war, revolution and pestilence were the most effective equalizers of income and wealth. This class will help you appreciate contexts and complexities that are usually obscured by partisan polemics and short-term thinking. Seminar participants will be directly involved in the instructor's current research project on the history of inequality.

Same as: HISTORY 15N

CLASSICS 297. Dissertation Proposal Preparation. 1-10 Unit.

This course is to be taken twice during the third year of the Classics PhD program. It takes the form of a tutorial based on weekly meetings, leading to the writing of the dissertation prospectus. To register, a student obtain permission from the prospective faculty advisor.

CLASSICS 298. Directed Reading in Classics. 1-15 Unit.

This course is offered for students requiring specialized training in an area not covered by existing courses. To register, a student must obtain permission from the Classics Department and the faculty member who is willing to supervise the reading. This course can be repeated for credit, not to exceed 20 units total.

Same as: Graduate Students

CLASSICS 29N. Ancient Myth in Modern Poetry. 3 Units.

For millennia, the myths of ancient Greece and Rome have been objects of fascination and tools for exploring humanity's most abiding concerns: self, society, birth, death and the afterlife, the cosmos and the divine. In the 20th and 21st centuries, the power and beauty of these archaic narratives have inspired scores of poets, including such well-known figures as Yeats, Heaney, Eliot, Pound, H.D., Seferis, Rilke, Auden, Mandelstam and Tsvetaeva. We will delve into this rich poetic heritage, savoring the full range of modern responses, while paying attention to the many meanings of the old stories that they echo or challenge. All readings in English; no prior experience of any sort assumed. Aspiring writers and lovers of mythology welcomed.

CLASSICS 29Q. Questioning the Gods: Religious Thought and Literature in Classical Antiquity. 3 Units.

Ancient Greek and Roman literature and philosophy dealing with theology and ethics. What is a god, and why should gods care about you or me? Do you have a soul, and if so what might happen to it when you die? Should you try to be a good person, and if so, how? Learn viewing fundamental questions like these through the eyes of ancient Greek and Roman thinkers. We will read tragedies and epic poetry, wrestle with the philosophical arguments, and apply forms scientific reasoning developed more than 2,000 years ago. This course offers highly sophisticated perspectives on religious and ethical issues that are still vitally important today, as well as a firm grasp of the culture of classical antiquity and the means it offers of understanding the world and our place in it.

CLASSICS 2G. Beginning Greek. 5 Units.

Continuation of CLASSICS 1G. Vocabulary and syntax of the classical language.

CLASSICS 2L. Beginning Latin. 5 Units.

(Formerly CLASSLAT 2.) Vocabulary and syntax of the classical language. Prerequisite: CLASSICS 1L or equivalent placement.

CLASSICS 301. Gateways to Classics. 1 Unit.

(Formerly CLASSGEN 300A.) Focus on skills, methodologies and approaches in the study of Classics topics, with attention both to histories of the disciplines and to new developments. Required for first-year Classics graduate students.

CLASSICS 302. Workshop on Teaching in Classics. 1 Unit.

Introduction to pedagogical theories and techniques relevant to careers as Classics instructors. Classics faculty and advanced graduate students will lead sessions on language instruction, class discussions, assignments and feedback, and course design. Participants will read selections from modern scholarship on teaching and learning and engage in hands-on exercises.

CLASSICS 304. Developing a Classics Dissertation Prospectus. 1-3 Unit.

This workshop concentrates on the development process of writing a successful dissertation proposal and clarifies expectations of the defense process. Includes peer reviews of draft proposals with an aim to present provisional proposals by the end of term. Highly recommended for current third-year Classics Ph.D. students.

CLASSICS 305. Post-humanism: archaeological perspectives. 3-5 Units.

What is the object of archaeological research? Do archaeologists reconstruct the human past? This seminar answers these questions by focusing on the concept of humanity. Challenging the radical separation of people and objects, culture and nature, values and objectivity, a post-humanist paradigm is about ecologies of people plus things plus other species, located in specific contexts. Sensitive to contemporary experience of this paradigm takes in techno-humanism that looks to the potential of technology to augment human capability, embracing the co-evolutionary entanglement of humanity and technology. Through archaeological case studies at the cutting edge of theory and methodology the seminar offers unique insights into a matter of common and pressing concern - just how are we to conceive of our humanity in times of runaway change?.

CLASSICS 30N. Making fun of History: Insults, Mockery and Abuse Language in Antiquity. 3 Units.

People have mocked one another for as long as there has been language with which to do it, but insults can be difficult to pin down: a word or phrase may seem mocking to one person but neutral, funny, or even friendly to another. Even praise can be insulting, in some situations. Context is key. In this course we will study abusive speech in the context of ancient Greece and Rome. Primary readings will range from Homer and Aristophanes to Plautus and Seneca, as well as vernacular sources such as ancient wall-graffiti and curse tablets. Throughout we will use modern sources such as film, music, and political speeches for comparison. We will also explore different sociological, anthropological, and linguistic models for understanding the social role of insult. Studying the slippery phenomenon of insult reveals a great deal about human communication, human nature, and the Classical tradition. No knowledge of Latin, Greek, or Linguistics is assumed or required for this course.

CLASSICS 31. Greek Mythology. 3-5 Units.

The heroic and divine in the literature, mythology, and culture of archaic Greece. Interdisciplinary approach to the study of individuals and society. Illustrated lectures. Readings in translation of Homer, Hesiod, and the poets of lyric and tragedy. Weekly participation in a discussion section is required during regular academic quarters (Aut, Win, Spr).

CLASSICS 311. The Poetics of the Odyssey. 4-5 Units.

An intensive study of the entire poem, with particular attention given to problems of narrative construction, characterization, diction, and themes. Basic knowledge of Homeric language and versification is a prerequisite. Reading will cover about 500 lines of Greek each week in addition to secondary readings (several book chapters or articles).

CLASSICS 315. Aristotle and the Object of Mathematical Reasoning. 4 Units.

The concept of definition plays a central role in Aristotle's treatment of both philosophical and scientific inquiry, as well as explanation. A definition is an account of what something is, and some definitions are used to guide causal inquiry whereas others function as explanatory starting points. In this course we will examine texts from his logic, natural science and metaphysics in order to see what the different kinds of definition are, how they obtained, and how they capture the nature or essence of a definable object. Particular attention will be given to the role of matter in the definition of the form of a natural substance, state, process or activity. For instance, what role does a specification of physiological processes play in the definitions of emotions such as anger? No knowledge of Greek is required. May be repeat for credit. Same as: PHIL 318

CLASSICS 318. Aristophanes: Comedy, and Democracy. 4-5 Units.

Intensive study of three plays in Greek (Knights, Peace, Ecclesiazusae) and the rest of the corpus in English, with reference to formal features and a focus on how Old Comedy related to the democratic practices of Athens.

CLASSICS 328. Augustine on Memory, Time, and the Self. 3-5 Units.

(Formerly CLASSGEN 336.) This course examines Augustine's "Confessions" as an autobiographical discourse. It investigates his theories of memory and of time and address different theories of the "self." How does memory and the passing of time affect the notion of the self? Does Augustine's "subjective" theory of time offer an identifiable self? Is the self constructed by narratives? We will locate these issues in their cultural context by investigating Christian and pagan discourses and practices in Late Antiquity.

CLASSICS 330. Satire. 3-5 Units.

The concept of "satire" as a social and literary force will be examined with equal attention given to examples in Greek and Latin. Texts to be analyzed include Greek iambs from the 7th century BC to early Byzantine times; selected portions of Old Comedy; Herodas; Lucian; Lucilius; Horace, Ovid, Juvenal, Persius, and Martial. Particular attention will be paid to authorial self-fashioning; limitations on verbal abuse; and ideas of propriety. All texts to be read in the original languages, with supplementary readings in English and on occasion French, German or Italian.

CLASSICS 331. Words and Things in the History of Classical Scholarship. 4-5 Units.

How have scholars used ancient texts and objects since the revival of the classical tradition? How did antiquarians study and depict objects and relate them to texts and reconstructions of the past? What changed and what stayed the same as humanist scholarship gave way to professional archaeologists, historians, and philologists? Focus is on key works in the history of classics, such as Erasmus and Winckelmann, in their scholarly, cultural, and political contexts, and recent critical trends in intellectual history and the history of disciplines.

Same as: HISTORY 303F

CLASSICS 336. Plato on Eros and Beauty. 3-5 Units.

We read Plato's Symposium and Phaedrus; topics: love, beauty, language (oral and written). Graduate seminar, but open to seniors.

Same as: PHIL 306C

CLASSICS 337. The Second Sophistic. 3-5 Units.

The class will introduce students to the most important aspects of the Second Sophistic: linguistic and literary classicism, rhetoric and performance, typical literary forms. Particular emphasis will be on the social and political background of the movement (Greek identity, social distinction, sophists and gender). For students who wish to take the class for 4 or 5 units, part of the readings will be in the original Greek.

CLASSICS 34. Ancient Athletics. 3-4 Units.

How the Olympic Games developed and how they were organized. Many other Greek festivals featured sport and dance competitions, including some for women, and showcased the citizen athlete as a civic ideal. Roman athletics in contrast saw the growth of large-scale spectator sports and professional athletes. Some toured like media stars; others regularly risked death in gladiatorial contests and chariot-racing. We will also explore how large-scale games were funded and how they fostered the development of sports medicine. Weekly participation in a discussion section is required; enroll in sections on coursework.

CLASSICS 346. Aristotle's Protrepticus and its Background. 2-4 Units.

In this seminar, we shall read Aristotle's Protrepticus. This is an early work of Aristotle that attempts to turn the reader to a philosophic life and it is by far the least read of his works on ethics. It was only recovered in the 19th century and only in the past 15 years or so do we have a reliable text. Thus studies of it are very much underdeveloped. We shall also read as background some other protreptic works by Plato and the rhetorician Isocrates. 2 unit option is only for Philosophy PhD students beyond the second year.

Same as: PHIL 315

CLASSICS 347. Greek Epigram. 4-5 Units.

Greek verse inscriptions first appeared in the 8th century BCE and have been found throughout the Greek speaking Mediterranean. Their popularity continued until the early Byzantine periods. This course will treat the unique dynamics of epigram as a form that migrated from stone to text, the variety of ways in which its narrative potential was exploited within dedicated poetry books, its reception in Roman literature, and its relationships with other genres (especially epic and elegy).

CLASSICS 348. Philodemus: An Epicurean Thinker on Poetry and Music. 3-5 Units.

We will read and discuss Philodemus's surviving works on poetry and music as well as the particularly stimulating debates his influential ideas have inspired in classical scholarship over the last decades. An approach to Epicurean aesthetic thought will serve as introduction and background to the seminar.

CLASSICS 349. Classical Aesthetics and the Shaping of Modern Aesthetic Thought. 3-5 Units.

We will focus on the birth of modern aesthetic thought in 18th and 19th-century Europe and how influential thinkers such as Batteux, Baumgarten, Lessing, Kant, Schiller, Schelling, Hegel, and Nietzsche used Greek and Roman literature, art, and philosophy in shaping their divergent ideas about the essence and role of the aesthetic in human perception and culture. Open to senior undergraduate students, please contact instructor.

CLASSICS 35. The Good Life: An Introduction to Ancient Greek Ethical Philosophy. 3-5 Units.

The ancient Greeks longed for happiness, but life often led to suffering and anxiety. In ancient Greece, the traditional value system focused on gaining honor, wealth, power, and success—external goods that could be taken away at any time. The Greek philosophers Socrates, Plato, and Aristotle set forth ethical theories designed to alleviate suffering and anxiety. They rejected the traditional Greek value system, focusing on inner goodness rather than on external rewards. Developing inner goodness was the only way to live a happy and fulfilled life. In this class, we read Greek tragedies by Sophocles and Euripides that represent traditional Greek values. We examine the values, motivation, and choices of tragic characters who faced difficult ethical dilemmas—choices that led to misery and ruin. What were their tragic flaws? Could they have avoided their fates by adopting a different value system? We also examine the ethical theories of Socrates, Plato, and Aristotle. We analyze their discussions of justice, courage, friendship, love, and self-knowledge. Do these philosophical theories offer a valid way to live a happy life? Can we develop these virtues? If so, how do we do this? Do we need to have these virtues to live a happy life? Do the ancient philosophers offer useful solutions to ethical questions in our own day? Can their philosophies help us to become better and happier people?

CLASSICS 350. History of Classical Languages: Dialects of Ancient Greek. 4-5 Units.

An intensive study of the history of ancient Greek through close reading and analysis of selected literary and epigraphic texts. Attention will be paid to developments in phonology and morphology in the light of reconstructed Common Greek and Indo-European forms. Some secondary readings in French and German. No prior experience in comparative-historical linguistics required.

CLASSICS 352. Doing Business in Classical Antiquity: Mediterranean Exchange. 3-5 Units.

Exchange was everywhere in the Mediterranean, from the individual household to the state. Yet the specific models by which goods changed hands were as varied as the ideas and values that moved alongside them. This seminar will explore theoretical approaches to commercial and non-commercial exchange, drawing primarily on the crucial but uneven bodies of archaeological evidence and historical sources in an effort to investigate the simple but hardly straightforward question of how business was undertaken in the Greco-Roman world. Same as: ARCHLGY 327

CLASSICS 353. Archaeology: Post-Humanist Agendas. 3-5 Units.

How do people and their artifacts connect? Just what is the subject of archaeological history? A seminar reviewing the latest materialist approaches in archaeology and heritage studies. Same as: ARCHLGY 353

CLASSICS 355. Landscape & Archaeology. 3-5 Units.

TBD.
Same as: ARCHLGY 355

CLASSICS 356. Mediterranean Regionalism. 3-5 Units.

The ancient world enjoys scholarly traditions of both grand pan-Mediterranean narratives and focused studies of the individual landscapes and peoples who comprise them. Within archaeology, these latter explorations generally rely on expedient geographical designations, modern political boundaries, or survey areas as focused regions for discussion. Defining and interrogating the regions created and experienced by ancient peoples and assembling these into a coherent larger ancient picture proves far more difficult. This seminar explores the varied forms of ancient regionalisms—from archaeological (architecture, ceramics, coinage, sculpture, etc.) to social (language, religion, etc.)—and tools for investigating such patterns of human interaction.

Same as: ARCHLGY 356

CLASSICS 358. The Archaeology of Ancient Mediterranean Environments. 4-5 Units.

This seminar examines the interplay between classical archaeologists' conceptions and analyses of ancient Mediterranean environments. These themes loom large now - during what might be called the environmental turn of the Anthropocene in the humanities and social sciences - and their increasing resonance provides the basis for critical reflection of the discipline's past and future trends. Topics will include: environmental determinism, non-human agency, the role of science in archaeological/historical practice, and the compartmentalization of environment/climate as analytic focus.

CLASSICS 360. Ancient Mediterranean Ports. 3-5 Units.

As nodes of density in the matrix of connectivity (Horden and Purcell 2000), ports provided the fundamental infrastructure for interaction on which ancient Mediterranean societies were built. This seminar explores the interrelated cultural and environmental factors behind maritime landscape development, as well as the comparative and complementary roles played by diverse port facilities in the socioeconomic life of local Mediterranean communities, from massive built harbors to unassuming beachside anchorages.

CLASSICS 363. Race in Greco-Roman Antiquity. 3-5 Units.

This course will investigate representations of black people in ancient Greek and Roman antiquity. In addition to interrogating the conflation of the terms "race" and "blackness" as it applies to this time period, students will learn how to critique the interference of racial ideologies in modern scholarship, and they will cross-examine the role that race and cultural imperialism have played in the formation of the current discipline of Classics. Students will be invited to incorporate materials that they deem crucial into this discussion of skin color in Greco-Roman antiquity. Therefore, this course will benefit greatly from those with a broad spectrum of interests related to this topic.

Same as: CSRE 363

CLASSICS 364. Longinus On the Sublime. 3-5 Units.

What is the sublime and what makes this text one of the most influential works of literary criticism, both ancient and modern? Detailed discussion of the text in the context of ancient debates; its reception in early modern and modern times.

CLASSICS 368. Gender, family, and household in ancient Rome. 4-5 Units.

The family and household were the fundamental units of production and reproduction in the Roman empire, embodying values and cultural assumptions about hierarchies of gender and status. This seminar will investigate the norms and assumptions as well as the demographic and economic realities, using literary, legal, and epigraphic evidence. Special attention will be paid to marginal members of the household, such as female and male slaves, freedwomen, and alumni (foster children).

CLASSICS 369. Mobility and Migration in the Ancient Mediterranean and Beyond. 3-5 Units.

Movement is fundamental to the human experience, and few regions and periods were so strongly defined by movement as the ancient Mediterranean. This seminar explores concepts of mobility and migration through their varied material remains, situating the Classical world in dialog with urgent contemporary issues of decolonization, environmental and economic migration, and border regimes. We consider how differing mobilities affected people's lives and informed their views of themselves and others, and how politics of mobility played out within Mediterranean connectivity. The nature and experience of past mobilities and migrations, and growing scholarly interest in their complexity, provide a lens through which to detect and interrogate its historical and ongoing impacts.

CLASSICS 37. Great Books, Big Ideas from Ancient Greece and Rome. 3 Units.

This course will journey through ancient Greek and Roman literature from Homer to St. Augustine, in constant conversation with the other HumCore travelers in the Ancient Middle East, Africa and South Asia, and Early China. It will introduce participants to some of its fascinating features and big ideas (such as the idea of history); and it will reflect on questions including: What is an honorable life? Who is the Other? How does a society fall apart? Where does human subjectivity fit into a world of matter, cause and effect? Should art serve an exterior purpose? Do we have any duties to the past? This course is part of the Humanities Core: <https://humanitiescore.stanford.edu/>.

Same as: DLCL 11, HUMCORE 112

CLASSICS 370. Topics in Roman Art and Visual Culture. 3-5 Units.

Ancient Roman visual culture both reflected and actively shaped political, social, cultural and economic situations. Artworks, imagery and things seen played roles in constructing experience, intervening in human relationships, representing meaning, and framing possibility in particular ways. This seminar explores some of the most exciting recent work on Roman art and visual culture. Topics may include viewing and reception, materiality and object relations, framing, and others.

CLASSICS 373. Reception and Literacy in Roman Art. 5 Units.

(Formerly CLASSART 322.) Beyond a focus on artists and patrons: how Roman art was seen and understood by its contemporary viewers. Themes include memory, performance, gender, replication, and constructions of space. Goal is to draft a differentiated model of viewing and literacy, with attention to collective experience, hierarchy, access, and subversion.

Same as: ARTHIST 422

CLASSICS 376. Art, Ekphrasis, and Music in Byzantium and Islam. 5 Units.

Focus is on the interrelation of art, architecture, verbal description, poetry, and music, including the singing of psalms and recitation of the Qur'an. How ekphrasis, the style of writing vividly intended to transform the listeners into spectators, structures the perception of and response to artistic production be it an art object, building, or a musical performance. The role of ekphrasis in animating the inanimate and the importance of breath and spirit, which become manifest in visual, acoustic, olfactory, and gustatory terms. Religious and courtly settings: Hagia Sophia, the Great Palace of Constantinople, the Dome of the Rock, the palaces of Baghdad and Samarra, the mosque at Cordoba, Medinat al-Zahra and the Alhambra. Greek and Arabic writers on ekphrasis in translation, juxtaposing the medieval material to the ancient theories of ekphrasis and modern scholarship.

Same as: ARTHIST 405

CLASSICS 378. Ancient Greek Law and Justice. 3-5 Units.

The development and practice of law and legal procedure in the ancient Greek world, emphasizing the well documented case of classical Athens. Constitutional, criminal, and civil law, approached through analysis of actual laws and speeches by litigants in Athenian courtrooms. Review of a growing scholarship juxtaposing Greek law to other prominent legal traditions and exploring the role of law in Greek social relations, economics, and literature, and its relationship to Greek conceptions of justice.

Same as: POLISCI 337L

CLASSICS 380. Ancient Empires. 4-5 Units.

What is an empire? How did they begin? Why have some imperialists been successful, while others failed dismally? Why do some people collaborate with imperialism, while others resist fiercely? This seminar examines the empires of the ancient East Mediterranean between 800 and 300 BC, focusing on two great imperial powers (Assyria, Persia) and three smaller societies on the receiving end of imperial conquest (Israel, Egypt, Greece), and asking why societies that were successful in resisting imperialism often then tried to create empires themselves. The evidence used comes mainly from epigraphy, the Hebrew Bible, and Herodotus. Some background in ancient history and/or comparative politics preferred.

CLASSICS 381. Classical Seminar: Origins of Political Thought. 3-5 Units.

Political philosophy in classical antiquity, centered on reading canonical works of Thucydides, Plato, Aristotle against other texts and against the political and historical background. Topics include: interdependence, legitimacy, justice; political obligation, citizenship, and leadership; origins and development of democracy; law, civic strife, and constitutional change.

Same as: CLASSICS 181, ETHICSOC 130A, PHIL 176A, PHIL 276A, POLISCI 230A, POLISCI 330A

CLASSICS 382. High-Stakes Politics: Case Studies in Political Philosophy, Institutions, and Interests. 3-5 Units.

Normative political theory combined with positive political theory to better explain how major texts may have responded to and influenced changes in formal and informal institutions. Emphasis is on historical periods in which catastrophic institutional failure was a recent memory or a realistic possibility. Case studies include Greek city-states in the classical period and the northern Atlantic community of the 17th and 18th centuries including upheavals in England and the American Revolutionary era.

Same as: POLISCI 231, POLISCI 331

CLASSICS 384A. Ancient Greek Economic Development. 4-5 Units.

(Formerly CLASSHIS 330A.) Drawing on Herodotus and other literary sources, ancient historians have traditionally seen classical Greece as a very poor land. Recent research, however (much of it conducted here at Stanford), suggests that Greece in fact saw substantial economic growth and rising standards of living across the first millennium BCE. This seminar tests the poor Hellas/wealthy Hellas models against literary and archaeological data. We will develop and test hypotheses to explain the rate and pace of economic change in the Greek world.

Same as: POLISCI 430A

CLASSICS 384B. Ancient Greek Economic Development. 1-5 Unit.

(Formerly CLASSHIS 330B.) Drawing on Herodotus and other literary sources, ancient historians have traditionally seen classical Greece as a very poor land. Recent research, however (much of it conducted here at Stanford), suggests that Greece in fact saw substantial economic growth and rising standards of living across the first millennium BCE. This seminar tests the poor Hellas/wealthy Hellas models against literary and archaeological data. We will develop and test hypotheses to explain the rate and pace of economic change in the Greek world.

Same as: POLISCI 430B

CLASSICS 388. Histories of Greece. 3-5 Units.

The first modern historical rewritings of ancient Greece: What made them modern? How did they shape what Greek history is today? Texts and things in the modern recovery of the Greek past; women, colonies, democracy and art as modern subjects of ancient Greek history; modern historiographical methods and theories in their social and cultural contexts; modern historicity and the Greek past. Reading includes ancient historians, Renaissance antiquarians, eighteenth-century Greek histories and Enlightenment writings on ancient Greeks, and current intellectual history scholarship.

CLASSICS 390. Origins of Political Thought. 3-5 Units.

Political philosophy in classical antiquity, focusing on canonical works of Thucydides, Plato, Aristotle, and Cicero. Historical background. Topics include: political obligation, citizenship, and leadership; origins and development of democracy; and law, civic strife, and constitutional change. This course is open to PhD students only. Non-PhD students should enroll in POLISCI 230A/330A (also listed as CLASSICS 181/381, PHIL 176A/276A) Classical Seminar: Origins of Political Thought. Same as: PHIL 276D, POLISCI 430

CLASSICS 391. Early Empires: Han and Rome. 4-5 Units.

(Formerly CLASSHIS 344.) This course systematically compares the Han Empire and the Roman Empire in order to provide insight into the distinctive features of the empires as a political and social type. Topics examined will include geographic frames, the nature of the ruler, the role of the city, the form and function of military forces, religious aspects, legal codes, structures of kinship, and the relation of these states to the outside world.

CLASSICS 393. Ancient inequalities. 5 Units.

This seminar explores the history and archaeology of socio-economic inequality in the ancient world (broadly defined) from a comparative and transdisciplinary perspective.

CLASSICS 395. The Greeks and the Rational: Deliberation, Strategy, and Choice in Ancient Greek Political Thought. 3-5 Units.

The course explores the role of practical reasoning (instrumental rationality) in the ethical-political works of e.g. Plato and Aristotle, in the historical-political projects of e.g. Herodotus and Thucydides, and in the design of classical Greek institutions. We ask to what degree ancient Greeks shared intuitions concerning the rationality of choice with contemporary decision and game theorists. The Greek tradition recognized the limits of expected utility maximization in predicting or explaining the actual behavior of individuals, groups, and states, and sought to explain divergences from predicted rational behavior. Greek social theorists may, therefore, also have shared some of the intuitions of contemporary behavioral economists. Topics will include individual rationality, rationality of groups and states, the origins of social order, emergence and persistence of monarchical and democratic regimes, conflict and cooperation in interstate relations, competition and cooperation in exchange. Examining the Greek tradition of thought on practical reasoning has some implications for we might think about deliberation and bargaining in contemporary democratic-political, interpersonal-ethical, and interstate contexts. PREREQUISITES: Students in the course are expected to have a background in EITHER classical studies (literature, history, or philosophy), OR Greek political thought (Origins of Political Thought or equivalent) OR in formal/positive political theory. Registration for undergraduates is with permission of instructor (email jober@stanford.edu).

Same as: POLISCI 238R, POLISCI 438R

CLASSICS 396. Humanities+Design: Visualizing the Grand Tour. 4-5 Units.

Study of the eighteenth-century Grand Tour of Italy through visualization tools of the digital age. Critical readings in both visual epistemology and current Grand Tour studies; interrogating the relationship between quantitative and qualitative approaches in digital humanities; what new insights in eighteenth-century British travel to Italy does data visualization offer us? Students will transform traditional texts and documents into digital datasets, developing individual data analysis projects using text mining, data capture and visualization techniques. Same as: DLCL 396, HISTORY 336E

CLASSICS 399. Dissertation Research in Classics. 1-10 Unit.

This course is elected once a student is ready to begin research for the dissertation, usually shortly after admission to candidacy. To register, a student must obtain permission from the faculty member who is willing to supervise the research.

CLASSICS 3G. Beginning Greek. 5 Units.

Vocabulary and syntax of the classical language. Prerequisite: CLASSICS 2G or equivalent placement. CLASSICS 3G fulfills University language requirement.

CLASSICS 3L. Beginning Latin. 5 Units.

Vocabulary and syntax of the classical language. Prerequisite: CLASSICS 2L or equivalent placement. CLASSICS 3L fulfills the University language requirement.

CLASSICS 40. Greek Philosophy. 4 Units.

We shall cover the major developments in Greek philosophical thought, focusing on Plato, Aristotle, and the Hellenistic schools (the Epicureans, the Stoics, and the Skeptics). Topics include epistemology, metaphysics, psychology, ethics and political theory. No prereqs, not repeatable. Same as: PHIL 100

CLASSICS 41. Herodotus. 4-5 Units.

For Ancient History field of study majors; others by consent of instructor. Close reading technique. Historical background to the Greco-Persian Wars; ancient views of empire, culture, and geography; the wars and their aftermath; ancient ethnography and historiography, including the first narrative of ancient Egypt.

CLASSICS 42. Philosophy and Literature. 3-5 Units.

What, if anything, does reading literature do for our lives? What can literature offer that other forms of writing cannot? Can fictions teach us anything? Can they make people more moral? Why do we take pleasure in tragic stories? This course introduces students to major problems at the intersection of philosophy and literature. It addresses key questions about the value of literature, philosophical puzzles about the nature of fiction and literary language, and ways that philosophy and literature interact. Readings span literature, film, and philosophical theories of art. Authors may include Sophocles, Dickinson, Toni Morrison, Proust, Woolf, Walton, Nietzsche, and Sartre. Students master close reading techniques and philosophical analysis, and write papers combining the two. This is the required gateway course for the Philosophy and Literature major tracks. Majors should register in their home department.

Same as: COMPLIT 181, ENGLISH 81, FRENCH 181, GERMAN 181, ILAC 181, ITALIAN 181, PHIL 81, SLAVIC 181

CLASSICS 43. Exploring the New Testament. 4 Units.

To explore the historical context of the earliest Christians, students will read most of the New Testament as well as many documents that didn't make the final cut. Non-Christian texts, Roman art, and surviving archeological remains will better situate Christianity within the ancient world. Students will read from the Dead Sea Scrolls, explore Gnostic gospels, hear of a five-year-old Jesus throwing divine temper tantrums while killing (and later resurrecting) his classmates, peruse an ancient marriage guide, and engage with recent scholarship in archeology, literary criticism, and history.

Same as: JEWISHST 86, RELIGST 86

CLASSICS 43N. The Archaeological Imagination. 3 Units.

More than excavating ancient sites and managing collections of old things, Archaeology is a way of experiencing the world: imagining past lives through ruins and remains; telling the story of a prehistoric village through the remains of the site and its artifacts; dealing with the return of childhood memories; designing a museum for a community. The archaeological imagination is a creative capacity mobilized when we experience traces and vestiges of the past, when we gather, classify, conserve and restore, when we work with such remains to deliver stories, reconstructions, accounts, explanations, or whatever. This class will explore such a wide archaeological perspective in novels, poetry, fantasy literature, the arts, movies, online gaming, and through some key debates in contemporary archaeology about human origins, the spread of urban life, the rise and fall of ancient empires.

Same as: ARCHLGY 43N

CLASSICS 44. Epic! Life, death, and glory in the Iliad and Odyssey. 4-5 Units.

The two epics attributed to the ancient Greek poet Homer enshrine a vivid world of experience centered on the deeds and misdeeds of warriors and divinities, kings and queens, in the last days and aftermath of the Trojan War. The course examines these remarkable poems in detail, with attention to their political, social, historical and artistic contexts, as well as to their reception in art, literature, film and music over the last two millennia. No prior knowledge of Homer or Greek literature necessary.

CLASSICS 45. Ancients and Moderns: Africa and South Asia in World Literature. 3 Units.

How might we make sense of culturally significant texts and text equivalents? We'll compare different answers to abiding human questions, such as: Where do we come from? Why do origins matter? What role do different media (written, spoken, otherwise performed, or visual) play in conveying a sense of the past from one generation to another? In what ways is our access to such cultural productions framed by colonial histories, with their discrepant experiences and perspectives? Readings include the Ramayana; the Bhagavad-Gita; Chinua Achebe, *Things Fall Apart*; and Chimamanda Adichie, 'The headstrong historian'. This course is part of the Humanities Core sequence.

Same as: HUMCORE 117

CLASSICS 47. Ancient Knowledge, New Frontiers: How the Greek Legacy Became Islamic Science. 3 Units.

What contributions did Arabic and Islamic civilization make to the history of science? This course will read key moments in Greek and Islamic science and philosophy and ask questions about scientific method, philosophy, and religious belief. We will read Ibn Sina (Avicenna), Ibn Haytham, and Baha al-Din al-Amili, among others. What is the scientific method and is it universal across time and place? What is Islamic rationality? What is Greek rationality? Who commits to empiricism and who relies on inherited ideas? This course is part of the Humanities Core: <https://humanitiescore.stanford.edu/>.

Same as: COMPLIT 107A, HUMCORE 121

CLASSICS 4L. Intensive Beginning Latin. 12 Units.

Equivalent to a year of beginning Latin (three quarters; CLASSICS 1L, 2L and 3L), this course is designed to teach the fundamentals of the Latin language in eight weeks. We will focus primarily on acquiring the basics of Latin grammar, morphology, and vocabulary and developing basic reading skills. At the end of the course, students should be able to read easy Latin prose and poetry. We will be using Wheelock's Latin textbook and meeting three hours a day, four days a week. Grades will depend on class participation and on performance in weekly quizzes and in a final written exam. Classics majors and minors must take course for letter grade. CLASSICS 4L fulfills the University language requirement.

CLASSICS 52. Introduction to Roman Archaeology. 3-5 Units.

(Formerly CLASSART 81.) This course will introduce you to the material culture of the ancient Roman world, from spectacular imperial monuments in the city of Rome to cities and roads around the Mediterranean, from overarching environmental concerns to individual human burials, from elite houses and army forts to the lives of slaves, freedmen and gladiators. Key themes will be change and continuity over time; the material, spatial and visual workings of power; how Roman society was materially changed by its conquests and how conquered peoples responded materially to Roman rule.

Same as: ARCHLGY 81

CLASSICS 54. Introduction to World Architecture. 5 Units.

This course offers an expansive and wide-ranging introduction to architecture and urban design from the earliest human constructions to the mid-20th century. The examples range from the Americas to Europe, the Middle East, South and East Asia. The diverse technologies and materialities of building are addressed throughout and an overriding concern is to understand architecture as a sensible manifestation of particular cultures, whether societies or individuals. To the same ends, student writing assignments will involve the analysis of local space, whether a room or a building, and then the built environment at large.

Same as: ARTHIST 3

CLASSICS 56. Decolonizing the Western Canon: Introduction to Art and Architecture from Prehistory to Medieval. 5 Units.

Traditional Art History viewed the Renaissance as its pinnacle; it privileged linear perspective and lifelikeness and measured other traditions against this standard, neglecting art from the Near East, Egypt, the Middle Ages, or Islam. This course will disrupt this colonizing vision by conceptualizing artworks as "methexis" (participation, liveliness, or enactment) as opposed to mimesis (imitation or lifelikeness). We will study the development of the Western canon and its systematic eradication of difference through a renewed understanding of what an artwork is.

Same as: ARTHIST 1A

CLASSICS 57. Introduction to Digital Archaeology. 4 Units.

While the tools of Digital Archaeology frequently change, using digital tools has been part of the discipline for decades. These tools and approaches provide new forms of research, visualization, and outreach to archaeological investigations. This course is designed to introduce students of archaeology to the digital research methods useful to the discipline, and provide them with hands-on experience in three types of digital method: digital mapping, visualization, and 3D modeling. The goal of the course is for students to learn about the state of digital archaeology, to become familiar with common methods, and become aware of the resources available for research.

Same as: ARCHLGY 47

CLASSICS 58. Egypt in the Age of Heresy. 3-5 Units.

Perhaps the most controversial era in ancient Egyptian history, the Amarna period (c.1350-1334 BCE) was marked by great sociocultural transformation, notably the introduction of a new 'religion' (often considered the world's first form of monotheism), the construction of a new royal city, and radical departures in artistic and architectural styles. This course will introduce archaeological and textual sources of ancient Egypt, investigating topics such as theological promotion, projections of power, social structure, urban design, interregional diplomacy, and historical legacy during the inception, height, and aftermath of this highly enigmatic period. Students with or without prior background are equally encouraged.

Same as: AFRICAAM 58A, AFRICAST 58, ARCHLGY 58

CLASSICS 60. Reading Aristotle's Ethics: Happiness and the Virtues of Character. 1 Unit.

How should I live? What should I do to live a happy life? And what does happiness have to do with ethics? What might the best human life look like? What kind of friendships contribute to happiness—and to justice? In the *Nicomachean Ethics* Aristotle offers us a vision of human flourishing that has nurtured thinkers, secular and religious, for thousands of years and continues to shape political and ethical thinking. In this study group we read and reflect upon the first few books of the *Ethics*, on happiness and the virtues of character, slowly and carefully. Each week you will be expected to read a short, but dense, section of the *Ethics*, and to share responsibility for asking questions.

Same as: SLE 60

CLASSICS 61. Reading Aristotle's Ethics, Part 2. 1 Unit.

In this course we continue our reading of Aristotle's *Nicomachean Ethics*, moving from the individual moral virtues to his formative discussion of justice and equity. We then move on to Aristotle's development of the intellectual virtues and their relation to ethics. Much of our attention will be focused on friendship, without which, as Aristotle says, no one would wish to live, and which is central to virtue and happiness. At the same time we strive to develop our capacity for friendship in ourselves, using Aristotle's discussion to help us reflect on our own lives.

Same as: SLE 61

CLASSICS 6G. Biblical Greek. 3-5 Units.

This is a one term intensive class in Biblical Greek. After quickly learning the basics of the language, we will then dive right into readings from the New Testament and the Septuagint, which is the ancient Greek translation of the Hebrew Bible. No previous knowledge of Greek required. If demand is high for a second term, an additional quarter will be offered in the Spring.

Same as: JEWISHST 5, RELIGST 171A

CLASSICS 6L. Latin 400-1700 CE. 3-5 Units.

Readings in later Latin, drawing on the vast bodies of texts from the late antique, medieval and early modern periods. Each week students will prepare selections in advance of class meetings; class time will be devoted to translation and discussion. Students taking this course will gain exposure to a wide range of later Latin texts; hone translation skills; and develop an awareness of the grammatical and stylistic features of post-classical Latin. The course is aimed both at classical Latinists seeking to broaden their reading experience and at medievalists and early modernists seeking to consolidate their Latin language skills. May be repeat for credit. Prior experience in Latin is required, preferably CLASSICS 11L. Equivalent accepted. Classics majors and minors may repeat for credit with advance approval from the Director of Undergraduate Studies. Does not fulfill the language requirement in Classical Studies track.

Same as: CLASSICS 208L, RELIGST 173X

CLASSICS 76. Global History: The Ancient World. 3-5 Units.

World history from the origins of humanity to the Black Death. Focuses on the evolution of complex societies, wealth, violence, hierarchy, and large-scale belief systems.

Same as: HISTORY 1A

CLASSICS 7G. Biblical Greek. 3-5 Units.

This is a continuation of the Winter Quarter Biblical Greek Course. Prerequisite: CLASSICS 6G or a similar introductory course in Ancient Greek.

Same as: JEWISHST 5B

CLASSICS 801. TGR M.A. Project. 0 Units.

(Formerly CLASSGEN 801.)

CLASSICS 802. TGR Ph.D. Dissertation. 0 Units.

(Formerly CLASSGEN 802.)

CLASSICS 81. Ancient Empires: Near East. 4-5 Units.

Why do imperialists conquer people? Why do some people resist while others collaborate? This course tries to answer these questions by looking at some of the world's earliest empires. The main focus is on the expansion of the Assyrian and Persian Empires between 900 and 300 BC and the consequences for the ancient Jews, Egyptians, and Greeks. The main readings come from the Bible, Herodotus, and Assyrian and Persian royal inscriptions, and the course combines historical and archaeological data with social scientific approaches. Weekly participation in a discussion section is required.

Same as: HISTORY 117

CLASSICS 82. The Egyptians. 3-5 Units.

This course traces the emergence and development of the distinctive cultural world of the ancient Egyptians over nearly 4,000 years. Through archaeological and textual evidence, we will investigate the social structures, religious beliefs, and expressive traditions that framed life and death in this extraordinary region. Students with or without prior background are equally encouraged.

Same as: AFRICAAM 30, HISTORY 48, HISTORY 148

CLASSICS 83. The Greeks. 4-5 Units.

250 years ago, for almost the first time in history, a few societies rejected kings who claimed to know what the gods wanted and began moving toward democracy. Only once before had this happened—in ancient Greece. This course asks how the Greeks did this, and what they can teach us today. It uses texts and archaeology to trace the material and military sides of the story as well as cultural developments, and looks at Greek slavery and misogyny as well as their achievements. Weekly participation in a discussion section is required.

Same as: HISTORY 101

CLASSICS 84. The Romans. 3-5 Units.

How did a tiny village create a huge empire and shape the world, and why did it fail? Roman history, imperialism, politics, social life, economic growth, and religious change. Weekly participation in a discussion section is required; enroll in sections on Coursework.

Same as: HISTORY 102A

CLASSICS 88. Origins of History in Greece and Rome. 4-5 Units.

What is the history of 'History'? The first ancient historians wrote about commoners and kings, conquest and power; those who had it, those who wanted it, those without it. Their powerful ways of recounting the past still resonate today and can be harnessed to tell new stories. We will look at how ancients like Herodotus, Thucydides, Tacitus, and Livy turned stories about the past into compelling narratives of loss, growth and decline; inventing 'History' as we know it. All readings in English.

Same as: HISTORY 114

CLASSICS 92. Introduction to Greek Art and Archaeology. 5 Units.

This course will introduce students to the art and archaeology of Greece and the Greek world from the Neolithic through Early Roman periods. By integrating both historical and current approaches to the archaeology of Greece, this course aims to supplement the typical chronological narrative of the development of Greek material culture with various thematic explorations (e.g. nationalism in archaeology, social complexity, postcolonial approaches), as well as to critically evaluate mechanisms of interpretation in Greek archaeology over time.

Same as: ARCHLGY 92

CLASSICS 93. Pots, People, and Press: Greek Archaeology in the Media. 3-5 Units.

Archaeological discovery has long captured the popular imagination, and the media undoubtedly plays a crucial role in this phenomenon. In the case of Greek archaeology, much of this imagination has been intertwined with the legacies of ancient Greek culture(s) in the construction of modern identities and ideologies, including the concept of “Western Civilization.” This course explores the intersections between academic research, media narratives, and the social, political, and cultural context of Greek archaeology from the 19th century to the present. Through a diachronic range of case studies, we will engage with a selection of media accounts and representations, alongside scholarly work and commentaries. In doing so, the class will more broadly examine issues surrounding archaeological evidence and interpretation, narrative formation, the reception and appropriation of the past, conceptualizations of race and ethnicity, nationalism and archaeology, and cultural heritage management. No prior knowledge of Greek archaeology is required. Same as: ARCHLGY 83

CLASSICS 96. The Secret Lives of Statues from Ancient Egypt to Confederate Monuments. 3-5 Units.

Statues, human-shaped sculptures, walk a fine line between being inert matter and living entities. Throughout human existence, humans have recognized that statues are not alive even as they understand that statues are capable of becoming potent allies or enemies. They are capable of engendering profound emotional responses, embodying potent ideas, and co-opting the past in service of the present. However, the same materiality that endows statues with these exceptional capacities also makes them vulnerable to humans intent on acquiring otherwise-expensive materials cheaply, committing sectarian violence by proxy, and obliterating the material manifestations of others’ memories. In this course, we will study sixteen (groups of) statues thematically. To do this, we will draw on a wide variety of disciplines, including archaeology, art history, history, law, media studies, museum studies, and religious studies, to articulate how people in diverse places and times have revered and reviled statues precisely because they are uncanny objects that seem to have an all-too-human kind of agency. In so doing, we will gain appreciation for and insight into how and why the statues in our own lives are significant. Same as: ARCHLGY 96, ARTHIST 104A

CLASSICS 9N. What Didn't Make It into the Bible. 4 Units.

Over two billion people alive today consider the Bible to be sacred scripture. But how did the books that made it into the bible get there in the first place? Who decided what was to be part of the bible and what wasn't? How would history look differently if a given book didn't make the final cut and another one did? Hundreds of ancient Jewish and Christian texts are not included in the Bible. “What Didn't Make It in the Bible” focuses on these excluded writings. We will explore the Dead Sea Scrolls, Gnostic gospels, hear of a five-year-old Jesus throwing temper tantrums while killing (and later resurrecting) his classmates, peruse ancient romance novels, explore the adventures of fallen angels who sired giants (and taught humans about cosmetics), tour heaven and hell, encounter the garden of Eden story told from the perspective of the snake, and learn how the world will end. The course assumes no prior knowledge of Judaism, Christianity, the bible, or ancient history. It is designed for students who are part of faith traditions that consider the bible to be sacred, as well as those who are not. The only prerequisite is an interest in exploring books, groups, and ideas that eventually lost the battles of history and to keep asking the question “why.” In critically examining these ancient narratives and the communities that wrote them, you will investigate how religions canonize a scriptural tradition, better appreciate the diversity of early Judaism and Christianity, understand the historical context of these religions, and explore the politics behind what did and did not make it into the bible. Same as: JEWISHST 4, RELIGST 4

CLASSICS 9R. Humanities Research Intensive. 2 Units.

Everyone knows that scientists do research, but how do you do research in the humanities? This five-day course, taught over spring break, will introduce you to the excitement of humanities research, while preparing you to develop an independent summer project or to work as a research assistant for a Stanford professor. Through hands-on experience with archival materials in Special Collections and the East Asia Library, you will learn how to formulate a solid research question; how to gather the evidence that will help you to answer that question; how to write up research results; how to critique the research of your fellow students; how to deliver your results in a public setting; and how to write an effective grant proposal. Students who complete this course become Humanities Research Intensive Fellows and receive post-program mentorship during spring quarter, ongoing opportunities to engage with faculty and advanced undergraduates, and eligibility to apply for additional funding to support follow-up research. Freshmen and sophomores only. All majors and undeclared students welcome. No prior research experience necessary. Enrollment limited: apply by 11/2/20 at hri-fellows.stanford.edu.

Same as: EALC 9R, ENGLISH 9R, HISTORY 9R