

CLASSICAL STUDIES (AS) {CLST}

SM 008. (COML020) Ancient Rhetoric and Speaking. Staff.

This course is an introductory-level class in rhetoric and speaking. It has three main goals: to introduce students to ancient rhetoric; to learn how to draw from these Classical principles to put together articulate and persuasive speeches; and to explore the formidable role rhetoric plays in the construction of our own world. Students will study both Classical and contemporary speaking. Assignments will teach students to analyze, compose and deliver public speeches, while weekly oral presentations and peer-review will further their understanding of effective argumentation and criticism.

SM 035. Ancient Cities and City Planning. (M) Distribution Course in Hist & Tradition. Class of 2009 & prior only. Romano. Freshman Seminar.

An introduction to the study of Greek and Roman city planning systems and techniques. The course includes consideration of literary, historical and archaeological evidence for ancient cities and city planning. There will be a discussion of and practical use of some modern techniques of computer and scientific analysis of cities.

SM 101. Speaking and Writing in Ancient Greece. (M) Distribution Course in Arts & Letters. Class of 2009 & prior only. Staff.

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

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

104. (ANCS101, ARTH105) Ancient World Cultures. (C) Pittman.

This course presents a comparative overview of the ancient civilizations around the world. It is designed as a gateway course for the many specialized courses available at Penn. Its focus is two fold: first, the various forms that ancient cultures have developed are explored and compared and second, the types of disciplines that study these courses are examined. The course has a number of guest lecturers, as well as visits to museums and libraries to examine original documents. This course meets the requirement for the Ancient Studies Minor.

SM 105. (ANCH105) Greece Under the Roman Empire. (M) Distribution Course in Hist & Tradition. Class of 2009 & prior only. McInerney.

"Greece, the captive, took her savage victor captive", runs the famous line from the Roman poet Horace. Traditionally the complex relationship between Greece and Rome has been seen from the Roman point of view, emphasizing the changes in Roman culture as a result of Rome's contact with the Greeks. This class takes a different approach, considering the impact on Greece. We will use the results of archaeological survey and excavation to chart the economic transformation of Greece, especially in relation to the Roman colony at Korinth. This will involve examining changes in land distribution, the growth of road networks, and the increase in large public works such as theatres, aqueducts and baths. We will also use writers such as Dio Chrysostom and Pausanias to consider the effect on the institutions of the traditional Greek city-state of being incorporated into a single province, Achaia. We will read some of the ancient novels, such as Longus' Daphnis and Chloe, as well as the essays of Plutarch. There are many avenues into the past, and the particular richness of our sources for Roman imperial history makes it possible for us to approach Greece from a variety of perspectives.

SM 106. Dreams in Antiquity. (M) Distribution Course in Arts & Letters. Class of 2009 & prior only. Struck.

Dreams can provide an extraordinary window on a culture, its imagination, its social organization, its cultural expectations, and its irrational beliefs. Dreams in literary works reveal what the author thinks dreams are like, and how he expects his audience to interpret them. Explicit dream theories tell us how people in Antiquity dealt with these "irrational" elements in their culture. Apart from ancient literary works, a whole dreambook, full of examples and interpretations, has come down to us. In this seminar we will look at a wide variety of famous texts from Greek and Roman literature, pagan and Christian, and some comparative material from the Near East. We will also read some Freud, and some other secondary literature, and think about how Freud's ideas influence our reading of ancient texts, and to what extent that is permissible. All texts studied will be in translation -- no knowledge of Greek or Latin will be necessary. All that is needed for this course is a waking mind and an interest in the psychology of Antiquity.

110. (ANCH110, ARTH110, RELS110) Greek and Roman Religions. (M) Distribution Course in Hist & Tradition. Class of 2009 & prior only. Staff.

A survey and analysis of the origins and development to ancient Greek and Roman religion from the Greek Bronze Age to the advent of Christianity. Students will read both primary and secondary literature.

SM 116. Imagined Worlds: Pastoral, Utopia and the Golden Age. (C) Distribution Course in Arts & Letters. Class of 2009 & prior only. Wilson.

SM 121. (GSOC120) Sex and Gender in Ancient Greek Culture. (M) Distribution Course in Society. Class of 2009 & prior only. Murnaghan. Freshman Seminar.

An interdisciplinary study of ancient Greek attitudes to gender as reflected in the legal, social, and religious roles of women; conceptions of the family and its place in the city; biological and evolutionary speculation about sexual difference; the representation of sexuality and gender relations in mythology, lyric poetry, and drama.

SM 122. The Tragic Muse. (M) Distribution Course in Arts & Letters. Class of 2009 & prior only. Staff.

Although many of us feel that we can recognize tragic stories, films, and even individuals, we would probably be hard-pressed to come up with a definition of tragedy itself. In this course, we will be exploring the definitions and uses of Greco-Roman tragedy within western literary and intellectual history. In particular, we will focus on the subject of the individual in tragedy: representations of the rational and irrational mind and the relationship between violence and the tragic body. We will see how the ancient texts formulate these notions and examine the place of tragedy in later theories of the self and civilization. In addition to a number of "classic" tragedies by authors such as Sophocles, Euripides, and Seneca, we will be reading works by later (philosopher-) thinkers such as Aristotle, E. R. Dodds, Antonin Artaud, and Friedrich Nietzsche.

SM 125. Community, Neighborhood and Family in Ancient Athens and Modern Philadelphia. (M) Distribution Course in Society. Class of 2009 & prior only. Rosen.

This seminar will examine the social organization and ideological foundations of polis life in classical Athens, and will attempt to compare it with modes of socio-political organization in present-day Philadelphia. The course will examine the structure and functioning of an Athenian polis, how Athenian citizens fostered a sense of community at both the local and international level, and how they framed their questions about the goals of a society and the nature of happiness. We will consider how we might learn something from them about our own formulation of and answers to similar questions. Among the topics to be studied in the context of Athens and Philadelphia will be: notions of "community" and citizenship; attitudes toward the family; ethnic self-definition; notions of autochthony and "otherness;" myth-making as a force of social cohesion and fragmentation; and the role of religion, ritual and the arts in each culture.

SM 130. Ancient and Modern Prison Narrative. (M) Distribution Course in Arts & Letters. Class of 2009 & prior only. Copeland. Freshman Seminar.

How has the experience of being in prison changed from ancient to modern times? As in modernity, so in earlier periods there were many reasons for imprisonment: charges of treason, political or religious dissent, crime and war. How do prison narratives from various historical periods reflect differences in the way that people have experienced imprisonment? Did prisoners in the past personalize their suffering in the way that modern prisoners often do? How do prison writings establish an idea of community with other prisoners and with a public outside the prison? And how have prison writers managed to transform their individual experiences into the broad social, political, or historical statements?

We will begin the course with writings by two well known modern prison writers: Nelson Mandela (South Africa) and Leonard Peltier (USA). We'll then turn to writings from the past, including: Plato's account of Socrates' imprisonment, trial, and execution; narratives and transcripts of Joan of Arc's imprisonment and trial; and Oscar Wilde's "Ballad of Reading Gaol." We will end with further selections from modern prison writing, including fictional and real-life narratives. Over the semester we will also read some historical and theoretical studies of imprisonment, including Foucault's *Discipline and Punish: the Birth of the Prison* and some focused studies of ancient, medieval, and early modern prison systems. Your work for the class, in addition to the readings, will be to write two medium-sized papers (6-7 pages) about works read for class, and prepare and present one report on a text of your choice that we are not reading for class. You will also be asked, from time to time, to do small research exercises on modern or historical topics related to our reading; these research assignments may involve work on the World Wide Web.

SM 135. Art of Persuasive Speaking. (B) Distribution Course in Arts & Letters. Class of 2009 & prior only. McInerney.

141. (COML264, ENGL103, THAR141) Ancient Theater. (C) May be counted as a General Requirement Course in Arts & Letters. Class of 2009 & prior only. Staff.

This course will introduce you to the "roots" of the western dramatic tradition by surveying a number of well-known tragedies and comedies from Greco-Roman antiquity. Although the syllabus varies slightly from year to year, students can expect to read such influential works as Sophocles' "Oedipus Rex" and Aristophanes' "Clouds." In addition to reading the plays themselves, students will gain insight into the reception of dramatic performances in the ancient world. Individual authors and works will be presented within their historical contexts and we will attend to matters such as staging of drama, the evolution of theatrical performance, and interpretation of ancient drama as social and/or political commentary.

145. (ANCH145) The Roman Empire. (M) Distribution Course in Hist & Tradition. Class of 2009 & prior only. Grey.

"They create a desert and call it peace," wrote Tacitus in describing the response of the conquered to Rome's power, but the Roman Peace also brought with it other, less dramatic changes. In this class we will concentrate on the experience of Roman culture. What was it like to be a Greek ex-slave and millionaire living in Rome in the age of Nero? How were the Gallic chieftains made into Roman senators? What was the Roman governor of Asia Minor expected to do when the provincials wanted a new aqueduct? We will break the Roman Empire down into a series of vignettes, using literature and archaeology to supply us with the material for a fresh look at Roman Society. What emerges is a culture more diverse, more flexible and more tolerant than is usually recognized.

151. (ANCH150, HIST152) Hellenistic History: From Alexander the Great to Cleopatra. (M) Distribution Course in Hist & Tradition. Class of 2009 & prior only. McNerney.

The Hellenistic Age corresponds broadly to the three hundred year period from the career of Alexander the Great (354-324 BC) until the defeat of Antony and Cleopatra at the Battle of Actium (31BC). This was a period during which the world of the Greeks underwent extraordinary and far-reaching changes, as Greek culture was established as far afield as northwestern India, central Asia and Egypt. This class is about those changes, and attempts to evaluate the nature of Hellenism.

167. (COML167, ENGL029) Ancient Novel. (M) Wilson.

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

SM 170. (HSOC170) Ancient Greek Medicine. (M) Distribution Course in Hist & Tradition. Class of 2009 & prior only. Rosen.

The history of modern medicine as we know it in the West is remarkably recent; until the nineteenth century prevailing theories of the body and mind, and the many therapeutic methods to combat disease, were largely informed by an elaborate system developed centuries earlier in ancient Greece, at a period when the lines between philosophy, medicine, and what we might consider magic, were much less clearly defined than they are today. This course will examine the ways in which the Greeks conceptualized the body, disease, and healing, and will compare these to medical culture of our own time. We will consider sources from Hippocrates, Plato, and Aristotle to Galen and Soranus, and whenever possible we will juxtapose these writings with modern discourse about similar topics. Several visitors from the Medical School are expected to participate on a regular basis. All readings will be in English and no previous background in Classical Studies is required.

174. Medical Terminology and Its Ancient Roots. (M) Distribution Course in Hist & Tradition. Class of 2009 & prior only. Staff.

This course will combine detailed analysis of medical terms with more general discussions of ancient medicine. Although the primary emphasis in the class will be on the medical terms themselves, we will also read selections from a wide array of important figures in the history of medicine including Hippocrates, Galen, and Vesalius. Themes will include the place of the physician in society, conceptions of pollution and contamination, constructions of gender, and the relationship of mental and bodily health. We will finish the semester by considering ancient approaches to the treatment of trauma and wounds. We will look at Hippocratic treatises on fractures as well as literary depictions of

battle scenes such as those in Homer. Such texts are not only the source of much of our terminology, but also provide some sense of the varying states of medical knowledge throughout the ancient world.

182. Archaeology and Ancient Greek Society. (M) Distribution Course in Hist & Tradition. Class of 2009 & prior only. Staff.

An exploration of the rich variety that constituted Classical Greek society, drawing upon both archaeological evidence and ancient texts. Topics include the overlapping but quite different lives of men and women; the slaves and the free; the leisured rich, the artisans, and the farmers. Particular settings on which we will concentrate are the home, the workshops, the marketplace, the religious sanctuaries, and the countryside.

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

Through reading texts of Plato (Socrates), Aristotle, Augustine and Aquinas, the student encounters a range of political ideas deeply challenging to--and possibly corrosive of--today's dominant democratic liberalism. Can classical and medieval thinking offer insight into modern impasses in political morality? Is such ancient thinking plausible, useful, or dangerous?

SM 190. (ANCH190) Alexander the Great and the Growth of Hellenism. (M) Distribution Course in Hist & Tradition. Class of 2009 & prior only. Staff.

By the time he died in 323 BC at the age of 33, Alexander had conquered most of the known world and had transformed forever the shape of politics and culture. His legacy is an enduring one, since the year of his death marks a transition from the old Greek city state to what has been called a Hellenistic (i.e. hellenized) world in which, arguably, we are still living. This course will take an interdisciplinary approach to this period by examining its history, social organization and beliefs, literature and art. We shall also explore the glamorous myths that have surrounded Alexander from his own day to the present. Our aim will be to separate fact from fiction and to determine the significance of Alexander not only for the fourth century but also for ourselves who have inherited from the world he created certain values and assumptions about politics, art, cultural diversity and diffusion, and the place of human beings in the universe.

195. (ANCH195, EALC005) Worlds Apart: Cultural Constructions of "East" & "West". (M) Humanities & Social Science Sector. Class of 2010 & beyond. LaFleur/McInerney.

Multiculturalism increasingly characterizes our political, economic, and personal lives. This course will focus on real and perceived differences between the so-called "East" and "West." Taking a case study approach, we shall read and compare literary materials from classical Greece and Rome, a major source of "Western" culture, and Japan, an "Eastern" society. Through analysis of these texts, we shall explore some of the concepts, values, and myths in terms of how "East" and "West" define themselves and each other: e.g. gender, sexuality, rationality, religion, society, justice, nature, cultural diffusion, work, leisure, life, and death. Readings will include selections from Greco-Roman and Japanese myths, poetry, drama, essays, history, and philosophy. Class format will be lecture with opportunity for questions and discussion. Grading will be based on midterm and final examinations, a short paper, and class participation. No prerequisites.

199. Independent Study. (C) Staff.

L/R 200. (COML200, FOLK200) Greek and Roman Mythology. (C) Arts & Letters Sector. All Classes. Struck.

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

204. (COML204, GSOC202) Hollywood "Classics". (M) Distribution Course in Arts & Letters. Class of 2009 & prior only. Staff.

This course will introduce students both to several foundational texts of classical literature and to the study of popular culture. We will accomplish this through a comparison of ancient works with popular film. Students will read a number of well-known texts from antiquity, one or two 20th-century works, and view 8-12 (mostly) recent popular films that in some way "translate" classical themes, ideas, or methods of narration. We will examine the texts and films

first within their cultural contexts and then against one another. This comparative approach will allow us to address a number of different themes, issues, and reading strategies. Topics and films may change slightly from year to year, but some likely themes include: Homer's *Odyssey*, Sophocles' *Oedipus Rex*, Apuleius' *Golden Ass*, Euripides' *Hippolytus*, Raymond Chandler's *The Big Sleep*, and a number of critical essays. Probable films include: *Die Hard*, *Aliens*, *Angel Heart*, and *Mighty Aphrodite*. Students should plan to attend weekly screenings in addition to the regularly scheduled course meetings.

L/R 211. (PHIL211) Ancient Moral Philosophy. (B) Society Sector. All classes. Meyer.

L/R 220. (ARTH220) The Tragic Muse. (A) Distribution Course in Arts & Letters. Class of 2009 & prior only. Staff.

Although many of us feel that we can recognize tragic stories, films, and even individuals, we would probably be hard-pressed to come up with a definition of tragedy itself. In this course, we will be exploring the definitions and uses of Greco-Roman tragedy within western literary and intellectual history. In particular, we will focus on the subject of the individual in tragedy: representations of the rational and irrational mind and the relationship between violence and the tragic body. We will see how the ancient texts formulate these notions and examine the place of tragedy in later theories of the self and civilization. In addition to a number of "classic" tragedies by authors such as Sophocles, Euripides, and Seneca, we will be reading works by later (philosopher-) thinkers such as Aristotle, E. R. Dodds, Antonin Artaud, and Friedrich Nietzsche.

240. (COLL004) Scandalous Arts in Ancient and Modern Communities. (M) Humanities & Social Science Sector. Class of 2010 & beyond. Rosen.

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

260. (AAMW414) The Ancient City of Athens. (M) Staff.

We will take into account the development of the city of Athens from the Mycenaean period to Late Antiquity but will concentrate on the era when the city was at its height, from the sixth to fourth centuries B.C. We will examine the great public places--notably, the sanctuary of Athena on the Acropolis and the political and commercial core of the Agora--and will explore as well the neighborhoods with their private houses, small shrines, fountain houses and craft workshops.

We will also turn to the port of Peiraeus, which was so essential to Athens' trade and naval power and which in its layout and in the character of its population contrasted sharply with Athens itself.

270. (AAMW413) Ancient Athletics. (M) Distribution Course in Hist & Tradition. Class of 2009 & prior only. Romano.

The art, archaeology and history of athletics in ancient Greece. Among the topics to be included are: famous Greek athletes, female athletes, the ancient Olympic Games and other athletic festivals, ancient athletic facilities and equipment, the excavation of ancient athletic sites and practical athletics.

SM 296. (COML296, ENGL229) Classical Background. (C) Staff.

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

SM 301. Transformations of Language in Antiquity. (M) O'Donnell. Senior Seminar.

This seminar will examine the workings and interplay of spoken and written language in Roman and late antiquity (roughly B.C. 100 to 600 A.D.). Attention will be given to the way language was used by powerful elites to maintain and expand their position in society, but also to the ways the oral and written word were used by marginalized communities to defend and enhance their social existence. Each week's seminar will concentrate on one or two specific ancient artifacts, interpreted with the help of a wide range of recommended background reading. A particular feature of the course will be attention to the concrete ways in which the written word evolved: inscriptions and manuscripts, texts for public display and consumption and texts for private delectation and rumination. Each student will write a single substantial paper in two drafts. Background in classics, languages, or Cultural Studies will be helpful but not necessary.

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

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

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

303. (RELS302) Computing and Humanities. (C) Distribution Course in Arts & Letters. Class of 2009 & prior only. Staff.

This course is an introduction to the use of computers in the humanities. The focus will be upon consideration of issues and techniques involved in developing quality resources for use in the student's field of study. A major project will be the creation of a web site related to the student's major. The class will utilize a combination of lectures, discussion, presentations and practical lab experience. Techniques will include the basics of HTML (for the development humanities web pages), graphics, and a brief introduction to simple programming concepts. The course will also consider methodological issues such as the movement from text to multimedia, ethical/legal problems, and the phenomenon of "cyberculture."

SM 310. (GAFL510) Ancient and Modern Constitutionmaking. (C) Mulhern.

What actually was it that the Greeks were thinking of when they used the word *politeia*-- an expression that we often translate by "constitution"? What do their thoughts suggest about prospects for constitutionmaking today? This course builds on contemporary scholarship to reconstruct what we may call the constitutional tradition as it develops in the main ancient texts, which are read in English translations. The ancient texts are taken from Herodotus, Xenophon, the Pseudo-Xenophon, Thucydides, Plato, the author of the Aristotelian Athenian Constitution, Aristotle himself, Polybius, Cicero, Augustine, and the codifiers of Roman law. The course traces this tradition through the Middle Ages and the Renaissance and the great thinkers of the Seventeenth Century, following linguistic and other clues that carry one up to Madison and put the product of the U.S. Constitutional Convention in a somewhat new light; and it continues through Nineteenth Century and Twentieth Century constitutionmaking into today's constitutionmaking efforts in Eastern Europe.

The course is conducted interactively as a group tutorial. The professor offers a prelecture to the class each week on the text that they will read next to help them understand its historical, literary, and political context. In the next class, the students read short papers on the text, and these papers are discussed by other students and by the professor. The professor then provides a summary lecture on the text just completed and a prelecture on the reading set for the next class. At the end, the students have reconstructed the constitutional tradition for themselves from the sources.

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

SM 314. (ANCH314, HIST314) Roman Law and Society. (M) Distribution Course in Hist & Tradition. Class of 2009 & prior only. Staff.

Roman magistrates, emperors, jurists, and lawyers developed many of the fundamental legal principles that have remained at the basis of our modern legal systems. This course will introduce the students to the principal sources of the Roman law, to the nature of legal actions and trial procedures (for both civil litigation and criminal prosecution), and also to the main institutions of the legal system. There will be strong emphasis on the basic principles and norms of the Roman law itself. The main areas of the civil law that will be dealt with in detail will include the law of persons, succession, obligations (including contracts and damage), delicts and 'crimes'. The application of the law in social contexts will be studied by the consideration of historically documented cases such as a murder trial, a dispute over a sale, and divorce proceedings. The analysis of model cases will also be an important part of each student's involvement in the class.

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

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

321. (COML021, ENGL021, ENGL029) Classical Themes in Medieval Literature. (M) Staff.

SM 352. Teaching Plato's Republic. (A) Rosen.

Plato's "Republic" begins as a casual conversation among Socrates and his friends about morality and justice, and ends up constructing an elaborate utopian city which would promote justice and happiness among all its citizens. It is no surprise that this monumental project has engaged readers so intensely since antiquity, for it manages to address so many of the perennial questions of human existence: what, for example, constitutes the "good life"? How do we balance the demands of the state and those of the individual? On what criteria can a society base its ethical system? Beyond such grandiose questions other very practical ones are discussed, such as what kinds of art should be allowed in the ideal city, whether women are fit for military service, or how children should be educated. This seminar sets out to accomplish two intersecting goals: the first is to allow students to savor the full text of the Republic, and its relation to other Platonic works, through close, detailed reading over an entire semester; second, it will approach Plato's work as a dynamic and vibrant pedagogical text that can inspire even young students to reflect on the most urgent, if often puzzling, questions of life.

One of the three weekly meetings of the seminar will take place at University City High School (UCHS). We will work closely with a high school class and their teacher at UCHS, using Plato as a springboard for discovery and discussion. Such a format would surely please Socrates himself, who held that ongoing dialogue with others constitutes the truest philosophical enterprise.

SM 360. (COML354, ENGL229) The Epic Tradition. (M) Distribution Course in Arts & Letters. Class of 2009 & prior only. Copeland. Benjamin Franklin Seminar.

This course looks at a number of strands in the broad epic tradition: narratives of warfare, quest narratives (both geographical and spiritual), and the combination of the two in narratives of chivalry and love. We will start with Homer, reading good portions of the "Iliad" and the "Odyssey", and then see how Homeric themes are reprised in Virgil's narrative of travel, conquest, and empire, the "Aeneid". We will then look at St. Augustine's "Confessions", which has some claim to being considered an "epic" of spiritual discovery, and consider how Augustine reflects back upon his classical narrative sources. From there we will move to one medieval epic of warfare, conquest, and empire, the "Song of Roland", which emerges from the same kind of oral poetic culture that produced the ancient Homeric epics. In the last part of the course we will read some Arthurian romances, which take up certain themes familiar from epic, but place them in a new context: the medieval institution of chivalry, where the ancient warrior is replaced by the medieval knight, where the collective battle is replaced by the individual quest, and where the psychology of sexual desire is now foregrounded as a motivation for heroic self-realization.

Among Arthurian romances we will read at least one by the French poet Chrétien de Troyes, as well as the English "Sir Gawain and the Green Knight" and selections from Malory's "Morte Darthur". All readings will be in modern English. Course requirements will consist of one short paper and one longer (research-based) paper (which will be presented in two stages, draft and final version).

SM 365. (ENGL258) Homer & Joyce. (M) Distribution Course in Arts & Letters. Class of 2009 & prior only. Murnaghan/Mahaffey.

In his 1952 film "Voyage in Italy," Roberto Rossellini has a couple named Joyce (George Sanders and Ingrid Bergman) set out on a journey to settle the estate of their uncle Homer. This, in a sense, is also the object of this course. Reading Homer's *Odyssey* and Joyce's *Ulysses* side-by-side, we will consider how Joyce's use of Homer both defines his own project and provides a fresh perspective from which to return to the *Odyssey*. Both texts will be examined as works of epic scope that summon up an entire world, whether ancient Greece or early twentieth century Dublin, and as meditations on the nature of heroism, the value of ordinary experience, the relations of men and women, and the techniques and purposes of story-telling.

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

SM 376. (ANCH376, HIST376) Slavery and Society in Ancient Rome. (M) Distribution Course in Hist & Tradition. Class of 2009 & prior only. Staff.

This class examines the phenomenon of slavery in Roman society. A careful reading of primary sources, including many inscriptions dealing with the life and death of slaves will be combined with modern critical readings in order to explore the institution of slavery and to increase our understanding of slavery to both the Roman economy and Roman society. We will try to determine where the slaves came from, how guaranteeing a slave supply affected Roman policies abroad, and how slaves reached the markets of Rome, Delos and North Africa. We will also look at the relationship between slaves and masters in the Roman household. What tasks did they perform, what treatment could they expect, and how did the presence of a significant portion of the population in servitude affect the social relations governing Roman society. We will also examine the position of slaves in Roman law and examine changing attitudes towards the rights of slaves. Finally, using slave narratives from the antebellum south, we will explore the possibility of reconstructing the slave experience in Roman society.

SM 396. (COML383, ENGL394) History Literary Criticism. (M) Distribution Course in Arts & Letters. Class of 2009 & prior only. Staff. Benjamin Franklin Seminar.

Approaching literature from its cultural or political context, this course includes sections such as "American Political Fiction," "Literature and Medicine," or "Literature of the Holocaust," focusing on novels, short stories, drama, and poetry reacting to the horror of modern genocide.

402. Post-Baccalaureate Individualized Studies in Greek. (D) Staff. Corequisite(s): CLST 403.

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

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

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

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

416. (AAMW415) Survey of Greek Sculpture. (M) Staff.

An examination of key phases in the development of Greek sculpture from the later Bronze Age through the Hellenistic period.

SM 418. (COML510, ENGL524) Medieval Education. (M) Copeland.

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

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

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

427. (AAMW427, ARTH427) Roman Sculpture. (M) Distribution Course in Arts & Letters. Class of 2009 & prior only. Kuttner.

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

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

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

499. Independent Study. (C) Staff.

SM 500. Materials and Methods. (A) Staff.

Introductory graduate proseminar on the study of the ancient Greco-Roman world. Topics include: history of the discipline; textual scholarship; material culture; social, political, and intellectual history; relations between classical studies and other humanities disciplines.

SM 502. Greek Meter. (M) Distribution Course in Arts & Letters. Class of 2009 & prior only. Ringe. Prerequisite(s): A fluent reading knowledge of ancient Greek.

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

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

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

SM 505. (AAMW505) Archaeology of the Greek Iron Age. (M) Distribution Course in Hist & Tradition. Class of 2009 & prior only. Staff.

Examination of the "dark age" between the fall of the Mycenaean kingdoms and the emergence of Archaic Greek culture.

SM 506. (AAMW506) Greek Vase Painting. (M) Distribution Course in Arts & Letters. Class of 2009 & prior only. Staff.

A study of Greek vase painting utilizing the artifacts of the University Museum.

SM 508. (PHIL510) Imagining the Orient. (M) Staff.

The critical theorist Edward Said has written, "The Orient had been since antiquity a place of romance, exotic beings, haunting memories and landscapes, remarkable experiences." In this course, we will explore the west's visualization of "The Orient" by focusing upon three specific locations: the mid-east as antiquity's "original orient" and south-east Asia and India/Tibet as the contemporary west's locations for war/darkness and peace/enlightenment, respectively. We will use theoretical work, fiction, and travel writing (ancient and modern) to supplement our examination of films such as *Apocalypse Now*, *The Cup*, *The Man Who Would Be King*, *Three Seasons*, and *A Year of Living Dangerously*. By working between and among a variety of media, we will be able to attend not only to what "the Orient" is or means but to the process of that imagining process.

SM 509. (ANCH509) Advanced Readings in Greek and Latin. (A) Staff.

SM 510. (AAMW510) Topography of Athens. (M) Staff.

Layout and monuments of Athens from the Bronze Age into the time of Roman Empire.

SM 514. (COML514, ENGL504) History of Language. (M) Staff.

An introduction to the methods of historical linguistics through a study of English from its prehistoric origins to the present day, with emphasis on the Old and Middle English periods: also writing systems; the development of comparative linguistics in the nineteenth century and ideas about language before the nineteenth century; semantic change; English lexicography; concepts of "correct" English and prescriptive grammar in the eighteenth century; the material recovery of a literary text (example: Chaucer's *CANTERBURY TALES*). Two exams, weekly problems and exercises.

SM 515. (AAMW515) GIS Applications in Archaeology. (M) Staff.

An introduction to the procedures and uses of GIS in modern archaeological field and laboratory work. The course will introduce the student to computerized GIS, discuss the philosophy and theory of its use, as well as the analytical potential of its utilization. Archaeological case studies will be presented. Open to graduate students. Undergraduates with permission.

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

SM 525. (AAMW525, ARTH525) Aegean Bronze Age. (M) Betancourt.

An examination of a selected problem in the Greek Bronze Age, focusing on the Minoan, Mycenaean, and Cycladic cultures. Lectures by the instructor and reports by the students will examine a series of interrelated topics. Topic varies.

SM 526. (ARTH526) Material & Methods in Mediterranean Archaeology. (M) Staff.

SM 531. (ARTH531) ANATOLIA, ETRURIA, & GREECE.

SM 532. (AAMW532) ANCIENT GREEK COLONIES.

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

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

SM 603. (AAMW603) Archaeology and the Greek Theater. (M) Staff.

The course will examine the written and especially the archaeological evidence for the production of Greek drama. Topics will include the theater buildings themselves, stage machinery, scene painting, and costumes. The main chronological focus will be on the fifth and fourth centuries B.C., but some attention will be paid to later developments.

SM 608. Ancient Greece and the Modern/Post-Modern World. (M) Rosen.

It is commonplace to regard Classical antiquity in some sense as the "foundation" of Western culture, yet few people ever examine more closely how or whether this may be so. Can we in fact speak meaningfully of a cultural continuum from Greco-Roman antiquity to the present? Do we see in the ancient Greeks a reflection of ourselves or of an entirely alien culture? This course will explore how the Greeks of the "classical" period (5th-4th Centuries B.C.E.) addressed a set of concerns and problems fundamental to most human cultures, and will compare their approaches to these issues to those of modern society. Topics will include political organization, gender relations, family culture, art and society, among others. Sources will be wide-ranging and comparative, including such material as Plato, Thucydides, Euripides, Benjamin Franklin, Freud and Rap Music.

SM 610. (ENGL525) Chaucer's Classicisms. (M) Copeland.

This course takes Chaucer's uses of antiquity as a point of entry into questions about the ancient lineages of medieval literary and intellectual culture. The coverage of Chaucer's writings in relation to classical and late classical authors will be quite substantial. We will survey the medieval textual histories of Virgil, Ovid, Horace, Statius, and Boethius as they materialize in specific Chaucerian sites, including: "Troilus and Criseyde", "Knight's Tale", "Legend of Good Women", "House of Fame" (and perhaps one other dream poem), "Boece", and "Nun's Priests' Tale". These texts are sites for opening broader inquiries about the uses of antiquity in the Middle Ages: medieval transformations of ancient theories of narrative, of allegory and allegoresis, and of hermeneutics, translation, and invention; medieval receptions of ancient pedagogical discourses (including how classical authors were used in medieval schooling) and reconfigurations of ancient systems of knowledge; and medieval assimilations of ancient intellectual currents (Platonisms, scientific epistemologies, theories of language and signification). To these ends we will also look at various late classical expositors who mediated many of these problems to the Middle Ages, including Fulgentius, Martianus Capella, Macrobius, Priscian, and St. Augustine.

This seminar will be designed to address the interests of two constituencies: classicists who want to know more about the medieval fortunes of ancient traditions; and medievalists and early modernists, for whose ongoing research the long diachronic structure of this course can offer a good foundation. The course is designed to accommodate the particular expertise that classicists can bring to study of post-classical literary history. For non-classicists considering the course, knowledge of Latin isn't a requirement, but it is certainly helpful. Readings of Chaucer will be in Middle English. Course texts will include *The Riverside Chaucer*, Loeb editions of Horace and Boethius, a photocopied packet of primary and secondary readings, and possibly some paperback English translations of late classical sources (e. g. Macrobius). Requirements will consist of one research paper and (depending on size of the class) one or two brief discussion presentations.

SM 612. (COML616, GSOC612) Sex and Gender in Ancient Greece. (M) Murnaghan.

A study of how sexuality and sexual difference figured in the social practices and representations of the ancient Greek world. Topics for discussion include medical constructions of the male and female bodies, the politics of prostitution, the intersections of gender and slavery, depictions of sexuality in lyric poetry, drama, philosophy, legal discourse, and the novel, and the cultural significance of same-sex sexual relations. Emphasis will be placed on the role of ancient gender arrangements and sexual practices in contemporary discussions, such as the feminist rediscovery of ancient matriarchies, Foucault's reconstructions of ancient models of the self, and the recent debates about the Colorado Amendment 2 Case. The course is open to interested graduate students in all fields, and no knowledge of Greek is required.

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

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

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

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

SM 701. (ENGL701) Piers Plowman. (M) Copeland.

This course takes the great kaleidoscopic poem *Piers Plowman* as its ostensible subject and point of departure for thinking about the literary cultures in the late fourteenth and early fifteenth century, as well as their continuity with older and indeed later literary and intellectual discourses. The cultural lens of *Piers Plowman* takes in a fascinating range of social and historical categories, including the political (political organization, rebellion, state formation, labor, law, reforms); language (Latin and vernacular, literacy, mixing of dialect, registers, rhetorical modalities, and genres); religion (orthodoxy and heterodoxy, piety, apocalypticism, spiritual "literacies") geography (from pilgrimage to fantasy to agricultural labor); intellectual histories; and the very status of textuality itself.

In considering these problems we will read a variety of *Piers* intertexts, including selections from penitential manuals, Lollard sermons and trial records, treatises on translation, rebel broadsides, radical knock-off versions of *Piers Plowman* such as *Piers the Plowmans Creed* and *Mum and Sothsegger*, and selections from better known works such as *The Book of Margery Kempe* and *Chaucers Parliament of Fowls*. We will also make use of earlier Latin and continental materials (in English translation) that illuminate the intellectual traditions on which *Piers Plowman* draws. Requirements will include two oral presentations and a final paper. Students outside of medieval studies, and outside of English literary studies, are warmly encouraged to take this class, as *Piers* is truly a nexus of intellectual and cultural histories. It is also a very moving text about work, poverty, and social action.

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

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

SM 721. Ovid, Fasti. (M) Staff.

SM 728. (AAMW728, ARTH728) Roman Architecture & Topography. (M) Haselberger.

An intensive exploration of Rome's urban topography during the Late Republican and Imperial periods. Using primarily monumental and archaeological sources, and also including ancient texts, the goal will be to visually reconstruct a limited area of one's choice. The nearly completed *Lexicon Topographicum Urbis Romae* (4 volumes, so far) serves as the basic reference work. We will also receive first-hand information on methods and progress of the current publication project *Mapping Augustan Rome*, as it is developing in cooperation with the Corinth Computer Lab under Dr. David Romano, University Museum. - Of interest for students of art history, architecture, archaeology, and Classics. Knowledge of Latin and some familiarity with Rome will be a plus, but are not required.

SM 735. (JWST735, RELS735) Papyrology. (F) Staff.

Selected topics from current research interests relating to early Judaism and early Christianity.

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

For doctoral candidates.

GREEK (GREK)

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

Study of Modern Greek language, designed for students with no knowledge of Modern Greek. Basic oral expression, listening comprehension, and elementary reading and writing.

016. Elementary Modern Greek II. (M) Staff. Prerequisite(s): GREK 015 or equivalent. Offered through Penn Language Center . this section is reserved for heritage learners or by permission of instructor.
Continuation of Elementary Modern Greek I, with increased emphasis on reading and writing.

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

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

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

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

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

Morphology and syntax of Greek. Intensive exercise in grammar, Greek composition, translation from Greek to English (both prepared and sight). Emphasis is placed upon developing the ability to read Greek with facility.

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

Work in grammar and composition is supplemented and gradually replaced by reading one entire work of an ancient author, e.g., the ION of Plato.

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

Practice in rapid reading; exercises in writing Greek prose.

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

Selections from Homer's ILIAD and/or ODYSSEY.

SM 309. Topics in Greek Literature. (M) Distribution Course in Arts & Letters. Class of 2009 & prior only. Staff. Prerequisite(s): Reading knowledge of Greek or permission of instructor.

Close reading and discussion of a Greek author or a particular genre of Greek literature. Topics will vary each semester and the course may be repeated for credit.

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

Preparation of Honors Thesis in Greek Literature

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

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

SM 409. (PHIL403, PHIL406, PHIL409) Readings in Greek Literature. (M) Distribution Course in Hist & Tradition. Class of 2009 & prior only. Staff. Prerequisite(s): A 100- or 200- level course or equivalent. The cross-listing with Philosophy is not always applicable.

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

SM 480. Advanced Readings. (M) Distribution Course in Arts & Letters. Class of 2009 & prior only. Staff.

Prerequisite(s): A 100- or 200- level course or equivalent.

For the needs of advanced undergraduates and graduate students.

SM 503. Historical Grammar of Greek. (M) Distribution Course in Arts & Letters. Class of 2009 & prior only. Ringe. Prerequisite(s): A fluent reading knowledge of Greek.

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

SM 530. Selected Readings. (M) Staff.

For the needs of graduate students and advanced undergraduates.

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

Reading and discussion of authors and texts to be announced. May be repeated for credit.

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

Reading and discussion of authors and texts to be announced. May be repeated for credit.

SM 605. Historians. (M) Staff.

A study of Herodotus and/or other historians.

SM 607. Homeric Language. (M) Staff.

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

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

A study of Greek dialects.

SM 611. (AAMW611, ANCH611) Greek Epigraphy. (M) Staff.

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

SM 612. Plato's Symposium and Phaedrus. (M) Kahn.

A close reading and analysis of Plato's two major dialogues on love.

999. Independent Study. (C) Staff.

For doctoral candidates.