Spring Courses – 2012
Tufts University
**Department of Classics and Archaeology**

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**Faculty Information**

<table>
<thead>
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<th>Name</th>
<th>Title</th>
<th>Field</th>
<th>Office</th>
<th>Phone</th>
<th>Email</th>
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<tbody>
<tr>
<td>Professor Gregory Crane</td>
<td>Chair</td>
<td>Greek &amp; Latin Language, Digital Humanities</td>
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<tr>
<td>Professor R. Bruce Hitchner</td>
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<tr>
<td>Associate Professor Steven Hirsch</td>
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<tr>
<td>Associate Professor J.H. Phillips</td>
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<tr>
<td>Assistant Professor Marie-Claire Beaulieu</td>
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<tr>
<td>Senior Lecturer Betsey Halpern</td>
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<tr>
<td>Lecturer Anne Mahoney</td>
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<tr>
<td>Lecturer Susan E. Setnik</td>
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<td><a href="mailto:susan.setnik@tufts.edu">susan.setnik@tufts.edu</a></td>
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<tr>
<td>Lecturer Monica Berti</td>
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<tr>
<td>Lecturer J. Matthew Harrington</td>
<td></td>
<td>Greco-Roman Archaeology, Latin Literature</td>
<td>Eaton 326</td>
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<tr>
<td>Lecturer Lauren Sullivan</td>
<td>(Anthropology)</td>
<td>Mesoamerican Archaeology</td>
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<tr>
<td>Professor Emeritus Peter E.D. Reid</td>
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<tr>
<td>Associate Professor Ioannis Evrigenis (Political Science)</td>
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<td>Assistant Professor Christiana Olfert (Philosophy)</td>
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## Course Listings for Spring 2012

### Archaeology:

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Instructor</th>
<th>Days/Times</th>
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<tbody>
<tr>
<td>ARCH 0027</td>
<td>Introduction to Classical Archaeology</td>
<td>Harrington</td>
<td>F+ T/R</td>
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<tr>
<td>ARCH 0128</td>
<td>Mesoamerican Archaeology</td>
<td>Sullivan</td>
<td>M+</td>
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<tr>
<td>ARCH 0168</td>
<td>Roman Art &amp; Archaeology</td>
<td>Harrington</td>
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### Classics:

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<tr>
<td>CLS 0031</td>
<td>Classics of Greece</td>
<td>Halpern</td>
<td>G+</td>
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<tr>
<td>CLS 0032</td>
<td>Classics of Rome</td>
<td>Mahoney</td>
<td>G+</td>
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<tr>
<td>CLS 0038</td>
<td>History of Ancient Rome</td>
<td>Hitchner</td>
<td>I+ M/W</td>
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<tr>
<td>CLS 0066</td>
<td>Trojan War and the Politics of Power</td>
<td>Halpern</td>
<td>D+</td>
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<tr>
<td>CLS 0084</td>
<td>Greek Political Thought</td>
<td>Berti</td>
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<tr>
<td>CLS 0086/0186</td>
<td>Empresses, Saints and Scholars: The Women of Byzantium</td>
<td>Proctor</td>
<td>H+</td>
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<tr>
<td>CLS 0092</td>
<td>The Greco-Roman World in Modern Media</td>
<td>Crane</td>
<td>R 3-5:30</td>
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<tr>
<td>CLS 0158</td>
<td>Women in Greek Mythology</td>
<td>Halpern</td>
<td>E+ M/W</td>
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<td>Roman Art &amp; Archaeology</td>
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<td>Indo-European Linguistics</td>
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<td>CLS 0176</td>
<td>Ancient Medicine Seminar</td>
<td>Phillips</td>
<td>E+ M/W</td>
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<td>CLS 0183</td>
<td>Greek Religion</td>
<td>Beaulieu</td>
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### Latin:

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<tr>
<td>LAT 0002</td>
<td>Elementary Latin II</td>
<td>Setnik</td>
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<tr>
<td>LAT 0022</td>
<td>Latin Poetry: Ovid</td>
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<tr>
<td>LAT 0026</td>
<td>Prose, Poetry and Roman Medicine</td>
<td>Phillips</td>
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<tr>
<td>LAT 0102</td>
<td>Roman Drama: Terence</td>
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### Greek:

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<tr>
<td>GRK 0002</td>
<td>Elementary Greek II</td>
<td>Mahoney</td>
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<tr>
<td>GRK 0103</td>
<td>Greek Historians</td>
<td>Berti</td>
<td>K+</td>
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Archaeology 0027: Introduction to Classical Archaeology

J. Matthew Harrington
F+ T/R 12:00-1:15

This course will introduce students to the use of archaeology to interpret the art and artifacts of the complex Greco-Roman world-system, which, at its apogee, reached from Britain to China. We will begin with the development and collapse of the Bronze Age civilizations of the Aegean and Italy. We will then examine evidence for the technological and social changes that led to the development of the city-state in archaic Greece and Italy, setting the material culture of Athens and Rome in the context of the cities and sanctuaries that comprised their environments. Next we will examine evidence of the cultural transformation driven by territorial expansion. The new level of internationalism begun by Alexander the Great led to competition and conflict with the expanding Roman state. The outcome was inclusion of the Greek world within a multicultural Imperium Romanum. Long after the fall of Rome, the citizens of the Greek-speaking Byzantine Empire called themselves Roman, while the peoples of western Europe continue to speak local versions of Latin. We will conclude with the question of how material culture is use to create a shared identity and sense of history. Students must also register for recitation. Cross-listed as Art History 19 and Classics 27. Satisfies the Arts Distribution Requirement and the Classical or Italian Culture Area.
Archaeology 0128: Mesoamerican Archaeology

Lauren Sullivan

M+ M/W 6:00-7:15

An introduction to the archaeology of pre-Columbian Mesoamerican cultures of Belize, Guatemala, Honduras, and Mexico. The focus is on the origins of village life, the development of social complexity, and the emergence of states. Cultures to be studied include the Olmec, the Maya, the Zapotec, the Mixtec, and the Aztec. The rich cultural heritage left behind in the form of artifacts, architecture, murals, inscribed monuments, hieroglyphs, and codices will be used to examine Mesoamerican daily life, economy, social and political organization and world view that has survived in many areas to the present day. Cross-listed as Anthropology 128. Satisfies the Social Sciences or Arts Distribution Requirement and the Hispanic or Native American Culture Area. Prerequisite: Archaeology 30 or consent.

Archaeology 0168: Roman Art and Archaeology: Becoming Roman in the Mediterranean World

J. Matthew Harrington

M+ M/W 6:00-7:15

Sometime in the 8th century BCE, in a handful of thatched huts on the low hills beside a small river, a few villages of Latin-speaking farmers began to work as one (sometimes) and to call themselves Romans. From the Etruscans, the Romans took much of their religious ritual and even their symbols of power. From the Greeks they adapted elements of literature, sculpture, and architecture. The Romans, however, brought not simply a genius for social organization and a willingness to adapt whatever art or technology they encountered, but also a complex culture that framed the flood of novel artistic and architectural options in moral and hierarchical terms. This course will begin from the archaeological assemblage of the Iron Age Latial culture c. 900 BCE and examine the sequence of cultural transformations through centuries of conflict and cooperation, focusing in particular on the art and architecture of the Roman imperial period in the 1st BCE to the 4th CE. We will attempt to answer the question of what was Roman about Roman art and architecture, as we examine how the advancing Roman state assimilated its former rivals and was, in turn, transformed by the contributions of all those disparate cultures: the Latins, the Etruscans, the Greeks, and beyond. We will consider how the discourses and motifs of these varied cultures were open to reuse and constant reinterpretation, as the cultural topography of the Imperium Romanum grew ever more complex. Cross-listed as Art History 106 and Classics 168. Satisfies the Arts Distribution Requirement and the Classical or Italian Culture Area. Prerequisite: Archaeology/Classics 27, Art History 1, or consent.
Classics 0027: Introduction to Classical Archaeology  
J. Matthew Harrington  
F+ T/R 12:00-1:15

This course will introduce students to the use of archaeology to interpret the art and artifacts of the complex Greco-Roman world-system, which, at its apogee, reached from Britain to China. We will begin with the development and collapse of the Bronze Age civilizations of the Aegean and Italy. We will then examine evidence for the technological and social changes that led to the development of the city-state in archaic Greece and Italy, setting the material culture of Athens and Rome in the context of the cities and sanctuaries that comprised their environments. Next we will examine evidence of the cultural transformation driven by territorial expansion. The new level of internationalism begun by Alexander the Great led to competition and conflict with the expanding Roman state. The outcome was inclusion of the Greek world within a multicultural Imperium Romanum. Long after the fall of Rome, the citizens of the Greek-speaking Byzantine Empire called themselves Roman, while the peoples of western Europe continue to speak local versions of Latin. We will conclude with the question of how material culture is use to create a shared identity and sense of history. **Students must also register for recitation. Cross-listed as Art History 19 and Classics 27. Satisfies the Arts Distribution Requirement and the Classical or Italian Culture Area.**

Classics 0031: Classics of Greece  
Betsey Halpern  
G+ M/W 1:30-2:45

A study of major Greek literary works in translation. Athens under Pericles, in the fifth century BCE, became the intellectual and artistic center of the whole Greek world, with achievements admired by all subsequent ages. What was Athens’ inspiration? This course uses the literature of ancient Greece (read in English translation) to explore aspects of Athenian life: the development of democracy, the flowering of poetic drama, the early growth of moral philosophy, and ideals of education and fitness. Readings normally include Homer’s *Iliad* or *Odyssey*; plays of Aeschylus, Sophocles, Euripides, and Aristophanes; selections from Herodotus and Thucydides; and dialogues of Plato. No previous classics knowledge is assumed. **Satisfies the Humanities Distribution Requirement and the Classical Culture Area.**
Classics 0032: Classics of Rome
Anne Mahoney
G+ M/W 1:30-2:45
What is literature? What is it for? Can it serve political goals? Should it try? How does it help develop a national identity, or a feeling of community? If free speech is curtailed, can imaginative literature flourish?

All of these were live issues for Roman authors of the classical period. In this course, we will survey classical Roman literature from the late second century BC down to the beginning of the second century AD, with particular attention to how literature helps define what it means to be "Roman" and what it means to be human. We will also consider how authors respond to each other, how literary genres and styles evolve, and how fiction and fact interact.

This is a big-picture survey course, in which you will read a lot, to get a general overview of classical Latin literature; we will survey many works relatively briskly to prepare you for reading in more detail later, whether in subsequent courses or on your own. Students will write several short papers and will take a final exam. The class has no pre-requisites and assumes no prior knowledge of Roman history, literature, or culture, or of the Latin language. All of the readings are originally written in Latin. Students who know Latin are warmly encouraged to read as much as possible in the original; others will read in English. Satisfies the Humanities Distribution Requirement and the Classical or Italian Culture Area.

Classics 0038: History of Ancient Rome
R. Bruce Hitchner
I+ M/W 3:00-4:15
The Roman Republic and Empire extended over an area now encompassing 36 nation states and lasted for more than a millennium. This course will introduce students to the great questions of Roman history: How did the city of Rome evolve from a small monarchic community to a powerful republic and ultimately the most significant empire in the West prior to the modern period? How did Roman identity, institutions, structures and values sustain the Empire for half a millennium? Was the Roman Empire early globalization? What caused the Empire to break up in the West and why did it last, as the East Roman or Byzantine Empire, until the 15th century? How do we explain the end of paganism and the rise of Christianity? Cross-listed as History 51. Satisfies the Humanities or Social Sciences Distribution Requirement and the Classical or Italian Culture Area.
Classics 0066: Trojan War and the Politics of Power
Betsey Halpern
D+  T/R 10:30-11:45

In this class, we will examine the myth of the Trojan War and the nature of power politics in Mycenaean culture through primary ancient literature that documents the Trojan War Cycle: epics, tragedies, and lyric poetry. Readings include Aeschylus’ Prometheus Bound, Homer’s Iliad and sections from the Odyssey, Euripides’ Iphigenia at Aulis, Aeschylus’ Agamemnon, and Sophocles’ Philoctetes and Ajax, among other works. Requirements: midterm and end term examinations; short oral and written assignments. Satisfies the Humanities Distribution Requirement and the Classical Culture Area.

Classics 0084: Greek Political Thought
Monica Berti
C  T/W/F 9:30-10:20

The modern term ‘politics’ comes from the Greek politikos (of, or pertaining to, citizens and the city) and the reflection about political life and constitutional forms is one of the most important contributions of ancient Greece. The aim of this course is to explore origin and development of Greek political thought because it is essential for our understanding of contemporary world, especially when we discuss themes such as democracy, equality, justice, and the confrontation between East and West. The course will be a survey of Greek thought in English translation from Archaic times to the Hellenistic age. Students will also have the opportunity to learn Greek words of the political language by searching new digital tools available through the Perseus digital library, in order to understand the etymology of much of our political terminology. Homeric epics, Hesiod, and the lyric poets reveal the first political reflection that testifies the change from the world of the kings to the new role of the aristocracy and the emerging needs of oppressed people. The search for justice and new solutions to civic coexistence permeate the poetry of Solon and the action of archaic lawgivers. In the Fifth and Fourth century we have the great explosion of the democratic political thinking and the debate about Athenian imperialism, which are expressed by many different media, as the Greek drama, the works of the great historians Herodotus, Thucydides, and Xenophon, orators’ speeches, and Sophists’ arguing about ethics, politics, and the relationship between law and nature. The discussion about the meaning of ‘law’, the relationship between the citizen and the city, and the teaching of virtue strongly emerge in the trial of Socrates and in the reconstruction of his personality by Plato, who speculates on philosopher rulers, justice, the good city, and practical politics in the Republic and the Laws. Aristotle is the first political scientist and his natural philosophy greatly influences his ideas about household, slavery, justice, and the distribution of power in the city, together with his classification of constitutions and theories about their evolution and change. With Alexander the Great and the end of Greek cities’ freedom we enter a new age where individual needs and a different way of conceiving politics are expressed by Cynics, Stoics, and the Epicureans, while Hellenistic theories concerning kingship develop a new conception of rulership before Greece is conquered by Rome. Satisfies the Humanities Distribution Requirement and the Classical Culture Area.
Classics 0086/0186: Empresses, Saints and Scholars: The Women of Byzantium
David Proctor
H+ T/R 1:30-2:45

History 86/Classics 86/186--Empresses, Saints & Scholars: The Women of Byzantium. Pulcheria, Irene, Theophano, Theodora, St. Mary of Egypt, Anna Comnena --women who helped shape empires, the Christian religion, the discipline of history. In the lives of these and other women of Byzantium are reflections and commentaries on ideas as varied as political legitimacy, spirituality, education, the spread of Byzantine culture, and the evolution of Christian theology. Though the focus will be on the Byzantines, the course will also examine Byzantine influences on and interactions with the peoples of Eastern, Western and Southeastern Europe and the Middle East. Satisfies the Humanities or Social Sciences Distribution Requirement and the Classical Culture Area.

Classics 0092: The Greco-Roman World in Modern Media
Gregory Crane
R 3:00-5:30

This course explores representations of the Classical Greek world in modern media, with a particular focus upon the interaction between ancient sources, print media with their representations in television and film. Students will learn how representations the past became an instrument both to understand the present and to shape future. At the end of the course, students will be able to analyze the relationship between (1) historical source materials, (2) novels and plays based upon historical sources; (3) films based upon both original sources and written literature. Materials to be covered will include the 300, Alexander, Caesar and Cleopatra, Ben Hur, and Spartacus. Satisfies the Classical Culture Area.

Classics 0158: Women in Greek Mythology
Betsey Halpern
E+ M/W 10:30-11:45

In this class, we will study legendary and mythical female figures. We will identify the characterizations and roles for these figures, and assess how their representation enhances female stature, as it informs and supports cultural identity at various historical times. We will also explore how ancient authors and artists represent the female experience generally: matriarchy, misogyny, martyrdom, marriage, gender specific cults, athletics, and election in various vocations. No prerequisite. Midterm and final. Short papers and/or oral presentations. Satisfies the Humanities Distribution Requirement and the Classical Culture Area.
Archaeology 0168: Roman Art and Archaeology: Becoming Roman in the Mediterranean World

J. Matthew Harrington
M+ M/W 6:00-7:15

Sometime in the 8th century BCE, in a handful of thatched huts on the low hills beside a small river, a few villages of Latin-speaking farmers began to work as one (sometimes) and to call themselves Romans. From the Etruscans, the Romans took much of their religious ritual and even their symbols of power. From the Greeks they adapted elements of literature, sculpture, and architecture. The Romans, however, brought not simply a genius for social organization and a willingness to adapt whatever art or technology they encountered, but also a complex culture that framed the flood of novel artistic and architectural options in moral and hierarchical terms. This course will begin from the archaeological assemblage of the Iron Age Latial culture c. 900 BCE and examine the sequence of cultural transformations through centuries of conflict and cooperation, focusing in particular on the art and architecture of the Roman imperial period in the 1st BCE to the 4th CE. We will attempt to answer the question of what was Roman about Roman art and architecture, as we examine how the advancing Roman state assimilated its former rivals and was, in turn, transformed by the contributions of all those disparate cultures: the Latins, the Etruscans, the Greeks, and beyond. We will consider how the discourses and motifs of these varied cultures were open to reuse and constant reinterpretation, as the cultural topography of the Imperium Romanum grew ever more complex. Cross-listed as Art History 106 and Classics 168. Satisfies the Arts Distribution Requirement and the Classical or Italian Culture Area. Prerequisite: Archaeology/Classics 27, Art History 1, or consent.

Classics 0170: Indo-European Linguistics

Anne Mahoney
C T/W/F 9:30-10:20

What are the relationships between Greek, Latin, English, and other languages? How do we know? How can we find out about a culture that faded away 5,000 years ago without leaving a written record? These are the questions of historical linguistics. In this course, students will learn the basic principles of historical linguistics and the comparative method, with application to the Indo-European language family. We will focus mainly on Greek, Latin, and English as examples, but will consider the rest of the family as well. Pre-requisite for this course is Greek 7, Latin 21 or 22, or consent; ideally, students will be acquainted with more than one ancient Indo-European language, and assignments will assume reading ability in at least one. Counts towards linguistics minor and all classics major tracks. Graduate students from any department who meet the pre-requisite are welcome. Satisfies the Humanities Distribution Requirement. Prerequisite: Latin 21 or Greek 7 or Sanskrit 3.
Classics 0176: Ancient Medicine Seminar
J.H. Phillips
E+ M/W 10:30-11:45
A seminar on the historical development of Western surgery from antiquity to the 20th century. Throughout its development from its origins in antiquity to a modern field of science and technology, surgery has “inspired hope and admiration, fear and censure, but never indifference;” this seminar will trace the historical evolution of Western surgery with regard to theories, practices, and technologies, as well as the changing social, economic, and philosophical environment. Short weekly presentations, two formal presentations (short summary and a seminar lecture) and a paper. High demand course, register at Department. Satisfies the Humanities Distribution Requirement and the Classical Culture Area. Prerequisite: Classics 146 and permission of instructor.

Classics 0183: Greek Religion
Marie-Claire Beaulieu
D+ T/R 10:30-11:45
This course consists of a survey of the Athenian religious calendar. We will discuss the different festivals in the order in which they were celebrated so as to get a picture of what religious life would have been like in Athens in the Classical and Hellenistic periods. We will also examine special topics such as marriage, funerals, initiation rituals, and mystery cults. We will read a wide array of ancient texts (in translation) as well as relevant scholarship. Satisfies the Humanities Distribution Requirement and the Classical Culture Area. Prerequisite: Classics 75 or consent.
Latin 0002: Elementary Latin II
Susan Setnik
E M/W/F 10:30-11:20
After a brief review of forms and syntax learned in Latin 1, complex syntax will be introduced using traditional Latin texts and digital resources. Course objectives include: reading/translating authentic Latin, enhancing English vocabulary with Latin derivatives, exposure to diverse cultures in the ancient Mediterranean world, and use of current digital technologies. Students will read short Latin passages from Pliny, Martial, Cicero, Catullus, etc. (adapted and unadapted) to discuss topics such as slavery, superstitions, and love in the Roman Forum. Quizzes, two midterms, small project(s), and final exam. Prerequisite: Latin 1 or equivalent.

Latin 0022: Latin Poetry: Ovid
Susan Setnik
G+ M/W 1:30-2:45
Read and translate many of the most popular myths in Ovid’s Metamorphoses. The remainder will be read in English translation. Emphasis throughout the course will be: stories and story-teller, interpretation based on context and subtext, and the creative genius of Ovid as well as figures of speech, grammar, rhetorical devices, and symbolism. Quizzes, midterm, project/paper, and final exam. Prerequisite: Latin 3 or equivalent.

Latin 0026: Prose, Poetry, & Roman Medicine
J.H. Phillips
G+ M/W 1:30-2:45
Selections from Cato the Elder, Lucretius, Ovid, and Celsus reflecting the development of Roman prose, poetry, and medicine in the Roman Republic and Early Empire. Satisfies the Humanities Distribution Requirement. Prerequisite: Latin 21 or 22 or equivalent.

Latin 0102: Roman Drama: Terence
Marie-Claire Beaulieu
H+ T/R 1:30-2:45
In this course, we will read the Heautontimorumenos (Self-Tormentor) of Terence in Latin. We will pay close attention to Latin grammar and style. We will also pay attention to the literary context surrounding the works of Terence, i.e. the history of comedy as a genre. To do so, we will read Terence’s other works as well as plays by Menander and Plautus in English translation. When appropriate, short pieces of scholarship will be assigned and discussed. Satisfies the Humanities Distribution Requirement. Prerequisite: Latin 21 or 22 or equivalent.
Greek 0002: Elementary Ancient Greek II  
Anne Mahoney  
D M/T/R 9:30-10:20, 10:30-11:20  
Continuation of Greek 1. We will introduce the rest of the morphology and syntax of classical Greek, begin work on meter, and continue building vocabulary. After we finish the textbook we will read Plato's *Crito*, a dialogue in which Socrates discusses his imminent execution; as time permits, we may read more Plato or other straightforward prose authors. **Prerequisite: Greek 1 or equivalent.**

Greek 0103: Greek Historians  
*Monica Berti*  
H+ T/R 1:30-2:45  
In the Histories Herodotus writes that the aim of his inquiry is to write about human deeds so that they will not be forgotten and lose their glory. Herodotus is considered the father of history because he was the first to collect his material systematically, and Greece is the place where historiography was born. The aim of this course is to read ancient Greek historians in the original language and explore characteristics and forms of Greek historical thinking from its first expressions in the Homeric epics down to the Hellenistic age. Students will read extensive passages of Herodotus, Thucydides, Xenophon, and Polybius. They will also learn Athenian local historiography reading the so-called fragmentary historians, whose works are preserved only through quotations by other surviving authors. The aim is to learn to identify citations and testimonies of lost historians and explore the concept of fragmentary historiography. Students will also use new digital technologies for encoding and representing Greek texts and citations of lost historians. **Satisfies the Humanities Distribution Requirement. Prerequisite: Greek 7 or equivalent.**
How Classics & Archaeology Courses Can Meet Your Needs

**Foundation Requirements: Language**

Latin 1 or Greek 1 followed by Latin 2/3, Greek 2/7 will fulfill the first part of the LANGUAGE requirement. Students who have studied Latin or Greek in secondary school are encouraged to take the placement exams; they may be placed into the 7 or 21 level if they have had three or more satisfactory years. Those who have completed the first part of the requirement in any language, Classical or modern, have the choice of continuing that language, or starting a second language, or taking three courses in a single Culture Area.

**Classics as a Culture Area**

Classics makes a particularly attractive Culture Area because we offer a wide variety of subject matters and techniques of investigation within the department. In a time span of 1,500 years and in a single geographical area, one can study languages, literature, philosophy, religion, science and medicine, drama, history, art, archaeology, mythology, i.e. the culture of Greece and Rome. Further, these Culture classes can also count to fulfill Humanities, Arts, or Social Science Distribution Requirements.

**Classics For Distribution Requirements**

The following courses can be used to satisfy both a Culture Area and Distribution Requirement:  
**Humanities:** Latin and Greek courses at the level of 3 and above; literature courses in translation (CLS 31, 32, 45, 65, 66, 70, 75, 83, 84, 120, 121, 135, 136, 137, 140, 146, 151, 158, 165, 176, 183, 184, 189); history courses (CLS 26, 37, 38, 47, 48, 85, 86, 141, 142, 143, 144, 146, 147, 148, 185, 186)  
**Arts:** Art and Archaeology courses (CLS 26, 27, 87, 88, 163, 164, 166, 167, 168, 187, 188); drama courses (CLS 55, 56, 57, 155, 156, 157)  
**Social Science:** History courses (CLS 26, 37, 38, 45, 47, 85, 86, 142, 143, 144, 146, 147, 160, 185, 186)

**Classics as a Second Major**

Students majoring in other departments, especially where the primary major is career-oriented or directed toward professional schools, often find that a second major in Classics gives a good rounding to their liberal arts program. The comparatively small number of majors in the Department makes personal contact and attention possible. Medical and Law Schools have traditionally been favorably disposed toward Classics students; statistics show that, nationally, Classics Departments rank first among all departments in successful applications of their majors to Medical Schools. (See below for major requirements.)

**Classics as a Minor**

The Classics Department offers six disciplinary minor programs: Greek, Latin, Greek Archaeology, Roman Archaeology, Greek Civilization, and Roman Civilization. (See below for minor requirements.)
Major and Minor Requirements

Majoring in Classics

1. Major in Classical Studies – Ten courses usually distributed as follows:
   a. Two courses: Classics 31 and 32
   b. Two courses from either Classics 37, 38, or two from Classics 27, 164, 166, 168, 187, 188
   c. Two additional Classics courses numbered above 100 in addition to any taken in fulfillment of (b).
   d. Four other courses: at least two offered by the Classics Department. Latin 3 and above, and Greek language courses are strongly recommended and can be counted toward the major. Two of these four courses may be in a related field (see p.16 for a description of approved related fields).

   NOTE: Only in exceptional cases will the Department recommend for Summa honors a Classical Studies Major who has not taken a course in either language.

2. Major in Greek – Ten courses: Four courses in Greek, one of which may be Greek 7 (intermediate level), depending on a student’s prior level of preparation, and at least three at the 100-level; CLS 31 (Classics of Greece); CLS 37 (History of Greece); and four other courses in the department, of which at least two must be at the 100-level.

3. Major in Latin – Ten courses: Five in Latin above the intermediate level (003), including at least three at the 100-level; CLS 32 (Classics of Rome); CLS 38 (History of Rome); and three other courses in the department, of which two must be at the 100-level.

4. Major in Greek and Latin – Ten courses: six courses in Greek and Latin above the intermediate level, of which four must be at the 100-level; four other courses offered by the department.

Majoring in Archaeology

Interdisciplinary Major in Archaeology – Eleven to thirteen courses distributed as follows:
-- A core of four required courses [Anthropology 39 (ANTH 20 or 27 may be substituted), Archaeology 27 (cross-listed as FAH 19 and CLS 27), Archaeology 30 (cross-listed as ANTH 50), and Geology 2]
-- In addition, seven elective courses from History, the Sciences, and Archaeology are required:
   a. Two History courses taken from Cls 26, 37, 38, 47, 85, 86, 142, 143, 144, 147, 185, 186; Hist 13, 17, 23, 50, 51, 72, 76, 105, 148, 149, 151
   b. Two Natural/Social Science courses taken from Anthro 40, 49 (formerly 20), 126, 132, 150, 182; Chem 2, 8; Geology 32; Bio 7, 143, 144
   d. Seniors are encouraged to write an interdisciplinary capstone (research paper)
**Declaring a Major**

Any full-time tenured member of the department can be your formal advisor*. However, any member of the department will be happy to meet with you to discuss major options and courses. Try to meet as many of us as possible to talk about your own goals and expectations. Then select as an advisor the faculty member who seems most attuned to your interests. One you have selected your faculty advisor, follow these steps to declare your new major:

1. Fill out the blue university "Declaration of Major" form available at the Department Office. Get it signed by your current advisor and pick up your folder from them, or request that it be sent to the Classics Department. Also have your new Classics/Archaeology advisor sign the form.

2. Fill out the green "Department Declaration of Major" form which is available at the Department Office and have it signed by your new Classics/Archaeology advisor.

3. Take the signed blue form, the signed green form, and your folder (if you picked it up) to the Department Administrator David Proctor (Eaton 321). The green form, a photocopy of your blue form, and your folder will now become part of your official Classics file. Return the original blue form to the Dean of Advising Office in Dowling Hall. You have now officially declared a major!

Double Majors: Follow the same process as above but make sure both of your major departments have copies of your folder from your original advisor.

*For those declaring a major in Archaeology, you may choose from Professors Hirsch, Hitchner, or Sullivan for your advisor. For those declaring a major in Classics or a language major, you may choose from Professors Beaulieu, Crane, Halpern, Hirsch, Hitchner, Mahoney or Phillips.

**You and Your Advisor**

One of the strengths of the Classics Department and Archaeology Program is advising. All of the department faculty and staff are committed to making sure that all Classics/Archaeology majors and minors get individualized attention. You can better use your advisor by consulting him or her when you need academic, professional, and even personal advice. As a major in Classics or Archaeology, you do not need to feel that you have only one advisor. You are always free to consult with others in the Department, as well as change your advisor. We all recognize that we each offer different interests and viewpoints. In addition to your advisor, all of the faculty and staff of the Classics Department and Archaeology Program are here to help you, to offer insight, advice and support whenever you need it.

Since pre-registration period can be a hectic time, if you need to speak with your advisor about future plans, current difficulties, career opportunities, graduate school, or just to catch him or her up on your current activities, take advantage of faculty office hours or set up an individualized appointment. Faculty office hours are posted on professors' doors and are available from the department office or the Faculty Guide. Appointments can always be made for other times by emailing your advisor or contacting him or her by phone.

Be sure to keep your advisor informed of your activities and interests. It is hard to write a recommendation based only on a transcript and the ritual of clearing a student for registration once a semester. If you are planning on a program abroad, either through Tufts or on your own, raise the possibility with your advisor early so that he or she can put you in touch with others who have been in similar programs recently.
Minoring in Classics

GENERAL REQUIREMENTS:
1. No more than two of these courses may be used for any other degree requirement.
2. Students planning a minor must inform the department no later than the start of their final semester, but are encouraged to contact David Proctor as early as possible.

MINOR IN LATIN — Five courses:
-- Four courses in Latin beyond the intermediate level (003), of which at least two must be 100-level
-- Classics 32 or Classics 38 or Classics 100-level in Roman studies

MINOR IN GREEK — Five courses:
-- Three courses in Greek beyond the first year (002), of which at least two must be 100-level
-- Classics 31 or Classics 37 and Classics 100-level in Greek Studies.

MINOR IN GREEK ARCHAEOLOGY — Five courses:
-- Classics 27: Introduction to Classical Archaeology
-- Classics 37: History of Ancient Greece
-- Classics 31: Classics of Greece
-- Classics 163: Aegean Archaeology
-- Classics 164: Greek Art and Archaeology

Substitutions: Seminar courses in Greek History (CLS 185/186) or Greek Archaeology (CLS 187/188) may be substituted for CLS 31.

MINOR IN ROMAN ARCHAEOLOGY — Five courses:
-- Classics 27: Introduction to Classical Archaeology
-- Classics 38: History of Ancient Rome
-- Classics 32: Classics of Rome
-- Classics 167: Tyrrhenian Archaeology
-- Classics 168: Roman Art and Archaeology

Substitutions: Seminar courses in Roman History (CLS 185/186) or Roman Archaeology (CLS 187/188) may be substituted for CLS 32.

MINOR IN GREEK CIVILIZATION — Six courses:
-- Classics 31: Classics of Greece
-- Classics 37: History of Ancient Greece
-- Four other courses from the department selected in consultation with a faculty member, two of which must be at the 100 level. Students are encouraged to take Greek language courses; only Greek 7 and higher, however, can be used to fulfill the requirements of the minor

MINOR IN ROMAN CIVILIZATION — Six courses:
-- Classics 32: Classics of Rome
-- Classics 38: History of Ancient Rome
-- Four other courses from the department selected in consultation with a faculty member, two of which must be at the 100 level. Students are encouraged to take Latin language courses; only Latin 3 and higher, however, can be used to fulfill the requirements of the minor
The Related Fields Option

In the Department of Classics, we teach a specific body of subject matter pertaining to the civilizations of Greco-Roman antiquity; to this subject matter we apply the appropriate scholarly methodologies. Among the options for completion of a major in Classical Studies is one that allows for students to take two courses in "Related Fields" offered by other departments. The purpose of the Related Fields Option is to provide the student with a broader perspective on the knowledge he or she has acquired in Classics courses. This can be achieved in two ways:

1. By taking courses in which the same subject matter studied in Classics courses or subject matter which is a direct continuation of that studied in Classics courses is viewed from the perspective of a different discipline.
2. By taking courses in which the methodologies employed in Classics courses are applied to other civilizations.

The following courses, whose relevance to the study of Classics is clear, will automatically be accepted in lieu of the ninth and tenth Classics courses:

- Art History 0001 — Introduction to Art History
- Drama 0001 — Comedy and Tragedy
- Drama 0137 — Theatre and Society
- Engineering Science 0011 — Technology as Culture
- English 0050/0051 — Shakespeare
- English 0109 — Ovid and the Ovidian Tradition
- English 0110 — The Renaissance in England
- English 0173 — Literary Theory
- History 0053 — Europe to 1815 (formerly History 10)
- History 0055 — Europe in the Early Middle Ages (Hist 20)
- History 0056 — Europe in the High Middle Ages (Hist. 21)
- Italian 0051 — Inferno
- Italian 0052 — Purgatorio and Paradiso
- Italian 0055 — The Rinascimento
- Philosophy 0001 — Introduction to Philosophy
- Philosophy 0041/Political Science 0041 — Introduction to Western Political Thought
- Philosophy 0121 — Metaphysics
- Philosophy 0151 — Ancient Philosophy
- Religion 0022 — Introduction to the New Testament
- Religion 0034 — The Church through the Centuries
- Religion 0052 — Judaism through the Centuries

Other courses, which are not on the above list, may also be related, whether in subject matter or methodology or both, to the study of Classics, and may therefore qualify as Related Fields courses. In the case of courses not on the above list, if the student feels that a particular course may satisfy the goals which lie behind the Related Fields Option, the student is invited to submit to the Department, through the Department Administrator, a written petition in which the student demonstrates the connection(s) between this course and the knowledge which the student has acquired in the study of Classics. If the petition is accepted by the Department, the student may apply that course as a Related Fields course toward the major in Classics. Students should not feel that they must limit themselves to the courses on the list above. There are many other courses in the University which may have a valid relationship to the study of Classics and for which a justification can be made.
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**Notes**

- A blank letter (such as B) indicates a 50 minute meeting time.
- A letter augmented with a + (such as B+) indicates a 75 minute meeting time.
- A number (such as 2) indicates a 150 minute class or seminar. A number with a + (such as 2+) indicates a 180 minute meeting time.
- Lab schedules for dedicated laboratories are determined by department/program.
- Monday from 12:30-1:20 is departmental meetings/exam block.
- Wednesday from 12:00-1:20 is the AS&E-wide meeting time.
- If all days in a block are to be used, no designation is used. Otherwise, days of the week (MTWRF) are designated (for example, E+MW).
- Roughly 55% of all courses may be offered in the shaded area.
- Labs taught in seminar block 5+5+ may run to 4:30. Students taking these courses are advised to avoid courses offered in the K or L block.
Department of Classics & Archaeology

Spring Courses – 2012
Tufts University