# Faculty Information

<table>
<thead>
<tr>
<th>Name, title</th>
<th>Areas of Interest</th>
<th>Office</th>
<th>Ext.</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marie-Claire Beaulieu, Assistant Professor</td>
<td>Greek Religion, Epigraphy, Medieval Latin</td>
<td>Eaton 327</td>
<td>x72438</td>
<td><a href="mailto:marie-claire.beaulieu@tufts.edu">marie-claire.beaulieu@tufts.edu</a></td>
</tr>
<tr>
<td>Monica Berti, Visiting Lecturer</td>
<td>Greek and Latin epigraphy, Greek historiography, Papyrology, Digital Humanities</td>
<td>Eaton 329</td>
<td>x72436</td>
<td><a href="mailto:monica.berti@tufts.edu">monica.berti@tufts.edu</a></td>
</tr>
<tr>
<td>Gregory Crane, Professor</td>
<td>Greek &amp; Latin Language, Digital Humanities</td>
<td>Eaton 328</td>
<td>x72435</td>
<td><a href="mailto:gregory.crane@tufts.edu">gregory.crane@tufts.edu</a></td>
</tr>
<tr>
<td>Betsey Halpern, Senior Lecturer</td>
<td>Latin &amp; Greek Literature</td>
<td>Eaton 330</td>
<td>x72437</td>
<td><a href="mailto:betsey.halpern@tufts.edu">betsey.halpern@tufts.edu</a></td>
</tr>
<tr>
<td>J. Matthew Harrington, Visiting Lecturer</td>
<td>Greco-Roman space and architecture, Post-Augustan Latin Literature, Satire, Comparative Greek and Latin Grammar (PIE Linguistics)</td>
<td>Eaton 326</td>
<td>x72439</td>
<td><a href="mailto:matthew.harrington@tufts.edu">matthew.harrington@tufts.edu</a></td>
</tr>
<tr>
<td>Steven Hirsch, Associate Professor</td>
<td>Greek, Roman, and Near Eastern history</td>
<td>Eaton 205</td>
<td>x73506</td>
<td><a href="mailto:steven.hirsch@tufts.edu">steven.hirsch@tufts.edu</a></td>
</tr>
<tr>
<td>R. Bruce Hitchner, Professor, Director of Archaeology</td>
<td>Roman history, archaeology &amp; International Relations</td>
<td>Eaton 320</td>
<td>x75359</td>
<td><a href="mailto:bruce.hitchner@tufts.edu">bruce.hitchner@tufts.edu</a></td>
</tr>
<tr>
<td>Seth Holm, Lecturer</td>
<td>Latin poetry, especially Lucretius, Horace, Vergil, and Ovid; Greek Tragedy, Pre-Socratic Philosophy, and Epicureanism</td>
<td>Eaton 329</td>
<td>x72436</td>
<td><a href="mailto:seth.holm@tufts.edu">seth.holm@tufts.edu</a></td>
</tr>
<tr>
<td>Anne Mahoney, Lecturer</td>
<td>Classical tradition and reception; linguistics; ancient drama; ancient mathematics; Latin, Greek, and Sanskrit language and literature</td>
<td>Eaton 331</td>
<td>x74643</td>
<td><a href="mailto:anne.mahoney@tufts.edu">anne.mahoney@tufts.edu</a></td>
</tr>
<tr>
<td>J. H. Phillips, Associate Professor</td>
<td>Latin Literature, Greek and Roman Medicine</td>
<td>Eaton 318</td>
<td>x72039</td>
<td><a href="mailto:jh.phillips@tufts.edu">jh.phillips@tufts.edu</a></td>
</tr>
<tr>
<td>David Proctor, Lecturer</td>
<td>Medieval Western Europe, Southeastern Europe, Byzantium, church-state relations</td>
<td>East 208B</td>
<td>x73041</td>
<td><a href="mailto:david.proctor@tufts.edu">david.proctor@tufts.edu</a></td>
</tr>
<tr>
<td>Susan Setnik, Lecturer</td>
<td>Greek &amp; Latin Literature</td>
<td>Eaton 325</td>
<td>x75398</td>
<td><a href="mailto:susan.setnik@tufts.edu">susan.setnik@tufts.edu</a></td>
</tr>
<tr>
<td>Vickie Sullivan, Professor, Department Chair</td>
<td>Political thought and Philosophy; Politics and Literature; Machiavelli</td>
<td>Packard 111/ Eaton 322</td>
<td>x72328</td>
<td><a href="mailto:vickie.sullivan@tufts.edu">vickie.sullivan@tufts.edu</a></td>
</tr>
<tr>
<td>Lauren Sullivan, Lecturer</td>
<td>Mesoamerican Archaeology</td>
<td>Eaton 311A</td>
<td>x74265</td>
<td><a href="mailto:lauren.sullivan@tufts.edu">lauren.sullivan@tufts.edu</a></td>
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<tr>
<td>Course</td>
<td>Title</td>
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<tr>
<td>CLS 0027/</td>
<td>Introduction to Classical Archaeology</td>
<td>Harrington</td>
<td>G+</td>
<td>MW 1:30-2:45</td>
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<td>ARCH 27</td>
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<td>CLS 0031</td>
<td>Classics of Greece</td>
<td>Crane</td>
<td>E+MW</td>
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<td>Classics of Rome</td>
<td>Holm</td>
<td>I+</td>
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<td>CLS 0038</td>
<td>History of Rome</td>
<td>Hitchner</td>
<td>H+TR</td>
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<td>CLS 0047/0147</td>
<td>Greece, Rome, and China</td>
<td>Hirsch</td>
<td>F+TR</td>
<td>TR 12-1:15</td>
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<tr>
<td>CLS 0056</td>
<td>Greek and Roman Comedy</td>
<td>Mahoney</td>
<td>G+</td>
<td>MW 1:30-2:45</td>
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<td>CLS 0084</td>
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<tr>
<td>CLS 0092-01</td>
<td>SpTp: Historical Linguistics</td>
<td>Berti</td>
<td>D+</td>
<td>TR 10:30-11:45</td>
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<tr>
<td>CLS 0092-02</td>
<td>SpTp: Sport and Entertainment in Greece and Rome</td>
<td>Mahoney</td>
<td>C</td>
<td>TWF 9:30-10:20</td>
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<td>CLS 0110-01</td>
<td>Women of Byzantium: Empresses,Saints,&amp;Scholars</td>
<td>Proctor</td>
<td>K+</td>
<td>MW 4:30-5:45</td>
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<td>CLS 0123-01</td>
<td>Philosophy of Law</td>
<td>Kelly</td>
<td>F+</td>
<td>TR 12-1:15</td>
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<tr>
<td>CLS 0147</td>
<td>Greece, Rome, and China</td>
<td>Hirsch</td>
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<tr>
<td>CLS 0150-01</td>
<td>Plato's Socrates</td>
<td>Evrigenis</td>
<td>L+</td>
<td>TR 4:30-5:45</td>
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<td>CLS 0164/</td>
<td>Greek Art &amp; Archaeology: Greek Sacred and Civic Space</td>
<td>Harrington</td>
<td>L+</td>
<td>TR 4:30-5:45</td>
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<td>ARCH 164</td>
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<td>CLS 0176</td>
<td>Ancient Medicine Seminar</td>
<td>Phillips</td>
<td>E+MW</td>
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<td>CLS 0184</td>
<td>AdvSpTpLit: Persuasive Speech in Classical Literature</td>
<td>Holm</td>
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<td>CLS 0188/ARCH 188</td>
<td>Prob in Cls Arch: The Roman Empire from Augustus to late 3rd Cent CE</td>
<td>Hitchner</td>
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<td>W 1:30-4</td>
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<td>CLS 0192-01</td>
<td>Seminar in Philosophy: Plato &amp; Aristotle Ethics</td>
<td>Olfert</td>
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<td>W 6:30-9</td>
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<tr>
<td>ARCH 0027/CLS 27</td>
<td>Introduction to Classical Archaeology</td>
<td>Harrington</td>
<td>G+</td>
<td>MW 1:30-2:45</td>
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<td>ARCH 0128</td>
<td>Meso-American Archaeology</td>
<td>Sullivan</td>
<td>M+</td>
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<td>ARCH 0164/CLS 164</td>
<td>Greek Art &amp; Archaeology: Greek Sacred and Civic Space</td>
<td>Harrington</td>
<td>L+</td>
<td>TR 4:30-5:45</td>
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<td>ARCH 0188/CLS 188</td>
<td>Prob in Cls Arch: The Roman Empire from Augustus to late 3rd Cent CE</td>
<td>Hitchner</td>
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<td>W 1:30-4</td>
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<tr>
<td>GRK 0002</td>
<td>Elementary Ancient Greek II</td>
<td>Mahoney</td>
<td>D</td>
<td>M 9:30-10:20; TR 10:30-11:20</td>
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<tr>
<td>GRK 0101</td>
<td>Greek Epic: Homer</td>
<td>Crane</td>
<td>10+</td>
<td>M 6:00-9:00PM</td>
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<td>GRK 0181</td>
<td>Athens at War</td>
<td>Hirsch</td>
<td>J+</td>
<td>TR 3-4:15</td>
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<td>LAT 0002</td>
<td>Elementary Latin II</td>
<td>Holm</td>
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<tr>
<td>LAT 0022</td>
<td>Catullus</td>
<td>Setnik</td>
<td>H+TR</td>
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<td>LAT 0104</td>
<td>Lucretius</td>
<td>Phillips</td>
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<td>LAT 0181</td>
<td>Latin Epigraphy</td>
<td>Berti</td>
<td>K+</td>
<td>MW 4:30-5:45</td>
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</table>
This course will introduce students to the use of scientific 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 colonization and territorial expansion. The new level of internationalism begun by Alexander the Great led to competition and conflict with the expanding Roman state. The ultimate 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 Archaeology 27. Satisfies the Arts Distribution Requirement and the Classical or Italian Culture Area.

This class surveys Greek literature from the archaic period to the middle of the 4th century BCE. We read each piece of literature against the context of its own social/historical background in order to appreciate the work for its timeless humanistic value and as a response to particular conditions. Greek literature reflects the enquiring Greek spirit, and in that spirit explores all avenues of human endeavor and experience. Readings typically include Homer's Iliad or Odyssey; a selection of lyric poetry, tragedies of Aeschylus, Sophocles, and Euripides; Aristophanic comedy; and one or two of Plato's dialogues. Satisfies the Humanities Distribution Requirement and the Classical or Italian Culture Area.

An introduction to Roman civilization and culture as seen through its literature, this class draws on primary materials from Republican times through the Age of Nero. Particular attention is paid to Rome of the Late Republic and the Age of the Emperor Augustus, in order to understand the profound political, intellectual, and artistic developments of that era. Readings include Roman comedy, lyric and elegiac poetry, the philosophical writings of Cicero and Lucretius, Virgil’s Aeneid, and Petronius’ Satyricon, among other works. Satisfies the Humanities Distribution Requirement and the Classical or Italian Culture Area.

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? Satisfies the Humanities or Social Sciences Distribution Requirement and the Classical or Italian Culture Area.
This course will explore both the surprisingly strong parallels and the equally telling differences between the ancient civilizations of the Mediterranean—Greece and Rome—and ancient China. Early China (Shang and Zhou periods) developed along lines that show many similarities to the development of Greek civilization in the Mycenaean, Archaic, and Classical periods. In both civilizations, periods of political fragmentation and frequent warfare were enormously productive culturally, indeed led to the formation of their fundamental belief systems, social values, and literary and artistic genres. There are also undeniably strong parallels between the Han Chinese and Roman Empires, two imperial centers, roughly contemporary in time, which (essentially independently) discovered many similar solutions to the problems of governing vast and diverse territories. All the same, the discovery of an unexpected degree of similarity between ancient Greco-Roman and Chinese civilizations makes all the more important those differences that led, in the long run, to two quite different cultural and political legacies that have continued to shape the societies of Europe and East Asia into our times. We will be making ample use of ancient sources in translation, such as the Chinese Book of Odes, the Analects of Confucius, Sima Qian’s Records of the Grand Historian, Greek Lyric Poetry, the Socratic dialogues of Plato, and the histories of Herodotus and Tacitus. Cross-listed as History 105. Satisfies the Humanities or Social Sciences Distribution Requirement and the Classical Culture Area.

Greek and Roman Comedy

Ancient comedy ranges from the rowdy, bawdy, political satires of Greek Old Comedy to the boy-meets-girl stories of Greek and Roman New Comedy. Comic playwrights of Athens in the 5th century BCE delighted in poking fun at their community and its institutions; later Greek poets wrote for a world-wide audience. Roman poets took 4th-century Greek comedy, Latinized it, Romanized it, and transplanted it into their own civic festivals. We will read selected plays by Aristophanes, Menander, Plautus, and Terence, and will consider how the genre of comedy changes over a 300-year period and across two different cultures. All readings are in English translation, though students who know some Ancient Greek or Latin will be encouraged to read as much as possible in the original languages. No pre-requisites; counts for arts distribution.

Greek Political Thought

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 4th and 5th century BCE 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*

**CLS 0092-01 Historical Linguistics**
Mahoney C TWF 9:30-10:20
Cross-listed as Linguistics 91
What is a language? When does a variety (dialect, register, national speech) become a language? How do
languages change? How do new languages appear? How do old ones die? Do languages influence each other?
How can we find out about languages that are no longer spoken? What if they weren't written either? These are
the essential questions of historical linguistics. In this course we will study how languages change over time.
We will use languages of Europe and North America as primary examples, but every language in the world --
living or dead -- can be relevant to our work. *No pre-requisites; counts as an elective for the Linguistics minor
and for all Classics major tracks.*

**CLS 0092-02 Sport and Entertainment in Greece and Rome**
Harrington D+ TR 10:30-11:45
Sport was inseparable from the civic and religious life of the ancient world; at the same time, the spectacle of
the competition comprised a major element of public entertainment and daily life. This course will introduce
students to the complex systems of local, regional, and "international" sports and entertainment in the ancient
world, and it will explore the radically different ideas of the Greeks and Romans concerning sport and
entertainment. At the same time as they served to train citizen children for the rigors of competition and war,
gymnasia like the Academe of Plato or the Lyceum of Aristotle were centers of political life and philosophical
discussion. Greek athletic competition linked the local gymnasia with the great Panhellenic games at Olympia,
Delphi, Isthmia, and Nemea, where victory brought glory to the individual and to their city. Chariots raced in
the Circus Maximus, gladiators fought in the amphitheatra, and actors performed on the many stages to honor
the Roman gods - and to gain votes for the sponsors of the games. Like NASCAR or ultimate fighting, Roman
sport could be deadly, but gladiators and charioteers were skilled athletes with wide popularity among the
people. Since sport and entertainment were viewed as crucial political, religious, and moral issues by the
ancient Greeks and Romans, they reveal much about how these ancient cultures viewed themselves and the
question of what made a good citizen. *No pre-requisites. Counts as an elective for all Classics major tracks.*

**CLS 0110-01 Women of Byzantium: Empresses, Saints, and Scholars**
Proctor K+ MW 4:30-5:45
Cross-listed as HIST 157-01
Irene, Theophano, Theodora, St. Mary of Egypt, Anna Comnena —their names echo down through time.
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
our focus will be on the Byzantines, our journey will take us also to Russia, the kingdoms of Armenia, and
Western Europe. *Satisfies the Classics Culture Option, World Civilizations requirement and either Humanities
or Social Sciences Distribution.*

**CLS 0123-10 Philosophy of Law**
Kelly F+ TR 12--:00-1:15
Cross-listed as CLS 0123-01
An examination of selected problems in jurisprudence and legal theory arising from the study of the nature of a
legal system. Class discussion of decided cases is an integral part of the work in this course.
Prerequisites: Junior standing or permission of instructor. *This course meets the following distribution
requirements: Humanities.*
This course will explore both the surprisingly strong parallels and the equally telling differences between the ancient civilizations of the Mediterranean—Greece and Rome—and ancient China. Early China (Shang and Zhou periods) developed along lines that show many similarities to the development of Greek civilization in the Mycenaean, Archaic, and Classical periods. In both civilizations, periods of political fragmentation and frequent warfare were enormously productive culturally, indeed led to the formation of their fundamental belief systems, social values, and literary and artistic genres. There are also undeniably strong parallels between the Han Chinese and Roman Empires, two imperial centers, roughly contemporary in time, which (essentially independently) discovered many similar solutions to the problems of governing vast and diverse territories. All the same, the discovery of an unexpected degree of similarity between ancient Greco-Roman and Chinese civilizations makes all the more important those differences that led, in the long run, to two quite different cultural and political legacies that have continued to shape the societies of Europe and East Asia into our times. We will be making ample use of ancient sources in translation, such as the Chinese Book of Odes, the Analects of Confucius, Sima Qian’s Records of the Grand Historian, Greek Lyric Poetry, the Socratic dialogues of Plato, and the histories of Herodotus and Tacitus. Cross-listed as History 105. Satisfies the Humanities or Social Sciences Distribution Requirement and the Classical Culture Area.

Faced with a death sentence, Socrates claimed that even the fear of death could not prevent him from doing what is right, offering as proof not words, but deeds. Taking Socrates' distinction between words and deeds, and focusing on the relationship between the arguments and the action, we will study the Laches, Symposium, Meno, Protagoras, and Republic, as well as the works recounting his last days, in an attempt to understand Plato's Socrates and his views regarding knowledge, virtue, justice, courage, and the care of one's soul.

This course will examine the art, architecture, and artifacts of the complex Greek world-system, using the lens of sacred and civic space. We will begin with the development and collapse of Bronze-Age civilizations around the Aegean: the Minoans and Mycenaecans in the context of Troy and the Hittites. We will then examine evidence for the technological and social changes that led to the development of the city-state in archaic Greece, Anatolia, and Magna Graecia during the period of colonization. Next we will consider the material evidence of the cultural transformation of the Hellenistic period under the rule of Alexander III and his successors. Finally, we will examine how Greek material culture and thought adapted to the inclusion of the Greek world within the multicultural Imperium Romanum. In the second half of the course, we will examine the Hellenic world under Roman rule, focusing on questions of identity and narratives of the past linked to material culture as evidenced in the Periegesis of Pausanias. We will focus on crucial sites discussed by Pausanias, setting the remains of Greek material culture in the 2nd century CE in the context of the cities and sanctuaries that comprised the Hellenic world. The course will conclude with an assessment of the transformations leading toward the Greek-speaking Roman imperial culture centered on Constantinopolis.
CLS 0176-01  Ancient Medicine Seminar  
Phillips     E+ MW 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.

CLS 0184-01  Persuasive Speech in Classical Literature  
Holm        G+ MW 1:30-2:45  
In Western literature and politics, the ability to argue persuasively has been revered, celebrated, suspected, and declaimed from Homer down to our own time. This course focuses on the phenomenon of rhetorical persuasion and its reception as it manifests in the literature of Greece and Rome. We will read authors whose work focuses explicitly on the teaching of rhetoric (Aristotle, Cicero, etc.) together with major literary authors of classical antiquity (Homer, the Athenian dramatists, Vergil, and others) with an eye toward how the use and misuse of rhetoric influenced these authors and the literature of their times. Students will also have the opportunity to delve into the modern world of persuasive speech by comparing ancient literary speeches to the speeches of modern politicians.

CLS 0188-01  Problems in Classical Archaeology: The Roman Empire from Augustus to late 3rd c. CE  
Hitchner    7 W 1:30-4  
This course will investigate in depth the history of the Roman Empire from Augustus to the end of the 3rd century CE, focusing in particular on its institutions, economy, society and culture.

CLS 0192-01  Seminar in Philosophy: Plato & Aristotle Ethics  
Olfert, C  12 W 6:30-9  
Cross-listed as PHIL 192-04
ARCH 0027-01  Classical Archaeology
Harrington  G+ MW 1:30-2:45
Cross-list as CLS 0027-01
This course will introduce students to the use of scientific 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 colonization and territorial expansion. The new level of internationalism begun by Alexander the Great led to competition and conflict with the expanding Roman state. The ultimate 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 used 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.

ARCH 0128-01  Mesoamerican Archaeology
Sullivan, L.  M+ MW 6:00-7:15
Cross-listed as ANTH 0128-01
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. Satisfies the Social Sciences or Arts Distribution Requirement and the Hispanic or Native American Culture Area. Prerequisite: Archaeology 30 or consent.

ARCH 0164  Greek Art& Archaeology: Greek Sacred and Civic Space
Harrington  L+ TR 4:30-5:45
Cross-list as CLS 0164-01
This course will examine the art, architecture, and artifacts of the complex Greek world-system, using the lens of sacred and civic space. We will begin with the development and collapse of Bronze-Age civilizations around the Aegean: the Minoans and Mycenaeans in the context of Troy and the Hittites. We will then examine evidence for the technological and social changes that led to the development of the city-state in archaic Greece, Anatolia, and Magna Graecia during the period of colonization. Next we will consider the material evidence of the cultural transformation of the Hellenistic period under the rule of Alexander III and his successors. Finally, we will examine how Greek material culture and thought adapted to the inclusion of the Greek world within the multicultural Imperium Romanum. In the second half of the course, we will examine the Hellenic world under Roman rule, focusing on questions of identity and narratives of the past linked to material culture as evidenced in the Periegesis of Pausanias. We will focus on crucial sites discussed by Pausanias, setting the remains of Greek material culture in the 2nd century CE in the context of the cities and sanctuaries that comprised the Hellenic world. The course will conclude with an assessment of the transformations leading toward the Greek-speaking Roman imperial culture centered on Constantinopolis.
This course will investigate in depth the history of the Roman Empire from Augustus to the end of the 3rd century CE, focusing in particular on its institutions, economy, society and culture.

GREEK

GRK 0002-01   Elementary Ancient Greek II
Mahoney   D MTR 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 /Ion/, a dialogue about the uses and abuses of epic poetry. Prerequisite: Greek 1

GRK 0101   Greek Epic: Homer
Crane   10+ M 6:00-9:00
The Homeric Iliad is probably the oldest surviving literary work in the continuous tradition of European literature and has attracted audiences for almost three thousand years. Nevertheless, the Iliad reflects the influences of Near Eastern cultures that had already been evolving for thousands of years while the Iliad itself is the product of an ancient oral poetic tradition of which traces are visible in India as well as Greece. Students will read the Iliad in its entirety in English and selections in Greek. The class is designed to build upon extensive online resources. Students with suitable computer equipment can participate in most classes via Google Hangout. Prerequisites: 3 semesters of Classical Greek or equivalent.

GRK 0181-01   Athens at War
Hirsch   J+ TR 3:00-4:15
The brutal, protracted Peloponnesian War in the last decades of the 5th century BCE. coincided with, and catalyzed, profound changes in the life of the Greeks. This course will explore major cultural, literary, and intellectual developments and their interconnections against the backdrop of traumatic political and military events. Reading Greek selections from Thucydides, Euripides, Aristophanes, and Antiphon, representing the genres of history, tragedy, comedy, and oratory, will also illuminate the evolution of language, style, and rhetoric in an era of fervid experimentation. Prerequisite: GRK 0007/consent
LATIN

LAT 0002-01  Elementary Latin II
Holm    I+ MW 3:00-4:15
The Elementary Latin Courses are designed to prepare students to read Latin texts in the original at the intermediate level by providing complete knowledge of Latin grammar and a base vocabulary over the course of two semesters. This second semester course will continue instruction in basic grammar and vocabulary using *Wheelock’s Latin* and other supplementary materials. Upon completion of the instructional texts, we will begin reading some Latin works in the original. **Prerequisite: Latin 1 or equivalent.**

LAT 0022-01  Catullus
Setnik   H+ TR 1:30-2:45
A study of Catullus’ poems, especially those that helped shape our ideas of “romantic love.” Other poems emphasize the young poet’s circle of friends or taste for the spicy and off-color. Readings such as Catullus’ Epyllion (Theseus and Ariadne) demonstrate his inheritance from Greek Alexandria. Grammar review, rhetorical devices, metrical study, and interpretation complement the translation. Quizzes, midterm, and final exam. **Prerequisite: Latin 3.**

LAT 0104-01  Lucretius
Phillips G+ MW 1:30-2:45
Selections from Lucretius’ De Rerum Natura with emphasis on significant philological, scientific, and philosophical aspects of the poem. **Satisfies the Humanities Distribution Requirement. Prerequisite: Latin 21 or 22.**

LAT 0181-01  Latin Epigraphy
Berti   K+ MW 4:30-5:45
This course will introduce students to the challenges of reading Latin texts preserved as inscriptions upon stone and will introduce Roman inscriptions as a critical source for aspects of Roman history and society that do not otherwise survive. It is an advanced Latin course whose goal is to practice and develop skills to read significant examples of Latin epigraphs, and to use modern techniques for encoding inscriptions and building digital corpora: Latin epigraphy and its contribution to linguistic and cultural knowledge. This part of the course will focus on characteristics and purposes of this discipline, addressing topics such as: development of Latin epigraphy in modern times; formation of epigraphic collections; the work of the epigraphists who discover and decipher inscriptions; alphabet, writing and texts of Latin epigraphs; classification of stones according to their content and language (sacred and sepulchral inscriptions, public and private inscriptions, juridical epigraphy, calendars, etc.); the relationship between Latin epigraphy and other disciplines, such as history, philology, archaeology, and numismatics; difference between epigraphical and literary sources; contribution of Latin epigraphy to our knowledge of Roman language, history, society, religion, and law. Ancient Latium as a source book for reading and transcribing inscriptions. More than 5,000 epigraphs come from the so called *Latium Vetus*, by which the Romans meant the oldest part of Latium. During the course will be translated and commented a selection of inscriptions from this important collection, which is fundamental to know one of the most important region of the ancient world, located in modern Italy around Colli Albani and Campagna Romana. Epigraphic documents and the World Wide Web. The course is meant also to teach modern tools for transcribing and preserving inscriptions in a digital environment. Particular attention will be given to EpiDoc, an international project for encoding inscriptions in XML.
ENG 0050-01 Shakespeare
Genster J+ TR 3-4:15
This course carefully examines eight or nine of Shakespeare’s plays, both early and late. Although the plays are considered in a variety of historical and theoretical contexts, the primary focus is on a close reading of the texts. The same plays will not be read in both 50 and 51. Prerequisites: ENG 1, 2 or fulfillment of College Writing Requirement.

HIST 0056 Europe in the High Middle Ages
Marrone J M 4:30-5:20, TR 3-3:50
This course covers Western Europe from the middle of the eleventh to the beginning of the fifteenth century, the period of the flowering and decline of medieval culture and society. Topics include the economic revolution of the twelfth century, the growth of towns and development of urban culture, the reform of the church, the challenge of heresy and the emergence of popular religion, the consolidation of knighthood and the creation of an ideal chivalry, scholasticism and vernacular literature, Romanesque and Gothic art and architecture, and the social and cultural crisis of the fourteenth century. This course satisfies either the social sciences or humanities distribution requirement.

ITAL 0052-01 Purgatorio and Paradiso
Pollina D+ TR 10:30-11:45
This course is an intensive study of Dante’s Purgatorio and Paradiso, read in English translation with facing Italian text. Prerequisite: None. This course satisfies the humanities distribution requirement.

PHIL 001-01 to 10 Introduction to Philosophy
Link E+ MW 10:30-11:45
Link G+ MW 1:30-2:45
Phillips J+ TR 3-4:15
Denby G+ MW 1:30-2:45
McConnell D+ TR 10:30-11:45
Phillips L+ TR 4:30-5:45
Urbanek H+ TR 1:30-2:45
Urbanek F+ TR 12-1:15
Staff I+ MW 3-4:15
Staff M+ MW 6-7:15
The major types of philosophical thought and the central problems of philosophy are presented through the study of some classic texts of the great philosophers. This course is offered each term and may be used to satisfy the second half of the college writing requirement by students with credit for ENG 1. This course satisfies the humanities distribution requirement.

PHIL 0120-01 Metaphysics
Epstein G+ MW 1:30-2:45
This course is a philosophical examination of concepts basic to our understanding of the world around us: the nature of abstract and concrete reality, problems of space and time, existence and identity, and unity and plurality. Prerequisites: PHIL 1 and 33, or permission of instructor. This course satisfies the humanities distribution requirement.
REL 0022-01 Introduction to the New Testament
Hutaff F+ TR 12-1:15
This course is the study of the origins of Christianity and the evolution of its earliest beliefs and practices, as reflected in the writings ultimately selected for its canon. Topics include Jesus and his interpreters, Paul and his letters, beginnings of the church, interaction between Christians and their Jewish and Greco-Roman environments, women’s participation in the shaping of the early Christian history. There will be occasional readings from non-canonical literature to add perspectives. This course satisfies the humanities distribution requirement.
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 above 100, in addition those taken in fulfillment of (b).
   d. Four other courses: at least two offered by the Classics Department.
   Two of these four courses may be in a Related Field (see p. 18).

   Latin 3 and above, and Greek language courses are strongly recommended and can be counted toward the major.

   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, plus Classics 31 (Classics of Greece,) Classics 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, plus 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

The Interdisciplinary Major in Archaeology: Eleven courses to thirteen courses including:

1. A core of four required courses[Anthropology 39 (Anth 20 or 27 may be substituted), Archaeology 27 (co-listed as Art hist 19 and Classics 27), Archaeology 30 (co-list as Anthro 50), and Geology 2].
2. In addition, seven elective courses from History, Natural Science and Art 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 Anth 40, 49 (formerly 20), 126, 132, 150, 182; Biology 7, 143, 144; Chem 2, 8; Geo 32
   d. Seniors are encouraged to write an interdisciplinary capstone (research paper).
Minoring in Classics

The Classics Department offers the following departmental Minors:

**Minor in Latin: Five Courses**
1. Four courses in Latin beyond the intermediate level (003) of which at least two must be 100 level.
2. Classics 32 or Classics 38 or Classics 100-level in Roman studies.

**Minor in Greek: Five Courses**
1. Three courses in Greek beyond the first year (002) of which at least two must be 100-level.
2. Classics 31 or Classics 37 and Classics 100-level in Greek Studies.

**Minor in Greek Archaeology: Five Courses**
1. Classics 27: Introduction to Classical Archaeology
2. Classics 37: History of Ancient Greece
3. Classics 31: Classics of Greece
4. Classics 163: Aegean Archaeology
5. 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**
1. Classics 27: Introduction to Classical Archaeology
2. Classics 38: History of Ancient Rome
3. Classics 32: Classics of Rome
4. Classics 167: Tyrrhenian Archaeology
5. 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**
1. Classics 31: Classics of Greece
2. Classics 37: History of Ancient Greece
3. 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**
1. Classics 32: Classics of Rome
2. Classics 38: History of Ancient Rome
3. 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.

**General Requirements**
1. No more than two of these courses may be used for any other degree requirement.
2. Students planning a minor in Latin, Greek, Archaeology, Greek Civilization or Roman civilization must inform the department no later than the start of their final semester, but are encouraged to contact a faculty member as early as possible.
Foundation and Distribution Requirements

Foundation

Foreign Language Requirement
Completing LAT 1, 2, and 3 (through placement exam or passing courses) satisfies the 1st part of the Language Requirement. Taking two more LAT courses above the Intermediate level (LAT 21 & LAT 22, for example), will satisfy the 2nd part of the Tufts Language requirement.

Completing GRK 1, 2, and 7 (through placement exam or passing courses) satisfies the 1st part of the Language Requirement. Taking two (2) more courses above the GRK 7 will satisfy the 2nd part of the Tufts Language Requirement.

Culture Area
The Classical Culture Area makes a particularly attractive Culture Area because within the department we offer a wide variety of subject matter and techniques of investigation. 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, archaeology, and mythology. In addition, Classics courses can also fulfill part of other Culture Areas including the Italian Culture Area.

World Civilizations Requirement
Two courses offered by the Classics Department have been approved to count in fulfillment of the World Civilizations Requirement:

- Classics 0047-01/0147-01 – Greece, Rome, and China
  Associate Professor Steven Hirsch

- Classics 0048-01/0148-01 -- Time and Festivals in the Ancient World
  Associate Professor Steven Hirsch

Distribution

Humanities

- Latin 3 and above;
- Greek 7 and above;
- Literature courses in translation: Classics 31, 32, 65, 66, 70, 75, 83, 84, 120, 121, 135, 136, 137, 140, 151, 158, 183, 184, 189;
- History courses: Classics 26, 37, 38, 47, 48, 85, 86, 141, 142, 143, 144, 146, 147, 148, 176, 185, 186.

Arts

- Art and Archaeology courses: Classics 26, 27, 87, 88, 163, 164, 166, 167, 187, 188;
- Drama courses: Classics 55, 56, 57, 155, 156, 157.

Social Science

- History courses: Classics 26, 37, 38, 45, 47, 85, 86, 141, 142, 143, 144, 146, 147, 160, 185, 186.
**Classics as a Second Major**

Students majoring in other departments, 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 including Greek, Latin, Greek Archaeology, Roman Archaeology, Greek Civilization and Roman Civilization. (See below for minor requirements.)
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 a number of 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 — Europe to 1815)
- History 0055 — Europe in the Early Middle Ages (formerly History 20)
- History 0056 — Europe in the High Middle Ages (formerly History 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

The courses listed above should not be thought of as conclusive. There are many other courses in the Tufts curriculum which may have a valid relationship to the study of Classics and for which a justification can be made.

Courses not on the above list, which a student feels may satisfy the goals which lie behind the Related Fields Option, may be reviewed on a case by case basis. Students are invited to submit a written petition in demonstrating the connection(s) between the course and its relation to the knowledge which the student has acquired in the study of Classics. Petitions accepted by the Department may be applied toward the major in Classics as a Related Fields course.