ARCH 0027 Introduction to Classical Archeology  CLST: CLS 0027, FAH 0019
J. Matthew Harrington  K+  MW  4:30-5:45PM
ARCH 0128 Mesoamerican Archeology
Lauren Sullivan  M+  MW  6:00-7:15PM
ARCH 0168 Roman Art and Archaeology  CLST: CLS 0168
J. Matthew Harrington  L+  TR  4:30-5:45PM

CLS 0027 Introduction to Classical Archeology  CLST: ARCH 002, FAH 0019
J. Matthew Harrington  K+  MW  4:30-5:45PM

CLS 0031 Classics of Greece
Gregory R. Crane  H+  TR  1:30-2:45PM

CLS 0032 Classics of Rome
Anne Mahoney  D  M TR  M 9:30-10:20AM, TR 10:30-11:20AM

CLS 0038 History of Ancient Rome  CLST: CLS 0186-01
R. Bruce Hitchner  H+  TR  1:30-2:45PM

CLS 0047/0147 Greece, Rome, and China
Steven W. Hirsch  G+  MW  1:30-2:45PM

CLS 0168 Roman Art and Archaeology  CLST: ARCH 0168
J. Matthew Harrington  L+  TR  4:30-5:45PM

CLS 0176 Ancient Medicine Seminar: Ancient Medicine & its Transmission
Joanne H. Phillips  E+  MW  10:30-11:45AM

CLS 0183 Greek Religion
Marie-Claire Beaulieu  I+  MW  3:00-4:15PM

CLS 0186 History of Ancient Rome: Graduate  CLST: CLS 0038
R. Bruce Hitchner  H+  TR  1:30-2:45PM

CLS 0192-01 Mapping the Classical Islamic World
Maxim Romanov  K+  MW  4:30-5:45PM

GRK 0002 Elementary Ancient Greek
Steven W. Hirsch  E+  MW  10:30-11:45AM

GRK 0103 Greek Seminar: Thucydides
Gregory Crane  L+  TR  4:30-5:45PM

GRK 0182-01 Greek Seminar: Survey of Greek Literature
Anne Mahoney  C  TWF  9:30-10:20AM

LAT 0001 Elementary Latin I
J. Matthew Harrington  D+  TR  10:30-11:45AM

LAT 0002-01 Elementary Latin II
Andreola Rossi  E  M/W/F  10:30-11:20AM

LAT 0002-02 Elementary Latin II
Andreola Rossi  D  M TR  M 9:30-10:20AM, TR 10:30-11:20AM

LAT 0022 Latin Poetry: Ovid
Susan Setnik  F+  TR  12:15PM

LAT 0026 Prose, Poetry, and Roman Medicine  CLST: LAT 0191-01
Joanne H. Phillips  G+  MW  1:30-2:45PM

LAT 0030/0130 Medieval Latin
Marie-Claire Beaulieu  K+  MW  4:30-5:45PM

LAT 0101 Latin Epic: Virgil
Anne Mahoney  E  MWF  10:30-11:20

LAT 0191-01 Prose, Poetry, and Roman Medicine
Joanne H. Phillips  G+  MW  1:30-2:45PM
Faculty

Faculty Administrators

Vickie Sullivan, Department Chair, Director of Graduate Studies
R. Bruce Hitchner, Director, Archaeology Program

Classics Faculty

Marie-Claire Beaulieu, Assistant Professor; Greek Religion, Epigraphy, Medieval Latin

Gregory R. Crane, Professor; Editor-in-Chief, Perseus Project; Winnick Family Chair of Technology and Entrepreneurship; Greek & Latin Language, Digital Humanities

J. Matthew Harrington, Lecturer; Greco-Roman space and architecture, Post-Augustan Latin Literature, Satire, Comparative Greek and Latin Grammar (PIE Linguistics)

Steven W. Hirsch, Associate Professor; Transfer of Credit - Archaeology; Greek, Roman, and Near Eastern history

R. Bruce Hitchner, Professor; Director, Archaeology Program; Chairman, Dayton Peace Accords Project; Roman history, archaeology and International Relations

Anne Mahoney, Lecturer; Classical tradition and reception; linguistics; ancient drama; ancient mathematics; Latin, Greek, and Sanskrit language and literature

Joanne H. Phillips, Associate Professor; Minor Advisor, Transfer of Credit - Greek and Latin Languages, Ancient Greek and Roman Medicine, Lucretius

Andreola Rossi, Lecturer; Greek & Roman epic, Greek & Roman historiography, the history and culture of the Augustan period

Susan E. Setnik, Lecturer; Greek & Latin literature, pedagogical theory & practice

Affiliated Faculty

David J. Proctor, Lecturer, History

Ioannis D. Evrigenis, Associate Professor, Political Science

Christiana Olfert, Assistant Professor, Philosophy

Archaeology Faculty

R. Bruce Hitchner, Director, Professor Classics; Roman history, archaeology and International Relations

Steven Hirsch, Associate Professor Classics; Greek and Near Eastern History

Professor Jack Ridge, Professor, Geology; Environmental Geology; Geomorphology

Lauren Sullivan, Lecturer, Anthropology; Mesoamerican Archaeology

David J. Proctor, Adjunct Lecturer, History & Classics; Medieval Western Europe, Southeastern Europe, Byzantium, church-state relations

J. Matthew Harrington, Lecturer, Classics; Greco-Roman space and architecture, Post-Augustan Latin Literature, Satire, Comparative Greek and Latin Grammar (PIE Linguistics)
Course Descriptions

ARCH 0027  
**Introduction to Classical Archaeology**

J. Matthew Harrington  
K+  MW  4:30-5:45PM

Cross-listed as FAH 0019-01 and CLS 0027

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. **Satisfies the Arts Distribution Requirement and the Classical or Italian Culture Area.**

ARCH 0128  
**Mesoamerican Archaeology**

Lauren Sullivan  
M+ MW 6:00-7:15PM

Cross-listed as ANTH 0128

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.**
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.

Satisfies the Arts Distribution Requirement and the Classical or Italian Culture Area.

Imagine a time before calculus, before Cartesian coordinates, before equations. Imagine being present when much of the elementary mathematics we take for granted was being discovered for the first time. In this course we will look back to just such a time, in the ancient Near East, Egypt, India, Greece, and Rome. We will see the historical development of mathematics in the Western tradition, from the beginnings to the end of the classical age.

Why do people do mathematics at all? Is it only because it's useful? Who does mathematics? And what kinds of mathematics do they choose to do? Each culture --- including our own --- answers those questions differently. Very roughly, many ancient Greek thinkers were particularly interested in mathematics for its own sake (though they didn't exclude practical applications), while other ancient cultures were more concerned with useful math (though not unaware of its aesthetic appeal). But the real contribution of Greek writers such as Euclid was their effort to work out the logical foundation for mathematics, starting with first principles and rigorously proving every statement you wish to make.

In our own time, elementary mathematics seems to be the study of numbers, as students learn about addition and subtraction, fractions, special kinds of numbers like primes or squares, and, later on, irrational, transcendental, and complex numbers. Much ancient mathematics, on the other hand, is expressed in terms of geometry and shape, though of course counting and basic arithmetic are also important. Different ways of looking at mathematics lead to different ideas about what's fundamental: as you learn to see mathematics through Babylonian eyes, or Greek eyes, you'll gain a new appreciation for long-familiar ideas.

You will have a textbook as a basic skeleton for the course, and you will read selected primary sources --- ancient mathematical documents --- in English translation. Students who know
relevant languages (particularly Sanskrit, ancient Greek, or Latin) will be encouraged to read excerpts in the original language. *This course has no pre-requisites. It counts for mathematics distribution and for all classics major tracks; it does not count toward majors in mathematics or applied mathematics.*

**CLS 0027**  
*Introduction to Classical Archaeology*  
J. Matthew Harrington  
K+ MW 4:30-5:45PM  
Cross-list as FAH 0019-01 and ARCH 0027

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.*

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**CLS 0031-01**  
*Classics of Greece*  
Gregory R. Crane  
H+ TR 1:30-2:45PM

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 Culture Area.*
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.

The class has no pre-requisites and assumes no prior knowledge of Roman history, literature, or culture, or of the Latin language. It is a big-picture survey course in which you will read and write a lot to get an overview of classical Latin literature. All readings are primary texts, originally in Latin, available in English translation. Knowledge of Latin is neither required nor assumed, but students who have completed Latin 3 or equivalent are warmly encouraged to read selected texts in their original language; students with less Latin, including those currently taking Latin 1 or Latin 2, may also read selected easy passages.

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.

What has Baghdad to do with Damascus—or with Rabat? We see the Islamic world as a series of nations on the map of the twenty-first century, but the real map has little to do with early twentieth century boundaries and much to do with the links that structure the Islamic world that began to be forged fourteen hundred years ago. Through the study of the detailed descriptions contained in the work The Best Division for Knowledge of the Regions by al-Muqaddasi (10th century), the last representative of the classical school of Arab geography, students will examine the geographical, economic, political, religious and cultural factors that kept this world together and pulled it apart. By encountering the structure of the Islamic world of the past, students will gain an invaluable insight how it is organized in the present and its possibilities for the future.

Digital tools will facilitate these explorations. Students will work with Geographic Information Systems (GIS), one of the most exciting (and marketable) new technologies to map the Islamic world. Digital multilingual tools will facilitate students’ encounter with the original texts, whether or not students have had prior exposure to Modern Standard Arabic. Students of Arabic will have an opportunity to work with Classical Arabic sources using state-of-the-art multilingual services to leverage their current knowledge. Students with no knowledge of Arabic will use existing English translations that can be used in combination with the original text. All students will have an opportunity to contribute to a major new project that will reinvent how we visualize and understand the Islamic World. By the end of the course we will produce an interactive map of the classical Islamic world, with its major provinces, towns, villages and routes that connected them. Valuable in and of itself, it will become a crucial tool for the study of other primary sources on Islamic history.
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. Satisfies the Arts Distribution Requirement and the Classical or Italian Culture Area.

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.

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.
**Elementary Ancient Greek II**

**GRK 0002-01**

Steven W. Hirsch  
E+  
MW  
10:30-11:45AM

Prerequisite: Greek 1

Continuation of Greek 1. We will introduce the rest of the morphology and syntax of classical Greek, and continue building vocabulary. We will also read selections from intermediate-level texts.

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**Greek Historians: Thucydides**

**GRK 0103-01**

Gregory Crane  
L+  
TR  
4:30-5:45PM

This course will focus on the opening three books of Thucydides’ History, with a particular emphasis on the language and style. We will include grammatical review as well as linguistic analysis, translation and discussion. The final required readings will depend upon the composition of the class but will include selections of the opening books and a continuous stretch of c. 5,500 words including Pericles’ Funeral Oration, the Plague at Athens, Pericles’ Final Speech and Thucydides’ assessment of Pericles.

Students will draw upon, and contribute to, digital resources to support reading and research in Thucydides. Students will have opportunities to develop digital course projects as part of the first digital edition of Thucydides.
Ancient Greece is often called a "song culture." Poetry plays a significant part in the lives of the heroes of the Trojan War, the farmers and soldiers of the Archaic period, and the citizens of city-states developing new forms of government in the Classical period. For the Greeks, poetry was primarily an oral form, a performance art, even after writing was re-invented and literacy became widespread. And literature was primarily poetry, even after prose genres developed.

We will survey the literature of ancient Greece from the Bronze Age to the Imperial period, with particular emphasis on the development of genres, the rise of prose, and the functions of literature in society.

This is a big-picture survey course in which you will read a lot. You have presumably read many separate authors; now you will synthesize and compare. You will have a textbook for basic background, but the bulk of the semester's reading will be from Greek literature, including many of the texts on the Graduate Reading List. You will be asked to read extensively rather than intensively: this is not a close-reading course but a survey. You will write short papers in which you engage closely with a passage or work through a technical point. In the final exam, you will be asked to identify passages from the semester's work and to write essays similar to the short papers.

Pre-requisite for this course is Greek 7. Although the course is mainly intended to prepare graduate students for their MA exams, undergraduates are also warmly invited to enroll.
LAT 0001-01  Elementary Latin I
J. Matthew Harrington  D+  TR  10:30-11:45AM
The Latin language is the source of over 70% on English words, just as Latin literature, philosophy, science, and law are each fundamental to modern culture. This course is an introduction to the language of the Ancient Romans, examining the structure and vocabulary of Classical Latin, while considering the role of language and literature within Roman culture and systems of thought. In combination with Latin 2, students will learn how the Latin language works by translating passages of Latin text, working toward the ability to read the great works of Latin literature in Latin: Caesar, Vergil, Horace, et cetera. In so doing, we will gain a much greater and more precise understanding of English usage and the way that language is used to convey meaning. There are no prerequisites; no prior knowledge of the ancient world is required.

LAT 0002-01  Elementary Latin II
Andreola Rossi  D  M  9:30-10:20AM, TR  10:30-11:20AM
Prerequisite: Latin 1 or equivalent.
After a brief review of forms and syntax learned in Latin 1, complex syntax will be introduced using traditional Latin texts. Course objectives include: reading/translating authentic Latin, enhancing English vocabulary with Latin derivatives, and exposure to diverse cultures in the ancient Mediterranean world. 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.

LAT 0002-02  Elementary Latin II
Andreola Rossi  E  M/W/F  10:30-11:20AM
Prerequisite: Latin 1 or equivalent.
After a brief review of forms and syntax learned in Latin 1, complex syntax will be introduced using traditional Latin texts. Course objectives include: reading/translating authentic Latin, enhancing English vocabulary with Latin derivatives, and exposure to diverse cultures in the ancient Mediterranean world. 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.
LAT 0022 Latin Poetry: Ovid
Susan Setnik F+ TR 12-1:15PM
Prerequisite: Latin 3 or equivalent.

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.

LAT 026/191 Prose, Poetry, and Roman Medicine
Joanne H. Phillips G+ MW 1:30-2:45PM
Pre-requisite for undergraduates: Latin 21 and/or Latin 22 and/or a 100-level Latin course.

A close reading of selections from Cato the Elder, Lucretius, Ovid, and Celsus as a reflection of the development of Roman prose, poetry, and medicine in the Roman Republic and Early Empire. Additional guided reading assignments from Book 1 and Book 6 of the De rerum natura will allow graduate students to complete the Lucretius requirement on the Graduate M.A. Reading List.

LAT 0030/0130 Medieval Latin
Marie-Claire Beaulieu K+ MW 4:30-5:45PM

An introduction to Medieval Latin that covers a variety of European authors over a period of 800 years. The course will be organized around the theme of travel and map making in the Middle Ages. Texts we will read include Friar Odoric's thirteenth-century account of his travels to India. We will also read sections of Isidore's Etymologiae, in which the author describes the world, and we will pay close attention to medieval maps such as the Hereford, Bunting, and Peutinger maps. Finally, we will read sections from the Navigatio Sancti Brendani Abbatis. Occasionally, we will read excerpts from other contemporary travel accounts not written in Latin such as John Mandeville and Marco Polo. Term projects for the class will be conducted in collaboration with the Tufts Special Collections. Students will translate and write commentaries on manuscripts held in the special collections.

LAT 101 Latin Epic: Virgil
Anne Mahoney E MWF 10:30-11:20AM
Pre-requisite: Latin 21, 22, or higher

As Republic turns to Principate, Rome grapples with its national identity. Vergil's Aeneid becomes a crucial piece of the Roman story, displacing Ennius's Annales as Rome chooses between the martial heroism celebrated in the earlier epic and the complex work of nation-building explored in the later one. The Aeneid resists any facile reading as Augustan propaganda, and redesigns the Roman foundation story to give us a Rome built on a radical refusal of mercy.

Vergil's poem was never finished, and Suetonius tells us he asked his literary heirs to destroy it after he died. They did not. The incomplete lines give insight into Vergil's poetic technique, both at the level of structure and at the scale of individual lines. We will consider technical aspects of Vergil's versification, diction, and style; pedagogical approaches to the Aeneid; and related texts, contemporary and later, by Vergil and others.
Pre-requisite: Latin 21, 22, or higher
**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: Tyrrenian 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
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

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, 168, 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 0121—Metaphysics
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.

11/7/13NB