Appendix B

Examples of Courses from Relevant Fields

Archeology, Art History, Classics, English, Geographical Information Systems, Greek, History, Latin, Philosophy, Political Science, and Religion

Students must select four courses from at least two different departments or programs:

Program in Archeology

ARCH 164: Greek Art and Archaeology.
The development of Greek art from the Geometric Age through the fourth century B.C., studied in architecture, sculpture, pottery, painting, and selected sites. Museum trips will be part of the course.

ARCH 168: Roman Art and Archaeology
The study of Imperial Rome and its provinces, with attention to the Hellenistic background and subsequent contributions to urban development, architecture, sculpture, or painting. Museum trips will be part of the course.

ARCH 187, 188 Problems in Classical Archaeology
Study and interpretation of material remains of antiquity with varying emphases: historical, artistic, documentary. Techniques in the recovery of material and remains and the changing aspects of the discipline of archaeology are considered. Bruce Hitchner

ARCH 0187: The Archaeology of the Ancient Economy
This course will focus on reconstructing the nature, scale, and structure of the economy of the ancient world drawing chiefly but not exclusively on the archaeological record over the last thirty years. Particular emphasis will be placed on the economy of the Roman Empire. Bruce Hitchner

Department of Art and Art History

FAH 0021/0121-01: Early Islamic Art
A survey of the visual arts in Muslim lands from Spain to Central Asia between the seventh and thirteenth centuries, emphasizing the role of visual arts in the formation and expression of cultural identity. Painting, sculpture, architecture and the portable arts of ceramics, ivory, metalwork, and manuscript illustration will be considered. Topics will include the uses of figural and non-figural imagery; calligraphy and ornament; religious and secular art; public and private art; the art of the court and the art of the urban middle class; and the status, use, and meaning of the portable arts. May be taken at 100 level. Cross-listed as Religion 23/121. Eva Hoffman

FAH 0023/0123-01: Byzantine Art and Architecture
Introduction to the art and architecture of the Byzantine empire, c. 326 to 1453. Considers a range of media, including icons, illuminated manuscripts, sculpture, church architecture, metalwork, ivories, and textiles. Location of these artistic traditions within their social and historical context, focusing on issues such as imperial ideology, patronage, art and devotion, secular art, classical revivals, cultural interaction, and the role of images in Byzantine society. May be taken at the 100 level. Christina Maranci

FAH 0120-01: Armenian Art, Architecture and Politics
This course will explore the visual transitions of historical Armenia from the ancient period to the 17th c. The architecture, sculpture, and painting surviving from this region represent, as a whole, a distinctive and complex tradition which can be approached from many directions. We will study the role of images in the cult, the technology of the dome, Zoroastrianism, iconoclasm, and the sundial. We will also study the reception of and interaction with a great diversity of traditions, including classical antiquity, the ancient, Sasanian, and Islamic Near East, and the empire of Byzantium. We will investigate the transfer of motifs from East Asia and Europe, and also the relations between Armenian and its neighboring Caucasian cultures. The course offers an opportunity to encounter striking and understudied material, and also historical and theoretical issues of central importance to the study of art. Christina Maranci

FAH 0220-01: Seminar: Medieval Maps and Diagrams: Marking Space and Time
Medieval geographic representation drew on art and science, fact and fiction, legend, mythology, and history. The diagrammatic Macrobius world maps of the 9th-12th centuries, for example, illustrated the direction of ocean flows and the formation of the
Greek source materials. Students will learn how to analyze Greek sentences, read Greek poetry, and explore concepts in Greek (e.g., knowledge of Greek from Historians Herodotus and Thucydides, Plato and Aristotle, and the New Testament). While this course assumes no previous knowledge, students will not only read English translations but will also use emerging digital tools to work directly with original sources, including Homer, Hesiod, lyric poetry, Herodotus and Aristotle, and attention to the fragmentary nature of the evidence for this period—archaeological, literary and historical—and some useful interpretative approaches. Topics to include agriculture, colonization, origins of the polis, tyranny, hoplite warfare, the social and political evolution of Sparta and Athens, religion, orality and writing, lyric poetry, presocratic philosophy, and the origins of historical writing.

**Department of Classics**

**CLS 0141 Classical Historians**
Readings of ancient historians in translation with study of their differing aims, methods, and reliability. Nonliterary sources examined and evaluated. Greg Crane, Steven Hirsch, Bruce Hitchner

**CLS 0142 The Rise of the Greeks**
Examination of the formation and development of the characteristic institutions, practices and values of Greek civilization during the Archaic Period, approximately 800 to 500 B.C., beginning with the emergence of the Greeks from the centuries-long isolation of the Dark Age and the resumption of contact and commerce with other peoples of the Mediterranean and Middle East. Exposure to original sources, including Homer, Hesiod, lyric poetry, Herodotus and Aristotle, and attention to the fragmentary nature of the evidence for this period—archaeological, literary and historical—and some useful interpretative approaches. Topics to include agriculture, colonization, origins of the polis, tyranny, hoplite warfare, the social and political evolution of Sparta and Athens, religion, orality and writing, lyric poetry, presocratic philosophy, and the origins of historical writing.

**CLS 0143 Greeks and Barbarians**
Exploration of the unsettling and stimulating cross-cultural encounters of Greeks with other peoples of the ancient world, leading both to the Greeks' discovery of themselves—the formulation of a Greek "cultural identity"—and to expanding knowledge of the wider world. Attention to contacts and conflicts with Cretans, Trojans, Phoenicians, Egyptians, and Romans, with emphasis on the seminal, two-century-long, encounter of the Greek city-states with the mighty Persian Empire. Sources include the accounts of Greek poets, historians, explorers, and playwrights, documents from the Persian Empire, and images of ancient artifacts and sites such as Athens, Persepolis, and Alexandria.

**CLS 0153 Thucydides and International Relations**
A detailed case study of Thucydides' history, multipolar and bipolar international systems, imperialism, and competing theoretical paradigms of the classical period. Prerequisite: Recommended (one of the following): Classics 31, 37; or Political Science 45, 51. Greg Crane

**CLS 0183 Greek Religion**
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. Marie-Claire Beaulieu

**CLS 0186-01 Jesus’ Dangerous Ideas: How did Christian Ideas Overwhelm the Greco-Roman World? (S09)**
As one recent study observes, any study of Christianity and Roman society, “whatever its perspective, must still confront the great question: how on earth did this tiny religious splinter-group survive to become the dominant religion of the Roman empire? … The traditional Christian answer uses words ascribed to the Jewish teacher Gamaliel. ‘If this enterprise, this movement of theirs, is of human origin, it will break up of its own accord; but if it does in fact come from God, you will not only be unable to destroy them, but you might find yourselves fighting against God’ (Acts 5.38-39). But even for those who think that explains why Christianity survived, there is still a question of how. This class will focus particularly on the relationship of ideas associated with Christianity with the Greco-Roman and especially Greek culture that dominated the Roman world. We will compare formative texts such as the Gospels and especially the letters of Paul with Greek writings from drama, history and philosophy that illustrate traditional Greek religious and secular thought. We will also compare classical ideas of friendship, divinity, worship, prayer, sexuality, and community with those that we find associated with early Christianity. Prerequisites: Intro to New Testament or CLS 31 or permission of Instructor. Greg Crane

**CLS 0192-01 Reading Greek Literature (F10) (GRK 192-01)**
This course provides a broad overview of Greek literature including the Homeric Epics, Greek Tragedy and Comedy, selections from Historians Herodotus and Thucydides, Plato and Aristotle, and the New Testament. While this course assumes no knowledge of Greek, students will not only read English translations but will also use emerging digital tools to work directly with Greek source materials. Students will learn how to analyze Greek sentences, read Greek poetry, and explore concepts in Greek (e.g.,
the distinction between *eros* and the Christian concept of *agapē*. At the end of the course, students will have the basic context for the most-heavily studied Greek texts but will also be prepared to make discipline use of Greek sources in their own research. While the course focuses upon Greek, students will be able to apply the same methods to Latin, Arabic and other languages. This course is designed not only for students of Classics but also for students in other disciplines for whom access to classical Greek would be useful. Classics 31, Classics 37 or similar background would be useful but is not necessary. Requirements: weekly journals, midterm, final and a course project (which can involve disciplines outside of Classics). Greg Crane

**Department of English**

ENG: 101: Old English
An introduction to the earliest form of our language and a study of our earliest literature. The reading comprises a representative sample of Old English poetry and prose, culminating in the epic Beowulf. John Fyler

ENG 104: The Literature of the Middle Ages
The literature of monasticism and the church, lyrics of the wandering scholars and troubadours, the medieval epics, Arthurian romance, popular tales, and allegory. The Romance of the Rose and the works of Dante are studied as culminating expressions of medieval culture. All readings are in English. John Fyler

ENG 105: Middle English Literature
The literature of monasticism and the church, lyrics of the wandering scholars and troubadours, the medieval epics, Arthurian romance, popular tales, and allegory. The Romance and the Rose and the works of Dante are studied as culminating expressions of medieval culture. All readings are in English. John Fyler

ENG 108: Virgil and Dante
Close reading of two major texts in the European literary tradition, Virgil’s *Aeneid* and Dante’s *Commedia*, with some attention to their influence on English and American literature. John Fyler

ENG 109: Ovid and the Ovidian Tradition
Close readings of Ovid’s *Metamorphoses*, a bible of pagan mythology for later poets, and also his erotic poems, which explore the pathos and comedy of love, and invent an extraordinarily influential psychological vocabulary. Also a study of the Ovidian tradition, including two French works in translation, the *Roman de la Rose* and *Les Liaisons Dangereuses*, and a number of shorter works in English, by such authors as Chaucer, Marlowe, Shakespeare, and Spenser. John Fyler

**Program in Geographic Information Systems**

GIS 101: Introduction to Geographic Information Systems
Broad foundation of Geographic Information Systems theory, capabilities, technology, and applications. Topics include GIS data discovery, data structure and management; principles of cartographic visualization; and basic spatial analysis and modeling. Assignments concentrate on applying concepts covered in lectures and class exercises to term projects in each student’s fields of interest.

GIS 102: Advanced Geographic Information Systems
Design and use of spatial information systems to support analytical modeling in research and practice. Topics include the structure and integration of large data sets, relational database management, development of spatial data, integration of data into models and geoprocessing techniques, and basic scripting to support geospatial modeling. Prerequisites: GIS 101 or equivalent

**Program in Greek**

GRK 0103-01: Thucydides
Survey of Thucydides’ History of the Peloponnesian War, including key readings such as the Funeral Oration, the Mitylenean debate, civil war in Corcyra and the Melian dialogue. The class will focus primarily upon Thucydides language and cultural context but will also touch upon the ways in which modern experts in international relations make use of Thucydides. Prerequisites: GRK 0007/placement/consent. Greg Crane

GRK 0103-02: Greek Historians
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
This course will introduce you to some of the greatest philosophers of Ancient Greece and Rome. Starting with the Classical

PHIL 151: Ancient Philosophy

we will examine, test, and evaluate Aristotle’s classic answers in light of contemporary thinkers’ views on these subjects. Our main goal will be to generate a conversation with Aristotle, accessible in contemporary terms, about what counts as a good life. In doing so, we will gain a broad and deep understanding of one of history’s most important ethical texts – the Nicomachean Ethics – and we will also see how philosophers today continue to develop our understanding of how to live well. There are no prerequisites required for this course. Christiana Olfert

PHIL 151: Ancient Philosophy

This course will introduce you to some of the greatest philosophers of Ancient Greece and Rome. Starting with the Classical
philosophers – Socrates, Plato, and Aristotle – we will examine their distinctive answers to enduring questions like the following: What does it mean to be happy? What are the fundamental constituents of reality? What is knowledge, and how do we come to have it? And, What makes for a just and healthy society? As we will see in texts like Plato's Protagoras and Republic, and Aristotle's Metaphysics and Nicomachean Ethics, all three Classical thinkers believe that these questions hold the key to what it means to live well as a human being. After a look back to the Pre-Socratics and their influence on the Classical thinkers, we will then move on to the Hellenistic period and the debate between the Stoics and the Ancient Skeptics. We will find that these later thinkers deliberately revive the original, Socratic answers to our central questions, but with some new and surprising results.

Christiania Olfert

PHIL: Plato’s and Aristotle’s Ethics:
What is pleasure? Is it a sort of perception, a sort of desire, an emotion, or something else entirely? Is all pleasure the same, or does it come in different kinds? What role does pleasure play in the good life? Aristotle's answers to these questions depend on a cluster of concepts and arguments developed in his psychological writings, including De Anima, De Motu Animalium, and parts of the Nicomachean Ethics, Metaphysics, and Rhetoric. We will read through a large portion of these works, with a view to understanding how—and indeed, whether—pleasure fits into Aristotle's psychological theory, his theory of action, and his ethical theory. To do this, however, we will also need to look back to Plato's intriguing discussions of pleasure in Philebus and Republic. In these Platonic texts, we find both the main opponent and the main source of inspiration for Aristotle's own views about the nature and the ethical consequences of pleasure. Suggested prerequisite: Philosophy 151. Christiania Olfert

Department of Political Science

PS 41: Western Political Thought I
Central concepts of ancient, medieval, and early modern political thought. Ideas of Thucydides, Aristophanes, Plato, and Aristotle during the rise and fall of Athens. Subsequent transformations of political philosophy, related to the decline of the Roman empire and the origins and development of Christian political doctrine, and the new political outlook of those who challenge the hegemony of Christianity. Analysis of how pre-modern political thought helped structure future political debate. Ioannis Evrigenis, Vickie Sullivan

PS 158: Origins of Islamic Political Thought
This course will survey of the development of political philosophy in the Islamic world, from its early external (primarily Greek) influences though the great debates that raged between the 9th and 14th centuries on issues such as the respective spheres of human reason and divine law, innovation vs. orthodoxy, political regimes, and the proper conduct of warfare. It will focus on the writings of major thinkers including al-Farabi, al-Ghazali, Ibn Rushd, and Ibn Khaldun, and will conclude by considering the legacies of their debates in contemporary Islamic political thought. Malik Mufti

PS 141: Shakespeare’s Rome
Exploration through Shakespeare's poetry of a central issue in political philosophy: the effect of the regime on the character of the individual. The course will study Shakespeare's Rape of Lucrece, Coriolanus, Julius Caesar, and Antony and Cleopatra in light of his classical sources such as the histories of Livy and Plutarch in order to consider whether Shakespeare arrives at his own judgment of the Roman republic. Vickie Sullivan

PS 145: Seminar: The Political Thought of Machiavelli
Topics include Machiavelli's views on Christianity and the role of religion in a state, his insistence on the centrality of foreign policy in defining the nature of a regime, his belief in the necessity of great individuals to found and reorder civilizations, and the relation between his claim to originality and his insistence that the ancient Roman republic is a model for imitation. Machiavelli and the transition from ancient to modern Western political philosophy. Ioannis Evrigenis, Vickie Sullivan,

PS 150: Plato’s Socrates
Cicero claimed that Socrates was the first to call philosophy down from the heavens, place it in cities and homes, and compel it to inquire about life and morals as well as good things and bad. Phaedo described Socrates as “the best, and also the wisest and the most upright” of men, and yet Athens tried him, convicted him, sentenced him to death, and executed him. After his death, Plato wrote dialogues many of which feature Socrates as the protagonist, and changed philosophy forever. This course will study Plato's Socrates in the dialogues recounting his last days, as well as the Republic, Meno, Symposium, Protagoras, and Laches, in an attempt to understand Plato's Socrates and his teachings regarding knowledge, virtue, justice, courage, and the care of one's soul. Ioannis Evrigenis

Department of Religion

REL 48: Introduction to Islam
Islam in its many facets. Pre-Islamic Arabia, the Prophet, the Qur'an, the prophetic traditions, tradition and customs, law, theology, major denominations, philosophy, and mysticism. Kenneth Garden
REL 153: Sufism
Sufism is often defined as “Islamic Mysticism.” It is further described as a practice through which a Sufi seeks the “annihilation of the self” and “union with the divine” through “spiritual exercises.” But what do any of these terms actually mean? This course aims to demystify Islamic mysticism. We will begin with a brief overview of the Islamic religious tradition from a Sufi perspective to see what is particularly Islamic about Islamic mysticism. We will then turn to Sufi psychology and practice, asking how Sufism sees human nature and how it seeks to perfect it and thereby bring it closer to God, the ultimate source of its existence. We will then look at concrete, historical expressions of Sufi thought and practice in the world, asking what happens when the quest for the eternal and ineffable is instantiated in flesh-and-blood human beings with worldly relations and concerns. We will then grapple with the question of how to describe the indescribable experience of the divine. Kenneth Garden

REL 154  Muhammad and the Qur’an
Though many think of the Qur’an alone as Muslim Scripture, in fact there is a broad array of sacred writings in the Islamic religious tradition that could be considered scripture, including reports of the saying and deeds of Muhammad, known as hadith, the biography of Muhammad, known as the Sira, and collections of stories about prophets mentioned in the Qur’an who also appear in the Hebrew Bible and New Testament, known as Tales of the Prophets. This seminar will consider each of these genres individually, looking at theories of the origins of the Qur’an, Qur’anic exegesis, theories of the origins of hadith and hadith criticism. It will also consider the interaction of these genres, looking at the changes in the presentations of prophets and sacred history as it moves from the Bible to the Qur’an to Tales of the Prophets; the use of Qur’an and hadith in the articulation of Islamic law; and the role of the Sira in providing the narrative of the life of the Prophet Muhammad not found in hadith. Kenneth Garden