

CLA 209: Greek and Roman Literature in Translation: Gender, Power, Deity, Magic

Class Time: TR 9:30-10:45

Location: LH 138

Textbooks:

- Homer (Fitzgerald, trans.): *The Iliad*
- Homer (Knox and Fagles, trans.) *The Odyssey*
- Burian and Shapiro: *The Complete Sophocles Vol. II: Electra and Other Plays* (Aias)
- Burian and Shapiro: *The Complete Euripides Vol. III: Hippolytos and Other Plays* (Hippolytos)
- Burian and Shapiro: *The Complete Euripides Vol. IV: Bacchae and Other Plays* (Bacchae, Herakles)
- Burian and Shapiro: *The Complete Euripides Vol. V: Medea and Other Plays* (Helen, Alcestis)
- Virgil (Knox and Fagles, trans.) *The Aeneid*

Online Resources:

- Pindar
- Archilochos
- Sappho
- Greek Historians (Herodotus, Polybius): Some queens
- Greek mythographers and travel writers: Athena as patron of heroes
- Greek and Roman historians: the deeds and character of Alexander
- Ovid, *Metamorphoses*
- Roman historians (and Horace): Enemies and heroes; Cleopatra
- Petronius, *Cena Trimalchionis* (from the *Satyricon*)
- Magical papyri from Greek and Roman Egypt

Your professor:

- Dr. Andrea Deagon.
- Office: LH 273.
- Phone: 910-962-3870, or (to leave a message) 910-962-3340.
- Office Hours: TR 2-3 pm, MW 1-3 pm, or by appointment
- Etc.: If you need to contact me by phone at other times, badly enough to look up my number, you can call me at home between 10 am and 10 pm.

Communicating with me:

The best way to be sure that I understand your individual issues and problems is to come to me during my office hours, or make an appointment to see me at another time. You may call me or send me emails. You may not get immediate responses with emails; if you don't, please raise your issue in person with me before or after class or during my office hours.

Catalog description: Classical Literature in Translation: Topics (3) Major authors of ancient Greece and Rome. Emphasis on ancient literature in its social context and on classical themes in later literatures. May be repeated under a different subtitle.

About this course:

CLA 209 is an introduction to major works of Greek and Roman literature, often clustered around a particular theme. In this section, we will focus on two interwoven themes: (1) the ways in which the gods, fate, and magic affect human lives, and how humans can guide or manipulate them for the best (or fail to do so); and (2) how men's and women's gender roles and gendered interactions affect the ways in which they respond to the gods, fate, and magic. We will study how these themes appear in many different varieties of literature, from conventional literature such as epic and poetry, to less conventional sources, such as historiographies, ghost stories, novels, travel narratives, and magic spells.

This course will provide you with an appreciation of the context, significance, and cultural background of this body of literature and tools for interpreting it in the light of both ancient and modern cultures. We will study differences between the cultures and locales that produced it, and its purposes and reception within its own societies. We will also track the social and cultural differences that created the context for changes in these areas. We will frame all of this with more general study of the interactions of traditional forms and individual creative voice in Classical literature; and explore modern variations on the literature's themes. Our studies will incorporate creative reinterpretation and performance as well as critical and analytical approaches.

Course Goals:

Read this carefully, and keep it where you can refer to it. Each of our class exercises & activities is oriented toward developing one or more of these language skills. This list of course goals includes both the goal and the strategies we will use in working toward it. (Aesthetic, Interpretive, and Literary Perspectives SLO's are appended.)

1. Understand the intricate interweaving of Gender, Power, Deity, and Magic in Greek and Roman cultures: Because this is a themed survey of classical literature, our central goal is to understand the literature we read as reflecting and elucidating two important and interwoven critical categories in Greek and Roman antiquity:

- a. The ways in which power is defined and expressed in Greek and Roman literature and society, in particular the ways in which the divine and magical worlds participate, limit and/or enhance the power exhibited by men and women (AIL 2), and
- b. The ways in which sociocultural definitions of "men" and "women," gender attributes and gender roles reflect and define the portrayal and experience of power (AIL 2).

2. Gain a broad understanding of Greek and Roman literature. This means:

- a. Learn to recognize and appreciate the aesthetics of different types of Greek and Roman literature (AIL 1, 2);
- b. Investigate the roles of this literature in its own culture (AIL 2);
- c. Learn the fundamental realities of material culture, social structure, and attitudes toward gender roles, slavery, love relationships, authority, and other themes, to be able to understand the nuances of the readings on their own terms (AIL 2);
- d. Investigate what experiences this literature created among its readers and audiences in antiquity, and what readers hoped to get from it (AIL 3); and
- e. Use the literary readings fluently in class discussion (AIL 1);

3. Develop sound critical approaches to interpreting Greek and Roman literature. This means:

- a. Learning and mastering critical methodologies used for literary criticism (AIL 1);
- b. Applying them to individual work (AIL 1);
- c. Contrasting the insights of different methodologies in specific works or passages (AIL 2); and
- d. Observing the uses and limitations of modern interpretive strategies for ancient literature (AIL 2).

4. Appreciate cultural difference in all its forms:

- a. Investigating and using texts to illuminate issues such as gender roles, sexuality, definitions of justice; social differences including slavery (AIL 2);
- b. Build awareness of the different uses of literature in different times and places in Classical antiquity (AIL 2, 3); and
- c. Study the differences in perspectives and literary techniques created by different cultures, times and places (AIL 2, 3).

5. Understand the place of this literature in the Classical world. This means:

- a. Situate the themes of individual works within larger classical treatments of their key motifs (love, violence, warfare and personal honor, gender and power, relationship to the divine, fate, etc.) (AIL 2);
- b. Examine the ways in which important Greek and Roman ideas about ethical and unethical behavior, relationships between humans and gods, significance of family, and so on, are reflected in the literature (AIL 2); and
- c. Examine the recurrent motifs and examine what they tell us about Greek and Roman cultures (AIL 2).

6. Examine the novels as creations by individual authors whose perspectives continue to have relevance in the current age. This means:

- a. Investigate how political and social limitations might inhibit or foster creative expression;
- b. Show how cultural or social expectations were fulfilled or transcended in the literature (AIL 3); and
- c. Consider the ways in which these issues have been or might be treated in the modern world, and how our own approaches to similar themes is created by our own cultural expectations (AIL 3) .

7. Write effectively about the material. This means:

- a. Master primary source materials, and how to locate good ones and interpret them (W 1);
- b. Learn from and effectively use academic secondary sources (W 1);
- c. Support arguments effectively from primary and secondary sources, and cite sources fully and appropriately (W 1, 2);
- d. Use appropriate methodologies to guide and support your own interpretations (W 4, 5);
- e. Make critical interpretations both of the literature and of secondary source materials, effectively summarizing both in a way that supports your own arguments (WI 1, 2); and
- f. Use these abilities to critique the work of other students, and interpret and respond to critiques of your own work (W 1).

Student Learning Outcomes for Aesthetic, Interpretive, and Literary Perspectives:

- **AIL 1.** Demonstrate the ability to critically analyze, appreciate, and make cogent subjective judgments regarding artistic and literary works, using the appropriate conventions and language of the discipline.
- **AIL 2.** Demonstrate an understanding and appreciation of the significance of major literary and artistic work and movements within their larger socio/historical contexts.
- **AIL 3.** Demonstrate basic knowledge of the importance of artistic expression to free and open-minded inquiry in human society.

Class and University Policies:

Respect and Professionalism:

- Please silence your cell phone and do not make calls, access applications or text during class. If you have a personal, urgent matter for which you need to be on call, please let me know in advance.
- Laptops (I pads, etc.) are permitted for taking notes and accessing online material, or even applying what we're learning to future drill or homework materials – until the first time someone is observed doing something other than these accepted uses, at which point all laptops will be banned from class.

- If we are working as a class, you are expected to listen courteously to whoever is answering or speaking to the class, and address your questions and comments to me.
- If we are working in groups, you are expected to remain on task; the only gossip allowed is what you get from, say, Martial or Catullus, or any other ancient author who cares to share any.

Academic Honesty

All members of UNCW's community are expected to follow the academic Honor Code. Please read the UNCW Honor Code carefully (as covered in the UNCW Student Handbook). Academic dishonesty in any form will not be tolerated in this class.

Please be especially familiar with UNC-W's position on plagiarism as outlined on in the UNCW Student Handbook. Plagiarism is a form of academic dishonesty in which you take someone else's ideas and represent them as your own. Here are some examples of plagiarism:

1. You write about someone else's work in your paper and do not give them credit for it by referencing them.
2. You give a presentation and use someone else's ideas and do not state that the ideas are the other persons.
3. You get facts from your textbook or some other reference material and do not reference that material.

Religious Observance Policy

In accordance with NC SL 2010-211, you are entitled to two excused absences for religious observances per academic year. You must inform me in writing the first week of class if you will be missing any classes due to religious observance and using one of the two permissible absences for the academic year. In addition, please inform the Registrar the first week of class who will then confirm your intentions to miss class with the impacted course instructors. Any absence for religious purposes will be considered unexcused unless you submit the request in writing the first week to both me and the Registrar.

The UNCW Statement on Diversity in the University Community

As an institution of higher learning, the University of North Carolina Wilmington represents a rich diversity of human beings among its faculty, staff, and students and is committed to maintaining a campus environment that values that diversity. Accordingly, the university supports policies, curricula, and co-curricular activities that encourage understanding of and appreciation for all members of its community and will not tolerate any harassment or disrespect for persons because of race, gender, age, color, national origin, ethnicity, creed, religion, disability, sexual orientation, political affiliation, marital status, or relationship to other university constituents. Students with Disabilities information and resources available at <http://www.uncw.edu/stuaff/disability/>

Zero Tolerance Policy

UNCW practices a zero tolerance policy for violence and harassment of any kind, so please do not violently harass your fellow students, me, or anyone else. For emergencies contact UNCW CARE at 962-2273; Campus Police at 962-3184; or Wilmington Police at 911. For University or community resources visit: <http://www.uncw.edu/safe-relate/campusResources.htm>. Violence prevention information and resources available at <http://www.uncw.edu/safe%2Drelate/>.

Requirements and Assessment:

- **Attendance:** Since much of this class is based on discussion of the literature, class attendance is mandatory. (In addition, we cover material fairly quickly, and if you don't attend you will fall behind.) If you miss more than three classes during the semester, you will lose 2 points from your final grade for every class missed. Classes may be missed and work made up in some circumstances: documented university-related activities (e.g. athletic competitions or class field trips), documented medical difficulties, and a few other documented events (e.g. court dates). When you know you will be absent, let me know ahead of time, and remind me with an email the day before you will be absent. Two late arrivals / early departures count as an absence.
- **Quizzes and daily work (20%):**
 - A number of quizzes will be given throughout the term. Some of these will be unannounced quizzes on the central characters and events of the day's assigned readings. Some will require comment on a quote or scene, using terms and ideas studied in class.
 - At times you will be asked to prepare brief responses to a focus question (a page or so); some of these will be graded, some of them ungraded, but not doing them counts as a missed assignment.
 - Written assignments must be turned in at the beginning of the class period for which they are assigned. All assignments must be turned in hard copy; I will not accept assignments via email.
 - All quizzes will be at the beginning of class, so you must be on time to take the quiz.
 - Quizzes may not be made up, except in the case of documented illness, documented family emergency, documented court dates, or documented University-related extracurricular activities.
 - One quiz/daily work grade will be dropped.
- **Class Preparation (5%):** It is mandatory to bring the texts that we are studying to class with you, so that you have them available to consult and draw on for discussion material. Failure to do so, or (of course) to be prepared to discuss the material, will result in losing class preparation points.
- **Source use and citation exercise (5%):** A 1-2 page discussion of a set topic, using assigned primary and secondary sources, which must be properly incorporated into the argument and cited correctly.
- **Essay (10%):** A 3 page essay response, chosen from a list of prompts I will provide, centering on one primary source, and incorporating at least one other primary source and at least one secondary source.
- **Research Paper (25%):** A 5-6 page paper on some aspect of the literature read in class, or on related Greek and/or Roman literary works, or on Greek and/or Roman culture relative to specific works of literature, incorporating both primary and secondary sources. Subject to peer review and professor's critique, revised for final grade.
- **Midterm and Final (20% each, total 40%):** Including factual and essay questions.

Grade Scale:

A 93-100	A- 90-92	
B+ 87-89	B 83-86	B- 80-82
C+ 77-79	C 73-76	C- 70-72
D+ 67-69	D 63-66	D- 60-62

Schedule

This schedule is approximate and minor changes may be made to accommodate the needs of the class.

<i>Date</i>	<i>Readings and topics</i>
Thursday, Aug. 25	Introduction & Syllabus
Tuesday, Aug. 30	Homer, <i>Iliad</i> 1-6
Thursday, Sept. 1	Homer, <i>Iliad</i> 7-12
Tuesday, Sept. 6	Homer, <i>Iliad</i> 13-18
Thursday, Sept. 8	Homer, <i>Iliad</i> 19-24
Tuesday, Sept. 13	Homer, <i>Odyssey</i> , 1-6
Thursday, Sept. 15	Homer, <i>Odyssey</i> , 7-12
Tuesday, Sept. 20	Homer, <i>Odyssey</i> , 13-18
Thursday, Sept. 22	Homer, <i>Odyssey</i> , 19-24
Tuesday, Sept. 27	Archilochos and Sappho
Thursday, Sept. 29	Pindar
Tuesday, Oct. 4	Midterm
Thursday, Oct. 6	Sophocles, <i>Aias</i>
Tuesday, Oct. 11	Fall Break

Thursday, Oct. 13	Euripides, <i>Hippolytos</i>
Tuesday, Oct. 18	Euripides, <i>Bacchae</i>
Thursday, Oct. 20	Euripides, <i>Heracles</i>
Tuesday, Oct. 25	Euripides, <i>Alcestis</i>
Thursday, Oct. 27	Euripides, <i>Helen</i>
Tuesday, Nov. 1	Greek Historians, Some Queens
Thursday, Nov. 3	No class
Tuesday, Nov. 8	Greek Mythographers and Travel Writers: Athena and Heroes
Thursday, Nov. 10	Greek Magical Papyri
Tuesday, Nov. 15	Greek and Roman Historians: Alexander the Great
Thursday, Nov. 17	Virgil, <i>Aeneid</i> 1-3
Tuesday, Nov. 22	Virgil, <i>Aeneid</i> 4-6
Thursday, Nov. 24	<i>Thanksgiving Holiday</i>
Tuesday, Nov. 29	Roman Historians; Some Enemies (and Cleopatra)
Thursday, Dec. 1	Ovid, <i>Metamorphoses</i>
Tuesday, Dec. 6	Petronius, <i>Cena Trimalchionis</i>
Tuesday, Dec. 13	8:00-11:00: Final Exam