

CLASSICS AND ANCIENT MEDITERRANEAN STUDIES (CAMS)

CAMS 1: Greek and Roman Literature

3 Credits

CAMS 1 Greek and Roman Literature (3) (GH)(BA) This course surveys the traditions of classical literature exemplified by the masterworks of Greek and Roman authors. The choice of readings (in English translation) may vary from semester to semester, but the curriculum typically covers mythological epic (Homer, Virgil, and Ovid); tragedy (Aeschylus, Sophocles, Euripides, and Seneca); and comedy (Aristophanes and Plautus). The course may also examine minor poetic genres such as lyric, elegy, and satire; or the development of prose genres such as historiography, philosophical dialogue, rhetoric and oratory, and biography. The principal objective of CAMS 1 is to acquire knowledge of the story world of Greek and Roman literature, whose characters include the gods, goddesses, heroes, and heroines of classical mythology. A second objective is to understand the rules that govern the genres of Greek and Roman literature. Third, students learn how to interpret classical literature within its social and historical context as well as through the application of both ancient and modern literary theory. CAMS 1 is an introductory course that may be credited toward every Classics and Ancient Mediterranean Studies major, option, and minor. CAMS 1 meets the Bachelor of Arts degree requirements and is a General Education course in the Humanities (GH).

Bachelor of Arts: Humanities
 General Education: Humanities (GH)
 GenEd Learning Objective: Effective Communication
 GenEd Learning Objective: Crit and Analytical Think
 GenEd Learning Objective: Key Literacies

CAMS 4: Jewish and Christian Foundations

3 Credits

This course seeks to help students better understand the Bible and appreciate its role as an authoritative collection of sacred texts for Jews and Christians. The Bible is a difficult book, one that is demanding on many levels. In order to read the Bible intelligently, it is important to understand the historical and cultural backgrounds of the biblical writings. This course explores the history and geography of ancient Near Eastern civilizations that shaped the experience of ancient Israel and, later, the Greek and Roman imperial contexts that shaped Second Temple Judaism and early Christianity. The focus of the course, however, is on the biblical narrative itself and the particular ways that the story of Israel and its covenant with God was represented in scripture: in tales, poems, hymns, dialogues, and genealogies. A basic goal of the course, then, is to promote intelligent, well-informed reading of the Bible. Also important is the willingness to read the Bible closely and critically, with a view toward larger questions raised by biblical texts: how is God to be known and understood? What is the purpose of human life in the world? What moral obligations ought to structure our common life? Does human history have direction and purpose? What is the good and how do we follow it? The Bible takes up these questions and many more. Though an ancient anthology shaped by the succession of Assyrian, Babylonian, Persian,

Hellenistic, and Roman empires, the Bible is not merely a product of its original contexts. Millennia of transmission and interpretation have made it a product of history in a much more extended and dynamic sense. In this course, we will examine larger questions raised by the biblical writers and consider the ways that the Bible has shaped, informed, and guided Jewish and Christian ways of life.

Cross-listed with: JST 4, RLST 4
 Bachelor of Arts: Humanities
 Bachelor of Arts: World Cultures
 International Cultures (IL)
 United States Cultures (US)
 General Education: Humanities (GH)
 GenEd Learning Objective: Crit and Analytical Think
 GenEd Learning Objective: Integrative Thinking
 GenEd Learning Objective: Key Literacies

CAMS 5: Ancient Mediterranean Civilizations

3 Credits

Survey of the history and cultures of ancient Mediterranean civilizations in Mesopotamia, Egypt, Syro-Levant, Anatolia, Greece, and Rome. CAMS (HIST) 5 Ancient Mediterranean Civilizations (3) (GH;IL) This course provides an introduction to the history and cultural traditions of the ancient civilizations of the Mediterranean. From the origins of cities and the invention of writing, it surveys the intellectual, artistic, and political traditions that laid the foundations for the later civilizations of Europe and western Asia. Students will acquire a basic historical framework for the ancient Mediterranean from the third millennium BCE through the end of antiquity in the first millennium CE. Within this framework cross-cultural relationships of time and ideas will be established among religious texts, epic literatures, and political and legal traditions. In the part of the world where the division between Asia and the East and Europe and the West was born, the course will examine the development of regional and ethnic identities along with the historical development of concepts of the universal nature of humanity. This course is designed to serve as the foundation course for all majors in the department of Classics and Ancient Mediterranean Studies (CAMS).

Cross-listed with: HIST 5
 International Cultures (IL)
 General Education: Humanities (GH)
 GenEd Learning Objective: Crit and Analytical Think
 GenEd Learning Objective: Global Learning
 GenEd Learning Objective: Integrative Thinking
 GenEd Learning Objective: Key Literacies

CAMS 10: Mesopotamian Civilization

3 Credits

This course will introduce students to the history of the civilization and the culture of Ancient Mesopotamia (Modern Iraq), which contributed to shape both the Western world and the modern Middle East. Ancient Mesopotamia was a land of contrasts between city and countryside, between sedentary and nomadic populations, between official cult and popular religion, between royal ideology and political skepticism. This course will encompass the variegated nature of this civilization and all the cultures that determine the nature of the historical records (written texts and material culture), through which one can reconstruct the history of Mesopotamia, and, in general, the whole Syro-Mesopotamian region.

Furthermore, the connections between this region and other areas of the Ancient Near East (Iran, Anatolia, Syro-Palestine, and Egypt) will be explored.

Bachelor of Arts: Humanities
 Bachelor of Arts: World Cultures
 International Cultures (IL)
 General Education: Humanities (GH)
 GenEd Learning Objective: Creative Thinking
 GenEd Learning Objective: Crit and Analytical Think
 GenEd Learning Objective: Global Learning
 GenEd Learning Objective: Key Literacies

CAMS 10U: MESOPOTAMIAN CIVILIZATION

3 Credits/Maximum of 3

This course will introduce students to the history of the civilization and the culture of Ancient Mesopotamia (Modern Iraq), which contributed to shape both the Western world and the modern Middle East. Ancient Mesopotamia was a land of contrasts between city and countryside, between sedentary and nomadic populations, between official cult and popular religion, between royal ideology and political skepticism. This course will encompass the variegated nature of this civilization and all the cultures that determine the nature of the historical records (written texts and material culture), through which one can reconstruct the history of Mesopotamia, and, in general, the whole Syro-Mesopotamian region. Furthermore, the connections between this region and other areas of the Ancient Near East (Iran, Anatolia, Syro-Palestine, and Egypt) will be explored.

International Cultures (IL)
 General Education: Humanities (GH)
 Honors
 GenEd Learning Objective: Creative Thinking
 GenEd Learning Objective: Crit and Analytical Think
 GenEd Learning Objective: Global Learning
 GenEd Learning Objective: Key Literacies

CAMS 12N: Lands of the Bible

3 Credits

Utilizing the textual and archaeological evidence, this course introduces students to the lands, cultures, and peoples associated with the Hebrew Bible, New Testament, and Qur'an. Geographically, the lands of the Bible encompass what is often referred to as the Cradle of Civilization or Fertile Crescent - an arc-shaped region defined by the Nile, Jordan, Tigris and Euphrates river valleys. Today this crescent includes the modern countries and regions of Egypt, Israel, the Palestinian territories, Jordan, Syria, southeastern Turkey, and Iraq. Spanning ten millennia of history (ca. 9000 BCE-750 CE), this course explores a series of landmarks in the history of human development, which are considered together with Jewish, Christian, and Islamic traditions. These include the birth of religion and the agricultural revolution (Garden of Eden), the first cities and the invention of writing (Tower of Babel; Patriarchal/Matriarch traditions), Egyptian imperial rule in Canaan (Exodus), the collapse of the Bronze Age (Emergence of Israel), impact of empire (united and divided kingdoms of Israel and Judah), Alexander the Great and the Roman imperial expansion to the east (world of Jesus and development of rabbinic Judaism), Byzantine Palestine (expansion of Christianity), and the Islamic conquest of the Holy Land. Through an integration

of numerous disciplines, including historical geography, archaeology, ancient history, biblical studies, epigraphy, and anthropology, students will investigate the interaction between the cultures of the ancient Near East and the religious traditions that developed in the lands associated with the Bible, a relationship that continues to shape the region and the world until today.

Cross-listed with: JST 12N, RLST 12N
 Bachelor of Arts: Humanities
 Bachelor of Arts: World Cultures
 Bachelor of Arts: Social and Behavioral Sciences
 International Cultures (IL)
 General Education: Humanities (GH)
 General Education: Social and Behavioral Scien (GS)
 General Education - Integrative: Interdomain
 GenEd Learning Objective: Effective Communication
 GenEd Learning Objective: Crit and Analytical Think
 GenEd Learning Objective: Global Learning
 GenEd Learning Objective: Key Literacies

CAMS 15: Wonders of the Ancient World

3 Credits

Overview of the ancient world by focusing on the famed "Seven Wonders" and similar achievements from 3000 B.C.E.-1st Century C.E. The core of this course is comprised of the Seven Wonders of the Ancient World: the Great Pyramid in Egypt, the Hanging Gardens of Babylon, the Temple of Artemis at Ephesos, the Statue of Zeus Olympios, the Mausoleum of Halikarnassos, the Colossus of Rhodes, and the Lighthouse of Alexandria. Throughout the semester other wondrous monuments and archaeological discoveries are covered as well. Depending on the expertise of the professor other archaeological sites and monuments may also include the Egyptian capital and reign of the Pharaoh Akhenaten and Nefertiti, the unlooted tomb of the Pharaoh Tutankamen, the Bronze Age Palaces of the Minoans of Crete and the Mycenaeans of mainland Greece, Troy, Shipwrecks of the Late Bronze Age, the mystery of the End of the Bronze Age, the Parthenon and Cult Statue of Athena on the Acropolis in Athens, the Temple of Zeus Olympios and athletic games at Olympia, Alexander the Great and his conquests in the East, the Royal Cemetery at Vergina and its unlooted tombs, and new explorations in Alexandria Egypt. If taught by an Egyptologist the course might include additional monuments and archaeological sites in Egypt, whereas if taught by a Near Eastern specialist the course might include additional monument and sites in the Near East.

Bachelor of Arts: Humanities
 General Education: Humanities (GH)
 GenEd Learning Objective: Effective Communication
 GenEd Learning Objective: Crit and Analytical Think
 GenEd Learning Objective: Global Learning

CAMS 16: How to Live

3 Credits

Philosophy considers how best to live. This is valuable, since there is a lot that is uncertain. Should one mostly eliminate superstition and fear and practice mental tranquility? Or control bodily desires and practice endurance? Or examine one's beliefs and practice modesty? Or think about your every action and practice justice? Or change how others

think and practice institutional change? Different philosophical and reflective cultures have focused on one or another of these possibilities, or proposed yet others. This course studies a range of cultures that have formulated the question, "How should I/we live?" and have developed a set of candidate answers. Ancient or medieval cultures studied - for 1-3 weeks each - include those from ancient Greece, Rome, other areas around the Mediterranean, Indian, and Chinese. Modern cultures studied, as comparison cases, vary by instructor. Class-time focuses on historical context, literary content, and philosophical argument. Outside-of-class work includes reading, for instance Socratic dialogues, Stoic handbooks, meditation mantras, existential dramas, political manifestos, nature journals, or book reviews. It also includes, as the distinctive element of this course, a practical experience for each unit. Students track, process, and evaluate their experiences through journaling and discussion with other students. At the semester's end, students develop their own philosophical "best way of life," formulating and justifying rules, models, or virtues to live by, and engage in conversation with other students on this topic. Students should leave the class recognizing the diversity and challenge of a range of way-of-life ideals, their historical context and contemporary promise, how to decide on their appropriateness for themselves, and what it would mean to adopt, refine, and support their own "philosophy" of life.

Cross-listed with: PHIL 15
 Bachelor of Arts: Humanities
 International Cultures (IL)
 General Education: Humanities (GH)
 GenEd Learning Objective: Crit and Analytical Think
 GenEd Learning Objective: Key Literacies

CAMS 20: Egyptian Civilization

3 Credits

This course will introduce the student to a number of basic problems inherent in the advent and nature of complex society which resonate in all world cultures, and for which Egypt can be used as the most revealing case study. The themes to be addressed include: the appearance of monarchy and civil service, the invention of writing and the needs it fulfilled, the concept of the nation state, the technological advancement of ancient river valley civilizations, civic religion, systems collapse, the concept of empire, and the relationship of Egypt to the surrounding Mediterranean world.

Bachelor of Arts: Humanities
 Bachelor of Arts: World Cultures
 International Cultures (IL)
 General Education: Humanities (GH)
 GenEd Learning Objective: Crit and Analytical Think
 GenEd Learning Objective: Global Learning
 GenEd Learning Objective: Integrative Thinking
 GenEd Learning Objective: Key Literacies

CAMS 25: Greek Civilization

3 Credits

This course explores the cultural, political, and historical identity of the ancient Greeks who they were, what they achieved, how they organized their society, and what they believed. This is not a history of ancient Greece, but an examination into the different facets of ancient Greek civilization, including the Trojan War myth, the ancient Olympics, the

rise of democracy, slavery, the cultural and political contexts of artistic performance, and the sex-gender system. Students will pursue these topics and others using an interdisciplinary approach, consulting evidence from Greek literature, art, history, and philosophy. Ultimately, this course will provide students with a broad background in ancient Greek civilization and prepare them for more advanced work in the ancient Mediterranean world. As such, it fulfills both the GH and IL requirements.

Bachelor of Arts: Humanities
 International Cultures (IL)
 General Education: Humanities (GH)
 GenEd Learning Objective: Effective Communication
 GenEd Learning Objective: Crit and Analytical Think
 GenEd Learning Objective: Key Literacies

CAMS 25U: Greek Civilization - Honors

3 Credits

This course explores the cultural, political, and historical identity of the ancient Greeks-who they were, what they achieved, how they organized their society, and what they believed. This is not a history of ancient Greece, but an examination into the different facets of ancient Greek civilization, including the Trojan War myth, the ancient Olympics, the rise of democracy, slavery, the cultural and political contexts of artistic performance, and the sex-gender system. Students will pursue these topics and others using an interdisciplinary approach, consulting evidence from Greek literature, art, history, and philosophy. Ultimately, this course will provide students with a broad background in ancient Greek civilization and prepare them for more advanced work in the ancient Mediterranean world. While this course covers much of the same material as CAMS 25, this is an honors course. Students will be asked to do additional readings and to complete a research project at its conclusion. In addition, it fulfills both the GH and IL requirements.

Bachelor of Arts: Humanities
 International Cultures (IL)
 General Education: Humanities (GH)
 Honors
 GenEd Learning Objective: Effective Communication
 GenEd Learning Objective: Crit and Analytical Think
 GenEd Learning Objective: Key Literacies

CAMS 33: Roman Civilization

3 Credits

CAMS 033 Roman Civilization (3) (GH;IL) (BA) This course meets the Bachelor of Arts degree requirements. Roman Civilization (CAMS 033) provides a comprehensive survey of an ancient society whose impact continues to be felt across a range of modern cultures in the twenty-first century. For more than a millennium, the Romans ruled an empire that eventually spanned three continents (Europe, North Africa, the Near and Middle East). Studying their culture can inform our own understanding of modern life both nationally and internationally. Many ideas in such diverse areas as government, law, military organization and strategy, the calendar, social practices, urban life, literature, art, and architecture clearly derive from Roman practices. Furthermore, study of the Romans includes learning in detail about the geography and resources of a very large area of the world. Knowledge of the Romans and the similarities and important differences between their lives and ours also provide an opportunity to reflect on human values and contemporary culture.

The course includes discussion of the origin of the Romans, how they saw it themselves, and the rather different picture painted by modern archaeology. How the Romans expanded and maintained their power with long periods of peace from what is now southern Scotland to North Africa, and from Gibraltar to the borders of India, and how their power waned in the later Roman period illustrates many aspects of political institutional design. Roman society included various social groups, from slaves to the wealthy members of the traditional nobility. The opportunity for movement from slave to freedman or freedwoman to full citizen helps explain why for generations Roman rule was widely accepted. Roman urban life, with its public meeting halls, baths, arenas, race courses, theaters, luxurious houses and apartment blocks spread across Europe, North Africa, and the Near East. The most influential works of Rome's poets, such as Vergil's "Aeneid" and Ovid's "Metamorphoses," remain rich sources for current writers, composers, and choreographers. Roman historians and thinkers also continue to inform and inspire. Religious beliefs and the causes for the growth of Christianity likewise remain relevant to the present.

Bachelor of Arts: Humanities
International Cultures (IL)
General Education: Humanities (GH)
GenEd Learning Objective: Effective Communication
GenEd Learning Objective: Crit and Analytical Think
GenEd Learning Objective: Key Literacies

CAMS 44: Ancient Near Eastern and Egyptian Mythology

3 Credits

This course provides a survey of all major Ancient Near Eastern mythological traditions in their cultural and historical context. The course also addresses the relation between myth and religion, as well as the relation between these mythological corpora and those of Ancient Greece and Rome and the tapestry of cultic traditions reflected in the Hebrew Bible.

Cross-listed with: RLST 44
Bachelor of Arts: Humanities
International Cultures (IL)
General Education: Humanities (GH)
GenEd Learning Objective: Creative Thinking
GenEd Learning Objective: Crit and Analytical Think
GenEd Learning Objective: Global Learning
GenEd Learning Objective: Key Literacies

CAMS 44H: Myth in Egypt and the Near East

3 Credits

This course provides a survey of the major Egyptian and Ancient Near Eastern mythological traditions in their cultural and historical context. The course also addresses the theoretical issues involved in the study of myth, and the relation between myth and religion. Special attention will be paid to the connections between the Egyptian and Ancient Near Eastern mythological traditions and those of Ancient Greece and Rome, as well as the tapestry of cultic traditions reflected in the Hebrew Bible. In addition, this course will delve into the enduring legacies of these myths in contemporary realms: from their imprint on modern art, architecture, and literature, to their resonance in popular culture.

Cross-listed with: RLST 44H
Bachelor of Arts: Humanities

International Cultures (IL)
General Education: Humanities (GH)
Honors
GenEd Learning Objective: Crit and Analytical Think
GenEd Learning Objective: Integrative Thinking
GenEd Learning Objective: Key Literacies

CAMS 45: Classical Mythology

3 Credits

CAMS 45 Classical Mythology (3) (GH;IL)(BA) CAMS 45 introduces the myths of ancient Greece and Rome as they are represented in the canonical works of Greek and Latin literature and art. Students become conversant in classical mythology by studying the stories of gods and goddesses and heroes and heroines. The course discusses the meaning and function of myths in their historical, religious, and literary contexts. It may also approach the interpretation of myth from different disciplinary perspectives (comparative mythology, critical theory, cultural anthropology, gender theory, history, philosophy, psychology, religion, or rhetoric). In addition, CAMS 45 gives students the opportunity to apply their knowledge and understanding of myth to the flourishing legacy of classical mythology in the literature, art, and culture of subsequent ages. CAMS 45 meets the Bachelor of Arts degree requirements. It also fulfills the General Education humanities requirement and the International Cultures requirement.

Bachelor of Arts: Humanities
International Cultures (IL)
General Education: Humanities (GH)
GenEd Learning Objective: Global Learning
GenEd Learning Objective: Integrative Thinking
GenEd Learning Objective: Soc Resp and Ethic Reason

CAMS 45H: Classical Mythology

3 Credits

CAMS 45H Classical Mythology (3) (GH)(H)(IL)(BA) CAMS 45H introduces the myths of ancient Greece and Rome as they are represented in the canonical works of Greek and Latin literature and art. Students become conversant in classical mythology by studying the stories of gods and goddesses and heroes and heroines. The course discusses the meaning and function of myths in their historical, religious, and literary contexts. It may also approach the interpretation of myth from different disciplinary perspectives (comparative mythology, critical theory, cultural anthropology, gender theory, history, philosophy, psychology, religion, or rhetoric). In addition, CAMS 45H gives students the opportunity to apply their knowledge and understanding of myth to the flourishing legacy of classical mythology in the literature, art, and culture of subsequent ages.

Bachelor of Arts: Humanities
International Cultures (IL)
General Education: Humanities (GH)
Honors
GenEd Learning Objective: Global Learning
GenEd Learning Objective: Integrative Thinking
GenEd Learning Objective: Key Literacies

CAMS 50: Words: Classical Sources of English Vocabulary

3 Credits

CAMS 50 Words: Classical Sources of English Vocabulary (3) (GH) (BA) offers an introduction to the history, structure, and meaning of modern English words that are formed from Latin and Greek elements. Many English language users are unacquainted with Latin and Greek or unaware that these languages are the etymological sources for at least 60 percent of English vocabulary. Consequently, it is common for students to have difficulty understanding or implementing English words derived from Latin and Greek. CAMS 50 leads students through a program that helps them to learn and analyze the form and meaning of the Latin and Greek roots and affixes that occur most frequently in English vocabulary. Class lectures, textbook readings, workbook exercises, and various kinds of classwork show students how to research and explain the etymologies of English words and in particular how to use dictionaries and the explanatory methods of comparative historical linguistics. By understanding the relationship of English to other languages in the Indo-European family tree and by taking account of the historical events and social circumstances that gave rise to the borrowing of words from other languages, students will also come to understand when, how, and why modern English vocabulary has become so indebted to Latin and Greek. A secondary aim of the course is to explore specialized vocabularies in the humanities, medicine, law, science, and technology, whose word-stock is predominantly of Latin and Greek origin. Upon completion of the course, students will have increased their vocabulary and be able to recognize and analyze new words derived from Greek and Latin sources.

Bachelor of Arts: Humanities

General Education: Humanities (GH)

GenEd Learning Objective: Effective Communication

GenEd Learning Objective: Key Literacies

CAMS 70: Prophecy in the Bible and the Ancient Near East

3 Credits

This course will introduce students to the prophetic traditions of the Bible and the Ancient Near East. The course will explore the development of prophetic circles in the ancient Near East (including Egypt, Syria-Palestine, and Mesopotamia), and then focus on the major prophetic traditions of the Hebrew Bible (e.g., the books of Isaiah, Jeremiah, Ezekiel, Amos, Hosea, Micah, Haggai, Zechariah, and Daniel). It will also look at how these traditions were understood in early Judaism and nascent Christianity. Special attention will be paid to the roles of priests, kings, and prophets in ancient Israel to better understand Israelite and Judaeen prophetic traditions in ancient Israelite society. The course will then examine the rise of apocalypticism and its medieval and modern manifestations including a brief look at Islam. Additional emphasis will be placed on the religious and political interactions which manifest themselves in prophetic movements - then and now - including the rhetoric of ideology and propaganda. Important figures and events illustrate these cultural and political trends.

Cross-listed with: JST 70, RLST 70

International Cultures (IL)

General Education: Humanities (GH)

GenEd Learning Objective: Effective Communication

GenEd Learning Objective: Crit and Analytical Think

GenEd Learning Objective: Integrative Thinking

GenEd Learning Objective: Key Literacies

CAMS 83Y: First-Year Seminar in Classics and Ancient Mediterranean Studies

3 Credits

Critical approach to the study of ancient Mediterranean languages, literatures, histories, and material cultures. CAMS 83Y First-Year Seminar in Classics and Ancient Mediterranean Studies (3 credits) (GH;FYS;IL;Y) meets the (BA) Bachelor of Arts degree requirements and satisfies the (Y) Writing Across the Curriculum requirement in International Cultures. The first-year seminar in Classics and Ancient Mediterranean Studies (CAMS) is concerned with selected features of one or more of the cultures that surrounded the Mediterranean Sea in antiquity, from around 3,500 B.C. to 500 A.D. The topic of CAMS first-year seminars varies. In all offerings of this course students will be introduced to the civilizations that surrounded the Mediterranean Sea in ancient times and why their great accomplishments, their struggles, and their failures remain important to us even today. Students will learn about ancient literature and physical remains that provide information about these cultures. Students will learn to assess theories about ancient societies, the types of evidence that exist for antiquity, and how to gain access to academic resources in the library and in electronic form. Some recent seminar topics include a critical study of widely believed "Ancient Mysteries," such as the continent of Atlantis and Pyramid Power; a seminar on "Greek Gods in Action," investigating how the Greeks believed that the gods influenced them and might even live among them; a seminar on the relationships among Christians, Jews, and Pagans in the later Roman period; and "Word Power," a course that gives students linguistic tools to understand the sources and nature of much of our modern English vocabulary. Students will read selections of ancient literature in English translation and examine the remains of the societies that produced them to ponder basic questions about the meaning and value of human life. Some knowledge of ancient Mediterranean cultures has always been indispensable to intelligent participation in contemporary society. By examining selected topics in a seminar format, students learn how scholarship advances in an academic environment while also learning how features of ancient languages, and religious, political, and social ideas formulated in antiquity give insights into our own culture and into the common humanity that all people share.

Bachelor of Arts: Humanities

International Cultures (IL)

First-Year Seminar

General Education: Humanities (GH)

GenEd Learning Objective: Effective Communication

GenEd Learning Objective: Crit and Analytical Think

GenEd Learning Objective: Integrative Thinking

CAMS 90: Jerusalem: Past, Present, and Future

3 Credits

Jerusalem, a city sacred to Judaism, Christianity, and Islam, is often depicted as the spiritual and physical center of the world. Throughout its 5000-year history, Jerusalem has attracted diverse cultures, empires, and peoples who have vied for control of this holy city. Jerusalem: Past, Present, and Future surveys the cultural, religious, political, archaeological, and historical record of Jerusalem, beginning with its earliest settlement during the third millennium BCE; through its expansion as a second millennium Canaanite urban center; its role as the capital

of Israel and Judah during the first millennium BCE biblical periods; the influence of the Egyptian, Assyrian, Babylonian, Persian, Hellenistic, Roman, Byzantine, Crusader, Mamluk, and Ottoman empires; and its development under Jewish, Christian, and Islamic control. The significance of Jerusalem's past, its impact on contemporary society and politics in the modern Middle East, and differing visions for this contested city's future are examined in light of various interpretations of the textual and archaeological evidence.

Cross-listed with: JST 90, RLST 90

Bachelor of Arts: Humanities

International Cultures (IL)

General Education: Humanities (GH)

GenEd Learning Objective: Effective Communication

GenEd Learning Objective: Crit and Analytical Think

GenEd Learning Objective: Global Learning

GenEd Learning Objective: Key Literacies

CAMS 99: Foreign Studies

1-12 Credits/Maximum of 12

Courses offered in foreign countries by individual or group instruction.

Bachelor of Arts: Humanities

International Cultures (IL)

CAMS 100: Ancient Greece

3 Credits

The Greek world from the earliest Aegean cultures to the death of Alexander the Great and the beginnings of Hellenistic civilization. CAMS 100 / HIST 100 Ancient Greece (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. The course presents a survey of ancient Greek history and culture beginning with the Bronze Age palace-states of Crete and Mycenae, examines the emergence of Greek city-states, notably Athens and Sparta, traces their transformation through conflicts among themselves and with the Persian empire, and describes their eventual eclipse by the kingdom of Macedon. Since this course treats the beginnings of historical writing among the Greeks, students learn to evaluate diverse historical texts and their relationship to legend, myth, and poetry. The nature of historical thought itself is emphasized throughout the course. Also emphasized is the debate between the egalitarian Justice of democracy, the sober wisdom of oligarchy, and the overwhelming power of monarchy, as experienced by the Greeks down to the end of the fourth century B.C.E.

Cross-listed with: HIST 100

Bachelor of Arts: Humanities

International Cultures (IL)

General Education: Humanities (GH)

GenEd Learning Objective: Effective Communication

GenEd Learning Objective: Crit and Analytical Think

GenEd Learning Objective: Global Learning

GenEd Learning Objective: Key Literacies

CAMS 101: The Roman Republic and Empire

3 Credits

History of the Roman Republic and Empire from the origins of Rome to the disintegration of the Empire. CAMS 101 / HIST 101 The Roman Republic and Empire (3) (GH;IL)(BA) This course meets the Bachelor of

Arts degree requirements and fulfills 3 credits of the General Education-Humanities (GH) requirement. The course provides an introduction to the ancient Roman empire: how that empire came into being, how it evolved, how it came to govern much of the Mediterranean and European world, and how that empire declined. The course demonstrates the social and legal structures employed by a past society to govern an ethnically and religiously diverse population. The course also introduces students to the sources of our knowledge of the past, and illustrates how these sources are to be critically evaluated. This course complements other courses on the ancient Mediterranean world (such as HIST 100 / CAMS 100) and is a prerequisite to more advanced (400-level) courses in ancient Mediterranean history.

Cross-listed with: HIST 101

Bachelor of Arts: Humanities

International Cultures (IL)

General Education: Humanities (GH)

GenEd Learning Objective: Effective Communication

GenEd Learning Objective: Crit and Analytical Think

GenEd Learning Objective: Key Literacies

CAMS 102: Canaan and Israel in Antiquity

3 Credits

This course is an overview of the ancient history and cultures of Canaan (the Mediterranean Levant of Syria-Palestine) and the emergence of Israel. It involves a critical view of biblical texts (especially the Hebrew Bible, aka Old Testament) in light of other ancient texts, archaeology, and historical methods, in order to explain the nature and the evolution of society, religion, and thought in the prebiblical and biblical era. We will be especially interested in the period from the end of the Late Bronze Age (c. 1200 BCE) to the Persian period (539-332 BCE), and will examine ongoing debates about the Bible and history, as well as the development of Israelite religion from polytheism toward monotheism and a distinctive worldview.

Cross-listed with: HIST 102, JST 102, RLST 102

Bachelor of Arts: Humanities

International Cultures (IL)

General Education: Humanities (GH)

GenEd Learning Objective: Effective Communication

GenEd Learning Objective: Crit and Analytical Think

GenEd Learning Objective: Integrative Thinking

GenEd Learning Objective: Key Literacies

CAMS 104: Ancient Egypt

3 Credits

This course will track the history of Egypt, the first nation state in the world, covering a time span of over 3,000 years. The investigation of the history will focus primarily on the major players (i.e. the pharaohs themselves) and the political events that shaped their reigns. Its history involves not only the Nile Valley, but also that of the entire northeast African continent and lands of Western Asia. The magnificent ruins and artifacts that have survived offer the student a visual examination of the ancients and will provide illustration to a great extent of the specific time periods and dramatic incidents. The student will also be confronted at every turn by textual sources (in translation) and the archaeological evidence. The latter will be addressed at length with introduction to archaeological expeditions. This will serve to teach the

student the contribution of archaeological method and interpretation in the knowledge and understanding of the history of the Near East.

Cross-listed with: HIST 104
 Bachelor of Arts: Humanities
 Bachelor of Arts: World Cultures
 International Cultures (IL)
 General Education: Humanities (GH)
 GenEd Learning Objective: Crit and Analytical Think
 GenEd Learning Objective: Global Learning
 GenEd Learning Objective: Integrative Thinking
 GenEd Learning Objective: Key Literacies

CAMS 105: History of the Ancient Near East

3 Credits

History of the Ancient Near East from the end of the Neolithic to the Hellenistic period. CAMS 105 History of the Ancient Near East (3) (GH;IL) (BA) This course meets the Bachelor of Arts degree requirements. The objective of this course is to introduce the student to the history of Ancient Near Eastern societies. The geographic areas to be covered include Mesopotamia, Iran, Anatolia, Syro-Palestine, and Egypt. This course will stress the variegated nature of civilizations in those geographic areas and focus on the written texts and material culture through which we can reconstruct the history of the Ancient Near East. This course complements similar introductory courses in ancient Mediterranean history and civilizations. This course satisfies major and minor requirements for programs of study in the Dept. of Classics and Ancient Mediterranean Studies. A special emphasis will be placed on those aspects that permit us to relate to the seemingly arcane mechanisms lying behind the social, religious, and political interactions which characterize the history of these civilizations, especially ideology, economy, and propaganda. Major figures and events will be presented as being as symptomatic of cultural or political trends.

Bachelor of Arts: Humanities
 Bachelor of Arts: World Cultures
 International Cultures (IL)
 General Education: Humanities (GH)
 GenEd Learning Objective: Creative Thinking
 GenEd Learning Objective: Crit and Analytical Think
 GenEd Learning Objective: Global Learning
 GenEd Learning Objective: Key Literacies

CAMS 109Y: Writing Systems of the World

3 Credits

This course aims at providing students with a thorough understanding of the role played by writing systems in the development of civilizations and the articulation of polities. The emphasis will be placed on historical, cultural, economic & religious matters. In order to fully comprehend the nature of these issues, the lion's share of the course will focus on the functions & the development of early writing in Mesopotamia, Egypt, China, and the Americas. Additional attention will be given to the history of early writing systems. We will examine how the writing systems in the Near East and East Asia originated and developed orthographic strategies & conventions to record the linguistic realities for which they were designed; what processes & mechanisms facilitated the creation of the first alphabet in the Ancient Near East; how modern scholars have been able to decipher scripts lost long ago (such as Egyptian hieroglyphs

& Mesopotamian cuneiform), and how some decipherment processes are advancing & improving our knowledge of other civilizations (such as Maya hieroglyphs). The study of the social & cultural aspects of writing will be grounded in a diachronic approach. In that regard, the course will engage with a variety of historical concerns: the possible reasons for which certain cultures may have started to use writing for bureaucratic & economic reasons, whereas others (such as early China) would seem to have started to use it for rather more symbolic realms of life; and the relation between writing, identity, and script in different areas.

Bachelor of Arts: Humanities
 Bachelor of Arts: World Cultures
 International Cultures (IL)
 General Education: Humanities (GH)
 GenEd Learning Objective: Creative Thinking
 GenEd Learning Objective: Crit and Analytical Think
 GenEd Learning Objective: Global Learning
 GenEd Learning Objective: Key Literacies
 Writing Across the Curriculum

CAMS 110: Introduction to the Bible: Old Testament

3 Credits

The Old Testament (or, Hebrew Bible) is the record of the interaction between the people of ancient Israel and their God. As a religious text, the Bible is inextricably intertwined with the cultures of Israel's neighbors, including the Canaanites, Syrians, Greeks, Assyrians, Babylonians, Arabs, Egyptians, and the peoples of the eastern desert. To study the Hebrew Bible and its development during the first millennium BCE is to study the history, culture, and literature of the entire region. This course introduces students to the literature of ancient Israel, its rituals, the stories which established a people's identity, and which defined their moral behavior. Great figures of the texts, such as Moses, David, Solomon, Bathsheba, Ruth, Jeremiah, Daniel, and Ezra, teach us important lessons about life and how people of faith attempted to relate to one another, to God, and to people outside their ethnic group. Students will read from the biblical text, as well as from secondary source readings which contains scholarly opinion from a variety of sources. Recent archaeological and epigraphical studies will be incorporated into the course to enhance our work. The ultimate goal will be to assess the meaning of the texts in their ancient Near Eastern environment; to understand the development of Hebrew religion and the beginnings of Rabbinic Judaism; and to understand the connection between biblical studies and other fields of study, such as History, Religious Studies, Archeology, Linguistics, and Comparative Literature.

Cross-listed with: JST 110, RLST 110
 Bachelor of Arts: Humanities
 International Cultures (IL)
 General Education: Humanities (GH)
 GenEd Learning Objective: Effective Communication
 GenEd Learning Objective: Crit and Analytical Think
 GenEd Learning Objective: Key Literacies

CAMS 111: Early Judaism

3 Credits

Early Judaism will introduce students to the history of Judaism as reflected in Jewish literature from the period of the Babylonian exile (587/6 BCE) to the closure of the Babylonian Talmud (ca. 600 CE). This

course will analyze the development of Judaism from its emergence out of the ancient Israelite religion through the formative period of rabbinic Judaism. Attention will be given to the diversity of ideas and practices that characterized early Judaism and the influence the larger Persian, Hellenistic, and Roman worlds had on Judaism's development. We will examine selections from the Hebrew Bible, and from other literature, including the Dead Sea Scrolls, the Apocrypha, the New Testament, the Mishnah, and the Talmudim.

Cross-listed with: JST 111, RLST 111
 Bachelor of Arts: Humanities
 Bachelor of Arts: World Cultures
 International Cultures (IL)
 General Education: Humanities (GH)
 GenEd Learning Objective: Effective Communication
 GenEd Learning Objective: Integrative Thinking
 GenEd Learning Objective: Key Literacies

CAMS 113: Jewish Myths and Legends

3 Credits

Comparative study of diverse interpretations of stories from the Bible in Judaism and Christianity. CMLIT 113 / JST 113 / CAMS 113 / RLST 113 Myths and Legends of the Jews (3) (GH;IL) The impact of the Bible on Western Culture is immense. Beyond its religious importance, the motifs and images from its myths and stories permeate literature and art, providing a basic frame of reference that for much of history could be taken for granted. A degree of familiarity with these motifs so as to be truly fluent is no longer common, and so it requires special effort to discern allusions to biblical traditions. Moreover, these traditions are not static: religious communities continually re-interpret them and appropriate them in very different contexts. Many prominent traditions in Judaism, Christianity, and Islam do not appear explicitly anywhere in the Hebrew Bible, but are the product of imaginative and ingenious interpretation and re-tellings. Why, for example, is Noah an example of a righteous person in Christian tradition, but in rabbinic tradition is more often portrayed as a profane, earthly-minded man who was saved only because he was the least bad of an evil generation? Why is Moses commonly portrayed with horns in medieval art? Underlying such different traditions are centuries of debate and reflection on these texts as sacred scripture, and competing religious communities often authorized their distinctive beliefs and practices by reading them into scripture. The differences are often too subtle to discern apart from careful comparison. This course will explore the boundaries between Scripture and tradition by means of a close examination of the myths and stories in the Hebrew Bible and their subsequent interpretation and re-tellings in Judaism, Christianity, and Islam. Using methods from comparative mythology and folklore, as well as comparative midrash, our procedure will be to compare these traditions closely with the biblical text, asking: What are the main motifs in the mythology of Judaism? Does Judaism have a coherent mythology? How do their myths compare with the myths of their neighbors? Where did these myths come from? How do these traditions relate to the Bible? What was the function of these myths? Why are there competing myths? How is it possible that Judaism affirms belief in only one God, but has myths that include other divine beings? We will also compare with later interpretive traditions (Jewish, Christian, Islamic). Can we trace trajectories of interpretation? Can we discern particular interpretive methods in operation? We will seek to answer: what do these re-workings of the traditions tell us about the development and function of Scripture, and the social circumstances of the communities? Finally, we will seek to detect reflections of these

interpretive traditions in literature and art from the medieval to the modern periods. The course is organized around major topics in the Jewish Scriptures: God, creation, heaven and hell, Torah, Sabbath, Abraham and other ancestors, Israel and holy land, exile, and Messiah. Throughout we will consider how sacred stories function to form ethical perspectives and values.

Cross-listed with: CMLIT 113, JST 113, RLST 113
 Bachelor of Arts: Humanities
 Bachelor of Arts: World Cultures
 International Cultures (IL)
 General Education: Humanities (GH)
 GenEd Learning Objective: Integrative Thinking
 GenEd Learning Objective: Key Literacies
 GenEd Learning Objective: Soc Resp and Ethic Reason

CAMS 115: Literature of the Ancient Near East

3 Credits/Maximum of 3

Reading and study of literary works from the Ancient Near East, especially from Mesopotamia and Ancient Egypt. This course is designed to provide the student with both a basic knowledge of Ancient Near Eastern literature and the tools to appreciate it. It will present a wide sample of literary compositions from Ancient Mesopotamia and Ancient Egypt, along with some parallels from Ancient Anatolian and Syro-Palestinian traditions. Although mythology is not the main focus of the course, some mythological compositions will be read because of their literary fabric and epic structure. The course will be divided into two main sections: Mesopotamian and Egyptian literatures. Students will read some of the most famous literary compositions from the Ancient Near East (such as Gilgamesh and the Babylonian story of creation), as well as a representative sample of works from a wide variety of genres (love poetry, mythological narratives, laments, religious hymns, tales, wisdom literature). These compositions will be approached from a literary and aesthetic point of view, without neglecting the inherently problematic relation with their historical context (as in the case of compositions that mention actual historical characters, such as the legends of the Sargonic kings in Mesopotamia). Moreover, the works related to both official cult and popular religion (hymns, prayers, incantations, prophecies) will be read in their political, social, and religious context. In the limits between sacred and profane, our approach to love poetry will address some issues of ritual, gender, and sexuality. More strictly mundane genres (wisdom literature and humor) will show that some basic human concerns have remained unchanged. The course will provide students with a detailed overview of the main literary traditions and genres from the Ancient Near East, which played an essential role in the origins and shaping of the Bible as well as in some aspects of the Greek literary tradition C.e., the foundations of the Western understanding of literature and religious discourse.

Bachelor of Arts: Humanities
 Bachelor of Arts: World Cultures
 International Cultures (IL)
 General Education: Humanities (GH)
 GenEd Learning Objective: Creative Thinking
 GenEd Learning Objective: Crit and Analytical Think
 GenEd Learning Objective: Global Learning
 GenEd Learning Objective: Key Literacies

CAMS 120: New Testament

3 Credits

CAMS 120 / JST 120 / RLST 120 New Testament (3) (GH)(BA) This course meets the Bachelor of Arts degree requirements. This course provides an introduction to the collection of early Christian writings that make up the New Testament. It begins with an examination of the first-century context in which these writings took shape—one overshadowed by the Roman empire, influenced by Hellenistic culture, and based, above all, on varieties of Judaism. From there, the course takes up a few guiding questions. How, in this ancient context, did the first Christians understand and portray the figure at the center of their communities, Jesus of Nazareth? What do the New Testament writings reveal about the beliefs and aspirations of these communities as they advanced a movement that would, in time, become among the most consequential in world history? By the end of the course, students will have gained knowledge of the historical context of New Testament writings and an understanding of why the New Testament has been such an important and influential collection of writings.

Cross-listed with: JST 120, RLST 120
 Bachelor of Arts: Humanities
 General Education: Humanities (GH)
 GenEd Learning Objective: Crit and Analytical Think
 GenEd Learning Objective: Integrative Thinking
 GenEd Learning Objective: Key Literacies

CAMS 121: Jesus the Jew

3 Credits

Although Jesus of Nazareth is the object of Christian devotion, he was not a Christian himself, but a pious Jew. What can be known about the historical figure of Jesus the Palestinian Jew? How would his teachings and actions have fit in the context of Judaism of his day, in the Greco-Roman world? What did he mean when he proclaimed the coming kingdom of God? Because almost all of our source material espouses Jesus as the Christ of Christian faith, the first step is to understand the aims and perspectives of these Christian sources, including the canonical Gospels as well as non-canonical Gospels. Through careful examination of these sources in light of critical scholarship and the social and historical context of Judaism in the Greco-Roman world, we will consider how much the historian is able to reconstruct of Jesus using historical method, what the limits of this investigation are, and how relevant the task is. We will consider and evaluate a few of the different scholarly reconstructions of the historical Jesus. Major emphases will include the historical, social, religious, political, and cultural contexts of Jesus, including important precursors; the political, institutional, and cultural history of the teachings and actions of Jesus in their Jewish setting, and how these are reinterpreted by his followers after his death. Attention will be paid to the development of variant Christian traditions about Jesus including Jesus as Messiah, his death as a saving event, the resurrection as exaltation of Jesus as Lord, the memorialization of Jesus in Christian ritual practice, and the cultural and religious impact of Jesus throughout history. In addition to the early Christian sources on Jesus (especially the canonical Gospels, but also other New Testament texts and non-canonical writings), on each topic students will read selections from early Jewish writings in order to illuminate the cultural context. These include the Dead Sea Scrolls, Philo, Josephus, Jewish texts among the so-called Apocrypha and Pseudepigrapha, early rabbinic texts, and epigraphical writings. Relevant archeological evidence and Greco-Roman

sources will also be considered. Broader issues of historical, cultural, linguistic, political and geographical context will be covered in lectures and secondary readings.

Cross-listed with: JST 112, RLST 121
 Bachelor of Arts: Humanities
 Bachelor of Arts: World Cultures
 International Cultures (IL)
 General Education: Humanities (GH)
 GenEd Learning Objective: Effective Communication
 GenEd Learning Objective: Crit and Analytical Think
 GenEd Learning Objective: Global Learning
 GenEd Learning Objective: Integrative Thinking

CAMS 122: Apocalypse and Beyond

3 Credits

Apocalypse and Beyond is a topic (and title) meant to suggest that apocalyptic imagination about the end of the world, first begun in the Ancient Near East with certain Jewish and Christian writings, is constantly re-envisioned for each new age. Apocalyptic literature and world views are frequently produced by marginalized groups who perceive themselves to be persecuted, and who envision a violent (often divine) intervention, which alone will bring justice. In Part One of the course, we will examine the ancient literary genre of apocalypse, which was popular in the Ancient Near East from around 200 BCE to 200 CE, especially in Jewish and Christian writings both in the Bible (e.g., Daniel and Revelation) and outside of it (e.g., First Enoch, the Apocalypse of Peter, and the Apocalypse of Paul). The authors of these apocalypses expected the evil age in which they were living to dramatically end in their lifetimes; although that did not happen, apocalyptic thinking became foundational to the three world religions stemming from the Near East: Judaism, Christianity, and Islam to varying degrees. In Part Two, we will examine the ideology, sociological underpinnings and some historical examples of apocalyptic groups and movements in medieval to modern times, and look at the impact that apocalyptic world views have had on the secular world, including philosophy, political movements, and popular culture, such as movies.

Cross-listed with: JST 122, RLST 122
 Bachelor of Arts: Humanities
 Bachelor of Arts: World Cultures
 International Cultures (IL)
 General Education: Humanities (GH)
 GenEd Learning Objective: Effective Communication
 GenEd Learning Objective: Crit and Analytical Think
 GenEd Learning Objective: Global Learning
 GenEd Learning Objective: Key Literacies

CAMS 123: History of God: Origins of Monotheism

3 Credits

This course examines the early history of God; that is, the concept of the divine as a single supreme being. In particular, it focuses on the origins of monotheism and the development of its three major traditions in the Near East: Judaism, Christianity, and Islam, from their respective beginnings to around 1000 C.E. The course will begin with an analysis of the polytheistic religious milieu of the Ancient Near East in the second and first millennia B.C.E., and will consider the question of how, when, and why belief in one God first appeared in ancient Israel. Various modern

theories about the origins of Israel's national God (Hebrew Yhwh/Yahweh and Aramaic Yhw/Yaho) will be analyzed, with careful attention to the evidence of ancient texts and archaeology. Following a discussion of the nature of the religion(s) of early Israel, the course will then turn to the development of Judaism as the world's first monotheism. It will then examine the subsequent emergence of Christianity in Roman-era Palestine and Islam in Late Antique Arabia, with a brief glance at the Persian religion of Zoroastrianism, which shares some commonalities. Finally, the course will compare and contrast some of the major beliefs, practices, and significant historical trends and movements within the first centuries of the three major monotheisms.

Cross-listed with: JST 123, RLST 123

Bachelor of Arts: Humanities

Bachelor of Arts: World Cultures

International Cultures (IL)

General Education: Humanities (GH)

GenEd Learning Objective: Effective Communication

GenEd Learning Objective: Crit and Analytical Think

GenEd Learning Objective: Global Learning

GenEd Learning Objective: Key Literacies

CAMS 124: Early and Medieval Christianity

3 Credits

This course provides an introduction to the history of Christianity. It traces, specifically, the development of the Christian movement from its beginnings as a small Jewish sect in Jerusalem to its unlikely emergence as the religion of the Roman Empire and, finally, its subsequent spread and development in Europe, Asia, and Africa. In form and structure, the course is historical, following figures and events in a more or less chronological sequence and taking up questions of causality, influence, and social identity. Yet the course is also concerned with the ideas, concepts, and philosophical viewpoints that have shaped Christianity and given it a certain intellectual coherence over time. The course begins with first-century construals of messianic identity and also with the figure of Jesus, as he was portrayed in the New Testament gospels. It then follows the first generations of the Christian movement, considering it within the context of first-century Judaism and the early Roman empire. Topics include persecution, martyrdom, and the important contributions of Origen. The middle section of the course looks at the second, third, and fourth centuries through three lenses, as it were: the office of bishop, the rise of monasticism, and the realities of empire. Bishops, monks, and emperors all shaped Christianity in essential ways, creating a rich and complicated spiritual, moral, theological, intellectual, and geo-political legacy for generations to come. The final third of the course looks at the development of Christianity beyond the fourth century in geographical groupings including churches in Africa, Asia, the Middle East, western Europe, Byzantium, and the Slavic lands. It is hoped, in all of this, that students will gain an understanding not only of Christian history but also of what made - and what makes - Christianity a distinctive and influential religion.

Cross-listed with: JST 124, RLST 124

Bachelor of Arts: Humanities

International Cultures (IL)

General Education: Humanities (GH)

GenEd Learning Objective: Crit and Analytical Think

GenEd Learning Objective: Integrative Thinking

GenEd Learning Objective: Key Literacies

CAMS 130: The Ancient World in Film

3 Credits

CAMS 130 examines the ancient Mediterranean world as it is represented in the cinema. Students will view, interpret, and critically evaluate twelve popular and/or critically acclaimed films that illustrate the narratives and themes that have engaged the interest of filmmakers and audiences since the birth of motion pictures. The curriculum will naturally gravitate toward "epic" films that are rooted in the stories of the Bible, classical mythology, and the histories of the ancient Greeks and Romans; but some attention will be paid also to other kinds of film, such as adaptations of classical drama and literary works, or parodies of "epic" films. To pursue the critical analysis of each film, students are required to read the ancient source materials on which it is based and to apply methods of interpretation that they will have learned from assigned readings about film studies. By researching a film's ancient historical and cultural backgrounds, students will advance their global learning. By applying the analytic frameworks of film studies to the interpretation of films, they will have the opportunity to engage in integrative thinking and to hone the skills of effective communication. CAMS 130 fulfills the Bachelor of Arts requirements in the field of Humanities (BA) and the General Education requirements in the Humanities (GH).

Bachelor of Arts: Humanities

General Education: Humanities (GH)

GenEd Learning Objective: Effective Communication

GenEd Learning Objective: Global Learning

GenEd Learning Objective: Integrative Thinking

CAMS 140: Classical Archaeology--Ancient Greece

3 Credits

CAMS 140: Greek Archaeology (3) (GH;IL) This course meets the Bachelor of Arts degree requirements. CAMS 140 investigates the culture and society of the ancient Greeks based on the material remains from the Middle and Late Bronze Age (c. 1700-1100 BCE), through the Dark Age (c. 1000-800 BCE), and into the Geometric Period (8th century) and through the Classical Period (fifth and fourth centuries BCE) when the city of Athens was at its height of political and cultural influence and ends with the conquests and death (323 BCE) of Alexander the Great in the East and the aftermath of his death in Macedonia in Greece. Throughout the course, when relevant, ancient literary sources are also discussed. The course begins with a survey of geography, chronology, and scientific methods of dating. The course emphasizes the archaeological sites that illustrate each period, in the Bronze Age Knossos on Crete, the citadels and palaces at Mycenae and Pylos on the Greek peninsula, and at Troy in Anatolia. In the Archaic and Classical Periods the course covers Greek sites such as the Sanctuary to Zeus at Olympia, the Sanctuary to Apollo at Delphi, and the Sanctuary to Athena on the Acropolis of Athens as well as the Athenian Agora, the Civic Center and Market Place of Athens. The course ends with the conquests of Alexander the Great (323 BCE) and the immediate aftermath including an examination of the intact and unrobbed Royal Macedonian Tombs at Vergina.

CAMS 140 is a counterpart to CAMS 150, an appropriate prerequisite for CAMS 440W, and an appropriate parallel to CAMS/HIST 100 or a successor to CAMS 25. CAMS 140 is recommended as preparation for students enrolling in the Penn State Education Abroad Program in Athens. CAMS 140 fulfills common requirements in the major under two categories: (1) for a 3 credit course concerned with Greek or Roman language, literature, civilization, or archaeology, and (2) 6 credits of study

in the general field of Classics and Ancient Mediterranean Studies at any level. CAMS 140 may be used to fulfill the requirements for 12 credits of course work at any level toward a CAMS Minor. CAMS 140 is an approved General Education Humanities course that may fulfill three credits of the six-credit requirement. It may also be used to fulfill the three credit B.A. humanities requirement.

Bachelor of Arts: Humanities

International Cultures (IL)

General Education: Humanities (GH)

GenEd Learning Objective: Effective Communication

GenEd Learning Objective: Crit and Analytical Think

GenEd Learning Objective: Global Learning

CAMS 142: Sport and Spectacle in the Ancient Mediterranean World

3 Credits

CAMS 142 Sport and Spectacle in the Ancient Mediterranean World (3) (GH;IL) (BA). This course presents a comparative social history of sport in the ancient Mediterranean world. Of central interest are the culturally distinctive practices of Greek athletics and Roman spectator sports. Other topics for study and discussion include the earlier history of sport in Bronze Age Mesopotamia, Egypt, and the Aegean. The course begins its survey with the origins and development of Greek athletics in the context of the Olympic Games. Students will familiarize themselves with the program of Olympic events from the stade race to the pankration. They will also learn about the athlete's career, social status, regimen of training, and what the prize of victory was. The second part of CAMS 142 explores the history of spectator sports in ancient Rome, including the chariot races in the circus and animal hunts and gladiatorial combat in the amphitheater. Students will compare Rome's public entertainments with Greek athletics and inquire why spectator sports evolved so differently in those two societies. CAMS 142 fulfills the Bachelor of Arts requirements in Humanities and in International Cultures.

Bachelor of Arts: Humanities

International Cultures (IL)

General Education: Humanities (GH)

GenEd Learning Objective: Crit and Analytical Think

GenEd Learning Objective: Global Learning

GenEd Learning Objective: Key Literacies

CAMS 150: Classical Archaeology--Ancient Rome

3 Credits

CAMS 150 Classical Archaeology-Ancient Rome (3) (GH;IL) (BA) surveys the development of Roman civilization in relation to the relevant archaeological discoveries and meets the Bachelor of Arts degree requirements. CAMS 150 is an introduction to the archaeological, architectural, and artistic remains of ancient Italy, Rome, and the Roman Empire from ca. 900 BCE to 330 CE through the literary and physical evidence for ancient Roman culture. Roman material culture from its early beginnings under Etruscan influence through the eras of the Roman Republic, the Imperial Period, the rise of Christianity, and the dissolution of the empire is covered. Architecture, sculpture, mosaics, coins, and pottery are examined in their political and social contexts with the goal of understanding Roman society and those under Roman rule. The city of Rome's monuments are a major focus, while the well-preserved Pompeii and Herculaneum covered by the eruption of Vesuvius in 79 AD give vivid views of daily life in two thriving Roman towns. Roman

archaeology in Greece, Asia Minor, North Africa, and in the West is also considered. Students have an opportunity to study the geographically dispersed areas of Roman settlement across a long period of time, from Britain to Africa and Spain to Mesopotamia. Students to learn how the Romans were influenced by the non-Roman cultures of the Mediterranean region as they gained political and economic control over them, and how these regions were Romanized. The course considers archaeological methods and various scientific and comparative methods used to establish dating, and the connections among geography, environment, and human settlement patterns. The course briefly covers the losses caused to cultural heritage and scholarship by wars, looting, and the illegal antiquities trade. The difficulty in regulating the trade in antiquities through current ethics guidelines permits students to consider the difficult relationship between policy and enforcement, and ethical choices more generally. CAMS 150 is an appropriate prerequisite for CAMS 440W: upper level archaeology course. It fulfills common requirements in the major: (1) for a 3 credit course concerned with Greek or Roman language, literature, civilization, or archaeology, and (2) 6 credits of study in the general field of Classics and Ancient Mediterranean Studies at any level. CAMS 150 fulfills the requirements for 12 credits of course work toward a CAMS Minor. CAMS 150 is a General Education course that fulfills three credits of the six credit Humanities requirement. It fulfills the three credit B.A. humanities requirement.

Bachelor of Arts: Humanities

International Cultures (IL)

General Education: Humanities (GH)

GenEd Learning Objective: Effective Communication

GenEd Learning Objective: Crit and Analytical Think

GenEd Learning Objective: Global Learning

CAMS 151: Introductory Biblical Hebrew

3 Credits

Fundamentals of Biblical Hebrew grammar, syntax, and vocabulary. J ST (CAMS/HEBR) 151 Introductory Biblical Hebrew (3) The aim of CAMS/J ST/HEBR 151 is to introduce students to the fundamentals of Biblical Hebrew as quickly and thoroughly as possible. Biblical Hebrew is the language in which the Old Testament was written, between the period of approximately 1200-200 B.C.E. This focuses primarily on the morphology and syntax of Biblical Hebrew. Drills on each point of grammar, as well as translation of sentences from Hebrew to English and English to Hebrew, and brief passages taken from the Bible are the basis of the student's homework throughout the semester. By the end of the semester, the students will be prepared to read short, unmodified passages of the Bible. The course will focus primarily on reading and writing, though students will read aloud in class regularly in order to ensure correct pronunciation and understanding. CAMS/J ST/HEBR 151 will prepare students to continue with CAMS/J ST/HEBR 152 and then 400-level courses. The course goals, in addition to providing the students with a firm grounding in Hebrew grammar and vocabulary, include giving the students a basic understanding of the history of the Biblical text. The primary focus will be on mastering paradigms and syntax, but the students will also be introduced to the Biblical texts themselves, which together from such an important piece of literature.

Cross-listed with: HEBR 151, JST 151

CAMS 152: Intermediate Biblical Hebrew

3 Credits

Intermediate study of Biblical Hebrew grammar, syntax, and vocabulary. CAMS (JST/HEBR) 152 Intermediate Biblical Hebrew (3)(BA) This course meets the Bachelor of Arts degree requirements. CAMS/JST/HEBR 152 continues from CAMS/J ST/HEBR 151, which is a prerequisite for enrollment. After a brief review of key grammar and morphology from the first semester, the course will complete the process of providing students with a sufficient grasp of Hebrew vocabulary, morphology, and syntax to enable them to read unadapted passages from Biblical Hebrew texts (with the aid of a lexicon) by the end of the course. Class sessions will focus on grammar drills, sentences, and similar exercises as homework to supplement class work. As the semester progresses, students will read more and more from actual Hebrew texts, rather than composed sentences by the textbook author, so that when the students enter more advanced classes, they will find the transition to reading Hebrew as smooth as possible. In tandem with the increasing emphasis on Hebrew written by ancient Hebrews, the course will continue to focus on the linguistic and cultural background for the texts that the students read. Students will be evaluated on a combination of written work, including frequent quizzes, tests, homework completion, and course attendance and participation. CAMS/J ST/HEBR 152 will prepare students to continue with courses at the 400-level.

Cross-listed with: HEBR 152, JST 152
Bachelor of Arts: Humanities

CAMS 153: Dead Sea Scrolls

3 Credits

The discovery of the Dead Sea Scrolls was one the most important archeological discoveries of the 20th century. This collection of over 900 scrolls found in caves by the Dead Sea includes the oldest manuscripts of the Hebrew Bible (Old Testament) and hundreds of other Jewish writings dating from the 2nd century BCE to the 1st century CE, many of which were previously unknown. In this course we will examine select examples of the Dead Sea Scrolls in order to understand how these writings have revolutionized our understanding of the formation of the Bible, Jewish groups in the Greco-Roman period, and the origins of Christianity and rabbinic Judaism, and why there is so much scholarly debate around them. We will consider such issues as Jewish law, biblical interpretation, messianism, apocalypticism, prayer and rituals. The course will include discussion of the archaeology of the Qumran settlement and caves, scribal practices and the production of scrolls, and scholarly methods in reconstructing and interpreting ancient texts. We will study this one sectarian movement as a microcosm of the issues related to Jewish identity in this critical period that birthed both rabbinic Judaism and Christianity. We will focus on the beliefs and practices by which this movement constructed their particular community identity and worked out their place in the world.

Cross-listed with: JST 153, RLST 153
Bachelor of Arts: Humanities
Bachelor of Arts: World Cultures
International Cultures (IL)
General Education: Humanities (GH)
GenEd Learning Objective: Global Learning
GenEd Learning Objective: Integrative Thinking
GenEd Learning Objective: Key Literacies

CAMS 160: Sacrifice in the Ancient World

3 Credits

Sacrifice (from Latin sacer "holy + facere "to make") is one of the most prevalent yet troubling aspects of religion. Its destruction and violence is often at odds with other rituals and core understandings within a religion, so why is it done and what good does it do? For the sacrificer, does it represent a gift to the gods, a renunciation, an exchange, a surrogate, or something else? This course will examine some competing definitions and theories of sacrifice, as well as its manifestations in the cultures and religions of the ancient Mediterranean world, especially those of Greece, Rome, Egypt, Mesopotamia, Hatti, Israel, and Phoenicia. A brief look at religious sacrifice elsewhere, such as ancient Mesoamerica and India, will conclude the course.

Cross-listed with: JST 160, RLST 160
Bachelor of Arts: Humanities
Bachelor of Arts: World Cultures
International Cultures (IL)
General Education: Humanities (GH)
GenEd Learning Objective: Effective Communication
GenEd Learning Objective: Crit and Analytical Think
GenEd Learning Objective: Global Learning
GenEd Learning Objective: Key Literacies

CAMS 180: Ancient Warfare

3 Credits

Historical survey of the evolution of warfare in the ancient Mediterranean region from prehistoric times to the Later Roman Empire. CAMS 180 CAMS (HIST) 180 Ancient Warfare (3) (GH;IL) Warfare has occupied a central place in the civilizations of the Mediterranean from the earliest times. The prehistoric origins of warfare is a hotly debated topic and constitutes the starting point for this course. Most scholars are agreed that military culture grew in step with sociopolitical development over the course of the third millennium BCE. In the following centuries, the Egyptians, and later the Assyrians and Persians, took great strides in developing sophisticated tactical systems, using infantry, chariotry, and cavalry. These matters occupy a little over the first third of the course. Across the Aegean Sea, Bronze Age (Mycenaean) Greece was ruled by elites occupying massively walled citadels, their leaders buried surrounded by their weapons. But how did these warriors fight? Do the epic poems of Homer memorialize Bronze Age combat? In the Archaic Period (700-500 BCE) infantry warfare in Greece was transformed by the appearance of the heavily-armored infantryman (the hoplite), deployed in a tight formation (the phalanx). The processes involved in the appearance of this kind of warfare, its nature, and its affects on Greek society and culture will be the focus of our attention for the second third of the course. On the periphery of the Mediterranean basin stood a variety of warrior cultures (the Scythians, Celts, or Germans). Numerous warrior-dominated polities vied with each other in Archaic Italy, but one of them, sitting on a ford of the river Tiber, ultimately rose to be the greatest military power produced by the ancient Mediterranean world: Rome. The Roman legions first won and then ensured the security of a Mediterranean-wide empire that stood for 700 years and evolved ultimately into world's first standing army of professional volunteers. The Roman military system holds our attention for the final third of the course. The course defines warfare broadly to include both tactical and strategic, as well as cultural and ideological, matters. Even this canvas is too vast to be surveyed in all its richness, so the major themes explored

are: (i) what is war, where does it come from, and how did it change as civilization spread?; (ii) in what ways did warfare develop in the periods under study, in terms of strategy, tactics, and weapons technology?; (iii) how do different warfare practices reflect essential facets of the various cultures under consideration?

Cross-listed with: HIST 180
 Bachelor of Arts: Humanities
 International Cultures (IL)
 General Education: Humanities (GH)
 GenEd Learning Objective: Effective Communication
 GenEd Learning Objective: Crit and Analytical Think
 GenEd Learning Objective: Global Learning

CAMS 194: Jerusalem: Sacred and Profane

3 Credits

Jerusalem, a city sacred to Judaism, Christianity, and Islam, is often depicted as the spiritual and physical center of the world. Throughout its 5000-year history, Jerusalem has attracted diverse cultures, empires, and peoples who have vied for control of this city that is both religiously significant and a very ordinary site of urban life. Jerusalem: Sacred and Profane surveys the archaeological, religious, cultural, political, social, and historical record of Jerusalem in the ancient, medieval, and modern periods. We will explore a series of themes in the city's history: the built urban environment, political power in and over the city, sacred sites and pilgrimage, the everyday experiences of Jerusalemites, the changing cultural meanings of the city across various religious and national traditions, and war, violence, and memory in the urban landscape. The significance of Jerusalem's past, its impact on contemporary society and politics in the modern Middle East, and differing visions for this contested city's future are examined in light of various interpretations of the historical evidence.

Cross-listed with: HIST 194, JST 194, RLST 194
 Bachelor of Arts: Humanities
 Bachelor of Arts: World Cultures
 International Cultures (IL)
 General Education: Humanities (GH)
 GenEd Learning Objective: Global Learning
 GenEd Learning Objective: Integrative Thinking
 GenEd Learning Objective: Key Literacies

CAMS 197: Special Topics

1-9 Credits/Maximum of 9

Formal courses given infrequently to explore, in depth, a comparatively narrow subject that may be topical or of special interest.

Bachelor of Arts: Humanities

CAMS 199: Foreign Studies

1-12 Credits/Maximum of 12

Courses offered in foreign countries by individual or group instruction.

Bachelor of Arts: Humanities
 International Cultures (IL)

CAMS 200: Ancient Philosophy

3 Credits

This course examines key themes, texts, and persons in ancient Greek philosophy, with the works of Plato and Aristotle at the core. We ask: What did Socrates mean when he said "the unexamined life is not livable by humans"? Or when Thales said "All begins in water"? Or when Epicurus said "Only pleasure is valuable"? Or when Parmenides said "You cannot speak of what is not"? To answer these questions, we examine the cultural background of philosophical thinking (Homer and Hesiod; Near Eastern traditions; trade and empire), and we survey views about, for example, the universe's structure and origin, the nature of reality and change, the status of knowledge and opinion, the best way of life for individuals and for societies, and the value of reason, persuasion, argument, and logic. We also give close attention to the formation, meaning, and purpose of philosophy, wisdom, and sophistry. This includes analysis of the "myth reason" hypothesis, Milesian inquiry into basic principles (archai), physical vs. ethical inquiry, and the development of doctrine, discipline, and disagreement. In addition to the figures mentioned above, figures studied may come from the periods of the Presocratics (e.g., Pythagoras, Heraclitus, Xenophanes), Hellenism (Stoic, Epicurean, Cynic, and Skeptic), the Romans (e.g., Cicero, Seneca), and the Neoplatonists (e.g., Plotinus).

Cross-listed with: PHIL 200
 Bachelor of Arts: Humanities
 General Education: Humanities (GH)
 GenEd Learning Objective: Crit and Analytical Think
 GenEd Learning Objective: Key Literacies

CAMS 250: Honors Classics in Literature and Film

3 Credits

This honors course explores the Classical Tradition as it thrives in the literature of later epochs and film. CAMS 250U Honors Classics in Literature and Film (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. The Classics in Literature and Film has as its objective an exploration of the vital, continuing life of classical literature—its influence on the artistic production of later centuries and the ways in which ancient works re-emerge globally as modern literature and cinema whose verbal and visual rhetorical devices engage motifs and themes of recurring intercultural concern through the millennia. Readings include epic, drama and lyric poetry, all of which encompass global political, philosophical and artistic concerns. The demands of the course reading and film viewing require the strong engagement and critical acumen that should be a staple of students in the Honors College. CAMS 250U relates to programs of study in literature, film & classical studies.

Bachelor of Arts: Humanities
 Bachelor of Arts: World Cultures
 International Cultures (IL)
 Honors

CAMS 294: Research Project

1-12 Credits/Maximum of 12

Supervised student activities on research projects identified on an individual or small-group basis.

Bachelor of Arts: Humanities

CAMS 296: Independent Studies

1-18 Credits/Maximum of 18

Creative projects, including research and design, that are supervised on an individual basis and that fall outside the scope of formal courses.

Bachelor of Arts: Humanities

CAMS 297: Special Topics

1-9 Credits/Maximum of 9

Formal courses given infrequently to explore, in depth, a comparatively narrow subject that may be topical or of special interest.

Bachelor of Arts: Humanities

CAMS 299: Foreign Studies

1-12 Credits/Maximum of 12

Courses offered in foreign countries by individual or group instruction.

Bachelor of Arts: Humanities

International Cultures (IL)

CAMS 397: Special Topics

1-9 Credits

Formal courses given infrequently to explore, in depth, a comparatively narrow subject that may be topical or of special interest.

Bachelor of Arts: Humanities

CAMS 399: Foreign Studies

1-12 Credits/Maximum of 12

Courses offered in foreign countries by individual or group instruction.

Bachelor of Arts: Humanities

International Cultures (IL)

CAMS 400W: Comparative Study of the Ancient Mediterranean World

3 Credits/Maximum of 12

Comparative study of ancient Mediterranean civilizations. CAMS 400W Comparative Study of the Ancient Mediterranean World (3)(BA) This course meets the Bachelor of Arts degree requirements. CAMS 400W provides students in the Classics and Ancient Mediterranean Studies (CAMS) Major, and other undergraduate and graduate students in allied fields, a capstone overview of research methodologies as they are applied to contemporary issues in ancient Mediterranean studies. The course is interdisciplinary in nature, and stresses the interactions among the ancient cultures of the Mediterranean region. The specific course content varies depending on the current research interests of the department faculty and the work undertaken by participating students. The course is organized as a seminar with participation by department faculty, and, when appropriate, visiting speakers. The topics concern issues of chronological, geographic, and cultural breadth. Students are expected to give an oral presentation of their research on a relevant topic during the last three weeks of the semester. This course requires a sequence of written assignments that constitute drafts in the process of writing an

extended research paper. These consist of a statement of the problem, an annotated bibliography, a preliminary draft, and a final paper revised in light of the instructor's comments on the assignments. This paper and an oral presentation in class based upon it will constitute about half of the final grade. A quiz and essay final examination will constitute the remainder of the grade.

Prerequisite: 3 credits in Classics and Ancient Mediterranean Studies
Bachelor of Arts: Humanities
Writing Across the Curriculum

CAMS 405: Law & Economy in the Ancient Near East

3 Credits

This course is an overview of the legal and economic texts and institutions in the Ancient Near East. CAMS 405 Law & Economy in the Ancient Near East (3) (IL) (BA) This course meets the Bachelor of Arts degree requirements. This course will introduce the students to the legal and economic institutions of the Ancient Near East, as well as to the many theoretical issues raised by their study, such as: the matter of land tenure; the role played by the temple and the palace in the economic structure; the nature of law within political theology and kingship; and the legal and economic status of specific social groups (women, the elderly, slaves, children). Since most of the topics to be examined are widely debated, the course will provide the students with a broad overview of scholarly theories and intellectual schools. In order to accomplish such an objective, the readings for the class will include both introductory works (taken, for instance, from Sasson, *Civilizations of the Ancient Near East*) and more advanced and specific articles and works (e.g., R. Westbrook, *A History of Ancient Near Eastern Law*). Students will be asked to prepare these readings, which will be available in the library or in electronic format, so they will be ready to take part in class discussions. The source book for the basic legal texts will be M.T. Roth's edition of law collections. Moreover, students will be expected to give a presentation based on some of the optional readings listed on the syllabus. Thus, every class will consist of lecture on the topic and a critical and open discussion of the assigned readings. Every lecture will take into account the assigned readings and will be accomplished by some handouts. Students will be evaluated on the basis of class participation (including a class presentation), as well as on writing assignments. The writing assignments will include take-home examinations. This course complements other existing courses in areas such as Ancient Near Eastern studies, biblical studies, Classics, Ancient History, and Linguistics. Moreover, this is one of the several history and culture courses in CAMS that provide detailed overviews of major civilizations of the Mediterranean and Near Eastern regions.

Prerequisite: 3 credits in CAMS
Bachelor of Arts: Humanities
Bachelor of Arts: World Cultures
International Cultures (IL)

CAMS 410: Classical Epic

3 Credits

Homer, Hellenistic Epic, and Vergil; influences on later epic.

Bachelor of Arts: Humanities

CAMS 411W: Classical Drama

3 Credits

Masterpieces of Greek tragedy (Aeschylus, Sophocles, Euripides) and comedy (Aristophanes, Menander); their influence on Roman writers. CAMS 411WCAMS 411W Classical Drama (3)(BA) This course meets the Bachelor of Arts degree requirements. The aim of this course is to read, interpret, discuss, and write about the best known and most influential examples of classical drama (in English translation). Students will become conversant with the formal and thematic aspects of Greek tragedy and comedy. (The course could also include a module devoted to Roman adaptations of Greek drama.) The Greek playwrights to be read are Aeschylus, Sophocles, Euripides, and Menander. (Roman playwrights would include Plautus, Terence and Seneca.) The objectives of this course include learning how to read, analyze, and interpret tragedy and comedy within a literary, cultural, and historical framework that is fundamentally different from our own. At the same time as students come to grips with the cultural differences of Greek drama, they will be invited to ponder why these texts are still relevant to modern readers and audiences. The second objective of this course is to give students a forum in which they may reenact the critical debates and dramatic conflicts that characterize the ancient Greek theater. Class time will be devoted to structured discussion on set topics. Toward the end of the semester students will give 15-minute presentations on different aspects of classical drama that illuminate the texts read in class: for example, the design of Greek theaters and ancient theatrical production, the religious and civic functions of tragedy, gender roles, tragic and comic heroism, myth, rhetoric, philosophy, and the legacy of Greek tragedy and comedy in the modern world. The third objective of the course is to focus on developing critical writing skills and communicating clearly with readers. Students will write six papers of varying length (three papers in two drafts) and two essay exams (mid-term and final). The process of writing will provide a vehicle for close-reading and critical interpretation of classical drama. Students will also learn in classroom discussion and in feedback from the instructor and other students that critical writing entails drafting ideas and revising them. Finally, participants will learn how to write properly documented and well-argued research papers.

Bachelor of Arts: Humanities
Writing Across the Curriculum

CAMS 420: Introductory Targumic Aramaic

3 Credits

Fundamentals of Aramaic grammar, syntax, and vocabulary. CAMS 420 Introductory Targumic Aramaic (3) The aim of CAMS 420 is to introduce students to the fundamentals of Targumic Aramaic as quickly and thoroughly as possible. Targumic Aramaic, is the dialect used by Jews in the last few centuries BCE in their translations of the Bible into Aramaic. Targumic Aramaic texts remain vital within Judaism and Biblical study. This course focuses primarily on the morphology and syntax of Aramaic. Drills on each point of grammar, as well as translation of sentences from Aramaic to English and English to Aramaic, and brief passages taken from the native texts are the basis of the student's homework throughout the semester. By the end of the semester, the students will be prepared to read short, unmodified passages of actual Aramaic. The course will focus primarily on reading and writing, though students will read aloud in class regularly in order to ensure correct pronunciation and understanding. CAMS will prepare students to work with Aramaic in related courses in CAMS, in particular those dealing with other Aramaic dialects, the Bible, and other related ancient languages. The course goals,

in addition to providing the students a basic understanding of the history of the Aramaic literary tradition. The primary focus will be on mastering paradigms and syntax, but the students will also be introduced to real Targumic Aramaic texts, which are of great importance to understanding the history of Biblical textual transmission.

Cross-listed with: JST 421

CAMS 425W: Books of the Bible: Readings and Interpretation

3 Credits/Maximum of 12

Study of a biblical book/topic in terms of literary, historical, and cultural contexts, history of interpretation, and critical scholarship. CAMS (J ST/RL ST) 425W Books of the Bible: Readings and Interpretation (3 per semester/maximum of 12) The Bible is a diverse collection of writings sacred to Jews and Christians written over about 1000 years, in a variety of different genres and historical circumstances. This course allows students the opportunity to study in depth a particular book of the Bible, from either the Hebrew Bible/Old Testament or the New Testament. We will explore the literary, historical and cultural context of the book in question. A literary analysis of the book will include consideration of genre and literary devices, and a close reading of the text. A historical analysis will consider the date of composition, its source materials, comparative traditions in other cultures, and relevant historical and cultural factors relevant to understanding the text. The course will introduce students to various other approaches to interpretation of the Bible in modern scholarship, including feminist and post-colonial critiques. We will also explore the varied interpretations and uses of the book in Judaism, Christianity, and Islam throughout history, and its influences in Western culture, including art and literature. The course will be offered once a year with varying content, and students may repeat it when taught with different content.

Prerequisite: 3 credits in CAMS or J ST or RL ST, recommended CAMS/J ST/RL ST 110 or 120; or ENGL 104.

Cross-listed with: JST 425W, RLST 425W
Writing Across the Curriculum

CAMS 430: Archaeology of the Near East

3 Credits

Culture of the Near East and India from Paleolithic times through the Bronze Age.

Prerequisite: 3 credits in CAMS or 3 credits in ANTH or permission of instructor

Cross-listed with: ANTH 420, JST 420

Bachelor of Arts: World Cultures
Bachelor of Arts: Social and Behavioral Sciences

CAMS 432W: Gender and Sexuality in the Bible

3 Credits

This writing intensive course will examine issues of gender and sexuality in the Bible, including the Hebrew Bible/Old Testament, the Deuterocanon, and the New Testament. It will introduce students to a variety of academic approaches to the Bible with respect to a broad range of topics. These topics include: gender identity, sexual orientation, sex, marriage and divorce, adultery, monogamy and polygyny, same-sex relations, chastity and celibacy, prostitution, gender violence, pornography, fertility, procreation, abortion, divine gender and sex, incest, and many others. In covering these themes, the course will deal with some of the most

challenging and often disturbing stories and passages in the Bible, the ancient library of books that is sacred to Jews and Christians and which has otherwise greatly influenced civilization for more-or-less two thousand years. Alongside a close reading of the text (philology), this course will employ historical and literary criticism, investigations into ancient material culture (archaeology), modern theoretical interpretive approaches, reception theory, and other methodologies to examine not only the biblical writings in their ancient contexts, but their interpretation and use throughout history to construct social norms.

Prerequisite: 3 credits in CAMS, RLST, or JST.
Cross-listed with: JST 432W, RLST 432W, WGSS 432W
Bachelor of Arts: Humanities
Writing Across the Curriculum

CAMS 440W: Studies in Classical and Ancient Mediterranean Archaeology

3-6 Credits/Maximum of 6

CAMS 440W Studies in Classical and Ancient Mediterranean Archaeology (3-6) (BA) This course meets the Bachelor of Arts degree requirements. CAMS 440W is a writing-across-the-curriculum upper-level archaeology course on various topics in the broad field of Classical and Mediterranean archaeology. The selected topic will emphasize interdisciplinary themes, such as comparative state formation, societal collapse, gender in the ancient world or the socio-economic and cultural development of a society or region and its interaction with other Mediterranean, Near Eastern and North African cultures. Students will learn of major publications in the field of study, and how to conduct searches of the previous archaeological literature and the related literary record. As one requirement, students will complete a research paper on a topic related to the theme of the course that semester. The sequence of writing assignments is designed to allow students to develop a project, to search for related publications, to develop a proposal, and to revise drafts of the final paper. The course is also intended to provide students with a practical background in Classical and Mediterranean archaeology that will help prepare them for archaeological fieldwork, for the interpretation of archaeological publications, and, as relevant, for utilizing the literary and/or epigraphic record for interpreting archaeological evidence. Those considering enrolling in this course may obtain information about the specific topic by asking the faculty member listed as teaching the course or the Undergraduate Officer in the Department of Classics and Ancient Mediterranean Studies.

Prerequisite: 3 credits in CAMS or 3 credits in ANTH or permission of instructor
Cross-listed with: ANTH 439W
Bachelor of Arts: Humanities
Writing Across the Curriculum

CAMS 450Y: Gender and Sexuality in Ancient Greece and Rome

3 Credits/Maximum of 3

An examination of gender, sexuality, and sexual desire in ancient Greece and Rome. This course examines issues of gender and sexuality in Greece and Rome. Through close analysis of ancient texts and artifacts, we will explore representations of gender in literature and art, medical theories of the male and female body, sexual norms and codes, and views on marriage, rape, adultery, and prostitution. In addition, we will consider how eroticism and gender both support and subvert political and social ideologies. The objective of this course is to enable students to analyze gender identities and conventions surrounding sexuality in the context

of the Greek and Roman worlds. This course will also invite students to consider the influence of ancient conceptions of gender and sexuality on modern discussions and debates. Authors and texts may include Homer, Hesiod, Sappho, Sophocles, Aristophanes, Plato, Aristotle, the Hippocratic corpus, Catullus, Virgil, Ovid, and Augustine. These ancient readings will be supplemented with selections from modern feminist theorists and gender studies.

Prerequisite: 3 credits in CAMS
Cross-listed with: WMNST 450Y
International Cultures (IL)
Writing Across the Curriculum

CAMS 453: Seminar in Ancient Philosophy

3 Credits/Maximum of 6

This course allows intensive study of select authors, traditions, works, or questions from ancient Greek and Roman philosophy. Focal authors may include, for instance, the Presocratics, Socrates, Plato, Aristotle, Epicurus, Lucretius, Cicero, Seneca, Augustine, or Plotinus. Key traditions may include Stoicism, Hedonism, Platonism, Skepticism, Jewish, Roman, and Christian reception, or Neoplatonism and Neopythagoreanism. Focal works may include Nicomachean Ethics, On the Nature of Things, Confessions, or Enneads. Focal themes may include ethics (e.g., virtue, human flourishing, and pleasure), psychology (e.g., emotion, character, immortality of the soul), epistemology (e.g., imagination, knowledge, wisdom), metaphysics (e.g., atomism, teleology, dualism), theology, logic, aesthetics, or history. This course may also include intellectual and cultural context for claims or trends in ancient philosophy. Students will develop in-depth experience with parts of ancient philosophy that go beyond what they receive in Philosophy/CAMS 200: Ancient Philosophy. They will also hone reading, interpretative, argumentative, and creative philosophical skills on the relevant texts, which are among the most fascinating, puzzling, and frequently referenced of the Western philosophical tradition.

Prerequisite: 9 credits of philosophy, including either PHIL 200 or 6 credits of philosophy at the 200 level; or 9 credits of any combination of CAMS/GREEK/LATIN (or 6 credits if three come from CAMS 200
Cross-listed with: PHIL 453
Bachelor of Arts: Humanities
International Cultures (IL)

CAMS 461: Plato

3 Credits/Maximum of 6

Plato has had, along with his student Aristotle, the greatest influence on the history of Western philosophy of any writer. He synthesized politics and ethics, pedagogy and dialectics, psychology and epistemology, metaphysics and ontology, and even cosmology and theology. He founded Europe's first research institute, which cultivated mathematicians, astronomers, psychologists, rhetoricians, literary scholars, and of course philosophers. He lived at a time of profound political upheaval, in a democratic Athens that had just lost a war of imperial expansion. He wrote dozens of dramatic dialogues, among the greatest works of prose ever, celebrating his teacher Socrates, stunning his readers into puzzlement, and posing problems of self-understanding that would set the philosophical agenda for centuries to come. His works have appealed to skeptics and mystics, formal theorists and creative writers, Jews, Christians, and Muslims, and philosophers of a wide range of sensibilities. This course studies a variable range of his dialogues, with the goal of getting a broad and deep understanding of

this author, his intellectual context, and his philosophical reception. Students will also learn about the features of Plato's thought and world that remain culturally salient - the Academy, the Forms, Platonic love, Socratic ignorance, the dialogue form, Platonism and Neoplatonism, and the distinctiveness of Greek philosophy.

Prerequisite: 9 credits of philosophy, where 3 of those credits are PHIL 200 or 6 of those credits are PHIL 200-level courses or 9 credits of any combination of CAMS/GREEK/LATIN courses.

Cross-listed with: PHIL 461

Bachelor of Arts: Humanities

CAMS 470: Languages and Cultures of the Ancient Near East

3 Credits

This course is an overview of the languages and cultures that populated the Ancient Near East. CAMS 470 Languages and Cultures of the Ancient Near East (3) (IL) (BA) This course meets the Bachelor of Arts degree requirements. This course aims to provide students with a wide overview of the languages spoken in the Ancient Near East. The goal is to go beyond the merely linguistic sketches of the main grammatical features of these languages. In fact, the focus will be placed on historical, literary, social, anthropological, and ethnic matters: language contact settings; relations between language and ethnicity; sociolinguistic aspects of language evolution, language variation, bilingualism, and diglossia; relations between historical and social patterns and the literary, bureaucratic, and popular uses of language; etc. In order to address this ample variety of issues, the students will be introduced first to the essential set of facts needed to comprehend the sociolinguistic history of each region, i.e., basic overviews of the languages in question, their linguistic affiliation, the main periods of their history as evolving linguistic realities, and their different writing systems. These overviews will immediately open the door to the discussion of a tapestry of topics concerning the realities behind these languages, especially their speakers and their ethnic, historical, and political identity. This inquiry into the facets of language as an inherently human reality will lead to a miscellaneous constellation of problems, such as, for instance, the construction of a national identity through the use, revival, or vindication of a concrete language or dialect. Students will be required to do a number of readings before each class. These readings will include basic historical sketches of the languages and linguistic traditions with which the course will deal. Moreover, students will be expected to give a presentation based on some of the optional readings listed on the syllabus. Thus, every class will consist of a lecture on the topic and a critical and open discussion of the assigned readings. Every lecture will take into account the assigned readings and will be accompanied by some handouts. Students will be evaluated on the basis of class participation (including a class presentation), as well as on writing assignments. The writing assignments will include take-home examinations. This course complements other existing courses in areas such as Ancient Near Eastern studies, biblical studies, Classics, Ancient History, and Linguistics. Moreover, this is one of the several history and culture courses in CAMS that provide overviews of major civilizations of the Mediterranean and Near Eastern regions.

Prerequisite: 3 credits in CAMS
International Cultures (IL)

CAMS 471: Sumerian

3 Credits

Introduction to the Sumerian language and the cuneiform writing system. CAMS 471 Sumerian (3)(BA) This course meets the Bachelor of Arts degree requirements. Sumerian was the language originally spoken in the south of Ancient Mesopotamia (modern Iraq) during the third millennium b.c.e. After it died out as a spoken language, Sumerian became the essential cultural vehicle for a wide variety of literary, scholarly, and religious genres, and it was preserved in writing until the practical disappearance of the Mesopotamian civilization by the second century of our era. This course aims to familiarize students with the basics of Sumerian grammar and enable them to read royal inscriptions from the Early Dynastic and Ur III periods (3rd millennium b.c.e.) as well as provide them with a preliminary introduction to some literary and non-literary texts. Students will be introduced to a variety of genres: royal inscriptions, administrative documents, letters, incantations, and literary texts. Because of the specific nature of the writing system and the fact that most Sumerian texts are available only in copies, students will also be introduced to the cuneiform script, its basic structure, and a basic repertoire of signs. Students will be required to do all the assigned exercises in advance, and participate in class. Special emphasis will be put on class participation: every student will be asked to read and translate in class. Furthermore, occasional quizzes are by no means a remote possibility. In addition, there will be a mid-term and a final examination. This course complements other existing courses in areas such as Ancient Near Eastern studies, biblical studies, Classics, Ancient History, and Linguistics. Moreover, this is one of the courses in CAMS that provide an introduction to an essential language of the Mediterranean and Near Eastern regions.

Prerequisite: 3 credits in CAMS
Bachelor of Arts: Humanities
Bachelor of Arts: World Cultures

CAMS 472: Akkadian

3 Credits

Introduction to the Akkadian language (Babylonian & Assyrian) and the cuneiform writing system. CAMS 472 Akkadian (3)(BA) This course meets the Bachelor of Arts degree requirements. Akkadian is the cover term for the East Semitic dialects spoken and written in Mesopotamia (modern Iraq) from the mid-third millennium b.c.e. to about the first century c.e. These dialects (Babylonian and Assyria) are all quite similar. As is customary, the course will focus on Old Babylonian, as this is the 'classical' variety of the language, and served as the basis for the dialect of the vast majority of later Akkadian texts (Standard Babylonian). This course aims to familiarize students with the basics of Akkadian grammar and enable them to read a wide variety of genres: legal texts, letters, omens, royal inscriptions, and literary compositions. Because of the specific nature of the writing system and the fact that many texts are available only in copies, students will also be introduced to the cuneiform script, its basic structure, and a basic repertoire of signs. Every meeting will follow a similar structure: the first part will be devoted to the exercises corresponding to the lesson in the textbook that was explained the previous day; and the second part will be an explanation of the next lesson, the exercises of which will have to be prepared for the next meeting. Students will be required to do all the assigned exercises in advance, and participate in class. Special emphasis will be put on class participation: every student will be asked to read and translate in class. Furthermore, occasional quizzes are by no means a remote

possibility. In addition, there will be a mid-term and a final examination. This course complements other existing courses in areas such as Ancient Near Eastern studies, biblical studies, Classics, Ancient History, and Linguistics. Moreover, this is one of the courses in CAMS that provide an introduction to an essential language of the Mediterranean and Near Eastern regions.

Prerequisite: 3 credits in CAMS
Bachelor of Arts: Humanities
Bachelor of Arts: World Cultures

CAMS 480: Greeks and Persians

3 Credits

Development and achievements of the Achaemenid kingdom; relationships between Persians and Greeks.

Prerequisite: 3 credits in CAMS
Cross-listed with: JST 480
Bachelor of Arts: Humanities

CAMS 481: Introduction to Middle Egyptian & Hieroglyphics

3 Credits

An introduction to the language and script of Ancient Egypt, familiarizing the student with grammar, syntax and lexicon. CAMS 481 Introduction to Middle Egyptian & Hieroglyphics (3) This course is offered as a basic introduction to that stage in the evolution of the Egyptian language known as 'Middle Egyptian' (used as a vernacular c. 2300-1700BC, and as a 'literary' dialect c. 2200-1350BC). First encountered in caption texts and snippets of conversation of the workers and peasants in late Old Kingdom mastaba depictions, Middle Egyptian originally was the vernacular of the 'street' during the outgoing Old Kingdom. In the upheaval that swept away the monarchy and elite of the Old Kingdom the language which characterized the Pharaonic court (Old Egyptian) was swept away as well. In the subsequent First Intermediate Period, the language that everyone speaks is a lower class register. Middle Egyptian was given a fillip shortly after the turn of the millennium when the new regime of the 12th Dynasty (c. 1991-1786 BC) established a writing school and adopted this dialect as the accepted literary medium. The scribes of this institution produced a number of literary pieces, hymns and poetry which although created in writing, were intended for oral dissemination *parlando*. They rapidly became classics and were copied and learned by heart for centuries into the future. Middle Egyptian was used in every walk of life from monumental inscriptions, religious, and mortuary texts to letters, business documents and accounts, and the output from Dyn. 12 through 18 was prodigious. Even beyond the 14th Century BC learned scribes would continue to make the attempt at composing in Middle Egyptian, even though the language was no longer spoken, and as a quasi-ecclesiastical speech it continued down to Greco-Roman times. By that time its restriction to temple texts gave the false impression that both language and script had always had the purpose of conveying religious concepts, hence the Greek misnomer 'hieroglyphs', i.e. holy script.

Prerequisite: 3 Credits in CAMS Recommended Preparations: CAMS 20 and CAMS 104
Bachelor of Arts: World Cultures
International Cultures (IL)

CAMS 490: Ancient Mediterranean Languages

3-6 Credits/Maximum of 6

Variable topic study of an ancient language of the Mediterranean basin and related areas, other than Greek, Latin, or Hebrew. CAMS 490 Ancient Mediterranean Languages (3-6)(BA) This course meets the Bachelor of Arts degree requirements. CAMS 490 is a variable topic course in ancient languages, other than Greek, Latin, and Hebrew, that are offered by the Department of Classics and Ancient Mediterranean Studies. The course expands the range of ancient languages of areas in the Mediterranean region which students may study at Penn State. The course permits students of Latin, Greek, or Hebrew to learn the basics of other ancient Mediterranean languages, thereby extending their understanding of the structural similarities and differences of the region's writing systems. The languages taught at present include Egyptian and Sanskrit. Other languages, such as Akkadian, Hittite, Ugaritic, or Aramaic may be offered in future years. The course consists of three major components: The course begins with an overview of the language of study with respect to the language systems of the ancient Mediterranean world in a historical context. Next students learn the essential features of the language of study including its forms, grammar, and lexicon. In the second part of the semester, students read selected texts of various genres as appropriate, including literary and historical texts and inscriptions. The known features of the oral language will also be discussed. The course complements advanced courses such as LATIN 450W, The History of the Latin Language, and other advanced language offerings in Greek, Latin, and Hebrew. It also complements offerings in historical-comparative and Indo-European linguistics such as LING 102(GH).

Prerequisites: 3 credits in CAMS
Bachelor of Arts: Humanities

CAMS 492: Intermediate Field Methods

3-6 Credits/Maximum of 6

On-site experience in archaeological fieldwork in the ancient Mediterranean region. CAMS 492 CAMS 492 Intermediate Field Methods (3-6)(BA) This course meets the Bachelor of Arts degree requirements. Students will have the opportunity to participate in a practicum in archaeological fieldwork at Mediterranean sites under the direction of an experienced research archaeologist. Activities will include surveying recognition and recording of stratigraphy and standing remains, recovery of artifacts and ecofacts, and on site conservation. Students will keep a journal and be graded on it as well as on their development of skills in excavation and interpretation. This course may be used to fulfill a requirement for the Classics and Ancient Mediterranean Studies option of the CAMS major and as a 400-level course for the CAMS Minor. The course will be available when CAMS faculty conduct archaeological fieldwork or students participate in projects approved by CAMS archaeology faculty. Estimated enrollment will vary depending on project, funding, etc.

Prerequisite: approval by field school director
Bachelor of Arts: Humanities

CAMS 493: Intermediate Field Analysis

3-6 Credits/Maximum of 6

On-site experience in archaeological analysis in the ancient Mediterranean region. CAMS 493 Intermediate Field Analysis (3-6)(BA) This course meets the Bachelor of Arts degree requirements. Students

will have the opportunity to participate in archaeological fieldwork at Mediterranean sites under the direction of an experienced research archaeologist. Activities will include analysis of materials recovered in archaeological projects including maintaining an objects database, artifact sorting and reparation, recognition of pottery types, recording finds, proper handling and storing of finds, and understanding the role of artifacts in archaeological interpretation. Students will keep a journal and be graded on it as well as on their development of skills in recording and interpreting archaeological data. This course may be used to fulfill a requirement for the Classics and Ancient Mediterranean Studies option of the CAMS major and as a 400-level course for the CAMS Minor. The course will be available when CAMS faculty conduct archaeological fieldwork or students participate in projects approved by CAMS archaeology faculty.

Prerequisite: approval by field school director
Bachelor of Arts: Humanities

CAMS 494: Research Project

1-12 Credits/Maximum of 12

Supervised student activities on research projects identified on an individual or small-group basis.

Bachelor of Arts: Humanities

CAMS 494H: Research Project

1-12 Credits/Maximum of 12

Supervised student activities on research projects identified on an individual or small-group basis.

Bachelor of Arts: Humanities
Honors

CAMS 495: Internship

1-18 Credits/Maximum of 18

Supervised off-campus, nongroup instruction including field experiences, practica, or internships. Written and oral critique of activity required.

Bachelor of Arts: Humanities

CAMS 496: Independent Studies

1-18 Credits/Maximum of 18

Creative projects, including research and design, that are supervised on an individual basis and that fall outside the scope of formal courses.

Bachelor of Arts: Humanities

CAMS 497: Special Topics

1-9 Credits/Maximum of 9

Formal courses given infrequently to explore, in depth, a comparatively narrow subject that may be topical or of special interest.

Bachelor of Arts: Humanities

CAMS 499: Foreign Studies

1-12 Credits/Maximum of 12

Courses offered in foreign countries by individual or group instruction.

Bachelor of Arts: Humanities
International Cultures (IL)