

# CLASSICS AND ANCIENT MEDITERRANEAN STUDIES (CAMS)

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## 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: Other 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) 005 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)

## CAMS 10: Mesopotamian Civilization

3 Credits

Cultural, technological, literary, political, and economic achievements of peoples who occupied the region of Mesopotamia (4,000-331 B.C.E.), in historical context.

Bachelor of Arts: Humanities  
 International Cultures (IL)  
 General Education: Humanities (GH)

## 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: Crit and Analytical Think  
 GenEd Learning Objective: Global Learning  
 GenEd Learning Objective: Key Literacies

#### CAMS 12: Lands of the Bible

3 Credits

Textual and archaeological evidence for the lands, cities, and peoples associated with the Hebrew Bible and Christian scriptures. CAMS (J ST/RL ST) 012 Lands of the Bible (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. CAMS/J ST/RL ST 012 introduces students to the lands, cities, and peoples associated with the Hebrew and Christian scriptures. Using methodologies from historical geography, archaeology, ancient history, epigraphy, and anthropology, students study the Fertile Crescent, from the Nile Valley, through the Levant and its Jordan River valley, to Mesopotamia—the river valleys of the Tigris and Euphrates. Students will study the cities and states of the cultures along these rivers in the Bronze and Iron Ages, including Memphis/Saqqarah, Thebes, Ugarit, Jerusalem, Lachish, Megiddo, Shechem, Samaria, Hazor, Ebla, Babylon, Ur, Petra, Jericho, 'Akko, and others. These are the lands of the Hebrew and Christian scriptures, but also cities that have been revealed through modern study. For example, the texts excavated at Ugarit (Syria) in the 1920's shed light on the relations between ancient Israelites and their Canaanite neighbors in the period of the "Conquest" and the monarchies of the Iron I and Iron II periods. Students will learn that the culture of the ancient Near East is inexorably linked to an understanding of the religious traditions that grew up in the region, including Judaism, Christianity, and Islam. Classes will be a combination of lecture, discussion, and problem-solving, with frequent use of slides and occasional use of artifacts to illustrate the topics at hand. Students are evaluated on three of the following five means: a midterm test, a final essay examination, a five to seven page term paper, a team research oral presentation, a team research poster presentation. Participation in class discussion will also be evaluated. This course fulfills three credits of the General Education or the B.A. humanities requirement. For majors in CAMS, the course fulfills the requirement of three credits in Near Eastern literature and language, civilization, or archaeology. The course fulfills the three credit requirement for courses in RL ST 001-099 for the Religious Studies major, and the Jewish Studies major's requirements. The course also would fulfill three credits of the six credit requirement for courses in any field that may be below the 400-level for the Religious Studies Minor, three credits of the nine credits required in course work for the Jewish Studies Minor, and three of the 18 credits required for the CAMS minor.

Cross-listed with: JST 12, RLST 12  
 Bachelor of Arts: Humanities

Bachelor of Arts: Other Cultures  
 Bachelor of Arts: Social and Behavioral Sciences  
 International Cultures (IL)  
 General Education: Humanities (GH)

#### CAMS 15: Wonders of the Ancient World

3 Credits

Overview of ancient world by focusing on the famed "Seven Wonders" and similar achievements from 3000 B.C.E.-1st Century C.E.

Bachelor of Arts: Humanities  
 General Education: Humanities (GH)

#### CAMS 20: Egyptian Civilization

3 Credits

The culture, history, literature, and archaeology of ancient Egypt from the dawn of history to the Greco-Roman period. CAMS 020 Egyptian Civilization (3) (GH)(BA) This course meets the Bachelor of Arts degree requirements. CAMS 020 is a thematic introduction to the major features of ancient Egyptian civilization. If you have heard of hieroglyphics, Tutankhamen, or the Rosetta Stone and wanted to learn more, CAMS 020 will provide the background and significance of these and many other aspects of ancient Egypt. The course begins with a brief historical overview, and then presents topics such as language and writing, the Pyramid Age, kingship, Egyptian imperialism, Egyptian literature, everyday life, Egyptian religion, death and afterlife, women in Ancient Egypt, and science and medicine. The course concludes with a consideration of Egyptomania, the modern fascination with ancient Egyptian culture. CAMS 020 is taught in lecture and discussion format and will be offered once a year. In some semesters the enrollment is limited to 50 students. In other semesters where enrollment is limited to 120 there are two lectures per week and a discussion section taught by a graduate assistant. Students will make small-group oral presentations in class or in these sections based on library and web-based research. Evaluation will be based on these presentations, on two in-class essay and short answer tests, and a final essay examination. In some sections a term paper may replace the final essay examination. CAMS 020 fulfills a humanities general education or B.A. requirement, and also the requirement for a course in Near Eastern language, literature, history, civilization, or archaeology of the CAMS major. CAMS 020 may be used to fulfill the requirements for 12 credits of course work at any level towards a CAMS minor.

Bachelor of Arts: Humanities  
 International Cultures (IL)  
 General Education: Humanities (GH)

#### 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

Origin of the Romans; sociopolitical development; food, homes, education, marriage, family life, amusements, private and public worship. CAMS 033 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 one of the major and most interesting societies from which contemporary western culture developed. For over 1200 years, the Romans expanded and ruled over the largest empire in recorded history. An understanding of their successes and failures can inform our own understanding of modern politics and international relationships. 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. Knowledge of the Romans, and the similarities and important differences between their lives and ours provides an opportunity to reflect on human values and contemporary culture. The course includes discussion of the origins 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 Great Britain to the borders of India, and how their power waned in the later Roman period is one of the great illustrations 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 landowner helps explain why for generations Roman rule was widely accepted. Roman urban life, with its great public meeting halls, baths, arenas, race courses, and luxurious houses and comfortable apartment blocks was eagerly accepted across Europe, North Africa, and the Near East. Many of these areas were more intensively and successfully populated under the Romans than at any time since. The greatest achievements of Rome's poets, Virgil's "Aeneid" and Ovid's "Metamorphoses" remain rich sources for current writers, composers, and choreographers. Major Roman historians and thinkers also continue to inform and inspire. Religious beliefs and the causes for the growth of Christianity are also important features of the Roman Empire. Almost two thousand years separate us from the summit of Roman power and yet we still benefit from a study of their society to understand our own. The class meetings include twice weekly lectures for all students enrolled and once a week discussion sections of thirty students or less. Small enrollment classes meeting three times each week may also be scheduled. Assignments include individual and group papers, tests, and a final examination. Students are expected to participate actively in class discussions. In addition to twice weekly lectures for the 200 students in this course, smaller discussion sections of 30 students or less are scheduled once per week. All students will be expected to participate actively in the class discussions. In addition, students will write one individual paper and a longer paper based on collaborative work. In preparation of the written papers, students will gather information from both computer/electronic resources and use of the library. WEB resources for the study of classical antiquities and ancient texts are extremely rich. By integrating these various sources, students will be expected to synthesize various sources and to analyze the relationships between ancient and modern culture. A major assignment in this course requires collaborative learning and the preparation of a written paper in groups of 4 students. Study of the Romans includes learning in detail about the geography, resources, and cultures of a very large area of the world from southern Scotland to North Africa, and from Gibraltar to the borders of India. Many basic features of these areas remain relatively unchanged, and the realities of the resources and climate continue to regulate modern societies who inhabit the same spaces, often less successfully.

Bachelor of Arts: Humanities

International Cultures (IL)

General Education: Humanities (GH)

CAMS 44: Ancient Near Eastern and Egyptian Mythology

3 Credits

Survey of major ancient Mediterranean myths, gods, and goddesses in their cultural contexts; influence on later cultures. CAMS 044 CAMS (RL ST) 044 Ancient Near Eastern and Egyptian Mythology (3) (GH;IL) (BA) This course meets the Bachelor of Arts degree requirements. This course introduces students to a selection of major ancient Mediterranean and Egyptian myths, gods, and goddesses. Ancient Canaan, Mesopotamia, and Egypt (geographically approximating the contemporary Middle East) were primary locations for the development—beginning already in the fourth millennium B.C.E.—of highly complex urban civilizations, many of which persisted until the turn of the Era. These ancient societies were responsible for notable technological achievements, such as

writing, sophisticated irrigation systems, and the wheel, and for notable cultural achievements, such as impressive legal codes, highly developed astronomical research, and complex religious systems. This course will acquaint students with some major religious writings stemming from these fascinating old world cultures. The class discusses in some detail a limited range of stories about the divine realm, creation, the flood, kingship, life and death, and sexuality. The course pursues such comparisons by studying myths against the background of the different cultures that produce them. Because a number of these religious myths are historically related, the course will also critically compare the similarities and the differences between them. To underscore how important historical and geographic settings are to understanding these stories, the course uses different techniques of instruction such as small group discussions, slides, lectures, and films. Three of the world's major religions—Judaism, Christianity, and Islam—trace their roots to the religions of the ancient Near East and Egypt. Hence, some attention will be paid to the similarities and differences between the views expressed in these myths and the views developed in classical Judaism, Christianity, and Islam. By grappling with issues such as divine character, self-identity, and female/male relationships in the ancient Mediterranean world, students will be better acquainted with how classical Judaism, Christianity, and Islam innovate beyond the religious heritage to which they are indebted.

Cross-listed with: RLST 44  
 Bachelor of Arts: Humanities  
 International Cultures (IL)  
 General Education: Humanities (GH)

#### 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

An introduction to English word forms stressing the most frequently occurring Latin and Greek elements and their derivatives.

Bachelor of Arts: Humanities  
 General Education: Humanities (GH)

#### CAMS 70: Prophecy: The Near East Then and Now

3 Credits

Prophecy in the ancient Near East, the ancient Jewish and Christian traditions, and today. CAMS 070 CAMS (J ST, RL ST) 070 Prophecy: The Near East Then and Now (3) (GH;IL) The objective of this course is to introduce students to the prophetic traditions of the ancient Near East and the Bible of the Judeo-Christian traditions. The course will explore the development of prophetic circles in the ancient Near East (incl. Egypt, Syria, Canaan, and Mesopotamia) and then focus on the major prophetic traditions of the Hebrew Bible (to include at least Isaiah, Jeremiah, Ezekiel, Amos, Hosea, Micah, Haggai, Zechariah, and Daniel) and 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 modern manifestations in the coalition of conservative Christians and Jews in "Zion" – the new Jerusalem. Additional emphasis will be placed on the religious and political interactions which manifest themselves in the prophetic movements—then and now—including the rhetoric of ideology and propaganda. Important figures and events illustrate these cultural and political trends, in antiquity, and in the contemporary setting.

Cross-listed with: JST 70, RLST 70  
 International Cultures (IL)  
 General Education: Humanities (GH)



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

3 Credits

Critical approach to the study of ancient Mediterranean languages, literatures, and/or material cultures. CAMS 083S CAMS 083S First-Year Seminar in Classics and Ancient Mediterranean Studies (3) (GH;FYS;IL) (BA) This course meets the Bachelor of Arts degree requirements. The first-year seminar in Classics and Ancient Mediterranean Studies (CAMS) is concerned with interesting and challenging 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. While the topic of CAMS first-year seminars varies, in all, you 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, thousands of years later. You will learn about ancient literature and physical remains that provide information about these cultures. In this class, you 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. The topics of the seminars vary. Some current seminars include a critical study of widely believed "Ancient Mysteries," such as the continent of Atlantis and Pyramid Power; a seminar on the relationships among Christians, Jews, and Pagans in the later Roman period; and Word Power, a course that gives you linguistic tools to understand the sources and nature of much of our modern English vocabulary. You 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 western society. Their social, political, economic, and legal systems, their religious experience, their language and art all are of interest, and their contribution to our own present world view can hardly be overemphasized. Today, the oldest of humanistic disciplines is more vital, more wide-ranging, and more current than ever before. By reading ancient literature, studying the structure of ancient languages, and learning about the religious, political, and social ideas formulated in antiquity, you may gain important insights into our own culture and come to understand the common humanity all people share.

Bachelor of Arts: Humanities  
International Cultures (IL)  
First-Year Seminar  
General Education: Humanities (GH)

CAMS 90: Jerusalem: Past, Present, and Future

3 Credits

Social, cultural, religious, political, and archaeological history of Jerusalem from earliest times (c. 3000 BCE) to present. CAMS 90 / JST 90 / RLST 90 Jerusalem: Past, Present, and Future (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. Jerusalem, a holy city for Judaism, Christianity and Islam, is symbolically depicted in art and literature as the physical and spiritual center of the world. Throughout its history, this "city of peace" was a focal point attracting numerous cultures and peoples, the latter sometimes as prophets and more often as conquerors. The reasons for Jerusalem's centrality and significance during the past five millennia as a heavenly and earthly capital are explored in this course. The course curriculum will survey the religious, political, archaeological and historical record of ancient

Jerusalem, beginning with its earliest settlement during the fourth and third millennia BC. Jerusalem's urbanization in the second millennium BC, its role as the capital of biblical Israel and Judah during the First and Second Temple periods, and its transformation as a center of Christianity and later Islam are studied utilizing the testimony of artifacts, architecture, and iconography in relation to the written word. Throughout the ages and continuing into the 21st century, Jerusalem remains a contested city for the three monotheistic faiths. The holy city's impact on the politics of the modern Middle East will be critically examined in light of Jerusalem's history and recent archaeological discoveries and their modern-day interpretation. Objectives include the critical evaluation of archaeological, historical and literary evidence and its relationship to modern-day political and religious perceptions of Jerusalem. The course will encourage research skills (including library training sessions) and writing and oral communication skills based on an analytical approach to the texts and material culture relevant to Jerusalem. This course will fulfill three credits of the General Education or the B.A. humanities requirement and the GI requirement. For majors in CAMS, the course will fulfill the requirement of three credits in Near Eastern literature and language, civilization, or archaeology; and for those in the CAMS ancient Mediterranean archaeology option it will fulfill the three credits of archaeology course work requirement. The course will fulfill three credits of course work concerned with the ancient period or with the land of Israel.

Cross-listed with: JST 90, RLST 90  
Bachelor of Arts: Humanities  
International Cultures (IL)  
General Education: Humanities (GH)

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

Greek world from the earliest Aegean cultures to the death of Alexander the Great and the beginnings of Hellenistic civilization. CAMS (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)

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 (HIST) 101 The Roman Republic and Empire (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. This course fulfills 3 credits of the General Education-Humanities (GH) requirement and is 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. Particular stress is placed, through readings and discussion, on the sources of our knowledge of the past and on the social and legal structures employed by a past society to govern an ethnically- and religiously-diverse population. This course complements other courses on the ancient Mediterranean world (such as HIST/CAMS 100) and is a prerequisite to more advanced (400-level) courses in ancient Mediterranean history. An example of evaluation includes: three brief quizzes, a take-home mid-term permitting library and Internet use, and a final examination; all examinations require student synthesis and expression of what has been learned through written essays of varying length. Emphases in the course is on student engagement through class discussion of the topics presented in the texts and lectures.

Cross-listed with: HIST 101  
Bachelor of Arts: Humanities  
International Cultures (IL)  
General Education: Humanities (GH)

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

The history and archaeology of ancient Egypt from the dawn of history to the Greco-Roman period.

Cross-listed with: HIST 104  
Bachelor of Arts: Humanities  
General Education: Humanities (GH)

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 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. This course will be offered once a year, enrolling cap 50. The methods of evaluation include a mid-term and final examinations, two brief quizzes, a term paper and active class participation. 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: Other Cultures  
International Cultures (IL)  
General Education: Humanities (GH)

CAMS 109: Writing Systems of the World

3 Credits

Writing intensive overview of the world's writing systems throughout history. CAMS 109Y CAMS 109Y Writing Systems of the World (3) (GH;IL) (BA) This course meets the Bachelor of Arts degree requirements. The objective of this course is to provide students with a broad overview of the world's writing systems in historical context. Students will be introduced to the origins, mechanisms, and conventions of diverse writing systems used by different cultures throughout the world. This preliminary overview will enable students to address a wide variety of theoretical issues raised by the origins and development of different writing systems. This course satisfies major and minor requirements for programs of study in the Department of Classics and Ancient Mediterranean Studies. This course will be offered once a year, enrolling cap 25. The methods of evaluation include a mid-term and final examinations, two brief quizzes, a term paper and active class participation. Special attention will be given to the history of writing systems. For instance, we will examine how the earliest writing systems in the Near East and East Asia originated and developed orthographic strategies and standards to record the linguistic realities for which they were designed; what processes and 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, and Mesopotamian cuneiform), and how some decipherment processes

are advancing and improving our knowledge of other civilizations (such as the Mayan and the Indus Valley).

Bachelor of Arts: Humanities  
 Bachelor of Arts: Other Cultures  
 International Cultures (IL)  
 General Education: Humanities (GH)  
 Writing Across the Curriculum

CAMS 110: Hebrew Bible: Old Testament

3 Credits

Introduction to the history, literature, and religion of ancient Israel. RLST 110 / CAMS 110 / JST 110 Hebrew Bible: Old Testament (3) (GH;US;IL) (BA) This course meets the Bachelor of Arts degree requirements. The 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. Hebrew Bible 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 text and from a textbook 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, and to understand the development of Hebrew religion and the beginnings of Rabbinic Judaism. Students will be evaluated using an hour examination, a 6-8 pp. "hermeneutical essay," a final examination, class attendance and discussion. As an introduction to the scriptures of the Hebrew Bible / Old Testament, RLST 110 / CAMS 110 / JST 110 utilizes the methodologies used in the academic study of religion. The course is related or linked to many courses in religious studies which use these same methods or which are related to the history and development of Judaism, Christianity, or Islam. RLST 110 / CAMS 110 / JST 110 may be used to fulfill requirements for the Religious Studies major. RLST 110 / CAMS 110 / JST 110 may also be used to fulfill the GI or GH requirements in the major or minor in Religious Studies, Classics and Ancient Mediterranean Studies and Jewish Studies.

Cross-listed with: JST 110, RLST 110  
 Bachelor of Arts: Humanities  
 International Cultures (IL)  
 United States Cultures (US)  
 General Education: Humanities (GH)

CAMS 111: Early Judaism

3 Credits

Religious thought, practices, and parties in the Second Temple period; the emergence of rabbinic Judaism. CAMS 111 CAMS (J ST/RL ST) 111 Early Judaism (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. 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). In this period, ancient Hebrew religion was transformed into a new world religion-Judaism. Students will read selections from the Bible, and from other religious literature, including the Dead Sea Scrolls, the Apocrypha, the Christian Scriptures, the Mishnah, and the Talmudim. By tracing the development of various Jewish "parties," students will appreciate how Classical Judaism evolved, and how the early Church emerged from Jewish roots in the first centuries CE. Early Judaism grew from its roots in the period of Achaemenid domination. Jews were dispersed throughout the eastern Mediterranean, so influences from Persian, Hellenistic, and Roman thought naturally influenced the faith's development. Students in Early Judaism will develop a new appreciation for the basic beliefs and practices of Judaism as well as for the beginnings of the Jesus movement and the development of the early Christian Church. Theological and historical questions concerning the origins of evil, the primacy of prayer, the beginnings of Jewish religious architecture, and the rise of anti-Semitism will be explored. Religion is always linked inextricably to culture. Judaism's transformation in contact with diverse cultures will become evident throughout RL ST/CAMS/J ST 111. The methodologies used in this course will enable students to read and evaluate primary and secondary sources used in the academic study of Judaism. Many other courses in Religious Studies (001, 004, 110, 120, 124), Jewish Studies (010 and 102), and Classics and Ancient Mediterranean Studies, as well as History and Art History are closely related or linked to this course. RL ST 111 may be used to fulfill 3 credits in the Humanities, or to fulfill the GI requirement in the major or minor. The course will be offered once each year, with an enrollment of 65. This course will satisfy 3 credits towards the minor in Jewish Studies or the major in Religious Studies, plus being cross-listed with CAMS, fulfilling part of the requirement for courses in supporting or related areas of all Classical and Ancient Mediterranean Studies majors. The course also provides an excellent addition to other courses, such as CAMS 010, "Mesopotamian Civilization;" CAMS 044, "Ancient Near Eastern Mythology;" CAMS 045 "Classical Mythology;" CAMS 033, "Roman Civilization;" and CAMS/ANTH/J ST 012, "Archaeology of the Lands of the Bible."

Cross-listed with: JST 111, RLST 111  
 Bachelor of Arts: Humanities  
 International Cultures (IL)  
 General Education: Humanities (GH)

CAMS 113: Myths and Legends of the Jews

3 Credits

Comparative study of diverse interpretations of stories from the Bible in Judaism and Christianity. CMLIT (J ST/CAMS/RL ST) 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 retellings. 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. Our procedure will be to compare these traditions closely with the biblical text, asking: What is different? What concerns motivated the changes? Is it possible to discern patterns of change, or "agendas" of the author? 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.

Cross-listed with: CMLIT 113, JST 113, RLST 113  
International Cultures (IL)  
General Education: Humanities (GH)

#### 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. *i.e.*, the foundations of the Western understanding of literature and religious discourse.

Bachelor of Arts: Humanities  
Bachelor of Arts: Other Cultures

International Cultures (IL)  
General Education: Humanities (GH)

#### 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: Other 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: Other 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: Other 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 constructions 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 140: Classical Archaeology--Ancient Greece

3 Credits

Literary sources and material evidence for society; culture of the inhabitants of Greece in ancient times. CAMS 140 Classical Archaeology--Ancient Greece (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. Greek Archaeology (CAMS 140 GH;GI) presents the literary and physical evidence for ancient Greek culture, especially in the Late Bronze Age from about 1550-1100 B.C. and in the Classical Period of the fifth and fourth centuries B.C., when the city of Athens was at its height of political and cultural influence. The course emphasizes the archaeological sites that illustrate these stages, on the island of Crete, at Troy, and on the Greek mainland at places such as Delphi, Olympia, and Athens. The connections among political and economic changes and the artifacts, both impressive buildings and humble fragments of broken pottery, are emphasized. The course begins with some fundamental principles of archaeology, with particular emphasis on survey methodologies; the various scientific and comparative methods used to establish dating; problems with existing ethical guidelines concerning the destructive marketing of antiquities; and the connections among geography, environment, and human settlement patterns. The great sites of the Bronze Age Aegean, including Knossos, Troy, Mycenae, and Pylos are described with discussion of the connections to Egypt and the Ancient Near East. The use of pottery and other artifacts to trace political structure on Crete is demonstrated. The decipherment of the Early Greek Linear B language provides evidence for relating economic and political organization to the results of surveys and excavation at various sites. The course briefly touches on the ceramic evidence for the collapse of this Bronze Age society and the Iron Age transition to Classical culture, including the reintroduction of writing, cultural interchange through Mediterranean trade, and colonization. The course culminates with a detailed consideration of the city of Athens, with emphasis on the economic and political center in the Agora; housing, coinage, funerary practices and monuments. Lectures illustrate some ways that archaeologists have used information provided by ancient authors such as Herodotus, Pausanias, and Thucydides to understand the excavated areas of the Athenian Agora and nearby sites. This course has two in-class essay examinations and a comprehensive final examination. Collectively these count for 75 percent of the course grade. In addition, students are graded on five assignments, each of which comprises 5 percent of the course grade. Four are essays based on textbook assignments. The fifth consists of a team-led classroom review of the previous six to eight classes. Assignments require use of Perseus II, a major and reliable Web resource for the study of ancient Greek civilization. CAMS 140 is a counterpart to CAMS 133 and 150, an appropriate prerequisite for CAMS 440W, and an appropriate parallel to CAMS/HIST 100 or a successor to CAMS 025. CAMS 140 is one of three courses accepted as a prerequisite 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)

#### 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

Literary sources for the development of Roman civilization in relation to the relevant archaeological discoveries. CAMS 150 Classical Archaeology--Ancient Rome (3) (GH;IL) (BA) This course meets the Bachelor of Arts degree requirements Roman Archaeology (CAMS 150 GH) presents the literary and physical evidence for ancient Roman culture, from its formation in the Republican Period through Late Antiquity, over 1200 years later. The course emphasizes three archaeological sites that illustrate stages of Roman culture, Cosa, Pompeii, and Ostia. The connections between political and economic changes and artifacts, both impressive buildings and humble fragments of broken pottery, are emphasized. The course begins with some fundamental principles of archaeology, with particular emphasis on survey methodologies; the various scientific and comparative methods used to establish dating; problems with existing ethical guidelines concerning the destructive marketing of antiquities; and the connections among geography, environment, and human settlement patterns. The site of Cosa, in Etruscan territory, is used to demonstrate features of Roman urbanism in the Republic and the ways in which influences enter Roman culture from other Italic cultures, both Etruscan and Greek. The course then turns to the extraordinarily well preserved site of Pompeii. This course emphasizes the planning and organization of housing at Pompeii, as well as the artifacts and decoration typical of Pompeii at different stages in its history. The public baths, arena, temples, tombs, and forum are also emphasized. The port of Ostia, where an ethnically diverse population was housed in impressive apartment blocks, provides

information on economic and social relationships through a series of funerary reliefs, and the well published excavations. Throughout the course, comparisons to Rome and its major monuments enable students to become familiar with the Roman and Imperial fora and landmark structures such as the Pantheon, the Colosseum, and the Baths of Caracalla. Lectures illustrate some ways that archaeologists have used information provided by ancient authors such as the Elder and Younger Pliny, Vitruvius, Suetonius, and others to understand Roman culture. Assignments include essays based on the assigned readings and participation in student group-directed classroom reviews throughout the semester. Students will be evaluated on essay tests and a final examination, which assess students' ability to identify artifacts and discuss their significance, to compare cultural features at various stages of historical development, and to interpret the relationship between written and physical evidence for Roman culture. Collectively these count for 75 percent of the course grade. In addition, students are graded on five homework assignments, each of which comprises 5 percent of the course grade. Four are essays based on textbook assignments. The fifth consists of a team-led classroom review of the previous six to eight classes. CAMS 150 GH is an appropriate prerequisite for CAMS 440W, an upper level archaeology course. CAMS 150 GH is one of several courses that fulfill 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 150 GH may be used to fulfill the requirements for 12 credits of course work at any level toward a CAMS Minor. CAMS 150 GH is an approved General Education course that may fulfill three credits of the six credit Humanities requirement. It may also be used to fulfill the three credit B.A. humanities requirement. Classroom discussion, written assignments based on text readings, and student led review classes are required in CAMS 150. As it is available, assignments will require the use of Perseus II, a major and reliable Web resource for the study of ancient Greek and Roman civilization. In CAMS 150, 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. CAMS 150 allows students to see 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. Students have an opportunity to master the geography and historical developments of this wide-flung area over a 1,200-year period. By seeing how Mediterranean cultures were interrelated in antiquity through trade, colonization, invasion, and accommodation, students are led to reflect on cultural interchange in the present. Some class time is devoted to consideration of the problems brought about by the antiquities market in destroying a shrinking resource for understanding our past. The difficulty in regulating the trade in antiquities through current ethics guidelines permits students to consider the difficult relationship between policy and enforcement in this area, and ethical choices more generally.

Bachelor of Arts: Humanities  
International Cultures (IL)  
General Education: Humanities (GH)

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 form 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

Examines the discovery, contents, and interpretations of the Dead Sea Scrolls, Jewish texts from approximately 225 B.C.E. to 68 C.E. CAMS (J ST/RL ST) 153 Dead Sea Scrolls (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. This course will explore early Judaism through what is known about it from the Dead Sea Scrolls, Jewish documents dating from approximately 225 B.C.E. to 68 C.E. that were discovered in 1947-1956 along the Dead Sea in Jordan (now the West Bank of Palestine). The course will be divided into three parts: 1) a short introduction to Judaism, especially the history of early Judaism, from the writing of the Hebrew Bible (Old Testament) to the Talmud; 2) a discussion of the caves above the Dead Sea and their relationship to

the archaeological site called Khirbet Qumran; and 3) a survey of the contents of the 900+ Dead Sea Scrolls and select readings of some of them. These scrolls are primarily of three kinds: &ldquo;biblical&rdquo; books (books that came to comprise what is now known as the Hebrew Bible/Old Testament) and their commentaries or translations; &ldquo;apocryphal&rdquo; or &ldquo;pseudepigraphical&rdquo; books (previously known Jewish writings that never made it into the Hebrew Bible, such as Tobit, Enoch, etc.); and &ldquo;sectarian&rdquo; Jewish writings (previously unknown writings that seem to come from a minority Jewish group).

Cross-listed with: JST 153, RLST 153  
 Bachelor of Arts: Humanities  
 Bachelor of Arts: Other Cultures  
 International Cultures (IL)  
 General Education: Humanities (GH)

#### CAMS 160: Sacrifice in Ancient Religions

3 Credits

Examines theories of sacrifice and its manifestations in especially the religions of the ancient Mediterranean world and the Near East. RL ST (CAMS/J ST) 160 Sacrifice in Ancient Religions (3) (GH;IL)(BA) This course meets the Bachelor of Arts degree requirements. Sacrifice (from Latin sacer &ldquo;holy&rdquo; + facere &ldquo;to make&rdquo;) is one of the most prominent and troubling aspects of religion, in that it involves making an offering or slaughtering an animal to a deity. 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 bring? This course will first examine some competing definitions and theories of sacrifice, and then turn to its manifestations in the ancient societies and religions of Greece, Rome, Egypt, Mesopotamia, Israel/Palestine (along with its neighbors Hatti and Phoenicia), as well as some examples from outside the Mediterranean world and the Near East, such as Mesoamerica or Vedic religion.

Cross-listed with: JST 160, RLST 160  
 Bachelor of Arts: Humanities  
 Bachelor of Arts: Other Cultures  
 International Cultures (IL)  
 General Education: Humanities (GH)

#### 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 on the river Tiber, ultimately rose to be the greatest military power produced by the ancient Mediterranean world &ndash; 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&rsquo;s first standing army of professional volunteers. The Roman military system holds our attention for the final third of the course. The course defines &ldquo;warfare&rdquo; 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)

#### 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 197E: Special Topics - InterDomain

3 Credits

Formal course given on a topical or special interest subject offered infrequently; several different topics may be taught in one year or semester. This Special Topics is an Inter-Domain GH/GN GenEd course.

General Education: Humanities (GH)  
 General Education: Natural Sciences (GN)  
 General Education - Integrative: Interdomain

#### 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 210: Numismatics and the Historian

3 Credits

Numismatics—the scholarly study of coins and medals—is a major tool in the study of Classical history and archaeology. CAMS (J ST) 210 Numismatics and the Historian (3) (GH;IL) WHY STUDY NUMISMATICS? Numismatics is the scholarly study of coins. Coinage has been used in the ancient world since the 7th century BCE. Eventually, minted money—i.e. coinage—came to supplant money in other forms, replacing barter as the primary means of exchange in economies around the world. Coinage became a tool of governments to impose taxation upon their subject peoples, and to spread propaganda about governmental goals or issues. Coins are works of art, but they are common, widely circulating “works of art,” which also accomplish a daily monetary function to run commerce and the monetary system of an economy. Coins are also historical records, containing valuable information for the historian who is attempting to reconstruct the history of another time or place. For archaeologists, coins sometimes are the only means of providing absolute dates for excavated strata. The interpretation of numismatic evidence, like any other pieces of evidence in the historical puzzle, however, requires special knowledge and expertise. This course is not a course in “coin collecting,” although the collector may find the course helpful or interesting. It is an investigation of the development of coined money in the ancient world, with special investigations into (1) how coins were struck and used in Phoenicia of the 5th and 4th centuries BCE; (2) the variety and early uses for coins in the Greek city states of the 6th-4th centuries BCE; (3) the development of Jewish coins in the Holy Land, from Persian times to the period of the 2nd Revolt (early 2nd century CE); and (4) the development of coinage in the Roman economy of the 1st–5th centuries CE. Photographs of coins will enhance class work. With the cooperation of the Palmer Museum, on Penn State's University Park Campus, the class will have access at several points during the semester to view and work with coins from the Palmer's collection of ancient Jewish coins. Students will leave the course with a new understanding of what

coins are, how they developed, and what they can teach us about ancient history and economics.

Cross-listed with: JST 210

International Cultures (IL)

General Education: Humanities (GH)

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: Other Cultures

International Cultures (IL)

General Education: Humanities (GH)

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 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 400: Comparative Study of the Ancient Mediterranean World

3 Credits

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:** 6 credits in any undergraduate CAMS courses.

Bachelor of Arts: Humanities  
Bachelor of Arts: Other Cultures  
International Cultures (IL)

CAMS 410: Classical Epic

3 Credits

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

Bachelor of Arts: Humanities

CAMS 411: 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.

CAMS 425: 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 425, RLST 425

Writing Across the Curriculum

CAMS 440: Studies in Classical and Ancient Mediterranean Archaeology

3-6 Credits/Maximum of 6

Selected topics in the literary sources and material evidence for classical and ancient Mediterranean society. CAMS 440WCAMS 440W Studies in Classical 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 ancient Mediterranean archaeology. The course will vary depending on the specific topic, which could be a study of authors such as Herodotus and/or Pausanias in relation to the archaeological record; epigraphy; numismatics; food production and consumption (e.g., diet, subsistence requirements, public dining, symposia, Roman dining, furnishings) from the literary and archaeological record; various classes of ancient Mediterranean ceramics; or the archaeological study of a specific urban

site, such as Troy, Babylon, Egyptian Thebes, the Athenian Agora, or Pompeii with an emphasis upon economic and social organization. In most semesters the topic will emphasize interdisciplinary themes, such as comparative state formation, or Egyptian-Greek-Persian relations, or the cultural development of a particular society, such as the Etruscan, that was strongly influenced by interaction with other Mediterranean 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 particular 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 ancient Mediterranean archaeology that will help prepare them for fieldwork at ancient Mediterranean sites, 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 from: ANTH 002 , ART H311 , CAMS 010 , CAMS 020 , CAMS 025 , CAMS 033 , CAMS 140 , CAMS 150 , HIST 100 , HIST 101  
Bachelor of Arts: Humanities  
Writing Across the Curriculum

CAMS 442: Sport in Ancient Greece and Rome

3 Credits

An examination of the continuity of sport in Greek and Roman societies. CAMS 442 / KINES 442 Sport in Ancient Greece and Rome (3) (IL) This course examines the continuity of sport in ancient Greek and Roman societies. It investigates the role of athletic festivals in both cultures as well as the value placed on physical activity as part of the educational process. The objectives of the course are to enable students to gain an appreciation for the continuous involvement of the ancient Greeks in the areas of competitive athletics and gymnastics [Kinesiology] as an important part of their value system. Moreover, the course will provide a comparison of Greek and Roman attitudes of athletics and gymnastics. Typical topics include athletics during the Minoan /Mycenaean Bronze Age, Athenian and Spartan philosophies regarding education, the importance of spectator sports in Roman society and their link to politics.

**Enforced Prerequisite at Enrollment:** KINES 100 or KINES 341 or COMM 170 or RPTM 120 or HIST 113 or ENGL 234 or AFAM 114 or ASIA 101N or CAMS 25 or CAMS 33 or CAMS 100 or CAMS 101 or CAMS 142 or CAMS 180

Cross-listed with: KINES 442

Bachelor of Arts: Humanities

International Cultures (IL)

CAMS 450: 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 450

International Cultures (IL)

Writing Across the Curriculum

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:** 6 credits in any undergraduate CAMS courses.

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:** 6 credits in any undergraduate CAMS course.

Bachelor of Arts: Humanities

Bachelor of Arts: Other 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:** 6 credits in any undergraduate CAMS courses  
Bachelor of Arts: Humanities  
Bachelor of Arts: Other Cultures

CAMS 480: Greeks and Persians

3 Credits

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

**Prerequisite:** CAMS 010 , CAMS 025 , or CAMS 100  
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:** 6 credits of any CAMS course  
Bachelor of Arts: Other 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 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).

**Prerequisite:** LATIN003  
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)