

A digital version of this syllabus is available online at: opietasanimi.com/CL351

I will also occasionally be tweeting content related to the topics of this class @opietasanimi using #CL351

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Boscureale silver cup (1st c. BCE or CE) showing poets and philosophers still debating the meaning of life as skeletons in the underworld. Zeno the Stoic and Epicurus argue while two dogs copulate between them, symbolizing hedonism and the success of Epicureanism. Image from [the Louvre](#), photographed by Hervé Lewandowski (1997).

CL 351 Latin Seminar: Gods and the Universe, Fall 2017

Prof. Čulík-Baird | Tuesday, Thursday 12.30-1.45pm

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office hours | STH 416

Tues 11am-12pm; 2-3pm.

Thurs 1am-12pm; 2-3pm.

Or by appointment.

Course description:

In this class, we will read selections from two of Cicero's philosophical works in Latin, *De Natura Deorum* and *De Divinatione*, texts that ask how (and whether) the gods control the universe. We will use these texts to explore the ideas of gods, cult, politics, religion, and science in late Republican Rome.

What I expect of you:

Come to class having translated in advance the assigned Latin text as best you can. Everyone should be prepared to be called upon to translate a sentence, and must be able to explain its grammar. You will not be allowed to read from a preprepared translation. Keep note of ideas in the text that interest you, and bring them up in class.

Learning outcomes:

At the end of this course, your Latin will be more advanced, but you will also end the semester with an enhanced understanding of Cicero's philosophical writings, Roman intellectual and scientific thought, Roman religious and cult practices, as well as the socio-political world of the 1st century BCE. You will also learn to use the tools of

Classical scholarship: how to write essays which engage directly with the primary text (in this case Cicero) as well as secondary sources (scholarly articles and books); how to write a grammatical commentary to a Latin text.

Required Texts:

- Schultz, C. 2014. "A Commentary on Cicero, *De Divinatione* I." ISBN: 0472036084
- McKirahan, R. 1997. "Cicero: *De Natura Deorum* I." ISBN: 0929524896
- a Latin-English dictionary of your choosing (see below)

Resources on Latin grammar, syntax, vocabulary:

- *A Latin-English dictionary*: The authoritative dictionary is Lewis and Short, which can be consulted in physical format, and also online via [Logeion](#) or [Perseus project](#). Other respectable dictionaries are: Cassell's (ISBN: 0025225804), Chambers Murray (ISBN: 0550190031), and Langenscheidt (ISBN: 0887291074).
- *A grammar*: In the US, the standard is Allen and Greenough's Latin Grammar (ISBN: 0486448061). You can get a physical book copy, or use [DCC commentaries' online version](#). In the UK, the standard is Kennedy's Latin Primer (ISBN: 0582362407).

Exams and assignments:

- Participation [40%]
 - preparation for class [20%]
 - participation in class [20%]
- Exams [40%]
 - Midterm = Latin translation + analysis, [20%], **Tues 17th October**
 - Final = Latin Translation + analysis, [20%], *tbd*
- Essay (8-10 pages) or textual commentary [20%], **due Tues 12th December**

Select Bibliography:

- Andrew Dyck (2003) has a commentary to *De Natura Deorum* I [Mugar PA6296.D4 2003] which will help you with the Latin, here and there.
- Arthur Stanley Pease wrote very thorough commentaries on both the *De Natura Deorum* [vols. 1 + 2: Mugar PA6296 .D4 1979; and [online access](#)], and the *De Divinatione* [Mugar PA6296 .D15 1979; and [online access](#)]. These will not help you so much with the grammar as with the broader cultural and philosophical content.
- David Wardle (2006) has a good translation and accessible commentary on the *De Divinatione*, which again, focuses more on cultural issues (it does not engage with the Latin) [Mugar PA6296 .D1513 2006; [online access](#)].
- P. G. Walsh (2008) has a nice translation and accessible commentary of *De Natura Deorum* [Mugar PA6308.D4 W35 1997], which is also affordable [ISBN: 0199540063].

- Beard, M. "Cicero and Divination: The Formation of a Latin Discourse." *JRS* 76. 1986. 33-46. [[online access](#)]
- Schofield, M. "Cicero for and against divination." *JRS* 76. 1986. 47-65. [[online access](#)]
- Krostenko, B. A. "Beyond (Dis)belief: Rhetorical Form and Religious Symbol in Cicero's *De Divinatione*." *TAPA* 2000. 353-391 [[online access](#)]
- Beard, M. "Cicero's 'Response of the haruspices' and the Voice of the Gods." *JRS* 102. 2012. 20-39. [[online access](#)]
- Rawson, E. *Intellectual Life in the Late Roman Republic*. 1985. [Mugar DG241.2 .R38 1985]
- Lehoux, D. ch 2 "Nature, Gods, and Governance." *What Did the Romans Know?* 2012. 21-46. [Science & Engineering Library Q124.95 .L44 2012]

- For the representation of gods and men in Roman art, see:
 - Zanker, P. (trans. Shapiro, A.) ch 1 "Conflict and Contradiction in the Imagery of the Dying Republic: The Problem of the Nude Honorific Statuary." *The Power of Images in the Age of Augustus*. 1990. 5-11. [handout]
 - Zanker, P. *Roman Art*. 2010. 54-59; 159-160. [handout]

- Platt, V. *Facing the Gods: Epiphany and Representation in Graeco-Roman Art, Literature and Religion*. 2011. [Mugar BL810 .P53 2011]
- For Roman religion, see:
 - Beard, M and North, J. *Religions of Rome*. (vol 1: history, vol. 2: sourcebook) 1998 [Mugar and Theology, BL802.B43 1998].
 - Dumézil, G. (trans. by P. Krapp). *Archaic Roman Religion*. (vol 1 + 2) 1996.
- For divination, see:
 - Johnston, S. I. and Struck, P. (eds.) *Mantikē: Studies in Ancient Divination*. 2005. [[online access](#)]
 - Harris, W. V. ch 2 “Greek and Roman Dreams That Were Really Dreamt”; ch 3 “Greek and Roman Opinions about the Truthfulness of Dreams”; ch 4 “Naturalistic Explanations.” *Dreams and Experience in Classical Antiquity* 2009. 91-122; 123-228; 229-279. [[online access](#)]
 - A bit more of a challenging but very interesting read: Cicero + Aristotle’s theory that divination through dreams can be understood as a biological/physiological mechanism (i.e. your body is an instrument to tell the future); Kany-Turpin, J. and Pellegrin P. ch. 12 “Cicero and the Aristotelian Theory of Divination by Dreams.” *Cicero’s Knowledge of the Peripatos*. 1989. 220-242. [Mugar PA6320 .C54 1989]
- For a general introduction to Cicero, see:
 - Steel, C. (ed.) *Cambridge Companion to Cicero*. 2013. [[online access](#)]
 - Steel, C. *Reading Cicero: Genre and Performance in Late Republican Rome*. 2005. [Mugar PA6320 .S74 2005]
 - Rawson, E. *Cicero: A portrait*. 1975. [Mugar DG260.C5 R38; DG260.C5 R38 1983]; esp. pp 241ff. for *De Natura Deorum* and *De Divinatione*.
 - Altman, W. H. F. (ed.) *Brill Companion to the Reception of Cicero*. 2015. [[online access](#)]
- For information on Cicero’s philosophical works, see:
 - Douglas, A. E. “Cicero the philosopher,” in T. A. Dorey (ed.) *Cicero*. 1964. [Mugar PA6320.F65]
 - MacKendrick, P. *The Philosophical Books of Cicero*. 1989. [Mugar B553 .M33 1989]
 - Powell, J. G. F. *Cicero the Philosopher: Twelve Papers*. 1995. [Mugar B553 .C53 1995]
- For the Epicurean, Stoic, and Academic schools of philosophy:
 - Long, A. A. *Hellenistic Philosophy*. 1974. [Mugar B525 .L66 1986]
 - Look up **Epicurus**, **Stoicism**, and **Academicism** in the Oxford Classical Dictionary
- For information on Cicero’s style:
 - von Albrecht, M. *Cicero’s Style*. 2003. [Mugar PA6357.A54 2003; [online access](#)]

Schedule of Readings

The instructor reserves the right to make changes as she sees fit.

You must always bring your text with you to class.

(wk 1) Tuesday 5th September

Introductions. How to develop good practices for language acquisition: tips for translation and memorizing vocabulary. How to use philological tools (dictionaries, grammars, commentaries).

(wk 1) Thursday 7th September

Read P.G. Walsh introduction to *De Natura Deorum* (ppxi-xlv)

DND [= *De Natura Deorum*] 1.1-2

(wk 2) Tuesday 12th September

DND 1.3-4

(wk 2) Thursday 14th September

DND 1.5-9

(wk 3) Tuesday 19th September
DND 1.10-13

(wk 3) Thursday 21st September
DND 1.14-18

(wk 4) Tuesday 26th September
DND 1.19-24

(wk 4) Thursday 28th September
DND 1.57-61

(wk 5) Tuesday 3rd October
DND 1.62-66

(wk 5) Thursday 5th October
DND 1.67-71

(wk 6) Tuesday 10th October
DND 1.72-76

(wk 6) Thursday 12th October
REVIEW

(wk 7) Tuesday 17th October
MIDTERM

(wk 7) Thursday 19th October
CLASS CANCELLED

(wk 8) Tuesday 24th October
Read Celia Schultz introduction to De Divinatione (pp1-13)
Div. [=De Divinatione] 1.1-4

(wk 8) Thursday 26th October
Div. 1.8-13

(wk 9) Tuesday 31st October
Div. 1.14-16

(wk 9) Thursday 3rd November
Div. 1.34-37

(wk 10) Tuesday 7th November
Div. 1.38-42

(wk 10) Thursday 9th November
Div. 1.43-46

(wk 11) Tuesday 14th November
Div. 1.47-50

(wk 11) Thursday 16th November
Div. 1.51-54

(wk 12) Tuesday 21st November
Div. 1.55-57
PAPER PROPOSALS DUE

(wk 12) Thursday 23rd November
NO CLASS - THANKSGIVING

(wk 13) Tuesday 28th November
Div. 1.58-60

(wk 13) Thursday 30th November
Div. 1.72-76

(wk 14) Tuesday 5th December
Div. 1.77-79

(wk 14) Thursday 7th December
Div. 1.80-83

(wk 15) Tuesday 12th December
REVIEW; FINAL PAPER DUE

FINAL *tbd*

Guidance for paper writing:

For this class, you have the option of writing either an 8-10 page paper on a topic of your choosing relating to the *De Natura Deorum* and/or *De Divinatione*, or you may instead write a commentary on a passage from one of these works. You are encouraged to develop your own paper topic, following what interests you in these texts. For some inspiration, see the questions below (which you may choose if you wish). You should meet with me during office hours to develop a topic. You must have decided upon a paper topic by Tuesday 21st November; on this date, you must hand in a 200 (min.) word prospectus of your topic and bibliography. Papers must engage directly with the Latin text as well as at least three scholarly works. Format all papers double-spaced with Times New Roman, 12-point font, 1" margins at top and bottom, 1.25" margins on sides. Papers must be printed and handed in (not emailed) on the stated date.

Some ideas to get you started (by no means exhaustive!):

- "It seems doubtful that 'belief' and 'disbelief' -- with their suggestion of the personal commitment characteristic of modern world religions -- are appropriate terms for the analysis of traditional Roman religion" (Beard 1986: 34). Discuss.
- In the *De Divinatione* (1.59), Quintus Cicero refers to a dream which Cicero himself was actually supposed to have dreamt. Explore the idea of divination through dreams in the ancient world.

- Cicero's discussion of the gods in *De Natura Deorum* and the *De Divinatione* takes place between elites. What do we know about the everyday Roman's experience of religion? How does it compare or contrast with the picture Cicero presents?
- Investigate how the gods were represented in Roman sculpture. How does this kind of representation compare/contrast with the descriptions of the gods in the *De Natura Deorum*?
- At ND 1.58 the Epicurean Velleius is called the best Epicurean at Rome, whom not even Greek Epicureans can match. Discuss the tension between Greece and Rome in Cicero's presentation of philosophical debate in the *De Natura Deorum*.
- How does Cicero characterize Epicureanism in the *De Natura Deorum* and the *De Divinatione*? Compare/contrast Cicero's characterisation of Epicureanism with other evidence of Roman Epicureanism (such as Lucretius' *De Rerum Natura*).
- What role does nature play in the *De Natura Deorum* and the *De Divinatione*?
- What was Cicero's role in bringing Greek philosophical ideas to Rome?
- In the *De Divinatione*, Quintus Cicero quotes from a number of poems. What role does poetry have in Cicero's philosophy?
- What role does rhetoric play in Cicero's philosophy?
- Why does Cicero present the *De Natura Deorum* and the *De Divinatione* in a dialogue format?
- What role did politics have in Roman religion?
- Consider how the later Christian writers (e.g. Lactantius, Augustine) received Cicero's theological works.

Guidance for commentary writing:

Instead of writing a paper, you may write a commentary on a selection of Cicero's *De Natura Deorum* or *De Divinatione* of your choosing. The passage must be 2-3 "paragraphs" in length (e.g. DND 1.23-24); I must sign off on your choice of text before you begin. Over the course of this class, we will be discussing the different ways in which commentaries are written, their different aims, their different audiences. In your commentary, you should explain grammatical problems, but also pay attention to larger cultural issues. You may use several commentaries to help you, but the majority of your work must be original observations on the text. If you decide to do this option, it is recommended that you begin your project mid semester.

Lateness & Academic Integrity:

All work is due on the dates specified except in case of documented emergencies. If you are unable to attend an exam due to such an emergency, you must contact me before class. If I am not in my office, leave a message in the department office with Classics staff (617-353-2427), or email me (culik@bu.edu). Violations of academic conduct (such as plagiarism) will be reported to the Dean. For the code, see: <http://www.bu.edu/academics/policies/academic-conduct-code/>. Plagiarism is a serious offence, and benefits no one. If you are ever in a crisis over the paper and are tempted to plagiarize, come speak to me instead.

Disability & Accommodation:

Any student requesting accommodations based on disability should contact BU's Disability Services: <http://www.bu.edu/disability/>.