Spring 2022
CLAS 4000 Seminar in the Classics and LATN 3002 Age of Augustus
Vergil's *Aeneid* and Plato's *Republic*

http://myweb.ecu.edu/stevensj/clas4000/2022syllabus.pdf

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Delivery and Contingency Plan.

The course will meet face to face, but can be completed by DE with permission of the instructor. Lectures will be recorded for the benefit of DE participants and links posed in canvas.ecu.edu, but this does not mean f2f students may skip class without approval from the instructor. It is expected that students will notify the instructor before class of the reason for each absence. In the event of campus closure, emergency, or required absence (including quarantine) download Webex and attend at the regular meeting time through the WebEx meeting link in Canvas. Attendance is expected of f2f students and more than 4 absences may reduce the class participation grade.

CLAS 4000 Objectives. By the end of this course, you will be able to:
- analyze the literary qualities of intertextual passages of classical literature; critically describe the mode of imitation, while employing: appropriate citation of the original literary source as evidence; a correct understanding of the passages cited; multiple modes of analysis (esp. word choice and imagery); in a persuasive interpretation.
- locate, organize, and evaluate information to investigate complex, relevant topics and address significant questions through engagement with and effective use of credible sources
- situate the dominant imagery of Augustan poetry in its historical and material contexts.

LATN 3002 Objectives. By the end of this course, you will be able to:
- read golden Latin poetry, explain the grammar and syntax of a passage, answer questions about content, and translate it into cogent English.

- analyze the literary qualities of a passage of classical Latin, commenting on its vocabulary and mode of composition, and using: appropriate citation of the original literary source as evidence; a correct understanding of the passages cited; multiple modes of analysis (word choice, imagery, and where appropriate, metrical scansion); and a persuasive interpretation.
- locate, organize, and evaluate information to investigate complex, relevant topics and address significant questions through engagement with and effective use of credible sources
- situate the dominant imagery of Augustan poetry in its historical and material contexts.

Writing Intensive (WI)

CLAS 4000 is a writing intensive course in the Writing Across the Curriculum program at East Carolina University. This course will focus on the development of writing skills. Upon completion of the course students will:

1. Use writing to investigate complex, relevant topics and address significant questions through engagement with and effective use of credible sources.
2. Produce writing that reflects an awareness of context, purpose, and audience, particularly within the written genres (including genres that integrate writing with visuals, audio, or other multimodal components) of their major disciplines and/or career fields.
3. Demonstrate that they understand writing as a process that can be made more effective though drafting revision.
4. Proofread and edit their own writing, avoiding grammatical and mechanical errors.
5. Assess and explain the major choices that they make in their writing.

This course contributes to the four-course WI requirement for students at ECU. Additional information is available at the following site: https://writing.ecu.edu/.

University Writing Portfolio Requirement (WI 5)
- Students in all writing intensive courses are required to submit at least one completed written project to their University Writing Portfolio. In this course, students will submit assignments using the Portfolium tool. The university uses these writing samples to assess the writing program and to make improvements where necessary. To report problems with Portfolium, contact ITCS: https://go.ecu.edu/Portfolium.
- By default, assignments that you submit to your University Writing Portfolio become part of your personal Portfolium website (https://ecu.portfolium.com), which you may use or not as you please. Be aware that you are in control of the privacy settings of your Portfolium site and should review the settings to ensure your privacy settings are set to your preference. Making items on your personal Portfolium site public or private does not impact your grade in your writing intensive courses. Your Portfolium account remains yours after you leave ECU.

Description of Writing Assignments. General guidance (WI 3-4):
Proofread; use a spelling and grammar check (MSWord has automated tools for this); 12 pt font double-spaced; italicize titles and foreign words. If you must use the ideas of another source, footnote and carefully distinguish which ideas are yours and which are borrowed; ideally all writing in this seminar should come exclusively from your own ideas about the readings. Observe a formal academic tone & language and argue as if before a testy Supreme Court

judge who has already read the text. Do not re-narrate plot. Your opening paragraph should efficiently anticipate your argument (no general flowery introductions). Do not re-trace the arc of your learning experience; cut to the persuasive argument. Do not praise, blame, or critique ancient texts. Assume they are important and worthy of an interpretation that suggests an integral purpose. Use fact-filled arguments, cite passages from the text by work, book and line #, and analyze them closely. Edit your own work before submission: read it out loud to detect usage errors and breakdowns in sentence structure. In a 2nd draft, expect that 1/3 to 1/2 of the paper is the strong core of the argument, and that the whole can be improved by deep cutting to make space to frame the argument to its best effect and tease out promising threads.

The Presentation should be 10-15 min. and will be graded on the following: 1. situating your topic in the history of Rome (names, dates, places, events); 2. indicating its significance for our subject of the fall of the Republic, and issues like leadership and politics; 3. the clarity and quality of the materials you share with the class in a handout or powerpoint; 4. richness of content, citation of sources, and bonus points for use of ancient sources, esp. if you incorporate them into the presentation, double bonus points for incorporating Plato or Vergil. After oral presentation, you should write it up in 4-5 pages. The write-up should be 4-5 pp. double spaced and include a copy of the handout or .pptx used in the oral report. It will be graded on style, grammar, selection of material to emphasize etc.

The purpose of the journal (8pp) is to demonstrate what you have learned from close reading in class and to show that you recognize one or more of the skills of the classicist and classical modes of composition and narration in a close reading. Whether you choose to keep notes or write short essays or present ideas for further research, or do a creative project like a poem or website, it must include 8 pages of writing in complete sentences and paragraphs, carefully edited and presented in a coherent, grammatically correct form appropriate to a paper.

For CLAS 4000, the final paper will be produced in stages. Students will present ideas for it in class and get feedback from seminar participants. The rough draft of five pages (due 4/11) should set out a topic that has sufficient depth and promise to develop into a larger analysis. It will be graded for style, content, organization, and mechanics and returned to you. The final paper of 7-8 pages is due Monday, May 2 at noon. You should anticipate that you will not be able to keep all five pages from the rough draft. You will be graded on the editing decisions you make about how to revise the rough draft, give it a new frame, and expand upon promising elements. The starting point for any paper is a question or problem, not a topic. It should have important interpretive implications that the text can answer through close reading. For LATN 3002, argue from a close reading of passages in the Latin text / 5pp, no rough draft required.

Textbooks:
- Vergil, *Aeneid* I-VI, VI-XII. Loeb Classical Library.
- C.D.C. Reeve, trans. Plato, *Republic*.

Grading

CLAS 4000

Seminar discussion	30%	Scale: A 93-100, A- 90-92
Presentation and 4pp. write-up 10% each	20%	B+ 87-89, B 83-86, B- 80-82

Journal 8 pp of notes or paper stubs or a creative project such as poems or website	20%	C+ 77-79, C 73-76, C- 70-72 D+ 67-69, D 63-66, D- 60-62
6-8 page final paper w/ rough draft analyzing a passage or passages or use of a term or image throughout Aeneid, or intertextual passages between Vergil and Plato.	30%	F 0-59

LATN 3002

Daily Translation	40%	Scale: A 93-100, A- 90-92
Presentation	20%	B+ 87-89, B 83-86, B- 80-82
5-6 page final paper analyzing a passage or passages of Latin, use of a term or image throughout Aeneid, or intertextual passages between Vergil and Plato.	40%	C+ 77-79, C 73-76, C- 70-72 D+ 67-69, D 63-66, D- 60-62 F 0-59

Internet Resources:

Vergil Text and Comms: http://vergil.classics.upenn.edu/

Aeneid scansion: https://hypotactic.com/aeneid/aeneidAll_iv_is.pdf

Adam's Plato Commentary: http://bit.ly/2s6kajX

Internet resources: https://libguides.ecu.edu/c.php?g=17284&p=7054540

Life of Augustus: http://www.luc.edu/roman-emperors/auggie.htm

Smith's Dict. Biography: http://bit.ly/2Kfx0Tc

Views of Rome: http://www.vedute.fi/imbas/roma/startpage.php?lang=en&action=1

Ara Pacis: https://en.wikipedia.org/wiki/Ara_Pacis

Appian, *Bellum Civile* 4.105-138 on Actium (https://bit.ly/2GPGlBF)

Hardie, Philip R. 1983. 'Some Themes from the Gigantomachy in *Aeneid*' *Hermes* 111.3: 311-26 (http://www.jstor.org/stable/4476324)

Wallace-Hadrill, Andrew. 1981. 'The Emperor and His Virtues' *Historia* 30.3: 298-323 (https://www.jstor.org/stable/4435768)

Books in Joyner Library

The Cambridge Ancient History	Ref D 57 C252 (1982) v.9-10
Favro, Diane *The Urban Image of Augustan Rome*	DG69 .F38 1996
Galinsky, Karl. *Augustan Culture. An Interpretive Introduction*	DG279 G17 1996
Oxford Classical Dictionary	Ref DE 5 O9 1996
Zanker, Paul. *The Power of Images in the Age of Augustus*	N5760 Z36 1988

Introduction.

Vergil lived 70-19 BC. He wrote his epic, *Aeneid*, between 30 and 19 BC for his patron, the emperor Augustus. The title means "The Epic of Aeneas" (one of the lesser heros from Troy). He was chosen because through him Julius Caesar (and Augustus, his adopted grand nephew)

claimed lineal descent from the goddess Venus, Aeneas' mother. But the year 31 which inspired the epic was a turning point in Roman history as well. In that year, at the battle of Actium, (a Greek site whose name means 'by the shore') marked the end of an East-West struggle between Marc Antony and Octavian (= Augustus). They had divided the Roman empire into spheres of influence with Antony in the East (in Egypt with Cleopatra) and Octavian in the West (in Rome with the Senate on his side). Octavian's victory not only reunited the empire, but also ended a century of civil war over how Rome would be ruled. From the time of the Gracchi in 133 BC until 30 BC, there had been a constant struggle, first among ambitious senators vying for political influence and willing to allow riots in the streets before letting their opponents win; then between the senate and conquering generals unwilling to lay down their power to rejoin the ranks of senators; and finally to the two or three most powerful men who, having marginalized the senate, divided power among themselves until it was convenient to marginalize or kill each other. Augustus established a new order, and Vergil was tasked with describing its ideals. *Aeneid* was to be not so much propaganda, as a moral blueprint for the new Roman empire that would guide the literate aristocracy to understand how to avoid a repetition of the past through a reform of the Roman soul.

The legend is that Aeneas fled Troy with his family and the remnants of the Trojan people to found a new civilization in Italy. Vergil adapts this theme to Roman purposes. Rome is a new world which requires a new kind of hero who possesses virtue. To the Romans, Hercules personified what a hero is by his combination of unconquerable physical strength and his affiliation with Athena, who stands for intellect. Plato attempted to redefine the heroes of Homer by portraying Socrates as a combination of Hercules (who rescued Theseus from the underworld) and Odysseus (who saved his home from uncivilized suitors). Plato's reformed Odysseus from the last page of his *Republic* was, however, a model for the individual or small groups of friends. The Stoics made Hercules their model for the wise man's heroic pursuit of virtue, and said that he could engage in politics. The Romans were interested in a model that combined the portrait of the individual as a philosopher from Plato with the wise man as political ruler from the Stoics. Thus in *Aeneid* we see a combination of Platonism and Stoicism. (Critics see a pronounced strain of Epicureanism, which advocates tending one's garden – pastoralism – instead of engaging in politics so as to avoid war and live in peace and freedom from vexation, which they consider pleasure. The question of why Vergil imitates passages from Lucretius' *De rerum natura*, the Roman Epicurean epic, is bound up in the larger treatment of the pastoral question in *Aeneid* and *Republic.* The Harvard school is wrong, however, when it argues that *Aeneid* uses Lucretian language to undercut Augustus. The piece they are missing is *Republic*).

Aeneas is called pius, "god-loving", but this is a virtue he must grow into, not a quality he fully possesses in book 1. It is his destiny, just as it is Rome's, though neither has lived up to it yet. Vergil also makes this an epic of fate, but Aeneas must grow to understand this as well. To know that he is fated to found a nation in Italy does not mean any more to him than knowing that he must follow the will of the gods. He can only obey; his understanding is faint and partial, and he must act with only partial understanding. These are the qualities of obedience that make Vergil's hero and the fated city of Rome better than the old world. In this allegorical view of Homeric myth, we see what Rome must do to escape its own destructive past. That is, the world of Troy is meant to suggest the Roman republic that fell through civil war, and Aeneas is meant to suggest Augustus in some ways, and a typical Roman citizen and reader in others, and nearly always, the Roman experience in transition from old Republic to new (Principate).

Homer's world did not suggest adequately in what human virtue (and thus civilization) consists, nor did it portray gods as particularly "divine" or worthy of reverence. These deficiencies were the target of Plato's enterprise to reform Greek education. Plato created a

new conception of man's potential and his relationship to god. Vergil takes up these problems directly from Plato but also by way of other poets. The Greek poet Hesiod had asserted that man's virtue was not inborn, but learned, that an age of peace and harmony was not really to be found in a mythical golden age. To him a golden age sort of Eden was more like the infancy of man; he likened a mature man who must work to an iron age of life: it is harsh but more just than the previous ages. The Latin poet Catullus makes the point in poem 64 that the relationship between man and god has been broken through a loss of *pietas*, "holiness" or "the virtue that leads man toward god". Vergil cunningly combines all of these threads into a coherent whole. He envisions a new golden age of Rome under Augustus, not an age of infancy but of maturity, born of the lessons of the iron age. He creates a hero whose virtue is *pietas*, who attempts to restore the ruptured relationship of man to god. He does this by becoming philosophical, attempting to see the world and god as they really are, rather than the mere appearances of things. Plato had said in his *Republic* that the uneducated condition of man is like that of one chained in a cave, facing a wall on which shadows of things flicker in the firelight. To escape these bonds and behold the reality of the divine light of truth can be shocking for one used only to the shadowy reflections on the cave wall. The one who embraces true reality becomes a follower of god and a lover of reality, a philosopher. And thus Vergil's epic envisions a hero and a new Rome that is superior to Homer's Greece because it is rooted in reality and in philosophy. The new Augustan Rome is to overcome its own barbarous past by becoming truly educated. Augustus, like Aeneas, will lead, but the whole city must follow the same path to wisdom if the sins of the past are to be avoided. *Aeneid* can be seen then as quite a fascinating political manifesto, answering Plato's *Republic* in poetry. It may be propaganda (Rome hardly became a philosophical republic), but like much utopian literature, it shows the way out into the light, whether the city follows or not.

Syllabus: Students should read the entire Aeneid in translation during the course per the schedule below. CLAS 4000 students do not have to read the entire *Republic*, though it might be helpful to skim it for context. Consult the 'Correspondences' file in Canvas and concentrate on the passages aligned with the portions of *Aeneid* to be covered each day.

T 1/11	Introduction to the seminar LATN 3002: Aeneid 1.1-11
Th 1/13	CLAS 4000: *Aeneid* 1 first 1/3, correspondences in *Republic* I LATN 3002: Aeneid 1.12-63 (52 lines)
T 1/18	CLAS 4000: *Aeneid* 1 middle 1/3, correspondences in *Republic* I LATN 3002: Aeneid 1.65-80, 92-107, 132-56 (57 lines) Presentations on 1st triumvirate and Battle of Pharsalus. Assassination and funeral games of Caesar. Formation of 2nd triumvirate and Battle of Naulochus.
Th 1/20	CLAS 4000: finish *Aeneid* 1, correspondences in *Republic* I LATN 3002: Aeneid 1.198-209, 286-96, 314-29, 336-7, 421-40, 446-49, 605-10 (71 lines) Presentations on Antony and Cleopatra and the battle of Actium. Restoration of the Republic 27 BC and Agrippa's building program in Campus Martius. Literature in the Age of Augustus. Plato in Rome: Cicero and Thrasyllus.

T 1/25	CLAS 4000: *Aeneid* 2 first half, correspondences in *Republic* 2 LATN 3002: Aeneid 2.45-62, 78-80, 195-98, 209-215, 234-49, 314-17, 324-30, 351-69 (77 lines)
Th 1/27	CLAS 4000: finish *Aeneid* 2, correspondences in *Republic* 2 LATN 3002: Aeneid 2.469-82, 604-23, 707-20, 763-73, 792-804 (72 lines)
T 2/1	CLAS 4000: *Aeneid* 3 first half, correspondences in *Republic* 3 LATN 3002: Aeneid 3.13-30, 41-46, 94-101, 247-257, 278-93, 298-312 (73 lines)
Th 2/3	CLAS 4000: finish *Aeneid* 3, correspondences in *Republic* 3 LATN 3002: Aeneid 3.599-661, 710-18 (72 lines)
T 2/8	CLAS 4000: *Aeneid* 4 first half, correspondences in *Republic* 4 LATN 3002: Aeneid 4.68-79, 1.588-93, 4.86-89, 160-85, 211-18, 259-78 (76 lines) **Presentation write-ups due.**
Th 2/10	CLAS 4000: finish *Aeneid* 4, correspondences in *Republic* 4 LATN 3002: Aeneid 4.362-75, 504-21, 600-602, 641-71, 693-99 (73 lines)
T 2/15	CLAS 4000: *Aeneid* 5 first half, correspondences in *Republic* 5 LATN 3002: Aeneid 5.1-7, 84-96, 137-47, 250-57, 439-67 (68 lines)
Th 2/17	CLAS 4000: finish *Aeneid* 5, correspondences in *Republic* 5 LATN 3002: Aeneid 5.563-603, 641-49, 804-821, 870-71 (70 lines)
T 2/22	CLAS 4000: Aeneid 6 first 1/3, correspondences in *Republic* 6 LATN 3002: Aeneid 6.14-46, 86-97, 136-48, 211-17, 232-35 (69 lines)
Th 2/24	CLAS 4000: *Aeneid* 6, middle 1/3, correspondences in *Republic* 6 LATN 3002: Aeneid 6.347-54, 373-81, 388-439 (69 lines)
T 3/1	CLAS 4000: finish *Aeneid* 6, correspondences in *Republic* 6 LATN 3002: Aeneid 6.456-76, 585-94, 719-51, 882-6, 893-8 (75 lines)
Th 3/3	CLAS 4000: *Aeneid* 7 first half, correspondences in *Republic* 7 LATN 3002: Aeneid 7.8-26, 37-44, 177-91, 216-21, 249-58, 286-98 (71 lines) **Journals due.**
3/5-13	**Spring break, no class.**
T 3/15	CLAS 4000: finish *Aeneid* 7, correspondences in *Republic* 7 LATN 3002: Aeneid 7.323-58, 373-84, 445-57, 483-92 (71 lines)
Th 3/17	CLAS 4000: *Aeneid* 8 first half, correspondences in *Republic* 7

	LATN 3002: Aeneid 8.36-54, 81-85, 97-101, 198-24, 359-69, 407-15 (67 lines)
T 3/22	CLAS 4000: finish *Aeneid* 8, correspondences in *Republic* 7 LATN 3002: Aeneid 8.407-15, 671-31 (70 lines)
Th 3/24	CLAS 4000: *Aeneid* 9 first half, correspondences in *Republic* 8 LATN 3002: Aeneid 9.57-66, 77-122, 150-53, 199-206 (68 lines)
T 3/29	CLAS 4000: finish *Aeneid* 9, correspondences in *Republic* 8 LATN 3002: Aeneid 9.430-49, 473-89, 525-37, 672-701 (70 lines)
Th 3/31	CLAS 4000: *Aeneid* 10 first half, correspondences in *Republic* 9 LATN 3002: Aeneid 10.1-15, 39-41, 104-113, 189-201, 219-35, 426-38 (71 lines) **Propose paper topic in class.**
T 4/5	CLAS 4000: finish *Aeneid* 10, correspondences in *Republic* 9 LATN 3002: Aeneid 10.460-69, 486-500, 636-52, 769-76, 803-24 (72 lines)
Th 4/7	CLAS 4000: *Aeneid* 11 first half, correspondences in *Republic* 10 LATN 3002: Aeneid 11.1-11, 29-75, 96-8, 507-516 (70 lines)
T 4/12	CLAS 4000: finish *Aeneid* 11, correspondences in *Republic* 10 LATN 3002: Aeneid 11. 532-43, 570-86, 648-65, 725-40, 823-31 (72 lines) **Rough draft of paper due.**
Th 4/14	CLAS 4000: *Aeneid* 12 first 1/3, correspondences in *Republic* 10 LATN 3002: Aeneid 12.4-9, 18-21, 45-46, 54-70, 142-60, 238-56 (67 lines)
T 4/19	CLAS 4000: *Aeneid* 12 middle, correspondences in *Republic* 10 LATN 3002: Aeneid 12.411-24, 473-80, 791-842 (74 lines)
Th 4/21	CLAS 4000: finish *Aeneid* 12, correspondences in *Republic* 10 LATN 3002: Aeneid 12. 843-86, 919-52 (78 lines)
M 5/2	**Final Paper due at noon.**