COURSE DESCRIPTION
The conceptions of people outside of one's own culture are complex and multi-layered, and this was as true in the ancient world as it is today. From the conquered Elamites that were depicted on the palace walls of the Neo-Assyrian Assurbanipal, to the exotic Dionysus of Euripides' tragedy, or to the Gauls with whom Julius Caesar did battle, representations of other kinds of people serve as a backdrop against which a distinctive sense of cultural identity can be clarified, rethought, or complicated. This seminar explores the representation of "foreign" peoples in the visual arts and literature of the ancient Near Eastern, Greek, and Roman worlds. Using visual (reliefs, vase-painting, sculpture, mosaics, and wall-painting) and written (inscriptions, epic poetry, drama, histories, novels) sources, we pursue the following questions: What are the political or social motivations for the representations of foreigners in ancient art and literature? To what extent does the definition of an "other" reflect an already defined identity, and to what extent is identity constituted by imagining difference? How does the representation of difference problematize one's own values or traditions?

LEARNING GOALS (COURSE OBJECTIVES)
- Depth of knowledge of the ancient world
- Reading and use of visual material as sources
- Nuanced approaches to the study of unfamiliar cultures
- Writing skills, particularly the use of primary and secondary sources to build persuasive argumentation
GRADING
Grading of assignments will be based on the following criteria:

• Content (direct and focused engagement with the assigned topic; delineation of a coherent thesis; relevant engagement of primary material and, where relevant, secondary scholarship in support of your thesis)
• Structure (presentation of argument and supporting discussion in a clear and logical way)
• Grammar, punctuation, spelling, and word choice

COURSE REQUIREMENTS
Attendance and Participation (20%)
In-class written assignments (15%)
Paper assignments (60% total; 20% each)
2 in-class group projects (5%)

READINGS
The following texts are available at Shakespeare & Company bookstore (716 Broadway @ Washington Place)


Other readings are available via the course site under the “Resources” folder.

COURSE SITE
Find readings, announcements, assignments, and more on our site in NYU Classes.
Look under the Academics tab on your NYU Home page!
**COURSE POLICIES**

**Electronics,** including laptops and cell phones, should be turned off and put away during class.

Papers are due on the day assigned and at the time assigned. **Late papers** will not be accepted except in cases of documented medical or family emergency.

Because the in-class writing assignments are designed to stimulate discussion and to raise questions in class, **make-up assignments** will not be accepted under any circumstances.

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**Expectation of Academic Integrity**

As a Gallatin student you belong to an interdisciplinary community of artists and scholars who value honest and open intellectual inquiry. This relationship depends on mutual respect, responsibility, and integrity. Failure to uphold these values will be subject to severe sanction, which may include dismissal from the University. Examples of behaviors that compromise the academic integrity of the Gallatin School include plagiarism, illicit collaboration, doubling or recycling coursework, and cheating. Such behaviors are subject to sanction regardless of intent; in other words, accidental violations are still violations, and will be treated as such. For a full description of the academic integrity policy, please consult the Gallatin Bulletin or Gallatin website [www.gallatin.nyu.edu/academics/policies/policy/integrity.html](http://www.gallatin.nyu.edu/academics/policies/policy/integrity.html).

If you have any questions about how to cite properly or about what constitutes plagiarism, **please ask me!**

In addition, please know that the internet is not a reliable source for papers written for this class: there is a great deal of misinformation out there, particularly about the ancient world. Websites ending in .com, .net, or .org are not acceptable sources for your papers, and it is in your interest to check with me before citing any information found online for your research in this class. **You will be held responsible for the integrity of any information gleaned from internet sources.** If you are having trouble locating information in other media, please let me know and I’ll be happy to help you.
YOUR RESPONSIBILITIES

A syllabus serves not only as a layout for the semester, but also as a contract between the instructor and you as a student. By remaining enrolled in this class, you agree to uphold your responsibilities as outlined here.

Attend class. The core of this class is our discussion in the classroom, and so your presence is essential to the success of the class and to your success in the class. More than two unexcused absences or persistent late arrivals to class will severely affect your final grade; excused absences are limited to documented medical and family emergencies and religious holidays.

Come to every class prepared and ready to participate. When class begins, you should have completed the assigned readings, and you should have in front of you a hard copy of the text(s) under discussion that day. You should also come with the expectation that you will fully engage in class discussion: Attendance does not constitute participation, and participation should be informed by the readings. Further, you are expected to stay awake during class, to give the discussion your full attention, and to refrain from the use of electronics.

Turn in your assignments completed, proofread, and on time. This means budgeting your time carefully, starting on the first day of class, and giving yourself time to reflect upon and proofread everything that you turn in. This also means that your assignments should be completed in accordance with NYU/Gallatin’s policy on academic integrity (see Course Policies).

Be respectful. Everyone comes to this class from a different background, with different kinds of knowledge, and with different questions. Because of this, it is especially important that every student be responsible for helping to create and maintain a classroom environment in which everyone else feels comfortable asking questions and contributing to discussion. Any behavior that diminishes the contribution of another student—including comments, gestures, and attitudes in class, as well as any comments about class, class discussion, or other students in a public forum or online—is unacceptable and will be severely sanctioned.

This does not mean that we all have to agree all the time: I invite debate, in fact, both between students and with me, but disagreement should be expressed in productive and respectful ways.
SEMESTER CALENDAR

Week 1
W. Sept. 4. Introduction

Week 2
M. Sept. 9. Sovereign power and conquered peoples in Mesopotamia
W. Sept. 11. Representing empire in Neo-Assyria

Read for this week:

Week 3
M. Sept. 16. The Persian Empire
W. Sept. 18. Persians as conquerors

Read for this week:
The Bisitun Inscription (Parts 1 and 2)

Friday, Sept. 20. Trip to the The Onassis Center to visit “The Greek Monsters.”
I will be at the Onassis Center from 3-6 pm. Discussion of the exhibit will cover the material in a loop, so you may join whenever you arrive and stay as long as you like (that said, you should expect to spend at least one hour with the exhibit, so please arrive before 5 pm). The exhibit is located in the Olympic Tower Atrium of 645 5th Avenue; entrances are on 51st and 52nd Streets between Madison and 5th. Get further directions at www.onassisusa.org. This trip is a required component of the course, and will contribute to your Attendance and Participation grade.

Week 4
M. Sept. 23. Intro to Greece and the Persian Wars
W. Sept. 25. Aeschylus’ Persians

Read for this week:
Aeschylus, The Persians.
**Week 5**
M. Sept. 30. 300
W. Oct. 2. 300; PAPER 1 DUE in class

**Friday, Oct. 4. Trip to the Metropolitan Museum of Art.**
There are two options for times: 4:30 pm or 6:00 pm. The tours will cover the same material, so you only have to attend one. Classes will be held in the Ancient Near Eastern, Greek, and Roman galleries and will last approximately one hour. We will meet in the main lobby. The Met is located at 1000 Fifth Avenue at East 82nd Street; get directions at [www.metmuseum.org](http://www.metmuseum.org). This trip is a required component of the course, and will contribute to your Attendance and Participation grade.

**Week 6**
M. Oct. 7. Said’s *Orientalism* and the *Persians*
W. Oct. 9. Amazons, Centaurs, and Giants

Read for this week:

**Week 7**
M. Oct. 14. NO CLASS: COLUMBUS DAY
W. Oct. 16. Euripides’ *Bacchae*

Read for this week:
Euripides, *Bacchae*

**Week 8**
M. Oct. 21. Euripides’ *Medea*
W. Oct. 23. In-class project: Recasting ancient barbarians

Read for this week:
Euripides, *Medea*

**Week 9**
M. Oct. 28. *Aethiopika* and Ethiopians
W. Oct. 30. Herodotus’ Scythians

Read for this week:

**Week 10**
M. Nov. 4. Introduction to Alexander’s Empire
W. Nov. 6. In-class presentations: Propaganda program (10 minutes per group)

F. Nov. 8. PAPER 2 DUE by 5:00 PM
### Week 11
**M. Nov. 11.** The Gauls  
**W. Nov. 13.** Intro to Rome and the Gallic Wars

Read for this week:  
Caesar, *The Gallic Wars* (selection)

### Week 12
**M. Nov. 18.** Egyptians in Rome  
**W. Nov. 20.** Cleopatra

Read for this week:  
Juvenal 15.  
Plutarch, *Life of Antony* [selection].  
Shakespeare, *Antony and Cleopatra* [selection]

### Week 13
**M. Nov. 25.** NO CLASS (Onassis Center trip held in lieu of this class period)  
**W. Nov. 27.** NO CLASS (Met trip held in lieu of this class period)  
**HAPPY THANKSGIVING!**

### Week 14
**M. Dec. 2.** The Roman Triumph  
**W. Dec. 4.** Triumphal monuments  
**F. Dec. 6.** PAPER 3 DUE by 5:00 PM

Read for this week:  

### Week 15
**M. Dec. 9.** Rethinking the barbarian  
**W. Dec. 11.** Conclusions