**CLA 2024/HIST 2024 Spartacus: Slavery and Gladiators (Writing Intensive)**

Fall 2017

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Office Hours: MWF 10:00-11:00; 2:30-4:30; TTh by appointment

**Required Course Materials**:

1. Barry Strauss, *The Spartacus War* (Simon & Schuster 2009)
2. Martin Winkler, eds., *Spartacus: Film and History* (Blackwell 2007)
3. Theresa Urbainczyk, *Slave Revolts in Antiquity* (University of California Press 2008)
4. Brent Shaw, *Spartacus and the Slave Wars: A Brief History with Documents* (Bedfords/St. Martins 2001).
5. Anne Mahoney, *Roman Sports and Spectacles: A Sourcebook* (Focus Classical Library 2001)
6. Handouts (to be kept organized in folder)
7. Materials on Moodle, including images, and links on syllabus
8. Richard Lester’s *A Funny Thing Happened on the Way to the Forum* (1966). Optional
9. Ridley Scott’s *Gladiator* (2000). Optional
10. Stanley Kubrick’s (and Kirk Douglas’) *Spartacus* (1960)
11. Jay Roach’s *Trumbo* (2015). Selected scenes

**Course Requirements and Grading**:

1. Attendance, preparation for each class, active participation, and short quizzes = 15%
2. Paper proposals, bibliographies, rough drafts of papers and précis =10%
3. One five-to-six page paper and one ten-to-twelve page paper = 40%
4. Two one-hour-and-fifteen-minute exams = 35%

As a general rule, make-up quizzes and tests cannot be given, except in the case of a medical issue (with written excuse from doctor or notification from school nurse) or genuine emergency. To receive full credit, all assignments must be turned in on time. Do not miss class. Three unexcused absences will take ten points from your participation grade. Four unexcused absences will take 10% off your final grade. Five or more unexcused absences will put you at risk of failing the course.

**The Content Goals** of this course are threefold: 1) to examine human trafficking in the Greco-Roman world in theory and practice from the Homeric epics to Late Antiquity, with special emphasis on the Late Roman Republic and the Principate; 2) to examine the phenomenon of Roman blood sports; and 3) to examine in depth what probably was the largest slave revolt in the ancient world. We will look at this revolt (73-71 BCE) and other topics through the texts of ancient writers, the archaeological evidence, modern scholarship, the cultural *Nachleben* of the Spartacus story, and more specifically, the retelling of the Spartacus legend in 20th century popular fiction and movies. We will study the Spartacus story within a larger historical context: the slave economy that had been introduced into Italy in the second century BCE; the slave revolts preceding the Spartacus-led revolt; the social, economic, and political consequences of Rome’s expanding empire; the Social War (91-88 BCE); the Roman army; and the power politics of the Late Republic. The course thus offers an introduction to the world of ancient Rome in many of its most important aspects.

**The Methodological Goals**: this course provides an introduction to Classics as an academic discipline by laying out the tools and methods of classical scholarship and having you practice using these tools and research methods in completing course assignments. This will call for close, analytical reading of ancient texts (in translation) and careful, critical reading of secondary sources; discussions of how to interpret different types of evidence (e.g., various literary genres, archaeological finds, inscriptions, painting and the plastic arts, and coins); discussions of how to formulate strong positions on complex issues and compose well-reasoned and well-documented papers that clearly explain and effectively support the positions you take. Since this is a **Writing Intensive course**, we will regularly discuss the elements of style that produce good writing in various genres, with emphasis on clarity, succinctness, argumentation, documentation and organization.

This course embraces the tradition of **Liberal Education** in its commitment to open and informed discussion of issues that are important in exploring the fundamental question of what it means to be a human being. To engage fully with this course means learning as much as you can about the historically particular facts, values, concepts, and perspectives at work in the Roman world of the first century BCE. At the same time, we need always to have before us the perennial issues and questions that define humanity. What does it mean to be “free”? Why is human trafficking as much a reality today as it was in antiquity? What exactly is the appeal of blood sports? Why and how do we study history?

**Learning Outcomes**. You will expand and develop a set of skills and habits of mind whose usefulness is easily translatable to the demands of a wide range of professional career paths: close, careful analysis of texts and other kinds of evidence; the ability to make sensible assessments of situations and of claims people make; preparedness to think through an idea to its logical conclusion(s); effective writing; appreciation of the value of giving serious attention to ideas that differ from your own; confidence in dealing with the many times in your life when you will be tested or called on to perform a task by a set deadline. You will carry away a certain amount of knowledge about the ancient world, some of which you will forget but some of which will remain part of your mental furniture and affect you in ways impossible to predict. You will have a better understanding of what is commonly referred to as the Western tradition and your relationship as an individual with that cultural continuum. Achieving these outcomes will largely depend upon your engagement with the readings, discussions, and assignments. I am here to encourage and help you achieve these benefits. One course obviously cannot lead you to realize fully all these goals. This course is one piece in the liberal education Transylvania University offers you.

**Class Format and Ground Rules**: Our class time together is important in achieving the goals of the course. **No cellphones or laptops open in class.** Take good notes and listen thoughtfully to what others have to say in class. Always come to class prepared to raise questions about the reading and comments made in previous class discussions. If you are experiencing any problems in the class, let me know immediately so that we can find ways to solve the problem. As in every class at Transylvania, what you write under your name must be your own intellectual property. You must clearly acknowledge every source you use, even if you are paraphrasing. Any evidence of **plagiarism** will result in a failing grade on the work and notification to Dean Bryan and your adviser. We will discuss plagiarism together. **Always have with you your annotated copy of the text we are discussing in class**.

**Recommendations**: I strongly urge you to annotate texts and to keep a reading notebook in which you write down questions and ideas as they occur to you while preparing the daily assignments; mark passages that you think deserve some discussion in class. Careful, thoughtful reading leads to good thinking, which in turn leads to good class participation and good writing.

**Americans with Disabilities Act**
The Disability Services Office at Transylvania University serves students who have a disability that qualifies under Section 504 of the Rehabilitation Act of 1973, Title II of the Americans with Disabilities Act (ADA) of 1990, and the Amendments Act of 2009. Disabilities covered by ADA may include physical disabilities, learning differences, and psychiatric conditions. Disability Services also coordinates accommodations for those who receive an injury that temporarily impairs their ability to function in an otherwise normal capacity. Students who wish to utilize accommodations are encouraged to view the [Disability Services](http://www.transy.edu/campus/disability-services) webpage and contact the office for a confidential appointment.
Please note that professors are not required to provide accommodations to students who have not registered with Disability Services and submitted proper documentation of a disability.
Contact Information:
Amber D. Morgan – Coordinator of Disability Services
Old Morrison, 111
admorgan@transy.edu or disabilityservices@transy.edu
(859) 233-8502

**Title IX**
Transylvania University and its faculty are committed to assuring a safe and productive learning environment for all students. In compliance with Title IX of the Education Amendments of 1972 and guidance from the Office for Civil Rights, the University requires faculty members to report incidents of sexual misconduct shared by students to the University's Title IX Coordinator. Exceptions are situations where the students are unlikely to expect that a disclosure would trigger reporting options (i.e. required class writing assignment, University-approved research project, and/or class discussions). For more information about Title IX, please refer to the [Title IX Policy](http://inside.transy.edu/title-ix/wp-content/uploads/sites/19/2017/03/TitleIXPolicy2018.pdf) or contact Ashley Hinton-Moncer, Title IX Coordinator.
A person who experiences sexual misconduct may respond to the experience in many different ways, including feeling confused, vulnerable, out of control, embarrassed, angry, or depressed. The University and community provide a [variety of resources](https://inside.transy.edu/student-wellbeing/) to assist individuals who have experienced sexual misconduct; both to address the effects of the incident, and to help them identify the options available to them for making a complaint about the incident and offer assistance if requested.

**Class Schedule**

September 5 Tuesday: Introductions. Orientation to Republican Rome. Sources. The challenges of studying ancient history and culture.

Sept. 7 Thursday: **Gladiators**. Discussion of Chapter 1 in B. Strauss, *The Spartacus War*, and Marcus Junkelmann’s “*Familia Gladiatoria*: The Heroes of the Amphitheatre,” pp. 47-63 in E. Köhne and C. Ewigleben, eds., English version edited by R. Jackson. *The Power of Spectacle in Ancient Rome: Gladiators and Caesar*s. Berkeley/Los Angeles: University of California Press, 2000.

Sept. 12 Tuesday: Gladiators: Discussion of M. J. Carter, “Gladiatorial Combat: The Rules of Engagement,” and Cornelia Ewigleben, “ ‘What These Women Love is the Sword’: The Performers and their Audiences,” pp. 125-139 in *The Power of Spectacle in Ancient Rome: Gladiators and Caesars* cited above. Prompt for First Paper. **Short Quiz**. Optional reading: Thomas Wiedemann, “The Gladiators: Background and Status” from *Emperors and Gladiators*. London and New York: Routledge 1992, pp. 102-127

Sept. 14 Thursday: Gladiators. Looking at the ancient evidence. Discussion of Seneca *Epistles* 7; sampling of inscriptions; primary evidence for the games (*ludi*), gladiatorial shows (*munera*) at Rome, and ancient opinions about gladiators from Anne Mahoney, *Roman Sports and Spectacles: A Sourcebook*. Newburyport MA: Focus Classical Library 2001, pp. 7-23 and 91-100.

Sept. 19 Tuesday: Gladiators. Discussion of K. M. Coleman, “Launching into History: Aquatic Displays in the Early Empire.” *Journal of Roman Studies* 83 (1993) 48-74 and Shelby Brown, “Death as Decoration: Scenes from the Arena on Roman Domestic Mosaics” pp. 180-211 in Amy Richlin ed., *Pornography and Representation in Greece & Rome*. New York/Oxford: Oxford University Press 1992.

Sept. 21 Thursday: **Writing Workshop** for first paper. Resources and tips on formal writing:

<http://homepages.inf.ed.ac.uk/jbednar/writingtips.html>

[http://www.academiccoachingandwriting.org/S=0/academic-writing/resources/good-academic-writing](http://www.academiccoachingandwriting.org/S%3D0/academic-writing/resources/good-academic-writing)

Sept. 26 Tuesday: **Slavery** in antiquity: Discussion of Moses Finley, “Slavery and Humanity” in *Ancient Slavery and Modern Ideology*. Penguin Books 1983, pp. 93-122; and 1253b to 1256a in Book I of Aristotle’s *Politics* (translated by E. Barker). **First Paper Proposal due, with bibliography**.

Sept. 28 Thursday: Slavery. How did Spartacus get to Rome? Discussion of Walter Scheidel, “The Roman Slave Supply” in K. Bradley and P. Cartledge, eds. *The Cambridge World History of Slavery*, Vol 1. Cambridge: Cambridge University Press 2011, pp. 287-310. **Short Quiz**.

Oct. 3 Tuesday: Slavery. Discussion of Keith Bradley, “The Slave Society of Rome” (pp. 10-30) and “Slave Labour” (pp. 57-80) in his *Slavery and Society at Rome*. Cambridge: Cambridge University Press 1994; the “Domestic and Rural Slaves” section from T. Wiedemann’s collection of ancient evidence: *Greek and Roman Slavery*. Baltimore and London: The Johns Hopkins University Press, 1981, pp. 122-153. Optional reading: Sandra Joshel, “Slavery and Roman Literary Culture” in Bradley and Cartledge, eds., *The Cambridge World History of Slavery*, Vol. 1, pp. 214-240.

Oct. 5 Thursday: Slavery. Working with the ancient evidence. Discussion of Seneca’s *Epistle* 47; selected readings from Thomas Wiedemann, “Status Symbol or Economic Investment?” (pp. 78-105) in *Greek and Roman Slavery*. Baltimore/London: The John Hopkins University Press 1981: **Draft of First Paper due. Screening of *A Funny Thing Happened on the Way to the Forum*, Cowgill 102, 6:00-7:45.**

Oct. 10 Tuesday: Slavery. Discussion of Keith Bradley, “To be a Slave” in *Slavery and Society at Rome*. Cambridge: Cambridge University Press 1994, 174-182; Keith Bradley, “Animalizing the Slave: The Truth of Fiction” *The Journal of Roman Studies* 90 (2000), 110-125; “The Treatment of Slaves: Cruelty, Exploitation and Protection” in T. Wiedemann’s collection of primary evidence, pp. 167-187.

Oct. 12 Thursday: **First Exam**.

Oct. 17 **Fall Break**

Oct. 19 Thursday: Slave Revolts: Discussion of Keith Bradley, “Resisting Slavery” in *Slavery and Society at Rome*. Cambridge: Cambridge University Press, pp. 107-131. Wiedemann, “Stoics and Christians” pp. 224-51.

Oct. 24 Tuesday: Slavery. T. Urbainczyk, *Slave Revolts in Antiquity*, pp. 51-63 and 81-90. **Revised First Paper Due**.

Oct. 26 Thursday: **Spartacus**. Discussion of “Introduction” (pp. 1-9) and Chapters 2 and 3 (pp. 29-69) in Barry Strauss, *The Spartacus War*. Identifying issues, problems, and questions. I strongly encourage you to attend the **lecture by Joan Breton Connelly (NYU) tonight in Carrick 7:30-9:00**.

Oct. 31 Tuesday: Spartacus. Discussion of Chapters 4 and 5 (pp.71-111) in Strauss, *The Spartacus War*. Maps.

Nov. 2 Thursday: Spartacus. **Writing Workshop**. **Proposal for Second Paper due**.

Nov. 7 Tuesday: Spartacus. Discussion of Chapters 6-8 (pp. 115-156) in Strauss, *The Spartacus War* and selected primary sources.

Nov. 9 Thursday: Spartacus. Discussion of Chapters 9 and 10 and the “Conclusion” (pp. 159-212) in Strauss, *The Spartacus War* and selected primary sources. **Turn in outline of second paper and annotated bibliography**. **Conferences Thursday afternoon and Friday**.

Nov. 14 Tuesday: **Two historical novels**. Discussion of selected passages in Arthur Koestler’s *The Gladiators*, trans. by E. Simon. London: MacMillan 1949 and Howard Fast’s *Spartacus* (self-published in 1951).

Nov. 16 Thursday: No class meeting. **Screening of Kubrick’s *Spartacus* in Cowgill 101, 5:45-9:00.**

Nov. 21 Tuesday: Discussion of Allen Ward, “History and Histrionics” (pp. 87-111) and Jeff Tatum, “The Character of Marcus Licinius Crassus” (pp. 128-143), both in Martin Winkler, ed., *Spartacus: Film and History*. **Draft of Second Paper due.**

Nov. 23 Thursday: Thanksgiving.

Nov. 28 Tuesday: Discussion of Michael Parenti, “Roman Slavery and the Class Divide: Why Spartacus Lost” (pp. 144-153 in Winkler’s *Spartacus: Film and History*). Review Duncan Cooper’s “Who Killed Spartacus?” and Dalton Trumbo’s “Report on Spartacus.”

Nov. 30 Thursday: Discussion of Page duBois on “Spartacus and Gladiator” pp. 120-139 in her *Slavery: Antiquity and its Legacy.* Oxford: Oxford University Press 2009; also Duncan Cooper, “Who Killed the Legend of Spartacus? Production, Censorship, and Reconstruction of Stanley Kubrick’s Epic Film” (pp. 14-55) and Duncan Cooper, “Dalton Trumbo vs. Stanley Kubrick: The Historical Meaning of Spartacus” (pp. 56-64), both in Winkler, ed., *Spartacus: Film and History*.

Dec. 5 Tuesday: Discussion of Martin Winkler’s “The Holy Cause of Freedom: American Ideals in Spartacus” (pp. 154-188) in Winkler, ed., *Spartacus: Film and History*. Viewing and discussion of selected scenes from Jay Roach’s *Trumbo* (2015).

Dec. 7 Thursday: Course Evaluations. Wrap up discussion. **Revised Second Paper due.**

**Recommended Reading**:

**Slavery:**

Bodel, J. (2005). “*Caveat Emptor*: Towards a Study of Roman Slave-traders.” *Journal of Roman Archaeology* 18: 181-195.

Bradley, K.R. (2000). “Animalizing the Slave: The Truth of Fiction.” *Journal of Roman Studies* 90: 110-125.

 (2004). “On Captives under the Principate.” *Phoenix* 58: 298-318.

Fitzgerald, W. (2000). *Slavery and the Roman Literary Imagination*. Cambridge: Cambridge University Press.

Forbes, C.A. (1955). “The Education and Training of Slaves in Antiquity.” *Transactions of the American Philological Association* 86: 321-360.

Harris, W.V. (1994). “Child-exposure in the Roman Empire.” *Journal of Roman Studies* 89: 62-75.

Harvey, Brian K. (2016). *Daily Life in Ancient Rome: a Sourcebook*. Indianapolis/Cambridge: Focus.

Joshel, Sandra R. and Petersen, Lauren Hackworth (2015). *The Material Life of Roman Slaves*. Cambridge: Cambridge University Press.

Knapp, Robert. (2011). *Invisible Romans*. Cambridge: Harvard University Press.

Saller, R.P. and B. Shaw. (1984). “Tombstones and Family Relations in the Principate: Civilians, Soldiers and Slaves,” *Journal of Roman Studies* 74: 124-156.

Scheidel, W. (2004). “Human mobility in Roman Italy, I: The Slave Population.” *Journal of Roman Studies* 94: 1-26.

Peter Temin. (2001). “The Labor Supply of the Early Roman Empire” MIT Dept. of Economics, Working Paper Series <http://economics.mit.edu/files/1239>

**Gladiators**:

Barton, Carlin A. (1993). *The Sorrows of the Ancient Romans: The Gladiator and the Monster*. Princeton: Princeton University Press.

Beacham, Richard C. (1999). *Spectacle Entertainments of Early Imperial Rome*. New Haven/London: Yale University Press.

Brown, S. (1995). “Explaining the Arena: Did the Romans ‘Need’ Gladiators?” *Journal of Roman Archaeology* 8: 376-84.

Coleman, K.M. (1990) “Fatal Charades: Roman Executions Staged as Mythological Enactments.” *Journal of Roman Studies* 80: 44-73.

Wiedemann, Thomas. (1992). *Emperors and Gladiators*. London/New York: Routledge.

Gladiator images from Burdur Archaeological Museum:

<https://followinghadrian.com/2013/04/13/the-gladiator-relief-and-other-highlights-from-the-burdur-archaeological-museum-pisidia-turkey/>

**Spartacus**

Durham, David Anthony. (2016). *The Risen*. New York: Doubleday. A historical novel.

Schiavone, Aldo. (2013). *Spartacus*, translated by Jeremy Carden. Cambridge/London: Harvard University Press.

**Other documents**:

The Passion of Saints Perpetua and Felicity:

<http://www02.homepage.villanova.edu/allan.fitzgerald/Perpetua.pdf>

Benefiel, Rebecca and Kathleen Coleman. (2013). “Graffiti” in William Aylward, ed., *Excavations at Zeugma, Conducted by Oxford University*. Palo Alto, CA: The Packard Humanities Institute, 178-191.

<http://zeugma.packhum.org/pdfs/v1ch08.pdf>

**Gladiators and Spartacus in popular culture**:

“Bromans,” a reality TV show in Britain

<https://pictorial.jezebel.com/bro-my-god-theyre-making-a-reality-tv-show-called-brom-1798664680?utm_campaign=socialfow_jezebel_twitter&utm_source=jezebel_twitter&utm_medium=socialflow>

**Links to sample papers in MLA and Chicago Styles**

Chicago Style: <https://owl.english.purdue.edu/media/pdf/1300991022_717.pdf>

MLA Style: <https://owl.english.purdue.edu/media/pdf/20090701095636_747.pdf>