

INTD 290: Classical Greece and Rome
Fall 2010
T - Th 3:00-4:20
Hoover 205

Professor David Hunt
Office: Wardman 110
Phone: 907-4377
Email: dhunt@whittier.edu
Office Hours: W 2:00-3:30;
Th 10:30-12:00; and by appointment

Professor Wendy Furman-Adams
Office: Hoover 215
Phone: 907-4896
Email: wfurman@whittier.edu
Office Hours: M-W 11:00-12:00,
1:30-3:15; and by appointment

The race of men and of the gods is one.
 For from one mother have we both
 The life we breathe.
And yet the whole discrete endowment
 Of power sets us apart;
For man is naught, but the bronze vault of heaven
Remains for ever a throne immutable.
 Nevertheless some likeness still
May we with the immortals claim, whether
Of mind's nobility or body's grace,
 Though knowing not to what goal
Has destiny, by day or through the night,
 Marked out for us to run.

Pindar (522-443 B.C.E.), Sixth Nemean Ode

These poignant lines--written by the fifth-century Greek poet Pindar, to commemorate a boys' wrestling match in 470 B.C.E.--embody a quality that we will see again and again in our survey of classical literature and philosophy: a quality of balance, a desire to see life (as Victorian poet and critic Matthew Arnold put it) both "steadily and whole."

This wholeness of vision may feel quite remote in our fragmented and rapidly changing world. But, as you will see in this course, the ancient world was scarcely less fragmented and unstable than our own. (The Greek philosopher Heraclitus, in fact, suggested that the only permanent thing in the universe was change; his successor Plato suggested that permanence and "reality" existed only in the world of *ideas*, or *forms*.) For the ancient Greeks and Romans, as for people of many cultures, literature and philosophy served as a way to find balance and meaning in the face of transience and instability--to mediate between the permanent and perfect world of theory and the imagination, on the one hand, and our own fleeting experience upon the earth on the other.

This course provides a remarkable grounding in the humanities by taking us back to the beginnings of Western civilization in ancient Greece and Rome. The time period covered is roughly the ninth century B.C.E. to the fourth century of the common era: the so-called "classical" period. It is classical because so much of what is best about us derives from this period, and because we return to it over and over again as a touchstone for our own efforts to create something that is beautiful, good, and true. Certainly, as we explore classical Graeco-Roman civilization, we will discover a history at least as bloody, uncertain, and cynical as that of our own time. But we will also find some of the world's most remarkable writers--among them Homer, Sophocles, Plato, Aristotle, Virgil, Cicero, Plotinus, and Augustine--seeking wisdom and solace in the composition of works that still possess their edge and relevance.

Last but certainly not least, our engagement with written culture during the fall semester will prepare us for our January trip and an encounter with the *material* culture of classical Greece and Rome: the statues and frescoes, temples and sanctuaries, law courts and marketplaces, theatres and stadiums, houses and cemeteries, that contributed as much as any literary or philosophical text to shaping ancient men and women. As we visit the Athenian agora where Socrates walked and talked; the Theatre of Dionysos where the plays of Sophocles, Euripides, and Aristophanes were first performed; the cave at Cumae where Aeneas consulted the Sybil; the Roman Forum where Cicero honed his oratorical skills, and (yes) the site of the Nemean Games celebrated in Pindar's ode, we will be able to appreciate in a concrete and vivid way the ancient quest for wholeness in the life of the individual and of society.

Required Texts:

Aristophanes. *Four Comedies*, ed. Dudley Fitts. New York: Harcourt, Brace, Jovanovich, 1962.

Cicero. *The Nature of the Gods*, trans. P.G. Walsh. Oxford: Oxford UP, 1998.

Euripides. *Euripides I: Four Tragedies*, ed. David Grene and Richmond Lattimore. Chicago: U of Chicago P, 1955.

Homer. *The Odyssey*, trans. Robert Fitzgerald. New York: Random House, 1990.

Plato. *Phaedo*, trans. G.M.A. Grube. New York: Hackett, 1977.

Sophocles. *Sophocles I*, ed. Grene and Lattimore, 2nd ed. Chicago: U of Chicago P, 1991.

Virgil. *The Aeneid*, trans. Allen Mandelbaum. New York: Bantam, 1980.

You will also be responsible for a number of shorter readings to be distributed in class—some of which you may want to bring along to Greece and Rome to re-read as we visit the sites connected with particular texts (selections and price TBA). Finally, we will distribute a list of books on classical culture, one of which is to be read over the winter break in preparation for our January odyssey.

Required Work:

1. Reading assignments to be completed *before* the dates for which they are assigned (i.e. in time for class discussion).
2. Prompt and regular attendance at all class sessions. Each absence *after the first two* will result in a serious reduction of the final grade; six absences may be considered as grounds for failure in the course.

This semester our class sessions will include *a field trip to the Getty Villa in Malibu on Saturday, October 9*. We will be away from around 9:00 a.m. until 6:00 p.m., so please make any necessary arrangements with employers and/ or coaches now.

3. Two analysis and response papers (about three pages each) to be turned in as shown on the schedule below.
4. One (2-3 page) review of our Getty visit (which will include a spectacular traveling exhibition on Greek classical theater).
5. One longer synthetic paper (8-10 pages) bringing together and going beyond the material covered in the course. Suggested topics will be made available, and the professors will meet with all students in advance to facilitate topic selection.
6. A comprehensive final exam.

Grading Factors:

1. Attendance, preparation and discussion	10
2. Analysis and response papers	30
3. Getty review	10
4. Longer paper	25
5. Final Exam	<u>25</u>
	100%

Grading Options:

1. A - F
2. Credit/No Credit

Note: Work will be regarded as "on time" if it is handed in at the beginning of class or appears in our mailbox[es] by 5:00 on the day it is due. *Late work will be accepted*, but will be *marked down one third of a grade* (e.g. from a B to a B-) for each *school day* (not class day) after the due date. It is much better, however, to turn in a paper a bit late than to miss a class or arrive late in order to complete it.

Extensions without penalty are occasionally considered--provided (1) that we are consulted *in advance* and (2) that the circumstances seem serious enough to warrant such an extension. (A documented illness or three papers due on the same day are examples of such circumstances.) No penalty-free extensions will be granted after the fact or even at the last minute (e.g. by e-mail the night before). The point is to anticipate difficulties and make plans in advance to address them. This includes seeking help on papers (which we strongly encourage!) near the beginning of each assignment period.

Manuscript Style:

Papers are to be typed double-space in a 12-point font (this syllabus is typed in 12-point Times), and printed on a laser-quality printer. They should be handed in on separate sheets of 8 1/2 X 11 paper, *stapled* in the upper left-hand corner. *Margins* should be one inch; *paragraphs* are to be indented five spaces. Spaces should not be skipped between paragraphs. Any notes or bibliography must follow MLA Style, details of which are available in the library--as well as on its Web page. (The style is also described in most standard handbooks, such as the one you were required to purchase for your college writing seminar.)

Note: Hard copies are required. *No electronic submissions will be accepted* except under special circumstances--and then only with prior permission from the professors.

Always keep hard-copies of all your work. Documents can get lost--both from our desks and from your disk. Should this occur, we will expect you to be able to produce a copy *immediately*; otherwise, we will be forced to count the paper as late beginning with the day it was due. (See above for general policy on late papers.)

Academic Honesty:

Plagiarism occurs whenever the true author of a piece of prose, of an idea, or of a line of thought is not the person who claims to be the author. Plagiarism can occur in varying degrees, and will be penalized--in this class as in all others at the College--in proportion to its severity. *Papers in which plagiarism is sufficiently serious will receive an F,* and student's name will be turned in to the Dean of Students. *A repeated act of plagiarism will result in an automatic F in the entire course, in addition to any action taken by the Office of Student Life (which can include suspension from the College).* A number of such serious sanctions have been imposed in recent years.

Please be aware that faculty have the tools to identify any work unfairly borrowed from the Web, as well as other sources.

If you are in doubt about the need for documentation of borrowed material, please feel free to consult us or any other professor on campus. Also be sure that you have mastered the material in the 2009-2011 *College Catalog*, 28-30. Ignorance of this material will not be regarded as an excuse.

Classroom Policies and Etiquette:

Preparation and Participation: Our class meetings are only as good as your preparation and your willingness to engage in mature, enthusiastic, and intelligent discussions about these challenging texts. You are expected to read all the materials for class, *to have your annotated text with you*, to have your own questions prepared, and to use class discussion as an opportunity to deepen your own understanding and that of others. While it is sometimes valuable to express personal insights and opinions, those insights and opinions, in order to be of genuine use, *must be grounded in a close and careful reading of the text at hand*. If you have not done the reading, and done so carefully, you will serve the community better with your silence than with your speech.

Punctuality and Maturity: It is also essential to arrive to class *on time* and *to remain in the classroom until established break times*. Nothing is less conducive to concentration than people wandering in and out of class to check text messages, grab a bite, use the restroom, etc. Adults are generally capable of sitting in one place for ninety minutes. If this is not possible for you (barring a sudden case of food poisoning or something else of that magnitude and rarity), please speak to the professors in advance.

Food and Drink: Feel free to bring water or another non-alcoholic beverage to class; if bringing food is the only way you can both have lunch and attend class, please sit near the back and keep chewing and paper crumpling as quiet as possible.

Electronic Devices: *The use of laptops, cell phones, and other electronic equipment will not be tolerated*. Leave these items at home or turn them off and stow them entirely out of sight in the classroom. With the help of Disability Services, exceptions can be negotiated for students who require technology for help with learning or other disabilities. But these negotiations need to take place in advance of any classroom use.

Office Hours and E-mail: Whittier faculty set aside a remarkable number of hours per week to meet with students in their offices--and most of us much prefer such face-to-face interaction. Such interaction is not only more in keeping with our Quaker values, but is more efficient as well. We offer office hours by appointment in addition to our scheduled hours, in order to make this interaction possible for students, and it is one of the "values added" of a Whittier education.

Nonetheless, a trend has developed lately toward e-mail as many students' preferred method of interaction with faculty, and sometimes work schedules, etc., make such interaction necessary. If you must use e-mail (preferably in addition to personal contact), *please consider your audience and treat your e-mails as the professional correspondence they actually are*. You can help your case immensely by addressing us as "Dear Professor Hunt" or "Dear Dr. Furman-Adams." (Either "Dr." or "Professor" is appropriate: one indicates rank, the other degree.) But "Hey there!" is simply not the way to address a professor. We will do our best to respond promptly to your requests, questions, and concerns. But we cannot guarantee a response over the week-end or after the end of the regular school day (about 5:00 p.m.). And, with the volume of e-mail we receive each day, we cannot be expected to download and respond to drafts of a paper. *Drafts need to be brought in person during office hours*.

ADA Policy:

If you have any disabling condition that may require some special arrangements in order to meet course requirements, please begin by contacting the **Office of Disability Services**, located on the ground floor of the Library (extension 4825). We will be happy to provide any accommodations regarded by the Director as appropriate, but are not in a position to offer such accommodations independently. Short of actual accommodations, however, please feel welcome to talk with us about anything we can do to help you succeed in the course.

Final Exam:

*The final examination for this course will be given only at the published time (Wednesday, December 15, 1:00-3:00 p.m.), so plan your departure for the winter break accordingly. Plane tickets purchased by students not consulting the schedule (or not informing their families of the schedule) will not be accepted as an excuse for missing (or rescheduling) the exam. If you should find yourself scheduled for three final exams on a single day, you are (as the *Catalog* notes) entitled to request an adjustment from your professors.*

The Schedule (subject to revision as necessary):

I. The Greeks

September

9 Overview of the course; introduction to classical culture; “On First Looking into Chapman's Homer.”

14 Greek Epic: Homer's *Odyssey* (ca. 850 B.C.E.), I-IV: the "Telemakia" (1-78).

16 *The Odyssey*, V-VIII: Odysseus's journey ["odyssey"] (81-142).

21 *The Odyssey*, IX-XII: Odysseus's tale at a banquet (145-225).

23 *The Odyssey*, XIII-XX: Odysseus's homecoming, disguise, and recognition (229-387).

28 *The Odyssey*, XXI-XXIV: the test of the bow, slaughter of the suitors, reunion with Penelope, and restoration of peace on Ithaca (391-462).

30 Greek Philosophy (1): The Pre-Socratics (ca. 585-420 B.C.E.).

October

5 Greek Philosophy (2): Plato (428-348 B.C.E.), *Phaedo*, 5-39.

7 *Phaedo*, 39-67.

October 9 (Saturday) Tour of the J. Paul Getty Villa (details forthcoming).

12 Greek Tragedy (1): Sophocles (495?-405 B.C.E.) *Oedipus the King* (405 B.C.E.).

14 *Oedipus the King* continued. Getty Review due.

19 Greek Philosophy (3): Aristotle (384-322 B.C.E.), Selections from the *Nicomachean Ethics*.

21 Greek Tragedy (3): Euripides (480?-406 B.C.E.), *Medea* (431 B.C.E.).

26 Greek Comedy: Aristophanes (448?-380 B.C.E.), *The Birds* (414).

28 *The Birds*, Greek theater, and the well-ordered *polis* and soul.
Analysis and Response #1 due.

II. The Romans

November

2 Roman Philosophy (1): Cicero (106-43 B.C.E.), *The Nature of the Gods*, Book I.

4 *The Nature of the Gods*, Book II (you may skip from the middle of page 82 to the middle of page 90).

9 *The Nature of the Gods*, Book III (you may skip from the top of page 123 to the middle of page 132).

11 Roman Epic: Virgil's *Aeneid* (19 B.C.E.), I-III: Aeneas's arrival in Carthage and *his* tale at a banquet--the Fall of Troy and seven years of wandering (1-80).

16 *The Aeneid*, IV-VI: The tragedy of Dido, epic games, and Aeneas's visit to the underworld (81-162).

18 *The Aeneid*, VII-IX: The arrival in Latium and the outbreak of war (163-241).

23 *The Aeneid*, X-XII: The tragedy of Turnus and the foundation of Rome (243-336).
Analysis and Response #2 due.

25 **Thanksgiving**

30 Roman Philosophy (2): Plotinus (204-270 c.e.), *Ennead* I.6, "On Beauty."

December

2 Augustine (354-430 c.e.), Selections from *The Confessions*.

7 Late Roman Literature: Late Classical and early Christian poetry; "The Life of St. Pelagia the Harlot."

9 Last day of class. Review and preparation for our own odyssey.

13 (Monday), Reading Day. Final paper due (one copy to each professor).

15 (Wednesday), **Final Exam, 1:00-3:00.**

Over Winter Break all students will be expected to read one from a list of relevant books in preparation for our January visit to Athens and Rome, and to be prepared to share that book with the rest of the class. (List pending.)