

PLEASE NOTE: This version of the syllabus is current as of September 23, 2015, but the course schedule is subject to change. For the most current course schedule, check the course schedule on the Honors website.

## HONS 1101 - Colloquium on the Ancient World Fall 2015

**Course Description:** The world we live in has been decisively shaped by ideas, images, and modes of thought that developed in several parts of the world in the millennium before the beginning of the Common Era. The heritage of Moses, Homer, Confucius, Laozi, Isaiah, the Hindu sages, Gautama Buddha, Socrates, Plato, Aristotle, Sophocles, Aristophanes, Vergil, Jesus, John, Paul, Epictetus, Marcus Aurelius and Plotinus continue to shape our world; for they were key figures in civilizations that subsequent generations have regarded as "classical" -- models on which they strove to model their own worlds. In this colloquium we will be examining these ideas and modes of thought in an effort to discern the themes which still inform our world, and so reclaim these ideas as classical for ourselves as well.

There are several key issues that run through earlier human civilizations; we hope to illuminate these discussions in our own encounter with thinkers who dealt with them. One of these is the question of how human knowledge originates, and how it is passed down; and whose responsibility it is to do so. Another longstanding human issue is that of the nature of human community: what is the community, and how is authority in the community understood? Who has authority, and on what basis? How is power understood, and how is it manifested? What is the family community? What does it mean to be male? to be female? In all of these discussions there arises in one way or another the question of what is the Ultimate; who or what are the powers that govern human and earthly affairs?

We hope that, by the end of the semester, you will have an understanding of some key texts of global cultures that are the foundations of the world we live in. These "classical" texts themselves arose out of earlier developments, and it will be helpful to understand that background as well. They represent answers, sometimes tentative and sometimes authoritative, to the questions which animated those cultures; many of these questions are still ones we grapple with, and our own understanding can be illuminated by seeing how others have dealt with them.

In dealing with these broad questions, we will also be working to develop habits of mind. We know already that you are curious; we hope to expand the horizons of your curiosity. In working with primary texts, you will be grappling directly with minds other than yours; part of the excitement of this effort is discovering how the world looks to others, and how that view of the world can directly challenge our own assumptions. In doing this discovery, you will need to pay attention, not only to what those texts say, but also to what they assume, and to what they do not think to say. This kind of critical thinking will give you a standpoint from which to analyze the validity of the writer's argument, the strength of its evidence, the cogency of its ideas, and its connection to the social world from which it arises. In turn, you will be asked to reflect your understanding in different kinds of writing assignments which will allow you to think and communicate on paper. If you find writing still a challenge, you may want to look up the many resources our English Department offers.

Our work is a work in common; we are reading on our own, but also thinking together about what we have read. We will have to listen carefully to each other, realizing that each of us has contributions to what we are learning. We expect that the discussions we have in class are just the beginning of further conversations you have with each other outside of class as well; we need to pay attention, not only to the content of our conversations, but also to the ways in which we are engaging in them. This common intellectual journey is the heart of the university learning experience, and the most lasting joy you will take from this entire experience. This course, together with HONS 1102 next semester, will cover the material for CORE 1101 Journey of Transformation.

**HONS 1101 Faculty – Fall 2015**

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**Course Objectives:**

On completion of this course, you will be able to:

1. discuss the principal ideas embodied in the texts we have studied;
2. relate these ideas to their historical contexts, and compare them with each other;
3. develop and argue a thesis about the meaning of a text;
4. critically evaluate web-based materials on the period covered;
5. compare texts and draw conclusions on the basis of close reading and critical analysis.

**Proficiencies:** This course satisfies the requirements for both the Critical Thinking and the Reading/Writing proficiencies, which are required as part of the University Core Curriculum. In addition to the content, subject matter, and themes of the course, it is also crucial to develop those skills and practices that help us to develop our abilities to read carefully, understand precisely, and articulate our insights clearly. Not only are these skills cross-disciplinary; they are an essential component in our development as intelligent persons.

To satisfy the requirements for the Reading/Writing proficiency a course must include a significant amount of writing (both formal and informal) along with an expectation that there will be several hours of academic reading per week. Approximately 80% of the course grade will be based upon writing, whether in the form of papers, short assignments, quizzes, or exams. The requirements for this Colloquium have been designed with this goal in mind. Readings for the course are taken almost entirely from primary sources. This is based on the conviction that it is good to read and analyze the authors' own words, rather than beginning with what others have written about them. A goal of the course is to increase your ability and confidence in being able to read and analyze primary texts. See below under "Course Objectives and Requirements" for more details.

It is one thing to run your eyes over the words on a page; it is quite another to read attentively and critically. The Critical Thinking proficiency is geared toward developing your abilities to understand and think through the course readings. (See this discussion of the skills involved.) This means, among other things, learning to read texts carefully, being able to follow the author's train of thought, becoming attentive to nuance within a text, and being able to articulate your insights clearly and precisely, both in your writing and in class discussion. Critical thinking also means raising questions about what an author has to say. Is the author's point convincing? Why or why not? How does a particular author's point of view compare with that of another author dealing with the same issue? Who do you think is right? Not only is critical thinking an essential component in reading texts; it is also necessary to apply to your own writing, so that what you write comes across as clear, well-organized, and coherent. A number of course assignments are aimed at helping you develop the practice of critical thinking. A good resource to help you improve your ability to think critically is Richard Paul and Linda Eller's *The Miniature*

*Guide to Critical Thinking* (Foundation for Critical Thinking, 2009 ISBN 978-0-944583-10-4), available for purchase in the university bookstore. It is a very handy summary of the criteria for critical thinking; we will be making use of these criteria in evaluating course work. Your growing mastery of this kind of thinking is a significant part of the learning we expect you to be doing; you will be graded in part on how well you master this art. Our assignments and exams are all opportunities to develop your critical reasoning; class discussions are yet another such opportunity.

**Required Readings:**

Readings will be taken from the following texts and anthologies and will be discussed on particular days, as indicated in the Course Schedule.

***Sources of Chinese Tradition, Volume 1***

Author: Debary

Edition: 2nd

Publisher: Columbia University Press (Now Perseus)

ISBN-13: 9780231109390

***Norton Anthology of World Literature***

Author: Puchner

Edition: 3rd

Publisher: W. W. Norton & Company, Incorporated

ISBN-13: 9780393933659

**NOTE:** *Although HONS1101 students will only need to reference the 1st volume, this is a set of 3 volumes. All 3 volumes are required for students as they progress through the 4 Honors Colloquia, so it is wise to go ahead and purchase all 3 volumes as a set (the price is typically lower that way).*

***Bhagavad-Gita***

Author: Miller

Publisher: Bantam Books

ISBN-13: 9780553213652

***Introductory Readings in Ancient Greek and Roman Philosophy (2<sup>nd</sup> Edition)***

Author: Reeve

Publisher: Hackett Publishing Company, Incorporated

ISBN-13: 9781624663529

***Readings in World Christian History, Volume 1***

Author: Coakley

Publisher: Orbis Books

ISBN-13: 9781570755200

HONS1101 requires access to readings from the Bible. For students who don't have a copy of the Bible already, we suggest...

***The Oxford Study Bible, Revised English Bible with Apocrypha***

Oxford University Press

ISBN-13: 9780195290004

**Recommended Readings:**

***Miniature Guide to Critical Thinking***

Author: Paul

Publisher: Foundation for Critical Thinking

ISBN-13: 9780944583104

**Course Requirements**

1. Participation: You are expected to be present, both physically and mentally, at all class meetings, on time and prepared to discuss the day's materials, in fulfillment of Objectives 1 and 2. Because this is a conversation, outside distractions have no place. Laptops, tablets, cell phones and other electronic devices may not be used during class. Please silence your cell phones before class, put them out of sight and do not check for text messages. Texting is rude to the rest of the class, and will not be allowed. It is entirely appropriate on your private time, but it has no place in the common time of our class meeting. Your participation in the class meetings will count for 20% of your final grade.

Criteria for evaluating class participation	Grade Range
<ul style="list-style-type: none"> <li>participates actively and voluntarily every class by contributing to classroom discussion</li> <li>demonstrates familiarity with readings</li> <li>insightful</li> <li>answers questions knowledgeably</li> <li>asks questions relevant to readings and displaying intellectual curiosity</li> <li>responds to others' comments with respect and interest</li> <li>takes responsibility for the success of the class on a daily basis</li> </ul>	A (if all of these criteria are met most of the time)
<ul style="list-style-type: none"> <li>participates voluntarily and actively most days and at least every week</li> <li>shows some familiarity with readings</li> <li>always brings relevant texts to class</li> </ul>	B (if all these criteria are met most of the time)
<ul style="list-style-type: none"> <li>participates occasionally and/or usually only when called upon</li> <li>shows some familiarity with reading, but little specific knowledge</li> <li>does not always have relevant texts in class</li> </ul>	C (if one or more of these criteria are present)
<ul style="list-style-type: none"> <li>in general, responds only when called upon</li> <li>does not ask or answer questions</li> <li>does not always seem prepared</li> <li>does not always have relevant texts in class</li> <li>comes late to class</li> <li>brings food to class, checks cell phone, does work for other classes</li> <li>shows lack of respect to classmates or teacher</li> </ul>	D-F (if one or more of these criteria are present)
<ul style="list-style-type: none"> <li>has more than the equivalent of 3 absences</li> </ul>	F

2. You will also have a brief writing exercise in each class, to demonstrate that you have read and grappled with the assigned readings for that day. Those in-class writing exercises will cumulatively count for 20% of your final grade.

3. You will have weekly 1-page essays to write, to give you an opportunity to reflect on the materials you have been reading, and to give you experience in developing and arguing a thesis, in fulfillment of all five course objectives. These papers will be due every Tuesday and will count cumulatively for 20% of your final grade in the course.

4. There will be a midterm examination on the scheduled date, covering the materials dealt with up to that date. The examination will consist of one or several essays in which you will be asked to demonstrate your understanding of these materials, in demonstration of objectives 1, 2, 3 and 5. This examination will count for 20% of your final grade.

5. There will also be a cumulative final examination. This examination will also consist of one or several essays, in demonstration of your fulfillment of Objectives 1, 2, 3 and 5; it will count for 20% of your final grade.

Scholarship and learning are fundamentally communal efforts. You are encouraged to form a study group with fellow students, for common discussion of the themes of the course. This common effort at learning is a significant part of the Honors Program experience, as the older Honors students will tell you. The professors expect and encourage this common effort, and are available to work with your groups in your common effort. The conversations in this course are not restricted solely to the morning class meetings; they will also continue throughout the week as you talk with each other. In the final analysis, the real measure of your learning is not your course grade, but your ability to hold your own in discussing the classical ideas of human civilization. You really understand something when you can explain it to someone else.

**Academic Integrity Statement:** At the same time, however, we expect that any work you submit as yours, whether a review, a paper, or an examination, will be your own work, and not that of another. Any citation of another's words or ideas (other than matters of common knowledge), whether by direct quotation or virtual paraphrase, must be appropriately indicated by quotation marks, footnotes or indication in the text itself. Copying or downloading a block of material and changing a few words does not make the resultant text your own; always indicate your sources. Violation of this standard will render you liable to serious consequences.

**Grading:**

- Class participation 20%
- In-class writing assignments/quizzes: 20%
- Essays: 20%
- Midterm exam: 20%
- Final exam: 20%

**Grading scale**

93-100 A	90-92 A-	86-89 B +	83-85 B	80-82 B-
76-79 C +	73-75 C	70-72 C-	66-69 D +	63-65 D
60-62 D-	0-59 F			

**Disability Services Statement:** Students at Seton Hall University who have a physical, medical, learning or psychiatric disability, either temporary or permanent, may be eligible for reasonable accommodations at the University as per the Americans with Disabilities Act (ADA) and/or Section 504 of the Rehabilitation Act. In order to receive such accommodations, students must identify themselves at the Office of Disability Support Services (DSS), provide appropriate documentation and collaborate with the development of an accommodation plan. The DSS phone number is 973-313-6003. For further information, please go to <http://studentaffairs.shu.edu/health/DisabilitySupportServices.html>.

**Cultural Enrichment:** We are most fortunate to have many excellent events scheduled right on campus throughout the semester. We strongly urge you to attend as many lecture, readings, performances and theater events as possible. Check "Community Announcements" on the SHU homepage and bulletin boards around campus on a regular basis to stay tuned to upcoming activities. We especially recommend the Poetry-in-the-Round series and the performances of the Theatre-in-the-Round (for which you may even want to try out).

We will also be organizing a visit to the Metropolitan Museum of Art in New York during the semester; you are expected to participate in this visit, and are required to hand in the written assignment that will be part of the visit. The Met is one of the great cultural resources of North America; it too is part of the framework of your exploration of the vast achievements of human society. We hope that this visit will be the beginning (or, even better, a continuation) of a lifetime's enjoyment of the Met.

**Recommended summer readings:**

1. *The Epic of Gilgamesh*, *The Norton Anthology of World Literature*, pp. 95-151 (This is not a required text on the course syllabus, but it is useful background for the study of ancient near eastern texts).

2. Plato, *Symposium*, *The Norton Anthology of World Literature*, pp. 868-907 (This is a required text for the course and it will be covered on Oct. 29).

2. You should also try to get a head start in preparing some of the other required readings. For the texts listed below, we recommend reading the whole text rather than just the selections assigned as required readings on the Course Schedule. Refer to the table of contents to find the page numbers for this content.

Plato, *Republic*, *Introductory Readings in Ancient Greek and Roman Philosophy*

*Gospel of Mark*, *The Bible*,

*Gospel of John*, *The Bible*

**Online resources** for this course include:

Art:

- [The Metropolitan Museum of Art](http://www.metmuseum.org/) -- <http://www.metmuseum.org/>
- [The National Archaeological Museum of Athens](http://www.namuseum.gr/wellcome-en.html) -- <http://www.namuseum.gr/wellcome-en.html>
- [Greek Museums](http://www.ancient-greece.org/museum.html) - <http://www.ancient-greece.org/museum.html>
- [Greek Art](http://www.ancient-greece.org/art.html) -- <http://www.ancient-greece.org/art.html>
- [Ancient Greece](http://www.ancient-greece.org/) -- <http://www.ancient-greece.org/>
- [Athens](http://www.stoa.org/athens/) - <http://www.stoa.org/athens/>
- [Istanbul Archaeological Museums](http://www.istanbularkeoloji.gov.tr/main_page/) -- [http://www.istanbularkeoloji.gov.tr/main\\_page/](http://www.istanbularkeoloji.gov.tr/main_page/)
- [The Newark Museum](http://www.newarkmuseum.org/folk-art.html) -- <http://www.newarkmuseum.org/folk-art.html>
- [The Rubin Museum of Art](http://www.rubinmuseum.org/) -- <http://www.rubinmuseum.org/>
- [The Capitoline Museums in Rome](http://en.museicapitolini.org/) -- <http://en.museicapitolini.org/>
- [Vatican Museums](http://mv.vatican.va/3_EN/pages/MV_Home.html) -- [http://mv.vatican.va/3\\_EN/pages/MV\\_Home.html](http://mv.vatican.va/3_EN/pages/MV_Home.html)
- [Himalayan Art](http://www.himalayanart.org/) -- <http://www.himalayanart.org/>
- [Google Art Project](http://www.google.com/culturalinstitute/collections?projectId=art-project&chl=en): (museums all over the world, online) -- <http://www.google.com/culturalinstitute/collections?projectId=art-project&chl=en>

Texts:

- [The Perseus Project](http://www.perseus.tufts.edu/hopper/) - <http://www.perseus.tufts.edu/hopper/>
- [The Internet Classics Archive](http://classics.mit.edu/) -- <http://classics.mit.edu/>
- [Internet Ancient History Sourcebook](http://www.fordham.edu/halsall/ancient/asbook.asp) -- <http://www.fordham.edu/halsall/ancient/asbook.asp>
- [Project Gutenberg](http://www.gutenberg.org/wiki/Main_Page) -- [http://www.gutenberg.org/wiki/Main\\_Page](http://www.gutenberg.org/wiki/Main_Page)
- [Mesopotamian Texts](http://www.ancienttexts.org/library/mesopotamian/) -- <http://www.ancienttexts.org/library/mesopotamian/>
- [Egyptian Texts](http://www.sacred-texts.com/egy/index.htm) -- <http://www.sacred-texts.com/egy/index.htm>
- [Resources for Study of the Hebrew Bible](http://www.ualberta.ca/~ebenzvi/Assist/Hebrew_Bible/index.html) -- [http://www.ualberta.ca/~ebenzvi/Assist/Hebrew\\_Bible/index.html](http://www.ualberta.ca/~ebenzvi/Assist/Hebrew_Bible/index.html)
- [The University of Michigan list of classics resources on the Web](http://www.umich.edu/~classics/undergrad/links.html) -- <http://www.umich.edu/~classics/undergrad/links.html>
- [Electronic Resources for Classicists](http://www.tlg.uci.edu/index/resources.html) -- <http://www.tlg.uci.edu/index/resources.html>
- [Ancient Greek Philosophy](http://www.iep.utm.edu/greekphi/) -- <http://www.iep.utm.edu/greekphi/>

- [The Presocratic Philosophers](http://plato.stanford.edu/entries/presocratics/) -- <http://plato.stanford.edu/entries/presocratics/>
- [Greek theatres](http://www.ancientgreece.com/s/Theatre/) -- <http://www.ancientgreece.com/s/Theatre/>
- [The House of Atreus](http://ancienthistory.about.com/od/houseofatreus/a/houseofatreus.htm) -- <http://ancienthistory.about.com/od/houseofatreus/a/houseofatreus.htm>
- [Neoplatonism](http://www.iep.utm.edu/neoplato/) -- <http://www.iep.utm.edu/neoplato/>
- [Vedas](http://www.crystalinks.com/vedas.html) -- <http://www.crystalinks.com/vedas.html>
- [Upanishads](http://hindunet.org/upanishads/) -- <http://hindunet.org/upanishads/>
- [The Bhagavad Gita](http://gita.srimadbhagavatam.org/contents.html) -- <http://gita.srimadbhagavatam.org/contents.html>
- [Buddhism](http://www.buddhanet.net/) -- <http://www.buddhanet.net/>
- [Avalokiteshvara](http://dharma-haven.org/tibetan/chen-re-zig.htm) -- <http://dharma-haven.org/tibetan/chen-re-zig.htm>

## Persons:

- [Socrates](http://www.philosophypages.com/ph/socr.htm) -- <http://www.philosophypages.com/ph/socr.htm>
- [Plato](http://www.philosophypages.com/ph/plat.htm) -- <http://www.philosophypages.com/ph/plat.htm>
- [Aristotle](http://www.philosophypages.com/ph/aris.htm) -- <http://www.philosophypages.com/ph/aris.htm>
- [Alexander the Great](http://www.livius.org/aj-al/alexander/alexander00.html) -- <http://www.livius.org/aj-al/alexander/alexander00.html>
- [Augustus Caesar](http://www.luc.edu/roman-emperors/auggie.htm) - <http://www.luc.edu/roman-emperors/auggie.htm>
- [Plotinus](http://www.iep.utm.edu/plotinus/) -- <http://www.iep.utm.edu/plotinus/>
- [His Holiness the Dalai Lama](http://www.dalailama.com/) -- <http://www.dalailama.com/>

**Course Schedule**

\*\* All texts studied in this course address one or both of the following Great Questions: 1. An epistemological question: what counts as knowledge? Texts addressing this question in a substantial manner are marked with the letter 'E' on the course schedule. 2. How are ideas about human nature reflected in economic, social, and political structures? Texts addressing this question in a substantial manner are marked with the letter 'H' on the course schedule.

DATE	
Tues., Sept. 1	<p>Mesopotamian, Hebrew, Greek and Indian Origins Stories: <i>Enuma Elish</i>, Genesis 1-3, Hesiod, <i>Rig Veda</i> (E)**</p> <p>Read before class:</p> <ul style="list-style-type: none"> <li>• <i>Enuma Elish</i>, <i>The Norton Anthology of World Literature</i> (henceforth Norton), pp. 34-39</li> <li>• <i>Enuma Elish</i>, Tablet IV, Course Packet (henceforth CP) pp. 1-4</li> <li>• <i>Genesis</i>, Chapters 1-3</li> <li>• Hesiod, <i>Theogony</i> and <i>Works and Days</i>, Norton, pp. 39-47</li> <li>• Extracts from the <i>Rig Veda</i>, CP pp.5-8</li> </ul>
Thurs., Sept. 3	<p>Hebrew Origins: Genesis and Exodus (E+H)</p> <p>Read before class:</p> <ul style="list-style-type: none"> <li>• <i>Genesis</i>, chapters 4-11 The Bible (page numbers will depend on the edition you are reading)</li> <li>• <i>Exodus</i>, chapters 1-24; 32:1-34:10 The Bible (page numbers will depend on the edition you are reading)</li> </ul>

DATE	
Tues., Sept. 8	<p>Homer's <i>Iliad</i> (H)</p> <p>Read before class:</p> <ul style="list-style-type: none"> <li>• Introduction Norton pp. 222-229</li> <li>• Book I Norton pp. 230-245</li> <li>• Book VI Norton pp. 250-256</li> <li>• Book IX Norton pp. 256-272</li> <li>• Book XVI, lines 822-905, Norton p. 281 (from the very bottom)-283</li> <li>• Book XXII Norton pp. 299-312</li> <li>• Book XXIV Norton pp. 323-331</li> </ul>
Thurs., Sept. 10	<p>Indian foundation stories: <i>Upanishads</i>, <i>Bhagavad Gita</i> (E)</p> <p>Read before class:</p> <ul style="list-style-type: none"> <li>• <i>Katha Upanishad</i> CP pp. 9-15</li> <li>• <i>Bhagavad Gita</i>, teachings 1-11</li> </ul>
Tues., Sept. 15	<p>The Buddha and Buddhism (E)</p> <p>Read before class:</p> <ul style="list-style-type: none"> <li>• The Buddha's <i>Deer Park Sermon</i> CP pp. 1-18</li> <li>• The Buddha's <i>Fire Sermon</i> CP p. 19</li> <li>• The Buddha's <i>Parable of the Arrow</i> CP pp. 20-22</li> <li>• The <i>Heart Sutra</i> CP pp. 23-24</li> </ul>
Thurs., Sept. 17	<p>Hebrew Wisdom Literature (E)</p> <p>Read before class:</p> <ul style="list-style-type: none"> <li>• <i>Ecclesiastes</i> The Bible (page numbers will depend on the edition you are reading)</li> <li>• <i>Book of Job</i> 1-10; 31; 38-42, Norton pp. 193-203 and 210-218</li> <li>• <i>Proverbs</i> 10 The Bible (page numbers will depend on the edition you are reading)</li> </ul>
Tues., Sept. 22	<p>Greek Presocratic Philosophers (E)</p> <p>Read before class:</p> <p><i>Ancient Greek and Roman Philosophy, Second Edition</i> (henceforth AGRP) pp. 1-34 (or if you have AGRP 1<sup>st</sup> edition, then pp. 1-29). Specific sections as follows...</p> <ul style="list-style-type: none"> <li>• 1a – Thales, # 1-4</li> <li>• 1b – Anaximander, # 1-4</li> <li>• 1c – Anaximenes, # 1-4</li> <li>• 2a – Pythagoras &amp; the Pythagoreans, # 4 &amp; 5</li> <li>• 2b – Xenophanes, # 1-13</li> <li>• 2c – Heraclitus, 1, 2, 6, 7, 10, 12, 18, 19, 21, 23, 24, 26, 28, 33, 34, 35, 37, 41, 44, 45, 48, 49, 50, 51, 53, 55, 65, 66, 72, 74 (in the 1<sup>st</sup> edition, the selections are # 1-5, 7, 10, 12, 13, 16, 20-24, 27, 28, 31-34, 36, 37, 40-43 ask a classmate who has the 2<sup>nd</sup> edition to let you have a look at #18, 19 and 26)</li> <li>• 3a – Parmenides, # 1-8 (in the 1<sup>st</sup> edition, the selections are # 1-7)</li> <li>• 4a – Empedocles, # 4-7, 20-22</li> <li>• 4c – The Atomists – Leucippus and Democritus, # 15</li> </ul>



DATE	
Thurs., Sept. 24	Chinese foundations: Confucius and Confucianism (E+H) Read before class: <ul style="list-style-type: none"> <li>• <i>Analects: Sources of Chinese Tradition, Vol. I</i> (henceforth SCT) pp. 41-63</li> </ul>
Tues., Sept. 29	Chinese foundations: Confucianist and Legalist Thinkers (E+H) Read before class: <ul style="list-style-type: none"> <li>• <i>Mozzi</i>, sections 16, 26, 27, 29 SCT pp. 69-76</li> <li>• <i>Mencius</i>, SCT pp. 114-134</li> <li>• <i>Xunzi</i> SCT pp. 159-183</li> <li>• <i>Han Feizi</i>, Chapter 49 “The Five Vermin” SCT 199-203</li> </ul>
Thurs., Oct. 1	Chinese foundations: The Way of Laozi and Zhuangzi (E+H) Read before class: <ul style="list-style-type: none"> <li>• <i>Daodejing</i> SCT pp. 77-94</li> <li>• <i>Zhuangzi</i>: Chapter 2, “The Sorting Which Evens Things Out” SCT pp. 99-103</li> </ul>
Tues., Oct. 6	Midterm Exam and Greek Art and Architecture
Tues., Oct. 8	Greek Drama: Tragedy and Comedy (H) Read before class: <ul style="list-style-type: none"> <li>• <i>Antigone</i> Norton pp. 747-783</li> <li>• <i>Lysistrata</i> Norton pp. 823-862</li> </ul>
Tuesday, Oct. 13	FALL BREAK
Thurs, Oct. 15	Greek Historians and Lyric Poetry: Herodotus, Thucydides, Sappho (H) Read before class: <ul style="list-style-type: none"> <li>• Herodotus, <i>Histories</i> CP pp 25-54</li> <li>• Thucydides, <i>History of the Peloponnesian War</i> CP pp. 55-63</li> <li>• Sappho, <i>Poems</i> 16 and 31 Norton pp. 638-639; Fragment 130 Norton p. 643</li> </ul>
Tues., Oct. 20	Hebrew Patriarchs, Kings and Prophets (E+H) Read before class:  Selections from The Bible (page numbers will depend on the edition you are reading) <ul style="list-style-type: none"> <li>• <i>Genesis</i> 12-25</li> <li>• <i>II Samuel</i> 9-20</li> <li>• <i>I Kings</i> 1-2</li> <li>• <i>Isaiah</i> 1</li> <li>• <i>Micah</i> 3</li> </ul>
Thurs, Oct. 22	Plato: <i>Apology</i> and <i>Crito</i> (E) Read before class: <ul style="list-style-type: none"> <li>• Plato Introduction AGRP pp. 49-52 (<i>in the 1st edition, the page numbers are 44-47</i>)</li> <li>• Plato, <i>Apology</i> AGRP pp. 62-78 (<i>in the 1st edition, the page numbers are 57-73</i>)</li> <li>• Plato, <i>Crito</i> AGRP pp. 78-85 (<i>in the 1st edition, the page numbers are 73-80</i>)</li> </ul>

DATE	
Tues., Oct. 27	<p>Plato, <i>Republic</i> (E+H)</p> <p>Read before class:</p> <ul style="list-style-type: none"> <li>• <i>Republic</i>, Books 1-3 AGRP pp. 152-170 (<i>in the 1st edition, the page numbers are 147-166</i>) ; Books 6-10 AGRP pp. 197-237 (<i>in the 1st edition, the page numbers are 192-232</i>)</li> </ul>
Thurs., Oct. 29	<p>Plato, <i>Symposium</i>; Plotinus, <i>Tractate on Beauty</i> (E)</p> <p>Read before class:</p> <ul style="list-style-type: none"> <li>• Plato, <i>Symposium</i> Norton pp. 868-907</li> <li>• Plotinus, Introduction AGRP pp 480-481 (<i>in the 1st edition, the page numbers are 443-444</i>)</li> <li>• Plotinus, <i>Ennead I.6 On Beauty</i> AGRP pp. 484-489 (<i>in the 1st edition, the page numbers are 444-448</i>)</li> </ul>
Tues., Nov. 3	<p>Second Temple Judaism (H)</p> <p>Read before class:</p> <ul style="list-style-type: none"> <li>• <i>Ezra</i> 1, 7-10 The Bible (page numbers will depend on the edition you are reading)</li> <li>• <i>I Maccabees</i> 1-2 The Bible (page numbers will depend on the edition you are reading)</li> <li>• <i>II Maccabees</i> 4-8 The Bible (page numbers will depend on the edition you are reading)</li> <li>• <i>Ruth</i> 1-4 The Bible (page numbers will depend on the edition you are reading)</li> <li>• Polybius, <i>Histories</i>, Book 2.56, CP pp. 64-65</li> <li>• Flavius Josephus on the Jewish Sects, CP pp. 66-67</li> </ul>
Thurs., Nov. 5	<p>Aristotle on knowledge (E)</p> <p>Read before class:</p> <ul style="list-style-type: none"> <li>• Introduction AGRP pp. 250-254 (<i>in the 1st edition, the page numbers are 245-250</i>)</li> <li>• <i>Physics</i> Book II.1 AGRP pp. 271-272(<i>in the 1st edition, the page numbers are 266-267</i>)</li> <li>• <i>Physics</i> Book II.3 AGRP pp. 274-275 (<i>in the 1st edition, the page numbers are 269-270</i>)</li> <li>• <i>Metaphysics</i> Book I.1 AGRP pp. 291-292 (<i>in the 1st edition, the page numbers are 286-289</i>)</li> <li>• <i>Metaphysics</i> Book IV.3 AGRP pp. 302-303 (<i>in the 1st edition, the page numbers are 297-298</i>)</li> <li>• <i>Metaphysics</i> Book XII.7,8,9 AGRP pp. 306-309(<i>in the 1st edition, the page numbers are 301-304</i>)</li> <li>• <i>Posterior Analytics</i> Book I.2 AGRP pp. 26-267(<i>in the 1st edition, the page numbers are 261-262</i>)</li> <li>• <i>Posterior Analytics</i> Book II.19 AGRP pp. 269-270(<i>in the 1st edition, the page numbers are 264-265</i>)</li> <li>• <i>De Anima</i> Book III.4 AGRP pp. 288-289(<i>in the 1st edition, the page numbers are 283-284</i>)</li> </ul>

DATE	
Tues., Nov. 10	<p>Aristotle on social living (E+H)</p> <p>Read before class:</p> <ul style="list-style-type: none"> <li>• <i>Nichomachean Ethics</i> Book I ch. 1-5,7,9 AGRP pp. 309-316 (<i>in the 1st edition, the page numbers are 305-311</i>)</li> <li>• <i>Nichomachean Ethics</i> Book II ch. 1,3,6 AGRP pp. 317-321 (<i>in the 1st edition, the page numbers are 312-316</i>)</li> <li>• <i>Nichomachean Ethics</i> Book VI ch. 5 AGRP pp. 331-332 (<i>in the 1st edition, the page numbers are 326-327</i>)</li> <li>• <i>Nichomachean Ethics</i> Book X ch. 6,7 AGRP pp. 338-340 (<i>in the 1st edition, the page numbers are 333-335</i>)</li> <li>• <i>Politics</i> Book I ch. 1,2 AGRP pp. 344-346 (<i>in the 1st edition, the page numbers are 339-341</i>)</li> <li>• <i>Politics</i> Book III ch. 6-9 AGRP pp. 346-349 (<i>in the 1st edition, the page numbers are 341-344</i>)</li> <li>• <i>Politics</i> Book IV ch. 11 AGRP pp. 349-351 (<i>in the 1st edition, the page numbers are 344-346</i>)</li> </ul>
Thurs., Nov. 12	<p>Roman Philosophers: Stoics, Epicureans and Sceptics (E+H)</p> <p>Read before class:</p> <ul style="list-style-type: none"> <li>• Lucretius, <i>On the Nature of Things</i> AGRP pp. 395-409 (<i>in the 1st edition, the page numbers are 390-403</i>); p. 415, starting with line 962 and continuing to the end of p. 418 and p. 422. starting with line 1163 and continuing to the end of p. 424 (<i>this second and third set of pages are not in the 1st edition, so if you are working from the 1st edition, you will need to get a hold of the 2nd edition for these selections</i>).</li> <li>• Epictetus, <i>The Handbook</i> AGRP pp. 443-453 (<i>in the 1st edition, the page numbers are 413-422</i>)</li> <li>• Marcus Aurelius, <i>Meditations</i> AGRP pp. 453-464 (<i>in the 1st edition, the page numbers are 423-433</i>)</li> <li>• Sextus Empiricus, <i>Outlines of Pyrrhonism</i> AGRP pp. 464-466 (#1-6) and p. 468 (#12) (<i>in the 1st edition, the page numbers are 433-435 and 437-438</i>)</li> </ul>
Tues., Nov. 17	<p>Vergil, <i>Aeneid</i> (H)</p> <p>Read before class:</p> <ul style="list-style-type: none"> <li>• <i>Aeneid</i>, Books 1, 2, 4 Norton pp. 964-1027</li> <li>• <i>Aeneid</i>, Book 12 Norton pp. 1068-1072</li> <li>• <i>Eclogue IV</i>, CP pp. 68-70</li> </ul>
Thurs., Nov. 19	<p>Christianity: The Apostle Paul (E)</p> <p>Read before class:</p> <ul style="list-style-type: none"> <li>• <i>I Corinthians</i> The Bible (page numbers will depend on the edition you are reading)</li> <li>• <i>Galatians</i> The Bible (page numbers will depend on the edition you are reading)</li> </ul>
Tues., Nov. 24	<p>Imperial political thought in Rome and China (E+H)</p> <p>Read before class:</p> <ul style="list-style-type: none"> <li>• Dong Zhongshu SCT pp. 292-305</li> <li>• The Classic of Filiality SCT pp. 325-329</li> <li>• The Great Learning SCT pp. 330-333</li> <li>• Cicero, <i>On Duties</i>, selections from Book 1, 7-13, CP pp. 71-75</li> <li>• Seneca, <i>On Mercy</i>, selections from Book 1, 1-9, CP pp. 76-81</li> </ul>
Thurs., Nov. 26	THANKSGIVING RECESS – UNIVERSITY CLOSED

DATE	
Tues., Dec. 1	<p>Christianity: The Gospels of Mark and John (E)</p> <p>Read before class:</p> <p>Selections from The Bible (page numbers will depend on the edition you are reading)</p> <ul style="list-style-type: none"> <li>• <i>The Gospel of Mark</i> chapters 1-4, 6:30-9:1; 13-16:8</li> <li>• <i>The Gospel of John</i> chapters 1, 3:1-21, 5:19-47, 11:1-27</li> </ul>
Thurs., Dec. 3	<p>Christianity: The Gospel of John (E)</p> <p>Read before class:</p> <ul style="list-style-type: none"> <li>• <i>The Gospel of John</i> chapters 13-21, particularly 13-14 The Bible (page numbers will depend on the edition you are reading)</li> </ul>
Tues., Dec. 8	<p>Romans, Jews and Christians (H)</p> <p>Read before class:</p> <ul style="list-style-type: none"> <li>• Philo, <i>Embassy to Gaius</i> CP pp. 82-90</li> <li>• Tacitus on the Fall of Jerusalem CP pp. 91-96</li> <li>• Celsus, <i>On the True Logos</i> CP pp. 97-98</li> <li>• <i>Acts of the Apostles</i> 16-17</li> <li>• <i>Letter of Pliny to Trajan, Readings in World Christian History</i>(WCH) pp. 23-24</li> <li>• Justin, <i>Apology</i> WCH pp. 37-43</li> </ul>
Thurs., Dec. 10	<p>Early Christian Texts (H)</p> <p>Read before class:</p> <ul style="list-style-type: none"> <li>• <i>The Gospel of Thomas</i> WCH pp. 6-12</li> <li>• <i>The Passion of Perpetua and Felicity</i> WCH pp. 30-37</li> <li>• Origen, <i>On First Principles</i> WCH pp. 68-76</li> <li>• <i>The Second Treatise of the Great Seth</i>, WCH pp 53-57</li> <li>• Origen, <i>Excerpt</i> CP p. 99</li> <li>• Tertullian, <i>Excerpts</i> CP p. 99</li> </ul>
Dec. 18	FINAL EXAM