

PLEASE NOTE: This version of the syllabus is current as of July 12, 2019, 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 2019

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. Ancient figures such as Moses, Homer, Confucius, Laozi, the Hindu sages, Gautama Buddha, Socrates, Plato, Aristotle, Euripides, Vergil, Jesus, Paul, Epictetus, and Marcus Aurelius continue to shape our world. These are just some of the key figures of ancient civilizations that subsequent generations have regarded as "classical." It is to such classical figures, and the texts that transmit their ideas, that later generations repeatedly turn for inspiration in shaping their own culture and society. In this colloquium we will examine the ideas generated by these classical writings in an effort to discern the themes which still inform our world, and so reclaim these ideas as classical for ourselves as well.

All the texts studied in the course address one or both of two questions. The first is the question of how human knowledge originates, and how it is passed down; and whose responsibility it is to do so. The second concerns 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 making these discoveries, you will need to pay attention, not only to what these 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 that will allow you to think and communicate on paper.

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 2019

Dr. Frederick Booth
Fahy Hall, Room 246 B
Email: frederick.booth@shu.edu

Dr. Colleen Conway
Fahy Hall, Room 327
Email: colleen.conway@shu.edu

Dr. Michael Mascio
Fahy Hall, Room 231
Email: michael.mascio@shu.edu

Dr. Andrew Presti
Office Location: To Be Announced
Email: andrew.presti@shu.edu

Rev. Dr. John J. Ranieri
Fahy Hall, Room 305
E-mail: john.ranieri@shu.edu

In addition to your professors, please be aware that Dr. Andrew Presti is available for advice and assistance with your writing. If you find that you need additional assistance to develop your writing skills, please avail yourself of Dr. Presti's help. You can contact him at andrew.presti@shu.edu to request an appointment. Any HONS student may seek out Dr. Presti's assistance with writing and your professors may refer you to him, if they feel your writing requires attention. If one of your professors refers you to Dr. Presti, you are expected to take action on this referral.

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. 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 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 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. 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: 4th

Publisher: W. W. Norton & Company, Incorporated

ISBN-13: 978-0393265903

NOTE: *The 3 volume set is required as it will be used in other Honors colloquia.*

Bhagavad-Gita

Author: Miller

Publisher: Bantam Books

ISBN-13: 9780553213652

Introductory Readings in Ancient Greek and Roman Philosophy (2nd 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, New Revised Standard Version with Apocrypha (5th Edition)

Oxford University Press

ISBN-13: 978-0190276089

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

2. Daily quizzes will cumulatively count for 20% of your final grade.

3. During the first half of the term, you will have weekly 1-page essays to write. These writing assignments will provide an opportunity to reflect on the materials you have been reading, and give you experience in developing and arguing a thesis, in fulfillment of all five course objectives. In the latter half of the term, the writing assignments will lengthen to 2-3 pages. These two papers will provide you space to develop your arguments more fully, and prepare you for writing assignments that will come in the next colloquium. The cumulative grade for all of these writing assignments will count for 20% of your final grade in the course. Due dates for the papers are listed on the course schedule.

4. There will be two mid-term exams each counting for 10% of your final grade. The exam dates are listed on the course schedule and will cover the materials dealt with up to that date. You will be asked to demonstrate your understanding of these materials through identification of key terms and brief essays (see course objectives).

5. The final examination will be an oral examination which 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 quizzes: 20%
- Essays: 20%
- Two mid-term exams: 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).

Recommended summer readings:

1. *The Epic of Gilgamesh, The Norton Anthology of World Literature*, pp. 95-151 (We will be discussing a portion of this text on August 30th, but being familiar with all excerpts in Norton will be beneficial).

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 Luke, *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/
- [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
- [Himalayan Art](http://www.himalayanart.org/) -- <http://www.himalayanart.org/>
- [Google Art Project: \(museums all over the world, online\)](http://www.google.com/culturalinstitute/collections?projectId=art-project&hl=en) -- <http://www.google.com/culturalinstitute/collections?projectId=art-project&hl=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
- [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
- [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>
- [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., Aug. 27	<p>Mesopotamian, Hebrew, Greek and Indian Cosmologies: <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"> • <i>Enuma Elish</i>, <i>The Norton Anthology of World Literature, Fourth Edition</i> (henceforth Norton), pp. 29-34 (34-39 Third Edition) • <i>Enuma Elish</i>, Tablet IV, <i>Course Packet</i> (henceforth CP), pp. 1-3 • <i>Genesis</i>, Chapters 1-3 (page numbers will depend on the edition you are reading) • Hesiod, <i>Theogony</i> and <i>Works and Days</i>, Norton, pp. 34-42 (39-47 Third Edition) • Extracts from the <i>Rig Veda</i>, CP, pp. 4-7 • <i>The Great Hymn to Aten</i>, Norton, pp. 24-28 (29-33 Third Edition)
Thurs., Aug. 29	<p>Origin Stories: Genesis and The Epic of Gilgamesh (E+H)</p> <p>Read before class:</p> <ul style="list-style-type: none"> • <i>Genesis</i>, chapters 4-11 The Bible • <i>The Epic of Gilgamesh</i>, Norton: Intro., pp. 89-93 (95-99 Third Edition); Tablets I & II, pp. 93-106 (99-112); Tablets VI & VII, pp. 118-126 (124-132); Tablets IX-XI, pp. 128-145 (134-151)
Tues., Sept. 3	<p>Exodus and Sinuhe (E + H)</p> <p>Read before class:</p> <ul style="list-style-type: none"> • <i>Exodus</i>, chapters 1-24; 32:1-34:10 • <i>The Tale of Sinuhe</i>, Norton, pp. 54-70 (60-76 Third Edition) • <i>Semna Stele</i>, Norton, pp. 879-881 (917-919) <p>Paper no. 1 due.</p>

DATE	
Thurs., Sept. 5	<p>Upanishads and Buddhism (E + H)</p> <p>Read before class:</p> <ul style="list-style-type: none"> • <i>Katha</i> and <i>Chhândogya Upanishads</i>, CP, pp. 8-16 • <i>Deer Park Sermon</i>, CP, 17-18 • <i>Fire Sermon</i>, CP, 19 • Parable of the Arrow, CP, 20-22 • The Doctrine of No-Self, CP, 23-27
Tues., Sept. 10	<p>The Iliad and Bhagavad Gita (E + H)</p> <p>Read before class:</p> <ul style="list-style-type: none"> • <i>Homer</i>, Introduction, Norton, pp. 216-223 (222-229 Third Edition) • Book I, Norton, pp. 232-246 (230-245) • Book VI, Norton, pp. 246-255 (250-256) • Book IX, Norton, pp. 256-271 (256-272) • <i>Bhagavad Gita</i>, teachings 1-11 <p>Paper no. 2 due.</p>
Thurs., Sept. 12	<p>The Iliad (E + H)</p> <p>Read before class:</p> <p><i>The Iliad</i></p> <ul style="list-style-type: none"> • Book XVI, Norton, pp. 272-282 (273-283 Third Edition) • Book XXII, Norton, pp. 296-307 (299-312) • Book XXIV, Norton, pp. 314-324 (320-331)

DATE	
Tues., Sept. 17	<p>Greek Presocratic Philosophers (E)</p> <p>Read before class: <i>Ancient Greek and Roman Philosophy, Second Edition</i> (henceforth AGRP) pp. 1-34 (or if you have AGRP 1st edition, then pp. 1-29). Specific sections as follows...</p> <ul style="list-style-type: none"> • 1a – Thales, # 1-4 • 1b – Anaximander, # 1-4 • 1c – Anaximenes, # 1-4 • 2a – Pythagoras & the Pythagoreans, # 4 & 5 • 2b – Xenophanes, # 1-13 • 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 1st edition, the selections are # 1-5, 7, 8, 9, 10, 12, 13, 14, 16, 20-24, 27, 28, 31-34, 36, 37, 40-43) • 3a – Parmenides, # 1-8 (in the 1st edition, the selections are # 1-7) • 4a – Empedocles, # 4-7, 20-22 • 4c – The Atomists – Leucippus and Democritus, # 15 <p>Paper no. 3 due.</p>
Thurs., Sept. 19	<p>Chinese foundations: Confucius and Confucianism (E+H)</p> <p>Read before class: <i>Analects in Sources of Chinese Tradition, Vol. I</i> (henceforth SCT), pp. 41-63</p>
Tues., Sept. 24	<p>Chinese foundations: Confucianist and Legalist Thinkers (E+H)</p> <p>Read before class:</p> <ul style="list-style-type: none"> • <i>Mozzi</i>, sections 16, 26, 27, 29, SCT, pp. 69-76 • <i>Mencius</i>, SCT, pp. 114-134 • <i>Xunzi</i>, SCT, pp. 159-183 • <i>Han Feizi</i>, Chapter 49 “The Five Vermin,” SCT, pp. 199-203 <p>Paper no. 4 due.</p>
Thurs., Sept. 26	<p>Chinese foundations: The Way of Laozi and Zhuangzi (E+H)</p> <p>Read before class:</p> <ul style="list-style-type: none"> • <i>Daodejing</i>: SCT, pp. 77-94 • <i>Zhuangzi</i>: Chapter 2, “The Sorting Which Evens Things Out,” SCT, pp. 99-103

DATE	
Tues., Oct. 1	<p>Greek Drama: Tragedy and Comedy (H)</p> <p>Read before class:</p> <p>Ancient Athenian Drama Introduction, Norton, pp. 624-629 (644-649 Third Edition); Sophocles Introduction pp. 681-86 (701-707); Aristophanes Introduction pp. 791-793 (823-825)</p> <ul style="list-style-type: none"> • <i>Antigone</i>, Norton, pp. 725-755 (747-783) • <i>Lysistrata</i>, Norton, pp. 793-825 (825-862) <p>Paper no. 5 due.</p>
Thurs., Oct. 3	<p>Mid-term exam no. 1. Participation grade given for performance up to this point in the semester.</p> <p>Ancient Love Poetry (H)</p> <p>Read before class:</p> <ul style="list-style-type: none"> • Sappho, Introduction and <i>Poems</i> 1, 16, 31, Norton, pp. 613-618 (635-639 Third Edition) • Catullus, Introduction and Poems 5, 7, 8, 11, 51, 85, 101, Norton, pp. 902-906, 909, 920-921 (940-945, 947, 959) • Egyptian Love Poems, Norton, pp. 70-75 (76-81) • Song of Songs (Song of Solomon), 1:1-3:5, The Bible (page numbers will depend on the edition you are reading)
Tues, Oct. 8	<p>History Writing in the Ancient World I (E + H)</p> <p>Read before class:</p> <ul style="list-style-type: none"> • Herodotus, <i>Histories</i>, CP, pp. 28-56 • Thucydides, <i>History of the Peloponnesian War</i>, CP, pp. 57-65 • Sima Qian, "The Sacred Duty of the Historian," SCT, pp. 370-372
Thurs., Oct. 10	<p>The Babylonian Exile and Biblical Responses (E+H)</p> <p>Read before class: Selections from The Bible (page numbers will depend on the edition you are reading)</p> <ul style="list-style-type: none"> • 2 Kings 24-25 • Ezekiel 8-12, 40, 43 • Isaiah 40-45, 51, 61 • Genesis 12-25 <p>Paper no. 6 due.</p>

Tues., Oct. 15	FALL BREAK – NO CLASSES
Thurs., Oct. 17	<p>Plato: <i>Apology</i> and <i>Crito</i> (E)</p> <p>Read before class:</p> <ul style="list-style-type: none"> • Plato, Introduction, AGRP, pp. 49-52 (<i>in the 1st edition, the page numbers are 44-47</i>) • Plato, <i>Apology</i>, AGRP, pp. 62-78 (<i>in the 1st edition, the page numbers are 57-73</i>) • Plato, <i>Crito</i>, AGRP, pp. 78-85 (<i>in the 1st edition, the page numbers are 73-80</i>) • 1 Kings 22, Jeremiah 26
Tues., Oct. 22	<p>Plato, Symposium and <i>Republic</i> (E+H)</p> <p>Read before class:</p> <ul style="list-style-type: none"> • <i>Symposium</i>, AGRP, pp. 143-152 (<i>in the 1st edition, the page numbers are 138-147</i>) • <i>Republic</i>, Books 1-5, AGRP, pp.152-197 (<i>in the 1st edition, the page numbers are 147-192</i>)
Thurs., Oct. 24	<p>Plato, <i>Republic</i> (E + H)</p> <p>Read before class:</p> <ul style="list-style-type: none"> • <i>Republic</i>, Books 6-10, AGRP, pp.197-237 (<i>in the 1st edition, the page numbers are 192-232</i>)
Tues., Oct. 29	<p>Second Temple Judaism (H)</p> <p>Read before class:</p> <ul style="list-style-type: none"> • <i>Ezra</i> 1, 7-10, The Bible (page numbers will depend on the edition you are reading) • <i>I Maccabees</i> 1-2, The Bible (page numbers will depend on the edition you are reading) • <i>II Maccabees</i> 4-8, The Bible (page numbers will depend on the edition you are reading) • <i>Ruth</i> 1-4, The Bible (page numbers will depend on the edition you are reading) • <i>Haggai</i>, 1-2, The Bible (page numbers will depend on the edition you are reading) • Polybius, <i>Histories</i>, Book 2.56, CP, p. 66 <p>Paper no. 7 (2-3 pages) due.</p>

Thurs., Oct. 31	<p>Aristotle on social living (E+H)</p> <p>Read before class:</p> <ul style="list-style-type: none"> • <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>) • <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>) • <i>Nichomachean Ethics</i>, Book VI, ch. 5, AGRP, pp. 331-332 (<i>in the 1st edition, the page numbers are 326-327</i>) • <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>) • <i>Politics</i>, Book I, ch. 1, 2, AGRP, pp. 344-346(<i>in the 1st edition, the page numbers are 339-341</i>) • <i>Politics</i>, Book III, ch. 6-9, AGRP, pp. 346-349(<i>in the 1st edition, the page numbers are 341-344</i>) • <i>Politics</i>, Book IV, ch. 11, AGRP, pp. 349-351(<i>in the 1st edition, the page numbers are 344-346</i>)
Tues., Nov. 5	<p>Mid-term exam no. 2. Participation grade given for performance up to this point in the semester.</p> <p>Aristotle on knowledge (E)</p> <p>Read before class:</p> <ul style="list-style-type: none"> • Introduction, AGRP, pp. 250-254 (<i>in the 1st edition, the page numbers are 245-250</i>) • <i>Physics</i>, Book II.1, AGRP, pp. 271-272(<i>in the 1st edition, the page numbers are 266-267</i>) • <i>Physics</i>, Book II.3, AGRP, pp. 274-275 (<i>in the 1st edition, the page numbers are 269-270</i>) • <i>Physics</i>, Parts 7-9, CP, pp. 67-70 • <i>Metaphysics</i>, Book I.1, AGRP, pp. 291-292 (<i>in the 1st edition, the page numbers are 286-289</i>) • <i>Metaphysics</i>, Book IV.3, AGRP, pp. 302-303 (<i>in the 1st edition, the page numbers are 297-298</i>) • <i>Metaphysics</i>, Book XII.7,8,9, AGRP, pp. 306-309(<i>in the 1st edition, the page numbers are 301-304</i>) • <i>Posterior Analytics</i>, Book I.2, AGRP, pp. 266-267(<i>in the 1st edition, the page numbers are 261-262</i>) • <i>Posterior Analytics</i>, Book II.19, AGRP, pp. 269-270(<i>in the 1st edition, the page numbers are 264-265</i>) • <i>De Anima</i> Book III.4, AGRP, pp. 288-289(<i>in the 1st edition, the page numbers are 283-284</i>)
Thurs, Nov. 7	<p>Roman Philosophers: Lucretius – Epicurian Science & Ethics (E+H)</p> <p>Read before class:</p> <ul style="list-style-type: none"> • Lucretius, <i>On the Nature of Things</i>, AGRP, pp. 395-424 (<i>if you are working with the 1st edition, start on page 390 and compare your pages with those of someone who has the 2nd edition to be sure you are getting all the content</i>)

Tues., Nov. 12	<p>Roman Philosophers: Stoics and Sceptics / Biblical Wisdom Literature</p> <p>Read before class:</p> <ul style="list-style-type: none"> • Epictetus, <i>The Handbook</i>, AGRP, pp. 443-453 (<i>in the 1st edition, the page numbers are 413-422</i>) • Marcus Aurelius, <i>Meditations</i>, AGRP, pp. 453-464 (<i>in the 1st edition, the page numbers are 423-433</i>) • 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>) • <i>Proverbs</i>, 1-3, 10-11, The Bible (page numbers will depend on the edition you are reading) • <i>Ecclesiastes</i>, 1-9:12, The Bible (page numbers will depend on the edition you are reading)
Thurs., Nov. 14	<p>Roman Republic (H)</p> <p>Read before class:</p> <ul style="list-style-type: none"> • <i>Livy</i>, <i>History of Rome</i>, Book I, CP, pp. 71-82 • Polybius, on the constitution of the Roman Republic, CP, pp. 83-84 • Julius Caesar, excerpt from the <i>Gallic War</i>, CP, pp. 85-89 <p>Paper no. 8 (2-3 pages) due.</p>
Tues., Nov. 19	<p>Vergil's <i>Aeneid</i> (E+H)</p> <p>Read before class:</p> <ul style="list-style-type: none"> • <i>Aeneid</i>, Books 1, 2, 4, Norton, pp. 922-989 (964-1027 Third Edition) • <i>Aeneid</i>, Book 6, 679-end Norton, pp. 1008-1014 • <i>Aeneid</i>, Book 12, Norton, pp. 1018-1025
Thurs., Nov. 21	<p>Christianity: The Gospel of Luke (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"> • <i>The Gospel of Luke</i> Chapters: 1-4, 6-8:3; 9:51-19:27; 22-24 • <i>The Gospel of John</i>, Chapters 1-3

Tues., Nov. 26	<p>Christianity: The Apostle Paul (E)</p> <p>Read before class:</p> <ul style="list-style-type: none"> • <i>I Corinthians</i> The Bible (page numbers will depend on the edition you are reading) • <i>Galatians</i> The Bible (page numbers will depend on the edition you are reading) • Flavius Josephus, “Abidene narrative,” CP, pp. 90-91
Thurs., Nov. 28	THANKSGIVING RECESS – UNIVERSITY CLOSED
Tues., Dec. 3	<p>Romans, Jews and Christians (H)</p> <p>Read before class:</p> <ul style="list-style-type: none"> • Philo, <i>Embassy to Gaius</i>, CP, pp. 92-99 • Tacitus on the Fall of Jerusalem, CP, pp. 100-104 • Celsus, <i>On the True Logos</i>, CP, pp. 105-106 • <i>Acts of the Apostles</i>, 16-17, The Bible (page numbers will depend on the edition you are reading) • <i>Letter of Pliny to Trajan</i>, <i>Readings in World Christian History</i> (WCH), pp. 23-24 • Justin, <i>Apology</i>, WCH, pp. 37-43
Thurs., Dec. 5	<p>Early Christian Texts (H)</p> <p>Read before class:</p> <ul style="list-style-type: none"> • <i>The Gospel of Thomas</i>, WCH, pp. 6-12 • <i>The Passion of Perpetua and Felicity</i>, WCH, pp. 30-37 • Origen, <i>On First Principles</i>, WCH, pp. 68-76 • <i>The Second Treatise of the Great Seth</i>, WCH, pp 53-57 • Origen, excerpts, CP, p. 107 • Tertullian, excerpt, CP, p. 107