

DISCOVERING THE GREEKS

Classics 10, Fall 2021, Dodd Hall 147 || MWF 11:00 – 11:50 am
Professor Bryant Kirkland
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Prof. Kirkland's Office Hours (in Dodd 247M): Wednesdays and Thursdays, 3:00-4:00 pm

Teaching Assistants:

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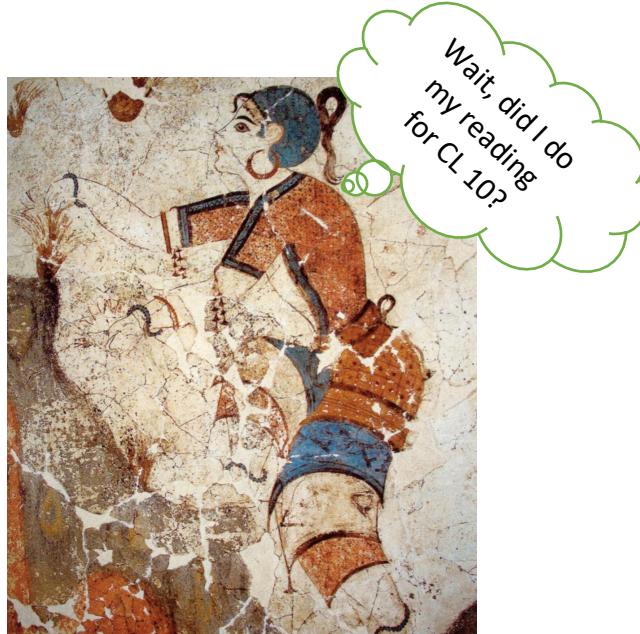
Learning Goals:

- To develop a broad appreciation for the multicultural world of ancient Greece, through study of its literature, material culture, and social practices
- To improve your analytic skills, both oral and written, through the study of ancient Greek culture
- To strengthen your critical acumen for identifying, analyzing, and giving attention to marginalized groups in Ancient Greek society, including women, slaves, and non-Greeks
- To undo, complicate, and/or refashion various stereotypes about the ancient Greeks
- To learn a little – just a little bit – of ancient Greek!
- **Note:** Classics 10 satisfies the following GE areas: Society and Culture (Historical Analysis); Arts & Humanities (Literary and Cultural Analysis)

Course Introduction. Did Homer really exist? Who was Sappho? Why was the Parthenon built? What is the meaning of Greek tragedy? How is it that we think of the Greeks as inventors of democracy, even has they relied on slaves and disenfranchised foreigners? Was Alexander the Great a civilizing genius or a narcissistic power-monger?

Across an astonishing range of human endeavor — including epic poems, tragic drama, risqué comedy, penetrating philosophy, sublime sculpture, and so much more — ancient Greeks built up a series of complex cultures that have proved mesmerizing for subsequent generations. Questions they posed remain timely in today's age: What is the relationship between the individual and society? Is war inevitable? How should we respect our ancestors? Why do people drink wine?

In Discovering the Greeks, we approach ancient Greece as a place of provocation and as a site of puzzles in need of our disciplined study and understanding. This course broadly introduces students to the history and culture of ancient Greece and lays out strategies for making sense of an exciting but often perplexing world, especially given the often-fragmentary evidence. Through lectures and section discussions of primary source readings of Homer, Euripides, Plato, and others, CL 10 embarks on its own odyssey among the nuances of ancient evidence.



REQUIRED TEXTS (available in UCLA Campus Store or online from Powell's, Alibris, etc.)

- 1> Jeremy McInerney, Ancient Greece: A New History. Thames & Hudson. 2018.
- 2> Stanley Lombardo (trans.), The Essential Homer. Hackett. 2000.
- 3> William Johnson (trans.), The Essential Herodotus. Oxford. 2016
- 4> Mary Lefkowitz and James Romm (eds.), The Greek Plays: Sixteen Plays by Aeschylus, Sophocles, and Euripides. Modern Library. 2017.
- 5> C.D.C. Reeve (trans.) The Trials of Socrates: Six Classic Texts. Hackett. 2002.

Evaluation:

- **Active participation** in your discussion section (**15%**)
- **One mini-essay (15%),** no more than 500 words, double-spaced, due Fri. Oct. 22 (Week 4)
- **One mid-term examination (25%),** comprising identification of Greek Terms, images, and short passages from primary readings: Friday, November 5 (Week 6)
- **One longer essay (20%).** Essay must be 750-1000 words, double-spaced [= 3-4 pages] and is due no later than Monday, November 25 (Week 9). Essay prompts are posted in a document on CCLE.
- **One final examination (25%),** composed of Greek Terms, images, brief analysis of passages from primary source readings, and an essay: exam will occur Wednesday, Dec. 8, from 8:00-11:00 am.

There will be no make-up exams. No extensions for essays will be granted.

SCHEDULE OF LECTURES, READINGS, AND ASSIGNMENTS

As with any course, the amount of reading varies by week. To help you plan your week, I have indicated the total number of pages you are asked to read, inclusive of textbook and ancient sources. I divide the readings between those you should prepare before lecture and those you must prepare for section (i.e., by Wednesday or Thursday, depending on your section time).

Zero Week (Sept. 23-24): The Greeks Discover Us

Suggested Reading: McInerney, *Ancient Greece: A New History*, pp. 15-31 (hereafter Mc)

Week 1 (Sept. 27 – Oct. 1): History without Words? – 128 pages (48 pages of poetry)

Lecture Reading: Mon. **Mc 15-61** [Ch. 2]; Wed./Fri. **Mc 63-95** [Ch. 3]

Section Reading (by Wed./Thurs.): **Essential Homer**, pp. 1-19 (*Iliad* 1); pp. 175-88 (*Iliad* 18); pp. 205-221 (*Iliad* 22)

M Sept. 27 – The Big Bang: The Case of the Minoans

W Sept. 29 – The Mycenaeans

F Oct. 1 – Homer + Mycenaeans: Facts and Fictions

Questions to Consider:

- How should we interpret the social and political structures of Minoan and Mycenaean cultures? What are the advantages and limitations of the evidence?
- Discuss the role(s) of decorated objects in Minoan and Mycenaean culture. Is it appropriate to call these items “art”? Why or why not?

- Describe different levels of conflict in the *Iliad*. How is conflict resolved, and what power dynamics (between humans and gods, between men and women, between generations) play out?
- In what ways might we draw conclusions about gender roles in Minoan and Mycenaean culture?

Week 2 (Oct. 4 – Oct. 8): Homer as the Internet – 106 total pages

Lecture Reading: Wed. **Mc 97-123** [Ch. 4]; Fri. **Mc 125-47** [Ch. 5]

Section Reading (by Thursday): **Essential Homer pp. 241-54** (*Odyssey* 1); **pp. 269-84** (*Odyssey* 5); **pp. 437-65** (*Odyssey* 22-23)

M Oct. 4 – Homer as the Internet

W Oct. 6 – The Iron Age

F Oct. 8 – The (Strange?) Case of Sparta

Questions to Consider:

- Was Homer real? Does it matter? Discuss the relationship between Homer and “history.” What are the consequences of thinking about “Homer” as a tradition rather than as one person?
- Compare your readings of the *Iliad* and the *Odyssey*. Discuss the role of women and of family, and how the poems represent the human cost of war. How are the worlds of the *Iliad* and *Odyssey* the same, and how do they differ?
- How would you characterize the nature of Greek identity in the Iron Age? Consider the role(s) of colonization.
- What are the limitations in the evidence for interpreting ancient Sparta? What is distinctive about Sparta, including gender roles, and why does this distinctiveness matter?

Week 3 (Oct. 11 – Oct. 15): Where Shall Wisdom Be Found? – 78 total pages

Lecture Reading: Mon. or Wed. **Mc 149-69** [Ch. 6]; Fri. **Select Lyric Poems** [PDF on CCLE]

Section Reading: **Herodotus pp. 13-17** (= “Croesus and Solon”); **Plutarch *Life of Solon*** [PDF on CCLE]

M Oct. 11 – Game of Thrones: Archaic Athens

W Oct. 13 – “Let’s Get This Party Started”: The Symposium

F Oct. 15 – Statues and Songs (with a spotlight on Sappho)

Questions to Consider:

- Discuss the nature of tyranny in ancient Greece. In what ways was it bad, and in what ways might it viewed less negatively?
- In what ways did archaic Athens become democratic?
- Discuss the role(s) of women in archaic Athens. Although not Athenian, what makes the poetry of Sappho so striking?

Week 4 (Oct. 18 – 22): War and Democracy – 80 total pages

Lecture Reading: Mon. or Wed. **Mc 171-93** [Ch. 7]; Fri. **Mc 195-217** [Ch. 8]

Section Reading: **Herodotus pp. 1-4** (= Prologue – 1.5); **pp. 148-56** (= 5.49-54; 5.97-105);
pp. 173-82 (= 6.102-120); **pp. 187-94** (= 7.8-19); **pp. 213-22** (= 7.202-33)

M Oct. 18 – The Origins of “Inquiry” and the Greco-Persian Wars

W Oct. 20 – Barbarians in Mind: The Construction of the “Other”

F Oct. 22 – Was Athens a Democracy? **Mini-Essay Due to Turn-It-In on CCLE, 11:59pm**

Questions to Consider:

- Based on your readings of Herodotus, discuss his construction of Persian identity. In what ways does Herodotus seem broad-minded and sympathetic, and in what ways does he reveal his own Greek ethnocentrism?
- Discuss the further democratic reforms that occurred in Athens (see Mc. Ch. 8). Who is included, and who is left out?

Week 5 (Oct. 25 – Oct. 29): Inclusion and Exclusion in Periclean Athens – 68 total pages

Lecture Reading: Mon. **Mc 219-45** [Ch. 9]

Section Reading: **Sophocles' Antigone** (= *The Greek Plays* pp. 281-323)

M Oct. 25 – Social Death: The Lives of Slaves

W Oct. 27 – What Is (Greek) Tragedy? Spotlight on Antigone

F Oct. 29 – Sexuality in Ancient Athens

Questions to Consider:

- In what ways did women in ancient Athens exercise agency? What are the advantages and limitations of the evidence related to women’s lives in Athens? How does Sophocles’ *Antigone* inform your answer?
- How does the Greek reliance on slaves affect your view(s) of ancient Greek society? Is the reliance on slaves incompatible with various ideals expressed by Greek poets and philosophers?
- Discuss notions of sexual fluidity in Ancient Greece. In what ways do ancient Greek attitudes toward sex and sexual expression differ from those of the contemporary West? In what ways are they the same?

Week 6 (Nov. 1 – 5): Persuasion and Belief – 66 pages total

Lecture Reading: Mon. **Mc 247-58 + Mc 268-71** [Ch. 10]

Section Reading: **Euripides' Bacchae** (= *The Greek Plays* pp. 743-85)

M Nov. 1 –Like Lawyers on Steroids: The Sophists (with a nod to the Pre-Socratics)

W Nov. 3 – Aspects of Greek Religion

F Nov. 5 MID-TERM EXAM

Questions to Consider:

- There is a stereotype of ancient Greece as a rational, measured society. In what ways does Euripides' *Bacchae* challenge this stereotype? In what ways does the play reinforce it?
- Discuss the gender of Dionysus as represented in sculpture and by Euripides. How does Dionysus challenge gender binaries?
- What relationship can you draw between sophists and other elements of Greek society? What elements of the tragedy that we have read would you describe as "sophistic" or "rhetorical," and in what ways are the sophists like actors on a stage?

Week 7 (Nov. 8 – 12): At Home and at War – 31 pages total

Lecture Reading: Tues. or Wed. **Mc 273-95** [Ch. 11]; **Pericles' Funeral Oration** [PDF on CCLE]

M Nov. 8 – The Peloponnesian War as Tragedy

W Nov. 10 – Pericles' Funeral Oration

Thurs. November 11 – NO THURSDAY SECTION MEETINGS (Veterans' Day Holiday)

F. Nov. 12 – Defying Pericles: Women in Athens (spotlight on Aspasia)

Questions to Consider:

- What do you make of the society proposed by Pericles' Funeral Oration? Some have seen it as lofty and inspiring, others as repressive and totalitarians. Where do you stand?
- Continue your consideration of women's lives in ancient Athens. What consequences has the scholarly tendency to focus on war had for our understanding of women?
- How does the Peloponnesian War affect your understanding of stereotypes about the ancient Athenians? How would you characterize the light in which the war casts them?

Week 8 (Nov. 15-19): How to Do Things with Words – 112 pages total

Lecture Reading: Mon. **Mc 297-321** [Ch. 12]

Section Reading: **Aristophanes' Clouds** [= Reeve, *Trials of Socrates* pp. 88-176]

M Nov. 15 – Introducing Socrates

W Nov. 17 – Women in Athens, pt. 2 (with a focus on Old Comedy)

F Nov. 19 – The Role(s) of Metics at Athens (spotlight on Lysias)

Discussion Questions to Consider:

- What ideas about Socrates did you have before you read *Clouds*? How are your ideas affected by your reading of *Clouds*? Discuss Aristophanes' strategies for attacking Socrates. What do they say about Athenian society?

- Is Old Comedy a reliable source for interpreting women's lives in ancient Athens? Why or why not?
- Discuss the role(s) of metics in ancient Athenian society. Would you have wanted to be a metic? Why or why not?

Week 9 (Nov. 22 – 26): Philosophizing the Good Life – 35 pages total

Lecture Reading: *None* – take the opportunity to catch up on reading you have missed
 Section Reading: **Plato's *Apology of Socrates*** [= Reeve, *Trials of Socrates* pp. 26-61]

M Nov. 22 – Socrates, pt. 2 – **Longer Essays Due by 11:59 pm to Turn-It-In Link (CCLE)**

W Nov. 24 – Aristotle

Thurs. November 25 – NO THURSDAY SECTION MEETINGS (Thanksgiving Holiday)

F Nov. 26 – NO LECTURE [Thanksgiving Holiday]

Questions to Consider:

- What kind of philosophical arguments does Socrates make in the *Apology*? What is the relationship between the example of his own life and his philosophical ideas?
- Discuss similarities and differences between Plato and Aristotle. How do their styles of argumentation relate, and how do they differ?

Week 10 (Nov. 29 – Dec. 3): The Dream of Hellenism – 65 pages total

Lecture Reading: Mon. **Mc 323-52** [Ch. 13]

Section Reading: **Plutarch *Life of Alexander*** (PDF on CCLE) **OR** [if directed by your TA]

Plato's *Apology of Socrates* [= Reeve, *Trials of Socrates* pp. 26-61]

M Nov. 29 – Alexander, student of Aristotle

W Dec. 1 – Greece “under” Rome

F Dec. 3 – Closing Lecture: The “Coolness” of Classics

Questions to Consider:

- Alexander has polarized his interpreters. For some, he is a far-sighted idealist; for others, an improbably successful warrior who succumbed to megalomania and delusions of grandeur. The truth is probably somewhere in the middle. Discuss.
- How would you characterize Greek culture under Rome? What are the functions of nostalgia for Greeks under Rome? How do modern-day peoples engage in nostalgia for ancient Greece?

Final Examination:
Wednesday, Dec. 8, 8:00-11:00 am

FURTHER INFORMATION ABOUT COURSE EVALUATION, ETC.

Participation in Section (15%): Participation in section is essential to your success in this course. While your TA may have further views on what defines participation, at a minimum, for all sections, participation means: attending all sessions, preparing the assigned reading, participating in discussion, and asking questions.

Mini-Essay (15%): This essay is to be no more than 500 words, double-spaced (= 2 pages), due by Friday, October 22, at 11:59 pm. No secondary materials are required for this essay, though you may wish to consult the textbook. The essay should exhibit an informed reaction either *to an image from Greek material culture or to a select portion of primary reading* (that is, a portion of Homer, Herodotus, lyric poetry, etc., but not McInerney, which is a secondary, scholarly source). These mini-essays are your chance to write a close, well-reasoned, brief analysis of an image or text that interests you. You will demonstrate your ability to show *how* an image or text conveys (or fails to convey) its meaning, or you will situate the image or text in the context of other course material. TA's will grade the mini-essay on clarity, coherence, persuasiveness, and absence of typos. The weekly "Questions to Consider" may prove helpful as prompts. Information about the Mini-Essay can be found on the main CCLE page in the document called "Mini-Essay Information."

Mid-Term Examination (25%): The mid-term occurs Friday, Nov. 5, during normal lecture hour. It is designed to take forty-five minutes, leaving you five minutes to check over your work. You will be asked to identify Greek Terms (on which, see below). You will also be asked to identify and comment briefly on images from lecture. Finally, you will identify and comment on passages from primary-source readings. In all instances (Greek Terms, images, passages) you will choose a minimum number from a bank of choices. **Please bring two blue books.**

Essay (20%): Essays must be 750-1000 words, double-spaced [= 3-4 pages] and are due to Turn-In by Monday, November 22 (Week 9), by 11:59 pm. The prompts and guidelines for the essay are in a document on CCLE called "Second (Longer) Essay Prompts."

Final Exam (25%): The final will occur on **Wednesday, Dec. 8, from 8:00 to 11:00 am.** On the final you will be asked to identify a selection of Greek Terms; there will be a bank from which you can choose the terms on which you wish to comment. You will also be asked to identify images from lecture. You will also be asked to identify and comment briefly on various passages from the primary-source readings (i.e., ancient readings, not McInerney). Finally, you will compose a short essay in response to a prompt, for which there will be various options. **Please bring two blue books.**

Greek Terms: "Greek Terms" are listed in a Google Doc on CCLE. The Greek Terms bank narrows down the number of terms from McInerney that you are expected to know. In general, it is a good idea to check the terms each week and to be sure you are keeping up. Flashcards for the terms live on CCLE under each relevant Week (note: these flashcards are from the textbook publisher and include terms beyond those that you must know for this course). Start learning early; don't let the terms overwhelm you just before an exam.

Important Dates: Please note these dates now so they don't surprise you later:

Mini-Essay: Friday, October 22, 11:59 pm

Mid-Term: Friday, November 5, 11:00 am

Essay: Monday, November 22, 11:59 pm

Final Exam: Wednesday, December 8, from 8:00 – 11:00 am

Statement on Title IX Responsibilities. As a member of the faculty I am legally obligated to share information with UCLA's Title IX coordinator Mohammed Cato (mcato@equity.ucla.edu) if such information is disclosed to me. Such information includes but is not limited to: reports of sexual assault, relational or domestic violence, and/or stalking. Teaching Assistants are also mandated reporters if such disclosures be made to them. Our obligation to report is part of UCLA's effort to ensure the safety and well-being of you as students and is consistent with requirements of the law.

Professor Kirkland's Pointers and Advice for Success in this Course:

- **Office Hours.** I highly encourage you to visit me and your TA's in office hours. I am happy to discuss course material, your interest in and questions about the ancient Greeks, and strategies for enjoying and succeeding in this class. Please do come by, but please be mindful if it is busy I will have to hold short individual sessions and/or group sessions.
- **Email.** I encourage you to communicate with me and your TA, but please be advised that I also encourage you to think carefully before dashing off an email to me or to your TA. If you have a question that you can answer by checking the syllabus, the course website, or with someone else in the course, there is a strong likelihood I will not answer your message quickly, if at all. This is partly because I receive a high volume of emails each day.
- **Teaching Assistants.** Your TA is an official member of the teaching staff for this course. Your TA marks your exams and your essays, grades your participation in section, and submits your final grade to me for approval. Please treat your TA's with the full respect they deserve. Remember that your TA also receives a large quantity of emails and has multiple responsibilities at UCLA beyond this course.
- **A Note on Spelling.** Please read McInerney's note on Spelling and Dates on p. 10 of the textbook. In this course I am fine with any acceptable transliterated spelling of Greek names and words. The general trends are:
 - *k* and *c* often interchangeable (Sokrates = Socrates, Akropolis = Acropolis)
 - *ai* and *ae* often interchangeable (Aischylos = Aeschylus)
 - final *-os* often interchangeable with *-us* (Herodotos = Herodotus, Aischylos = Aeschylus)
- **Extenuating Circumstances and Absences from Section.** Attendance in lecture and especially in section is essential in UCLA's ten-week quarter system. An absence from section can be excused only in the event of illness, family emergency, an accident, your

own hospitalization, COVID-19 exposure, severe mental health issues, etc. Unexcused absences or repeated tardiness will result in a deduction from your participation grade.

- **Academic Honesty.** Your written work must be your own. Ideas, phrases, and concepts borrowed from others must be duly credited. Plagiarism will not be tolerated. Please be familiar with the definition of plagiarism and how to avoid it in the UCLA Student [Code of Conduct handbook](#).
- **Electronica.** Studies have shown that taking notes by hand helps your recall and aids memory and cognition. Take advantage of this opportunity! The use of laptops in lecture class is not prohibited but is discouraged (unless such use is sanctioned by CAE). Audio or video recording of class sessions is prohibited. Please be respectful and put cell phones and similar electronic devices away.
- **BruinCast:** This course will be recorded for BruinCast. This is not meant to replace lecture, but rather to assist in studying and reviewing lectures, especially in the event that you become ill.
- **Accommodations.** If you are registered with the Center for Accessible Education (CAE), please notify me promptly so that appropriate arrangements for test-taking can be made. If you are not registered but have a documented need, it is imperative that you contact CAE well in advance of any quiz or exam. Contact the CAE at: <http://www.cae.ucla.edu>.

COVID-19 Instructions

Ensuring a safer campus depends on each of us following the latest UCLA health and safety guidelines. While campus policies must be modified to address changing local, state, and national orders and guidance, the most current information is available at covid-19.ucla.edu.

At present, each of us:

- Is responsible, regardless of vaccination status, for wearing an [approved mask](#) that fully covers our nose and mouth for the duration of class, office hours, or other course-related activity.
 - Disposable masks are available at the Wooden Center for anyone unable to obtain a mask or who has forgotten to bring one to campus.
 - Appropriate masks include two-ply woven fabric masks, surgical masks, non-woven KN95 masks, and N95 respirators.
 - Please note that scarves, balaclavas/ski masks, single-layer fabric masks and neck gaiters, bandanas, and turtleneck collars are **not** compliant.
 - For those that have a disability-related reason not to wear a mask, you can contact the [Center for Accessible Education](#) (CAE) to obtain an approved accommodation and any appropriate alternative mitigation measures to be sent to instructors.
- Must be fully vaccinated or have submitted an exception request. Per the COVID-19 Response and Recovery Task Force, unvaccinated students with pending or approved exceptions must comply with [twice-weekly testing](#).
- Is required to complete [daily symptom checks](#) prior to coming to campus, regardless of vaccination status; please follow any subsequent instructions based on these symptom checks. If potentially exposed or sick, please follow the guidelines outlined in the “**All Bruins: COVID Requirements**” → “**Isolation and Quarantine**” section of [UCLA’s COVID site](#); be assured that you will not be penalized for missing class if doing so.

- Will refrain from eating meals in the classroom, except for those with approved accommodations. If you need to eat or drink something for medical reasons, please do so quickly and then put on your mask.

I will do my best to support students who are complying with the requirement to remain away from campus. Contact me if you need to stay home, and we will make alternative arrangements for you to attend class virtually or access class recordings/notes.

- Be advised that refusal to comply with current campus directives related to COVID-19 mitigation may result in dismissal from the classroom and referral to the Office of Student Conduct. If you have any questions or concerns about UCLA's COVID-19 protocol, go to <https://covid-19.ucla.edu/information-for-students/>; if you have any questions specific to this course, I am happy to talk further. Thank you for protecting your fellow Bruins!

