

## **PHILOSOPHY 3000 "ANCIENT WESTERN"**

Fall Term 2012

Call Number: 04962

Room: Peabody 105

Time: TR (5<sup>th</sup>) 2:00-3:15 pm

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Office Hours: Wednesday, 11:00-3:00; or by appointment

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While I have noted that my regular office hours are on Wednesdays from 11:00-3:00, please drop by to see me whenever you wish. Indeed, days other than Wednesday are often better as I also advise undergraduates on Wednesday afternoon. Send me an e-mail at <[frharrison108@gmail.com](mailto:frharrison108@gmail.com)> in order to check if I am in the office at a particular time. Or catch me before or after class.

From time to time you will want to check my web page. To do this –

- 1) Go to <[www.phil.uga.edu](http://www.phil.uga.edu)>
- 2) Go to "PEOPLE" (in left hand column)
- 3) Go to "FACULTY"
- 4) Go to "HARRISON"
- 5) Go to "HARRISON WEB PAGE"
- 6) Scroll to you class

**The unrefined and sluggish mind  
of Homo javanensis**

**Could only treat of things concrete**

**And present to the senses.**

Willard Van Orman Quine (philosopher/logician)

**As I look back on it now [high school and college], it's obvious that studying history and philosophy was much better preparation for the stock market than, say studying statistics. Investing in stocks is an art, not a science, and people who've been trained to rigidly quantify everything have a big disadvantage.**

Peter Lynch (former director: Fidelity Magellan)

**To educate a man in mind and not in morals is to educate a menace to society.**

Teddy Roosevelt (United States President)

**In the following syllabus I describe the framework of this course and what is required by it. I consider this syllabus a contractual agreement between you and me. If, for any reason, you do not believe that you can follow this syllabus and do the work required, then consider dropping this class.**

*This course syllabus is a general plan for the course; deviations announced in class may be necessary. It is the sole responsibility of the student to be aware of any such deviations from the following syllabus.*

### **TEXTS FOR THE COURSE**

- 1) The Symposium, Jowett, Benjamin (translator)
- 2) The Republic of Plato, Lee, Desmond (translator)
- 3) The Last Days of Socrates, Tredennick, Hugh
- 4) Nicomachean Ethics, Ross, David (translator)

### **OBJECTIVES OF THE COURSE**

- 1) To introduce you to Socrates/Plato and Plato's most famous student, Aristotle;
- 2) To introduce you to rational thinking and argumentation by means of lectures, questioning and discussion;
- 3) To begin to clarify what it is for a problem to be a philosophical problem and what are the sorts of considerations necessary to resolve such problems in a rational manner;
- 4) Through written tests and papers to provide you with opportunities to display knowledge of the materials assigned and discussed as well as to develop and express in writing well-structured rational arguments to support various positions;
- 5) To provide class time opportunities for you to raise, and defend or criticize, questions and views concerning the assigned writings as applied to particular real life type situations; and
- 6) To aid you in coming to understand yourself better as a rational, thinking human being.

***This course is offered in a professional and critical manner. You would be wise to approach the course as you would expect to approach any serious job you might have after graduation. As an individual human being, you have my full respect and concern. As a student learning, I demand, and expect, of you nothing less than your very best! In producing to the standard of your very best within the environment of this course, you will be required to display a great deal of discipline and hard work. To attempt anything less will be to cheat yourself, others in the class, me, all of those taxpayers who are helping to support your education, and***

*ultimately the state and nation*

### **BASES OF FINAL GRADE**

Two in class tests ..... 35% each  
One take home test ..... 30%

Borderline grades will be determined by class participation

### **STUDENT DATA SHEET**

You must complete a Student Data Sheet. This Data Sheet is found on my departmental web site. Make a copy to complete the required information. On this sheet indicate the name you wish to be called in class. Also indicate if you do **not** want either your local address or your local telephone number to be included in a class directory to be passed out to all members of the class. There **MUST** be a recent face photo of you attached to the Data Sheet where indicated.

### **FIRST SUBMITTED ASSIGNMENT**

The first written assignment must be submitted to the professor **no latter than Tuesday, 21 August, during the class period.** This assignment is to write an autobiographical sketch. The autobiographical sketch is to be typed, double spaced and 12 point font, on standard 8.5" x 11" paper. The sketch is to be **no shorter than three (3) full pages and no longer than five (5) full pages.** Pages are to be numbered consecutively in the lower middle of each page, beginning with the first page. On top of this sketch you are to place your "Student Data Sheet" with a recent photo. **A recent photo MUST be attached to the "student Data Sheet" where indicated.** (Photos can be obtained at Kinko's if you do not have a recent one.) This assignment is not considered complete without this photo. Staple all of this material together in the upper left hand corner. ***Not to submit this material on the assigned date in its complete form and stapled is grounds for immediate dismissal from this class.***

In the autobiographical sketch introduce yourself, **as a person,** to me. You may wish to address such questions as "Why am I in an institution of higher learning, and especially the University of Georgia?", "What is required to be successful at the University?", "What do I think relevant to my life in general, and to my university education in particular?", "What are my major likes and dislikes in both 'things' and people?", "What specific goals do I wish to reach in my next seven years? Why do I wish to reach these goals and not some others?", "Do I consider myself a moral person and on what standards of morality?", "Do I hold anything so important that I would be willing to die for it? Why is this so important to me, or why is there not something so important for me?" "Why am I in this class and what do I hope to achieve from it?" These questions are only illustrative of the types of topics you might consider. ***Go your own path.***

Remember, I **must** have a good recent photo of you included with this autobiographical sketch. ***I***

*consider this a necessary condition for you to remain in this class.*

## **TESTS**

There are two (2) in-class written tests. Each of these counts 35% of the final grade of the student. There is also one take home test which counts 30% of the final grade.

About a week prior to the due date you will be give several topic/questions on which to write argumentative essays. The test questions will be selected from this “study list.” On the day of the class bring two standard size blue (or green) books with you. Put them on the front desk when you come in to the classroom. I shall redistribute them before the test. Write one essay in each of the separate blue books. On the front of the blue book put your name, course, date and identify the essay on which you are writing. You are not to copy the question as part of the essay. Failure to comply with any of these instructions may well result in your paper not being accepted and you receiving a zero.

Each of the three tests will be composed of several critical essay. These essays are not to be understood as purely descriptive, or opinion, essays, although surely both description and opinion will be appropriate to some degree. Here you will be presented with a problem or situation to analyze, a hypothesis to defend or attack, etc. **Most importantly you are to construct arguments, give rational and objective reasons, etc. in support of the position you take in the essay.** Personal beliefs and personal opinions, no matter how important and strong they might be for you, are not to be confused with arguments and reasons. You are to demonstrate in lucid and correct English, using good vocabulary, your ability **to apply** the assigned reading materials, class discussions and the rational method in addressing the topic of the essay.

Remember that in a critical essay it is not sufficient merely to relate what someone (e.g., Plato or Aristotle) says about a given topic. You must also clearly put forth the reasons (i.e., arguments) supporting why someone holds this position. Equally important are arguments you develop pointing out any weaknesses in the position under consideration, or if you perceive no weaknesses, arguments in support of this position.

In this class by "critical essay" the following is **minimally** understood. An essay shall contain minimally five paragraphs, each paragraph having at least five sentences. An essay must have a well constructed introduction (not merely a "first paragraph") and a well-constructed conclusion (not merely a "last paragraph"). Minimally the introduction must state clearly **what** the thesis of the essay is and both **how** you intend to develop and support that thesis including the definition of essentially use terms. The conclusion must not merely summarize the salient points of the essay and their relation in regard to the general thesis, but also suggest problem areas and other considerations that still need to be considered in relation to the topic under consideration. Students often make low, to failing, grades because they do not construct satisfactory INTRODUCTORY and CONCLUDING paragraphs. Each paragraph must have a clearly written topic sentence, the subject of which is to be developed in that paragraph. Further, each paragraph, with the exception of the conclusion, must have a clearly written transitional sentence relating the content of that paragraph to the topic of the

next.

Proper grammar, style and spelling are demanded in all cases of writing in this course. Mistakes in grammar, style and spelling *significantly lower* a test grade. Examples of standard references for proper grammar, style and spelling are

- 1) Harbrace Handbook of English, and
- 2) Webster's New Collegiate Dictionary

It is **important** to note that the materials and tests in this class are **cumulative**. Hence, once anything has been introduced through reading assignments, hand-outs, class discussion, etc. **you are responsible for both knowing and using that material through the entire class.**

For more insights on what I expect in a critical essay and how to go about writing one, it is important for you to read "Writing a Critical Essay" on my web site.

A missed test without proper reasons is recorded as a zero. Illness is reason. Going on a field trip for another class is not, nor are social events such as being in a wedding. If you know that you are going to miss a test, speak to me at least a week before that test is to be given. If you miss a test not knowing that you were going to, as in the case of severe illness or tragedy, speak to me as soon as possible after the time of the test. In all cases documentation of the reason(s) you present are required.

If you have some sort of learning disability, let me know about this as soon as possible. You and I can work together and often through the learning disability services of The University

### **TAKE HOME TEST**

The third test ***will be due on Tuesday, 4 December***, or before if you have completed it. The only case under which this test will be received late is outlined in the above comments regulating missing tests. (That your printer did not work at the last minute is not an excuse.) All of the above comments concerning writing tests are applicable to writing the take home test except, of course, you will not be bringing two blue books to class. Prior to the due date you will be given several topic/questions on which to write argumentative essays. You will select two of these. Each essay shall be a full four to five typed pages, in 12 point font, and with one inch margins on all four sides of the page. Three and a half pages are not sufficient and five pages and two lines on page six are too much. Each page is to be numbered at the bottom center of the page. You are not to copy the question as part of the essay although you are to indicate clearly on which question you are essaying. I want a "title page" on which you put your name, the name and number of this course, and the date. This is to be put on the top of all of your work and all of this is to be stapled in the upper left hand corner before coming to class to turn in your work. Failure to comply with **any** of these instructions may well result in your paper not being accepted and you receiving a zero on it.

## **STEPS IN REASONING AND WRITING WELL**

In any writing you do for this class, always follow the following:

- 1) Always state the **hypothesis** (or hypotheses) to be considered (discussed, argued for, etc.). Point out key terms that need defining, points to be questioned, explanations needed, arguments required, and the like.
- 2) Always state the **methodology** to be used. State **how** you are going to proceed in supporting and justifying the hypothesis.
- 3) Always **clarify** the hypothesis so that both the person presenting it (i.e., you) and the person receiving it will be discussing exactly the same thing.
- 4) Always **defend**, or **reject**, the hypothesis under consideration by presenting various kinds of arguments, explanations, factual considerations, as are appropriate to both the type of hypothesis being discussed and the specific hypothesis itself.
- 5) Always **stay with** the thesis under discussion. Do not, for instance, interject red herrings and/or construct straw men.
- 5) Always clearly draw some **conclusion(s)** and indicate new areas of discussion suggested by this (these) conclusion(s).

## **FOUNDATIONAL ASSUMPTIONS OF RATIONALITY**

In that you are attempting to say something rational in your writing and in class participation, you will want to be mindful of the following:

- 1) Nothing in reality can correspond to a verbal contradiction.
- 2) Because someone (even a **great number** of people) **BELIEVE** that **X** does (or does not) exist, is (or is not) true, is (or is not) morally (politically, financially, aesthetically, etc.) acceptable (or not acceptable) or right (or wrong), it does not follow that **X** does (or does not) exist, is (is not) morally (politically, financially, aesthetically, etc.) acceptable (or not acceptable) or right (or wrong). Beliefs are not evidence in support of anything no matter how many believers there are.
- 3) The state-of-being (e.g., gender, religious persuasion, sexual orientation, race, and even sanity) of someone uttering **X often** has little to do with whether **X** is rationally acceptable or not. On the other hand, whether we accept or reject **X** may very well be influenced by our perception of the one presenting **X**. We must be careful of how we are influenced.
- 4) We must not confuse motivation with argumentation or explanation. No hypothesis or claim is to

be accepted without evidence or argument no matter how strong your motive for believing it is.

5) A declarative sentence must be understood **before** it can be said whether that sentence is true or false, correct or incorrect, acceptable or not --- that is to say, **meaning** rationally precedes **acceptance** or **rejection** of any claim. Thus, before presenting arguments, one wants always clearly to define all essential terms used in an argument.

6) If something holds to be the case in one situation, then it also must hold to be the case in a situation (similar to) like the first unless there are strong over-riding arguments for accepting some differences between the otherwise similar cases. This is the demand for consistency.

### **POSTING OF FINAL GRADES**

No final grades are posted, or given out, by the professor for this class. You will receive your final grade from the Registrar.

### **CHEATING**

Cheating, plagiarism, etc. is in no way tolerated. Any suspected instance of such behavior is reported immediately to the Student Judiciary for action. In all such cases the policies of the **Student Handbook** are strictly followed.

All academic work must meet the standards contained in "A Culture of Honesty." All students are responsible to inform themselves about those standards before performing any academic work.

### **ELECTRONIC GADGETS**

Other than devices for taking notes, no electronic gadgets are permitted in class and this includes operating cell phones.

### **ATTENDANCE**

It is the better part of wisdom to attend, and participate in, ALL classes. If you are not in class, you certainly cannot participate. Further, coming to class but regularly sleeping, diddling on a computer, or being inattentive, through lectures, discussions, etc. does not count as attendance. Those who do not attend class regularly often drop the class, make a poor grade, or fail. Further, it is the prerogative of the professor to assign a 'WF', any time during the term, to any student for poor attendance (three or more absences is considered "poor attendance"). A '**WF**' will also be assigned to any student who fails to submit the last test no matter what the grades are on the other test taken.

The student has ***sole responsibility*** of being aware of any material introduced and discussed, as well as any announcements made, changes to the syllabus, etc. during any class period. It is no excuse for the student to say that he/she was not aware of such-and-such because of any absences.

## **WITHDRAWALS**

A '**WP**' is assigned to a student as a grade, regardless of the class average of that student, if he/she officially withdraws from the class up until, and including, the close of the final work day (5:00 pm) for class withdrawal as listed in the University Calendar.

If a student wishes to withdraw from the class *after* the final work day for class withdrawal, as listed in the University Calendar, a '**WF**' is assigned unless that student meets the requirements of the University for receiving a '**WP**' which includes notification of permission to me from the Office of Student Affairs.

It would be wise to remember that a student can have only four assignments of 'WP' for his/her tenure at the University of Georgia. Furthermore, once a student has enrolled for a class and the drop/add period is passed, then any class dropped counts as part of the total number of HOPE hours a student may have. Even if a student attempts to drop this class before the ending of the official drop period and already has four 'WP,' then a 'WF' must be assigned to that student.

## **INCOMPLETES**

'I's ("Incomplete") are seldom given in this class, and only under the guidelines set out by the University. An 'I' must be requested in a formal letter to the professor. In this letter the student requesting an 'I' must establish that (s)he has a passing grade at the time of the request and that the reasons for requesting an 'I' are absolutely nonacademic. Evidence supporting this claim must accompany the request letter. The details of how the 'I' is to be completed will be written and signed by both the professor and the student requesting the 'I'. The final decision to give an 'I' is left to the professor of the class. Any 'I' must be completed within nine months after it is given or that 'I' automatically turns into an '**F**'. It is the absolute responsibility of the student to remember and to meet this deadline.

## **STUDENT EVALUATIONS OF THE COURSE**

At the end of this class there will be a student evaluation of the instructor and class. You will find a copy of this evaluation on my web site. Please read it carefully. If, while the class progresses, you find anything which is not up to what you perceive as an 'A' standard, please talk with me about it! It is of no positive help for anyone merely to assert something like "Harrison is a pompous ass" on the class evaluation. First, while this may well be true, there is no indication just why it is true and what might be done to make things better. And, second, even if this information were provided on the evaluation, it would be too late at the end of the class to attempt any improvements. This class contains difficult material to teach and to absorb, and you may have some *excellent suggestions* on how to go about doing this -- suggestions which I have not considered. Further, some of my teaching techniques may be counter-productive for you. We can also talk about these. Perhaps I can change, or perhaps you can come to see why I do what I do -- or a little of both. In any event, if you are dissatisfied with the way something in the class might be moving, then, as a student, you have both the right and the obligation to see me about it as soon as possible. In particular, do not wait



immediately before a test or the end of the class to see me. Then it is far too late!

### **READING SUGGESTIONS**

Assignments should **always** be read through **before** the class in which the assigned readings are to be discussed. Immediately after that class period you should carefully reread the material, and work on organizing and restructuring your notes of the day. If you do not follow this procedure of preparation and follow-up, you will quickly become behind in your work, will not understand what is being presented and discussed in class, will not be able to participate in class, and will eventually earn a low or failing grade.

When reading any assignment, always first read through quickly the entire assignment. Then go back and **study** the material carefully and in depth. It will not be unusual for you to read each Platonic dialogue and each book in Aristotle's Nicomachean Ethics four or five times. I suggest taking notes on your reading assignments but DO NOT try to underline in the text. Then merge the notes you take on the text with the notes you take in class.

*Always read the editor's introduction, and any other editorial notes, for each of the books you have. Doing this is an assumed part of your assignments.*

### **READING ASSIGNMENTS**

14 August	First Day of class -- Getting Started
	Go to my web site and print a copy of the syllabus for This class as well as a copy of the "Student Data Sheet"
	<u>Symposium</u>
17-28 August	<u>Symposium</u>
	Begin <u>Republic</u>
<b>21 August</b>	<b><i>Student data Sheet with recent photo and autobiographical sketch</i></b>
30 August – 4-6 September	<u>Republic</u> : Translator's <i>Introduction</i> , Parts One, Two and Three
11-13 September	<u>Republic</u> : Parts Three, Four and Five
18-20 September	<u>Republic</u> : Parts Seven, Section 3 of Part Eight Part Eleven
25 September	Begin <u>Euthyphro</u>

**27 September                      Test I**

27 September –  
2 October                      Euthyphro

4 October                      Midterm of Semester

4-9 October                      Apology  
11-16 October                      Crito and Phaedo, pp 178-183

18 October

***This is the last day to drop the course with a WP. After this date a student who withdraws, stops coming to class, and the like, will receive as WF as the final grade unless he/she has a written excuse from the Office of the Vice President for Student Affairs.***

18-26 October                      Nicomachean Ethics: Books I-III

**30 October                      Test II**

1-8 November                      Nicomachean Ethics: Books IV-V  
13-15 November                      Nicomachean Ethics: Books VI

19-23 November                      Thanksgiving Holiday

27 November –  
4 December                      Nicomachean Ethics: Books VI-X

**Test III** due at the beginning of the class  
Class evaluations

**FIRST READING ASSIGNMENT: The Symposium**

We are now beginning an examination of the question, "What is love?" Another way of putting this is to ask, "What do I -- or you -- mean when I -- or you -- say that I love someone or something?" Furthermore, we also want to -- need to -- ask how love is related to concepts such as goodness, beauty, truth, and knowledge. For example, do I ever love anything or anyone of which, or of whom, I have absolutely no knowledge? Can I ever love that which I view as evil and/or ugly? There are many questions and opinions to be raised here, and I want you to raise and talk about them against the background of the dialogues you will now be reading! Engage your roommates and your friends in such conversations.

In reading "commentaries" on, and translations of, the Platonic dialogues you will sometimes find writers attempt to view these ancient writings through the lens of Puritanism and Victorianism. Here

we may be told that Socrates and Plato were against "physical" desires, impulses, pleasures, contacts, etc., and that we, like them, should "live" in a transcendental world of "pure spirit." I do not interpret Socrates or Plato in this hyper-puritanical-other-world manner. Certainly no person should be a "slave" to his or her physical desires. There must always be control of our passions. But, according to the ancient Greeks, that is not to say he should not satisfy them in a well-ordered, balanced manner. As the contemporary philosopher, Gilbert Ryle, points out, "That a man should not be a mere weathercock to his fears, likings and hankerings does not entail that ideally he should be screened from them. Though gales may sink the ill-rigged or ill-steered sailing ship, no ship can sail without winds. Winds can be too weak as well as too strong." (The Encyclopedia of Philosophy, "Plato")

The Symposium is "high drama," parts of which you would do well to read aloud ... for example the "speech" of Aristophanes. Later you can compare the speeches in The Symposium with the Divided Line in The Republic. And you may see the Myth of the Sun and the Myth of the Cave of The Republic found in their own way in The Symposium. If so, how and where? Can we be a lover of anything if we are ignorant of that which we profess to love?

Also be aware of the "rite of transformation" of the individual which can be brought about by love when properly followed. Ask, "What is the purpose or job of the philosopher and of philosophy?"

### **SECOND READING ASSIGNMENT: The Republic**

In these passages Plato raises questions concerning what is justice and how do considerations of justice relate to knowledge, what must be the case to bring about this justice, and a host of related questions. We must be careful, however, with the notion of justice as presented in The Republic. This is not a dialogue dealing with Political Philosophy in the sense that some of you might think of Political Philosophy, although it is certainly related to that. For, after all, the Greek view is that the individual and the state are essentially related to one another. In any event, we shall be tracing this Socratic notion of "justice" as we move through The Republic.

We shall also want constantly to be aware of how does this notion of "justice" relate to loving properly. Keep in mind and compare what you read here with the various things you have discovered in The Symposium.

### **THIRD READING ASSIGNMENT: Euthyphro and The Apology**

After you have completed the sections from The Republic, read Euthyphro. Again, first read the dialogue quickly through. Euthyphro concerns itself with piety, or the love of the gods by humans. After all, if we want to come better to understand love, we ought to consider what is it to love the gods (or God). Do you believe that anyone, yourself included, can be pious while not knowing what piety is? What is it to love the gods (God), how is this love related to love of things and love of another human being? Or does it relate to them? How is knowledge related to the love of the gods (God)? Even the atheist must raise such questions for he claims that there is no god to love.

The Apology is an account of the trial of Socrates and Plato's view of Socrates' defense against his accusers. Do you think that Socrates was guilty of the charges brought against him? Be prepared to defend your position.

**FOURTH READING ASSIGNMENT: Crito and Phaedo selection**

Read Crito and pages 178-183 of Phaedo. Coupled with Euthyphro and The Apology, these dialogues provide us with a view of Socrates' last days. How do these dialogues propel us along the paths to understanding love, knowledge, etc.? In particular when reading Crito you might find yourself disagreeing with Socrates' actions. You may believe that if you had been the one in prison, given all the facts, then you would have attempted escape. How would you go about convincing Socrates that you were morally right and that he was morally wrong? (Note, being practical, or prudent, is not the same thing as being moral!) In the last part of Crito the Laws of Athens speak to Socrates. This is another Platonic myth. In attempting to interpret this myth, ask yourself what do the Laws represent, what does Athens represent, and who (or what) does Socrates represent?

**FIFTH READING ASSIGNMENT: Nicomachean Ethics**

We are now shifting our attention to Aristotle (Plato's most famous student). Read Books I-III of the Nicomachean Ethics. What do you suppose Aristotle would mean by 'ethics' in general and 'virtue' in particular? What do you mean by 'ethics' and 'virtue'? Does your definition agree with that of Aristotle? If not, in what way do you differ? How does the discussion of Aristotle relate to the notion of justice found in Republic?

**SIXTH READING ASSIGNMENT: Nicomachean Ethics**

Read Books IV and VI. Like Plato, Aristotle was deeply concerned with the notion of justice. Does Aristotle agree with Plato's notion of justice, or are these two thinkers different in their approaches? For Aristotle ethics is not simply a matter of morality but also is essentially linked to what we might call the intellect. Today do we view the intellect as an important part of ethics and morality?

**SEVENTH READING ASSIGNMENT: Nicomachean Ethics**

In the Nicomachean Ethics read Books VI-VII. Here Aristotle introduces the important notion of "intellectual virtue". Can we have moral virtue without intellectual virtue? How are these two related for Aristotle?

**EIGHTH READING ASSIGNMENT: Nicomachean Ethics**

In the Nicomachean Ethics read Books VIII and IX. Here are Aristotle's views concerning "friendship." Now read Book X. It appears that what is happiness and what is pleasure are often confused. How does Aristotle separate these two notions? Having separated them, what difference does this make to his view of ethics, virtue, and the final goal of humans? Do you believe that happiness and pleasure are two distinct notions? Does it make sense, for example, to say that a

person could be happy while in pain or that a person could be unhappy while in a pleasant state? Think of concrete examples here.

## **CHRONOLOGICAL TABLE**

(N.B., where no city is named for a person, "of Athens" is understood)

The following table is supplied for you to be able to review some of the more important events which happened in the ancient western world leading up to, and during, the period of Socrates, Plato and Aristotle. I thought that you might be interested in some of the parallel happenings.

B.C.

- 585: Thales of Miletus. According to Herodotus, Thales predicted in May of 585 B.C. an eclipse of the sun which was invisible in Asia Minor.
- 582: First Pythian and Isthmian games the Acroplois statues and the "Apollos"
- 580: Acragas; Aesop of Samos, fabulist
- 576: First Nemean games
- 570: Phalaris dictator at Acragas; Stesichorus of Himera, poet
- 566: First Panathenaic games
- 565: Anaximander of Miletus, born
- 561-60: First dictatorship of Peisistratus
- 560-46: Croesus of Lydia subjugates Ionia
- 558: Carthage conquers Sicily and Corsica
- 550: Emporium (Spain); 535, Elea (Italy)
- 546-27: Second dictatorship of Peisistratus
- 546: Anaximenes
- 545: Persia subjugates Ionia
- 540: Hipponax of Ephesus, poet
- 535-15: Polycrates dictator of Samos; Theodorus of Samos, artist; Anacreon of Teos, poet
- 534: Thespis establishes drama at Athens
- 531: Pythagoras of Samos; came from the island of Samos to Italy ca. 531, and there founded a religious order
- 530: Theognis of Megara, poet
- 529-00: Pythagoras, philosopher, at Crotona
- 527-10: Hippias dictator at Athens
- 520: Olympiem begun at Athens
- 517: Simonides of Ceos, poet
- 514: Conspiracy of Harmodius and Aristogeiton
- 511: Phrynichus of Athens, dramatist
- 510: Destruction of Sybaris by Crotona
- 507: Cleisthenes extends democracy at Athens
- 500: Hecataeus of Miletus, geographer; Heraclitus of Ephesus, wrote his major work ca. 500 B.C.
- 499: Ionia revolts; Aeschylus' first play

- 497: Ionian Greeks burn Sardis
- 494: Persians defeat Ionians at Lade
- 493: Themistocles archon at Athens
- 490: Marathon; temple of Aphaea at Aegina; Empedocles of Acragas born; Zeno of Elea Born
- 489: Aristides archon; trial of Miltiades
- 488-72: Theron dictator at Agrages
- 487: First selection of archons by lot
- 485-78: Gelon dictator at Syracuse
- 485: Epicharmus establishes comedy at Syracuse
- 482: Ostracism of Aristides
- 480: Battles of Artemisium, Thermopylae, Salamis, and Himera; Agelades of Argos, sculptor; Anaxa of Clazomenae came to Athens; end of the Persian War; "Fifty-year Period"
- 479: Battles of Plataea and Mycale
- 478: Pausanias of Sparta, commander of the United Greek Forces, was called back to Sparta because of his extravagant, and festive, life in Byzantium; Pindar of Thebes, poet
- 478-67: Hieron I dictator at Syracuse
- 478: Pythagoras of Rhegium, sculptor
- 477: Delian Confederacy founded
- 475: Parmenides of Elea, wrote his major work ca. 475 B.C. and came to Athens ca 450 B.C. at the age of sixty-five
- 472: Polygnotus, painter; Aeschylus' Persae
- 469: Birth of Socrates
- 468: Cimon defeats Persians at the Eurymedon; first contest between Aeschylus and Sophocles
- 467: Bacchylides of Ceos, poet; Aeschylus' Seven against Thebes
- 464-54: Helot revolt; siege of Ithome; Zeno
- 463-31: Public career of Pericles
- 462: Ephialtes limits the areopagus; pay for jurors; Anaxagoras at Athens
- 461: Cimon ostracized; Ephialtes killed
- 460: Empedocles of Acragas, philosopher; Aeschylus; Prometheus Bound; Democritus born
- 459-54: Athenian expedition to Egypt fails
- 458: Aeschylus' Oresteia; the Long Walls
- 456: Temple of Zeus at Olympia; Paeonius of Mende, sculptor
- 454: Delian treasury removed to Athens
- 450: Zeno of Elea, philosopher; Hippocrates of Chios, mathematician; Callimachus develops the Corinthian order; Philolaus of Thebes, astronomer
- 449: Alcibiades born
- 448: Peace of Callias with Persia
- 447-31: The Parthenon
- 445: Leucippus of Abdera, philosopher
- 443: Herodotus of Halicarnassus, historian, joins colonists founding Thurii (Italy); Gorgias of Leontini, Sophist

- 442-40: Melissos commanded the Samian fleet against Athens, defeating Pericles; Leucippus of Elea of Miletos, there being some debate about the place of his birth, was a contemporary of Melissos
- 442: Sophocles' Antigone; Myron of Eleutherae, sculptor
- 440: Protagoras of Abdera, Sophist
- 438: Pheidias' Athene Parthenos; Euripides Alcestis
- 437: The Propylaea
- 435-34: War between Corinth and Corcyra
- 433: Alliance of Athens and Corcyra
- 432: Revolt of Potidaea; trials of Aspasia, Pheidias, and Anaxagoras
- 431-04: Peloponnesian War
- 431-24: Euripides' Medea, Andromache, and Hecuba; Sophocles' Electra
- 431: (Nehemiah rebuilding Jerusalem; Rome completes conquest of Volscians)
- 431: Siege of Potidea; Socrates, then aged 38, saves in battle the life of Alcibiades, aged 18, and gives up in his favor the prize of valor
- 430: Plague at Athens; trial of Pericles; Spartans invade Attica; Xenophon born about this time
- 429: Death of Pericles; Cleon in power; Sophocles' Oedipus the King; Plague continues
- 428: Spartans in Attica; probable year of Plato's birth, Revolt of Mytilene; Euripides' Hippolytus; death of Anaxagoras
- 427: Fall of Mytilene; reprieve of the Lesbians; Spartans in Attica; Embassy of Gorgias at Athens; Prodicus and Hippias, Sophists
- 425: Demosthenes' victory at Pylos, Spartans in Attica; Athens doubles tribute of the subject allies; siege of Sphacteria; Aristophanes' Acharnians
- 424: Battle of Delion; Athenians defeated by the Thebans, with their corps d'elite of friends afterwards known as the Sacred Band; Alcibiades rescues Socrates during the retreat; Thucydides, historian, exiled; Brasidas takes Amphipolis; Aristophanes' Knights
- 423: One year's truce; Aristophanes presents The Clouds in which Socrates is represented as an anarchic influence on young men; Zeuxis of Heraclea and Parrhasius of Ephesus, painters
- 422: Assault on Amphipolis; Cleon and the Spartan general Brasidas both killed; Autolykos, aged about 17, wins his first crown at the Panathenaic Games; the occasion of the party described in Xenophon's Symposium; Aristophanes' Wasps
- 421: Peace of Nicias; Aristophanes' Peace
- 420: Hippocrates of Cos, physician; Democritus of Abdera, philosopher; Polycleitus of Sicyon, sculptor; Olympic Games held – lavish displays by Alcibiades who enters seven chariots and wins first, second and fourth prizes
- 420-04: The Erechthem
- 419: Lysias, orator; Alliance with Argos engineered by Alcibiades
- 418: Athens re-enters the war; Spartan victory at Mantinea; Euripides' Ion
- 416: Melos reduced and captured by Athenians after siege; adult males massacred and non-combatants enslaved, Phaedo probably among them; Euripides' Electra
- 415-13: Athenian expedition to Syracuse

- 416: Agathon awarded the prize for Tragedy; the occasion of the party described in Plato's Symposium
- 415: First performance of Euripides' Trojan Women; preparations for Sicilian expedition' mutilation of the Hermae and accusation of Alcibiades; Expedition sets out in early summer; Alcibiades recalled for trial but escapes to Sparta
- 414: Siege of Syracuse; Aristophanes' Birds
- 413: Dekeleia seized and fortified by the Spartans on advice of Alcibiades; Mykalessos in Boeotia seized by Thracians under Athenian command, with barbarous massacre of non-combatants, including children in school, Timaea, wife of King Agis, seduced by Alcibiades; Reinforcements sent to Sicily under Demosthenes, whose night attack is repulsed with heavy loss; Nicias agrees to leave but is delayed by eclipse of the moon (August 27th); Naval action in harbor and total defeat of Athenian fleet; Retreat of Athenian army followed by debacle; Euripides' Iphigenia in Tauris
- 412: Alcibiades campaigning in Ionian Islands; widespread revolt of Athenian subject allies; Sparta recognizes Persian claim to Ionia, in return for funds to finance her fleet; Isthmian Games held and Athenians invited; Alcibiades goes to Persians; is entertained by Tissaphernes; Euripides' Helen and Andromeda
- 411: Subversion of democracy in Athens; promise of electoral roll of 4,000 not implemented; political assassinations and reign of terror; Revolution in Samos crushed with help of Alcibiades, who has discarded the oligarch (according to Thucydides, because he had promised them more than the Persians would give); Counter-revolution in Athens by moderate conservatives under Theramenes, in time to prevent capitulation to Sparta; The Four Hundred oligarch overthrown; leaders in exile; Euboea captured by Spartans with crippling loss of food-producing land and private estates; The restored democracy recalls Alcibiades, who elects to remain in Samos in command of the fleet; Aristophanes' Lysistrata and Thesmophoriazousae
- 410: Alcibiades victorious in the Aegean; restoration of the democracy; Euripides' Electra performed
- 409: Agathon, and possibly Euripides, leave Athens for Macedon
- 408: Alcibiades recovers Byzantium and returns in triumph to Athens; Timotheus of Miletus, poet and musician; Euripides' Orestes
- 407: Lysander in command of Spartan fleet
- 406: Antiochos defeated by Lysander in battle of Notium (Cape Rain); Alcibiades deposed; Battle of Arginusae (the White Isles); Desertion of wrecks causes heavy loss of life; unconstitutional trial of the Generals; protest by Socrates; Offer of peace by Spartans; the demagogue Cleophon moves rejection; Death of Euripides and Sophocles; Euripides' Bacchae and Iphigenia in Aulis
- 405-367: Dionysius I dictator at Syracuse
- 405: Lysander, reappointed to command at Cyrus' request, blockades Lampsakos; Athenian fleet annihilated at Aegospotami (Goat's Greek); General revolt of subject allies (except Samos); Siege of Athens begun; Aristophanes' Frogs
- 404: Siege of Athens; Theramenes negotiates in Salamis; starvation compels surrender (April); Thirty Tyrants established in Athens by Lysander; Reign of terror; Alcibiades



- assassinated in Phrygia; Autolykos murdered; Theramenes procures nomination of 3,000 citizens entitled to civil rights
- 403: Kritias denounces Theramenes; Thrasybulos and the Seventy seize Phyle; judicial murder of Eleussinians; capture of Piraeus and Battle of Munychia; Kritias killed; King Pausanias of Sparta intervenes; proclaims amnesty and withdraws garrison; Restoration of the democracy
- 402: Lysander deposed
- 401: Cyrus II killed in war of succession against Artaxerxes;; his mercenary army of Ten Thousand Greeks left leaderless, their general, including Proxenos the friend of Xenophon, being treacherously killed by Tissaphernes; Xenophon rallies the despairing troops and with assistance of other junior officers marches them from Babylon to the Hellespont across wild and hostile country; Sophocles' Oedipus at Colonus
- 400: Death of King Agis; his son barred from the succession on suspicion of Alcibiades' paternity
- 399: Xenophon in exile; Socrates indicted, tried, and executed after thirty days in prison, awaiting the return of the sacred gallery from Delos
- 399-60: Agesilaus king at Sparta
- 397: War between Syracuse and Carthage
- 396: Aristippus of Cyrene and Antisthenes of Athens, philosophers
- 395: Athens rebuilds the Long Walls
- 394: Battles of Coronea and Cnidus
- (?)393: Plato's Apology; Xenophon's Memorabilia; Aristophanes' Ecclesiazusae
- 391-87: Dionysius subjugates south Italy
- 391: Isocrates opens his school
- 390: Evagoras Hellenizes Cyprus
- 387: Peace of Antalcidas, or King's Peace; Plato visits Archytas of Taras, mathematician, and Dionysius I
- 386: Plato founds the Academy
- 383: Spartans occupy Cadmeia at Thebes
- 380: Isocrates' Panegyricus
- 397: Pelopidas and Melon Liberate Thebes
- 378-54: Second Athenian Empire
- 375: Theaetetus, mathematician
- 372: Diogenes of Sinope, philosopher
- 371: Epaminondas victorious at Leuctra
- 370: Diocoles of Euboea, embryologist; Eudoxus of Cnidus, astronomer
- 367-57: Dionysius II dictator at Syracuse; Dion plans reforms
- 367: Plato visits Dionysius III
- 362: Epaminondas wins and dies at Mantinea
- 361: Plato's third visit to Syracuse
- 360: Praxiteles of Athens and Scopas of Paros, sculptors; Ephorus of Cyme and Theopompus of Chios, historians
- 359: Philip II regent in Macedonia
- 357-46: War between Athens and Macedonia

- 357-46: Exile of Dionysius II
- 356-46: Second Sacred War
- 356: Birth of Alexander the Great; burning of second temple at Ephesus; Isocrates' On the Peace
- 355: Isocrates' Areopagiticus
- 354: Assassination of Dion
- 353-49: The Mausoleum at Halicarnassus
- 351: Demosthenes' Philippic I
- 349: Philip attacks Olynthus; Demosthenes' Olynthiacs I and II
- 348: Heracleides of Pontus, astronomer; Speusippus succeeds Plato as head of the Academy
- 346: Demosthenes' On the Peace; Isocrates' Letter to Philip
- 344: Timoleon rescues Syracuse; Demosthenes' Philippic II
- 343: Trial and acquittal of Aechines
- 342-38: Aristotle tutor of Alexander
- 340: Timoleon defeats the Carthaginians
- 338: Philip defeats Athenians at Chaeronea; death of Isocrates
- 336: Assassination of Philip; accession of Alexander and Darius III
- 335: Alexander burns down Thebes, and begins his Persian campaigns
- 334: Aristotle opens the Lyceum; battle of the Granicus; choragic monument of Lysicles
- 333: Battle of Issus
- 332: Siege and capture of Tyre; surrender of Jerusalem; foundation of Alexandria
- 331: Battle of Gaugamela (Arbela); Alexander at Babylon and Susa
- 330: Apelles of Sicyon, painter; Lysippus of Argos, sculptor; Aeschines' Against Ctesiphon; Demosthenes' On the Crown
- 329--8: Alexander invades central Asia
- 327: Deaths of Cleitus and Callisthenes
- 327--5: Alexander in India
- 325: Voyage of Nearchus
- 324: Exile of Demosthenes
- 323: Death of Alexander; Lamian War
- 322: Deaths of Aristotle, Demosthenes, and Diogenes

***REMEMBER — any suggestions for improving the class are GREATLY APPRECIATED! Thank you.***

# KEEP SMILING!