

CLST 274: *The World of Archaic Greece*
Loyola University Chicago, John Felice Rome Center
Autumn Semester, 5 September – 9 December 2022
Tuesdays & Thursdays | 10:30-11:45am | Room: TBD

Dr. Alexander W.H. Evers, DPhil (Oxon)
Email: aegers@luc.edu
Office Hours: Tue/Thu, 12:30am-01:30pm, or by appointment

Course Description

Greece... Chosen by the Gods!! Or at least until they discovered Rome as a holiday destination... Greece, the cradle of Western civilisation – if, that is, we do not take into account the regions of the Ancient Near East... In any case: it is one of the most inspiring and inspired areas of the Mediterranean world, of the world at large, bringing forth an enormous number of the most incredible and tremendous achievements of the history of humanity – developing in the Archaic Period!

We begin our journey through time a little earlier, though, coming out of the Dark Ages that followed the horrors of war – the Trojan War – and the supposed destruction of an entire culture. We pass a new dawn, the rise of the Greek city-state, the *polis*, the building of the first Greek temples, the creation of new political structures, of a new society, which eventually produced all those famous highlights and landmarks we are still familiar with today.

The key objective of this course is to survey the history of Archaic Greece, from its outset, through the political and cultural triumph of the Greek *poleis*, the Persian Wars and the Athenian victory over the Persian Empire, to the development of democracy, art, architecture, literature, philosophy, and religion. Throughout this course we shall attack some of the major issues in the study of ancient Greek society and culture – with our textbook, **Jonathan M. Hall, *A History of the Archaic Greek World, ca. 1200-479 BCE* (2nd edition; Oxford, 2014)**, and other assigned readings in hand. History is never a single-minded and uniform matter. Primary sources, as well as secondary literature from a variety of disciplinary perspectives, reveal the drama of Greek history, society, politics, and culture. These texts, both ancient and modern, contribute to our awareness of the cultural tradition in which we ourselves also stand.

Learning Outcomes

On completion of the course students should be able to:

- develop their skills in critical thinking, and their ability to express their ideas and opinions!
- determine the importance of history – no matter how ancient!
- assess the relevance of events and people in ancient times to their own lives!
- identify the authenticity and value of primary sources!
- read, analyse, and interpret secondary literature and scholarly debate – and present the full spectrum of ideas and opinions, including their own, either in the written or spoken word!
- remember all the important dates of historical events and individuals – forever and ever!

Knowledge Area: Literary Knowledge and Experience

You will learn both general/fundamental and specific history of the ancient Greeks, their language and culture, society, politics, economy, and religion, through the study of both primary sources and secondary literature, involving their historical, social, and cultural context. You will also learn the names and dates of a series of principal figures and events of *The World of Archaic Greece*. Acquiring basic critical skills and vocabulary, you

will employ both towards a better and broader understanding of the ancient world, in relation to the historical context in space and time, as well as our very own modern world of today.

Application of these skills and vocabulary, along with study of interpretative models and differing views on the meaning of history, will broaden our understanding of the variety of possible interpretations of history and its primary sources, such as classical literature, archaeology, and epigraphy, while comparisons of sources and observations of similarities and differences over time will allow students to comprehend that history often reflects deep, and also changing, individual and collective concerns.

You will not only be able to analyse primary sources and secondary literature regarding *The World of Archaic Greece*, but also of other historical periods in time. You will be able to draw comparisons between *The World of Archaic Greece*, its achievements and its ingredients, and our Modern World, realising the universal presence and significance of history and its processes. You will come to recognise that at least some of the historical phenomena and elements found in Classical Greece are indispensable ingredients in cultures throughout the world and over time and so achieve new perspectives on our own and other cultures.

Skills: Critical Thinking and writing

Learning the actual history of *The World of Archaic Greece* and its possible meanings, you will be able to analyse and critically evaluate history in terms of spontaneous events, structural developments, formalised trends, random and unpredictable processes, and the concerns and questions raised in both primary sources and secondary literature. Studying various types of evidence and their historical and cultural contexts, students will be able to comprehend, summarise, and contextualise selected historical themes and topics.

Through application of critical skills, interpretative models, and the views of modern scholars, you will be better able to evaluate and **appreciate** the strengths and weaknesses of varying interpretations. You will develop skills in expressing yourselves in writing and in the spoken word.

By comparison with our own cultures, and their literary and scholarly expressions, you will generate new opinions, questions, insights, and proposals about yourselves and the literature of your own times, establishing a comprehension of similarities and differences between yourselves and others over time and in different cultures.

You will also be able to understand better the scope and potency of the history of *The World of Archaic Greece*, of history in general, especially how it is the outcome of a common human desire to explore and discuss vital individual and collective social, religious, cultural and psychological concerns and questions.

Attendance Policy

In accordance with the JFRC mission to promote a higher level of academic rigour, all courses adhere to the following absence policy. Prompt attendance, preparation, and active participation in course discussions are expected from every student.

- For all classes meeting once a week, students cannot incur more than one unexcused absence.
- For all classes meeting twice a week, students cannot incur more than two unexcused absences.
- For all classes meeting three times a week, students cannot incur more than two unexcused absences.

The World of Archaic Greece meets **twice** a week, on **Tuesdays and Thursdays from 10:30am until 11:45am**, and thus a total of **two** unexcused absence(s) will be permitted. Unexcused absences beyond these will result in a lowering of your final grade – 1% per unexcused absence!

Absences will be excused only in the event of sickness or an emergency. The collective health of the JFRC is everyone's responsibility. **DO NOT ATTEND CLASS IF YOU ARE ILL.** In the event of missed classes due to sickness or the obligation to quarantine, the offices of the JFRC Academic Dean and Student Life will work with students and professors to insure access to course content.

It is expected of students to contribute a significant part. They are responsible for completing all of the assigned readings, according to the schedule in this syllabus. This course has no prerequisites and assumes no prior knowledge of ancient Greek history, or indeed of the ancient Greek language. It is intended that students acquire a basic knowledge and understanding of the historical background and facts of ancient Greece in the Archaic Period, as well as that of the working of historical mechanisms.

Exams and Final Essay

There will be **2 (TWO)** exams, as a test of your acquired knowledge and understanding of our textbook, and part of the additional literature. The textbook provides an extensive outline of the developments of Greek history, society and culture. The facts and the various backgrounds of events, both in time and throughout the archaic Greek world, are the framework of any basic historical understanding and mode of thinking.

You are also required to write an essay, which needs to be submitted one week before the end of the semester. It is strongly recommended to start thinking of a suitable topic, including (some of) the appropriate material, right at the beginning of the course. You will in any case be summoned for a consult half way through the course, in order to establish an outline of the final essay. **Essays count 10-15 pages. AND: it is strictly forbidden to use encyclopaedias; or, indeed, to refer to visual items (other than sculpture, or frescoes, or mosaics – in case the object of study!), in other words: stuff you've seen on YouTube, SomethingFlix, TV, DVD, BluRay, VHS (anyone, still...?!).**

Information **MUST** under all circumstances be cited. **Plagiarism of any sort will result in a grade of "F" for the assignment, or, depending on the level, perhaps even for the entire course.** See below on university policy regarding Academic Honesty.

Essay Grading

NO encyclopedias, nor encyclopedic websites (such as Wikipedia, History.com, etc., etc., etc.), may be used as bibliographic material. Your academic essay does simply NOT merit an "A" if you choose to use such material.

Written work such as essay assignments, and to a certain extent also the midterm and final exams, meriting the grade of "A" (excellent) must:

- address the central question or topic directly and intelligently;
- demonstrate a careful and considered reading of the texts at hand;
- present a lucid thesis and a persuasive argument in its defense;
- use correct grammar, punctuation, and sentence construction;
- make ample and appropriate use of quotations from the texts;
- weave together thesis and argument, quotations and interpretations;
- reveal thoughtfulness, originality, and insight.

Written work and examinations awarded the grade of "B" (good) adequately fulfil a majority of these criteria, with areas of improvement indicated by grading remarks and comments.

The grade of “C” (average) is given when written work and examinations fail to meet most criteria, therefore indicating to the student that an appointment *should* be made with the professor, before the next essay assignment, to discuss methods for improvement.

Finally, the grade of “D” is assigned to written work and examinations that are simply unacceptable, according to the criteria outlined above, in which case an appointment *must* be made with the professor and arrangements determined for re-submitting the assignments in an acceptable form.

Assessment Components

- Participation 10%
- Midterm Exam 30%
- Final Exam 30%
- Final Paper 30%

Grading

- 94-100: A
- 90-93: A-
- 87-89: B+
- 84-86: B
- 80-83: B-
- 77-79: C+
- 74-76: C
- 70-73: C-
- 67-69: D+
- 60-66: D
- 59 or lower: F

Academic Honesty

Plagiarism and other forms of academic dishonesty are unacceptable at the JFRC and will be dealt with in accordance with Loyola University Chicago’s guidelines. Please familiarise yourself with Loyola’s standards here: http://www.luc.edu/academics/catalog/undergrad/reg_academicintegrity.shtml. You are responsible to comply with the LUC Student Handbook.

Late or Missed Assignments

Late or missed assignments will not be accepted for grading without the authorisation of the instructor.

Student Accessibility Office Services (SAC)

Any student that is registered with the Student Accessibility Center (SAC) at Loyola Chicago’s home campus, or any comparable office at another institution, will be accommodated at the Rome Center as reasonably and as closely to their accommodations at their home campus as possible. For information and procedures please consult the JFRC academic dean’s office.

Further Resources

The University has a number of resources to help with various issues you may have during the semester. Please take advantage of them as needed:

- University Library: <http://www.libraries.luc.edu>
- Center for Student Assistance and Advocacy: <http://www.luc.edu/csaa/>
- Academic Standards and Regulations: <http://www.luc.edu/academics/catalog/undergrad/re.shtml>
- Wellness Center: <http://www.luc.edu/wellness/>
- Writing Center: <http://www.luc.edu/writing/>
- Dean of Students: <http://www.luc.edu/dos/>

Withdrawal from Class

Students who withdraw from class merely by being absent will receive the final grade of “WF.” Voluntary and repeated unofficial withdrawals from classes will result in the student being barred from further attendance at the Rome Center. Students may withdraw from class with the final grade of “W” provided this is done before the WF deadline (see the academic calendar for further details). Students may not withdraw from class if doing so will drop them below the 12-semester hour credit minimum required of students in attendance at the Rome Center. Official withdrawals can be made either online when the automated system is active or with an official “change of registration” form obtained from the Assistant Dean of Academic Programs.

Pass-No Pass and Audit Policy

Students should register for all courses as regularly graded courses. For inquiries about pass-no pass and/or audit, please inquire with the JFRC dean’s office for additional information. Please note that the JFRC’s program requirement – enrollment in ITAL 101 Italian – is not permitted for pass/no pass or audit.

Required Text / Materials

- Jonathan M. Hall, *A History of the Archaic Greek World, ca. 1200-479 BCE* (2nd edition; Oxford, 2014);
- Assigned readings posted on Sakai.

And finally ...

The World of Archaic Greece in times of Corona

We live in a different world at the moment—everything is different from before, different from all our expectations. We are all in the same boat, though—none of us is alone in having to deal with these changed circumstances: together we are strong!

These changed circumstances, however, do have an impact on the way we are meeting, the way classes and lectures will be held and organised. We all get together in Rome – in person! And, hopefully, nothing will change that! **Just in case**, as for eventual online sessions: they may be asynchronous (*i.e.* recorded beforehand and posted on SAKAI), or synchronous (*i.e.* ‘live’ via Zoom). As not everyone may be able to attend the synchronous sessions, we have to record those.

Recording of ZOOM class meetings – just in case, hypothetically speaking, we would have to use ZOOM!

In this class software will be used to record live class discussions. As a student in this class, your participation in live class discussions will be recorded. These recordings will be made available only to students enrolled in the class, to assist those who cannot attend the live session or to serve as a resource for those who would like to review content that was presented. All recordings will become unavailable to students in the class when the course has concluded. *Students will be required to turn on their cameras at the start of class. Students who have a need to participate via audio only must reach out to me to request audio participation only without the video camera enabled.* The use of all video recordings will be in keeping with the University Privacy Statement shown below.

Privacy Statement

Assuring privacy among faculty and students engaged in online and face-to-face instructional activities helps promote open and robust conversations and mitigates concerns that comments made within the context of the class will be shared beyond the classroom. As such, recordings of instructional activities occurring in online or

face-to-face classes may be used solely for internal class purposes by the faculty member and students registered for the course, and only during the period in which the course is offered. Students will be informed of such

recordings by a statement in the syllabus for the course in which they will be recorded. Instructors who wish to make subsequent use of recordings that include student activity may do so only with informed written consent of the students involved or if all student activity is removed from the recording. Recordings including student activity that have been initiated by the instructor may be retained by the instructor only for individual use.

Below are two links to pages of the LUC website, where you can find continuous updates and information regarding the COVID-19 circumstances at our university.

<http://www.luc.edu/returntocampus/>

<http://www.luc.edu/coronavirus/>

COVID -19 and Campus Health

The JFRC will conduct all activity according to policies and best practices as prescribed by the Italian Ministries of Health and Education and in consultation with the Loyola University Chicago main campus. A complete set of COVID policies, taking into consideration the most up-to-date mandates and recommendations will be provided before students arrive on campus. These policies will be subject to change as the situation warrants.

Student Travel

No special accommodations will be made for individual student travel. At present JFRC students will be advised and encouraged to limit travel to destinations within Italy. The freedom of movement within Europe for foreign students varies from country to country and changes frequently. There is risk of forced quarantine in either Italy or other European destinations, and countries may choose to limit mobility of students on short-stay visas. The office of JFRC Student Life will monitor and inform students about changing restrictions.

Course Schedule

Week 1: History... Hellas... Chaos...

Tuesday 6 / Thursday 8 September 2022

- Hall (2014), pp. 1-40.

Week 2: Out of the Darkness...

Tuesday 13 / Thursday 15 September 2022

- Hall (2014), pp. 41-67.
- Moses I. Finley, *The World of Odysseus* (2nd edition; London, 1978), 74-107.
- Ian Morris, "The use and abuse of Homer," *Classical Antiquity* 5.1 (1986), pp. 81-138.

Week 3: Who's Calling us Animals?! Well, Aristotle...

Tuesday 20 / Thursday 22 September 2022

- Hall (2014), pp. 68-95.
- Karl-Joachim Hölkeskamp, "Arbitrators, lawgivers and the 'Codification of Law' in Archaic Greece. Problems and perspectives," *Mêtis* 7 (1992), pp. 49-81.
- Oswyn Murray, *Early Greece* (2nd edition; London, 1993), pp. 181-184.
- Robin Osborne, *Greece in the Making, 1200-479 B.C.* (London, 1996), pp. 185-190.

Week 4: Frogs... Ants... All Around the Pond!

Tuesday 27 / Thursday 29 September 2022

- Hall (2014), pp. 96-125.
- Robin Osborne, "Early Greek colonization? The nature of Greek settlement in the West," in Nicolas Fisher & H. van Wees (eds.), *Archaic Greece: New Approaches and New Evidence* (London: Duckworth, 1998), pp. 251-269.
- Gillian Shepherd, "Greeks bearing gifts: religious relationships between Sicily and Greece in the archaic period," in C. Smith & J. Serrati (eds.), *Sicily from Aeneas to Augustus. New Approaches in Archaeology and History* (Edinburgh, 2000), pp. 55-70.

Week 5: "But Wherefore Do Not You a Mightier Way Make War Upon This Bloody Tyrant, Time?"

Tuesday 4 / Thursday 6 October 2022

- Hall (2014), pp. 126-153.
- Oswyn Murray, *Early Greece* (2nd edition; London 1993), pp. 137-158.
- Jens A. Krasilnikoff, "The powerbase of Sicilian tyrants," in Tobias Fischer-Hansen (ed.), *Ancient Sicily. Acta Hyperborea* 6 (Copenhagen, 1995), pp. 171-184.
- Heleen W.A.M. Sancisi-Weerdenburg, "The tyranny of Peisistratos," in eadem (ed.), *Peisistratos and the Tyranny: a Reappraisal of the Evidence* (Amsterdam, 2000), pp. 1-15.

Week 6: It Is True, Said Pericles... Athens!

Tuesday 11 / Thursday 13 October 2022

- Hall (2014), pp. 235-259.
- Greg Anderson, *The Athenian Experiment. Building an Imagined Political Community in Ancient Attica, 508-490 BC* (Ann Arbor, 2003), pp. 13-42.
- Charles W. Fornara and Loren J. Samons, *Athens from Cleisthenes to Pericles* (Berkeley/Los Angeles, 1991), pp. 37-75.

Week 6-7: AUTUMN BREAK!!!

Friday 14 – Tuesday 18 October 2022

Week 7: Mid-Term Exam

Thursday 20 October 2022

Week 8: This is... No: not the Movie...!

Tuesday 25 / Thursday 27 October 2022

- Hall (2014), pp. 165-189; 227-234.
- Paul Cartledge, “The peculiar position of Sparta in the development of the Greek city-state,” in idem, *Spartan Reflections* (London, 2001), pp. 21-38.
- _____, “A Spartan education,” in idem (2001), pp. 79-90.
- _____, “Spartan wives: liberation or licence?,” in idem (2001), pp. 106-126.

Week 9: Gods Behaving Badly...!

Tuesday 1 / Thursday 3 November 2022

- Jan Bremmer, *Greek Religion* (Oxford, 1994), pp. 27-37.
- Catherine A. Morgan, *Athletes and Oracles. The Transformation of Olympia and Delphi in the Eighth Century BC* (Cambridge, 1990), pp. 1-25.
- François de Polignac, “Sanctuaries and festivals”, in Kurt Raaflaub and Hans van Wees (eds.), *A Companion to Archaic Greece* (Oxford, 2013), pp. 427-443.
- Simon F.R. Price, *Religions of the Ancient Greeks* (Cambridge, 1999), pp. 47-66.
- Christiane Sourvinou-Inwood, “What is *polis* religion?,” in Oswyn Murray and Simon F.R. Price (eds.), *The Greek City from Homer to Alexander* (Oxford, 1990), pp. 295-322.

Week 10: Defining the Political Community... Who’s in? Who’s... Well, not?

Tuesday 8 / Thursday 10 November 2022

- Hall (2014), pp. 200-226.
- Peter W. Rose, “Class”, in Raaflaub and Van Wees (2013), pp. 468-482.
- Lin Foxhall, “Gender”, in Raaflaub and Van Wees (2013), pp. 483-507.
- David Cohen, “Seclusion, separation, and the status of women in classical Athens,” in Ian McAuslan and Peter Walcot (eds.), *Women in Antiquity* (Oxford, 1996), pp. 134-145.

- Christiane Sourvinou-Inwood, “Male and female, public and private, ancient and modern,” in Ellen D. Reeder (ed.), *Pandora. Women in Classical Antiquity* (Princeton, 1995), pp. 111-120.

Week 11: Money, Money, Money... It's so Funny...

Tuesday 15 / Thursday 17 November 2022

- Hall (2014), pp. 260-281.
- Hans van Wees, “The economy”, in Raaflaub and Van Wees (2013), pp. 444-467.
- Josiah Ober, *The Rise and Fall of Classical Greece* (Princeton, 2015), pp. 101-122.

Week 12: History and Culture... *Graeco More [bibere...]*

Tuesday 22 / Thursday 24 November 2022

- Hall (2014), pp. 312-325.
- Oswyn Murray, “The culture of the *symposion*”, in Raaflaub and van Wees (2013), pp. 508-523.
- Nicolas Fisher, “The culture of competition”, in Raaflaub and Van Wees (2013), pp. 524-541.
- Kurt Raaflaub, “Intellectual achievements”, in Raaflaub and Van Wees (2013), pp. 564-584.

Week 13: Us and them... Greeks and the Rest... And the Persians!

Tuesday 29 November / Thursday 1 December 2022

- Hall (2014), pp. 282-311.
- Josef Wiesehöfer, ‘Greeks and Persians’, in Raaflaub and Van Wees (2013), pp. 162-185.
- Jonathan M. Hall, ‘Ethnicity and cultural exchange’, in Raaflaub and Van Wees (2013), pp. 604-617.

Final Essay Due: Thursday 1 December 2022

Final Exam: Monday 5 – Thursday 8 December 2022