

TE WHARE WĀNANGA O TE ŪPOKO O TE IKA A MĀUI



VICTORIA
UNIVERSITY OF WELLINGTON

CLAS 104

Greek History



TRIMESTER 1 2012

5 March to 4 July 2012



Advancing Greek Hoplites on the Chigi Vase
(Protocorinthian ca. 650 BCE)

SCHOOL OF ART HISTORY, CLASSICS & RELIGIOUS STUDIES

VICTORIA UNIVERSITY OF WELLINGTON

GENERAL INFORMATION

Lecturer and Course Coordinator

Dr. Matthew Trundle
Offices: OK514 and MY312
Phone: 463-6785
Email: matthew.trundle@vuw.ac.nz

Tutors

Daniel Knox, Bede Laracy, Shannon Carnihan, Geoff Ardell and Alex Wilson.

Trimester dates

Teaching dates: 5 March to 8 June 2012
Mid-trimester: 6 April to 22 April 2012
Study week: 11 June to 15 June 2012
Examination/Assessment period: 15 June to 4 July 2012

Withdrawal dates

Information on withdrawals and refunds may be found at
<http://www.victoria.ac.nz/home/admisenrol/payments/withdrawalsrefunds.aspx>

Course Delivery

Three Lectures Per Week, One Tutorial, Blackboard Support.
Lectures commence on Monday 5th March until Thursday 7th June. The final exam will take place in the exam period at a date between 15th June and 4th July 2012. Students must be available to attend the examination at any date within the examination period.

Time: Lecture Times: Monday, Tuesday and Thursday 4.10-5.00 pm
One Tutorial per week (TBA) in Addition

Place: **Monday:** Maclaurin Lecture Theatre 101 (MCLT101)
Tuesday & Thursday: Hunter Lecture Theatre 323 (HULT323)

Communication of Additional Information

Any additional information will be posted on the Classics notice board opposite Old Kirk room 505.

Blackboard

The Internet supports the course through the university learning system called Blackboard. You can enter the Blackboard site through the university's front-page via Current Students. Overheads for the week's lectures will appear in the week or the weekend prior to their delivery. You may find it useful to copy these and bring them to the relevant lecture as a guide or to save you writing down key words or phrases. I reserve the right, however, to make changes to any and all lecture material up to the last minute before a lecture is delivered and so cannot always guarantee that identical notes will appear on blackboard as appear in class. A brief synopsis of the lecture material outlining the principal themes of what I thought

that I said will appear in the week that follows the lecture. Please take some time to survey the CLAS 104 site on Blackboard for all the tools available, in particular the discussion board where you can engage in debates about Greek history on-line with me, the tutors and each other. Please note, however, that you are strongly advised to attend all classes as Blackboard is only meant to support the specific material delivered in this course.

Tutorials

Tutorials (which are potentially worth 10% of the grade of the course) will start in the second week of the course and will be held on most weeks. Tutorial groups will be arranged during the first week of the course. Students can sign up to a tutorial group on SCUBED.

Tutors

The tutors can be contacted during their office hours (TBA) on the Fifth Floor of the Old Kirk Building or through Matthew Trundle (OK 514).

Course Content

This course is a survey of Greek history from 1600 BCE – 150 CE, although much emphasis is given to the period from 750 BCE - 322 BCE. The sources and methods used in studying the Greek past play a significant role throughout in order to provide students with the tools to study Greek history on their own. The narrative of Greek historical events provides the backdrop for discussions concerning intellectual, social, economic, political and military developments in the ancient Greek world.

Course Prescription

A survey of Greek history from Mycenaean times to the Roman conquest, concentrating on the later Archaic and Classical Periods (550-323 BC), including the rise and fall of Athens, democracy, empire, and Alexander the Great. Particular attention is paid to sources and methods for studying the ancient world.

Learning Objectives

The objective of this course is that the student should understand the main academic themes and problems that are integral to studying ancient Greek history. Of utmost importance in this is the ability to understand and analyse primary evidence (ancient texts, coins, archaeological sites, pottery etc.) and process the main trends of modern historiography, for example, Oswyn Murray's *Early Greece*, which is itself based upon primary evidence. Course examinations and written assignments will test each student's ability to do these things. Successful students should be able to discuss primary evidence and be familiar with methods of its analysis and the many problems of reconstructing Greek history. They should have a broad outline of the changes that historians have identified in the ancient Greek world. From this understanding they will be in a position to study Greek (and ancient) history and culture more independently, and in greater detail, in the years to come.

Expected Workload

There is a great deal to understand in this course, names, places, ideas and events, and students should be prepared for an average of approximately twelve hours of work per week, including class hours. It will all be worthwhile in the end!

Mandatory Course Requirements

There are no mandatory course requirements.

Readings

There is no single textbook that alone can and does do justice to Greek history. Ancient Greek history is constantly evolving and ideas about the past are always in flux. As with the Internet (see below) secondary materials on the ancient world require you to be critical and thoughtful about the validity of the information they contain. For these reasons, CLAS 104 has no required secondary textbook that serves as a single resource for information about Greek history. Nevertheless you are strongly encouraged to make use of the books in the further reading section below in order to assist you in studying and understanding the key events and problems relating to Greek history. Trust no one until you have sought the truth for yourself!

Essential Texts: Primary Source Material (Required)

Primary sources are ancient sources (perhaps written texts, perhaps archaeological). They need not themselves be accurate about those things they report, but their proximity in time to the events and people they describe give them an important status as evidence about the ancient world and are the principal medium by which we understand the past today. Note that the abbreviations in the square brackets below are used in the lecture schedule at the rear of this handout to indicate relevant reading material for each lecture.

- *CLAS 104 Course Materials* from Student Notes Centre . [CM]
- Herodotus, *Histories*, A. de Selincourt trans. Revised with Introduction and notes by John Marincola. Penguin. [Hdt]
- Thucydides. *The Peloponnesian War*. R. Warner trans. Penguin. [Thuc.]
- Xenophon, *A History of My Times (Hellenica)* Penguin [Xen]

All undergraduate textbooks and student notes will be sold from the Memorial Theatre foyer from 13 February to 16 March 2012, while postgraduate textbooks and student notes will be available from the top floor of vicbooks in the Student Union Building, Kelburn Campus. After week two of the trimester all undergraduate textbooks and student notes will be sold from vicbooks on Level 4 of the Student Union Building. Customers can order textbooks and student notes online at www.vicbooks.co.nz or can email an order or enquiry to enquiries@vicbooks.co.nz. Books can be couriered to customers or they can be picked up from nominated collection points at each campus. Customers will be contacted when they are available.

Opening hours are 8.00 am – 6.00 pm, Monday – Friday during term time (closing at 5.00 pm in the holidays). Phone: 463 5515.

Additional Primary Source Material

- Plutarch, *Lives (The Rise and Fall of Athens, The Age of Alexander)*. Penguin) [Plut + name]

- Fornara, C. *Archaic Times to the End of the Peloponnesian War*. Cambridge, 1977. [CF]
- Harding, P. *From the End of the Peloponnesian War to the Battle of Ipsus*. Cambridge, 1985. [PH].

Secondary Source Material and Further Readings

Secondary sources (modern books, films, the internet) are not ancient evidence. They were produced by people (like you and me) who did not live in the ancient world, but who researched (or in some cases invented) aspects of the past sometimes using primary materials sometimes only using their imagination. Their conclusions need to be checked against the ancient evidence (the primary sources). The following textbooks are not required, but reading (one or some of) them is strongly recommended for a better understanding of the Greek world.

- J.V.A. Fine. *The Ancient Greeks: A Critical History*, Harvard, 1983 [F]
- R. Osborne, *Greece in the Making 1200-479 BC*, Routledge, 1996 [O]
- A.R. Burn, *The Penguin history of Greece*, Penguin 1990 [B]
- N.G.L. Hammond, *A History of Greece to 322 BC*, Oxford 1986 [H]
- Murray, O. *Early Greece*, London, 1993. [M]
- Davies, J.K. *Democracy and Classical Greece*, Harvard. 1993. [D]
- Walbank, F.W. *The Hellenistic World*, Harvard 1981. [W]
- Rhodes, P.J. *A History of the Classical Greek World 478-323 BC*. London, 2006. [R]
- Hall, J.M. *A History of the Archaic Greek World c. 1200 – 479 BC* London 2006. [A]

There is an extensive bibliography at the end of the course materials. The course organizer can help with additional and specific works as well.

However, trust no one!

ASSESSMENT REQUIREMENTS

Passing the Course

A student must obtain an overall mark of at least 50% from the combination of assessed work to pass the course. Students must achieve this final grade for a combination of marks achieved in the in-term work and the final exam. There are five assessed components in the course that include (1) Tutorials, (2) Tutorial Quizzes, (3) Gobbet Commentary, (4) Essay and (5) Final Examination.

1. Tutorials

Tutorials are an integral part of this course. They are your opportunity to discuss specific evidence for the Greek world amongst yourselves in an academic environment. The exams will reflect some of the material discussed in these tutorials. There are nine tutorials over the span of the course. **Please bring your Course Materials with you to each tutorial and ensure you have done the reading for that week's discussion (see Schedule at the end of this handout).** Times and venues for the tutorials will be posted on the Classics noticeboard on the Fifth Floor of Old Kirk, opposite OK 505. Please sign up for a tutorial as soon as possible and if you are unable to attend any of the tutorial times offered, please see the Programme Administrator, Hannah Webling, in OK508 as soon as possible. Tutorial attendance is monitored and at the start of each tutorial a short quiz will provide an opportunity to earn valuable points towards passing the course (see 2 below).

2. Weekly Tutorial Quiz 10%

Each tutorial (there are nine) will begin with a quick quiz worth 1% of the final grade. There are no make-ups for this quiz, which encourages both attendance and punctuality at each and every tutorial. Students achieving a full nine out of nine will receive a bonus of one additional mark.

3. Commentary: Due Thursday 5th April 2012 20%

A commentary of 1000 words (approx. 4 pages, double spaced, with 2.5 centimetre margins and a 12 point font) on one section chosen from the readings 1-5 below (pages 7-9) all of which are also in the Course Materials. The commentary should analyse and comment upon the importance of the document as a source for studying ancient history. For a guideline please see the discussion of gobbets pages 29 and 33 of the Course Materials and the notes on pages 9-10 of this handout. Discuss your choice of document with your tutor or the course coordinator. Late commentaries will be penalised by 10% a day. Please consult with the course organiser at least one week prior to the due date for an extension under special circumstances (by close of business on Friday 30th March 2012).

Passages That You May Choose for Analysis

Choose to analyze one of the following five passages.

1. Homer, *Iliad* 2.212-244 : Thersites Rebukes Agamemnon (CM 36-7)

Thersites of the unbridled tongue alone scolded whose thoughts were vainly and constantly disorderly rebuking, but against order did he strive with the chieftains (*basileus*), anything that might amuse the Argives. He was the most shameful (*aischros*) man who came to Troy. He was bandy legged and lame in one foot, arched shoulders came together on his chest, above which a pointy head grew hair sparsely. He was especially hateful to Achilles and to Odysseus also. For he quarrelled with them. He rebuked godlike Agamemnon in squeaky cries, with him the Achaeans bore violence and felt resentment in their heart (*thumos*).

Thus he speaking loudly and long abused Agamemnon with words:

‘Son of Atreus, of what do you need more and you blame us for? You have plenty of bronze in your tent, many women in your tent that the Achaeans have taken themselves and given to you first when we take a citadel? Or is it more gold you desire, that some son of the Trojans breakers of horses carries as ransom (*apoina*) from Troy, that I or others of the Achaeans fettered and brought in or some young woman, to embrace in love who you hold far apart for yourself. It is not fitting for you the leader (*archon*) to lead the sons of the Achaeans badly (*kakos*)...’

2. Cyrene Foundation Decree (CM 46; Greek Historical Inscriptions, no. 5) : Concluding Statements

Since Apollo spontaneously told B [at] || tos and the Therans to *colonize* Cyrene, it has been decided by the Therlans to send Battos off to *Libya*, as Archagetes | and as King, with the Therans to sail *as his Companions*. On equal and fair terms shall they sail *according to family* (?), with one son to be conscripted [-c. 21-] adults and from the [otl|her] Therans those who are free-born [- 6-] shall sail. If they (the colonists) establish the settlement, kinsmen who sail | later to Libya shall be entitled to *citizenship* and offices | and *shall be allotted* portions of the land which has no owner. But if they do not successfully establish the settlement and the Therans are incapable of giving it assistance, and they are pressed by hardship for five years, from that land shall they depart, | without fear, to Thera, to their own property, and they shall be citizens. Any man who, if the city sends him, refuses to sail, will be liable to the death-penalty and his property (shall be confiscated). The man harboring him or concealing him, whether he be a father (aiding his) son or a brother his brother || her, is to suffer the same penalty as the man who refuses to sail. On these conditions a sworn agreement was made by those who stayed there and by those who sailed to found the colony, and they invoked curses against those transgressors who would not abide by it - whether they were those settling in Libya or those who remained. They made waxen images and burnt them, calling down (the following) curse, everyone having assembled together, men, women, boys, girls: 'The person who does not abide by this | sworn agreement but transgresses it shall melt away and dissolve like the images - himself, his

descendants and his property; but those who abide by the sworn agreement - those sailing to Libya and [those] staying in Thera – shall have an abundance of good things, both themselves [and] their descendants.

3. Herodotus, 6.84.1-3: The Causes of the Death of Cleomenes (CM 87-8)

The Argives say this was the reason Cleomenes went mad and met an evil end; the Spartans themselves say that Cleomenes' madness arose from no divine agent, but that by consorting with Scythians he became a drinker of strong wine, and the madness came from this. [2] The nomadic Scythians, after Darius had invaded their land, were eager for revenge, so they sent to Sparta and made an alliance. They agreed that the Scythians would attempt to invade Media by way of the river Phasis, and they urged the Spartans to set out and march inland from Ephesus and meet the Scythians. [3] They say that when the Scythians had come for this purpose, Cleomenes kept rather close company with them, and by consorting with them more than was fitting he learned from them to drink strong wine. The Spartans consider him to have gone mad from this. Ever since, as they themselves say, whenever they desire a strong drink they call for “a Scythian cup.” Such is the Spartan story of Cleomenes; but to my thinking it was for what he did to Demaratus that he was punished thus.

4. A List of Darius' Subjects c.509 BCE (CM 122)

I am Darius, the Great King, King of Kings, King of many countries, son of Hystaspes an Achaemenian. Darius the King says: by the favour of Ahuramazda these are the countries which I got into my possession along with this Persian people, which felt fear of me and bore me tribute: Elam, Media, Babylonia, Arabia, Assyria, Egypt, Armenia, Cappadocia, Sardis, Ionians who are of the mainland and those who are by the sea, and countries which are across the sea; (and also) Sagartia, Parthia, Drangiana, Aria, Bactria, Sogdiana, Chorasmia, Sattagydia, Arachosia, Sind, Gandara, Scythians, Maka. Darius the King says: If thus you shall think “May I not feel fear of (any) other,” protect this Persian people; if the Persian people shall be protected, thereafter for the longest while (there will be?) happiness unbroken – this will through Ahura come down upon this royal house.

5. The Troezen Decree of Themistokles (480 BCE) : Opening Passage (CM 126)

(tr. A. J. Podlecki, *The Life of Themistocles*, (Montreal, 1975) pp.147-8)

[Gods]

It was decreed by the Council and People on the motion of Themistokles, son of Neokles, of Phrearrhioi to entrust the city to Athena, Athens' guardian, and all the other gods, for safekeeping and to resist the barbarian for the land's sake. The Athenians themselves and those aliens who live in Athens shall deposit their children and wives in Troezen (? under the protection of...), founder of the land, and deposit the old men and possessions in Salamis. The temple-treasurers and priestesses shall stay in the Acropolis to protect the property of the gods. All the other Athen-

ians and aliens who are of age shall embark on the two hundred ships which have been prepared and shall fight the barbarians both for their own freedom and for that of the rest of the Greeks, with the aid of the Spartans and Corinthians and Aeginetan and any others who are willing to share the danger. The generals shall also appoint two hundred trierarchs, one for each ship, beginning tomorrow, from those who possess land and a house at Athens and who have legitimate children and are not more than fifty years of age, and shall allot the ships to them. They shall also enrol ten marines for each ship from those above twenty and below thirty years of age, and four archers; and they shall assign the petty officers among the ships at the same time as they allot the trierarchs. The generals shall also post up the other crew members, ship-by-ship on the white notice-boards, Athenians from the demeregisters and aliens from those listed with the polemarch. They shall post them up allocating them by companies into two hundred --- and write at the top of each company the name of trireme, the trierarch and the petty officers, so that each company may know on which trireme it will embark.

Writing Up Gobbets for Commentary (See *Course Materials 29-33*)

In one of the assignments, and the final exam, you will be required to write commentaries on gobbets. Writing a good gobbet is an exercise in being concise and complete: you want to show you grasp the full significance of the passage, and you want to do it succinctly. Never duplicate any information already found in the gobbet, and never use the gobbet as a springboard for an essay style answer. Rather, place the gobbet in its historical context and note the significance of its content, then turn to analysing the information and commenting upon it. Generally speaking, you want to identify the gobbet, explain its importance, and then make inferences from it based on your knowledge of the subject. Here is an example taken from Herodotus:

They are free – yes – but not entirely free; for they have a master, and that master is Law, which they fear much more than your subjects fear you. Whatever this master commands, they do; and his command never varies: it is never to retreat in battle, however great the odds, but always stand firm, and to conquer or die. (Hdt. 7.104; 477)

a) **Supplement** the information in the gobbet with relevant information. Do not merely replicate the information of the gobbet. You might start by indicating that Demaratus, the exiled Spartan king, was made to say this to Xerxes before the battle at Thermopylae in 480. Xerxes is astonished that the Spartans would stand up to his imperial army--outnumbered woefully as they are--in the absence of a master with a whip to keep them in line. We find the same attitude expressed in Aeschylus' *Persians*, written perhaps 50 years before Herodotus' *Histories*--and this raises questions about the source for Herodotus' episode in Book 7.

b) **Analyse** the information in the gobbet. Xerxes presumes that fear of a powerful person is the only force that motivates an army, and Herodotus uses Demaratus to make the point that freedom requires discipline and obedience to law rather than fear of a master such as the great king. *Nomos*--law or custom--is "king" for the Greeks and serves as the force which maintains their freedom. The passage places the ethics of despotism against those of the *polis* and thus the rule of law versus the rule of a despot.

c) **Comment:** The Spartans cultivated an image as the pre-eminent hoplites of Greece, and Herodotus uses Demaratus to further this image. All Greeks considered their method of battle, the heavily armed phalanx, superior to the lighter more mobile tactics of the Persians and appropriate to free citizens in a *polis*, as opposed to the "slaves" of a Persian "despot." The battle of Thermopylae, in which a few hundred hoplites held an army of 50,000 or more at narrow pass for 3 days helped reinforce this sense of superiority.

N.B.: This is not the only way to answer the question, nor must every good answer only include supplement, analyse and comment. You might spend more time discussing the source of this gobbet - where Herodotus got this information about the conversation and how accurate it might be. Why did he present the information the way he did? The point, however, is to stay focused and to say as much as possible that is **relevant** in a brief compass. Too involved a discussion of the Greek and Persian War would lead you far afield.

4. Essay Due: Friday 1st June 2012

30%

One essay is required in this course. It should contain 2000 words (8 pages, double spaced, with 2.5 centimetre margins and a 12 point font) including footnotes or endnotes. Completed essays should be placed in the assignment box outside OK508 no later than 5p.m. on **Friday 1st June 2012**. Do not push essays under the doors in Old Kirk. There are ten topics (below). Please consult with the course organiser at least one week prior to the due date for an extension under special circumstances (by close of business on **Friday 25th May 2012**). In view of the date for the completion of the essay and in line with traditional policy, essays should be returned to students 48 hours prior to the exam. Late essays will be penalised by 10% a day.

ESSAY QUESTIONS

1. How fair is it to call the period between 1150 and 750 BC the Greek Dark-Age?
2. Examine the reforms of either Solon at Athens (594/2 BC) or Lycurgus at Sparta (dates unknown, prior to 550 BC) and outline from these the problems that either lawgiver was attempting to solve within their respective community.
3. By analysing a single book of Herodotus' *Histories* illustrate the principal characteristics of his research techniques and methodology.

4. What conditions made Athens democratic and what single factor of these was most responsible for the establishment of the Athenian Democracy in the fifth century BC?
5. To what extent and in what ways was the Delian League an Athenian Empire by 431 BC?
6. To what extent did Athens lose rather than Sparta win the Great Peloponnesian War?
7. Why did Sparta fail to establish a durable hegemony in the Greek world after the fall of Athens in 404 BC?
8. With reference to one book of Thucydides' *Histories*, discuss how it illustrates his methodology and historical principles.
9. How important was the role played by Persia in formulating the development of Greek history and culture in the fifth century BC?
10. In what ways was it inevitable that an individual like Philip of Macedon would come to dominate the Greek states in the classical period?

Some Guidelines for Writing Essays

The aim of an essay is to sustain a reasoned argument, using evidence (or your interpretation of evidence) to make your case about a substantial topic in Greek History. You want to show you have a command of the evidence bearing on the issue, and that you can marshal it to make a clear, coherent argument. Simplicity, clarity, and forcefulness are required in an essay, and the line between these virtues and their corresponding vices is sometimes easy to cross: avoid the tendencies to oversimplify, to drag in unrelated evidence, and to repeat yourself. A nice rule of thumb: **Introduction** - start with a thesis statement, "what you will write and how you propose to proceed," follow this with **The Argument** "argue the thesis that you have proposed in the introduction, point by point," (organization is crucial here and it is always useful to work out a plan before you begin to write) and then **Conclusion** - restate your thesis, "write what you have demonstrated," perhaps in slightly altered form, showing how your careful consideration of the matter has prompted you to adjust your opening thesis. It is important to stay on topic and not to digress or "waffle." Examiners like to be led through an argument simply and concisely.

Essays are an opportunity to gather evidence on a problem, develop a discussion of it, and to make persuasive inferences and arguments about it. The essay is neither a book report nor a mosaic of scholarly opinion culled from the literature on a subject. Emphasis falls not on the gathering of other people's ideas, but on the formulation of your own. Essays will be graded for clarity, quality of argument, thoroughness, and if at all possible originality. The *Classics Study Guide* is now available from the Student Notes Distribution Centre, and is a very good investment. It will answer many questions you might have about preparing written assignments in Classics courses. Here are some basic things to keep in mind.

Quotations from primary sources should be placed right in the text, **not in a footnote**. For instance:

Thucydides (1.1) claims he started writing his *Histories* as soon as the war began.

Or:

By the fifth century money had become an important part of warfare in the Greek world (Thucydides, 1.11-2).

If you cite the *Course Materials*, abbreviate it *CM* and give the page number: as in (*CM* 123), although it would be ideal if you could again cite the author and work as well. Quotes over three lines should be indented and placed in the text without quotation marks and the primary source should be given in parentheses at the end. For example:

Plutarch (*Lycurgus*, 1) was aware that the very existence of Lycurgus was controversial as he stated in opening his life of the statesman:

Concerning the life of Lycurgus the Lawgiver, nothing can be said that is not disputed, since indeed there are different accounts of his birth, his travels, his death and above all, of his work as law-maker and statesman; and there is least agreement among historians as to the time in which the man lived.

Citations and Bibliography

The citation of modern authorities (secondary sources) is different. The social science method common now in scholarly journals of all kinds is the most succinct. It requires a certain bibliographical format as well. For example:-

As Clifford Geertz (1973, 205) writes, "Ideology bridges the emotional gap between things as they are and as one would have them be, thus insuring the performance of roles that might otherwise be abandoned in despair or apathy."

Alternatively you could cite this way:

As has been argued (Geertz 1973, 205) "Ideology bridges ..."

There is no need for Latin abbreviations--*op. cit.*, *loc. cit.*, *ibid.*--etc. Now if Geertz has two or more items in your bibliography from 1973, then the first one you cite is called Geertz (1973), the second one is called Geertz (1973a) and so on. In your bibliography you enter...

Geertz, C. (1973) *The Interpretation of Cultures*. New York: Basic Books.

You need to enter every source you have consulted in your bibliography, whether you have cited it or not. A bibliography is not meant to impress, but to inform. Include only items that you have read and have influenced your paper. If you use someone else's ideas you must cite the source. This is fundamental precept of scholarly morality. Changing the wording of someone else's ideas and presenting

them as your own is plagiarism, a very serious offence: if in doubt, always cite your source.

For primary sources, you need not follow this convention. For instance:

Plutarch. *The Rise and Fall of Athens*. Ian Scott-Kilvert trans. Penguin 1960.

Using and Citing The Internet in CLAS 104

The Internet is a very useful resource for studying ancient history and links to many historical sites can be found through the Blackboard website at. Like any resource base, however, it is also full of useless and erroneous information. It is more prone to contain sites produced by people whose work has not been reviewed by scholars of the ancient Greek world and so the information found therein may well not be of value. When using the Internet to study the Greek world always be critical and analytical of what you are reading. Please be careful in using and believing all the information that you find on the web. When citing information on the web it is never enough to cite only the URL address as www.ancient-world.com – you must cite all of the following information including the URL. This includes: the author of the text, the title of the piece, the chapter, verse or page number of the section to which you are referring, the publisher of the website and the date that the site was updated with the information to which you are referring.

Failure to cite in a footnote any and all of this information will result in your essay being down graded by a whole grade point.

Finally, I do check for plagiarism in CLAS 104 by checking references and closely reading essays. Plagiarised essays will receive no marks.

5. Three Hour Final Exam 40%

The final exam will be scheduled in the exam period 15th June – 4th July 2012 tests your cumulative knowledge of the course. It will be composed of short answer questions related to sources, methods and theories about the Greek world. There will be gobbets for commentary from the tutorial readings found in the *Course Materials* and the required primary texts, and essays on aspects of the Greek world.

The final exam is worth 40% of your total grade in the course. It is a 3 hour exam. The final exam will feature material from the whole of the course:

- (1) Short answer questions.
- (2) Gobbets for commentary.
- (3) Essays.

As the exam's aim is to test what you have learned, as opposed to testing what you do not know, each section will provide a number of choices and often no specific right answer.

Marking and Overdue Assignments

It is our policy to return marked work to students within two weeks of receipt. Special circumstances may result in failure to do this. The course essay should be

marked and returned 48 hours prior to the final exam. The course organizer reserves the right to mark late work without comments and to reduce the grade that the work receives.

WHERE TO FIND MORE DETAILED INFORMATION

Find key dates, explanations of grades and other useful information at www.victoria.ac.nz/home/study. Find out how academic progress is monitored and how enrolment can be restricted at www.victoria.ac.nz/home/study/academic-progress. Most statutes and policies are available at www.victoria.ac.nz/home/about/policy, except qualification statutes, which are available via the *Calendar* webpage at www.victoria.ac.nz/home/study/calendar.aspx (See Section C).

Other useful information for students may be found at the website of the Assistant Vice-Chancellor (Academic), at www.victoria.ac.nz/home/about_victoria/avcacademic.

Academic Integrity and Plagiarism

Academic integrity means that university staff and students, in their teaching and learning are expected to treat others honestly, fairly and with respect at all times. It is not acceptable to mistreat academic, intellectual or creative work that has been done by other people by representing it as your own original work.

Academic integrity is important because it is the core value on which the University's learning, teaching and research activities are based. Victoria University's reputation for academic integrity adds value to your qualification.

The University defines plagiarism as presenting someone else's work as if it were your own, whether you mean to or not. 'Someone else's work' means anything that is not your own idea. Even if it is presented in your own style, you must acknowledge your sources fully and appropriately. This includes:

- Material from books, journals or any other printed source
- The work of other students or staff
- Information from the internet
- Software programs and other electronic material
- Designs and ideas
- The organisation or structuring of any such material

Find out more about plagiarism, how to avoid it and penalties, on the University's website: <http://www.victoria.ac.nz/home/study/plagiarism.aspx>

Class Representative

A class representative will be elected at the first class. The class representative provides a channel to liaise with the course coordinator on behalf of the students. Their contact details will appear on Blackboard.

Lecture Schedule 2012

The texts assigned below should be read in preparation for each lecture or tutorial. Although only passages from the major Greek historians are assigned for each session, you are required to read all references shown in bold type: Course Materials (**CM**), Herodotus (**Hdt**), Thucydides (**Thuc**) and Xenophon (**Xen**) and these will provide gobbets for commentary in the exams. You will certainly be asked to demonstrate knowledge of these texts in the final examination. Other readings are recommended below (by abbreviation) to help you follow the course and the lectures.

- J.V.A. Fine. *The Ancient Greeks: A Critical History*, Harvard, 1983 [F]
- R. Osborne, *Greece in the Making 1200-479 BC*, Routledge, 1996 [O]
- A.R. Burn, *The Penguin history of Greece*, Penguin 1990 [B]
- N.G.L. Hammond, *A History of Greece to 522 BC*, Oxford 1986 [H]
- Murray, O. *Early Greece*, London, 1993. [M]
- Davies, J.K. *Democracy and Classical Greece*, Harvard. 1993. [D]
- Walbank, F.W. *The Hellenistic World*, Harvard 1981. [W]
- Rhodes, P.J. *A History of the Classical Greek World 478-323 BC*. London, 2006. [R]
- Hall, J.M. *A History of the Archaic Greek World c. 1200 – 479 BC* London 2006. [A]

Additional Primary Source Material

- Plutarch, *Lives (The Rise and Fall of Athens, The Age of Alexander)*. Penguin) [Plut + name]
- Fornara, C. *Archaic Times to the End of the Peloponnesian War*. Cambridge, 1977. [CF]
- Harding, P. *From the End of the Peloponnesian War to the Battle of Ipsus*. Cambridge, 1985. [PH].

WEEK-BY-WEEK BREAKDOWN

Week I	NO TUTORIALS
M Mar 5	Introduction to the Course: Approaches, Sources and Methods A 1-40
Tu Mar 6	Greek Beginnings and the Mycenaeans A 41-43; M 5-34; D 1-8; B 35-60; F 1-25.
Th Mar 8	Homer, <i>Iliad</i> and <i>Odyssey</i> CM 34-40; M 35-68; F 26-27, 37-38, 44-45; B 70-75; A 41-66.
Week II	TUT 1: Orientation [CM 29-33]
M Mar 12	After the Mycenaeans - "The Dark Age" A 41-66; M: 5-34; F 26-45; B 61-70.
Tu Mar 13	Themes of the Archaic Age 1: The <i>Polis</i> M 62-68; B 63-66; F 43-61; A 67-92
Th Mar 15	Archaic Age Themes 2: Alphabet, Hoplites, Games & Coins M 124-136; B 75-78, 104-125; F 27, 60-63, 94-136

- Week III** **TUT 2: Dark Age and Archaic Greece [CM 34-40]**
M Mar 19 Themes of the Archaic Age 3: Colonization & Trade
CM 41-50, 88-90; Hdt. 4.147-164 (261-9); M 69-123, 137-158; B 83-103; F 62-93; A 93-118.
- Tu Mar 20 Themes of the Archaic Age 4: Sparta
CM 48-77; Hdt. 1.65-68 (25-8), 1.82 (33-4); M 159-180; B 112-118; F 137-175; A 178-209.
- Th Mar 22 Early Athens to c. 600 BCE
CM 94-106; M 181-200; Plut. *Theseus*; B 66-70; F 176-88; A 119-44

- Week IV** **TUT 3: Greek Colonisation [CM 41-46]**
M Mar 26 Solon and Peisistratus: Athens in the Sixth Century.
CM 91-93; Hdt. 1.29-33 (12-15); M 181-245, 268-273; Plut. *Solon*; B 118-125; F 188-220; Plut. *Peisistratus*
- Tu Mar 28 Cleisthenes and the Origins of Athenian Democracy
CM 106-109; Hdt. 5.66-76 (302-306); M 262-287; B 151-157; F 220-243; A 210-234.
- Th Mar 30 Herodotus and History
Hdt. 1.1-1.5 (3-5), 9.122 (543); M 22-28; B 225.

- Week V** **TUT 4: Cleomenes [CM 78-88]**
M Apr 2 The Persian Empire and the Near East
CM 121-2; Hdt. 1.131-140 (55-58), 3.88-96 (190-193), 4.36-41 (227-228); M 246-261; B 126-129, 146-151; F 244-269; A 255-266.
- Tu Apr 3 The Persian Wars I
CM 123-128; Hdt. 5.73 (305), 5.96-5.97 (316-317), 5.105-106, (319); M 278-301; B 157-163; F 269-288
- Th Apr 5 The Persian Wars II
CM 121-128; Hdt. 7.139 (415); M 288-301; B 163-192; 288-328; F 289-328; Hdt. 6.103-9-end (358-543)

Mid-Trimester Break: 6th April – 22nd April 2012

- Week VI** **NO TUTORIALS**
M Apr 23 The Delian League
CM 128-138; Thuc. 95-103, 108-117; D 64-86; B 193-208; F 329-350; R 14-40; A 267-275; Plut. Aristeides and *Cimon*
- Tu Apr 24 The Athenian Empire
CM 128-138; D 9-36, 51-63; B 238-245; F 383-441; R 41-53
- Th Apr 26 Athenian Democracy
CM 109-113, 139-166; D 64-86; B 208-224; F 351-382; R 54-70.

- Week VII** **TUT 5: The Persian Wars [CM 123-125; Hdt, *Passim*]**
M Apr 30 The Athenian Economy
D 87-99, 222-226; B 124, 214-215, 321-325; F 429-441; R 54-70, 116-123; A 235-249.
- Tu May 1 Thucydides and History
Thuc. I.1-1.23 (35-49); B 258-270; F 442-456
- Th May 3 The Peloponnesian Wars I: 431-421

- CM 166-172**; D 117-128; Plut. *Pericles* 195-200; B 219-224, 258-270; F 352-371, 357-487; R 81-115.
- Week VIII** **TUT 6: Modes of Government [CM 139-153]**
 M May 7 Peloponnesian Wars II: 421-413
CM 173-193; Thuc. 5-7; D 87-116; B 225-237, 271-279; R 116-141.
- Tu May 8 The Peloponnesian Wars III: 414-404
Thuc. 414-427, 483-537; Xen, 1.1-2.2; D 134-135; B 280-299; F 488-518; R 142-171; Plut. *Nicias*
- Th May 10 Athens After the Peloponnesian Wars
CM 196-197; Xen, 2.3-2.4; PH 8-11, 19-26; D 151-173; B 299-304; F 518-539; R 172-188, 257-272
- Week IX** **TUT 7: The Origins of the Peloponnesian War [CM 166-172]**
 M May 14 The Early Fourth Century I
CM 194-211; Xen, 3; PH 35-38; Plut. *Pelopidas*; D 174-197, 214-234; B 305-320; F 539-604; R 189-225.
- Tu May 15 The Early Fourth Century II
CM 194-211; Xen, 4-5; Xen, 6-7; D 174-197; B 305-320; 539-604; R 226-256
- Th May 17 Philip II of Macedon
CM 211-220; PH 82-82-100, 111-113, 117-125; D 235-260; B 326-336; F 605-683; R 294-327
- Week X** **TUT 8: The Fourth Century [CM 194-196(-204)]**
 M May 21 Alexander III (the Great) of Macedon
CM 221-224; W 29-45; W 13-28; Plut. *Alexander*; B 336-342; R 347-366
- Tu May 22 Alexander's World
 W 46-59; B 347-352; R 367-383
- Th May 24 The Hellenistic World
 PH 152-161, 165-169, 176; W 60-78, 159-197; B 342-347, 352-368; R 384-387
- Week XI** **TUT 9: The Murder of Philip II of Macedon [CM 211-220]**
 M May 28 The Coming of the Romans and Greek Legacies
 Tu May 29 Revision : The Olympic Games and Greek History
 Th May 31 Revision : Warfare and Greek History
- Week XII** **Voluntary Revision Tutorials (TBA)**
 M June 4 University Closed: No Lectures
 Tu May 5 Revision : Coinage and Greek History
 Th June 7 Revision : Review of the Course and Exam Preview

Have Fun!