Objectives. Upon completion of this course, you will be able to:

- read and understand Classical Greek high prose
- identify and explain all the elements of the complex sentence in Classical Greek.
- situate Socrates and Plato in the Greek enlightenment of the fifth century BC.
- discuss the argument and literary-philosophical implications of Plato’s *Euthyphro*.

Textbooks:

- Liddell and Scott's Greek English Lexicon, abridged (Oxford Little Liddell with enlarged type for easier reading: Martino Fine Books 2015) 978-1614277705

Grading:

<table>
<thead>
<tr>
<th>Component</th>
<th>Percentage</th>
<th>Grade Range</th>
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<tbody>
<tr>
<td>Homework and Class Translation</td>
<td>40%</td>
<td>A 93-100, A- 90-92</td>
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<tr>
<td>Midterm</td>
<td>30%</td>
<td>B+ 87-89, B 83-86, B- 80-82</td>
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<td>Final</td>
<td>30%</td>
<td>C+ 77-79, C 73-76, C- 70-72</td>
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<td>D+ 67-69, D 63-66, D- 60-62, F 0-59</td>
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We will review some of the complexities of grammar and quickly finish Shelmerdine, then move on to reading Plato's short dialogue, *Euthyphro*. This dialogue is traditionally first in the Platonic corpus as organized by the Roman era scholar Thrasyllus in the age of Tiberius. That is, it was considered the first work of the first tetralogy, which encompasses the trial and death of Socrates in *Euthyphro-Apology-Crito-Phaedo*. There is no more perfect place to begin the study of Platonic philosophy as a new kind of education in Greece. *Euthyphro* is a caricature of the beginning student – he believes what he has read in mythical literature as literally true. His father had a slave who killed someone, and his
father then bound the slave and left him in a ditch while consulting the authorities, which took long enough that the slave died. Euthyphro is now prosecuting his father for wrongful death, because, he says, both Zeus and Kronos had taken vengeance on the wrongs of their fathers, as justice demanded. His thought, that what they did was just, is not born out by Hesiod's *Theogony*, which he is following. His conception of divine justice, moreover, suffers from the assumption that if we imitate the actions of the gods in mythical literature (e.g., from Homer and the tragedians), we are doing justice.

The dialogue raises lots of good questions about the relationship between literature and philosophy, the role of rational interpretation in virtues like justice, and most of all the peculiar nature of philosophical education. Socrates does not try to correct Euthyphro; he tries to make him see the circularity and self-refuting nature of his assumptions, but fails. This failure is important to understand a great point about Plato: not everyone will become a philosopher, and only the philosopher is capable of perfect justice; and the philosophical teacher cannot take upon himself responsibility for the actions of students who do not stay long enough or take seriously enough the problems attendant upon acquiring wisdom and the other virtues. The first step to becoming virtuous, moreover, is destructive: we must all have our unvirtuous assumptions torn down. Thus the philosopher may appear to be a cruel destroyer, sometimes sophistical, sometimes immoral, sometimes a manipulator of language, in the necessary task of showing us the nonsensical nature of what we claim to believe.

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**Assignments:**

8/23 Introduction


9/6 Translate reading 26.2 p.208. Review the relative pronoun, dependent clauses + indic., interrogatives and correlatives, pp. 67, 78, 139-40, 196.


9/22 Take-home Midterm over Shelmerdine’s grammar.

9/27-12/1 Plato’s *Euthyphro*

10/11 **No Class. Fall Break.**
11/24  Thanksgiving break
12/1   Last class.
12/13  Take-home final exam over Plato's *Euthyphro* due.