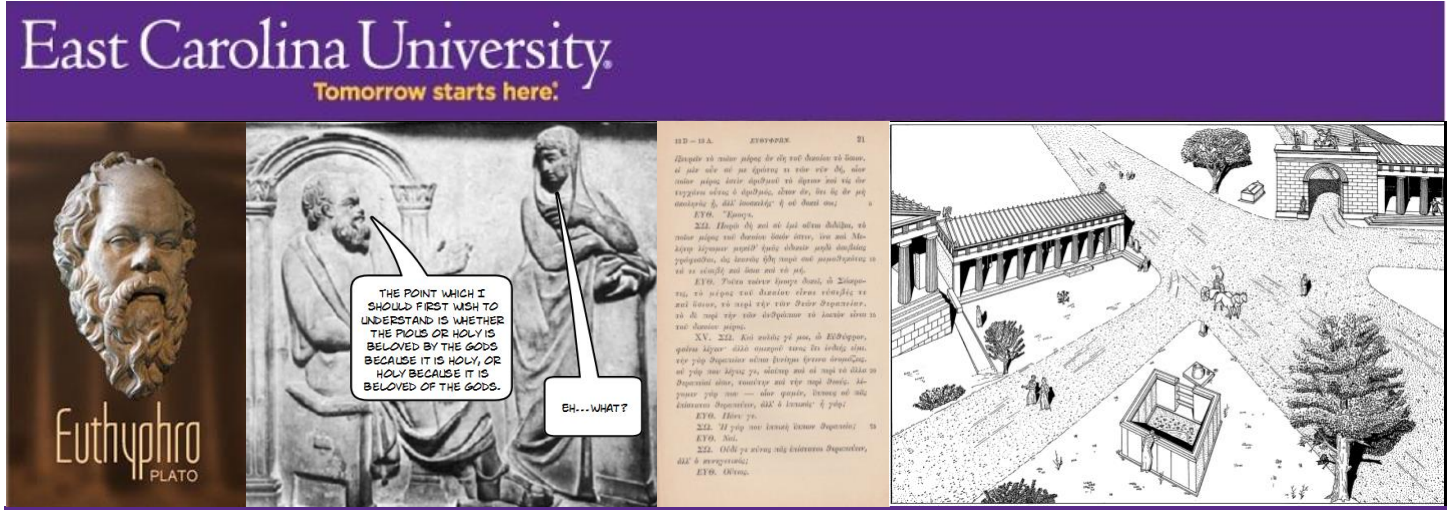


GRK 2003 Ancient Greek Level III (TTh 11-12:15)



<http://myweb.ecu.edu/stevensj/>

Prof. John A. Stevens

Office: Ragsdale 133

Hours: T-Th 10-11, 1:45-3:15 & by appt (<https://ecu.webex.com/meet/stevensj>)

Fall 2023

stevensj@ecu.edu

(252) 328-6056

Course Format and Continuity of Instruction. This is a synchronous online course meeting by WebEx in Canvas. In the event of a disruption to campus operations, the course will continue in this mode. Although I am available to meet in person on campus upon request, the default will be to meet by WebEx at the personal URL above, preferably by appointment during the times listed. I am available to answer questions by email and to meet outside of office hours if needed.

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:

- Plato. *Euthyphro*, ed. John Hare (Bryn Mawr Commentaries: 1985). 978-0929524252
- Liddell and Scott's Greek English Lexicon, abridged (Oxford Little Liddell with enlarged type for easier reading: Martino Fine Books 2015) 978-1614277705
- Cynthia W. Shelmerdine, *Introduction to Greek* (3rd ed. Hackett: 2008) 978-1585109609
- Alpheios Reader plugin. <https://alpheios.net/>
- Text of Euthyphro <https://ecu.instructure.com/courses/117070/pages/text-of-platos-euthyphro>

Grading:

Daily Translation	40%	Scale: A 92.50-100, A- 89.50-92.49
Midterm	30%	B+ 86.50-89.49, B 82.50-86.49, B- 79.50-82.49
Final	30%	C+ 76.50-79.49, C 72.50-76.49, C- 69.50-72.49
		D+ 66.50-69.49, D 62.50-66.49, D- 59.50-62.49,

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. 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. The actual philosophical education is not between Socrates and Euthyphro, but between Plato and us.

That is, there remains the question of reader response. The argument seems sophistical – how much does it really matter whether a thing is holy because the gods love it or if the gods love it because it is holy? The real question is how much we see of Euthyphro in ourselves, how much literalism must be torn down so that the pursuit of the divine may begin? The path to philosophical knowledge begins with abandoning the things we are certain of that just aren't so, including especially beliefs about the city, about the good as portrayed in literature and art, and about education.

For information about severe weather and university closings, see <http://www.ecu.edu/alert/>. East Carolina University seeks to comply fully with the Americans with Disabilities Act (ADA). Students requesting accommodations based on a disability must be registered with the Department for Disability Support Services located in Slay 138 (252) 737-1016 (Voice/TTY). Academic integrity is expected of every East Carolina student. Cheating, plagiarism (claiming the work or ideas of another as your own), and falsification, will be considered a violation of Academic Integrity (<http://www.ecu.edu/cs-studentaffairs/dos/upload/academic-integrity-manual.pdf>). If you choose to do homework together, you must still arrive at your own answers. You cannot all turn in the same work for credit for all. That's plagiarism. If you work together, don't ask each other the translation of an entire sentence and all put the same thing; ask each other more specific questions so you can still give your own answers.

Assignments:

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| 8/22 | Introduction |
| 8/24 | Translate reading 24.1 p.191. Review declensions of nouns, articles, adjectives, and uses of the cases, pp.14-17, 21-24, 33, 38, 41, 43, 49-50, 57, 61-62, 75-76, 85, 87, 101-104, 113, 123, 190. |

- 8/29 Translate reading 25.1 p.199. Review enclitics, elision, vowel contractions, attributive and predicative position, comparative and superlative adj/adv, pp. 34-37, 44-45, 51, 60, 69-70, 96, 145-48, 158, 201-3.
- 8/31 Translate reading 26.1 p.207. Review of principal parts of verbs, stems, endings and I.D. pp.7-11, 17, 27-30, 83-84, 109-12, 119-21, 185-88,
- 9/5 Translate reading 26.2 p.208. Review the relative pronoun, dependent clauses + indic., interrogatives and correlatives, pp. 67, 78, 139-40, 196.
- 9/7 Translate reading 27.1 p.215. Review uses of the infinitive and forms of indirect statement, pp. 52-53, 85-86, 114, 121-22, 131-32.
- 9/12 Translate reading 28.2 p.222. Review uses of the subjunctive and optative, and conditions, pp. 155-57, 161-64, 169-72, 180-81, 197, 204-7.
- 9/14 Translate reading 28.3 p.223. Review uses of the participle, pp. 93-97, 104, 135-36, 198.
- 9/19 Translate reading 28.6 p.226. Read Shelmerdine lessons 27, 28.
- 9/21 Take-home Midterm over Shelmerdine's grammar.
- 9/26 Plato's *Euthyphro* Group 1. 2a-2b11 Group 2. 2b12-2d4
- 9/28 *Euth.* Group 1. 2d4-3b4 Group 2. 3b5-3d4
- 10/3 *Euth.* Group 1. 3d5-3e6 Group 2. 3e7-4b6
- 10/5 *Euth.* Group 1. 4b7-4d1 Group 2. 4d1-4e2
- 10/10 **No Class. Fall Break.**
- 10/12 *Euth.* Group 1. 4e3-5b2 Group 2. 5b2-5c8
- 10/17 *Euth.* Group 1. 5c8-5e5 Group 2. 5e5-6b4
- 10/19 *Euth.* Group 1. 6b5-6d1 Group 2. 6d1-6e6
- 10/24 *Euth.* Group 1. 6e7-7b4 Group 2. 7b5-7d2
- 10/26 *Euth.* Group 1. 7d2-8a2 Group 2. 8a3-8b9
- 10/31 *Euth.* Group 1. 8b10-8d10 Group 2. 8d11-9a8
- 11/2 *Euth.* Group 1. 9a8-9c6 Group 2. 9c6-9e3
- 11/7 *Euth.* Group 1. 9e4-10b5 Group 2. 10b6-10d4
- 11/9 *Euth.* Group 1. 10d5-11a4 Group 2. 11a4-11c4
- 11/14 *Euth.* Group 1. 11c4-12a2 Group 2. 12a3-12c5
- 11/16 *Euth.* Group 1. 12c6-12d11 Group 2. 12e1-13b11
- 11/21 *Euth.* Group 1. 13b12-13e3 Group 2. 13e4-14b1
- 11/23 **Thanksgiving break**
- 11/28 *Euth.* Group 1. 14b2-14c10 Group 2. 14d1-15a1
- 11/30 Last class. *Euth.* Group 1. 15a1-15c3 Group 2. 15c4-16a4
- 12/11 Take-home final exam over Plato's *Euthyphro* due.