

Kolbe Academy Home School

GRADE NINE WORLD HISTORY I: ANCIENT GREECE

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COURSE TITLE: World History I: Ancient Greece**COURSE DESCRIPTION:**

This course examines the great civilization of ancient Greece, beginning around 600 B.C. with the rise of the Lydian state, and concentrating on the rise and fall of Athens. The course reads the great ancient histories of the Persian and Peloponnesian Wars. It then examines Plato's view of the ideal state. Plato's state can be compared to the actual Greek states and to our own government.

COURSE OBJECTIVES:

This course will enable the student to:

- ❖ Observe the timelessness of human relations and the similarities of man's responses to the conditions in which he finds himself, across time periods
- ❖ Discover the similarities of and difference between ancient Greek and Christian ideas of virtue
- ❖ Trace the cause and effect of political developments in the ancient world and, by extension, in the modern world
- ❖ Identify the periods of ancient history and major characters of the period
- ❖ Become familiar with the map of the ancient world and the seeds of modern conflicts
- ❖ Relate modern historical situations and documents to their ancient antecedents

WEEKLY COURSE WORK:

1. Readings
2. Accompanying study guide questions and quizzes
3. Weekly papers: topics are listed in the Course Plan. These papers should be 1- 2 pages type written, 12 point font, double-spaced. Each paper should be comprised of strong introduction, body, and conclusion. See the *Weekly Paper Topics Answer Guide* for grading guidelines.
4. Audio lectures, from Kolbe Academy Classics conference
5. Three-Part Exams: given in order to assess the student's understanding and retention of materials and concepts. These tests along with the test answer keys are provided in the Course Plan packet.
6. Students seeking Honors for this course must complete the course of readings, weekly papers, assignments, and all exams in their totality and as laid out in the course plan.

SKILLS TO BE DEVELOPED:

- Knowledge of Ancient Greek history and its influence on the world
- Memory
- Ability to relate the events of one's own age, with the events of history
- Ability to formulate and effectively communicate, both in writing and speaking, a clear, logically-sound argument

DIPLOMA REQUIREMENTS:

Summa Cum Laude students must complete the entire Kolbe Academy proposed curriculum as written. Summa students must fulfill the requirements for the Kolbe Core (K) or Kolbe Honors (H) course as outlined in this History course plan. In 9th grade, **Summa** students must pursue the (H) designation in at least one of the following courses: Theology, Literature, or History. In 10th grade, **Summa** students must pursue the (H) designation in at least two of the following courses: Theology, English, Literature, or History. In 11th grade, **Summa** students must pursue the (H) designation in at least three of the following courses: Theology, English, Literature, or History. In 12th grade, **Summa** students must pursue the (H) designation in all of the following courses: Theology, English, Literature, and History. **Magna Cum Laude** and **Standard** diploma candidates may choose to pursue the (H) or (K) designation, but are not required to do so. If not pursuing either of those designations the parent has the option of altering the course plan as desired. **Magna Cum Laude** students must complete 3 years of History in high school, including 1 year of World History and one year of American history. **Standard** diploma students must also complete 3 years of History in high school, including 1 year of World History and one year of American history.

KOLBE CORE (K) AND HONORS (H) COURSES:

- ❖ Students pursuing the **Kolbe Core (K)** designation must do all of the readings. **Kolbe Core students need to complete 4 of the 14 weekly papers each semester**; they should have discussions or write informal essays in response to the rest of the weekly paper topics as these are major themes and will appear in some way on the final exam.
- ❖ Students pursuing the **Kolbe Honors (H)** designations must do all of the readings. **Honors students need to complete 8 of the 14 weekly papers each semester**; they should have discussions or write informal essays in response to the rest of the weekly paper topics as these are major themes and will appear in some way on the final exam.
- ❖ For students who are not seeking either the Kolbe Core (K) or Honors (H) designation for this course, parents may alter the course as they so desire.

SEMESTER REPORTING REQUIREMENTS:

| Designation * | | K | H |
|------------------|---|---|--|
| Course Title | World Hist I: Ancient Greece | World Hist I: Ancient Greece | World Hist I: Ancient Greece |
| Semester 1 | Any TWO samples of written and graded work from Semester 1. | 1. <i>Complete</i> Midterm 1 Exam 2. <i>Complete</i> Semester 1 Exam | 1. <i>Complete</i> Midterm 1 Exam 2. <i>Complete</i> Semester 1 Exam 3. EIGHT Paper Topic Essays |
| Semester 2 | Any TWO samples of written and graded work from Semester 2. | 1. <i>Complete</i> Midterm 2 Exam 2. <i>Complete</i> Semester 2 Exam | 1. <i>Complete</i> Midterm 2 Exam 2. <i>Complete</i> Semester 2 Exam 3. EIGHT Paper Topic Essays |

*Designation refers to designation type on transcript. K designates a Kolbe Academy Core course. H designates a Kolbe Academy Honors course.

The Kolbe academic advisor will verify that the required work was completed successfully and award the Kolbe Core (K) or Honors (H) designation. The Kolbe academic advisor has the final decision in awarding the designation for the course. **If no designation on the transcript is desired, parents may alter the lesson plan in any way they choose and any written sample work is acceptable to receive credit for the course each semester.** If you have any questions regarding what is required for the (K) or (H) designations or diploma type status, please contact the academic advisory department at 707-255-6499 ext. 5 or by email at advisors@kolbe.org.

SCOPE AND SEQUENCE:

SEMESTER 1: WEEKS 1-9

I. Herodotus: *The Histories*.

Herodotus traces the relations of the Greek city-states with the Persian Empire from around 600B.C. to the stunning Greek victories over the invader Xerxes, ending around 480 B.C. This is the eve of the golden age of Athens.

- A. The rise of the Persian Empire: Books I to V. (If time is short, this section may be omitted, provided that the historical developments are filled in from other sources. Alternatively, Book II, which is largely an exposition of Egyptian history, geography, and customs, may be omitted. Please note that the course plan provides for the reading of Book I, a small portion of Book II, and Books V – IX.)
- B. The Persian Wars with the Greek city-states: Books VI to IX. (This section is essential.) The military union between Athens and Sparta, and the Greek virtues displayed in various leading figures. Their lives will be examined later by Plutarch as well.

SEMESTER 1: WEEKS 10-18

II. Thucydides: *The History of the Peloponnesian War*.

Thucydides provides a wealth of information on the “golden age” and decline of Athenian democracy during the Peloponnesian War between Athens and Sparta (432 – 404 B.C.) His work contains many aphorisms and observations about the nature of man and the causes of war. A large number of comparisons between the events of the Peloponnesian War and modern parallels are possible.

- A. The causes of the war: Book I. These events can be profitably related to the pre-World War I situation, as well as that of the Cold War.
- B. The outbreak of war and the policies of Pericles: Book II. Pericles’ funeral oration anticipates Lincoln’s “Gettysburg Address.” Athenian democracy affords illuminating parallels with American republican government.
- C. The war widens: Books III – IV. Contrasts between Athens and Sparta in Mytilene and Plataea. (Sections about military operations may be omitted if necessary.)
- D. Peace attempts: Books IV – VI. The truce and peace of Nicias. “Peace movements” throughout history. (Sections about the military operations may be omitted if necessary.)
- E. The Sicilian campaign and disaster for Athens: Books VI – VIII. (Sections about the military operations may be omitted if necessary.)

SEMESTER 2: WEEKS 1-9**III. Xenophon: *The Persian Expedition (Anabasis)*.**

Xenophon: a leader of the Ten Thousand, a Greek mercenary army in the employ of Cyrus the Younger of Persia (401 B.C.). Throughout the book he considers various qualities of leadership, as well as the details of the encounters of the Greek culture with various barbarian tribes. The course plan follows the expedition long enough to expose the weakness of the Persian empire, which would later provide an opportunity for Alexander the Great, and to narrate the soldiers' famous sighting of the sea.

IV. Plutarch, *The Rise and Fall of Athens (from Parallel Lives)*.

The Penguin edition of Plutarch offers brief biographies of nine prominent Athenians, allowing for continuing considerations of leadership qualities and character begun in Herodotus, Thucydides, and Xenophon.

- A. Solon and Greek law. Comparisons with Mosaic and Christian law systems.
- B. Themistocles, Alcibiades, Pericles: additions and alterations to the pictures from Herodotus and Thucydides.

(Other editions of Plutarch include leaders of Sparta, Persia, and Macedonia. These portraits of Lycurgus, Artaxerxes, Alexander, etc., can supplement those found elsewhere.)

SEMESTER 2: WEEKS 10-18**V. Plato, *The Republic*.**

Plato's theoretical considerations about the nature of the ideal state make illuminating comparisons with actual ancient and modern states. His utopian social blueprint can be compared with *Mein Kampf* (Hitler) and *The Communist Manifesto* (Marx).

- A. The nature of justice: Books I – II. Is injustice more profitable than justice?
- B. The ideal education: Books II – III. Useful comparisons with the classical education and modern educational fads.
- C. The perfect city and its government: Books III – VI. The upbringing of children by the state: cf. Sparta and modern totalitarianisms.
- D. Plato's cave: Book VII. The necessity for classical studies!
- E. Four types of constitutions: Books VIII – IX: aristocracy, timocracy, oligarchy, and democracy. An analysis with lasting value. Trace (briefly) the history of Germany from Bismarck through Hitler.

SUPPLEMENTAL MATERIALS:

- **Aristotle, *Nicomachean Ethics*.**
 - The good in general and the good of politics (Book I: Chapters 1 & 2)
 - The three classes of the good life (Book I: Chapter 5)
 - The idea of the good in opposition to Plato (Book I, VI – VIII)
 - How to acquire happiness (Book I: Chapters 9 – 10). Cf. Herodotus and Sophocles
 - "The Golden Mean" (Book II: Chapter 5 – 6)
 - Evaluation of moral behavior and the virtues: the basis of Thomist ethics (Books III – VIII). These virtues are seen enfolded in the various characters of the earlier works studied.
- **Chester Starr, *History of the Ancient World*.** Oxford University Press.
 - Excellent for historical background.
- **H.D.F. Kitto, *The Greeks*.** Penguin.

- Edith Hamilton, *The Greek Way*.
- Fustel De Coulanges, *The Ancient City*. Doubleday.
 - This book is useful to understand the pagan mind.

COURSE TEXTS:

- | | |
|-------------------|---|
| HERODOTUS | ❖ Herodotus: <i>The Histories</i> . Tran. Aubrey De Sélincourt. Penguin Books: London, 2003. |
| THUCYDIDES | ❖ Thucydides: <i>The History of the Peloponnesian War</i> . Tran. Rex Warner. Penguin Books: London, 1972. |
| PLUTARCH | ❖ Plutarch, <i>The Rise and Fall of Athens: Nine Greek Lives</i> . Tran. Ian Scott-Kilvert. Penguin Books: London, 1960. |
| XENOPHON | ❖ Xenophon: <i>The Persian Expedition (Anabasis)</i> . Tran. Rex Warner. Penguin Books: London, 1972. |
| PLATO | ❖ Plato, <i>Great Dialogues of Plato</i> . Trans. W.H.D. Rouse. Signet Classic: New York, 1984. |
| CLASSICS | ❖ King, Abigail. <i>Classics Conference: The Greek Era</i> . Kolbe Academy Press: Napa, 2002. (This flash drive contains the Greek audio files assigned in the course plan. Optional, unless earning the Honors designation for the course or the Summa diploma. For students planning on taking both Greek and Roman history, a flash drive with a combined set of the Greek and Roman audio files may be purchased in the bookstore.) |
| GRK HST | ❖ <i>Kolbe Academy Weekly Quiz Book for Greek History</i> . Kolbe Academy Press: Napa, 2014. |
| HERO | ❖ <i>Kolbe Academy Study Guide to Herodotus</i> . Kolbe Academy Press: Napa, 2014. |
| THUCY | ❖ <i>Kolbe Academy Study Guide to Thucydides</i> . Kolbe Academy Press: Napa, 2014. |
| XENO-PLU | ❖ <i>Kolbe Academy Study Guide to Xenophon's Persian Expedition & Plutarch's Rise and Fall of Athens</i> . Kolbe Academy Press: Napa, 2014. |
| PLATO | ❖ <i>Kolbe Academy Study Guide to Great Dialogues of Plato</i> . Kolbe Academy Press: Napa, 2014. |
| MLA | ❖ <i>MLA Handbook Eighth Edition</i> . Modern Language Association of America, 2016. |

A GREATLY ABBREVIATED CHART OF AGES, DATES AND EVENTS(DATES BEFORE 600BC ARE APPROXIMATE; AUTHORS ARE IN PARENTHESES)¹

| | | |
|------------------------------|---------------|---|
| The Bronze Age | 3000-1250 BC | Also referred to as the Age of Palace Cultures; the Mycenaeans establish and expand their kingdom. |
| The Dark Ages | 1250BC-900 BC | A breakdown occurs in settlements in Greece, and Mycenaean culture is destroyed. The Trojan War probably takes place about 1200 BC. |
| Archaic Period | 900-478BC | Colonization expands, and cities like Corinth, Sparta and Athens grow politically, culturally and artistically. The Persian War occurs in the early 5 th century. (Homer) |
| Classical Period | 478-403 BC | Athens' Golden Age occurs around 478-429 BC; it flourishes, politically and culturally. Athens develops her empire, and tension between Sparta and Athens leads to war. Athens is defeated by Sparta. (Herodotus, Thucydides) |
| Late Classical Period | 403-323 BC | Athens, Sparta and Thebes struggle for control, and Persia is dominant. Philip of Macedon rises to power and expands his influence, and, upon his death, his son Alexander expands the Macedonian empire as far as Russia, Afghanistan and India. (Plato) |
| Hellenistic Age | 323-200 BC | After Alexander's death, his generals fight between themselves; eventually, three Hellenistic powers dominate: Egypt, Macedon and the Seleucid Empire (which ruled from Turkey, through Palestine, to India) |

THE FALLACIES

A reasoning process that is not logical is called a fallacy. You should know the common fallacies so that you may avoid them in your own work and detect them when you are refuting the arguments of others. Use these throughout the course.

IGNORATIO ELENCHI

Mistaking the question is arguing for or against something other than the thesis, motion, or resolution actually proposed for discussion.

This speaker, supposed to be arguing the question "Military service is good character training," has mistaken the question and is arguing against drafting boys under eighteen: To draft a boy under eighteen years of age is a crime against human nature! Until the time that he is at least eighteen a boy has need of the atmosphere, the guidance, the will training, the example that only a home can afford. After he is eighteen, perhaps the time has come to throw him from the nest and let him try his wings; but before that the risk of dashing his young soul to death is too great. I am against this iniquitous proposal.

To refute an argument that mistakes the question, call the attention of your opponent and the audience to the mistake and restate the actual question.

Mr. Clay has argued eloquently and at some length against drafting young men before they are eighteen. I find no difficulty in agreeing with him. But let me remind him that his eloquence was

¹ Dates and events taken from *The Oxford History of the Classical World*, Boardman, Griffin and Murray, 1986, and <http://ancienthistory.about.com/od/timelines/>

scarcely related to what is before the house this evening-the proposition that "Military service is good character training." I wish that Mr. Clay had brought his mind to bear on that topic, since that-and not the draft age-is what we came here to discuss. Let us reserve the draft age for another evening. Tonight let us talk about the effect of military service on a man's character.

PETITIO PRINCIPII

Begging the question is taking for granted what you ought to be proving.

I want to propose Helen Murchison as the best-dressed girl on the campus. She wears smarter clothes than anyone else here at Sarat and is therefore fully entitled to the distinction "best-dressed." Now that I have proved her the one most worthy of the honor, I am sure that you will all give her your votes.

The common refutation of an argument that begs the question is to show your opponent and the audience that he has not proved, but merely stated, the question.

I hope that neither Miss Murchison nor Miss Peters will take offense when I point out that the latter has offered no evidence, but has merely stated, that Miss Murchison is the best-dressed girl at Sarat. In a momentous matter of this sort we must have a better guide to a decision than mere statement. Now my candidate, as I shall prove [and so on].

VICIOUS CIRCLE

A vicious circle is proving A by B and B by A.

It is easy to see that cow is a noun in this sentence. Look, it is modified by an adjective, sprightly. Adjectives, you know, modify only nouns or noun substitutes; and, of course, there is no question of a noun substitute here. Sprightly, I'll admit, looks like an adverb, since it ends in ly. But it is clearly an adjective here, for it modifies the noun cow.

An effective way of refuting a vicious circle is to strip it of verbiage and present it in all its naked illogic.

Joe, you have proved that cow is a noun because it is modified by the adjective sprightly and that sprightly is an adjective because it modifies the noun cow. No, Joe. You could prove Gromyko to be papal secretary of state in that fashion.

POST HOC, ERGO PROPTER HOC

False causality is assuming that, since one thing happens after another, it is therefore caused by that other.

I will never drink milk again. Last night, just before I went to bed, I drank a glass of milk. Then this morning, when I tried to get up, I found that I had a bursting head and that my stomach was one great ache.

A simple question will often refute false causality.

Could nothing else have made you feel ill? Do you think that you should conclude that milk was the culprit without looking for a more likely suspect?

FALSE ASSUMPTION

False assumption is taking something to be true that is not true and building an argument on it.

The presence of Jacob O'Neill in this hall tonight gives some notion of the unbridled boldness, of the shamelessness, of the arrogance of the man; of his utter disregard for what decent people like yourselves think of him. You see with what sort of person you have to deal, my friends. He defies you to your face What will be your answer?-Excuse me. What's that? You say, Mr. O'Neill is not in the hall tonight!

False assumption is such bad gaffe that the best refutation, ordinarily, is to call attention to it without

gloating. Occasionally, however, it is necessary to be severe about it, lest the audience be misled.

FALSE APPEAL TO COMMON KNOWLEDGE

False appeal to common knowledge or consent is using a phrase like *as everybody knows* or *only a fool would deny that*, when the point in question is not a matter of common knowledge or consent and may even be untrue.

I don't have to take time out to prove to people as enlightened as you that American-style democracy is the only good form of government. Only power-mad rulers and benighted Europeans, long accustomed to the surrender of their freedom of thought, would dare to offer any rebuttal.

False appeal to common knowledge or consent is one of the more vicious fallacies when used deliberately. For it plays upon that snobbishness in people which makes them reluctant to admit that they do not know something or that they are peculiar enough to think differently from their neighbors.

The refutation of false appeal to common knowledge or consent is (a) to point out that you, at least, do not know or do not consent to the statement of your opponent, and (b) to cite men of excellent knowledge and authority who disagree with it or deny it.

ARGUMENT BY UNFAIR IMPLICATION

Argument by unfair implication is the stating of a fact or a truth but using it to imply something that does not follow from it.

The other day I was talking to a Catholic, and a rather intelligent one. I asked him whether there was any basis for the doctrine of the infallibility of the Pope besides the fact that some Pope decided that it would be nice to be infallible. This Catholic couldn't give me an answer. Now that's Catholicism for you-authoritarian nonsense. The implication in this argument is that, if a presumably intelligent Catholic cannot explain a doctrine, then there is no explanation.

The refutation of argument by unfair implication is to examine your opponent's statement and the conclusion he draws from it, and to show that the connection he implied between the two does not exist.

Mr. Glenn seems to feel that if a Catholic does not know the answer to a question, then there is no answer. I'll wager that Mr. Glenn does not know the answer to 12364 multiplied by 7463. Yet I do not think that Mr. Glenn would dare to say that there is no answer. I am sorry and a little embarrassed that his Catholic friend did not know something of the answer-not the more intricate aspects, but at least something. But I am dismayed to find that Mr. Glenn would use one man's ignorance to mislead you.

AMBIGUITY OF TERMS

Ambiguity of terms is an illogical shifting of the meaning of words.

Catholics maintain that their Popes are infallible. Let me show you how silly this is. They themselves admit that one of their Popes-I've forgotten which-died of poisoning. Now if he had been infallible, do you think he could have made a stupid little mistake like taking poison? It beats me how Catholics can swallow such-excuse the word, please; but I get worked up about this thing-such hogwash.

The refutation of an argument based on ambiguous terms is to redefine the terms.

DEFECTIVE INDUCTION

Defective induction is an argument based on too few instances or on an examination made unscientifically, without sufficient variation of circumstances or controls.

Sheep, my friends, are all white. I know. I have two sheep, and they are both white.

The refutation of defective induction is either to show that too few instances have been examined or that the examination was unscientific, or else to bring up a fact that refutes the induction, according to the old dictum, "An argument cannot batter down a fact" (*Contra factum non valet illatio*).

The gentleman who spoke just before me proved, or seemed to prove, that all sheep are white. I should hesitate to attack his conclusion were it not that I happen to have a sheep with me—a sheep that is black. Bill, will you please bring in that sheep?

FALSE ANALOGY

False analogy is arguing that, because two things are alike in some particulars, they will therefore certainly be alike in others.

For example, in a widely current television commercial, the sales-man dips two sponges in water, one coated with a water-resistant material. The uncoated sponge becomes soft. Then he says that the same thing happens to whiskers that have been cleared of water-resistant film by his product. He often concludes with remarks implying that he has proved that his product softens whiskers.


The refutation of false analogy is to point out the differences between the two things that are compared and to show how these must be taken into consideration no less than the similarities.

Reprinted from the *Loyola Writer's Handbook*

COURSE PLAN METHODOLOGY: Parents should use the teacher editions of the study guides for guidance and answers for the topics and questions in the Key Points section each week. The study guide questions and study sheets can be completed by the student during the week as he reads the material, unless otherwise noted. The quizzes should be given at the end of each week after the student has read the chapters assigned.

◆◆◆ FIRST SEMESTER ◆◆◆

| KOLBE FRESHMAN WELCOME WEEK | | |
|-----------------------------|--------------------------------|--|
| CLASSICS | CD 1 CD 2 CD 9 LECTURE 2 | ⊕ Introduction to the Classic (for Student & Parents) ⊕ Introduction to the Greeks (for Student & Parents) ⊕ Teaching Classics & Assignments (for Parents) |
| HERODOTUS | pp. vii – xlvi maps | ⊕ Preface, Introduction, Glossary, Structural Outline, Chronology ⊕ Maps (Read and study these sections carefully) |
| Study Guides | HERO | ➤ Foreword & Introduction |

 Key points

⊕ Read the Fallacies section above.

The Classics Conference CDs provide an excellent introduction to the study of the classics. Important concepts to understand laid out therein are the Greek ideas of:

⊕ Heroism

⊕ Humility

⊕ Hubris or hybris
(a sort of reckless, arrogant pride)

⊕ Man vs. God

⊕ Suffering yields Wisdom

⊕ East vs. West (and the superiority of the Greeks)

⊕ Disunity of Greece geographically & culturally

⊕ Wit or Cleverness

⊕ Fate

⊕ The Delphic Oracle

⊕ Discuss the ideas above that dominated Greek thought and culture.

⊕ What are the Classics? [a) Anything pertaining to Classical Civilization – the Greeks and Romans, and b) in a more general sense, from the class of the best (Louise Cowan).]

⊕ Why study the classics? [a) Backbone of Western civilization, b) Back drop for Christianity, c) develop critical thinking, logic and judgment (separate the wheat from the chaff), d) develop language and communication skills, e) develop comprehension and memorization abilities.]

⊕ How should one approach studying history?

⊕ Make sure to reference the maps as you read and pay attention to the location and interaction of each people discussed.

⊕ Study the time line in the course plan now and throughout the course. Each week you can add important figures and events to it.

⊕ It is helpful to create a chart as you read about the various civilizations, the sequences of rulers and the interactions between them in order to keep them straight.

Notes

| WEEK 1 | | |
|---|--|---|
| HERODOTUS | Book I (pp. 1 – 64) | ⊕ Beginning of the tensions between the Greeks and the Persians ⊕ Croesus; Cyrus's early history |
| Study Guides | HERO GRK HST | ➤ Book One (Q. 1-72: These may be answered orally) ➤ Week One Quiz (optional) |
| Paper Topic | How did hubris (pride) lead Croesus to destroy his empire? | |
| <div>🔑 Key points</div> <p>Herodotus begins Book I by telling how the strife between the East and West first began with the crime of woman stealing. According to his account, the Trojan War began when Paris (evaluating past incidents) decided he could steal Helen of Argos without retribution. However, rather than letting the matter slide as in times past the Greeks banded together and went to war for Helen.</p> <p>The rest of the week's readings deal with the reign of Croesus king of Lydia, the destruction of his empire, and with Cyrus the Persian's rise to power.</p> <p>Herodotus tells the history of how Croesus [the 5th in Gyges line of ancestors] family came to power in Lydia. When Croesus was considering attacking Cyrus, he consulted the oracles and received the message that he would destroy a great empire if he attacked the Persian. Out of hubris he assumed that this meant he would destroy the Persian empire, and thus, despite wise advice against it, he planned to attack Persia. First, he made an alliance with the Lacedaemonians (Spartans) and then proceeded to attack Persia. As Cyrus gained the upper hand in the fighting, Croesus sent word to the Spartan for help. When the Spartan received the message from Croesus they were engaged in a battle [the famous Battle of the 300 Champions] against the Argives, and so were delayed in going to Croesus's aid. When Sparta was finally was ready to set out for Lydia to help Croesus, it was too late. Cyrus had conquered Lydia and Croesus was taken prisoner; these events happened in 547 BC. Cyrus decided to spare Croesus' life upon hearing the story of Solon and considering his own mortality and fortune.</p> <p>This week's readings also include the account of Cyrus birth, discovery of his survival, and of his coming to power in Persia.</p> <p>DISCUSS: BOOK I</p> <ul style="list-style-type: none">• Why did Herodotus write the <i>Histories</i>? [Note: By barbarians Herodotus is referring to any non-Greek people.]• How did the tensions begin between the Greeks and Persians? How did the Trojan War begin?• Discuss the career and character of Croesus.• Who were Candaules and Gyges? How are Gyges and Croesus connected?• Describe some incidents and commentary Herodotus includes that demonstrate the Greek wit and trickery.• Discuss the nature of the oracles.• What is hubris? Explain three events of this week's readings where someone's hubris affected actions and the subsequent events of the story. How could these events have been otherwise?• How do Athenian and Spartan customs differ? | | |
| <div>Notes</div> | | |

| WEEK 2 | | |
|--------------|--|---|
| HERODOTUS | Book I (pp. 65-94) Book II (pp. 95-96) Book V (pp. 311-333) "Fallacies" | Cyrus's end Cambyses comes to power, Egypt; Psammetichus's experiment The beginnings of the Ionian Rebellion <i>In Course plan</i> |
| CLASSICS | CD 3 | ⊕ Overview of Ancient Greek Culture |
| Study Guides | HERO GRK HST | ➤ Book One (Q. 73-76); Book Two (Q. 1-4); Book Five (Q. 1-14) ➤ Week Two Quiz (optional) |
| Paper Topic | At the beginning of Herodotus' Book II, Psammetichus conducts an experiment to determine who were the world's original people. Explain his experiment, spelling out his reasoning and assumptions. Referring to the supplement on logical fallacies. Find and explain three logical fallacies in the argument. | |

🔑 Key points

In this week's reading, Herodotus relates the events of the rest of Cyrus's reign, and those of the beginning of Darius. We hear about the customs of the Babylonians, Spartans, and various other societies. At the end of Book I Cyrus's reign ends when he engages the Massagetae in a fierce battle.

The beginning of Book II deals with Cambyses, Cyrus son inherits the throne after Cyrus's death. Book V is key to understanding the beginnings of the Ionian rebellion. Megabazus warned Darius that the foreigner Histiaeus, who was the governor of Miletus, was gaining power and could become a threat to the Persians. In order to check the possible danger, Darius called Histiaeus to Susa. In his absence the following men were put in charge of his lands, Aristagoras (the region), Artaphernes (the city) and Otanes (the coastlands). While Histiaeus was away he encouraged Aristagoras to revolt. Aristagoras instigated a number of uprisings and revolts to annoy Darius.

DISCUSS:

⊕ Which centuries are the primary focuses of the history course this year? [4th and 5th]

⊕ The timeline of these centuries given in the Classics Conference CD Outline notes.

BOOK I (CONT.)

- Discuss Cyrus's character. Did he demonstrate hubris in his leadership?
- What was Cyrus's dream? What advice did he take from Croesus? How did Cyrus's reign end?

BOOK II

- Who reigned after Cyrus's death? What was his relationship to Cyrus? Was Cyrus's fear legitimate?
- What was the point and conclusion of Psammetichus' experiment?

BOOK V

- How did Darius deal with Histiaeus when Megabazus warned him that Histiaeus, a foreigner, was gaining too much power? Trace the incidents that followed carefully and explain the beginnings of the Ionian rebellion.
- **Know each of these characters** and follow them carefully through out the story: **Histiaeus, Aristogoras, Artaphenes, Otanes, Megabuzus** and **Cleomenes**.
- Why did the Spartans refuse to help Aristagoras? Who helped Cleomenes resist Aristagoras's bribes?
- Discuss the incident of the Persians at the Macedonian court. How did Alexander the

Macedonian take revenge on the Persians for their offense against the Macedonian women?

Think about it:

- Consider the pagan attitudes toward women that you have encountered. Bishop Fulton Sheen used to say that *a society is only as good [virtuous or honorable] as its women*. Think of this comment in light of the various societies you have been reading about. How did the lack of virtue practiced by women affect the society as a whole? How was this lack of virtue perpetuated in some of the societies? Which societies showed more reverence for women? Which showed less? Compare and contrast the values of these various pagan peoples with each other and with the values of modern America. Compare and contrast these with the values of the Roman Catholic Church. It may be very interesting to do a comparison study of the dignity of women as upheld by the Church in comparison to these ancient societies. (See also Edith Stein's essay on the "Vocations of Man and Woman" in her book *Essays on Women*.)

Notes

| WEEK 3 | | |
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| HERODOTUS | Book V (pp. 333 - 359) Book VI (pp. 360-386) | ⊕ Sparta; Aegina; Athens get involved in the rebellion; beginning of the evils for Greeks and barbarians ⊕ Spartan kings; Greek attempt at a unified military force |
| CLASSICS | CD 4 | ⊕ Up to Thucydides (Track 1, 05:35) |
| Study Guides | HERO GRK HST | ➤ Book Five (Q. 15-29); Book Six (Q. 1-17) ➤ Week Three Quiz (optional) |
| Paper Topic | Write a summary of the how the Ionian Rebellion began. | |
| <div>🔑 Key points</div> <p>In Book V we learn how Athens through a trick on Sparta was freed from her tyrant ruler. Herodotus also explained how the Athenians were drawn into open hostility with Persia. In order to explain this, he explains the history of how enmity between the Greek city-states of Aegina and Athens began, which was, in part, why the Athenians refused to submit to Darius, because Aegina did submit to him. Histiaeus's treacherous part in the Ionian revolt is also revealed.</p> <p>Most importantly perhaps in Book VI is the decision of the Greeks to band together in order to defend their newfound freedom, without tyrants. Herodotus relates the origin of the two kings of Sparta, and the enmity between them.</p> <p>There are a number of important speeches by Sosicles the Corinthian to the Spartans and by Dionysius to the Greek forces that could be read together aloud.</p> <p>DISCUSS:</p> <p>BOOK V (CONT.)</p> <ul style="list-style-type: none">⊕ How did Athens trick the Spartans into freeing them from tyranny?⊕ When the Spartan discovered that the Athenians had duped them, what did Sparta plan to do?⊕ What, according to Herodotus, were the beginning of evils for Greeks and barbarians?⊕ How was Athens pushed into open hostility with Persia? Who was ultimately responsible for this happening? [Aristagoras & Histiaeus]⊕ Discuss the revolt at Cyprus? Did the Athenians continue to participate in the rebellion after the revolt?⊕ What did Darius command after hearing about the disaster of Sardis?⊕ What was the recurring reaction of the traitors when things appear to be turning against them? [fear, escape, rebellion against whomever they were previously helping when it no longer benefited them] <p>BOOK VI</p> <ul style="list-style-type: none">⊕ How was Histiaeus part in the Ionian rebellion revealed?⊕ On page 363, Dionysius made an important speech to the Greeks. What was the choice he put before the Greeks? How did they initially respond? How did this project progress and what was its final result? [One might ask how this could be a moral lesson for us as Christians?]⊕ How did Sparta end up with two kings?⊕ What slanderous stories did the kings start against each other? Why? | | |
| <div>📝 Notes</div> | | |