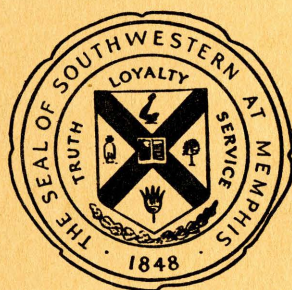


# MAN

In the Light

of

History and Religion



A SYLLABUS

SOUTHWESTERN AT MEMPHIS

PREPARE

M A N

I N

H E L I G H T O F H I S T O R Y A N D R E L I G I O N

Syllabus  
Eleventh Edition  
1975

Edited by

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and

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SOUTHWESTERN AT MEMPHIS

Memphis, Tennessee

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## PREFACE

In 1945 the course, Man in the Light of History and Religion, was put into the liberal arts curriculum of Southwestern at Memphis in the expectation that it would vitalize and strengthen the teaching of the humanities. The course was a creative venture in both style and content, and came to have an honored role not only at Southwestern but also in the general education movement in higher education in the United States. The publication of this our eleventh edition testifies to the continuing importance of this course in the liberal arts curriculum of Southwestern at Memphis. As we begin the fourth decade of experience in the teaching of Man the staff is vitally aware of the insight of our colleagues who initiated the course and particularly conscious of its contribution to the intellectual stimulation and growth of many generations of students.

The vitality of the Man course has in part been a result of its openness to change. Openness to change is in fact a matter of policy, for we print only enough copies of the syllabus to last three to four years making it necessary to reconsider the content and design of the course. Each new edition carries evidence of continuity with its predecessors, yet each new edition is marked by new perspectives, new methods, and new content and organization. The present edition is no exception. There are several notable differences from preceding editions in the present revision.

The acceptance of a three-term calendar system by the college in 1970 made it necessary to complete what had been formerly a thirty-week course in twenty-four weeks. This 20% reduction in time called for a drastic reorganization of the course. In the tenth edition (1970, revised 1973) a large part of the pressure was removed by eliminating most of our concluding unit on American culture. But an integral course could not be built by a mere elimination of lectures or discussions here and there. A basic reconstruction of the entire course was necessary.

The current concern of Americans to look to their origins two centuries ago in the Revolution and founding of the American constitutional system makes a return in the present edition to a special unit on the American national character and purpose especially fitting. "Even here in America old Rome still lives," said Frederick Jackson Turner in a rhapsodic passage from his essay, "The Significance of History." (Readings I-1-15ff). Furthermore, this avid proponent of the unique influence of the frontier on the American character and institutions traced back our identity to the roots of Western civilization, indicating that apart from our heritage "we do not understand ourselves."

We cannot, however, return to an emphasis on Man in America without changes elsewhere in the syllabus. In an experimental revision of the tenth edition two years ago we omitted with regret the unit on Eastern Man as represented in the Buddhist tradition. As valuable as was the contrast

between East and West, we had discovered that we could not understand Eastern man sufficiently in the time available for study. Moreover, our major concern to study Western man had already been too truncated to spare further time. In this edition then we have discontinued the study of Eastern man.

In order to open our schedule even further for the American unit we have also said a reluctant good-bye to our anthropological study of primitive man and particularly to our pygmy friends in The Forest People whom we had come to love. Our primary task is to understand man in civilization, and for our purposes in the Eleventh edition "History begins at Sumer." \*

We have retained the use of seminars, work-shops and common experiences in place of a weekly Friday lecture. They have proved their worth during the last five years of use. The Man course and staff will also continue to work as an integral part of the Freshman Colloquium program, whereby the discussion leader in Man serves as advisor to the individual freshman in his discussion group and in orientation sessions and in some extra-curricular activity.

The preparation of a syllabus in a team-taught, inter-departmental course is by necessity a group enterprise. The present syllabus is the result of many hours of labor by the members of the staff--particularly in the preparation of their own lectures, bibliographies, etc. The present edition is even more a group product than were the two preceding editions. Creation, criticism and modification of the design was carried on in weekly staff discussions during the school year and the syllabus was given its final editorial work and publication during the Summer of 1975.

We wish to thank particularly Miss Sheila Hill who served not only as typist for the present edition, but who assembled all the copies in their final form. It was laborious work done cheerfully and well. We also continue to thank Mrs. W.E. Edwards, whose skill in the printing office has resulted in such an attractive product through several successive publications of the Man course. The routine editorial work during this summer's process of publication has been the duty of the editors and the responsibility for errors is, of course, our own.

Fred W. Neal and Robert R. Llewellyn

\* Note to "Man" students in the Continuing Education Course. The rearrangement of lectures to fit our 8 lecture/discussion schedule made possible the inclusion of some of our anthropological material. So we will be able to get acquainted with The Forest People after all.

## INTRODUCTION

Just before, during, and after World War II, most American colleges and universities indulged in soul-searching, self-criticism, and investigation into the shortcomings of academic curricula. One result of this outburst of activity was a growing conviction that American education was fast becoming too fragmented, too departmentalized and too specialized. Some sort of synthesis was essential.

This conviction, translated into working programs, found expression in a host of schemes which emphasized what have loosely and rather ineptly been called core courses, basic courses, or general education courses. Southwestern was not unaffected by this general trend. True, we had managed to preserve the general lines of essential liberal arts education--to a large degree by maintaining a formidable list of "general degree requirements"--and we had long experimented with individual tutorial instruction and with honors courses, but we felt the need of finding some sort of antidote to over-departmentalization. During the war the college experimented with a cooperative lecture series entitled "The Great Centuries," and President Diehl called in Dr. Theodore Green (then of Princeton) for a series of conferences with the faculty. By 1945 the members of the departments of history, religion and philosophy produced a syllabus for a freshman course in the humanities which we called Man in the Light of History and Religion, but which students immediately shortened into the "Man Course."

Pope's dictum that "the proper study of mankind is man" conveyed a different meaning in his day from the meaning we propose to attach to the

phrase. Pope, living in the age of reason, was saying that the best education for man is a humanistic education and as a deist he would have found small place for "revelation" (the Bible) or religion (superstition). But we maintain that a proper humanistic education entails also attention to the development of man's religious experience. We attach great importance to source readings in the hope that the course will offer the student a first-hand encounter with many great works of the mind, hand, and spirit.

This course was hopefully and enthusiastically launched in the fall of 1945 as a 6-hour, double credit course. Originally it was divided into weekly units, the first three days of the week being devoted to lectures, the last three to discussion. Almost immediately we found that the readings--the combined enthusiasm of five professors--were excessive and had to be reduced, and scheduling problems forced us to alternate lectures with discussions, and to group units into periods of three or four weeks, with greater emphasis on man and his problems as the thread of continuity. Thus this course has never become frozen. There is constantly shifting personnel on the staff, which means substituting new lectures and readings for old. The syllabi have been constantly revised and changed, (eleven editions since 1945). We have our professional critics who fail to see how one teaches in such a wide territory, but the staff still contends that the methodology, content and approach profit the student, and that they themselves profit from the weekly meetings to discuss readings, tests, revision of the syllabus, etc., in this cooperative enterprise.

John Henry Davis

## INSTRUCTIONS

This course meets daily. The year's work is divided into eleven units. Four units will be covered in the first semester and seven units in the second semester.

At the beginning of each unit in the syllabus you will find a cobalt blue assignment sheet. The assignment sheets list the lecture and discussion topics along with the appropriate reading for the lectures and for the colloquia (discussion meetings).

The entire class will assemble at 9:10 A.M. (promptly) in Auditorium B of Frazier-Jelke Science Center on Mondays and Wednesdays for the lectures. The discussion sections meet separately for the colloquia on Tuesday and Thursday mornings at 10:20 A.M. or on Tuesday and Thursday afternoons at 1:00 P.M.

On each Friday morning at 9:10 A.M., with the exception of examination days (collections) and an occasional extra lecture or common experience, the class will divide into freely-chosen seminars on special topics connected with the current unit of study. Separate announcements of seminar topics, leaders, and meeting places are made at the beginning of the appropriate units. You will be given an opportunity to sign up for a seminar at that time.

Many of the collateral readings for the lectures are in Harrison and Sullivan, A Short History of Western Civilization, which you are required to buy. Most of the readings to be discussed in the colloquia will be found in the two volumes of Readings. Additional readings are in books which may be found on reserve at the main desk of the library. (Some of these are in

paperback editions which you may wish to purchase.) Since many of the collateral readings for lectures tie in closely with the lectures and provide useful background, you should make every effort to do the collateral reading for a lecture before the lecture. You are expected also to own a copy of a modern translation (not a paraphrase) of the Bible, in which many discussion readings in the first semester are found. If you wish to purchase a new Bible, the Oxford Annotated Bible, available in the college bookstore, is a good choice.

The syllabus provides a set of questions for each discussion reading. These questions should be consulted as you do the reading. They may serve as a guide to some of the major topics and issues which deserve your attention. They are not, however, the only important questions which could be asked about the readings, and you should ask yourself, and try to answer, other questions as you read.

Since you may have limited experience with the reading and discussion of primary sources, and since the quality of your efforts in study, discussion and reflection will in large measure determine how much you profit from the course, some further suggestions about reading and discussion might be worth-while.

#### Suggestions about Reading

1. Do the reading. Without this, you are in no position to contribute to the discussion, and will find far less profit in listening to it than you would if you were prepared.



2. Consider reading an active process, not a passive one. Think of reading as an effort to dig for the meaning and to wrestle with the issues raised, not as a matter of passive absorption.
  - a. Watch for and take note of basic issues, themes, or theses, central facts, data and assumptions upon which conclusions are based, and the logical structures of arguments.
  - b. Examine critically all assumptions and arguments. Watch for questionable factual claims. Think whether there are things which the author overlooks, and think whether there are alternative viewpoints which should be considered.
  - c. Consider what relations the reading has to other readings or previous discussions. This will often shed light upon the matters listed in a and b.
  - d. Reflect about the significance of the reading for current problems.
3. You will find it useful to take notes, or perhaps, when you have your own book, to use underlining and make comments in the margins. Your notes should reflect the sort of active reading described above. It is useful preparation for discussion not only to summarize the reading, but also to make notes of passages which you do not understand, points with which you agree or disagree, questions which you would like to ask, comments which you would like to make, etc.

#### Suggestions about Discussion

The colloquia are not quiz sections on the material assigned. They are opportunities for exploration by the group of questions about the readings and about their implications. The following suggestions about discussion in the colloquia may be useful:

1. Be ready to express your views, try out your ideas, and raise your questions. In this way, you will derive greatest benefit from the discussion. Moreover, your willingness to speak up will add to the liveliness of the discussion, and will thus benefit the entire group.
2. Be prepared to back up your opinions with reasons. It is important not only what you think, but why you think it.
3. Stick to the question under discussion. Abruptly changing the subject spoils any co-operative effort to discuss a question.
4. Listen to others with the attention which you would like from them when you are talking. This is important not only as a matter of courtesy, but because you will be able to learn from them. Take care not to interrupt others. Do not hesitate to ask someone to explain or justify what he has said.
5. Do not expect the discussion to consider every important question, or even to answer every question taken up to your full satisfaction. Discussion for an hour and a half is meant to be a beginning, not an end, of thinking about the issues.
6. When you speak, speak loudly enough to be heard. This is an obvious point, but often forgotten.

James W. Jobs

## UNIT I

### ORIGINS

#### ASSIGNMENTS

#### 1. The Nature of History

Lecture 1                      What is History?

Collingwood, R. G., The Idea of History,  
Readings, I-1-1ff.

Beard, C. A., "Grounds for a Reconstruction  
of Historiography," Readings, I-1-4ff.

Randall, J. H., Jr., and Haines, G., "Controlling  
Assumptions in the Practice of American  
Historians," Readings, I-1-6ff.

Colloquium 1                      The Study of the Past

Turner, Frederick Jackson, "The Significance  
of History," Readings, I-1-9ff.

#### 2. The Nature of Religion

Lecture 2                      What is Religion?

Calhoun, R. L., What is Man?, Chapters 4 and 5,  
Readings, I-2-11ff.

Colloquium 2                      Total Response

Thomson, S. M., A Modern Philosophy of Religion,  
Readings, I-2-22ff.

Various definitions of religion, Readings, I-2-30f.

#### 3. The Origin and Nature of Life

Lecture 3                      The Origin of Life

Calhoun, R. L., What is Man?, Chapters 1,  
Readings, I-2-1ff.

Genesis 1-3.

Colloquium 3                      Man, A Problem to Himself

Vercors, The Murder of the Missing Link.

## Unit I

### INTRODUCTION

"Who am I" is probably man's most persistent question. Who am I in relation to the vast world of nature in which I find myself, in relation to the other animals on this planet, in relation to other human beings, other races and cultures--not only in my own time but throughout the ages? How did I come into being, and what is my purpose and destiny, if I have one? What are the possibilities and challenges I face by just being me? In what ways am I different from other human beings who are very much like me?

A few moments reflection will clearly show that these can be most puzzling and tantalizing questions. Tristram Shandy was sitting under a tree one day musing about his own identity and place in the universe when someone came up, touched him with his foot to wake him out of his reverie, and asked, "Who are you?" To which Tristram Shandy replies, "Don't confuse me!"

However confusing the question, "Who am I," or its general counterpart, "What is Man?," may be; it has generally been agreed by our greatest minds that the question is worth looking for an answer. Perhaps it is the most important question worth asking. The author of the 8th Psalm, wondering about man's high status in the world, said

When I look at thy heavens, the work of thy fingers, the  
moon and stars which thou hast established;  
What is man that thou art mindful of him, and the son of  
man that thou dost care for him?  
Yet thou has made him a little less than God, and dost  
crown him with glory and honor.

Socrates found the driving force of his life in the words of the Delphic oracle, "Know thyself." Augustine in the 5th century and John Calvin in the 16th were to find knowledge of God and the self as the most important subjects worth knowing. Rene Descartes, in the 17th century, the "father of modern philosophy," was to find knowledge of the self the keystone in his philosophic system. There were many different contexts in which these and other men asked the question and attempted their answers, but the question remained persistent, puzzling, and eminently worthy of answer.

We are now beginning a study of answers men have given to this question at various creative periods of civilization. In our inquiry we shall seek help from both the study of history and the study of religion. Who we are will become clearer as we discover more about our origins and how far we have come. Then we may see more exactly where and how we must go. Thus we start out study with a brief analysis of the nature of history and religion.

A modern philosopher, R. G. Collingwood, has observed the relationship between the study of history and human self-knowledge. As an answer to the question, "What is history?" he replies that history is a type of research or inquiry into the past actions of men by an interpretation of the remaining evidence so that men may get self-knowledge. He concludes with this striking statement:

Knowing yourself means knowing what you can do; and since nobody knows what he can do until he tries, the only clue to what man can do is what man has done. The value of history, then, is that it teaches what man has done and thus what man is.\*

For Collingwood, history is very important as a resource for the understanding of man.

We also attempt to gain an understanding of the nature of religion. Our second lecture and colloquium will open up a working definition of religion enabling us to study creatively many differing forms and aspects of religion even though we may disagree radically with them. The study of religion helps us to see various ways in which men sought their own identity by relation to what they considered ultimately real and of the highest value. You may, even at this early stage of our study, begin to learn something about yourself by asking, "What do I prize the most, and what do I believe is ultimately real?"

The final part of this unit views briefly that promising and ominous moment in man's history, about the fourth millennium B.C., when urban civilization emerged in great river valleys of the world. "History," it is said, "started at Sumer" in Mesopotamia. The immense promise of that moment is finding fulfillment still today in technology, scientific thought, developing political structures. But that moment had also its ominous side, one that came to early and powerful expression in a Sumerian-Babylonian work that you will be reading, the Gilgamesh Epic. Primitive men, immersed in the group, view individual death rather placidly. But the hero Gilgamesh was anguished to know that he, Gilgamesh, must die.

Our Continuing Education Course has added significant features from former Man Syllabi to the present outline of Unit I. We have lectures on the origin of life and the origin of man with fascinating readings by Vercors (The Murder of the Missing Link) and Turnbull (The Forest People). We have added a lecture on the remarkable civilization in Egypt and two lectures on the origin and nature of the Hebrew people as a transition to our next unit of study. By the end of Unit I we will have already considered many significant issues of our course and have discovered something of the fascination of that study which asks the continuing question of man, "Who am I?"

Fred W. Neal

\* Collingwood, R. G., The Idea of History (New York: Oxford University Press, (1946) p. 10.

# CHART I, FOUR EARLY RIVER CIVILIZATIONS

## Tigris-Euphrates

## Nile

## Indus

## Yellow or Hwang Ho

|                       |   |  |   |   |
|-----------------------|---|--|---|---|
| <p>4000-3000 B.C.</p> | <p>Sumer (Lower Mesopotamia)<br/>Akkad (Upper Mesopotamia)</p>  | <p>Pre-dynastic era</p>  |   |   |
| <p>3000-2000 B.C.</p> | <p>FIRST DYNASTY OF UR<br/>Sumarian (2850-2450)<br/>Akkadian (Sargon, c. 2400)</p>  | <p>OLD KINGDOM (c. 3100-2200)<br/>uniting Upper and Lower Egypt<br/>Great pyramids<br/>FEUDAL PERIOD (2200-2050)</p>   | <p>Dravidians<br/>HARAPPA CIVILIZATION (c. 2500-1500)</p>   | <p>Neolithic<br/>HSIA DYNASTY (c. 2200) (legendary?)</p>  |
| <p>2000-1000 B.C.</p> | <p>FIRST BABYLONIAN DYNASTY (1950-1650)<br/>Hammurabi (c. 1750)<br/><br/>(Early Assyrian development)</p>   | <p>MIDDLE KINGDOM (2050-1786)<br/><br/>HYKSOS INTERREGNUM (1750-1580) (Joseph?)<br/>NEW KINGDOM (1580-1090)<br/>Ikhnaton and Aton cult<br/>Rameses II (1292-1225)<br/>(Moses &amp; Exodus)</p> | <p>ARYAN INVASIONS (c. 1500) (Abrupt end by conquest)<br/><br/><u>Vedas</u> (1500-900)</p>  | <p>SHANG DYNASTY (1766-1027)<br/>Bronze vessels<br/>Character writing<br/>Bone divination</p>   |
| <p>1000-323 B.C.</p>  | <p>ASSYRIAN EMPIRE (c. 750-625)<br/>NEO-BABYLONIAN EMPIRE<br/>CHALDEANS (625-538)<br/>Nebuchadrezzar (605)<br/>PERSIAN EMPIRE (550-323)<br/>Cyrus (550)</p> | <p>DYNASTIES XXI-XXX<br/><br/>Necho (609-543), defeated by Nebuchadrezzar (605)<br/>Persian rule (525-404)</p>   | <p>Mahabharata War (900)<br/><u>Brahmanas</u>, (900-500)<br/><u>Upanishads</u><br/><br/>Buddha (c. 500)<br/>Buddhism, Jainism, Hindu theism flourish simultaneously (500 B.C. - 500 A.D.)</p> | <p>CHOU DYNASTY (1027-221)<br/>Tremendous trade, crafts, wealth<br/>Classic philosophy:<br/><br/>Confucius (c. 551-479)<br/>Lao-tze (6th century B.C.?)</p> |
| <p>333-330 B.C.</p>   | <p>Conquest by Alexander</p>  | <p>Conquest by Alexander (332)</p>   | <p>Invasions of Punjab by Alexander (327-25)</p>  | <p>CH'IN DYNASTY (221-206)<br/>HAN (206-220)</p>  |

| <u>Types of hominids</u>            | <u>Cultural Stages and Chronology</u>    | <u>Industries</u>   | <u>Hunting</u>   | <u>Control of Environment</u>   | <u>Arts and Beliefs</u>  | <u>Average adult cranial capacity</u>  |
|-------------------------------------|--|---|--|---|--|--|
| Ramapithecus (hominid)              | (c. 13 million B.C.)                     | probable use of tools?  |  |   |  | ?  |
| Australopithecines                  | LOWER PALEOLITHIC<br>(c. 2 million B.C.) | primitive pebble tools handaxes   | scavenging, stones for defense                         | some use of natural shelter no fire; hence avoided caves at night           |  | 500 cc.  |
| <u>Homo erectus</u><br>(Peking Man) | (c. 1.4 million B.C.)                    | Simple stones shaped for chopping and digging, and for weapons                                | Missile stones and wooden spears                       | First use of fire Caves for shelter   | Ritualistic cannibalism?   | 973 cc.  |
| <u>Homo sapiens Neanderthal</u>     | MIDDLE PALEOLITHIC<br>(100,000 B. C.)    | edged axes (for skinning), stone-side scrapers (for hides) points (for shafts)                | pitfalls, stone-pointed spears                         | fire-making improved caves hides for warmth                                 | aesthetic craftsmanship deliberate burials ritual cannibalism? hunting ritual                          | 1422 cc., with frontal lobes especially developed beyond <u>homo erectus</u> |
| <u>Homo sapiens Cro-Magnon</u>      | UPPER PALEOLITHIC<br>(35,000 B. C.)      | composite, specialized tools blades, burins, bone needles, noticeable regional specialization | many hunting, some fishing techniques (no agriculture) | reliable fire-making clothes elaborate shelters could cross bodies of water | rock painting, personal adornment elaborate burials hunting rituals, animal sacrifice carved "Venuses" | Approximately same as Neanderthal  |

**MESOLITHIC** ("Middle Stone") CULTURE denotes a transitional period from big game hunting to intensive hunting and gathering with regional specializations beginning about end of last ice age. (c. 10,000 B. C.).

**NEOLITHIC** ("New Stone") CULTURE is a more explicitly new stage, involving agriculture (stone implements now include bone-mounted sickles), domesticated food animals, food surplus, fired pottery, and early towns (such as earliest Jericho). The date Neolithic culture began is relative--c. 7000 B. C. in the Near East, c. 2500 B. C. in Europe. In 1500 A. D., New Zealand was still Neolithic and Australia Mesolithic.

## Unit I, Supplemental Reading

### Historical Method

- Cantor, N. E. and Schneider, R. I., How to Study History (1967). An interesting and helpful guide to the understanding of the nature and methods of historical study.
- Gray, Wood, (et al), Historian's Handbook (1956). A pamphlet on how to study and write history.

### Philosophy of History

- Butterfield, H., Christianity and History (1949). The Christian interpretation of history by an historian who writes equally as well about the history of science.
- Collingwood, R. G., The Idea of History (1946). A survey of the philosophy of history.
- Harvey, V. A., The Historian and the Believer (1966). A difficult but rewarding discussion of the relation between religious faith and history.
- Lowith, Karl, Meaning in History (1949). A highly-regarded, selective account of philosophers of history, starting with the nineteenth century and working back to ancient times.
- Stern, Fritz, (ed.), The Varieties of History From Voltaire to the Present (1956). Short selections from historians themselves about the nature of their craft.
- Walsh, W. H., Philosophy of History (1951). An account of philosophical problems involved in historical writing.

### Religion

- Baillie, John, The Idea of Revelation in Modern Thought (1956). A readable treatment of the problem of religious truth.
- Braden, C. S., Man's Quest for Salvation (1940). The meaning of salvation in various religions.
- Cox, Harvey, The Secular City (1965). A treatment of religion in the contemporary world of secularization and urbanization.
- Cutler, D. R., (ed.), The Religious Situation: 1969, A collection of articles on religion in the contemporary world. Provocative, informative and thoroughly up-to-date. A new edition is expected annually.
- Dawson, Christopher, Religion and Culture (1948). By an eminent Roman Catholic scholar who sees important relationships between religion and culture.



Finigan, Jack, Archaeology of World Religions (1952). An illustrated account of architecture and art of world faiths.

Hastings, James, (ed.), Encyclopedia of Religion and Ethics. 12 Vols. (1908-27). A standard reference work on religious terms. (In the library reference room).

King, W. L., Introduction to Religion (1954). A thorough textbook on the study and practice of religion. Very valuable for thirty-eight pages of annotated, selective bibliography on religion, arranged according to topics.

Niebuhr, H. R., The Meaning of Revelation (1946). A discussion of the meaning of revelation in a relativistic world.

Otto, Rudolf, The Idea of the Holy (1924). One of the truly creative works in religion in the twentieth century.

Tillich, P., Dynamics of Faith (1957). A classic statement of the nature of religious faith.

Waldhout, D., Interpreting Religion (1963). A series of essays by various authors with extended introductions. Excellent bibliographies at end of each section.

#### Bibliography on Religion

A Theological Book List, published by the Theological Education Fund (1960) and supplement (1968). Lists important and influential works in religion under various topical headings. Comprehensive and thorough.

Gottwald, N. K. (ed.), Theological Bibliographies (1963). A helpful guide to basic books in religion, listed under topical headings and annotated. Much more brief than the Theological Book List.

King, W. L., Introduction to Religion (1954). Described above.

## Human Evolution

Howells, William, Mankind in the Making (1959). Extremely readable account of the physical evolution of men.

Life, "The Pageant of Life" and "The Age of Mammals," in The World We Live In (1955). pp. 88-122. Competently written and vividly illustrated depiction of the evolution of life. (Multiple copies on the Man reserve)

Spuhler, J.N., (ed.), The Evolution of Man's Capacity for Culture (1959). Six lectures, readily readable by the non-professional, on such subjects as animal "languages" and human language, primate "society" and primitive human society, and interrelationships of all this with somatic evolution.

## The Culture of Prehistoric Man

Childe, V. Gordon, What Happened in History (1942) and Man Makes Himself (rev. 1951). Popular reading, widely available in paperback. The earlier chapters concern the paleolithic period. "What happened," in Childe's view, usually means changes in economic modes of production.

James, E.O., Prehistoric Religion: A Study in Prehistoric Archeology. (1957). Somewhat dry reading (by a British author), but a useful summary of the evidence in hand ten years ago. The concluding chapter provides a good typology of primitive cults.

Washburn, Sherwood L., (ed.), Social Life of Early Man (1961). A number of essays, some more interesting than others, tackling such subjects as an imaginative reconstruction of earliest man's mentality (Bergounioux), pre-historic religion (Blanc), human evolution and the move from primate existence into human culture (Hallowell).

## Contemporary Primitive Man

Benedict, Ruth, Patterns of Culture (1934); Margaret Mead, Sex and Temperament in Three Primitive Societies (1939). Well-written description of various tribal societies by cultural anthropologists of a previous generation.

Boas, Frank, The Mind of Primitive Man first published 1911 and revised 1938. Remains a classic study of the interrelationships of race, language, mentality, and cultural dispersion.

Conrad, Jack R., The Many Worlds of Man (1965). The author writes interestingly, and obviously appreciates his subject matter. He uses a cross-cultural approach.

Franser, Douglas, (ed.), The Many Faces of Primitive Art (1966). A number of useful essays, considering such things as technique, the cultural diffusion of a single symbol, and the social functions of art in tribal life.

**Malinowski, Bronislaw, Magic, Science and Religion, and Other Essays (1948). Sees religion and myth in primitive societies in terms of their social functions.**

**Neolithic Culture and The Rise of Civilization**

**Childe, V. Gordon, What Happened in History and Man Makes Himself (noted above). Brings the story on down through the neolithic, bronze, and iron ages.**

**Frankfort, Henri, et.al., Before Philosophy, (1949). Also published as The Intellectual Adventure of Ancient Man. Studies in early Egyptian, Mesopotamian, and Hebrew speculative thought. Good introduction.**

**Piggot, Stuart, Prehistoric India to 1000 B. C., (1950). The pre-Aryan Indus valley civilization.**

**See also the suggested readings in Harrison and Sullivan, found at the ends of Chapter 1 and Chapter 2.**

## Unit I, Lecture 1

### What Is History?

- I. History defined
  - A. Attempts at definition: Voltaire, Henry Ford, Charles Beard  
Allan Nevins
  - B. The implications of two maxims:
    1. "What's past is prologue"
    2. "Man is a product of his past"
- II. The Jewish use of history
  - A. The eighth Psalm
  - B. History as a unifying force
- III. The Greek use of history
  - A. History as a rallying point: Herodotus
  - B. History as a yardstick: Thucydides
- IV. The Roman use of history
  - A. History as a patriotic process: Livy
  - B. A Christian philosophy of history: Augustine
- V. The medieval concept of history
  - A. In Augustine's wake
  - B. The institutional emphasis
- VI. Concepts of history from the Renaissance through the Enlightenment
  - A. The secular emphasis: Pico and Machiavelli
  - B. Confidence in the ability of man: Edward Gibbon
  - C. Temporary gloom after the excesses of the French Revolution
- VII. The impact of new concepts on historical writing
  - A. Progress: Darwin
  - B. Economic interpretation of history: Marx
  - C. Introspection in biography: Freud
  - D. Relativity: Einstein
  - E. History as formula: Spengler, Sorokin, Toynbee

## Unit I, Colloquium 1

### The Study of the Past

Turner, Frederick Jackson, "The Significance of History," Readings, I-1-9ff.

1. How is man shaped by the past?
2. Is the future shaped by the past?
3. Do you believe history can be used to improve society? Turner wrote his famous essay on "The Significance of History" in 1891. Granted the experience of the wars and politics of the 20th century, do you think Turner would make the same judgements about the usefulness of historical studies for Germany, England and America were he writing today?
4. What does it mean to be an historian?
5. What does Collingwood mean when he says that history, as all education, gives "the illusion of finality"? Compare with Turner's statement, "...no historian can say the ultimate word."
6. What are historicizations? How does "history as actuality" differ from "history as record"?
7. To what extent can written history be "objective"? Can a writer overcome his prejudices? What distinction is Turner making between "objective" and "subjective" history?
8. Turner says, "Above all the historian must have a passion for truth above that for any party or idea." How does the historian test the validity of his judgments?

## Unit I, Lecture 2

### What Is Religion?

#### I. The difficulty of defining religion

#### II. The nature of religious experience

A. Provisional definition: "Religious experience is a total response of the total being to what is apprehended as ultimate reality." J. Wach

B. Analysis of the definition

1. A response

- a. Objective or subjective
- b. To what: person, impersonal process, sheer power, plural or singular
- c. As developed by Rudolf Otto

(1) Mysterium tremendum

(2) Mysterium fascinans

(3) Mysterium horribilem

- d. As moral imperative
- e. As reality and value

2. Apprehended

3. A total response of the total person involving intellect, will, emotions, morals, ritual acts

C. Application of the definition

1. Religion and magic
2. High and low religion

#### III. The expression of religion

- A. Intellectual: creed
- B. Sociological: clergy
- C. Moral: code
- D. Ceremonial: cultus

#### IV. The study of religion and religious living

- A. The history, psychology, sociology and philosophy of religion
- B. Theology

## Unit I, Colloquium 2

### Total Response

Thompson, S.M., A Modern Philosophy of Religion, Readings, I-2-22ff.  
Various definitions of religion, Readings, I-2-30

1. Evaluate the ten sample definitions of religion in light of your reading and Lecture 2.
2. Is religion an escape from reality? Is it wishful thinking?
3. What relation does one's religious belief bear to his daily life?
4. Can an atheist be religious? Can a Communist? What kind of person would an "absolute atheist" be?
5. How do you distinguish genuine religion from idolatry?
6. Can a student have a "scientific approach to religion"? Is it desirable that he should?
7. What differences have scientific studies of the Bible made for the understanding of it?
8. Can an ideal rather than an existing thing be a legitimate object of religious devotion? Can something that is a value but not a power? A power but not a value? Can humanity? Consider the views of Thompson, especially pp. I-2-26 through 29, and Calhoun, especially I-2-11 through 14.

Unit I, Lecture 3

The Origin and Nature of Life

- I. Early views
  - A. Hylozoism
  - B. Spontaneous generation
  - C. Religious accounts
  
- II. Modern views
  - A. Vitalistic
  - B. Mechanistic
    - 1. Life explained in terms of chemical structure
    - 2. Account of the origin of life
  
- III. Relation of scientific, philosophical and religious views of life
  - A. Two meanings of "life"
    - 1. Biological function
    - 2. Spirit
  - B. Reductionistic views of spirit
  - C. Genesis account of the origin and nature of human life

\* Now published under the title You Shall Know Them. Page references given in the questions may not quite fit the pagination of this new edition.

- A. Industries
- B. Methods of hunting
- C. Control of livestock
- D. Language-archaeology
- E. Religion

IV. Descriptions of origins and the reflective question, "What is man?"

- A. "Mythic" versus scientific descriptions of beginnings
- B. The question of man's origin
- C. Biological and moral questions



### Unit I, Discussion 3

#### Man, A Problem to Himself

##### Vercors, The Murder of the Missing Link\*

1. Why is it important for us to understand what kind of being man is? What is the relation between one's view of man and one's view of moral obligation? See 105-106, 159.
2. Can the nature of man be understood if we approach this question exclusively through the sciences such as psychology, anthropology, and sociology? Explain. See 191.
3. Do we discover what we are or do we decide what we are? See 171-172.
4. The judge makes much of the fact that man asks himself questions. What kind of questions do you think the judge was talking about? See 133-134, 172-176, 178-179. How does the fact that man asks these questions shed light on the nature of man?
5. Evaluate the parliamentary definition of man.
6. Why do men use fetishes and ceremonies?

\* Now published under the title You Shall Know Them. Page references given in the questions may not quite fit the pagination of this new edition.

## Unit I, Lecture 4

### The Biological and Cultural Emergence of Man

#### I. The emergence of man

A. Contrasts in time scale: the cosmos, organic evolution, man, history

B. Some terms defined

1. Culture: an artificial and intentional environment, whether natural or social
2. Civilization: a stage of culture when social institutions such as state, religion, and economy have developed specialized practitioners and quasi-independent status
3. The pre-historic period: the period of human culture prior to the invention of writing and the preservation of written records

C. Cultural stages of prehistoric man

1. Paleolithic ("Old Stone"): hunters and gathers
2. Mesolithic ("Middle Stone"): kitchen middens
3. Neolithic ("New Stone"): agriculture, domestic animals, pottery, towns
4. Bronze: bronze weapons and agricultural tools
5. Iron: iron weapons and tools

#### II. Biological emergence

A. An interrelated group of evolutionary changes: foot, thumb, meat-eating, hairlessness, pair-living, sexual capacity

B. The brain

1. Size
2. Size-weight ration
3. Frontal lobes
4. Uneven evolutionary development

#### III. Cultural emergence paralleling the development of brain capacity

A. Industries

B. Methods of hunting

C. Control of environment

D. Language--archaic steps irrecoverable

E. Religion

#### IV. Descriptions of origins and the reflective question, "What is man?"

A. "Mythic" versus scientific descriptions of beginnings

B. The question of Adam's date

C. Biological fact and moral questions

Unit I, Colloquium 4

The Congolese Pygmies

Turnbull, Colin M., The Forest People, Chapters 1-8 and 249-253.

1. Why would this cultural group be described as paleolithic rather than neolithic?
2. What evidence is there among the BaMbuti of intelligent adaption to environment? What evidence of attempts to control environment by magic? What evidence of spirituality or religion apart from magic?
3. What factors common to human existence anywhere appear also among the BaMbuti?
4. How do the BaMbuti resolve crises in their group life?
5. Do peoples such as the BaMbuti have a history? Note Turnbull's statement (p. 15), "The Egyptians (in ancient times) had become relatively familiar with the Pygmies, who were evidently living, all those thousands of years back, just where they are living today, and leading much the same kind of life, characterized, as it still is, by dancing and singing to their god."
6. Can literate and civilized man learn something from the life of the BaMbuti? Does such a question imply a romantic notion of return to the savage?
7. Can such tribal life as this survive in the modern world? Should it?

### Unit I, Lecture 5

## The Emergence of Civilization in Mesopotamia

- I. The geography of the Middle East
- II. Sumer and Akkad
  - A. The rise of cities
  - B. Characteristics of the civilization
  - C. Factors in its decline
- III. Babylon
  - A. Characteristics of its civilization
  - B. Hammurabi
  - C. Achievements in art, literature, and science
- IV. Palestine and Asia Minor
  - A. The Hittites
  - B. The Phoenicians
  - C. The Hebrews
- V. The rise of Assyria
- VI. The fall of Assyria and the rise of new states
  - A. The Chaldeans or New Babylonians
  - B. The Medes and Persians
- VII. The significance of Middle Eastern civilization

\* The purpose of this short reading is to illustrate how the translator must deal with broken and missing tablets, must piece together the story from versions in different languages, and must deal with an imperfect understanding of the original languages.

## Unit I, Colloquium 5

### Cities and Civilization

\*Heidel, Alexander (ed.), The Gilgamesh Epic, ix, 16-18.  
Sanders, N.K. (trans.), The Epic of Gilgamesh, 61-117.

1. What evidence of civilization can be seen in the epic?
2. Does man need cities in order to exist? Are cities necessary for civilization?
3. What is the symbolism of the Enkidu-Gilgamesh relationship? Can you think of parallels in the Old Testament or in other epic or traditional literatures?
4. Did Enkidu find fulfillment by entering civilization? Characterize what did happen to him.
5. Starting with the attitude expressed by Gilgamesh on page 71 and page 81, trace the changes in his attitude towards death.
6. Based on the Gilgamesh epic, how would you characterize Sumerian (Babylonian) religion?
7. What are the points of agreement and difference between the flood narratives given in Genesis and The Gilgamesh Epic?
8. Compare the roles of Noah and Utnapishtim.
9. What insights into the religious concepts of the Hebrews and the Mesopotamians are given us by these flood accounts?
10. "The newly discovered mythology of the ancient Near East supports the claim that Israel was in, but not of, the ancient world." Do you agree or disagree? If Israel was unique, in what did its uniqueness consist?
11. What does our civilization owe to the civilization of Mesopotamia? (Consider the readings for yesterday as well as those for today.)

\* The purpose of this short reading is to illustrate how the translator must deal with broken and missing tablets, must piece together the story from versions in different languages, and must deal with an imperfect understanding of the original languages.

## Unit I, Lecture 6

### Civilization in Ancient Egypt

- I. The geography of Egypt
- II. Egyptian history
  1. Prehistoric period: before 3200 B.C.
  2. Archaic period: Dynasties I and II
  3. Old Kingdom: Dynasties III to VI, 2800-2250 B.C.
  4. First Intermediate period: 2250-2000 B.C.
  5. The Middle Kingdom: Dynasties XI-XII, 2000-1780 B.C.
  6. Second Intermediate period: Dynasties XIII-XVII, 1780-1546 B.C.
  7. The New Kingdom: Dynasties XVIII-XX, 1546-1085 B.C.
  8. The decline of Egypt
    - a. Foreign invasions
    - b. Conquest of Alexander the Great
    - c. The Ptolemies: 322-30 B.C.
- III. The contribution of Egypt to western civilization

Unit I, Colloquium 6

The colloquia will not disperse to their separate meeting rooms, but will remain in Clough 200 for a short discussion following the slide lecture on Egypt.

1. Prehistoric period: before 3200 B.C.
2. Archaic period: Dynasties I and II
3. Old Kingdom: Dynasties III to VI, 2686-2280 B.C.
4. First Intermediate period: 2280-2000 B.C.
5. The Middle Kingdom: Dynasties XI-XII, 2000-1780 B.C.
6. Second Intermediate period: Dynasties XIII-XVII, 1780-1548 B.C.
7. The New Kingdom: Dynasties XVIII-XX, 1548-1085 B.C.
8. The decline of Egypt

- a. Foreign invasions
- b. Conquest of Alexander the Great
- c. The Ptolemies: 323-30 B.C.

III. The contribution of Egypt to western civilization

1. Why did the ancient Egyptians invent writing?
2. Compare the Egyptian hieroglyphs to other writing systems.
3. What are the main contributions of the ancient Egyptians to modern civilization?
4. "The newly discovered papyrus scroll of the ancient Egyptians" - do you agree or disagree with the author's conclusions? Why?
5. What are the main contributions of the ancient Egyptians to modern civilization? (Continued)

The purpose of this colloquium is to discuss how the ancient Egyptians contributed to modern civilization. We will focus on their writing system, mathematics, and medicine. Please bring a list of questions to the colloquium.

Unit I, Colloquium 7  
Unit I, Lecture 7

The Hebrews as a Separate People

- I. The Nature of our sources
  - A. The stories of the Patriarchs--history or legend?
  - B. Light from recent discoveries--e.g.,
    1. Mari tablets (Amorite background)
    2. Code of Hammurabi (Babylonian)
    3. Nuzi tablets (Hurrian)
- II. Abram/Abraham (Gen. 12-25)
  - A. Challenge and response
  - B. Blessing and curse
  - C. The heir of promise (Isaac)
- III. Jacob/Israel (Gen. 28-35)
  - A. Jacob and Esau: Israel and Edom
  - B. With Laban in Haran
  - C. Wrestling by the River Jabbok
  - D. Covenant with "the sons of Israel"



## Unit I, Colloquium 7

### The Patriarchs

#### Genesis 12-50

1. In what sense is Abram (Abraham) "more than an individual"? In what sense did he exemplify "faith"? What is faith?
2. What was involved in the Lord's covenant with Abraham? What was the meaning of the ritual described in Gen. 15:7-17?
3. How do you interpret the stories of Abraham (and Isaac) passing his wife off as a "sister"? The story of sacrificing Isaac?
4. Consider Jacob as a personal embodiment of Israel: does his life illustrate this understanding of election? Specify details in the story.
5. Compare the events at Bethel (ch. 28) and Peniel (ch. 32). What difference is there in Jacob's conception of religion on the two occasions?
6. Whom did Jacob wrestle with, at Peniel? What answers are suggested by the footnotes?
7. Does the call of God mean a destiny of bliss or of suffering?
8. What is the understanding of the process of history that underlines the Joseph story. (chapters 48-50).

## Unit I, Lecture 8

### Dialogue and Destiny

- I. Introduction to Old Testament thought and expression
  - A. A distinctive point of view
  - B. Some implications for the modern student
- II. The dialogical character of "Biblical theology"
  - A. The protagonist: God
    1. Self-revealed in "mighty acts"
    2. Known by various names and epithets
    3. One who calls and covenants
    4. One who judges and redeems
  - B. The deuteragonist: Man
    1. Creature--dependent, one with the rest of "nature"
    2. Made "in the image of God"--dominion, distinct from "nature"
    3. Sinner--at odds with self, "nature" and God
    4. Saved in hope--destiny, the promise of salvation
  - C. Illustrated in the story of Abraham (Genesis 12-24)
    1. The particularity of the divine summons
    2. The radical nature of faith-obedience
    3. The universal scope of God's purpose

## Unit I, Discussion 8

### The Grandeur and Misery of Man

#### Genesis: 1-11

1. Compare the accounts of the creation of man given in Genesis 1 and 2; how do you explain the appearance of two different accounts?
2. Does an understanding of man's origins help to disclose life's meaning? If so, how? Compare the Biblical understanding with that gained through scientific investigations.
3. What does Genesis have to say about the dignity of man? About man's depravity or sinfulness? What is sin? What are its consequences? Is work to be seen as part of God's curse?
4. Analyze the dynamics of temptation. How do you interpret the role of the serpent in the story?
5. How does the story of the Tower of Babel fit into the pattern of meaning suggested by those of Adam and Eve, Cain and Abel? Does it add any new elements?
6. How do you interpret man's role and responsibility in the following:

"Then God said, 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth!'"

## UNIT II

### THE HEBREWS: LIFE IN COVENANT

#### ASSIGNMENTS

#### 1. Historical and Ethical Aspects of Israel's Faith

Lecture 1                      History and Theology

Colloquium 1                  Revelation and Record

Exodus 1-14

Deuteronomy 26: 1-11\*

Anderson, B. W., Understanding the Old Testament  
(hereafter referred to as Anderson) 1-12, 30-55  
(1-14, 38-74)

#### 2. Hebrew Law: Demand and Promise

Lecture 2                      The Law

Colloquium 2                  The Covenant and Law

Exodus 19-24, 34

Deuteronomy 5: 1-6:15

Psalms 19 and 119

The Code of Hammurabi

Anderson 55-65, 95-97 (81-97, 133-135)

#### 3. Social and Political Developments in Israel

Lecture 3                      Confederation to Kingship

Colloquium 3                  Kingdoms of God and Kingdoms of Men

I Samuel 8:4-11:15

II Samuel 7:1-29: 11:1-12:15

I Kings 3:1-15: 4:29-34: 11:1-12:20

Anderson 83-94, 108-159 (118-128, 147-197)

4. Covenant and Crisis

Lecture 4            Prophetic Faith

Colloquium 4        Society under Judgment

Amos (all)

Isaiah 5-8; 10:1-11:16

I Kings 16:29-22:40

Anderson 102-108, 190-221, 232-277  
(136-147, 228-258, 270-315)

5. Faith under Trial

Lecture 5            Judah's Quest for Meaning

Colloquium 5        God's Call and Man's Response

Jeremiah 1, 5-11, 14-20, 24-31

Anderson 292-354 (332-396)

6. Israel's Wisdom Literature

Lecture 6            Wisdom and Sages

Colloquium 6        Job

Job (especially 1-14, 38-42)

Anderson 506-518 (548-560)

7. A New Exodus

Lecture 7            Creation and Redemption in II Isaiah

Colloquium 7        Promise and Renewal

Genesis 1-4

Psalms 8

Isaiah 40-55

Anderson 395-427 (437-470)

8. The Hebrew View of Human Nature and Destiny

Lecture 8            A Light to the Nations

Colloquium 8        Panel Discussion

Jonah

Psalms 15, 19, 23, 24, 27, 42, 51, 72, 90, 139

Where numerals are separated by a colon (:), the reference is to chapter (before colon) and verse (after colon); otherwise, the reference is to chapters--e.g., in Exodus 1-14 above page numbers in parentheses refer to Anderson 3rd Edition)

## UNIT II

### The Hebrews: Life in Covenant

Something of the distinctiveness of the Semitic peoples, to use a term that includes Hebrews and other kindred nations, can be seen in their robust and aggressive zest for life--and this-worldly life at that. Their scriptures abound with references to pain and suffering, but these are viewed as only a part of an otherwise "good" world, not as cause to withdraw in contemplation or to seek escape from this world's involvements.

In fact, man in the Old Testament is aware of himself only in the context of his community and its ongoing life. He is first a tribesman or Israelite, and secondarily an "individual" (if indeed we can legitimately use the term at all). So important to his sense of identity is this social or ethnic solidarity, that it also extends temporally into his past and future--hence, his "contemporaneity" with forebears in the exodus from Egypt.

But this social solidarity is in turn founded upon a distinctive understanding of human existence, which we may call dialogical or, as the Old Testament itself calls it, life in covenant. Man's fundamental posture is that of responder to a summons or participant with the Summoner in an ongoing dialogue. In Old Testament language, the Lord God had entered into covenant with the people of Israel, had sealed this covenant with them in the exodus and the giving of Torah (law), and every subsequent event in their national history was but another "word" in the continuing dialogue with God. It is this sense of divine vocation and destiny that binds the people together through the centuries, repeating for each generation the call to respond to God's word and to renew the covenant.

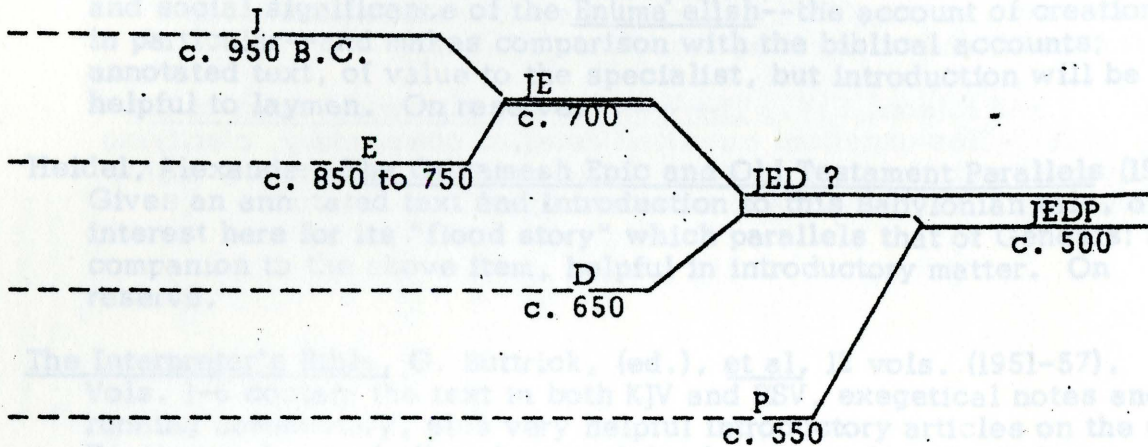
Several results flow from this. (1) Old Testament man never identifies himself in terms of some natural quality, such as a potential for rational thought. Nor does he ever consider his identity a finished product. Rather, man in dialogue must initially become himself in a decision of response, and then ever anew become himself in his continuing decisions. (2) Another result is that the self as a whole transcends any particular part, such as the mind, or even will. In Old Testament understanding, the self can know the right and do the wrong, a somewhat more pessimistic assessment of rational control of behaviour than we will note later among the Greeks. Again, the self can will one thing and do another, that is, it can have conflicting wills within itself. Nevertheless, the self is no mere basket of fragments. Somehow transcending all its parts and accepting responsibility for them, it stands as a whole. (3) Again, man in dialogue never questions the reality of the dialectical Other. How could he, when the relation to the Other initiates his own existence? Thus, Old Testament man continually seeks to know God, or hear God, or obey God, or flee God, but never argues the existence of God. (4) Finally, the decision in response to a divine Other crucially affected the Hebrew understanding of the appropriate relations of man to other human beings. Jesus was enunciating fundamental Old Testament convictions when he designated the two commandments that he called great. For Hebrew man, unless love of God entails and expresses itself in love of neighbor, it is merely disguised idolatry.

It should be noted that none of these sources corresponds to any extant manuscript; they are hypothetical, and ought to be imagined as early "editions" or, better, as stages in the formation of the Pentateuch, whereby "J" and "E" were probably composed by the 10th and 9th centuries B.C., and the other sources by the 7th and 6th centuries B.C. The serious student of the Hebrews and their writings will find that modern understanding of the Bible is very much indebted to specialists in Pentateuchal Analysis, that area of biblical scholarship devoted to the study of the Pentateuch (=first five books of the Old Testament = "five books of Moses" = Torah) and its sources. These scholars, facing the difficulties of taking the five books as the work of Moses (or of any one author), applied the tools of literary criticism and found numerous clues to indicate the composite nature of the Pentateuch--i.e., that it was the product of many centuries; first, of orally transmitted traditions and, then, of written and repeatedly revised records. As their findings were more and more accepted, it became possible to give reasonable explanations for many previously baffling phenomena--e.g., two or more names for the same person or place, historical inconsistencies, duplicate stories, anachronisms and the like. The new data also suggested that locality, perhaps the division of the northern and southern kingdoms, must have accounted for variations or modifications in certain traditions.

The emerging theory came to be known as "the documentary hypothesis," because of a consensus that lying behind the Pentateuch were (at least) four main sources, presumably separate documents. Although the "documentary" character of these sources and their precise definition are still matters of some dispute, the four distinctive traditions which appear to be interwoven to form the Pentateuch can be summarized as follows:

1. "J" (for Jahveh, the German spelling of Yahweh), so named because of its preference of YHWH for God's name; reflects interests of Judah, the southern kingdom, from ca. 950 B.C.; prefers "Sinai" for the holy mount; traces history back to Creation; and is highly anthropomorphic in references to deity.
2. "E" (for Elohim, most frequent term for God) shows ties with Ephraim or Israel, the northern kingdom, from ca. 750 B.C.; prefers "Horeb" for the holy mount; begins with the story of Abram (Gen. 11); stresses the miraculous and uses an epic, repetitious style.
3. "D" (for Deuteronomic, being the dominant source of Deuteronomy) dates from ca. 650, but shows affinities for "E"; stresses unity of the elect people; is moralistic and hortatory in style.
4. "P" (for Priestly) reflects dominant concerns of the cultus, such as proper offerings, ritual purity, genealogies; dates from ca. 500, serving to combine and re-edit older sources; stresses the holiness and transcendence of God; has formal and schematic style.

It should be noted that none of these sources corresponds to any extant manuscript; they are hypothetical, and ought to be imagined as early "editions" or, better, as stages in the formation of the Pentateuch, whereby "J" and "E" were probably combined by 700 B.C., and the additions of "D" and "P" represent revisions of the whole. The process may be diagrammed thus:



(Broken lines = oral traditions; solid lines = written form)

Milton P. Brown.



## UNIT II, Supplemental Reading

Baob, O. J., The Theology of the Old Testament (1949). Deals thematically with "the meaning of God," "the nature of man," and concepts of sin and salvation in the Old Testament: concise, yet fairly thorough, and clearly written.

Buber, Martin, The Prophetic Faith (1949). Deals with major Old Testament themes such as Yahwism; in conflict with Baalism and the meaning of suffering, emphasizing the existential character of the biblical dialogue; very fresh and lively reading.

Heidel, Alexander, The Babylonian Genesis (1942). Studies the religious and social significance of the Enuma elish--the account of creation in particular--and makes comparison with the biblical accounts; annotated text, of value to the specialist, but introduction will be helpful to laymen. On reserve.

Heidel, Alexander, The Gilgamesh Epic and Old Testament Parallels (1946). Gives an annotated text and introduction to this Babylonian tale, of interest here for its "flood story" which parallels that of Genesis; a companion to the above item, helpful in introductory matter. On reserve.

The Interpreter's Bible, G. Buttrick, (ed.), et al. 12 vols. (1951-57). Vols. 1-6 contain the text in both KJV and RSV, exegetical notes and running commentary, plus very helpful introductory articles on the Old Testament (see vol. 1) and on each book separately. On Reference Shelf.

Meek, T. J., Hebrew Origins (1950). Traces the beginning of the Hebrew people, the law, God, the priesthood, prophecy and monotheism; full of scholarly debate, yet clear and provocative for the novice as well as veteran.

Minear, P. S., Eyes of Faith (1946). Has as subtitle "A Study in the Biblical Point of View," and tries to help readers of the Bible remove modern "blindness" and empathetically understand the ancient texts; artfully expresses and relevantly explains major Old Testament motifs.

Napier, B. D., Song of the Vineyard (1962). Surveys the theological implications of Old Testament faith in a fresh and provocative fashion, treating the material chronologically, rather than topically; very useful exegetically, less so in historical background.

Pritchard, J. B., Ancient Near Eastern Texts Relating to the Old Testament (1958). Contains vast collections from all lands of the ancient East, with notes and commentary; technical but still helpful for laymen, throwing light on many problematic Old Testament loci.

Pritchard, J. B., Archaeology and the Old Testament (1958). Condenses much data in small space and provides handy guide to major discoveries and their relevance for study of the Old Testament; highly recommended.

UNIT II: Supplemental Reading

Scott, R.B.Y., The Relevance of the Prophets (1954). Stresses the nature of the prophet as "spokesman of crisis" deeply involved in the socio-political affairs of his time, and provides valuable insight for interpreting prophets to modern man.

Wright, G.E., Biblical Archaeology (1957). Abridged edition of the large original, gives succinct but comprehensive introduction to the intriguing world of Palestinian "digs" and gives new light on the old biblical texts; somewhat more inclusive than Pritchard's.

Wright, G.E., and Fuller, R.H., The Book of the Acts of God (1957). Gives good treatment of the whole Bible from the "salvation-history" point of view, sorting out the main streams of tradition behind the Old Testament and interpreting these theologically.

Wright, G.E., and Filson, F.V., The Westminster Historical Atlas to the Bible (1956). Has excellent maps and detailed commentary, clarifying the physical and historical setting of Old and New Testaments; highly recommended. On reserve and reference shelf.

## CHART II. HEBREW HISTORY

| <u>Period</u>  | <u>Hebrew History</u>  | <u>Related Events in Mesopotamia, etc.</u>  |
|--|--|---|
| <p><u>Middle Bronze</u><br/>(2000-1500)</p>                | <p><b>Patriarchal Period</b><br/>Abraham (1750)<br/>Jacob's family to Egypt (c. 1650)</p>  | <p><b>Autonomous city states in Canaan, Egyptian hegemony</b><br/>Hyksos rulers in Egypt, (1750-1580)</p>                         |
| <p><u>Late Bronze</u><br/>(1550-1200)</p>                  | <p><b>Moses and the Exodus</b><br/>(c. 1290)<br/>Israelites established in the land by 1220</p>                                  | <p><b>Ramases II (1290-1224), probably the Pharaoh of the Exodus</b><br/>Merneptah's stele, 1220, mentions "Israel" in Canaan</p> |
| <p><u>Iron I</u><br/>(1200-1000)</p>                       | <p><b>Israel's Tribal League</b><br/>("Judges")<br/>Rising Philistine threat<br/>Samuel, Saul (c. 1020-1000)</p>                 | <p><b>Philistines, "sea peoples," refugees from Aegean, settled in Canaan and began use of iron weapons</b></p>                   |
| <p><u>Iron II</u><br/>(beginning c. 1000)</p>              | <p><b>UNITED KINGDOM</b><br/>(1000-922)<br/>David (1000-961)<br/>Solomon (961-922)</p>   | <p><b>Time of relative freedom from foreign domination in Canaan</b></p>  |
|  | <p><u>DIVIDED KINGDOM</u></p>  |   |
|  | <p><b>Northern ("Israel")</b></p>  | <p><b>Southern ("Judah")</b></p>  |
|  | <p>Jeroboam (922-901)<br/>Omri (876-869)<br/>Elijah, (c. 850)<br/>Elisha</p>   | <p>Rehoboam (922-915)</p>   |
| <p><u>Assyrian Empire</u><br/>(expansion began c. 750)</p> | <p>Jeroboam II (786-746)<br/>Amos (c. 750) and Hosea (c. 745)<br/><b>SAMARIA FALLS</b><br/>(722-21)</p>                          | <p><b>Assyrian empire: Tiglath-pileser III (745-727)</b></p>  |
|  |  | <p><b>Sargon II, to whom Samaria fell</b><br/>(722-705)</p>   |
|  | <p>Hezekiah (715-687)<br/>Isaiah, (c. 742-700)<br/>Micah, (before 722-c. 701)<br/>Invasion of Palestine by Sennacherib (701)</p> | <p><b>Sennacherib (705-681)</b></p>   |

## CHART II. HEBREW HISTORY (CONTINUED)

Manasseh (687-642)

Josiah (640-609)

Deuteronomic Reformation,  
(621)

Jeremiah, (c. 626-587)

Battle of Megiddo,  
(605)

Pharaoh Necho defeated and  
killed Josiah, (605)

FALL OF ASSYRIA, Battle of  
Carchemish, (605)

Nebuchadrezzar, (605-562)

### Babylonian

Empire

(605-539)

First deportation to Babylon, (597)

FALL OF JERUSALEM, Second deportation, (587)

### BABYLONIAN EXILE OF THE JEWS

Jeremiah, (c. 626-587), in Judah, Egypt

Ezekiel, (c. 593-573), in Judah, Babylon

II Isaiah, (c. 540), in Babylon, Judah?

FALL OF BABYLON, (539)

### Persian

Empire

(c. 550-  
331)

Cyrus' Edict of Restoration, (538)

Rebuilding of temple (520-515)

Haggai

Zechariah

Nehemiah (445)

Ezra (date uncertain)

Malachi, Ruth, Jonah

Cyrus, (550-530)

## EMPIRE OF ALEXANDER THE GREAT, 336-323

### Hellenistic

Empires

(323 to  
c. 100)

Wisdom literature

Proverbs, Ecclesiastes, Job

Palestine generally under Egypt

Came under Syrian control, (c. 200)

Maccabean Revolt, (167)

Judas Maccabeus, (166-100)

Daniel

In Egypt, the Ptolemies

In Syria, the Seleucids

Antiochus IV, "Ephiphanes,"

(175-163)

### Empire of Rome:

Occupied Syria, (63)

Captured Jerusalem, (63)

Occupied Egypt, (30)

For detailed tables see Anderson, B., Understanding the Old Testament

## Unit II, Lecture 1

### History and Theology

#### I. Introduction

#### II. Levels of hermeneutical concern

- A. Bruta facta
- B. Israel's historiography
- C. Historico-critical research
- D. Heilsgeschichte Schule
- E. Old Testament Theology

#### III. The Exodus "Event"

- A. What happened?
- B. Significance for Israel's self-understanding
- C. How interpreted?

#### IV. The God of History

- A. Covenant Maker
- B. Meaningful time
- C. Lord of Nature
- D. Promise and fulfillment
- E. Ethical demands

#### V. The Covenant people

#### VI. Conclusion

## Unit II, Colloquium 1

### Revelation and Record

Exodus 1-14

Deuteronomy 26:1-11

Anderson 1-12, 30-55 (1-14, 38-74)

1. If we assume, as seems most likely that the earliest written sources of Israel's beginnings date only to tenth century B. C., how were records of the Exodus preserved and transmitted? Does Deuteronomy 26:1-11 give any clues as to the nature of these records and the manner of transmission?
2. How do you account for the fact that there is no extant record in Egyptian annals of the Hebrews' escape from Egypt, when this was such a significant event in Israel's history? What does this fact suggest as to the character of Old Testament "history"?
3. Examine the episode of the burning bush and the "call" of Moses. What does this show as to Israel's concept of history as a God-man dialogue? Is the reluctance of Moses typical of human resistance to "involvement"? How is it to be overcome?
4. What seems to be the point of Exodus 3:13-15 (the question of God's "name")? Compare Exodus 6:2 and Genesis 4:26. Account for the differences (cf. the summary of Pentateuchal sources in introductory essay).
5. What significance have the plagues on Egypt (Ex. 7-12) in the story of the Exodus? What is the biblical understanding of "miracle," and how does this compare with other possible views?

## Unit II, Lecture 2

### The Law

- I. The value of the study of law for an understanding of man in Western culture
- II. The Code of Hammurabi
  - A. The golden age of Mesopotamia, 1728-1676 B.C.
  - B. General features of the Code of Hammurabi
    1. Promulgated upon the authority of Shamesh, the Sun-god
    2. Indications of advanced social structure
      - a. Classes of society
      - b. Extensive division of labor
    3. General theory of law: lex talionis
- III. Moses and Hebrew law
  - A. The Ten Commandments--Exodus 20, Deut. 5
- IV. The Covenant Code (Exodus 21:1--22:19)
  - A. Part of the Book of the Covenant (Exodus 20; 21-23; 33)
    1. Additions to the Covenant Code
    - B. Similarities between the Covenant Code and the Code of Hammurabi
    - C. Structure and contents
- V. Differences between these early codes
  - A. The Code of Hammurabi and the Covenant Code
  - B. The Code of Hammurabi and the supplements to the Covenant Code
- VI. The developing law
  - A. Covenant and the law
  - B. Faith and ethics
  - C. Lasting value

## Unit II, Colloquium 2

### Covenant and Law

Exodus 19-23, 34

Deuteronomy 5:1-6:15

Psalms 19 and 119

The Code of Hammurabi

Anderson 55-65, 95-97 (81-97, 133-135)

1. Compare the various versions of the decalogue (Ten Commandments) which you find in Exodus 20, 34, and Deut. 5. How can you account for the multiplicity and for the differences?
2. Notice Exodus 20:2, the "preface" which Jews count as the first commandment. Does this suggest anything as to Israel's understanding of law and its relation to the "mighty acts" of God?
3. How could Hebrew laws receive additions and changes from time to time and still be considered sacred?
4. Distinguish between apodictic and conditional forms of law (cf. Anderson, 60-61) and show how these terms apply to the Decalogue and to the Covenant Code (Ex. 21-23). Which form do you think might have been the earlier? Why?
5. Compare the occupations appearing in the Code of Hammurabi with those in Exodus 20-23. What do these occupations have to say to our understanding of the relation between the codes and to our knowledge of the environment in which the law was made? Compare the social structure in the codes.
6. Evaluate the lex talionis ("eye for an eye...") as an ethical principle or as a basis for legal justice. Compare current notions of punishment and/or restitution.
7. According to Psalms 19 and 119, what are the values of the law? Do you agree?



## Unit II, Lecture 3

### Confederation to Kingship

#### I. Historical background

- A. Tribal traditions
- B. Political events outside Israel between the times of the conquest and the monarchy
- C. Charismatic leadership versus centralized authority
  - 1. The Judges
  - 2. Saul
  - 3. David
  - 4. Solomon
  - 5. The prophetic movement as continuation of charismatic tradition

#### II. Cultural background

- A. Mesopotamian and Egyptian patterns
- B. Sacral kingship

#### III. The place of the ideal king in Israel's later history

- A. Charismatic traditions in the North
- B. Loyalty to the dynasty of David in the South
- C. The rise of messianism

## Unit II, Colloquium 3

### Kingdom of God and Kingdoms of Men

I Samuel 9:1-10:16; 11:1-15 (Early Source )

I Samuel 8:4-22; 10:17-27 (Late Source )

II Samuel 7:1-29; 11:1-12:15

I Kings 3:1-15; 4:29-34; 11:1-12:20

Anderson 83-94, 108-159 (118-128, 147-197)

1. Distinguish the two main sources in I Samuel for the founding of the monarchy. How can we account for the two opposing views and their interweaving in one record?
2. Characterize the picture of Saul given in I Samuel 9 and 11 ("early source"). How does he compare to the military heroes described in the book of Judges? What is the social and political milieu at the time of Saul?
3. Was Israel's monarchy compatible with the "theocratic ideal"? How did Israel's ideal differ from that of Egypt, or that of Babylonia, in matter of kingship? What is the religious significance of the encounter between Nathan the prophet and David?
4. Of what significance for understanding kingship are the traditions preserved in II Samuel 7? Do they reflect a new or different view of covenant, compared with that reflected in Exodus?
5. Summarize David's contributions toward establishment of the monarchy in Israel. What elements of resistance to David's policy do you detect in II Samuel?
6. Was Solomon wise? Find examples of his actions to support your answer.
7. Do these stories of Israel's monarchy suggest to us a possible criterion for evaluating the kingdoms of men? Or does God care what form of government men may choose? Does one's theology, even now, have any bearing on the kind of political system he adopts?

## Unit II, Lecture 4

### Prophetic Faith

#### I. Prophecy and Prophets in Israel

##### A. Prophecy as a universal phenomenon

1. Ancient examples and modern counterparts
2. The common ingredients

##### B. Prophecy in Israel

1. Context in the cult--relation to priesthood
2. Mantic functions of the ro'eh (seer)
3. Ecstatic aspects and the nabi' (prophet)
4. Professionalism and royal patronage

##### C. Ninth-century representatives

1. Elijah
2. Elisha
3. Micaiah

#### II. The cultural conflict: Yahwism vs. Baalism

- A. The economy of Canaan: basically agrarian
- B. The economy of Israelites: pastoral
- C. The resultant syncretism
- D. The nature of Baalism
- E. The distinctiveness of Yahwism

#### III. The eighth-century: heyday of Hebrew prophecy

- A. Conditions in the near-eastern world
- B. Internal affairs in Israel (northern kingdom)
- C. Internal affairs in Judah (southern kingdom)
- D. The prophetic protest
  1. Amos and Hosea in Israel
  2. Isaiah and Micah in Judah

Unit II, Colloquium 4

Society Under Judgment

Amos (all)

Isaiah 5-8, 10:1-11:16

I Kings 16:29-22:40

Anderson 102-108, 190-221, 232-277 (136-147, 228-258, 270-315)

1. How would you explain Elijahs' passionate protest against oppression? Distinguish between Ahab's understanding and Jezebel's understanding of kingship.
2. What light does Canaanite mythology shed upon the concepts of El and Baal? Why did the Hebrews repeatedly return to Baal worship.
3. Name some of the specific items in Amos' indictment of Israel. Who, or which class of people, are the chief offenders? Why?
4. Does Amos' personal status--e.g., as a Judean shepherd and dresser of fig trees--have anything to do with the content of his message? If so, what? Explain his reply to Amaziah in 7:14-15.
5. Is Amos denying the idea of Israel's covenant with Yahweh? Examine 3:2 and 6:1-3 (compare with 9:7). What do these statements indicate about the concepts of election and of God's sovereignty?
6. What are the distinctive emphases of the prophet Isaiah's message? Compare the situation to which he spoke with that of Amos. Compare the hopes of each.
7. How is Isaiah's vision of God and understanding of his own mission (Chapter 6) related to his advice for King Ahaz (Chapter 7)? Explain the meaning of the "sign" offered Ahaz. Why does the king refuse it?
8. What notions of Providence and divine sovereignty are found in Isaiah 10:1-19? Compare with those of Amos.

## Unit II, Lecture 5

### Judah's Quest for Meaning

#### I. Changing fortunes in seventh-century Judah

##### A. Assyrian domination

1. Political effects
2. Religious effects

##### B. Revival of prophetic protest

1. Zephaniah
2. Nahum
3. Jeremiah

##### C. Josiah and the Deuteronomic Reforms

1. Antecedent movements
2. Discovery of the "book of the law"
3. Major reform measures

#### II. Patriotism and protest: Jeremiah's dilemma

##### A. Call and commission of Jeremiah

1. Destructive aspects of the prophetic ministry
2. Constructive aspects

##### B. The "confessions"

1. Growing frustration
2. Increasing opposition

##### C. Jeremiah's relations with the state

1. With Josiah
2. With Jehoiakim
3. With Zedekiah

##### D. Conclusions

## Unit II, Colloquium 5

### God's Call and Man's Response

Jeremiah 1, 5-11, 14-20, 24-31

Anderson 292-354 (332-396)

1. Compare Jeremiah's account of his "call" with that of Isaiah (ch. 6). What does this account (Jeremiah 1:4-10) suggest as to the nature of the prophetic task? In what sense can a prophet be "over nations and over kingdoms...?"
2. Examine Jeremiah 7:1-15 and compare Jeremiah 26. How are these two passages related? Why does Jeremiah say that the temple has become a "den of robbers"? Why is the prophet arrested and almost executed? What saves his life?
3. Can you find evidence in Jeremiah's preaching as to his attitude toward Josiah's reforms? Was he sympathetic with them, or not? Why.
4. Examine these "confessions" of Jeremiah: 15:15-21; 18:18-23; 20:7-18. What do they show as to the prophet's attitude toward his task or the message he has to speak? Is his attitude commendable? understandable?
5. Why is Jeremiah severe in his attack on other prophets? priests? How does he feel about the various rulers of Judah (see especially ch. 22)? Why?
6. What is the meaning of Jeremiah in his actions with pottery in chapters 18 and 19? What other "enacted parables" do you find?
7. What is the gist of Jeremiah's advice to exiles in ch. 29? Why does he so advise them?
8. Examine the notion of a "new covenant" in 31:31 ff. What was to be new about it? Does Jeremiah's emphasis on "inward piety" mark a real break with past Hebrew religion? Why, or why not?

## Unit II, Lecture 6

### Wisdom and Sages

- I. Identifying the books of "Wisdom"
- II. Distinctive features of the books of Wisdom
  - A. More universalistic, less nationalistic in outlook
  - B. Practical prudence, as opposed to theoretical
  - C. Based on observation and experience (not special revelation)
  - D. More individualistic, less cultic emphasis.
- III. Hebrew Wisdom in relation to other examples of the Middle East
  - A. Influence from Egypt--e. g.
    1. Sayings of Ptah-hotep of the 5th Dynasty
    2. Dialogue of a man and his soul (ca. 21st century BCE)
    3. Wisdom of Amenemope (ca. 9th century BCE)--parallels Prov. 22-23.
  - B. Parallels in Babylonian Wisdom
    1. "Babylonian Job"
    2. "Dialogue of master and slave"
  - C. Akkadian and Assyrian proverbs
- IV. Development of the Wisdom tradition in Israel
  - A. Reflections of Canaanite (pre-Israelite) Wisdom
    1. In the Song of Deborah (Judges 5:28-30)
    2. In II Samuel 14:2 ff. and 20:14 ff.
  - B. Early Israelite fable and riddle
  - C. Ahithophel and Hushai (II Samuel 16-17)
  - D. The role of King Solomon
    1. Concomitant of international relations
    2. As "patron of the arts"
  - E. "Schools" of the sages
    1. Compared with the prophets and priests
    2. Scribes and teachers

## Unit II, Colloquium 6

### The Search for Meaning in Job

Job (and outline in Readings, IV-5-1f.)  
Anderson 506-518 (548-560)

1. As the discussion progresses, are the friends less, or more severe with Job?
2. As the discussion progresses, is Job less, or more ready to admit his guilt? Is he less, or more interested in finding God?
3. What are the climactic points in the debate? In the book as a whole?
4. What is Elihu's solution to the problem? Is it different from that of the three friends?
5. Note the following passages: Job 9:15-20; 14:13-22; 16:18-22; 19:21-29; 23:1-7; 31:35-37. Is Job interested in a problem even deeper than his suffering?
6. State in your own words the answer that the Voice from the whirlwind gives.
7. What is the importance of the fact that the Voice speaks to Job and not to the friends?
8. Does the Book of Job annihilate the doctrine that suffering is retribution for sin?
9. Consider varying answers given to the mystery of suffering with supporting passages from the text of Job itself.



Unit II, Lecture 7

Creation and Redemption in II Isaiah

- I. Introduction: life in exile
- II. Deutero-Isaiah
  - A. The man, prophet to the exiles
  - B. The call, the heavenly council
  - C. The message, "comfort, comfort my people"
- III. The grandeur of Yahweh
  - A. Lord of history, sovereign
  - B. Lord of the future, redeemer
  - C. Lord of nature, creator
  - D. Lord of all mankind, universal
- IV. Israel's responsibility
  - A. A light to the nations
  - B. Critique of idolatry
  - C. World-wide mission
- V. The servant of the Lord
  - A. Identity
  - B. Role
  - C. Suffering
  - D. Victory
- VI. The messianic hope

## Unit II, Colloquium 7

### Promise of Renewal

Genesis 1-4

Psalm 8

Isaiah 40-55

Anderson 395-427 (437-470)

1. When the ancient Hebrew looked about him at his natural world, what could his eyes see that is hidden to modern man? What could he not see that is obvious to modern man?
2. What is man's proper place in the universe for the Old Testament writers? What is man's responsibility toward nature?
3. How did Israel's past provide an index for her future? What is implied by a "new exodus" and "new creation"? What is the basis for Israel's hope?
4. What religious values are expressed in the statement that Yahweh is creator? How does such a conviction influence one's self understanding? Relate your thinking to monotheism, henotheism, and universalism.
5. What are the implications of monotheism and universalism for our modern world? What significance does the reference to Cyrus or the Lord's anointed have for Israel's understanding of herself as the covenant people of the Lord.
6. Are the descriptions of Yahweh as "creator" and "redeemer" literal or mythic? Examine the adequacy of language to express religious ultimates!

## Unit II, Lecture 8

### The Light to the Nations

- I. The search for meaning in human life
- II. The meaning of human life according to the Hebrews
  - A. Centered in the concept of covenant--in the history of a chosen people
  - B. The nature of the covenant
- III. The origin of the covenant
  - A. Traced to Abraham
  - B. Centered in the Exodus from Egypt, and in the events at Sinai
    1. Its revelation of the nature of God
    2. Its revelation of the nature of the chosen people
- IV. The deepening understanding of the covenant relationship in subsequent Hebrew history
  - A. The conquest and the tribal federation
  - B. The monarchy
  - C. The prophets of the eighth century
    1. Amos
    2. Hosea
    3. Isaiah
  - D. The exile and later Jerusalem
    1. Jeremiah
    2. Ezekiel
    3. Ezra
  - E. The high points of Hebrew religion
    1. Jonah
    2. Job
    3. II Isaiah
    4. Daniel

Unit II, Colloquium 8

Panel Discussion

- A. Centered in the concept of covenant--in the history of a chosen people
- B. The nature of the covenant

Jonah

Psalms 15, 19, 23, 24, 27, 42, 51, 72, 90, 139

- I. The search for meaning
- II. The meaning of human life
- III. The origin of the covenant
  - A. Traced to Abraham
  - B. Centered in the Exodus from Egypt, and in the events at Sinai

- 1. The revelation of the nature of God
- 2. The revelation of the nature of the chosen people

- IV. The deepening understanding of the covenant relationship in subsequent Hebrew history

- A. The conquest and the tribal federation
- B. The monarchy
- C. The prophets of the eighth century

- 1. Amos
- 2. Hosea
- 3. Isaiah

- D. The exile and later Jerusalem

- 1. Jeremiah
- 2. Ezekiel
- 3. Ezra

The high points of Hebrew religion

- 1. Jonah
- 2. Job
- 3. II Isaiah
- 4. Daniel

## UNIT III

### REFLECTIVE MAN: THE GREEKS

#### ASSIGNMENTS

#### 1. The History of the Greeks

Lecture 1            The Rise of the Greeks

Harrison and Sullivan, Chapter 5. "The Origins and  
Development of the Greek City-State Polity," 81-96  
Bowra, C.M., The Greek Experience, Chapter II,  
"The Heroic Outlook"

Colloquium 1        The Unifying Experience of the Greeks

Homer, Odyssey, Books 1-2, 5-6, 8-13, 21-22

#### 2. The Reflective Life

Lecture 2            The Genius of the Greeks

Plato, Apology

Colloquium 2        Justice

Plato, Euthyphro

#### 3. Order and Disorder

Lecture 3            The Importance of Order

Bowra, Chapter V, "The Good Man and the Good Life"

Colloquium 3        Justice

Plato, Republic, Book II, 44-57 (Cornford's trans. 41-53)  
Book IV, 160-165 (Cornford 139-143)

#### 4. The Philosophy of Plato

Lecture 4            Plato and Greek Philosophy

Review Bowra, Chapter II, "The Heroic Outlook"

Colloquium 4        The Good

Plato, Republic, Books VI-VII, 240-262 (Cornford 211-235)

5. The Good Society

Lecture 5            Man and the Polis

Colloquium 5        Life and the Government without Rational Order

Plato, Republic, Book VIII

6. Life Interpreted by Drama

Lecture 6            Greek Tragedy and Comedy

Bowra, Chapter VII, "Imagination and Reality"  
Hamilton, E., The Greek Way, Chapter XI, "The Idea  
of Tragedy"

Colloquium 6        The Tragic Aspect of Life

Sophocles, Oedipus Rex,  
Vol. III, 15-90)  
Aristotle, Poetics, Chapters 6-11, 13, (McKeon, ed.,  
Introduction to Aristotle)

7. The Greeks Against Themselves

Lecture 7            The Peloponnesian War.

Colloquium 7        Erosion of the Greek Ideal

Thucydides, History of the Peloponnesian War, Readings,  
V-4-lff.  
Harrison and Sullivan, Chapter 6, "The Failure of the Greek  
City-State Policy," 102-107, especially sections 2-5.  
Euripides, The Trojan Women (The Complete Greek  
Tragedies, Vol. VI, 210-264)

8. The Greek Heritage

Lecture 8            Alexander and the Hellenistic Age

Colloquium 8        Greek Architecture and Sculpture

(Slide presentation)

### UNIT III

#### REFLECTIVE MAN: THE GREEKS

One persistent Greek accomplishment was to objectify reality, i.e., to "set it at arm's length" and categorize it. If the Buddhists sought by meditation to escape existence, and if the Hebrews sought by decision to respond to the call of existence, the Greeks sought by reflection to discover the nature of man and to order the self and live in the light of that nature.

For instance, early in this unit you will be able to see how Homer's treatment of the gods in a certain sense objectifies them. He did not deny their existence. Far from it--the gods play important roles in Homeric man's affairs. But the objectivity gives subtle detachment to Homer's treatment. The gods, portrayed in human form and with touching human foibles, no longer inspire the numinous dread that previously marked men's relationships with gods.

The same fact appears in Greek statues of the gods: the idealized human forms are magnificent, but the terror of gods has been brought under control. The temples, too, convey balance and humane dimensions, rather than the terror of the holy or aspirations towards the sacred.

Greek political life had at its peak a sense of the divine origin of the city and a strong sense of corporate identity and responsibility. But this was followed by a decline of the old pieties and by the rise of a self-interested sort of individualism. The choruses in the tragic dramas of Aeschylus and Sophocles had warned the citizens of the danger of abandoning piety. But fifth century sophists ignored their warnings and brought a self-serving rationalism to a peak.

Socrates, like the sophists, subjected all conventional judgments to rational criticism. Nevertheless, he opposed the sophists, for he held that true rationality must go beyond mere individual whim. The oracle had told him, "Know thyself," and so Socrates set out to know those norms, those logoi, which would define his humanity.

When we speak of the Greek view of life, then, we have in mind largely a legacy from Socrates, and from men such as Plato and Aristotle who revered him as their teacher. They were at one in seeing man as a part of the universe, and in that sense at home in it. The reality which constitutes the universe equally constitutes human existence. This reality is rationally structured, and is finally knowable to determined human inquiry. To apprehend the form of reality, and to attune the self to the universal and eternal, is the reasonable life. And man has the freedom to do so, for he is a rational being.

CHART VI. GREECE

Events

Culture

1000 B.C.

Rise of Greek states c. 900-500  
Aristocratic society (Homeric)

Absorption of Mycenaean culture

800

Colonization 800-600

Homer c. 800

Hesiod c. 700

First Olympiad 776

Early lyric poetry:

Archilochus c. 670

Sappho c. 610-595

Development of Athenian constitution

Solon c. 594

Cleisthenes c. 510

Rise of philosophy (Asia Minor):

Thales c. 585

Pythagoras c. 535

Heraclitus c. 500

Parmenides c. 485

Spartan militarism

500

The Golden Age

Persian wars 490-70

Miltiades

Themistocles

Drama

Aeschylus 525-456

Sophocles 496-406

Euripides 480-406

Aristophanes (comedy) c. 445-400

Delian League

History

Herodotus c. 484-425

Thucydides c. 460-400

Athenian empire

Pericles 461-29

Art (ideal)

Myron c. 5th century

Phidias c. 5th century

Peloponnesian War 431-404

Philosophy

Anaxagoras, 500-428?

Democritus, 470-370?

Sophists

Socrates, c. 469-399

400

Spartan supremacy

Plato c. 427-347

Aristotle c. 384-322

Theban supremacy

Epamanondas

Realistic art

Oratory - Demosthenes c. 384-322

Mathematics and science in Alexandria;

Archimedes c. 287-212

Rise of Macedon

Philip II 359-336

Alexander 336-23

300

Hellenistic monarchies in the east

300-30

Philosophies of life

Cynics - Diogenes c. 412-323

Stoics - Zeno c. 334-262

Epicureans - Epicurus c. 341-270

Rise of Roman power



## UNIT III

### Supplemental Reading

Bulfinch, Thomas, The Age of Fable (1959). A concise explanation of the Greek and Roman myths and an identification of the principal figures of mythology.

Hadas, Moses, Ancilla to Classical Reading (1954). An historical and critical account of classical literature by an acknowledged master.

Plutarch, Lives. Although historically limited, a flowing style makes these biographical sketches highly readable. Especially recommended: Lycurgus, Alcibiades, Caesar, Alexander, and Marcus Brutus.

#### Greece

(Above all, it would be well to read more of the work of the Greek authors included in our readings and some of the work of other Greek authors, e.g., Herodotus.)

Agard, Walter R., What Democracy Meant to the Greeks (1960). A study of the human values realized in the Greek political system.

Andrewes, A., The Greek Tyrants (1956). A short but comprehensive study of early Greek history.

Barr, Stringfellow, The Will of Zeus (1961). A history of Greece. Readable, interesting, and probably controversial in places.

Burn, A.R., Alexander the Great and the Hellenistic World (1948). A spirited account of Alexander the Great: his driving energy, his bloody military campaigns, and his extensive empire building.

Germain, Gabriel, Homer (1961). A review of the background from which the Iliad and the Odyssey came. Excellent illustrations.

Grene, David, Greek Political Theory (1950). Leo Strauss has said that the author "makes his readers see many things in Thucydides and Plato which would escape the large majority."

Hutchinson, R.W., Prehistoric Crete (1962). A complete account of Minoan Civilization, believed to have been the beginning of civilization in Europe.

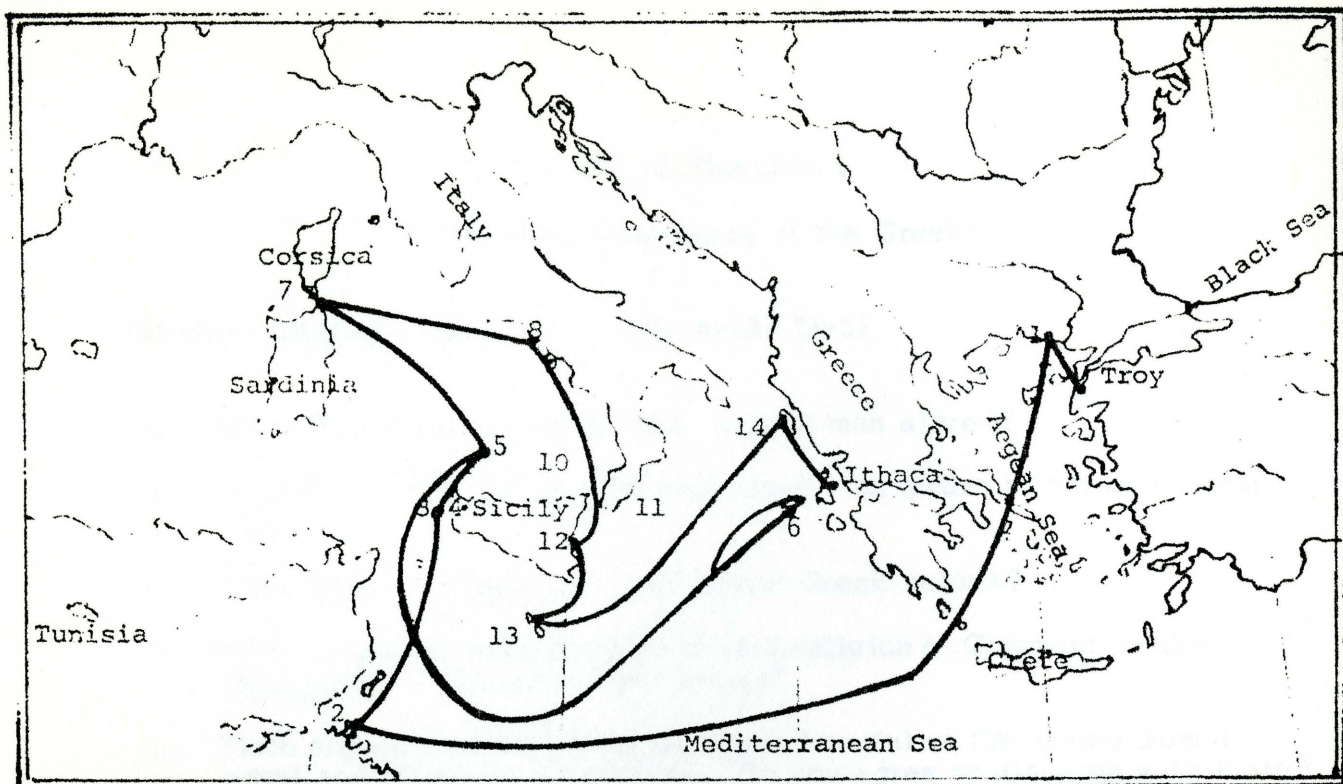
Strauss, Leo, The City and Man (1964). On the political thought of Thucydides, Plato and Aristotle.

Strauss, Leo and Cropsey, Joseph (eds.) History of Political Philosophy (1963). See the chapters on Plato and Aristotle.

## Unit III, Lecture 1

### The Rise of the Greeks

- I. Introduction
- II. The Homeric Age, c. 1200-800 B.C.
  - A. The rule of the tribal kings
  - B. Homer
    1. "Schoolmaster of the Greeks"
    2. "Bible of the Greeks"
- III. The Age of the Tyrants, c. 800-500 B.C.
  - A. The rise of the landed nobility
  - B. The tyrants as champions of the people
- IV. The era of the city-states, c. 500-362 B.C.
  - A. Emergence of Athens
  - B. Rivals of Athens
- V. Fifth century conflicts
  - A. The Persian War, 494-490 B.C.
  - B. The prosperous interlude, 479-431 B.C.
    1. Growth of Athenian imperialism
    2. Age of Pericles
  - C. The Peloponnesian War, 431-404 B.C.



## THE VOYAGE OF ODYSSEUS

This reconstruction of the voyage of Odysseus is based on the account in Homer's *Odyssey* and on geographical and nautical observations made in an effort to re-sail Odysseus' voyage (see "Voyage in Search of Fabled Lands," by Ernle Bradford in *Greece and Rome*, a publication of the National Geographic Society).

### Notes:

1. Ismarus, city of the Cicones; Odysseus gets wine here that he later gives to Polyphemus.
2. Jerba Island; land of the Lotus-Eaters (?).
3. Favignana; known in classical times as "Goat Island."
4. Mount Eryx; Odysseus encounters the Cyclops Polyphemus near here (?).
5. Ustica; a solitary island thought to be location of the land of Aeolus in the *Odyssey*. The land of Aeolus is usually identified with the Aeolian Islands further east.
6. Unleashed winds drive Odysseus away from homeland back to the land of Aeolus.
7. Bonifacio; location thought to be where Odysseus encounters the savage Laestrygonians who "bombed" Odysseus' ships with boulders.
8. Monte Circeo; Circe's Mountain. At this point in his voyage Odysseus journeys to Hades. According to reckoning in classical times this trip would have taken him towards the pillars of Hercules, off the map.
9. Gulf of Salerno; near here Odysseus encounters the Sirens (?).
10. Strombolic and Strombolicchio, volcanic islands; thought to be the Wandering Rocks where Odysseus encounters waves and whirlwinds of fire.
11. Scylla and Charybdis.
12. Taormina - Thrinacia (?); land of the cattle of the sun-god Helios.
13. Malta, Ogygia (?); home of Calypso.
14. Corfu, the isle of the Phaeacians; location of the palace of king Alcinous.
15. Ithaca; homeland of Odysseus.

### Unit III, Colloquium I

#### The Unifying Experience of the Greeks

Homer, Odyssey, Books 1-2, 5-6, 8-13, 21-22

1. Why was Odysseus called the "wisest man alive"?
2. Why did it take "the wisest man alive" ten years to get home from Troy?
3. What does the Odyssey reveal about Greek values?
4. What is the Homeric attitude toward religion? Comment on the Odyssey as a "Bible for the Greeks"
5. Plato argued that Homer would prove harmful to the young from a moral and religious standpoint. Do you agree or disagree with Plato?
6. Do modern men ever encounter a lotus-land, a Circe, a Polyphemus, or a Scylla and Charybdis?
7. Will Odysseus stay home? See Teiresias' predictions in Book 11 and, if you wish, the references back to them in Book 23.

The Genius of the Greek: The Reflective Man

- I. The inquiring mind: "The Unexamined life is not worth living."
  - A. The imaginative world of Homer and Hesiod
  - B. The search for unity
  - C. The Socratic mission
  - D. From mensuration to Euclidean geometry
  
- II. Forms of achievement: the drive for excellence (arete) in culture (paideia)
  - A. Epic poetry: Homer and Hesiod
  - B. Drama
    1. Tragedy: the school of the spirit--Aeschylus, Sophocles, Euripides
    2. Comedy: Vehicle of social criticism--Aristophanes, Menander
  - C. History: standards of objective observation and interpretation
  - D. Government
    1. Athenian democracy: the diffusion of power and thought
    2. Solon and Cleisthenes
    3. The polis and the citizen
  - E. Games: "The Greeks taught the world to play."
  - F. War
    1. The Persian war: the struggle for freedom
    2. The Peloponnesian war: the race for power
    3. The citizen-soldier
  - G. Art and architecture
    1. The ideal in the actual
    2. Pericles' restoration of the Acropolis
  - H. Language
    1. Attic Greek: the sparing use of words
    2. Its conquests
  - I. Religion
    1. Apollo and Dionysus
    2. Humanism
  - J. Philosophy
    1. A war of thinking
    2. Socrates, Plato, Aristotle

UNIT III, Colloquium 2

The Pattern of Negative Inquiry

Plato, Euthyphro (The Works of Plato, 35-55)

1. Why was it important for Euthyphro to know what piety is?
2. What is Euthyphro's first definition of piety? (See 39-40)
3. Examine page 41. At this point, what was Socrates trying to get Euthyphro to understand about definition? Why did Socrates compliment his new definition?
4. How do questions of fact differ from questions over issues? (See 41-43)
5. Explain Euthyphro's comment that the arguments "seem to turn around and walk away from us." (See 48)
6. Should we accept statements on our own authority or on the authority of others without asking any questions? (See 45-46)
7. Why was Euthyphro unable to define piety? What clue do his proposed definitions provide in understanding why Euthyphro failed?

Unit III, Lecture 3  
The Importance of Order

- I. The Pythagoreans
  - A. The musical scale
    1. Logos (ratio)
    2. Peras (limit or measure) imposed upon the apeiron (unlimited) to produce an ordered whole
    3. Harmonia (harmony)
  - B. Nature
    1. Conception of nature as kosmos (ordered whole)
    2. Implications of the term kosmos: goodness, intelligibility, beauty
    3. Ethical value of the study of nature
  - C. Medicine--harmonia as a right balance of elements
- II. "Nothing in excess"
- III. Plato
  - A. Philebus
    1. Order in the cosmos
    2. Order in human life
  - B. Republic
    1. Order in the state
    2. Order in the soul
- IV. Aristotle
  - A. Virtue as a mean
  - B. Order in the state
- V. The importance of order in Greek art

### Unit III, Colloquium 3

#### Annotations

The following sketch of what goes on in the Republic between the first and second selections you read from Books II and IV may be helpful for understanding the second selection.

At the end of the first selection, Socrates is asked to show that justice is intrinsically better for its possessor than injustice. Socrates then suggests that it might be easier first to examine justice in the state, where it will appear on a larger scale, and then to turn to a comparison with justice in the individual. He goes on to construct an imaginary just state, or at least a state as just as is compatible with the pursuit of certain luxuries.

The organizing principle of the state is that each will do his own work, in accordance with his aptitudes. Three classes of citizens are distinguished:

1. a special class of philosophical rulers, chosen from the guardians;
2. The guardians, a military class;
3. The artisans or producers, the largest class.

The rulers of the just state require wisdom. The guardians require courage. Temperance or moderation is found in the whole state. It makes for the right relationship and subordination among the classes. Justice is then seen to be each man or class doing "one thing only, the thing to which his nature was best adapted" and "doing one's own business."

Socrates next proposes that the individual soul, like the state, has three "parts": 1. reason; 2. spirit, or passion; 3. desire, or appetite. He is then ready to propose, in the second selection we read, that the virtues are related to the "parts" of the individual soul in the same way in which they were related to the parts or classes of the state.



## Unit III, Colloquium 3

### Justice

#### Plato, Republic

Book II, 44-57 (Cornford's trans. 41- 53)

Book IV, 160-165 (Cornford 139-143)

Annotations on opposite page

1. What must Socrates do to persuade Glaucon that justice is the way of life a man ought to choose at all cost? Does this differ in any significant way from the Hebrew approach to the problem?
2. According to the view set out by Glaucon, we do not value justice for its own sake. Why, then, on this account, do we praise it as something good for its own sake? Why is the story of Gyges' ring especially appropriate for testing the theory of the origin and nature of justice which Glaucon sets forth? How can an imaginary story serve as such a test?
3. What, according to Plato, is justice in the state? What is justice in the individual? What is the relation between justice in the state and justice in the individual? Would a person who is just according to Plato's definition necessarily perform what we ordinarily call just actions and refrain from what we call unjust actions? Explain.
4. How do you distinguish between the ideally unjust man sketched by Glaucon (48-49) and the ideally just man sketched by Socrates (160-162)? (Cornford 45-46 and 139-142)
5. Does Socrates' theory of the just man satisfy the demands made by Glaucon in Book II?

Unit III, Lecture 4

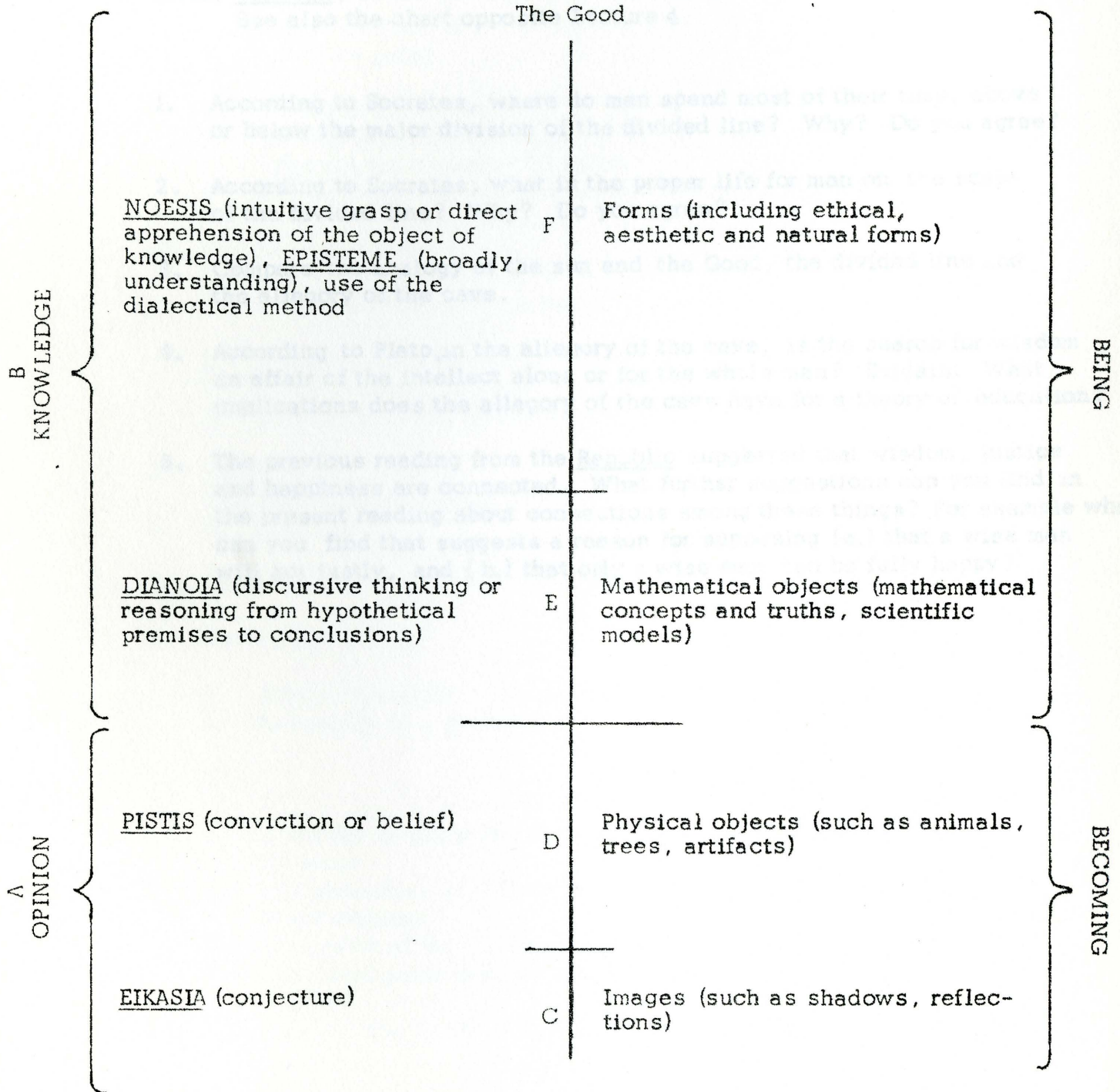
Plato and Greek Philosophy

- I. Introduction
- II. Plato and the tradition of Greek natural philosophy
  - A. The naturalists and their objective in doing philosophy
  - B. The logicians and their critique of the early naturalists
  - C. The critical naturalists and their attempt to revive the naturalist's objective in doing philosophy
  - D. The influence on Plato ( and Socrates ): the use of critical reason and the dialogue
- III. Plato and the Socratic critiques of the sophists and of the natural philosophers
  - A. The relationship of the competitive and the co-operative virtues
  - B. Socrates' critique of the sophists
  - C. Socrates' dissatisfaction with the method of the natural philosophers as a means of final explanation
  - D. The influence on Plato: the need of a synthesis, if possible, of the aims of a natural philosophy and an understanding of what is good ( the doctrine of form )
- IV. Two major ideas in the philosophy of Plato
  - A. The Platonically just man
    - 1. The competitive virtues
    - 2. The co-operative virtues
  - B. The idea of the Good
    - 1. The aims of natural philosophy
    - 2. An understanding of what is good

PLATO'S DIVIDED LINE

States of mind

Objects corresponding to states of mind



Notes: 1.  $A/B=C/D=E/F$ .

2. Bear in mind that terms may not be translated in the same way in the translation you read as they are in this diagram.

## Unit III, Colloquium 4

### The Good

Plato, Republic, Books VI- VII, 240-262 (Cornford 211-235)

See also the chart opposite Lecture 4

1. According to Socrates, where do men spend most of their time, above or below the major division of the divided line? Why? Do you agree?
2. According to Socrates, what is the proper life for man on the scale of the divided line? Why? Do you agree?
3. Compare the analogy of the sun and the Good, the divided line and the allegory of the cave.
4. According to Plato, in the allegory of the cave, is the search for wisdom an affair of the intellect alone or for the whole man? Explain. What implications does the allegory of the cave have for a theory of education?
5. The previous reading from the Republic suggested that wisdom, justice and happiness are connected. What further suggestions can you find in the present reading about connections among these things? For example what can you find that suggests a reason for supposing (a.) that a wise man will act justly, and (b.) that only a wise man can be fully happy?

## Unit III, Lecture 5

### Man and the Polis

- I. The tradition of the polis
  - A. The origin and nature of the Greek polis
  - B. Arete and the polis
    1. Wisdom: Xenophanes
    2. "Savage valor": Tyrtaeus
    3. "The unseen measure": Solon
    4. Self-government enlightened by discussion: Pericles
- II. The decline of the polis
  - A. Inherent weaknesses of the polis
    1. Limited citizenship
    2. Strife between classes
    3. Rivalry between Greek states
  - B. The love of power
  - C. The Peloponnesian War
  - D. The Sophists
- III. The search for a "true" basis of order in the polis
  - A. Socrates
    1. Arete dependent on knowledge
    2. Necessity of a dialogue
  - B. Plato
    1. Disorder in polis due to false views of justice and freedom
    2. The character of the polis dependent upon the character of its citizens
    3. Necessity of the philosopher-king
    4. The ideal polis and the actual polis
  - C. Aristotle: "Man is by nature a political animal."

## Unit III, Colloquium 5

### Life and Government without Rational Order

#### Plato, Republic Book VIII

1. For Plato, what is the best way of classifying states? What alternative ways are there?
2. What causes the decline of states?
3. How, according to Plato, does the passion for freedom and equality lead to slavery and inequality?
4. How is Plato's analysis of the various states, their order of worthiness and their decline related to Plato's theory of the ideal state? How can a study of the ideal lead to a better understanding of the actual?

Unit III, Lecture 6  
Greek Tragedy and Comedy

I. Greek Tragedy

A. Origin and connections with religion

1. Original link with Dionysus
2. Other connections with religion
3. Is Greek tragedy "Dionysian"?
  - a. Association of Dionysus with rebirth, ecstasy and "enthusiasm"
  - b. "Apollonian" and "Dionysian"
  - c. The "Dionysian" or "daimonic" in personality
  - d. Tentative answer to the question

B. Development and form

1. Choral song
2. Actors separated from chorus
3. Based upon legends of gods, heroes, kings
4. Performance
5. Civic character of tragedy

C. Nature

1. Aristotle on tragedy: some interpretations
2. A further look at the tragic situation: three views of the hero's downfall
  - a. Due to a moral fault
  - b. Due to a piece of bad luck
  - c. Due to blind or malevolent forces or to conflicts of values or forces

D. The dramatists

1. Aeschylus, 525-456 B.C.
2. Sophocles, 496-406 B.C.
3. Euripides, 484-406 B.C.

II. Greek comedy

- A. Origin and form
- B. Comedy of ideas: Aristophanes
- C. Comedy of situation or manners: Menander

Unit III, Colloquium 6  
The Tragic Aspect of Life

Sophocles, Oedipus Rex (The Complete Greek Tragedies, Vol. III, 15-90)  
Aristotle, Poetics, chapters 6-11, 13. (McKeon, ed., Introduction to Aristotle)

1. Few mystery stories are interesting if you know "how they come out." If you had known beforehand the ending of Oedipus Rex, as all Greek audiences did, would this have spoiled the play for you?
2. Does this play encourage or discourage your asking the questions: "Who am I? Where am I going?"
3. Did Oedipus have a tragic flaw?
4. Analyze Aristotle's definition of tragedy.
5. Apply Aristotle's conception of the tragic hero to Oedipus.
6. What role does fate play in Oedipus Rex?



## Unit III, Lecture 7

### The Greeks Against Themselves

#### I. Athens

- A. Political and social structure
- B. Description of the Athenians in Pericles' "Funeral Oration"
  - 1. Possible question about the relation of Pericles' picture to the actual Athens
  - 2. Some elements in Pericles' description
    - a. Activity in public affairs
    - b. Love of beauty
    - c. An inquiring spirit
    - d. Freedom of the individual
    - e. Ability to unite daring and deliberation

#### II. Sparta

- A. Political and social structure
- B. Spartan life and values

#### III. The Peloponnesian War (431-404 B. C.)

- A. Causes
- B. Course
  - 1. First phase (431-421 B. C.)
    - a. Pericles' "Funeral Oration" (431)
    - b. Death of Pericles (429)
  - 2. Second phase (421-413 B. C.)
    - a. Melian Dialogue (416)
    - b. Expedition against Syracuse (415-413)
  - 3. Third phase (412-404 B. C.)
- C. Consequences

## Unit III, Colloquium 7

### The Greeks Against Themselves

Thucydides, History of the Peloponnesian War Readings, V-4-1 ff.  
Harrison and Sullivan, Chapter 6, "The Failure of the Greek City-State Polity," 70-78, especially sections 2-5  
Euripides, The Trojan Women (The Complete Greek Tragedies, Vol. VI, pp. 210-264)

1. What were the strengths and weaknesses of Athens and of Sparta at the time when the war began? Compare the United States in the present day with Athens and with Sparta.
2. Compare and contrast the spirit of the "Funeral Oration" with that of the "Melian Dialogue."
3. Euripides (in The Trojan Women) and Thucydides are critical of Athens. What is it that each finds to criticize? What might be the purpose of their criticism?
4. "The meaning of words had no longer the same relation to things, but was changed by them as they thought proper." (p.61) Give modern illustrations of how war and revolution can make words change their meaning, e.g., "democracy," "freedom."
5. The Trojan Women was produced during a period of uneasy truce in the Peloponnesian War, and shortly after the Athenians had captured Melos. What would you imagine the Athenian audience's reaction might have been to such lines as: "What shall the poet say, what words will he inscribe upon your monument? 'Here lies a little child the Argives killed, because they were afraid of him.' That? The epitaph of Greek shame."? What would public reaction be today to a similar sort of play produced in wartime?

## Unit III, Lecture 8

### Alexander and the Hellenistic Age

#### I. The Fourth Century (B. C.) in Greece

- A. The power of Persia
- B. Sparta's moment of glory
- C. The fading fortunes of Athens

#### II. The rise of the Macedonians

- A. Phillip II
- B. Athenian opposition
  - 1. Demosthenes
  - 2. Chaeronea

#### III. Alexander's conquests

- A. The Persian campaign
- B. The march to the Indus
- C. Of mutiny and marriage

#### IV. Alexander's dream

- A. Aims and ideals
- B. Reality in the hands of successors

#### V. Hellenistic culture

##### A. Mathematics and the sciences

- 1. Euclid on geometry
- 2. Archimedes
- 3. Biology and medicine

##### B. Literature and the arts

- 1. The museum at Alexandria
- 2. Drama and the New Comedy
- 3. Art and music