

- 3/2: TGS 133-58 (Antiphon, through fragments of “On the Truth”), 217-33, **250-53** (Critias).
Kerferd, Chapter 10, pp. 111-117, Chapter 13. **Group A #3 due at noon.**
- 3/4: Plato, *Gorgias*, Part III (beginning with Callicles section, 481c5).
Recommended: Course packet #6: Plato, *Gorgias*, Parts I and II.
Kerferd, Chapter 10, pp. 117-20 (end of first paragraph).
- 3/9: TGS 158-83 (Antiphon), 203-16 (Thrasymachus), 310-18 (*Anonymus Iamblichus*).
Course packet #7: Excerpt from Plato, *Republic*, Book I (Thrasymachus & Socrates).
Kerferd, Chapter 10, 120-30. **Group B #3 due at noon.**
Report on R.W. Wallace, “The Sophists in Athens” (*Democracy, Empire, and the Arts in Fifth-Century Athens*, ed. D. Boedeker & K. Raaflaub, 203-22).
- 3/11: **READING DAY--NO CLASS.** Read Thucydides, Book 1, chapters 1, 20-55, 139-46.
Kerferd, Chapter 12.
- 3/23: Thucydides, Book II, chapters 1-65, 71-78. **Group A #4 due at noon.**
Course packet #8: J.H. Finley, *Thucydides*, 36-60; optional: 60-73.
- 3/25: Thucydides, Book III, chapters 1-85; Book V, chapters 84-116.
Report on Finley, re Mytilenian Debate (*Thucydides* 168-78).
- 3/30: Euripides, *Medea*. **Group B #4 due at noon.**
Course packet #9: Arrowsmith, “Euripides’ Theater of Ideas” (Segal, *Euripides*, 12-33).
- 4/1: Plato, *Apology*, *Crito*, beginning and end of *Phaedo* (e.g., 65-67, 130-33).
- 4/6 Aristophanes, *The Clouds*. **Group A #5 due at noon.**
Report on D.E. O’Regan, “The Changing Role of *Logos*” (*Rhetoric, Comedy, and the Violence of Language in Aristophanes’ Clouds*, 9-21).
- 4/8: Euripides, *Hecuba*.
Course Packet #10: E.R. Dodds, “The Sophistic Movement and the Failure of Greek Liberalism” (*The Ancient Concept of Progress*, 92-105).
- 4/13: Sophocles, *Philoctetes*. **Group B #5 due at noon.**
Report on C.P. Segal, “*Philoctetes*: Society, Language, Friendship” (*Tragedy and Civilization. An Interpretation of Sophocles*, 328-44).
- 4/15: Euripides, *Bacchae*.
Report on W. Arrowsmith, “Introduction to the *Bacchae*” (Lattimore & Grene, ed., *The Complete Greek Tragedies, Euripides V*, 142-53).

Final classes of term: Assignments will be coordinated with student papers being given.

AN OVERVIEW OF THE SOPHISTS--AND OF OUR SEMINAR

Our usual picture of the sophists is skewed by Plato and Xenophon, who blamed them for Socrates’ death, and the succeeding tradition has largely portrayed them unfavorably as well. Their negative reputation is not entirely undeserved: they did contribute, often unintentionally, to trends—intellectual, moral, religious, political—that led to Athens’ demise. But to lump them together, and to smear them all with the same charges, is to misrepresent them. They were

indeed part of a widespread intellectual movement and shared certain characteristics, but their differences were often as marked as their similarities. Moreover, while we tend to see Socrates as their resolute opponent, even their antithesis, he was in many ways part of the same intellectual movement, with many similarities to the sophists in approach, interests, and impact. What Plato in the *Apology* attacks as an egregious miscasting, Aristophanes' portrait of Socrates in the *Clouds* as the quintessential sophist, probably approximates the way an average citizen would have seen Socrates—and distorts the truth rather less than Plato would have us believe. Perhaps most unfortunate, the received perception of the sophists fails to appreciate their many positive contributions, a fact that has been happily recognized in a good bit of the more recent scholarship on them (de Romilly's *The Great Sophists* is a good example). The tools we use in intellectual inquiry and discourse, our belief in the importance of such inquiry, the very shape of education as we know it today (including that of this very seminar!), to say nothing of the oratory of a Cicero, a Churchill, or an Obama—all of these owe much to the sophists.

In addition, the sophists can speak for themselves only through writings that are fragmentary—and that often reach us via sources that misunderstand or misrepresent them. A brief glance at the syllabus below suggests the problem. Aside from a few fragments and ancient testimonies, we must approach Protagoras largely through a dialogue of Plato. For Gorgias we have more substantial fragments, but again most people, when they hear his name, think first of Plato's brilliant but polemical *Gorgias*. With Antiphon, scholars have long debated whether the writings credited to his name belong to one writer or two; the *Sisyphus* ascribed to Critias may be by Euripides; and with *Dissoi Logoi* and *Anonymus Iamblichii* we have no author's name at all.

The seminar falls into two sections demarcated by spring break. In its first half, we shall focus primarily on the sophists themselves, trying to understand both some common themes and interests that bind them to each other and the quite substantial differences that distinguish them from each other. In the second half, we shall look at a number of works and genres that suggest the profound impact that the sophists had on their time, roughly the second half of the fifth century BCE, especially in Athens, one of the great centers of their activity, and the principal home of all the authors represented in the second half of the course. It is no exaggeration to call this period an intellectual revolution, whether in the historical writing of Thucydides, the tragic drama of Sophocles and Euripides, or the comic masterpieces of Aristophanes.

Classical Civilization 365 is the capstone course for classics majors, a course in which they are asked to bring what they have learned over the course of their career to bear on a “special topic” in the field, in this case, the sophists and their time. At the same time we welcome students from other backgrounds and departmental majors with the assumption that their presence will enliven and enrich our conversations and understandings. What is common to all seminar students, however, is that you will be working through much of the term on a significant research project, one presented to the class orally during the final weeks of the term, and then--with the benefit of this open presentation--turned into a substantial research paper due at the end of the term.

Student involvement and participation are also expected and encouraged throughout the seminar, as the following specifics, and their weighting in your course grade, make clear:

Attendance and participation: 35%. I expect all students to attend class meetings, to have done the assigned reading in advance, and to participate actively in our discussions. If you **must** miss a class, please notify me in advance; if you **cannot** complete the reading for a particular class, please do come to class but let me know at the start that you are not fully prepared.

--**Each student will submit via email five one-page papers, maximum 400 words each. 12.5%.** Each response should deal with some idea or question that has especially piqued your interest in recent readings or class discussions. Your purpose in the response, **which may be in whatever form you choose**, is to present your topic as vigorously as you can, with the expectation that I may read what you've written to stimulate discussion in class. **Responses are due at or before noon** on the days specified on the syllabus, with the class divided into groups

A and B. I will respond to each response and assign a grade, with A earning the full 2.5 points, B 2, C 1.5. **Papers that miss the noon deadline will lose one grade (e.g., A = B; if you have a valid reason for requesting an extension, please do so in advance). A missed paper = 0.**

--Each student will report (12-15 minutes) on a selected piece of scholarship relating to the sophists. 12.5%. In your report, please focus on the following: What is the principal topic of this piece? (3-4 min.) What did YOU find most interesting or provocative about it? (6-8 minutes) How do you assess its writing and presentation: clear? well-organized? well-written? (3-4 min.) You'll find a number of suggested topics for this assignment noted above in the syllabus (look for bold "Report on"). Please feel free to suggest your own alternative topics.

--Each student will prepare a substantial oral report/term paper on a sophists-related topic of his or her own choosing. 20/20%. Although you may include further study of one or more readings covered earlier in the term, your paper must also delve into one or more works not on the syllabus-- e.g., another dialogue by Plato (e.g., *Meno*, *Phaedrus*, *Republic*, *Sophist*); a different section of Thucydides (e.g., the Book 6 debate about the Sicilian expedition); another tragedy by Sophocles (e.g., *Oedipus Tyrannos*, about a king whose intelligence is the source both of his power and his downfall) or Euripides (e.g., *Trojan Women*, where intelligence is at the service of barbarity); another comedy by Aristophanes (e.g., *The Birds*, about two sophistic Athenians who establish their own kingdom in the sky). This project will be the subject first of a 25-30-minute presentation in class during the final weeks of the term (with you suggesting some appropriate reading to accompany it) and then of a written paper of c. 15 pages due on the last day of exam period. Although the focus of your paper should be on developing your own thesis about your chosen topic, you should also consult and refer to relevant works of secondary scholarship. Since this combined talk/paper represents your largest assignment of the term, you will need to get a good jump on it early in the term. To encourage your doing this, **on or before March 9 you will email me a one-paragraph description of your intended topic, and on or before April 1 will submit a more detailed outline of your paper, including your basic thesis, a list of works you will discuss, a list of secondary sources you plan to use, and a suggested reading (c. 12-15 pages) for the class to do in preparation for your report. **As you work on this project, please feel free to consult me early and often!****

BIBLIOGRAPHY: * = on reserve; [.....] = not in Scribner Library.

Texts & translations of the sophists, et al.:

- [Diels, H. *Die Fragmente der Vorsokratiker*, 3 vols., ed. W. Kranz. Zurich: Wiedmann, 1951-52.] The standard source for the original Greek texts. (Translations in German.)
- Dillon, John, & Tania Gergel, edd. *The Greek Sophists*. London: Penguin Books, 2003.
- *Kirk, G.S., & J.E. Raven. *The Presocratic Philosophers*. Cambridge: Cambridge University Press, 1960. Wide-ranging survey of the fragments, in Greek with English translation.
- Lattimore, R., & D. Grene. *The Complete Greek Tragedies* (Aeschylus I-II; Sophocles I-II; Euripides I-V. Chicago: University of Chicago Press. Excellent translations of all the Greek tragedies, often with superb introductions.
- [MacDowell, D.M., ed. *Gorgias. The Encomium of Helen*. London: Duckworth, 2005 (reprint of 1982 edition).] Greek text, English translation, commentary on Gorgias' *Helen*.
- *Pedrick, Gerard J. *Antiphon the Sophists. The Fragments*. Cambridge: Cambridge University Press, 2002. All the fragments, in Greek with English translation, and detailed analysis.
- *Sprague, Rosemary Kent, ed. *The Older Sophist. A Complete Translation.....of the Fragments in... Diels-Kranz...* Indianapolis: Hackett Publishing, 2001 (reprint of 1972 book).

[Waterfield, Robin, ed. *The First Philosophers. The Presocratics and the Sophists*. Oxford: Oxford University Press, 2000.] Useful survey, available in paperback.

Critical and interpretative analysis and discussion:

[The impact of the sophists extends to every sphere of Greek culture--poetry, drama, philosophy, religion, history and historiography, rhetoric, politics, etc. The selected bibliography that follows is limited to works that focus directly on the sophists themselves.]

Bett, Richard. "The Sophists and Relativism." *Phoenix* 34 (1989) 39-69.

[Boudouris, K.J., ed. *The Sophistic Movement*. Athens: Athenian Library of Philosophy, 1982.]

[Consigny, Scott. *Gorgias, Sophist and Artist*. Columbia: Univ. of South Carolina Press, 2001.]

Dodds, E.R. *The Ancient Concept of Progress and Other Essays*. Oxford: Oxford University Press, 1973. Contains essay included in course packet.

*Finley, John H., Jr. *Thucydides*. Cambridge: Harvard University Press, 1942.

----- *Three Essays on Thucydides*. Cambridge: Harvard University Press, 1967. More detailed analysis of material covered in his *Thucydides*.

Gagarin, Michael. *Antiphon the Athenian. Oratory, Law, and Justice in the Age of the Sophists*. Austin: University of Texas Press, 2002.

*Guthrie, W.K.C. *The Sophists*. Cambridge: Cambridge University Press, 1971. Volume III of Guthrie's five-volume *History of Greek Philosophy*.

Havelock, Eric A. *The Liberal Temper in Greek Politics*. London, Jonathan Cape, 1957.

*Jaeger, Werner. *Paideia: the Ideals of Greek Culture*, vol. 2. Oxford: Oxford University Press, 1943. Contains excellent essays on the sophists' and Socrates' approaches to education.

[Jarratt, Susan C. *Rereading the Sophists: Classical Rhetoric Redefined*. Columbia: University of South Carolina Press, 1998.]

Kerferd, G.B. *The Sophistic Movement*. Cambridge: Cambridge University Press, 1981.

[-----, ed. *The Sophists and Their Legacy*. Wiesbaden: Steiner, 1981.]

Knox, Bernard. *Oedipus at Thebes*. New York: Norton, 1971. Excellent on intersections between Sophocles' *Oedipus* and the intellectual tenor of Athens and its citizens.

Lee, Mi-Kyoung. *Epistemology After Protagoras. Responses to Relativism in Plato, Aristotle, and Democritus*. Oxford: Oxford University Press, 2005.

[McComiskey, Bruce. *Gorgias and the New Sophistic Rhetoric*. Carbondale: Southern Illinois University Press, 2002.]

O'Regan, D. E. *Rhetoric, Comedy, and the Violence of Language in Aristophanes' Clouds*.

Oxford: Oxford University Press, 1992. A good bit on sophistic influence on this play.

[Poulakos, John. *Sophistical Rhetoric in Classical Greece*. Columbia: University of South Carolina Press, 1995.]

Rankin, H.D. *Sophists, Socratics, and Cynics*. London: Groom Helm, 1983.

*de Romilly, Jacqueline. *The Great Sophists in Periclean Athens*. Oxford: Oxford University Press, 1992.

*Schiappa, Edward. *Protagoras and Logos. A Study in Greek Philosophy and Rhetoric*. Columbia: University of South Carolina Press, 1991.

Segal, Charles P. *Tragedy and Civilization. An Interpretation of Sophocles*. Cambridge: Harvard University Press, 1981. Excellent on theme and language of *Philoctetes*.

Solmsen, Friedrich. *Intellectual Experiments of the Greek Enlightenment*. Princeton: Princeton University Press, 1975.

*Wardy, Robert. *The Birth of Rhetoric. Gorgias, Plato and their Successors*. Abingdon: Routledge, 1996.