

Class Notes

9/16

Passages:

Pg. 68, part B

-absolute power, foreshadowing of xerxes behavior

Pg. 69

-darius wins and becomes ruler

Pg. 130

-xerxes merciless to man with 5 sons

Pg. 130

-multiple interpretations of eclipse

Pg. 143, part c

-“manly issue” w/ or w/o son

Pg. 131 D

-xerxes lack of mercy for human life

Pg. 137, part d

-oracle, historical/fictitious roles

Pg. 120 A

-xerxes is given the name god

Pg. 151 A

-xerxes stakes a head when its against Persian culture to do so.

Pg. 149 a-d

-# of arrows, heroism of Spartans

Class Convo:

Oracle- historical event—oracle doesn't know whats going to happen.

Is this a myth (the oracle) in the war?—suggestions: the oracle has always been famed for knowing.

-she says vague futures that are obviously coming true

-sometimes a random woman would act out the oracles character and give the obvious furtures

-Transition of spoken memory and written memory.

-oracle was favored by govnt and paid by royals.

Killing of 5th son, pg 130- war is more important than family

-arrogant of xerxes

-herodotus is biased towards greeks, gives xerxes a terrible depiction

-sons used as punishment.

Literary methods, pg 158

-lack of history is mixed with fictitious stories

-gives credibility to what he does say is true.

-what is an acceptable level of ignorance to the stories?

Suggestion: It's all hearsay, he gets what he records from other ppl and tries to account for both sides.

Xerxes cuts off head, pg 151

-shows lack of cultural values

-does what he wants

-hates being stood up to

-instills fear and intimidation to all

Multiple interpretations of eclipse, pg 130

-xerxes shows mortality by showing fear

-greek=sun Persians=moon, moon eclipse the sun

Greek culture

-democratic procedure fails

Democracy vs. monarchy?

Quick and decisive decision making is unsuccessful

C&T notes (Oedipus, 9/18)

Dylan Andrew

Passages:

1071 pg 46- jocasta

11886-1220- chorus summarizes plot w/o dialogue

873-878 hybris flows from tyranny

674- Oedipus always angry

376- who's bringing doom

412-413- Tiresias foreshadowing Oedipus blindness

428-436- tarreseus and Oedipus are harsh, yet humble

1524-1530- a man isn't happy until he has lived his whole life

800-813- description of how Oedipus killed liaus

1083- I rise and fall like phases of the moon

1369-1411- Oedipus speaks of his blindness vs. suicide

Class discussion:

- thought son was dead until told otherwise
- realization of what she had done and flees because of it
- what would she have done if Oedipus would have found out?
- oedipus is offended about his fathers doings
- theme from odyssey—lower classes are dispensable
- culture: to know the outcome of the play beforehand
- what makes this a tragedy?—prophecy is fulfilled perfectly
- knowledge of fate and acting against it

C&T-E Notes

Antigone

9/21/2009

General Discussion Notes

Was Creon the main character (or was Antigone)?

- Creon was the only character to progress
-Antigone's character was fairly stagnant→ too young to rationalize, extreme, constantly striving for martyrdom
- Creon was the primary tragic character (lost Antigone, Haemon, and Eurydice in an instant)

What were the factors that motivated Creon and Antigone?

Creon: pride as ruler; wanted what was "best" for the people (Line 735)

Antigone: *main* motivation was martyrdom, rather than wanting to bury Polynices simply out of respect (Lines 890-930); she pitied herself because of family curse (lost her father, no husband b/c of incest); actions were selfish, irrational, and image-based rather than the actions of a true martyr; typical teenage girl?

Important Passages/Passages Discussed

Line 175: Creon: "No man can be judged until he is given power to make laws/rules

- Creon's transition into power; Creon in *Antigone* vs. Creon in *Oedipus*
- stepping into role, especially following Oedipus, brings trouble to family
- Was Creon searching for power or was it bestowed upon him? → Why favoritism? Perhaps he favored Eteocles because he had control over Eteocles and was not yet willing to give it up to Polynices.
- Line 1348: Is wisdom necessary to lead? "So it is one learns, in old age, to be wise." (1353)
- Sophocles' view of monarchy? → appears to look down upon single person w/ complete power (Ode to Man, Lines 331-375)

Lines 198-206: Polynices' funeral/no burial

Lines 295-303 (tied in with Lines 1035-1040): Describes Creon's view of money

- Creon claims that \$\$\$ is corruptive
- Speech seems hypocritical→ Substitute "power" in place of "money" and his speech describes Creon perfectly
- Pride and desire for power is what ultimately broke Creon

Line 485: Creon's argument with Antigone

- Extremely sexist remarks
- Perhaps statement being made by Sophocles:
-women that are *too* bold will die→ women should remain subservient
or
-men who take too much of a woman's power will have troubles
- Was Ismene the ideal Greek woman? Subservient *and* beautiful

Lines 559-560: "Be brave. You are alive. Already my soul is dead. It has gone those who died before me" -Antigone

- Is Antigone being spiteful towards Ismene or truthful?
- Was Antigone too young to realize that, by dying for her cause, there was no way to reap the benefits (or see the outcome) of her work
- Was it a cause worthy of dying for? → must take into account cultural significance

Lines 630-730: Conversation between Creon and Haemon

- Haemon approaches father tactfully by winning his favor and treading lightly at first; he slowly works his way to his main debating issue
- How brittle is Haemon compared to Creon?
-suicide after seeing Antigone
-but also stood up to his father and argued his point
-Creon seems to be more firm in his determination for power

Lines 677-680: "Never say that a woman bested us!" -Creon

-Extremely sexist passage; reflects cultural views of women

Lines 990-1090: Creon vs. Tiresius → compared to Oedipus vs. Tiresius

Ode to Man: Sophocles' statement about the nature of man, morality

Notes on Lysias's Oration (9/23)

- N-1
 - Lysias wrote the defense for Euphiletus to read at his trial
 - Does the quality of the speech or its presentation by Euphiletus garner acquittal?
 - Called their own witnesses, presented no evidence, and did not have many of the other advantages one has today
 - Who chooses how the speech will represent the defendant, speaker or writer?
- N-6, 2C
 - Lysias defending himself by stating that he is doing a favor for society by killing Eratosthenes (keeping adulterers out)
 - Laws geared toward small population of free men, today they focus on individual rights and blanket more groups
 - Laws now take the rights of the individual into account rather than the good of society
 - Lysias is keeping his posterity, not passing his inheritance to a child that is not his own
 - Offense not in the man and his wife actually having the affair but the fact that Eratosthenes persuaded the wife into the act. Ruins his social standing
 - Roman Culture: a man can be prideful for sleeping with another man's wife
 - Kills one or another, if publicized would it make Euphiletus look bad?
 - Sexism: women were weak and could not perform adultery by their own volition
 - Eratosthenes met Euphiletus's wife at a funeral because women did not get out much and a funeral was one of the few places to meet them
 - Eratosthenes frequently met women and slept with them
 - Matter of pride to say that she was persuaded?
 - Did not trust his wife at first, but when they had a child he figured he did not have to keep an eye on her
- N-4, 1C
 - Threatens to torture servant girl. Presumed to be free, so how can he torture her?
 - Said he would torture the girl to get a confession, with no intent?
 - Slaves' testimonies would only be admissible if procured through torture
 - Premeditated, man was bound, should he have been convicted?
 - Being sued by the family of the victim. Lawfully committed, being sued for entrapment
 - Is it entrapment, wife was there and no other things were set up
 - Do laws apply to women? What happened to the wife?
- N-5, 1B
 - Peculiar that if the murder had been committed in a small room in the house it would have been considered sacrilege

View of Prophecy - p. 50

- Thucydides - first of our authors to have a questioning view of prophecy
- Draws many philosophical conclusions throughout, i.e. about the oracle
- Cultural shift away from Gods? Or is Thucydides an outlier?

Exaggeration of Ships - p. 21

- Is exaggeration a masculine tendency? An Athenian tendency?
- Exaggeration may be due to the sheer number of ships fielded by Athenians

General Philosophical nature of text

- Thucydides seems to throw philosophical musings into odd places in the text
- Contrast between new-age Athenians and traditional Melians
- Coming together of Greek states - indicative of Greek cultural shift?
- Athens' view of its empire - not expanding is equivalent to contraction
- Forceful employment of "logic"
- Athenian cockiness is conveyed in their treatment of other poles
- Athenian attitude towards Sparta does not seem to make sense in light of their shaky position with Sparta

Mood Change of Athenians

- Athenian speech begins as aggressive, shifts to humble c. p25
- Spartans are traditionally the Greek land power - do the Athenians recognize this?
- Athenians try to cast themselves as fundamentally different than Spartans - don't send children to train, not "warmongers"

Entirety of p. 29

- Athenians continue to employ rhetoric rather than diving into a war with Sparta = seems out of place
- Spartans are cast as "barbaric"
- Must keep in mind that Thucydides is casting these events in his own light
- Thucydides also seems to defame Athenians for being imperialistic
- He is hard to read as biased towards Athenians or as an objective observer, it is tough to make a distinction

Funeral Juxtaposed w/ Plague

- Easy for a high-flying city to be laid low; is this the reason for the positioning of the plague in the text?
- Pressure situations reveal character; applies to Athenians as a people

Bacchae—9/28

Line 503—monarchical pride

Page 20—foreshadowing—before Dionysus reveals himself

Line 810—Pentheus starts to break down

Tiresias appears

Line 270, change in how Tiresias talks

Dionysus refers to himself in third sometimes, in first sometimes

190-210 Tiresias and Cadmus energy to dance

759-764 Women injure men, turn them away

660 and 1025 Messengers speeches, literary technique

616-620 Dionysus deceives Pentheus

1356 Cadmus leads army against Greece

1. City of Thebes is a second thought, dashed off
 - a. Justification of actions...for the city
2. Messenger speeches are strange, really long
 - a. Attempt to cut down on time?
 - b. Nobody wants to see long introductions performed
3. Dionysus opening monologue
4. Ignore the fact that Dionysus is a God
 - a. Even though why does Dionysus have tragedy befall his family
5. Tiresias on line 270
 - a. Seems to speak differently
 - b. Seems less revered than in Oedipus and Antigone
 - c. Possibly drunk
 - i. Sober guy at a party, different mindset—possibly how Pentheus is
 - ii. Cultural difference...proper to get drunk to celebrate Dionysus
6. Who are we supposed to feel sympathy for?
 - a. Agave? She never did anything wrong outside of denying Dionysus
7. Thebes is picked on, why?
 - a. Rival with Athens, has monarchy as opposed to democracy
8. Foreshadowing Dionysus
 - a. Basically tells Pentheus he is Dionysus

9. What is the overarching theme?
 - a. Hotly contested, not obvious
 - b. Maybe women going crazy is to say religion can make others uncomfortable
10. Pentheus ripped apart
 - a. As soon as he is dead, people come down from the hills
 - b.

Plato, *Euthyphro*

9/30/09

- Pg.20 last paragraph: Socrates takes on a lot of sarcasm
- 3e disassociating himself from prophets
- 2c thirsty for knowledge
- 19c concludes that they've gone in a full circle
beating around the bush
- 9d Socrates' learning/teaching methods
- ▼
- 9e
- 4b Euthyphro's story, Socrates questions his actions
even though he's known for wisdom
- 11a a definition is only an aspect of something
- 12a definition of pious
- Socrates' rants/proofs

Socrates' sarcasm

- Socrates has higher intelligence
- Sarcasm sign from: "I would be better for the rest of my life."
- But... people are more receptive when you are more humble to them.
 - childlike, but intelligent
 - everyone has knowledge to share
- mocking or helping?
 - Why would Socrates try to learn more?*
- Socrates trying to find a plan of argument for the approaching trial
 - Socrates mocks the trial process, he didn't care
 - reason vs. emotion

Socrates knew the answers to all his questions

- but... if Socrates does not know the answer
He's also going to prove that you don't.
- He knows that it cannot be fully defined; he just wants people to think
 - he wants to find something in others that will spark new thinking
 - hoping to make people think and make new discoveries

Definition of piety

- what gods love is pious the others impious
 - What if it's a monotheistic culture?*
- Euthyphro's paradox
 - is it loved because it is pious? **OR** is it pious because it is loved?
- How would this definition translate in a monotheistic society?

Daedalus

- Socrates is referred to
- Sculpture that moves itself, keeps moving

Euthyphro: *Just or Unjust?*

- Self-righteous
- Euthyphro is a fortune teller: used to telling lies
- quick to persecute his father when actions can be rationalized
- Euthyphro was in search of piety
- Prophet: he was obligated to do the right thing: **piety**
- Socrates:
 - Value → Wisdom
 - Value → Family

Talking to Socrates

- always has an opinion
- never comes out of character
- discussion not a debate
 - argument can be won by just proving
The other person wrong.

Passages

- 561-562: self-image of Aristophanes
- the entirety of Scene IX
- 734: flea-infested bed
- 675: masculine/feminine ending
- various anachronistic words
- 640: necessity vs. logic
- 270: first encounter of Socrates
- 215: Strepsiades comments on geography (575: epirrhematic syzyzy)
- 877: paying Socrates for debt counsel?
- 1045: Better/Worse Arguments, criticism of sophists

Discussion Topics

- Strepsiades- stupid or just sarcastic?
- How old is Strepsiades? How old does he act?
- Anachronisms- made for modern readers?
- Vulgarity
- criticisms of Socratic theories
- why criticize so many scientists?
- Dealing with Aristophanes' criticisms
- is this play "all in good humor"? Hidden agenda of Aristophanes?
- Differences from other plays
- Strepsiades = necessity
- rhyming patters (in English)
- sophists = Worse Argument
- social commentary
- influence on audience
- power of rhetoric
- Socrates = sophist? Why this comparison?

Plato: Apology (10/5)

Attitude towards Meletus

- More caustic than in Clouds
- Accuses Meletus of ignorance and not really caring for the youth

18B: Jury biased

- Some bias present when jurors actually wish to be a part of process?
- Jurors very young and had been hearing slanderous remarks against Socrates for a long time
- Socrates was an easy man to scapegoat.
- Though Socrates made logical arguments, jury was already decided
- Jury possibly influenced by small special interest groups

Pg.44: Outlook on death

- “Expected death, or at least the verdict of death, long before sentencing, but hoped otherwise.”
- Martyr for own cause
- Merely a continuation of his mission on earth (will continue to question people in Hades)
- Optimistic about the possibility of dying

37C-D: Little stock in life

- We have difficulty relating to Socrates’ eagerness to die

21D: Wiser b/c he realizes he is unwise

- Questions many “wise” men only to find they are ignorant (doesn’t make many friends this way)
- “Is it wiser to tear things down or build up?”
- A wise man doesn’t recognize/declare that he is wise
 - Would he claim to be unwise in order for others to reinforce that he really is?
- “Wisdom is believing in something/ knowing you’re right regardless of what others think”
 - Fed impulse by proving others wrong?

39B: Wickedness more difficult to avoid than death.

29A: Why fear unknown?

- No reason to fear death

24E: Man corrupts all youth?

33C: What attracts people?

17C: Age

- What if this happened 20 years earlier?
 - Maybe easier to accept death at such an old age

39C: Foreshadowing

- Prophecy against those who convict him (wishes their downfall).

38A: Unexamined life not worth living

- “Seeking the truth through his questioning process, but never feels that he (Socrates) achieves enlightenment”
- “Feels that he has examined his life”
- Ignorance is bliss?
 - If you over-examine, you may find things you don’t want to find
 - People can have knowledge but without understanding, knowledge is nothing
 - Must actually have events to analyze- turn the filter off and go out and live
- Possible ego boost from proving to others they aren’t wise?

System of Athenian Courts:

- Ballot Box for voting on verdict
- Large number of jurors randomly selected
- People present were not subpoenaed, but were present out of own desire

Plato:

- More of a writer than an Orator
- Was a teacher
- More socially acceptable to spread his support of Socrates in school than in public settings
 - Less of a nuisance

References to “The god”

-Referring to Apollo

-Attempting to endear himself to pious member of jury?

Conclusion:

-Socrates' sentence justified?

(Left unanswered)

C&T Notes 10/7

pp. 258 Lawyers attach more importance to friendship than to justice

pp. 262 Utility friendship- like each other?

pp. 265 Summary of friendship types

pp. 259 Possession of many friends is a fine thing

pp. 264 Few truly good men

pp. 276 House U. state

pp. 265 Difference between good/bad men in terms of utility/pleasure friendships

pp. 275 King of tyrant?

pp. 265 Bad people only seek benefit from others

pp. 276 View of democracy

pp. 278 Usage of "qua"

I. *Friendship and Justice*

- Do we think it's true?
- pp. 273 examples of friendships
- Without justice there would be no friendship
- pp. 259 between friends there is no need for justice

II. *Usage of "Qua"*

- pp. 278 a term not translated well?
- It could mean 'as', slave as slave
- pp. 279 Friendship to him as a slave is impossible, although as a human being it is possible
- Class agrees that it is possible to have a slave who is also your friend
- Benefit vs. Utility friendship
- You can still get things out of a friendship based on goodness

III. *Friendship as a two-way street*

- pp. 261 "Those who wish for the well-being of others in this way are called well-disposed if the same feeling is not evoked from the other party"
- A king can't be a true friend to the less superior
- Brothers can be good friends; perception of friendship
- Aristotle's definition of a perfect friendship

- Class asks “Why can’t a slave have a perfect friendship?”
- Aristotle’s idea that a slave is “a tool without a soul” may be inaccurate
- A factory worker can’t be friends with his boss while on the job- similar to a slave’s relationship with his/her master
- Why can’t slaves be friends?
- There is an obvious different cultural view on slavery which may be affecting our view of slaves
- Slaves have souls contrary to Aristotle’s belief
- “What type of slave may determine what kind of friendship you have with him/her

IV. *Aristotle contradicting himself*

- Can’t have utility and pleasure friendship at the same time, later on he says you can (note: translation difference)
- How can he contradict himself in such an obvious nature?
- Can a perfect friendship become more perfect?
- If you aren’t considered a friend what are you considered? An enemy?
- “A perfect friendship takes time”
- The idea of a utility enemy in war”
- There may be different levels of enemy just like in a friendship

V. *Different kinds of constitution*

- Father treats son as a slave
- “Persian fathers only love their sons for their own benefit”
- “This may be an uneducated jab at Persians”