

HIS 101--07 Hellenic Culture © Dec. 25, 1999

Raymond J. Jirran

A. *Introduction*¹

In the last lesson, the student considered the intellectual life of the Jews as part of the impact of religion on life. In this lesson, the student turns to **evaluating the intellectual life of the ancient Greeks according to a criteria of the people, places, and times involved and the degrees of certitude warranted**. Current critiques of education complain about students being unaware of much in this topic.

B. *Godly Differences*

The Jewish God was literate, whereas the Greek gods were not. Jewish scribes were honored, like the Egyptian scribes. Greek scribes were disdained. In hieroglyphics, a mark stands for a thing, rather than a word. Christians emphasize literacy and distance themselves from the Egyptians by describing God as "the Word."

Hebrews invented historiography, the interpretation of historical events. The Greeks invented history or the objective description of human events. The professor and the profession regard the interpretation of historical events as intertwined with their objective description. The point of these observations is delineating those differences that must be understood before evaluation is possible. Academia tends to value the Greek way over the others.²

C. *Homer*

Little has more classical academic prestige than studying Homer in the original Greek. Homer dates from Biblical times. This means that it is possible to study Homer without the value-charged emotions associated with studying the Bible. Once historical criticism is applied to Homeric studies, then it may be easier to apply historical criticism to Biblical studies.

For the professor, the greatest poet of all time is Homer writing in his native tongue. The rhythm of his language has a meter and rhyme suitable for memory. This leads the professor to think that Homer was blind and recited his poetry as a means of survival. More important than the technical perfection of the long and the short syllabic arrangement is the unforced and easy-to-follow imagery. Alexander Pope made as good an English translation as will be found.

Was Homer one, two, or more people? To the professor, Homer was probably one person living about 800 B.C., pulling together a group of previous stories dating back between 1900 and 1200 B.C. Pisistratus, who died in 527 B.C. appointed a committee which gave the Iliad and the Odyssey the form in which they are known today.³ The Biblical correlation is that the books of the Bible were written at different times and, apparently, edited by various hands. In the last topic, the final composition of Genesis-Kings was dated at 539-540 B.C. Dr. Jirran accepts the dogma that the Bible is the holy word of God, which is inspired by God working through whatever human hands edited the final version.

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D. The Greek Outlook

1. Overview

After the surprising success of the Greeks against the imperial majesty of Persia, the Greeks came to feel full of confidence in the Greek way of life. Yet, they could not afford to be overly self-righteous. Clearly, there was much to learn from the new experiences, the strange new products, and the new pride that converged upon all the Greeks, and upon Athens in particular. Athens was suddenly the mistress of the eastern Mediterranean: proud of the past, committed to the present, eager to explore anything new in the future. The development of this attitude was reflected in the history of ancient Greek thought.

2. Drama

The beginnings of drama were "goat songs" honoring the god of wine, Dionysus, also known as the Roman god, Bacchus, a god of fertility and passion. Tragedy, as does drama, traces itself from the Greek derivation meaning goat song. Masked choruses in several Greek cities sang such songs, but only in Athens did they become tragedy in the modern sense. The songs probably emanated from goat herders.

3. Philosophy

Philosophers picked up where the tragedians left off, as exemplified in the dialogue-form assumed by most of the writings of Plato. The greater advantage of philosophic dialogue was that it did not either have to conform to outworn conventions or appeal to the entire citizen body. Neither author nor reader depended upon the agreement of the crown and approval of the public officials who were responsible for arranging traditional religious celebrations. All these political ties, however, bound dramatic poets.

Freer than the dramatists from political pressure, thinking philosophers tended to change their focus from the dramatic media, which expressed the truth, to the truth itself. The first great group of these thinkers was the Sophists who made a profession of training young men in the art of rhetoric. They were followed in time by Socrates (470-399 B.C.),⁴ Plato (429-347 B.C.), and Aristotle (384-322 B.C.).

E. Conclusion

This lesson enabled students, by thinking, to evaluate the impact of Greek ideas on life. The consideration traces thinkers from the public, strongly politically influenced stage of drama to the less political, more personal stage of philosophy. Modern people seem to take many of their great truths from history itself rather than from a direct assault upon the great truths of life, that is, politicians are more concerned about what historians will say than with philosophers will say about them. The next topic considers the Greeks as their culture was spread over the civilized world by Hellenistic unification. Students are reminded to read, study, and think.

Supplement

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F. *Drama (continued)*

On the issue of truth versus politics, at least one scholar regards Homeric society as “polarized around power and powerlessness.”⁵ Another scholar observes, “The alphabetic writing of archaic Greece . . . represented the spoken language economically and unambiguously, whereas the logographic writing of Sumer and Egypt and the syllabic scripts of Cyprus, Linear B, and Phoenicia were suitable for the needs of highly centralized authorities, supported by a literate class of professional scribes.”⁶ Chambers implies acceptance of this observation.⁷ All of this contributes to why the professor titles this section of the course on the Antecedents to Western Civilization as Truth and Politics in Chaos.

Three great poets worked this remarkable evolution of the ancient goat songs: Aeschylus (525-456 B.C.), Sophocles (496-406 B.C.), and Euripides (480-406 B.C.). For their subject matter, they drew on the common stock of stories about gods and men that had been handed down from immemorial antiquity. Modern contemporaries think of these stories as myths, but the ancient Greeks thought of them as even more ancient history.⁸ Because of the nature of the stories, the tragic poets seem to have felt free to alter the details as they developed themes such as the revelations of gods to men, of fate to free will, and of private to public duty. These three themes have remained the basic themes of all Western literature.

All three of the great tragedians remained faithful to conventional forms and limits. The older poets, Aeschylus and Sophocles, shared traditional pieties with most of their audience. The changes, adjustments, subtleties, and queries they brought to bear upon traditional moral and religious ideas did not disrupt, but rather enlarged and reconfirmed the general structure and validity of old viewpoints by giving them pertinent and sophisticated expression.

Euripides grew up in a later generation, when traditional convictions had already eroded among the intellectually inclined young of Athens. With Euripides, tragedy was beginning to lose its usefulness for the exploration of serious moral and theological questions. A man like Euripides no longer believed in the reality or powers of a god like Dionysus, whose festival he, as a tragic poet, was required to celebrate. Yet for public consumption, Euripides had to conform or at least pretend to conform. Euripides solved his political problems by almost scornfully bringing forth some words of conventional piety to unravel the plot or to save the situation that, on the human dramatic level, implicitly contradicted the easy answers his divine messengers and oracles provided.

Euripides is linked to freedom through his special emphasis on the sufferings of women. The professor defines slavery as men being treated as women. It follows, therefore, that when women receive their voice, that voice should strike at the very roots of slavery. Such is the point that Orlando Patterson makes in his development of *Freedom in the Making of Western Culture*.⁹

Xenophon (ca. 431- ca. 352) is mentioned in the seventh edition of Chambers on pages 52-53, 82, and 83.¹⁰ Rather than the high themes of the great tragedians, Xenophon writes about how “A man buys a slave to have a companion at work.” The great work by which Xenophon is known, Hellenica has no single theme or story line, such as slavery, holding it together. Hellenica begins

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where the historian, Thucydides, abruptly ends. Xenophon reverts to the story telling of Herodotus, rather than the analytical structure of Thucydides. The modern historian, therefore, finds it difficult to distinguish fact from fancy in Xenophon. Hellenica is rarely cited as a historical source for anything. While Herodotus and Thucydides are cited among the Sources in the Recommended Reading for Chapter Two in the seventh edition of Chambers,¹¹ Xenophon is nowhere so cited. Dr. Jirran suggests that the problem is that politics had too much influence over truth for Xenophon to be held in high esteem by Twentieth Century historians.¹²

G. Slavery

The following section on slavery would extend Topic 3, Mesopotamia, beyond the previously imposed six-page limit. That was the original reason for including that material in this lesson on Hellenic Culture, rather than earlier. Topics Four, Egypt, and Five, Palestine, cause enough academic difficulties, without adding this in those places even at this time.

How significant was slavery for ancient society? That apparently depends more on the historian than on the way things really were. There are fundamentally three views. Slavery was marginal to ancient civilization. Slavery was but an aspect of class struggle that was fundamental to ancient civilization. Ancient civilization was based on slave labor. The professor has no preference among the available choices.¹³

From time to time and from place to place, slavery was different. For example, both the female and male slaves in Deuteronomy (15:12-13) were to be released in their seventh year of service. The master also had to supply them with supplies and animals.¹⁴ In Greek utopias, in addition to differences from place to place, there was no slavery. There were roles for slaves in political life and in civic defense. True slave revolts were infrequent. Slaves and helots reached an accommodation with their masters. This gives a sense of the variety of evidence. The only way to view the variety of evidence from the past is from the perspective of the present. Eugene Genovese helps with that perspective.

Eugene Genovese is an important U. S. neo-Marxist thinker about Black slavery. Genovese holds that the Southern U. S. master-slave relationship was somehow comparable to the relationship between lord and serf in pre-capitalist, tradition-bound times. Genovese probably meant the Middle Ages specifically. Mention is made here, however, because Genovese leaves room for that slave relationship from the beginning of civilization and because the professor suspects that one of the first things humans do when they organize societies is determine who should get the role of slave.¹⁵

Southern slave owners portrayed themselves according to a Nineteenth Century¹⁶ romantic tradition, taken up in HIS 102 under Topic 21, Romanticism. The slave owners preferred to portray themselves like the ruling elite of the classical world, which comes under consideration with the Hellenic Era. The slave owners portrayed nonslaveholding Whites¹⁷ as enjoying the basic rights of bourgeois capitalism: sanctity of private property, the right to unlimited accumulation of property,

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equality before the law, and equality of opportunity. According to this view in the Deep South, such opportunity lay in westward expansion.

To the slaves, the Southern slave owners portrayed themselves as kind, paternalistic masters with Christian principles. The Spring 1990 Black History class at Thomas Nelson Community College objected to offering mitigating circumstances whenever slavery is mentioned. For that reason, in this section of the lecture, slave owners have been referred to as slave owners, rather than as planters.

In order to appropriate their wealth, Southern slave owners portrayed slaves as childlike, docile, and intellectually inferior and, hence, in need of that appropriation for their own good. To the outside world, the Southern slave owners portrayed themselves as benevolently preparing an inferior people for Western civilization through slavery. The problem with Genovese is that he accepts the historical self-portrait of the Southern slave owners somehow modeling their slavery on a benevolent form of ancient classical patriarchal slavery.

The deeper problem with Genovese is that he confuses slavery with capitalism. Genovese has divorced the master-slave relationship from the production process. The master-slave relationship does not have the mutuality present in the lord-serf relationship.

If Genovese is so wrong, then why even mention him? Because the professor senses a neo-Marxist trend not only in Chambers, but also among the better academic thinkers in general. The professor is presenting this explanation as a sort of intellectual vaccination against the perils of neo-Marxism. Neo-Marxists do not regard women as one of their classes.

H. Women¹⁸

Unlike many, Homer does well writing about women. His writings are both sensitive to and about women. To the mind of the professor, scholars writing about women have more trouble than did Homer. Until Sarah B. Pomeroy wrote *Goddess, Whores, Wives and Slaves* in 1975, there was no full-length scholarly study of women in antiquity.¹⁹ Pomeroy is cited among Studies in the Recommended Reading in the seventh edition of Chambers on page 67.

Earlier scholarship can best be described as a mess. The important scholar, Jean-Jacques Rousseau, in 1762 A.D., regarded the death penalty for women who attended the Olympic games as a sign of civilization.²⁰ For Rousseau, women did not belong in public life. In the earliest Olympics, men performed nude.

Scholarship has followed what Marilyn Katz has labeled the "European seclusion theory."²¹ By this she means that historians are projecting Eighteenth and Nineteenth Century values both forward into the Twentieth Century and backward through Greek Antiquity. Katz maintains that Nineteenth Century perceptions of Greek values remain to be disentangled from ancient Greek values.

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One of the troubles scholars have is structuralism, whereby men and women are regarded as polarized against one another, rather than as harmonized to help one another. Structuralism denies the asymmetry and hierarchization of the sexes. The professor distinguishes animal biological from cultural differences. The professor regards academic rigor as informed by feminist scholars as essential. The professor regards the distinction between structuralism and asymmetry as an ongoing process.

Not only does the professor find it easier to deal with feminist cultural matters than with feminine biological matters, but Chambers seems to follow the same path. In the first edition on page 41, in the second edition on page 37, and in the third edition on page 36, Chambers has, "Among the deities worshiped—and perhaps the chief one—was a bare-breasted goddess, probably a goddess of nature." The first edition was published in 1974, the third edition in 1983. In the 1987 fourth edition, the bare-breasted goddess disappears, where it might have appeared on page 41, or on page 47 in the fifth edition. In the sixth 1995 edition, however, on page 33, "Women . . . were clearly the object of worship as deities." In the seventh 1999 edition on page 38, the goddesses are women, though the women are not goddesses.

We look for facts from which to make meaningful distinctions. Endogamy, by which close kin were compelled to marry one another, was prevalent among the classical Greeks. Endogamy lacks appeal for the values of Western civilization. Another difference in values rests in the fact that postmenopausal Greek women were accorded both disdain and freedom. Virginity also merits attention.

The professor finds it difficult to describe accurately the physiognomy of female virginity, but does call attention to Giulia Sissa, *Greek Virginity* which successfully posits that "virginity is a cultural construct,"²² rather than a biological phenomenon. Both the Greeks and the Romans protected old women by laws and customs that prescribed that their children look after them. Jan N. Bremmer asserts, "The arrival of literacy enabled the male Greeks to circumscribe women's freedom of movement in a much more precise and compelling way than would have been possible in a completely oral age."²³ Such circumscription was applied more rigorously to post- than to premenopausal women.

The Romans were different because characterized by class solidarity rather than sexual asymmetry. For example, upper-class women were able to rely on their rank and status to organize five effective public demonstrations. Roman women may even have had a conventus mulierum (assembly of women) as a formal channel for expressing their opinions.

The Roman nymph was originally a gift of the gods. Over time, the nymph "evolved into the pathological protagonist of contemporary pornography."²⁴ Evidently, that refers to Valentine's Day. In Greek Old Comedy, mute, semi-nude, and nude females briefly appear, pornographic and degraded.²⁵ Scholars have identified a mid-Fifth-Century change in how feminine sex life was depicted. "Female eroticism not only becomes respectable, but is portrayed as a means of personal happiness and social stability on vessels intended largely for feminine eyes."²⁶ Sex manuals, such as that mentioned in *Ars Amatoria* (*The Art of Love-making*) by Ovid (43 B.C.-A.D.

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17) are always attributed to women, though no woman would ever write like that. Ovid is treated on page 142 in the seventh edition of Chambers. In the Second and Third Centuries A.D. the rhetorician Athenaeus explores the "fusion of the alimentary and sexual."²⁷

Ancient Roman sexual practices are depicted differently from Ancient Greek sexual practices. Both lower and upper class women are depicted in positions of control much more frequently in Rome. The Roman institution of the Vestal Virgins equates "the welfare of the state with the chastity of its women."²⁸

Great frustration is associated with examining feminine sexuality. As one scholar expresses it, "Why continue to study a historical record that is incurably male-centered and has been purged over the ages of all vestiges of accomplishments that were not?"²⁹ The professor thinks the records require a new reading by feminine eyes looking for traces of sharing rather than competing.

Because the Thomas Nelson Community College Library contains a history of homosexuals³⁰ and because Sappho of Lesbos is treated on pages 49-50 in the seventh edition of Chambers,³¹ a comment is appropriate. The professor regards homosexuality as fundamentally sterile and not worth a great deal of comment. While the bias against homosexuality is severe and frequently unjust, the professor deals with that bias without either the focus or the interest he invests in other biases.

A Catholic homosexual, Mark D. Jordan, who teaches at the University of Notre Dame, has written *The Invention of Sodomy in Christian Theology*. The *American Historical Review* book reviewer, William A. Percy, insists that sodomy was not invented by Christian theology. In 1955 Derrick Bailey, in *Homosexuality and the Western Christian Tradition* argued that Sodom was destroyed because of inhospitality rather than homosexuality. This argument, which made some sense to the professor, was severely shaken by Percy's book review.³²

Correcting some mistakes by other scholars, Jordan only found condemnation for homosexuality among Christian theologians. Jordan himself researched the Tenth through the Thirteenth Centuries. The best Jordan does is argue that Peter Damian, who is not indexed in Chambers, coined the term *sodomia* as early as the middle of the Eleventh Century. Percy contends, nevertheless, that Jordan makes his argument at the expense of ignoring that Christian intolerance toward same-sex sex has always been uniform, though the word *sodomia* was not used.³³

Sappho lived on the island of Lesbos, north of Ionia on Map 2.3 "Archaic and Classical Greece, ca. 800-400 B.C." on page 44 in the seventh edition of Chambers. Chambers comments on her and her group on pages 49-50. Another group of interesting women lived in Delphi. The Delphic Oracle is written up in the seventh edition of chambers on pages 46 and 56. Chambers does not explain how the Delphic Oracles worked. A priestess would be lowered into the temple depths where she would experience a gas induced trance. In 1950, French archaeologist Pierre Amandry concluded that hallucinogenic gasses could not have existed at Delphi. In 1996, United States geologist Jelle

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de Boer demonstrated that such mind-altering gas was likely, which is the current state of scholarship.³⁴

I. Madness³⁵

According to the best study on the classical roots of modern psychiatry, only men could be mad; women were simply hysterical. Such a judgment reveals more about contemporary academic sexism than about the attitudes of the ancient Greeks. There were, nonetheless, striking commonalities between modern psychiatrists and the ancient Greek thinkers about the way in which the mind works.

Ancient Greek thinkers fall into three main categories, poetic, philosophic, and medical. During the Homeric Age, mental activity derived from the gods. Whatever autonomy people had depended upon such a context. During the early classical period, humans could initiate and sustain their own mental activities. Only the gods could drive them mad. The later philosophers were interested more in the relationship between the mind and the body. Mental illness was a function either of ignorance or of a malfunctioning hierarchy between mind and body. Medicine looked exclusively to physiological phenomena as the cause of such mental illnesses as melancholia or hysteria. Oresteia, of whom Aeschylus wrote, ends with the judgment of Athena that the mother is no true parent of the child. This judgment subordinated women in striking commonality with many modern psychiatrists.

J. Disease

Homer describes the causes of death of about two hundred individuals. From this and similar descriptions in such authors as Hesiod, a sense of ancient diseases has been established. Two well-known diseases have been especially isolated: syphilis and tuberculosis.³⁶

What was present among the ancient Greeks was yaws, a term which entered the English language in 1679. Yaws was an infectious, contagious, tropical disease marked by ulcerating lesions with later bone involvement, closely resembling syphilis. Syphilis evidently was not present among the ancient Greeks, but began in the rain forests of equatorial Africa, spread throughout the world, mutated in the New World, and returned to Europe with the crew of Columbus in the Fifteenth Century, now a much more virulent disease.³⁷

Tuberculosis spread from bovines, which included cows, to humans about 7000 B.C., during the Neolithic period. The Neolithic period lasted from 8000 to 6000 B.C.³⁸ Only in the Nineteenth Century A.D., however, did tuberculosis reach its most virulent stage.³⁹

K. Conclusion

By adding something on slavery, women, and diseases, the student has received an increased opportunity to evaluate the intellectual life of the ancient Greeks. Greeks were breaking away from politics, determining truth. The result was Greek particularism, a form of chaos. The Romans would

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reimpose order and politics over truth. The Middle Ages would reintroduce chaos from which would come the accommodation we now have.

Only after the professor retired in 1998 did he have anything to offer vis-a-vis the great interpretations of Western civilization. Whereas Edward Gibbon (found in the seventh edition of Chambers on pages 109, 148, 150, and 662) in *Decline and Fall of the Roman Empire* blamed Christianity for the fall of Rome, the professor credits Christianity for taming Roman politics with truth. Where Oswald Spengler (found in the seventh edition of Chambers on pages 987, 989, and 1137) in *Decline of the West* regarded Western politics as irredeemably corrupt, the professor regards truth as capable of redeeming corrupt politics. Arnold Toynbee, *Study of History* (found in the seventh edition of Chambers on page 1137) took an approach similar to Spengler. William H. McNeill in *The Rise of the West* comes the closest to the professor. McNeill is enamoured with Western technology as the source of political power. The professor regards the use of Western technology as a product of Western politics getting out of the way of the truth when better ideas come along. Will Durant, *The Story of Civilization*, tells good stories and makes interesting observations without offering an over-all interpretation.

The Greek search for truth had political repercussions similar to what the United States is experiencing. The problem is how to prevent human freedom from becoming human license. The Greeks never solved the problem.⁴⁰ The professor thinks the United States works in the correct direction by identifying God with the Spirit of truth and by worshipping God by making equitable opportunities available to people who, otherwise, would not have equitable opportunities. The professor thinks this is the direction being taken by the United States in Bosnia May 9, 1999.

Comments on the Seventh Edition of Chambers, pages 0034-0049

In the opinion of the professor, Chambers is the most scholarly textbook on the market. Chambers well represents mainstream thinking in the history profession. The professor, however, disagrees in many significant ways with mainstream thinking. These disagreements are set forth in the following comments.

Page	Column	Paragraph	Line
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0034		The lighting on this mask of a ruler of Mycenae ca. 1500 B.C. by Nimatallah/Art Resource is different from that furnished by Hirmer Fotoarchiv Munchen in the first editions. In the first edition the Hirmer picture occupies a full page, something not done again until the Nimatallah picture in the 1995 sixth and 1999 seventh editions.	
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The professor has a keen interest in Afro-centrism, so he begs the reader to indulge his musings. The Nimatallah photograph is black and white and is lighted from the front. The Hirmer photograph is in color and is lighted from one side. The difference in lighting makes a difference in appearance. The beard in the first editions appears matted, as a Black hair might be. The nose appears flatter, the lips thicker, and the cheek bones higher.

When does Martin Bernal first appear in the index? In the fifth, 1991, edition. Martin Bernal demonstrates the need to take African influence on the ancient Greeks more seriously.

The Mycenaean ruler with the matted beard is improved in the fifth edition on page 49 including all of both ears from the fourth, 1987, edition also with an eighth of page 47, but with the left ear cropped. In the third, 1983, edition the mask fills page 32 and takes an eighth of page 39 with that left ear at the very edge of the paper. In the second, 1979, edition that mask appears on the front title pages i, iii, 35, 36, and all of 40. In the first, 1974, edition, the mask is used on pages 37, and all of 38.

0035 0 1 1 "Greek civilization" Did the Greeks have a civilization, a culture, or cultures. It is a matter of size. The professor prefers to think of Greek cultures rather than of Greek civilization.

0035 0 1 5 ". . . and its literature is the oldest one with many individually known writers" should be juxtaposed with page 0044 column 2, paragraph 1, lines 2-3, "The greatest literary creations of the Greek Renaissance are the epic poems . . ." The latter statement sits better with the professor. The professor is inclined to think that the Hebrew literature is as old and as good if not older and better than the Greek.

0035 0 second last paragraph "Sparta . . . was the only Greek state to retain monarchy after it had vanished in all others" should be juxtaposed with page 0042 column 1, paragraph 1, "The invasions of the twelfth century B.C. . . . ended forever the domination of the palace-centered kings." The point is that Sparta eventually was run democratically, but chose to enslave the helots rather than free everyone. Just because the people act does not mean the people are correct. The people are gross, crass, and greedy, rude, crude and lewd, and, given a chance, will kill you and me. What the professor means by this remark is to dissuade from making a god out of the people, a tempting practice in this democracy.

0035 Map 2.1 Early Greece during the Bronze Age, ca. 2000--1100 B.C. Note Olympia on the Peloponnese and Olympus far to the north, on the opposite side of the Greek Peninsula.

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Also beware that Cyprus is off the map to the northwest. Do not confuse Cyprus with Crete.

- 0036 1 1 4 If the Cretans came from western Asia Minor then why not extend the circumference to include Africans?
- 0037 2 1 last “. . . but none so elegant as that at Knossos.” Would not as elegant be better? The sixth edition of *The Little, Brown Handbook* lists as . . . as, but not so . . . as, as common correlative conjunctions.
- 0037 2 2 2 ca. is an abbreviation for *circa*, Latin for about.
- 0038 1 1 3 “. . . men vaulting over the horns of a bull.” When the professor first learned about this, his professor compared female and male gymnasts to observe that females had better balance and that it was the females who grasped the horns of the bulls to be caught by males from the back of the bulls. The professor wonders about the scholarship at work here, especially about the effects of feminism on how the text is presented. Academic rigor is plainly lacking in that the bull in the seventh edition is charging from right to left but in the sixth edition on page 34 from left to right. Since it is the same picture, one of them must be wrong.
- In the first edition on page 41 “athletes leaped over bulls.” In the second edition the athletes disappear from page 37, as in the third from page 35, the fourth from page 41, and the fifth from page 47. In the sixth edition the caption has “athletes vaulting over the horns of a bill,” but nothing in the text. where it would be on page 32. In the seventh edition on page 38 the caption changes from athletes to men doing the vaulting. The text on the same page, column 1, paragraph 1, line 3, has men vaulting. In the first edition the vaulting is done *on* the horns. By the sixth and seventh editions the vaulting is done *over* the horns. Someone more knowledgeable than the professor needs to unscramble what is at work here.
- 0039 1 third last The sixth edition of *The Little, Brown Handbook* on page 407 states, “Depending on your preference, a complete sentence *after* the colon may begin with a capital letter or a small letter. Just be consistent throughout an essay.” Chambers is consistent.
- 0040 caption “A tablet in Greek, written in the Linear B Script, from Pylos, about 1200 B.C. Note that each line contains a brief listing, probably items from an inventory, followed by a number” This statement can be confusing because Barry B.

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Powell "discounts the possibility of commercial origin for many early texts. . ."⁴¹

Powell argues that the alphabet was invented to record the *Iliad* and the *Odyssey* between 800 and 750 B.C. Chambers passes over the argument as does the professor in section C. Homer.

0040 2 4 5 "Dardanelles" does not appear on Map 2.1 on page 36, though Troy does appear there. On Map 2.1 the word *Hellespont* appears where the word *Dardanelles* appears on the frontispiece map. Dardanelles is the strait known as the Hellespont linking the Sea of Marmara and the Mediterranean Sea and separating Europe and Asia. Marmara is on the frontispiece map.

0040 2 4 second last ". . . about the seduction by a Trojan prince of Helen, the wife of a king of Sparta." is an awkward sentence meaning that the Trojan prince seduced Helen, the wife of a king of Sparta. This sentence needs to be compared with page 47, column 2, paragraph 2 where "The chief hero is the proud warrior Achilles, who withdraws from the siege of Troy when his concubine is taken from him . . ." Taking the concubine takes place after taking Helen.

0040 Map 2.2 Mycenae is like Map 8.4 The Growth of Medieval Bruges on page 254. The professor would suggest that the difference is less in commercial development than in the use to which commercial development is put. In the Middle Ages commerce helped support the universities which were institutionalized to seek truth in the face of political pressure. By not developing anything as elaborate, the Greeks left learning on the scholars' tables. Western civilization takes learning from the tables and applies it to every aspect of human life, political pressure to the contrary notwithstanding.

0041 2 2 1 "The Dark Age" and on page 42 "The Greek Renaissance" is an implicit attack on the Middle Ages. Fifty years ago scholars demonstrated that the Middle Ages were not Dark Ages. The term Dark Ages is a pejorative term used against the Church. If academic rigor will not permit Chambers from juxtaposing those terms in Western civilization proper, academic rigor does not prevent him from using such terms here.

0042 "The `Lion Gate'" Note the square post and lintel style of the doors and the potential arches above the doors. While Romans get credit for developing the vault, the oldest known arched tunnel is found in Greece at Nemea, which would be just west of Corinth on Map 2.3 on page 44 in the seventh edition of Chambers. This was the site of some of the Panhellenic games mentioned on page 46, column 1, 8th last line. The tunnel dates from about 320 B.C. From graffiti on the walls, the tunnel was used in a way similar to tunnels in modern arenas from which athletes emerge to play their sports.⁴²

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0042 2 2 5 "Tiu" There is an anti-Germanic bias in history which the professor wishes to bring to attention. After all, the Germans lost two world wars and we are now writing their history. The basis of Germanic history is Tacitus, described in the seventh edition of Chambers on pages 133, 142-143, 149, 154, 175, and 177. Tacitus was a Roman historian with little and no use for Germans.

Their Germanic god was Thor. The professor is keenly interested in how Thor is treated in any history book. The Norse, whose God Tiu was, were a Germanic people. Although Thor is mentioned on page 176, column 2, paragraph 4, line 4, Thor is not indexed in the seventh edition. Neither Thor nor Tiu is indexed in the first and second editions. Tiu is indexed in the third edition. Neither Thor nor Tiu is indexed in the fourth edition. Thor, the thunderer is indexed on page 218 of the fifth edition. Tiu, and Ti are indexed in the sixth edition. Ti (Germanic deity) is indexed on page 176 of the seventh edition. Tiu is not indexed, although Tiu does appear on page 42 of the seventh edition in Chambers. The professor takes these inconsistencies as lack of academic rigor applied to Germanic peoples. Lack of academic rigor is essential for unjust biases and prejudices, for preventing politics from dominating truth.

In Topic 05, Egypt; the professor made the following observation,

0020 2 2 6-8 The professor does not understand why German is not included in this list. For a broad outline of Indo-European Languages see "Indo-European" in the Tenth Edition of *Merriam Webster's Collegiate Dictionary*.

The professor thinks that the apparent inconsistencies from edition to edition are a sign that Chambers is struggling with, rather than ignoring, historical biases and political pressures.

0042 2 last line "Cyprus" At Map 2.1 the professor warned about Cyprus not being on the map. Neither is Cyprus indexed for this location, although Cyprus is indexed for British occupation of, 944 and Greek-Turkish conflict over, 1105.

0044 2 1 7-8 "...no priestly class that intervened in politics." is a recognition, for the professor, of the conflict between truth and politics even in religion. Chambers more likely means that priestly classes intervening in politics, as if there were no politics in priestly classes, are out of their area of expertise.

0045 0 The professor thinks the price of the book is worth this comment on "The Debate over Black Athena." The professor does not want to push the argument too far. The professor does see racism and politics in the willingness

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to accept Morocco as part of the Middle East, though Morocco is west of England, but a lack of willingness to examine the possible contributions of sub-Saharan Africa to Greek and other cultures.

Poor Mary R. Lefkowitz is set up as the protagonist of Bernal, even though she, more than any other Professor of Classics, supports Bernal. In a letter to the editor of *The American Historical Review*, Lefkowitz writes, "When Afrocentrism encourages the study of Africa, and the appreciation of African civilizations for their own sake, then it performs a valuable service. An example would be the new interest it seems to have aroused in the study of ancient Egypt. . . . Even in the Hellenistic era, when Greeks were living in Egypt, there appears to have been remarkably little Egyptian influence on the content of Greek thought."⁴³

Bernal is a Sinologist, that is a specialist in Chinese language. He is out of his field, but being out of his field does not share biases inherent in Classical Studies as we know them. We might expect the established professors to "have the gravest reservations" about what Bernal suggests. More and better scholarship is in order.

The professor notes that Chambers quotes Lefkowitz that "All of the contributors agree that the early Greeks got their alphabet from the Phoenicians." Chambers, at page 0046 column 2 paragraph 3 agrees.

0046 1 1 1-3 "Each locality, while recognizing the several gods, generally, could have its own patron," should be understood within the context that "no *polis* had the same repertory of divine cults as another, and the hero-cults were absolutely peculiar. The patterns of cults in a given *polis* was the result of that city's individual history, with all the variety and quirkiness characteristic of historical evolution."⁴⁴

0046 1 last line "chronological reference points" Usually these were kings.

0046 2 2 second last "more important" Because this is an adverbial usage, the professor would use more importantly.

0046 2 3 5th last "(see p. 6)" and page 7.

0046 2 3 12-15 "The Greeks . . . changing some of the characters, which were all consonants, to vowels." Merits juxtaposition with page 0023 1 4 7-12, "Moses organized the tribes of Israel . . . into a confederation bound by a covenant to the god he named YHWH; in English it later became Jehovah) and placed all the people in Yahweh's service." The professor had thought that the reason

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there were no vowels in YHWH was that the name of God was unpronounceable.

- 0048 1 2 2nd last Ithaca is found north of Olympia on page 44, Map 2.1.
- 0048 1 3 3rd last "no idea" is stronger than the professor would prefer, as should be clear from C. Homer.
- 0049 1 1 3rd last "frank" The professor would prefer earthy.
- 0049 2 1 9-15 ". . . she shared physical love with some of the girls. . . . reveals a writer of the highest originality and power." The professor notes that Chambers writes as if there were no moral consequences for perverting the reproductive potentials of sexual relations.
- 0050 0 "amazingly sensitive" The professor might prefer amazingly earthy.

Endnotes

Neal Wood, "Socrates as Political Partisan," Can. J. Pol. Sci. 7 (3-74), 3-31 as cited in the American Historical Review, Vol. 80, No. 3 (June 1975), page 759, #5243.

² Jose Faur, "God as a Writer: Omnipresence and the Art of Dissimulation," Religion and Intellectual Life, Vol. 6, No. 3/4 (Spring/Summer 1989), pages 31-43.

³ Cf. Will Durant, *The Story of Civilization: Part II: The Life of Greece: Being a history of Greek civilization from the beginnings, and of civilization in the Near East from the death of Alexander, to the Roman conquest; with an introduction on the prehistoric culture of Crete* (New York: Simon Schuster, 1939, 1966), p. 122.

⁴ Socrates is found on pages 76-78 in the seventh edition of Chambers.

⁵ Hans Van Wees, *Status Warriors: War, Violence and Society in Homer and History* as reviewed by Charles D. Hamilton in *The American Historical Review*, Vol. 98, No. 5 (December 1993), page 1579.

⁶ William C. West, review of Barry B. Powell, *Homer and the Origin of the Greek Alphabet* in *The American Historical Review*, Vol. 97, No. 2 (April 1992), page 526. Powell is not included in the Recommended Reading on page 67 in the seventh edition of Chambers.

⁷ The seventh edition of Chambers treats the Greek alphabet on pages 46-47.

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⁸Students have asked me to document this. ??

⁹ Karl F. Morrison review of Orlando Patterson, *Freedom*. Volume 1, *Freedom in the Making of Western Culture* and Donald W. Treadgold, *Freedom: A History* in *The American Historical Review*, Vol. 100, No. 4 (October 1995), pages 512-514.

¹⁰ Xenophon is mentioned In the sixth edition of Chambers on page 45.

¹¹ Herodotus is cited among the Sources in the Recommended Reading for Chapter Two and Thucydides for Chapter Three in the fifth and sixth editions of Chambers.

¹²Steven W. Hirsch, review of Vivienne Gray, The Character of Xenophon's Hellenica in The American Historical Review, Vol. 96, No. 3 (June 1991), page 852.

¹³Paul A. Rahe, review of Yvon Garlan, Les esclaves en grece ancienne. (Textes a l'appui, histoire classique.) in The American Historical Review, Vol. 89, No. 1 (February 1984), pages 104-105.

¹⁴Gerda Lerner, The Creation of Patriarchy (New York: Oxford University Press, 1986), page 169.

¹⁵This and the following five paragraphs are drawn from The Journal of Negro History, Vol. 66, No. 3 (Fall 1981), pages 202-203.

¹⁶The professor prefers to capitalize centuries in recognition of the fact that the centuries are more properly cardinal than ordinal numbers, especially in a secular academic setting such as Thomas Nelson Community College. While the professor does not use the more current C.B.E., for Before the Christian Era, that is only because such a practice has not become wide-spread among historians. The professor uses the more traditional B.C. and A.D. for Before Christ and anno domini, in the year of the Lord. Chambers tried B.C.E. in the sixth edition, but gave up for the seventh.

¹⁷The professor capitalizes both White and Black when referring to people, because neither group is either actually white or actually black. Students are not advised to try this because the canons of academic standards strongly oppose the practice. Even The Journal of Negro History uses the lower case for Black and White. The professor has been trying for years to get The Journal of Negro History to change that practice. The professor is trying to lead the way by his own practice and style.

¹⁸This section draws on Sarah B. Pomeroy, review of Sexual Asymmetry: Studies in Ancient Society, Josine Blok and Peter Mason, editors in The American Historical Review, Vol. 94, No. 3 (June 1989), pages 724-725.

¹⁹ Marilyn Katz, "Ideology and `The Status of Women' in Ancient Greece," *History and Theory: Studies in the Philosophy of History*, Vol. 31, No. 4 (1992), page 78.

²⁰ Rousseau, "Letter to M. D'Alembert on the Theatre," in *Politics and the Arts*, transl. Allan Bloom (Glencoe, Ill., 1960), 133 as cited by Marilyn Katz, "Ideology and `The Status of Women' in Ancient Greece," *History and Theory: Studies in the Philosophy of History*, Vol. 31, No. 4 (1992), page 83, text and footnote 53.

²¹ Marilyn Katz, "Ideology and `The Status of Women' in Ancient Greece," *History and Theory: Studies in the Philosophy of History*, Vol. 31, No. 4 (1992). page 95.

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²² Ann Ellis Hanson, review of Giulia Sissa, *Greek Virginity*, translated by Arthur Goldhammer, in *The American Historical Review*, Vol. 97, No. 1 (February 1992), pages 169-170.

²³ Sexual Asymmetry: Studies in Ancient Society, Josine Blok and Peter Mason, editors, page 192 as cited by Sarah B. Pomeroy, review of in *The American Historical Review*, Vol. 94, No. 3 (June 1989), page 725.

²⁴ Sarah B. Pomeroy, review of Sexual Asymmetry: Studies in Ancient Society, Josine Blok and Peter Mason, editors in *The American Historical Review*, Vol. 94, No. 3 (June 1989), page 725.

²⁵ Eva C. Keuls, review of Amy Richlin, editor, *Pornography and Representation in Greece and Rome*, in *The American Historical Review*, Vol. 98, No. 4 (October 1993), pages 1215-1216.

²⁶ Robert F. Sutton, Jr., and H. A. Shapiro in Amy Richlin, editor, *Pornography and Representation in Greece and Rome*, page 33 as reviewed by Eva C. Keuls in *The American Historical Review*, Vol. 98, No. 4 (October 1993), pages 1215-1216.

²⁷ Helen E. Elsom and Holly Montague in Amy Richlin, editor, *Pornography and Representation in Greece and Rome*, page 231 as reviewed by Eva C. Keuls in *The American Historical Review*, Vol. 98, No. 4 (October 1993), pages 1215-1216.

²⁸ Eva C. Keuls, review of Amy Richlin, editor, *Pornography and Representation in Greece and Rome*, in *The American Historical Review*, Vol. 98, No. 4 (October 1993), page 1215.

²⁹ Eva C. Keuls, review of Amy Richlin, editor, *Pornography and Representation in Greece and Rome*, in *The American Historical Review*, Vol. 98, No. 4 (October 1993), page 1216.

³⁰ Thomas Nelson Community College Library #HQ 75. 7/.R68/1983 A. L. Rowse, Homosexuals in History: A Study of Ambivalence in Society, Literature, and the Arts (New York: Dorset Press, 1977, 1983).

³¹ Sappho of Lesbos is treated on page 60 in the fifth edition of Chambers.

³² William A. Percy, review of Mark D. Jordan, *The Invention of Sodomy in Christian Theology*, in *The American Historical Review*, Vol. 103 No. 2 (April 1998), page 496.

³³ William A. Percy, review of Mark D. Jordan, *The Invention of Sodomy in Christian Theology*, in *The American Historical Review*, Vol. 103 No. 2 (April 1998), page 496-497.

³⁴ Aries Keck, "Civilizing Influences: The Oracle's Fault," *Earth*, (April 1998), pages 16-17. This gift from a student was not identified further. A copy of the article is in the possession of the professor.

³⁵ This section relies on Valerie French, review of Bennett Simon, Mind and Madness in Ancient Greece: The Classical Roots of Modern Psychiatry in *The American Historical Review*, Vol. 87, No. 4 (October 1982), pages 427-428.

³⁶ John M. Riddle, review of Mirko D. Grmek, Diseases in the Ancient Greek World in *The American Historical Review*, Vol. 96, No. 1 (February 1991), page 143.

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- ³⁷John M. Riddle, review of Mirko D. Grmek, *Diseases in the Ancient Greek World* in *The American Historical Review*, Vol. 96, No. 1 (February 1991), page 143.
- ³⁸*The Concise Columbia Encyclopedia* (New York: Columbia University Press, 1983), page 811.
- ³⁹John M. Riddle, review of Mirko D. Grmek, *Diseases in the Ancient Greek World* in *The American Historical Review*, Vol. 96, No. 1 (February 1991), page 144.
- ⁴⁰William M. Sullivan, review of Eli Sagan, *The Honey and the Hemlock: Democracy and Paranoia in Ancient Athens and Modern America* in *The Journal of American History*, Vol. 79, No. 2 (September 1992), pages 750-751.
- ⁴¹William C. West, review of Barry B. Powell, *Homer and the Origin of the Greek Alphabet* in *The American Historical Review*, Vol. 97, No. 2 (April 1992), page 526.
- ⁴²"Oldest Tunnel Found In Greece," Berkeley, Calif. (AP), *Daily Press*, Newport News, VA, Wednesday September 13, 1978, page 11.
- ⁴³Mary Lefkowitz, letter to the editor, *The American Historical Review*, Vol. 102, No. 4 (October 1997), page 1306-1307.
- ⁴⁴John Wickersham, review of Robert Garland, *Introducing New Gods: The Politics of Athenian Religion* in *The American Historical Review*, Vol. 99, No. 4 (October 1994), page 1293.