

HIS /CCI 220: The Ancient World

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This course concerns developments in the ancient Near Eastern and Mediterranean worlds from roughly 3500 B.C. to roughly A.D. 500. In order to impose some thematic coherence on developments over this 4000-year span, we consider them as parts of a single “story”. The story is that of political and cultural consolidation (or unification) over a progressively larger area until we reach the “world-state” of the Roman Empire. Along the way, we will learn a good deal about different peoples and civilizations, but we want always to keep in mind that we are trying to understand a larger “story”. That means we always want to ask and understand what the place of different peoples and civilizations is in the larger story.

The textbook, Nagle’s *Ancient World*, will provide a basic narrative guide. Lectures amplify and supplement the text. Since Nagle does not present his material in terms of the “story” this course emphasizes, it is critical that students pay close attention to the lecture presentations. We will also be reading extensive primary (original) source selections which alone furnish us with direct experience of the ideas and thought patterns of various peoples and periods of the ancient world.

Evaluation is based on 4 examinations (60%), 4 papers (20%), and periodic writing assignments (20%). More than three unexcused absences will result in a grade reduction.

Required Books

Nagle, *The Ancient World* (AW)
Bailkey and Lim, *Readings in Ancient History* (Readings)
Sandars, *Epic of Gilgamesh*

Class Schedule

1/10 Introduction

I. *Early Civilizations*

1/12 Neolithic Revolution/Sumerian Civilization	AW 1-20
1/14 Emergence of Kingship	Readings 17-20
1/19 <i>Creation Story</i> (and map quiz)	Handout; writing assignment1
1/21 <i>Epic of Gilgamesh</i>	<i>Gilgamesh</i> ; writing

1/24 Early Imperialism	assignment2 AW 10-11, 34-36; Readings 24-32
1/26 Early Egypt	AW 21-31
1/28 <i>Theology of Memphis</i>	Handout; writing assignment3
1/31 Egypt through the Middle Kingdom	AW 31-33
2/2 Indo-European Impact	AW 38-42, 76-85
2/4 Hyksos and Egyptian Imperialism	AW 42-50; paper #1 due
2/7 FIRST EXAM	

II. *Big Empires and Little Peoples*

2/9 Overview 1500-300 B.C.	Readings 48-54; AW 53-58, 61-63, 64-65, 50-52
2./11 Hebrew History in Near Eastern Context	AW 57-60, 65-75; Readings 68-94; writing assignment4
2/14 Exile and Creation of Judaism	Readings 94-104
2/16 Greek History Overview/Homer	AW 87-97; Readings 107- 120, 130-133; writing assignment5
2/18 From Aristocracy to Democracy	AW 97-119, 164-183;
2/21 Athenian Empire	AW 120-140; Readings 151- 165
2/23 Civic Problems/Civic Culture	AW 141-164; Readings 165- 193; writing assignment6
2/25 Socrates/Plato	Readings 200-215, 218-225; paper #2 due
2/28 SECOND EXAM	

III. *Toward One World*

3/2 Alexander	AW 184-194; Readings 260- 269
3/4 Hellenistic World	AW 194-204; 225-234
3/14 Hellenistic Philosophies	AW 205-225; Readings 292- 295, 386-393, 473-477; writing assignment7
3/16 Rise of Rome	AW 235-256; Readings 303- 313, 319-324
3/18 Roman Wars	AW 257-294; Readings 314- 319
3/21 Transformation and Crisis	AW 295-329
3/23 Augustus	AW 330-336; Readings 397- 414; writing assignment8
3/25 The Roman Peace	AW 336-349; Readings 414-

	423
3/28 The Roman World	AW 349-359, 362-381; paper #3 due
3/30 EXAM #3	
<i>IV. Toward Late Antiquity</i>	
4/1 Religions in the Roman World	AW 357-362; Readings 427-435
4/4 Jesus and Paul	Readings, 485-506; writing assignment9
4/6 Pagans and Christians	Readings 506-541
4/8 3 rd -century Crisis and Response	AW 381-388; Readings 542-549
4/11 Constantine	AW 388-390; Readings 549-556
4/13 The Christian Empire	AW 394-411; writing assignment10
4/15 Late Roman Government and Society	AW 411-419
4/18 Consolidation/Unity, A.D.400	Readings 556-563
4/20 Roman World and World View	Readings 564-571
4/22 Beyond the Roman World	
4/25 Fractures and Fragmentation	AW 420-422, 390-392
4/27 6 th Century and Beyond	AW 392-393, 423; Readings 571- 576
4/29 Legacy of the Ancient World	Paper # 4 due
5/2 Review	
5/6 EXAM #4 8-11 a.m.	

WRITING ASSIGNMENTS

In most cases you will have to reflect on the readings to respond to the assignment—that is, there aren't answers which just appear in the readings waiting to be identified. So read the writing assignment, then read the assigned text carefully, and consider how the reading provides indications that will help you respond to the assignment. These must be turned in on the assigned class day in typed form to receive any credit.

Try to keep your responses to a one-page length = 250 words.

- 1) 1/19: What indications are there in the Babylonian account of creation that stability and order are achieved only with great difficulty and remain precarious?

- 2) 1/21: What wisdom does Gilgamesh finally learn in this story (do not include the death of Gilgamesh section in your reading)?
- 3) 1/30: Phrases like “Ptah-tenen”, “the Great Wall”, “South of his Wall” are all used to designate “Memphis” in the Theology of Memphis (the term “Memphis” itself never actually appears). With this circumlocution in mind, how does this story magnify the importance of Memphis?

The remaining writing assignments, except for the last, are all based on assigned readings from Bailkey and Lim, *Readings in Ancient History*

- 4) 2/11: The selections (68-94) provide a biblical view of 1) earliest human history and 2) early Hebrew history. Sketch each of these.
- 5) 2/16: In the *Iliad* selections (107-120) how do humans and gods resemble each other and how do they differ from each other?
- 6) 2/23: Why does the Old Oligarch think democracy is not a very good form of government at Athens?
- 7) 3/14: What seems to constitute happiness according to the Cynics, Lucretius, and Marcus Aurelius?
- 8) 3/23: How do Augustus’ statements in his *Res Gestae* indicate how he wanted to be perceived?
- 9) 4/4: Identify passages in the Gospel readings which point to distinctive Christian virtues
- 10) 4/13: From the discussion in Nagle, pp. 399-411, identify points of continuity and points of difference between traditional classical or Roman practices and ideas and those of the Christianized Roman world.