I. Historiography
   a. Herodotus
   b. Thucydides
   c. Pausanius
   d. Josephus

II. Politics of Ancient Greece
   a. Democracy
   b. Oligarchy
   c. Monarchy
   d. Plutocracy

III. Aesthetics
   a. Beauty (kalos καλός) vs. peri hupsos (sublime)
      i. Longinus Peri Hupsos
         1. read copy of Septuagint in Alexandrian library = most sublime work ever read
      ii. Rabbinic vs. Greek notions of beauty
         1. Gemarah: If not seen Herod’s Beit HaMikdash never seen a beautiful building (gold, techelet, and alabaster with sun reflection gorgeous)
         2. Diogenes Laertius reports that Socrates was physically ugly (snub nose, pale, short, bald) yet had a beautiful soul-
            notion of internal beauty vs. external beauty (the king’s daughter’s beauty is internal (see Daughters of the King)

   b. Music (Plato argues different modes teach different virtues)
      i. Lydion
      ii. Frigeon
      iii. Dorian
      iv. Myxolidian
      v. Lyre vs. Kinur

   c. Architecture
      i. Corinthian
      ii. Ionic
      iii. Dorian
      iv. Sculpture
         1. Greek discus thrower = dynamism, process, flow, movement, harmony, syncretism energia, vs. Egyptian rigid, vertical, stiff, frontality, (block like) vs. Roman realism = portraiture

   d. Literature
      i. Tragedy
         1. Sophoicles
            a. Oedipus Rex
            b. Oedipus at Colonus
         2. Euripedes
3. Aeschylus
4. Aristotle's Poetics = analysis of structure of Tragedy = goat song
   a. Peripeteia = turning point
   b. Goes from eudaimonia to unhappiness

ii. Comedy
1. Aristophanes
   a. Clouds
      i. Plot = women refuse to have sexual relations with men if they continue to war and commit violent bloodshed

iii. Poetry
1. Poesis = making
2. Mnemosyne = goddess of memory and museums and poetry

e. Philosophy
i. Presocratics (fragments arranged by Diels and Kranz # i.e Kirschel # for Mozart)
   1. Anaxameter
   2. Parmenides
   3. Thales
   4. Heraclitus
      a. Fragment B52

5. Socrates
   a. Accounts in Plato's dialogues
   b. Xenophon's Memorabilia
   c. Aristophanes Clouds
   d. 7th Letter

6. Plato (each dialogue asks a question i.e What is Justice? (Republic), What is virtue? (Nicomachean Ethics), What is the soul (Phaedrus), What is the status of mathematic truth claims, what is truth, what can we know epistemologically? (Meno-)
   a. Early dialogues
   b. Middle Dialogues
   c. Late dialogues

7. Aristotle
   a. Metaphysics = after the physics as prerequisite = queen of philosophy; for Rambam metaphysics is ma'aseh ha-merkavah (see Moreh Nevukhim)
      i. Time is a metaphysical topic
         1. Chronos Diatriben = spend time
         2. Chronos Plethoreai = time is fulfilled
         3. aoin = eternity
         4. see essay by Dr. Levy on Rabbinic and Greek Notions of time
b. Physics
   i. Theory of 4 causes
      1. efficient = silver smith
      2. formal = shape of vessel
      3. material = made out of silver or gold
      4. teleological = purpose of vessel to chant Kiddush (Rambam Hebraicizes Aristotle's example; One Israeli philosopher has said that in the age of instant communication and the news revolution Causality "has shrunken to a reporting."

   c. Logic
      i. Posterior Analytics
      ii. Topica
      iii. Categoria
      iv. Influence on Rambam, Ralbag, and Ramhal's Sefer HaHigayon (The book of Syllogisms (Disjunctive, Hypothetical, Categorical syllogism, etc.)
         1. i.e. all men are mortal
         2. Socrates is a man
         3. therefore Socrates is mortal
      v. Plato's Meno: Socrates demonstrates Pythagorean Theorem (a^2 + b^2 = c^2 or 2pieR = circumference of circle i.e. Euclidean Geometry, etc.) however real form (eidos) is triangle or circle proved mathematically in mind not corporeal represented in sand or in material world- truth = number and its absolute truth relations
         1. Pythagoreans mathematically show that heavenly bodies move in mathematical ratios demonstrated as harmonies on stringed instrument
         2. Vilna Gaon (GRA) translated abridged version of Euclid's Geometry and says a Talmud Hakham must know mathematics

ii. Ethics
   1. virtus= arete= mean (Aristotle Nicomachean Ethics)
      a. andreia= courage
      b. sophrosune= temperance
      c. eleutheriotes= liberality
d. megaloprepeia= magnificence
e. megalophsuchia= magnanimity
f. praotes= patience= savlanut
g. aletheia= truthfulness
h. Eutrapelia= Wittiness
i. Philia= friendliness
j. Aidos= modesty
k. Nemesis= righteous indignation
l. Maimonides, Anuchnu zarechim lihitnaheg bederekh ha-emzait except in going to the extreme in being very (moed) humble and never getting angry

iii. The Soul
1. Immortal: Psuche ton anthropos a-thanatos (the soul of the human being is immortal)
2. 4 words for soul in Hebrew and 2 in Greek
   a. Nefesh, neshama, hayay, ruah vs. de anima or psuche
3. Mendelssohn’s Phaedon = on immortality of soul
   a. Draws on Plato’s Phaedrus and Koheleth
   i. Ha-nefesh tashuv limakor
4. Sefer HaNafshot

iv. Science= episteme= knowledge
1. aletheia= truth vs. emets
2. emets= first, middle and last letter of alphabet
   a. Maharal took Golem out of commission by erasing Aleph in Emets
   b. Greek notions of truth(s) related to what obtains and appear in noumenal realm vs. phenomenal reality

iv. Education= Padaea
1. Greek gentleman
   a. Kalos KaAgathos= beautifully souled
   b. Education in Antiquity

IV. Greek Influence and Rabbinic Culture
a. Greek Words in Gemara (see Kutcher: Loan Words into Hebrew and Aramaic and Shmuel Kraus’ dictionary on Greek and Latin Loan words
   i. Afikoman= desert by merit
   ii. Clepsedra= water clock
   iii. Horlogion= sand clock
   iv. Synagogue
   v. Sanhedrin = court of 71
b. Rabbi Akiva in Bath house in Maseket Avodah Zarah
   i. Can I enjoy the waters of Greek/Roman bathhouse if there is a statue of Aphrodite there? Rabban Gamliel more makmir- would
not even hold greek/roman coins with pictures of emperor who
thought he was a god because violation of lo oseh likhah pesel
c. Sadducees= wealthy Hellenized Jews
   i. Alexander Janaeus
      1. in Maseket Sukkah
         a. pours water at foot of altar instead of on altar=
            pelted with etrogim by Pharisees= calls in police=
            they crucify 900 Phariesee Rabbis in one day=
            Alexander Janeaus dies and his wife Shalom Zion
            becomes queen and reinstates the Pharisees; Shalom
            Zion’s brother was Shimon ben Shetah, the Av Bet
            Din of Sanhedrin
   ii. Rejected oral law; accept on written law
d. Maseket Yadayim 3:5
   i. Rabbi Yochanan Ben Zackai says that Pharisees do not hold works
      of Homer as sacred texts (Sifrei Hamarim)
e. Rambam on Perek Helek of Maseket Sanhedrin
   i. Sefer HaHitzonim= possible Apocrypha, Homer, or Ben Sira, or
      Greek literature
   ii. yet Rambam very influenced by Greek Philosophy in Arabic
      translation
f. Septuagint= Hebrew Bible in Greek
   i. Gemarah- miraculous that 70 elders translated it the same way in
      separate rooms, yet sad day in Jewish history because condition or
      habituate assimilated Jews to forget Hebrew and learn translations
      of Bible instead of in original Hebrew
   ii. Changes in meaning in translation
      1. Batya in Tanakh (Hebrew text) extends hand to retrieve
         Moshe yet Septuagint draws on Middrash Rabbah opinion
         that Batya send out maidens to retrieve Moshe
      2. parthenos in Isaiah 6= virgin vs. maiden = almah
      3. Vulgate of Jerome in Latin also mistranslates keren
         meaning light as “horn” so Michaelangelo made Moses
         with horns instead of halo effect
      4. translations of Kohelth into Greek sometimes render “Hu
         Tzophia” (G-d is watchful/omnicent) to “Hu Sophia” (G-d
         is Wise). Therefore changing the Tzadik for a sigma
g. Julius Guttman’s Philosophies of Judaism argues that the influence of
   Plato and Aristotle on Medieval Jewish and Muslim philosophy cannot be
   understated
   i. Medieval Neoplatonism
      1. Rabbi Isaac Israeli
      2. Rabbi Shlomo ibn Gabirol
         a. Interprets ladder of Jacob relating to Book 7 of
            Plato’s Republic of ascent of soul to eidos of truth
3. Rabbi Bayha ibn Pakuda in Hovot LiLevot
   a. Dialogue form from Plato
   b. Dialogue form of Plato also influences form and substance of Rabbi Shem Tov ibn Falquera’s _The Epistle of the Debate as well as Abarabnel’s Dialogues of Love_

4. Rabbi Yehudah Halevi influenced by Plato’s dialogues
   a. Although Halevi adopts potetry why poets were kicked out of plato’s republic as sophists

ii. Medieval Aristotelianism
   1. Rabbi Abraham ibn Daud- The Exalted Faith (response to HaLevi’s Kuzari- in Defense of Despised Faith
   2. Rabbi Moshe ben Maimon (Maimonides)
      a. Aristotle put in heaven Book II chapter 51 of Moreh Nevukhim
      b. Rejects aristotles view that heavens are eternal in favor of Creation in Bereishit
      c. See influence above in ethics (Shemoneh Perakhim and Hilchot Deot from Nichomachean Ethics)

3. Rabbi Levy ben Gerson (Gersonides= Ralbag)
   a. Wrote commentaries on Aristotle’s works
   b. Wars of the L-rd

iii. Jewish Opponents of Aristotle
   1. Rabbi Hasdai Crescas
      a. Rejects Aristotle’s notion of vacume and meontology

2. Rabbi Profiat Doran

V. Women in Greek Antiquity
   a. See Dinur Jewish history website- Women in Ancient Israel during Hellenistic period
   b. See http: www.teacher0z.com/greeks.html
      i. Women and daily life
      ii. Women in classical Greek culture
      iii. Ancient Greece, women
      iv. Ancient Greek women in Athens
      v. Primary texts on Women in Ancient Greece and Rome
      vi. Ancient Greek World Women’s life
      vii. Women’s dress
      viii. Greek female costume
      ix. The rome of women in Anceint Greek art
      x. Texts about Greek women in Ancient Greek myth
      xi. Diotima, Hera, Aphrodite, Athena, etc.
      xii. Gender in Ancient World
      xiii. EAWC Anthology-Lysistrata
      xiv. Medea
      xv. Greek Women Philosophers
1. Hepatia
2. Society of Athena

xvi. Spartan Women
xvii. Images of Greek wedding in antinquity
xviii. Young women coming of age in ancient Greece
xix. The Greek household orchestrated by Hera patron goddess of household management
xx. Women and food in ancient Greece
xxi. Private life and women
xxii. Images of Female Anatomy in Greek science
xxiii. Aristotle incorrect notion of the contribution of male and female in bringing into being a child (woman contributes blood and matter, man contributes form (eidos) leading to teeth and bones and whites of eyes- this false notion led to identification of woman with matter (hypokemenon) and men with form (eidos) which some argue set in motion misogynistic process in the West
xxiv. See Perseus Database link to Women in Ancient Greece
Greek Mathematicians
Αγεωμετρητος μηδες εισιτω
Ageometretos medeis esito.
"Let no-one without knowledge of geometry enter". Motto over the entrance to Plato's Academy (quoted in Elias' commentary on Aristotle's Categories).

Αει ο θεος γεωμετρει
Aei ho theos geometrein.
"God always geometrizes", Plato, according to Plutarch (Sympos. Probl. VIII, 2).

Αει ο θεος ο μεγας γεωμετρει το συμπαν
Aei ho theos ho megas geometrein to sympan.
"Always the great god applies geometry to everything", A mnemonic for π (pi)

Διπλουν δροσιν οι μαθοντες γραμματα.
Diploun horosin hoi mathontes grammata.
"Double see those who know the letters."
Attributed to Pythagoras, the mathematician

Ευρηκα! (proclaimed by Archimedes when discovering formula for displaced volume)
Όπερ έδει δείξαι
Hoper edei deixai.
"Quod erat demonstrandum", "Which we had to prove" — (abbreviated as "QED") used by early mathematicians including Euclid and Archimedes, written at the end of a mathematical proof or philosophical argument, to signify the proof as complete. Later it became "QED" or the Halmos tombstone box symbol.

Μη μοι τους κύκλους τάρπτε.
Mē mou tous kýkloús tarptē.
"Do not disturb my circles." (last words of Archimedes, the mathematician)

Αιεν άριστευειν
aien aristeuein
„Ever to Excel,

Μέδεν άγαν. (moderation is best)
Mēden ágan.

βασιλεία τών ουρανών
basileia tôn ouranōn
"The Kingdom of the Heavens"

Κύριε Ελέησον
Kyrıe eleıson.
"Lord have mercy"

TOMBSTONE INSCRIPTIONS OF JEWS of ROME from 2000 yrs. Ago:
rursum victura (will live again)
reditura ad lumina rursum (will again return to light)
surgat in aevom promissum dignisque piisque (will rise to the life promised to worthy w/merit per Dei virtutem (thru the power of G-d)
merenti fecit (in grateful memory)
dormitio tua inter dicaeis (your sleep among the just)
rogat uti locus ei reservetur ut cum coius suo ponatur quam donec (prays that a place be reserved for her that she may be placed with her husband when the time comes eternally)
sorori dulcissime (kind sister)
bona Iuda dormitio tua a in bonis (a good Jewess, your sleep among the good)
cum quo convixi annis (# of yrs.) sine ulla querela coniugi dulcissimo (together with whom I lived (# yrs.)
without any complaint. To her most sweet husband

anima invixsit (innocent soul)

mater filio museo benemerenti fecit (his mother set up this stone to her son Musaeus in grateful memory)

Hic (name of person) sita est tali contecta sepulcro quod coniunx statuit respondens eius amori haec post
bis denos secum transsegerat annum et quartum mensem restantiibus octo diebus rursum victura reditura ad
lumina rursum nam sperare potest ideo quod surgat in aevom prissum quae vera fides dignisque pisque
quae meruit sedem venerandi ruris habere hoc tibi praestiterit pietas hoc vita pudica hoc et amor generis
hoc observantia legis coniugii meritum cuius tibi gloria curae horum factorum tibi sunt speranda futura de
quibus et coniunx maestrus solacia quaerit
(Here lies (name of person) covered by such a tomb, which her husband set up as a fitting to his great love.
After twice ten years she spent with him one year, four months, and eight days more. She will live again,
life promised, as is our true faith, to the worthy and the pious, in that she has deserved to posses an abode in
the hallowed land. This your piety has assured you. This your chase life, this your love for your people, this
your observance of the law, your devotion to your wedlock, the glory of which was dear to you. For all
these meritorious deeds your hope of the future is assured. In this your sorrowing husband seeks his
comfort)

en irenae ai cymysis autis (consigned to her eternal home)

Amici ego vos hic exspecto (name of person) nomine et signo (name of person)
Friends, I await you here...

filio desiderantissimo fecc (to their son whom they greatly miss)