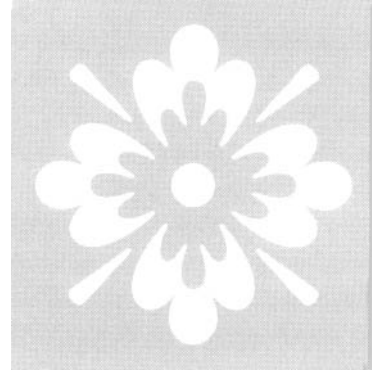


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Yes. <i>Black Athena</i> makes a critical contribution to our understanding of the ancient world by significantly challenging the questions we ask of the past and our motivations for asking them. (Patrice D. Rankine)	2
No. <i>Black Athena</i> does not make a critical contribution to our understanding of the ancient world because Martin Bernal's study of the past, which includes his use of myth and source criticism, is fundamentally flawed. (Patrice D. Rankine).	6
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Yes. German philology far surpasses the British tradition in the production of useful knowledge about antiquity. (William M. Calder III)	12
No. British scholarship produces superior results in the long run, both in terms of a well-rounded knowledge of antiquity and of the resulting education offered to students. (Ward W. Briggs Jr.)	15
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Yes. Homosexuality was a meaningful concept in the ancient world, even if the word itself did not exist. (Amy Richlin)	20
No. While sexual acts between members of the same sex were common in antiquity, homosexuality did not exist as a category of personal identity. (Jerise Fogel)	23
Classical Studies: The Marxist Approach: Does Marxism remain a valid historical approach to the ancient world?	29
Yes. Marxist concepts have proven their worth in the understanding of ancient history and culture, even as Marxism continues to offer a coherent theoretical rationale for a holistic understanding of the ancient world. (Peter W. Rose)	30
No. The historical record does not permit a classical Marxist interpretation of history, and Marxism's heuristic value has been largely superceded by feminism, cultural studies, and other nontraditional approaches. (Charles Platter)	33
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Yes. Contemporary literary theory offers new insights into Greek and Roman literature and culture and provides a means for linking the ancient world to the world of today. (Carl A. Rubino)	39
No. Critical theory is a form of obscurantist terrorism that is harmful to humanistic study as a whole and particularly deleterious to classics. (Steven J. Willett)	41
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No. The institution of law and procedure is merely the formalization of power. (Yves Citton)	60
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No. Many of the stories told about Alcibiades are fictitious. In fact, his life was filled with many worthy achievements. (Joel Allen)	68
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No. Although his comedies have a conservative side, Aristophanes faced many pressures in order to be a successful dramatist, and it would have been of only limited use for him to espouse one political position over another. His heavy use of allusion and parody combine to produce texts that are highly ironic with multiple meanings. (Charles Platter)	76
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No. Demosthenes' resistance to Macedonian rule was not ill-conceived; his advice was heeded too late. (Joel Allen)	92

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Yes. The Elgin Marbles should be returned to Greece because their illegitimate removal from the Parthenon compromised the integrity of the temple. Moreover, the Greeks have begun to implement the conditions set by the British government for the return of the marbles, most notably the restoration of the Acropolis and the building of a new museum. (<i>Nancy Sultan</i>)	98
No. The marbles should remain in the British Museum because Lord Elgin's legal removal saved them from destruction. They are available to a wider public than they would be in Athens, and their return to Greece would set a precedent that would empty many great museums of their collections. (<i>Nancy Sultan</i>)	101
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Yes. Euripides' work demonstrates misogynistic tendencies. His plays portray women either as monsters who would disrupt the family or the state, or as models of self-sacrifice. Those few female characters who are empowered in his plays merely act like men. (<i>Paul D. Streufert</i>)	107
No. Euripides' plays demonstrate a sort of protofeminism rather than misogyny. The variety of strong and sympathetic women characters found in his plays demonstrates his commitment to critiquing patriarchal oppression in Athens. (<i>Paul D. Streufert</i>)	110
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Yes. Herodotus's attempt to describe fully events of the recent past and to explain the causes of those events marks the beginning of historiography in the Western European tradition. (<i>Elizabeth Vandiver</i>)	115
No. Although Herodotus's conception of the past as something susceptible to rational inquiry was groundbreaking, he did not provide a good example of how to put this concept into practice. (<i>William E. Hutton</i>)	118
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No. Hesiod composed his songs in writing; this non-oral method of composition might have included some written text inherited by him. (<i>Apostolos N. Athanassakis</i>)	126
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Yes. The style of Homeric epic is not one of a poet who composed in writing, and comparative evidence from oral poetry in other cultures suggests traditional poetry is able to sustain large-scale compositions along the lines of the <i>Iliad</i> and the <i>Odyssey</i> . (<i>Robin Mitchell-Boyask</i>)	131
No. Homer's <i>Iliad</i> and <i>Odyssey</i> are longer than oral poems are likely to have been, and both show evidence of a thoughtful reworking of traditional material that is probably the product of written composition. (<i>Charles Platter</i>)	134
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Yes. The existence of the Alexandrian Library was not a precondition for the production of standard texts of Greek authors or for the survival of Greek literature. Greek literary culture was widely diffused and practiced throughout the entire Mediterranean basin long before the conquests of Alexander and the beginning of the "Hellenistic" era. (<i>T. Keith Dix</i>)	139

No. The Ptolemies assembled the greatest collection of Greek literature from the classical period, during a time crucial for the transformation and transmission of the Greek cultural heritage, and they inspired imitators among the other Hellenistic dynasties and the Roman emperors. (<i>T. Keith Dix</i>)	141
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No. Literacy did not produce a cultural revolution in Greece. Such assertions are based on oversimplified notions of what causes cultural change and the difference between oral and literate cultures. (<i>Paul Allen Miller</i>)	149
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No. Plato, although an aristocrat of the highest pedigree, broke with his class when he met Socrates and developed a devastating critique of traditional aristocratic thinking about politics. (<i>Charles Platter</i>)	159
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No. Sappho depicts love relations as driven by domination and conquest. Her poems also treat typically male themes such as politics and philosophy. (<i>Ellen Greene</i>)	167
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Yes. Some sophists, by cultivating a program of moral relativism, propounded teachings that had deleterious effects on Greek political and social life. (<i>Patrick O'Sullivan</i>)	173
No. The sophists expounded richly diverse views on a range of issues, not necessarily renouncing ethical principles but rather opening up new areas for critical speculation and debate that enhanced the intellectual life of their own times and beyond. (<i>Patrick O'Sullivan</i>)	176
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No. Ancient Greek athletes frequently received monetary and material rewards, which effectively gave them a status similar to that of professionals. There is no ancient term that corresponds to the word <i>amateur</i> . (<i>David H. J. Larmour</i>)	184
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Yes. The <i>Aeneid</i> was written in response to Augustus's deliberate and explicit cultural program. In spite of the immense subtlety of the poem, its fundamental endorsement of Roman and Augustan dominance cannot be avoided. (<i>Micaela Janan</i>)	190
No. Far from being a piece of propaganda, the <i>Aeneid</i> is a poem suffused with loss, suffering, and nostalgia. Virgil may well have	

“believed in Rome,” but he was well aware of the immense costs involved in Rome’s triumph. (<i>Carl A. Rubino</i>)	194
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No. Cato’s outbursts against Hellenism were based on a conviction that Greek culture had value but needed to be kept subordinate to Roman interests and customs. (<i>Philip Thibodeau</i>)	200
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No. Cicero failed to recognize the fundamental currents of political change occurring around him. Caesar, by contrast, not only diagnosed the crisis correctly but was also able to act decisively to shape events. (<i>David H. J. Larmour</i>)	216
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No. The Donatists, who were faced with a hostile imperial court and bureaucratic overseers whose mission was to ensure their defeat, employed various strategies in order to fashion a transcript of the meeting that could be used to their benefit in subsequent legal appeals. (<i>Erika T. Hermanowicz</i>)	226
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No. The Roman elegists may have bent conventional male gender roles, but they did not offer women equality nor did their poetry seek to change the place of women in Roman society. (<i>Ellen Greene</i>)	234
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Yes. The republican constitution was what made Rome great; without that structure, decline was inevitable. (<i>Mark A. Beck</i>)	239
No. The notion that the collapse of the republic led to the decline of Rome is a manifest ideological fiction that cannot withstand a rigorous examination in terms of chronology, the instability of the republic, the benefits of the imperial system,	

and the class biases of the ancient commentators. (Paul Allen Miller)	242
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Yes. The gladiatorial games drew upon the bloodthirsty urges of a populace hardened by continual warfare and were used by the emperors as a means of keeping the mob entertained. (David H. J. Larmour)	250
No. Although they were spectacles of bloodshed, the gladiatorial games were designed as a manifestation of deeply rooted Roman values and aimed to display to the populace the power of their empire. (David H. J. Larmour)	253
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No. Unlike Ovid's epic, whose main theme is indisputably metamorphosis, Virgil's <i>Aeneid</i> presents a nexus of themes that have supported a wide variety of interpretations. (Sarah Spence)	269
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No. Pausanias wrote during an age when proper historical methodology was not observed or even recognized; the information in his <i>Description of Greece</i> is frequently inaccurate. (William E. Hutton)	278
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Yes. Plutarch is rightly considered the founder of modern biography because he had a profound influence upon later practitioners of the genre, especially Samuel Johnson and James Boswell. (Mark A. Beck)	284
No. Plutarch cannot be termed the founder of modern biography because his methods and concerns are not those of the biographer as the term is understood today. He wrote most of the <i>Lives</i> in pairs for the moral and philosophical instruction of his readers. (David H. J. Larmour)	287
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No. Tiberius Gracchus was a failed aristocratic politician who manufactured a social crisis for his own political gain. (Joel Allen)	296
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