GREEK AND ROMAN CIVILIZATION

G.C.E. A/L

Grade 12

Teacher's Instructional Manual

Faculty of Languages, Humanities and Social Sciences
National Institute of Education
2009

Forword

Curriculum developers of the NIE were able to introduce Competency Based Learning and Teaching curricula for grades 6 and 10 in 2007 and were also able to extend it to 7, 8 and 11 progressively every year and even to GCE (A/L) classes in 2009. In the same manner syllabi and Teacher's Instructional Manuals for Grades 12 and 13 for different subjects with competencies and competency levels that should be developed in students are presented descriptively. Information given on each subject will immensely help the teachers to prepare for the Learning – Teaching situations.

I would like to mention that curriculum developers have followed a differen
t approach when preparing Teacher's Instructional Manuals for Advanced Level subjects when compared to the approaches they followed in preparing Junior Secondary and Senior Secondary curricula. (Grades 10, 11)

In grades 6, 7,8, 9, 10 and 11 teachers were oriented to a given format as to how they should handle the subject matter in the Learning – Teaching process, but in designing AL syllabi and Teacher's Instructional Manuals freedom is given to the teachers to work as they wish.

At this level we expect teachers to use a suitable learning method from the suggested learning methods given in the Teacher's Instructional Manuals to develop competencies and competency levels relevant to each lesson or lesson unit.

Whatever the learning approach the teacher uses, it should be done effectively and satisfactorily to realize the expected competencies and competency levels.

I would like to note that the decision to give this freedom is taken, considering the importance of GCE (A/L) examinations and the sensitivity of other stakeholders who are in the education system to the Advanced Level examination. I hope that this Teacher's Instructional Manual would be of great help to teachers.

I hope the information, methods and instructions given in this Teacher's Instructional Manual will provide proper guidance to teachers to awaken the minds of our students.

Professor Lal Perera
Director General
National Institute of Education
Maharagama.

Preface

This Teacher's Instructional Manual will be useful for teachers who organize the learning teaching process for grade 12 from 2009.

The Teacher's Instructional Manual used to prepare this book, is different to the Teacher's Guides we had earlier. Teacher's who try to understand the change will notice that this is based on the competency based syllabus. Therefore, it is not expected to reach a given competency within the same grade. It might take longer period of time but the learning out-comes given under competency levels under each competency should be acquired within the same grade. Thus, learning out-comes and competency levels would be immensely useful for you to plan your lessons relevant to the grade. Moreover, we would like to draw your attention that the learning out-comes can be used as a criteria in preparing objectives for the learning–teaching process and preparing evaluation tools to assess the work done. This Teacher's Instructional Manual will be useful teachers to make the students aware about the reference materials such as extra books and useful web addresses.

Consider that the suggested activities in this book are presented in such away expecting you to act as a creative teacher. A change towards the student-centred education from teacher- centred education is specially expected. Therefore, the teacher should always create learning situations to explore referring different books and internet. When teaching instead of dictating notes as in the past , new knowledge and principals should be presented in a fascinating manner. For this to happen communication methods using technology should be used creatively.

Introduce the syllabus to your students who start to learn this subject in grade 12. Students can be motivated by giving the work plan you intend to use for the whole year. This will attract the students to come to school to learn the wholes syllabus.

I request you to enliven your creative abilities leading to significant change in your learning-teaching process in the class room which would be a felt experience to the whole country.

I take this opportunity to thank all the resource persons, teachers and the officials of the NIE for their contribution in preparing Teachers' Instructional Manuals. Moreover, my special thanks go to the Director General of NIE Prof Lal Perera and the Commissioner General of Education publications and his staff for undertaking to print and distribute the materials to schools. I would be grateful if constructive suggestions are provided.

Wimal Siyambalagoda
Assistant Director General
Languages, Humanities and Social Sciences
National Institute of Education,
Maharagama.

Teacher's Guidance Panel

Advisors   -   Prof. Lal Perera
                                            Director General
                                            National Institute of Education
                                            Maharagama.

                                            Wimal Siyambalagoda
                                            Assistant Director General
                                            Languages, Humanities and Social Sciences
                                            National Institute of Education
                                            Maharagama.

Direction   -   Rev. Dr. Mambulgoda Sumanaratana Thero
                                            Director – Department of Religion

Subject Leadership   -   Rev. Fr. A.R. Lloyd Shanthikumar
                                            Project Officer, Department of Religion

Subject Committee   -   Emeritus Professor Merlin Peris (University of Peradeniya)
                                            Professor D.P.M. Weerakkody (University of Peradeniya)
                                            Dr. Chandima Wickramasinghe (University of Peradeniya)
                                            Ms. Ruwantha Kulathunga, M.Phil (University of Peradeniya)
                                            Ms. Pulsara Liyanage, MA (University of Kelaniya)
                                            Ms. J.M.S.P. Jayalath (Mahamaya Girl's College, Kendy

Proof Reading   -   Ms. S.W. Ekanayake

Type Setting of Final Draft -   Ms. M.M. Nilusha Rodrigo
                                            Ms. K.H.W.K.G. Kahawala

Book Layout   -   Ms. F.A.F. Nismiya

Cover Design   -   Mr. W.M.P. Sudharshana Bandara

Introduction - School Based Assessment

Learning Teaching and Evaluation are the three major components of the process of Education. It is a fact that teachers should know that evaluation is used to assess the progress of the learning –teaching process. Moreover, teachers should know that these components influence mutually and develop each other. According to formative assessment (continuous assessment) fundamentals, assessment should take place during the process of teaching. Formative assessment can be done at the beginning, in the middle, at the end and at any instance of the learning teaching process.

Teachers who expect to assess the progress of learning of the students should use an organized plan. School based assessment (SBA) process is not a mere examination method or a testing method. This programme is known as an intervention to develop learning of students and teaching of teachers. Furthermore, this process can be used to maximize the students' capacities by identifying their strengths and weaknesses closely.

When implementing SBA programmes, students are directed to exploratory processes through Learning Teaching activities and it is expected that teachers should be with the students facilitating, directing and observing the task they are engaged in.

At this juncture students should be assessed continuously and the teacher should confirm whether the skills of the students get developed up to expected levels by assessing continuously. The Learning teaching process should not only provide proper experiences to the students but also check whether the students have acquired them properly. For this, to happen proper guiding should be given.

Teachers who are engaged in evaluation (assessment) would be able to supply guidance in two ways. They are commonly known as feed-back and feed- forward. Teacher's role should be providing Feedback to avoid learning difficulties when the students' weaknesses and inabilities are revealed and provide feed-forward when the abilities and the strengths are identified, to develop such strong skills of the students.

For the success in the teaching process students need to identify which objectives of the course of study could be achieved and to what extent. Teachers are expected to judge the competency levels students have reached through evaluation and they should communicate information about student progress to parents and other relevant parties. The best method that can be used to assess is the SBA that provides the opportunity to assess students continuously.

Teachers who have got the above objectives in mind will use effective learning, Teaching, evaluation methods to make the Teaching process and learning process effective. Following are the types of evaluation tools students and, teachers can use. These types were introduced to teachers by the Department of Examination and National Institute of Education with the new reforms. Therefore, we expect that the teachers in the system are well aware of them

Types of assessment tools:

1.	Assignments	2.	Projects
3.	Survey	4.	Exploration
5.	Observation	6.	Exhibitions
7.	Field trips	8.	Short written reports
9.	Structured essays	10.	Open book test
11.	Creative activities	12.	Listening Tests
13.	Practical work	14.	Speech
15.	Self creation	16.	Group work
17.	Concept maps	18.	Double entry journal
19.	Wall papers	20.	Quizzes
21.	Question and answer book	22.	Debates
23.	Panel discussions	24.	Seminars
25.	Impromptus speeches	26.	Role-plays

Teachers are not expected to use the above mentioned activities for all the units and for all the subjects. Teachers should be able to pick and choose the suitable type for the relevant units and for the relevant subjects to assess the progress of the students appropriately. The types of assessment tools are mentioned in Teacher's Instructional Manuals.

If the teachers try to avoid administering the relevant assessment tools in their classes there will be lapses in exhibiting the growth of academic capacities, affective factors and psycho- motor skills in the students.

TEACHING THE CLASSICS
SOME THOUGHTS ON TEACHING ANCIENT HISTORY

RATIONALE

Guidelines in the secondary history curriculum recommend that, during his/her lesson, a teacher should make good use of school history textbooks and other books, maps and modern visual aids. Lessons need to be organised in a pragmatic way so that a student is given an opportunity to analyse, judge, compare, become aware, discuss and try to find solutions to problems, to promote creative thinking and to develop particular skills and abilities. A cross-curricular and diachronic approach of topics is encouraged whenever the teacher thinks appropriate.

Generally the secondary school teachers of ancient classical history in Sri Lanka are innovative and resourceful, some of them having much experience in the teaching of Classics. Most of them use chronologically oriented lectures as the traditional method of teaching ancient history. However, this method has certain limitations for students who need to learn about specific themes/aspects in history. Thus, there is a great need for a more comprehensive teaching strategy with a variety of teaching methods and styles that promotes students' interest, enthusiasm and motivation especially to meet the demands of the current syllabus.

The quantity of the subject matter, as determined in the syllabus, is often a cause for stress fro both the teacher and student, and the exam-oriented system of Education centres on knowledge and, therefore, creates an imbalance between knowledge and skills. As a result, teaching methods and approaches which promote dialogue, enquiry, and multi-perspectivity are either avoided, seldom used or inconsistent. We often hear: how much can you teach in 40 minutes especially if you are not the regular teacher of the class? By the time pupils enter, sit down, open their books, and can finally begin to concentrate, time is up. This attitude highlights the need to plan each lesson to achieve specific learning out comes with the available resources within a specific time frame.

Also, the realities of everyday school life creates a gap between theory and practice for various reasons such as the lack of research regarding history and history teaching, the challenges created by a highly centralised and bureaucratic educational system and the lack of pedagogical training provided to secondary school teachers that are beyond the scope of a handbook of this nature. It is noted that these constraints must be acknowledged and a mechanism to deal with them must be put in place since overcoming them is central to the successful teaching of history in schools whether ancient or modern.

It is thus highly recommended that the traditional chronological method of teaching history in the class room be replaced by the thematic approach that enables students to compare and understand perspectives and movements throughout different historical periods of the Greeks and the Romans. Also, to motivate students and to create a healthy level of enthusiasm for ancient history it is also recommended that a student-centred teaching approach be used with a rich variety of teaching methods and styles. This will help teachers to plan their lessons more productively. To this end it is hoped that these few pages would be informative and provide a spring board to further research in creating an interesting and vibrant teaching/learning environment in the class room.

THE EXPERIENCE OF TEACHING HISTORY

- **Why Teach Ancient History?**

The study of history serves two main purposes. On the one hand, it satisfies one's curiosity about the past, about their origins, about the beginnings and development of civilization. On the other hand, history offers a vast treasure of human experience in success and failure and allows one to study the efforts of human societies coping with challenges and crises, to analyze the solutions introduced, to learn lessons, to observe possibilities, to pick up ideas and suggestions. By stimulating one's thinking in many directions, history thus helps one to become more aware of one's own situation and problems — and increased awareness is the first step toward getting involved and finding solutions.

For this purpose, ancient history is particularly helpful. It deals with societies that are part of one's own cultural tradition and thus close enough to still be understandable ; they are small and "uncomplex" enough to allow one to grasp the essentials; but they are distant and different enough to exclude simple identification and thus to facilitate critical analysis. To formulate it paradoxically, the Greek and Roman societies, for example, in their "classical" periods — the only periods that produced the quality and quantity of sources needed for any thorough attempt at political analysis and comparison — represent the closest and most familiar "alien civilizations" that are available to one's scrutiny. As such they are still accessible through one's own patterns of thought and analysis, but they force one to step out of the familiar social, political and cultural framework of the modern world and to gain distance from everything by which one is conditioned. Thus they enable one, by studying others, to learn much about oneself. This in turn is possible only because antiquity has left the right kind of sources – most notably texts whose authors themselves focus on important political issues.

In other words, ancient history is particularly suitable to serve as *magistra vitae* to modern students of history: not so much because, as Thucydides believed, human nature is essentially the same and similar patterns of human behavior and conflict are thus likely to recur, but because sometimes the patterns are eerily familiar: the Roman orator, statesman and philosopher, Cicero, spent his whole life worrying and writing about the crisis of a republic that was being destroyed by its own greatness and success. In other cases, the issues at stake are crucial to any time and society: the Athenians of the fifth and fourth centuries BC were so obsessed with the unprecedented political experiences and discoveries of their own time (which included concepts such as liberty, equality or progress, the realization of democracy and empire, and the possibility of designing, in theory and practice, an ideal state) that their entire literature is permeated by discussions of those very questions that every society can recognize as its own.

For all these reasons, invariably, those who study Greek and Roman history are fascinated by the timeless importance and remarkable topical significance of what they read and see. This is a unique constellation which can be used to the advantage of teachers in their own teaching as well.

- **Thematic Approach to Teaching History**

By relying almost exclusively on the ancient sources, fragmentary and scattered though they are, the teacher could trace the emergence and development of an important political concept (such as liberty) or pattern of thought (such as political theory). In being involved in this kind of pursuit, the teacher does something comparable to reinventing the wheel in the class room. The students are made aware of the fact that for the largest part of human history liberty was known at best as a social concept (opposing the free man to the slave) but not as a political idea, and they are made to understand why this was the case. The students hence perceive as well that in most types of human societies independent political thought was not prized highly; rather, the prime social virtues were obedience and subordination, and the teacher helps the students to figure out why. The teacher follows step by step how and why at specific junctures of history, in very special circumstances, liberty was discovered as a political value or people began to think politically. He/she analyzes how the emergence of such values and patterns of thought was related to important changes in social and political structures and how, once they existed, they in turn affected such structures and brought about further change. Thus, together, the teacher and students are able to trace some important phases of cultural development and recreate crucial human accomplishments that deeply influenced the evolution of western civilization through our own times. All this would inevitably produce a strongly increased awareness of the historical roots and preconditions of modern social and political values, it warns one not to take them for granted, it enhances one's sense of responsibility for fostering and developing further what one considers really important in the current system.

By studying the origins of developments (be they social, political, or intellectual) that ultimately became important elements of one's own civilization, and by following these developments through their individual stages, one uses history as a "museum"; by placing these developmental stages in their proper social and political contexts and by analyzing how individual societies reacted to the changes and challenges with which they were confronted, and why they did so, the teacher uses history as a "laboratory" or "workshop".

PLANNING A LESSON

Lesson planning should deliver a range of teaching and learning styles which should seek to combine and innovate, working within and beyond existing resources. A lesson plan may be identified as a scheme of work used to achieve specific teaching/learning goals during a stipulated time frame. It, in this sense, explains most briefly, why, what, and how a lesson needs to be taught in class within the allocated time. The syllabus itself can be broken in to individual lessons to fit into a scheme of work and can be made as varied, interesting and effective as possible.

Teaching and learning in the modern classroom has so many recognized facets that forces teachers to be innovative and experimental in their approaches. It has long been recognized that not all young people learn in the same way, and that not all students in a class receive the information that is given to them in the same way. A simple understanding of the psychological concept of learning styles using the Auditory, Visual and Kinaesthetic models would rapidly inform any teacher of the need to use a variety of teaching and learning approaches when building a scheme of work and the lessons to go with it. Hence the importance of using a variety of teaching and learning styles to have success with the full range of their students.

CONSIDERATIONS

By being totally open minded about how to actually deliver the lesson, planning becomes an exciting process where the activities will drive the lesson, not the need to be wedded to forcing the subject contents on to the students. The information and content is there to be fitted around whatever activities the teacher chooses to use in that lesson. As the lesson forms part of a scheme of lessons within the scheme of work, the teacher ought to identify teaching and learning styles to be used within that scheme, and this enables the teacher to either build upon the previously used approaches, or to bring in new approaches that will make use of alternative historical skills for students. In this regard the teacher should aim to set out his/her thoughts on how to approach the complex process of developing schemes of work and individual lessons to successfully tap into the wide range of learning styles possessed by students.

- **Study Questions and Activities**

The starting point of the lesson is 'the question for the lesson' – what do I want the students to learn? How do I want the pupils to learn? By what process will the pupils learn? What questions will this topic raise? At the end of the lesson what will the pupils have learned? With all this in mind the process can begin. Often teachers regard these as activities connected to the teaching, not the teaching itself. Many students simply do not learn through being told, and too many teachers tell students the learning, give them an activity connected to it, and then tell them what they have just learned in that activity. This process needs to change and the activity itself should be considered teaching. Good teachers liberate themselves from a 'control freak' attitude to the learning allowing students learn independently through varied learning activities, and then use a good questioning technique to tease out the key learning issues from the activity.

It is extremely important to ensure that large numbers of students are not left behind each lesson, and are unable to make connections with prior learning. In order to achieve this, the teacher needs to use a variety of learning styles to be catered for in each lesson, but without avoiding too much repetition or too much chaos in the classroom as students undertake different activities.

- **Different Learning Styles**

The teacher must ensure that as many learning styles as possible are catered for in every lesson even though it is doubtful that anyone does manage to achieve total coverage on a week in week out basis, but the problem can be minimized.

The Learning styles may be selected from Visual, Auditory, Kinaesthetic. To broaden this out further the teacher may use multiple intelligences as a way of addressing the needs of a variety of learners that are in any class:

The **interpersonal intelligence** is the ability to understand and work with others. Techniques of Assessment:

· Working in groups.

· Problem solving.

· Listening to the views of others.

The **intrapersonal intelligence** has to do with the ability to understand oneself and to access one's own feelings and emotions, to judge and make sense of them and to act on one's judgments. Techniques of Assessment:

· Set yourself personal goals and targets.

· Monitor your goals and targets.

· Keep diaries or learning logs.

· Talk about moral and ethical issues.

· Try to be more assertive.

Linguistic intelligence includes an understanding to the meaning of words, to their order, to the sounds, rhythm and the variety of words and their ability to change moods or get across information. Techniques of Assessment:

· Use poetry and rhymes.

· Play on words.

· Read more.

· Discussion work.

· Listen.

· Puzzles and anagrams.

· Written and speaking exercises.

· Build up key words.

Mathematical and logical intelligence are problem-solvers. The students look for sequence, logic and order and can tell the difference between patterns. Techniques of Assessment:

These techniques work best to assess this intelligence:

· Try sequencing activities.

· Work with numbers, measurement and estimation.

· Problem-solving activities.

· Brainstorm information before ordering and organizing it.

Visual and spatial intelligence means these learners build pictures of what they have seen in their mind. They learn by seeing and observing. Techniques of Assessment:

· Topic webs.

· Memory maps.

· Visualize.

Kinesthetic intelligence involves the ability to use one's body in highly skilled ways. Kinesthetic learners learn best by doing. Techniques of Assessment:

· Try drama, role-play, and physical movement.

· Field trips, visits, design and make activities.

· Involve yourself in extra-curricular sporting activities.

People with a **musical intelligence** are constantly aware of tones, rhythms and music.

Composers constantly work and re-work such patterns. Techniques of Assessment:

· Learn by using raps, rhymes, songs, jingles, and singing.

· Dramatic readings.

· Use music to help with revision.

Those with the **naturalist intelligence** are at home in the natural environment. They can describe the features of the natural environment and name different species of birds, plants and animals. Techniques of Assessment:

· Be responsible for your own environment.

· Nature walks.

· Field trips to places of environmental interest.

- **Teaching/Learning Strategies**

Teaching methods

To transfer enthusiasm for History a rich variety of teaching methods and styles should be used:

· whole class teaching,

· group work,

· paired work,

· independent project work,

· thinking skills,

· accelerated learning techniques,

· presentations,

· ICT,

· music and drama,

· role play

· empathetic reconstruction

· art and craftwork,

· audio-visual,

· display work,

· research,

· field trips,

· effective use of textbooks.

The schemes of work and lessons that are produced should demonstrate a very wide range of teaching and learning strategies, with priority to effective teaching and active learning. Present history topics in lively and interesting ways to motivate and stimulate the pupils. Using a variety of teaching styles to breathe life into the teaching of history for example, thinking skills, brain based learning, accelerated learning, provide students with challenges by setting high standards, structure lessons with engaging, stimulating and motivating activities. Introduce pupils to a wide range of resources. Encourage pupils to become articulate, especially through group discussion, and challenge them in the use of source work. Perhaps the greatest incentive for providing such a varied approach is that it is more fun to teach and to learn in this way.

The main section of the lesson will more often than not include use of texts but can be manipulated to include breaks that involve presentation, debate or role-play - depending on the nature of the tasks being completed. This provides an opportunity for the teacher to double check progress but allowing students who prefer to get up and act things out / talk things through, an opportunity, however brief, to make use of their preferred style of learning.

If the plenary then provides a challenge in the form of a game, puzzle or problem solving exercise, along with a little Q&A most learning styles have been catered for. The lesson would have been well paced; engaging - assuming delivery is good - and appealing to students with most learning styles. If these methods are then mixed up over the course of a scheme of work, making use of the many other methods available, the teacher will have a scheme that does cater very effectively for all.

There is of course the option of having different groups within a class performing different types of task. Differentiation by preferred learning style is not impossible. Once a general task has been explained there's nothing to stop a group working with the teacher in a totally different way However, this requires a lot of planning, a lot of experimentation and a lot of energy. More than anything it requires very good classroom management and a desire to work in this way.

- **Resource Sharing and Making Improvements**

The teacher should always seek to communicate with the other teachers by way of sharing experience and teaching/learning resources. This helps to bring together different expertise in achieving the goals of specific activities. For example a Drama teacher is an excellent resource for ideas on how to get students to internalize and personalize a topic in history through role play. A Maths teacher can help in combining numeracy into History lessons. Language teachers can have many good ideas on how to help students cope with the complexity of new language and key words from the past. The wealth of knowledge and ideas in every school is huge, a resource that needs to be tapped into.

Unsuccessful activities from previous lessons can be analyzed and discussed as part of the planning process. So feedback from colleagues is valuable in helping to formulate a successful range of lesson styles that will meet the needs and learning styles of students. Apart from getting peer feedback, another key source of information that is useful to a teacher in the use and developing lessons is feedback from students. This can come in the form of informal verbal feedback about previous lessons. The quality of work that students produce in response to a variety of lesson activities is also extremely valuable in helping to direct the activities that should be used in a series of lessons.

CONCLUSION

For those at the start of their teaching careers, these thoughts should act as a resource for ideas in how to tackle the daunting process of student based thematic teaching. For the rest it is hoped that these ideas will prove useful and inspiring, and contribute to their own ideas and processes for lesson planning using a variety of styles.

CONTENT

WORKS AND DAYS

Competency 1.0   **:**   Identifies themes and literary techniques in the prescribed works. Obtains insight into the contemporary Greek and Roman society through the prescribed texts.

Competency Level 1.1 :   Understands the concept of theme and comprehends the different literary techniques related to different genres.

           2.1 :   Understands the importance of literature in studying Greek civilization.

Duration   **:** 40 Periods

Learning Outcomes   **: •**   The students learn about Didactic poetry.
- Help the students to appreciate the different types of poetic works.
- The students will acknowledge the importance and need of justice in the society.
- Learning the relationship between the farmer and nature the students will prepare plans of activities for the presentation of nature.

Introduction

Hesiod is generally considered to be the founder of the Boeotian school of didactic poetry. Two principal hexameter poems are attributed to him:

1. The Theogony, which deals with the origin of the gods, and
2. The *Works and days*, a poem dealing with agriculture and ethics. These poems are generally believed to have been written somewhere between the eighth and sixtgh centuries B.C.

The *Works and days* is a poem of great interest to students of Greek and comparative literature, ancient society, early agriculture, and folklore and superstition. It is a poetic text of something over 800 hexameters. The first third, roughly speaking, is devoted to exhortation. Hesiod addresses, by turns, a brother Perses, who is said to have bribed the "lords" or "kings" [Greek: *basileis*] and taken more than his share of his inheritance, and these "kings" themselves. Both Perses and the kings are exhorted to deal righteously, and Perses is also admonished not to live in idleness but to work for his bread. In the remaining two-thirds of the poem Perses is still addressed, but it is now assumed that he accepts in principle the necessity of earning his living, and that he desires to know in detail how to set about it. A considerable part is taken up by advice relating to the agricultural tasks that arise in the course of the year; this is followed by a section on seafaring, for the farmer may wish to sell his produce elsewhere. There are also miscellaneous instructions governing conduct towards the gods and in various social contexts. The text ends with an almanac of days in the month that are favourable or unfavourable for different operations.

1. Life of the Author:

Our information respecting Hesiod is derived in the main from notices and allusions in the works attributed to him, and to these must be added certain traditions concerning his death and burial gathered from later writers.

Hesiod's father was a native of Cyme in Aeolis, where he was a seafaring trader and, perhaps, also a farmer. He was forced by poverty to leave his native place, and returned to continental Greece, where he settled at Ascra near Thespiae in Boeotia (636 ff.). Kyme was a Greek colony, and the fact that his father came back from the Aeolian settlements in Asia Minor - and on account of poverty - suggests that the colonists had been some time sent out, yet not so long that discontented colonists had forgotten the way home or their sense of unity with the motherland. Either in Cyme or Ascra, two sons, Hesiod and Perses, were born to the settler, and these, after his death, divided the farm between them. Perses, however, who is represented as an idler and spendthrift, obtained and kept the larger share by bribing the corrupt "lords" who ruled from Thespiae (37-39). While his brother wasted his patrimony and ultimately came to want (34 ff.), Hesiod lived a farmer's life until, according to the very early tradition preserved in the Theogony (22-23), the Muses met him as he was tending sheep on Mt. Helicon and "taught him a glorious song". The only other personal reference is to his victory in a poetical contest at the funeral games of Amphidamas at Chalcis in Euboea, where he won the prize, a tripod, which he dedicated to the muses of Helicon (651 -9).

The following story of the end of Hesiod has been preserved in various traditions. After the contest at Chalcis, Hesiod went to Delphi and there was warned that the "issue of death should overtake him in the fair grove of Nemean Zeus". Avoiding therefore Nemea on the Isthmus of Corinth, to which he supposed the oracle to refer, Hesiod retired to Oenoe in Locris where he was entertained by Amphiphanes and Ganyctor, sons of a certain Phegeus. This place, however, was also sacred to Nemean Zeus, and the poet, suspected by his hosts of having seduced their sister, was murdered there. His body, cast into the sea, was brought to shore by dolphins and buried at Oenoe (or, according to Plutarch, at Ascra): at a later time his bones were removed to Orchomenus. The whole story is full of miraculous elements, and the various authorities disagree on numerous points of detail. The tradition seems, however, to be constant in declaring that Hesiod was murdered and buried at Oenoe, and in this respect it is at least as old as the time of Thucydides.

Hesiod is a remarkably consistent man, and a strong, lifelike picture of his personality emerges from the poem. He is a grouchy old farmer; he mistrusts "lords" but has no ideas about changing society. He believes injustice, honesty, conventional piety, self-reliance, self-denial, foresight, and work. He dislikes city folk, the sea, women, gossip and laziness.

2. The Genre of the Poem:

The Greeks classified Hesiod as an epic poet, since he uses the same language and metre as Homer. But the spirit and tone of his poem is very different from that of Homer. With Hesiod we see the beginnings of personal poetry in Greece. He composed because he felt that he had something important to say to his fellow men. Accordingly, it would be more appropriate to classify his work as didactic poetry i.e. poetry that seeks to teach, inform and improve.

Much of ancient poetry seeks to improve; but the poetry which is known as "didactic" deliberately instructs and informs, and does so in certain special fields such as philosophy, science, or some craft or art. This was partly due to the widespread idea that poetry possessed a "mission"; it was also partly because these topics were not traditionally separated from poetry. There was in early Greece a strong desire to collect what experience had taught, and to recite it for posterity. The natural medium for recitation was the hexameter, the grandest and most ancient of Greek meters. Hesiod's two poems represent two different sorts of didactic poetry, the Theogony aiming at right information and the Works and Days at right action.

The *Works and days* is addressed personally to his brother Perses. It has been a matter of debate as to whether Hesiod actually had a brother called Perses or whether this was an imaginary person. Whatever be the case, the addressing of a poem personally to an individual is a well-known convention in ancient didactic poetry which our author was probably the first to adopt: Lucretius' poem *On the Nature of the Universe* is similarly addressed to Memmius. Hesiod's brother is depicted as a wastrel who, having squandered his inheritance, is trying to grab more through lawsuits. Throughout the poem his conduct is sharply contrasted with the picture of the hard-working farmer. This poem, a mixture of mythology, ethical maxims, a farmer's calendar, some tips on sailing and a collection of wise and superstitious sayings, is really one long hymn to work and prudence. In it, the poet tells his no-good brother Perses just about everything he has learned about life, in his presumably long and hard career scratching a living from the soil in miserable Ascra.

The *Works and days* contains ethics and agriculture in about equal portions. It directs the choice of a wife, the management of the house, and the observation of ordinary morality and superstition. The proverbial character of the whole composition is clear from its many short and disconnected sentences, in its frequent alliterations, and the inconsistency of many of the successive advises, which is always the case with proverbial collections of wisdom.

3. The Structure of the Poem:

As transmitted to us, Hesiod's *Works and days* falls into four distinct sections. After the short hymn of invocation to Zeus (1-10), an extended exhortation on the two themes of work and justice (11-381) is followed by a calendar for the farming year, with an appendix on the seafaring calendar embodying some autobiographical material (382-694). The third section, more heterogeneous, a series of gnomic observations on a miscellany of themes (695-764) is followed by a survey of auspicious and inauspicious days of the month (765-824), which once in turn was followed by a study of bird omens (now lost).

4. Main Themes of the Poem:

The main themes of the *Works and days* are the need for justice in a tyrannical age and the need for work. The poem's opening passage offers us a Perses idle and predatory; against this adherence to the wrong way of life Hesiod will affirm the necessity of work and justice, and he will affirm this for the benefit both of Perses himself, and of the lords or kings who, by

their willingness to give judgments favourable to Perses' predatory activities (39) encourage his adherence to the wrong way of life. The first stage of this affirmation takes the form of two aetiological myths designed to explain why, given the present condition of the world, men must work. The first of these myths is the story of Pandora. It would have been possible, Hesiod says, for men to live at ease; but it is not, since the gods have made livelihood difficult for them to attain (42-6). The gods made two attempts to achieve this. Their first attempt (in retaliation for Prometheus' trickery of Zeus, mentioned only in the *Theogony*) was to withhold fire (47-50) but when that plan was thwarted by Prometheus' theft of fire they made a more radical assault on humanity, infiltrating Pandora so that she would release the ills previously stored (we are left to infer) in Epimetheus' pithos.

Work and justice are the fundamental institutions of the world. Hesiod pondered over justice, and he also thought much about work. In his day labour was too hard and yielded too little return. He does not know the inward satisfaction which work in itself can give, but it is to him a hard compulsion of necessity. Homer lets the gods live "easily" without sorrows or hardships, and the myth told of the islands of the Blest, where the necessaries of life had not to be forced out of the ground by toil. So Hesiod was driven to inquire how toil, the harsh inheritance of men, came into the world. Like many men of ancient times, he had a tendency to think in mythical forms, and therefore he had recourse to the old myths. Many primitive peoples relate ,stories of the introduction of culture and its elements among men, and the Greeks too had similar early myths. The culture-heroes readily come into hostile relationships with the gods; for they steal the elements of civilization from the gods and bring them to men. This was why Prometheus, the fire-bringer in the Greek myth, became the enemy of Zeus and was included among the Titans ; the idea that the human race in the morning of the world lived without hardships and sorrows has transformed the myth. Zeus, in his anger that Prometheus had deceived him, "hid the means of subsistence" from men, and also hid fire. Prometheus brought fire back; Zeus then sent woman. The old myths are introduced as strokes and counter-strokes in a contest between Zeus and Prometheus.

Hesiod knows another story about man's passage from an original paradise-state to his present misery, and he determines to put this too into his poem. He presents it simply as "another story" and does not attempt to reconcile it with the Prometheus-Pandora myth, with which it is in fact incompatible. It leads him away from the work theme which took him into the Prometheus myth.

The story is that there have been five distinct races of men, successive in time. First was the golden race who lived under Kronos, free from all hardship, and physically unaffected by age. Although they no longer live on earth, they continue to exist as beneficent Daimones who protect men and bring them prosperity. Second came the silver race, who were inferior to the golden both physically and morally. It took them a hundred years to reach manhood, but the rest of their life was short, marred by Hybris towards each other and neglect of the gods. They too are honoured in death, but less than the daimones. Third came the bronze race, sturdy and violent men who used bronze for everything because there was no iron at that time. Some scholars have doubted whether the bronze men were conceived to be inferior to the silver, but this is certainly implied by their fate after death: they dwell in Hades, nameless and unsung. However, the decline is interrupted by the fourth race, which is not named after a

metal. These are the heroes who fought at Thebes and Troy, a more noble and righteous race than the one of bronze, and they live on happily in the Isles of the Blest. But now finally we have the iron race, the worst of all, plagued by hardship, destined to lose all respect for what is right and decent, and to come to a time when children are born with grey hair, whereupon the race will be destroyed by Zeus. That completes the story. It has nothing to say of any subsequent age or of a repetition of the series. For this myth, the history of mankind runs for an appointed term and then ends.

The demand for justice is opposed by the violence and arbitrariness of the iron age. The stronger governs in accordance with his whim just as the eagle said to the nightingale: "if I wish, I will let you go; if I wish, you will be a dainty morsel for me." The aristocratic judges receive bribes. This drives the poet to outbursts of despair. "May neither I nor my son be just", he exclaims, "since the unjust ever prevails." The description of the present time, the Iron Age, with its need and its offences, begins with the cry: "Would that I had not been born in this age, but either before or after it!" To the injustice and distress of the age he opposes justice, to which he is constantly exhorting his fellow men, for injustice he has a firm belief. Under its protection cities flourish. Possessions unlawfully acquired soon disappear, for the gods watch over justice. Zeus is all-seeing; he has 30,000 watchmen who, wrapped in cloud, roam over the earth and observe men's judgments and misdeeds. His daughter Dike (Justice) sits with him and complains of the wicked hearts of men, begging him to punish them. Justice is that which distinguishes man from the beasts. Perjury is revenged upon posterity. Zeus repays anyone who wrongs fugitive, a guest, fatherless children, or his aged parents - the old ideas appear with redoubled strength and intensity.

It has sometimes been maintained that while Homer was the poet of the aristocrats Hesiod was the poet of the lower classes. This is not exactly true, since the audience as he envisions it is by no means confined to the peasants. No doubt many of the old proverbs and agricultural advises he gathered were current among the people; but it is to be remarked that the poet distinctly addresses princes also, and gives them a moral lecture. He looks upon their justice and good conduct as essential to the people, not only because they are its judges, but because their sins are visited by Zeus upon the whole people. No princes are attacked or lightly spoken of except for their injustice. All this is consistent with an age when an increasing population made agriculture more important, and when the better members among the ruling aristocrats wished to encourage justice and diligence not only in their subjects, but in their thoughtless or dissipated equals. The high and noble view of the unity and justice of the supreme governor of the world - to the complete exclusion of lesser deities - is the most striking feature of the poem.

The poem is also more reflective than the Homeric poems and shows that not uncommon mark of the beginnings of reflection, pessimism of a much deeper kind than Homer's. Hesiod's attitude to women is decidedly more illiberal than that of Homer; a good wife is indeed the best prize a man can win, but a bad one is the greatest curse; generally speaking women are a snare and a temptation and Pandora was the origin of all our woes. According to Hesiod, the present state of things is bad, but he has no political scheme for putting it right. His remedy is rather that the existing governments should do their duty, namely to practice justice and so win the approval and favour of Zeus, while the lower orders devote themselves to honest hard work.

Hesiod alternates his address between Perses and the kings, emphasizing for both the consequences of a violation of justice. First, Perses: insolence [*hubris*] brings men to a bad end (214-16), while Dike brings good fortune (216-18); Dike herself, and her vengeful associate Horkos (Oath) attend and punish offences against her (219-24) a point developed in the extended contrast between the prosperous and peaceful city of men who respect Dike (225-37) and the disasters which beset the city in which hubris and wicked deeds are practiced (238-47). Next, to the kings: they are the ones who give judgment, and they therefore bear chief responsibility for the maintenance of justice in cities; so they in particular need to be reminded that the judgments they gave are marked, not only by an intimidating host of subordinate deities responsible to Zeus (252-5), and by Dike, who reports to Zeus (256-66), but also by Zeus himself. He will not permit the just man to succumb to the unjust (267-73). Finally, a resume addressed to Perseus: he is reminded once more that it is necessary to respect Dike (282-4).

Hesiod has two passions: the demand for justice and the call to work. His poem is a sermon of rebuke to his brother Perses, an idler who by the aid of unrighteous judges had deprived him of his inheritance and wasted it in sloth. Into this poem he introduces his farmers' rules, to teach how work is to be done. There are two paths open to us, says Hesiod (287-90), one to vice, which is easy, one to virtue, which demands effort.

The momentous importance of this point is at once underlined by an arresting affirmation of the worthlessness of the man who does not listen to good advice (293-7): this reinforces the summons to Perses to pay attention to what Hesiod is saying (286, 298). But Hesiod is saying is in fact the most emphatic statement yet of the necessity of work, together with a reaffirmation of the causal link between work and prosperity, idleness and poverty (299-302). Hesiod adds that idleness makes one unpopular with gods and men, as a factor accentuating the tendency of the idle to impoverishment (303-10).

But there is one obvious objection to this: that labour is degrading; on the contrary, argues Hesiod, it is idleness that degrades (because it leads to poverty), while work, because it leads to wealth and so to high standing and respect, is the very opposite of a reproach (311-13, 317-19). Therefore, work is better: Certainly, it is better than predatory injustice (we are again reminded that injustice for Hesiod is the only conceivable alternative to honest toil); for this incurs divine anger, and so does not bring real and lasting wealth (314-16, 320-6). Such predatory behaviour, Hesiod goes on to suggest, is effectively equivalent to the violation of those who are for one reason or another inviolate: all these actions anger Zeus, and so bring their agents to a bad end (327-34). Therefore Perses should avoid such activities and should cultivate the opposite mode of behaviour: piety and justice. He should give the gods due honour (335-41); he should be on good terms with his neighbours, cultivating a web of reciprocal good-will from which he will benefit, rather than seeing in them an opportunity for easy (but fatal) gain through plunder (342-60); finally, he should organize his domestic affairs prudently (361-80). If he wants prosperity, that is the way to achieve and maintain it: and above all by hard work (381-2).

The portions of Hesiod's *Works and days* which are later additions show how the demand for the observance of justice is extended from the relationships of men with one another to

their relationships with the gods. Piety is inculcated. Men should sacrifice according to their ability, and should pray and pour out libations both at rising and at bed-time. Even in the farmers' rules we find the direction to pray to Zeus and Demeter when the hand is laid to the plough to begin the work of autumn. Religious devotion takes possession of daily life in a fashion which is otherwise unknown in Greece.

This condition of mind helps to explain the superstitious injunction contained in the concluding part of the work. Some are purifactory rules concerning sexual life and the performing of the natural functions, which are always specially associated with taboo. The prohibition against pouring libations with unwashed hands is as old as Homer. Reverence for the rivers, which filled an important place in the Greek cult, is inculcated by further commands. Others again embody popular ideas of Taboo, for which parallels can be found both among primitive peoples and in modern folk-lore. The finger-nails must not be pared at a sacrifice, just as used to be forbidden on a Sunday in Western countries; the ladle must not be placed across the mixing-vessel, just as it is still considered unlucky to cross knife and fork. Children, who are particularly susceptible to evil influences, must not sit upon a tombstone; a man must not bathe in a woman's bath, etc.

5. Technique:

Hesiod uses a variety of means to diversify and strengthen his sermon: myth, parable, allegory, proverbial maxims, and threats of divine anger.

His diction is in the main Homeric, but one of his charms is the use of quaint allusive phrases: thus the season when Boreas blows is the time when "the Boneless One gnaws his foot by his fireless hearth in his cheerless house"; to cut one's nails is "to sever the withered from the quick upon that which has five branches"; similarly the burglar is the "day-sleeper," and the serpent is the "hairless one." Very similar is his reference to seasons through what happens or is done in that season: "When the House-career, fleeing the Pleiades climbs up the plants from the earth," is the season for harvesting; or "when the artichoke flowers and the clicking grass-hopper, seated in a tree, pours down his shrill song," is the time for rest.

He has the liking for maxims, animal fables, and enigmatical periphrases which is characteristic of rustic wisdom; the snail is called "the house-carrier", the octopus "the boneless one", the thief "the man who sleeps by day", and so on.

He also understands how to use contrast to heighten an effect, and how to shift quickly from one image to another, in order to manipulate his reader's reactions to make an emotional point. In the description on winter, for example, he begins by describing the effect of Boreas, the North Wind, on the inanimate world, the pastures of Thrace, the sea, the forest, and the individual trees of the forest. Then he moves to the animate: 'The animals shudder, with tales between their legs; they find no help in furry hides, the cold goes through even the shaggy-breasted'. Now he moves on to man: 'He makes the old man bend, round shouldered as a wheel.' Now, a contrast: Boreas does not pierce the soft skinned girl who stays Indoors at home, with mother, innocent of golden Aphrodite's works. She bathes her tender skin, annoints herself with oil, and going to an inner room at home, she takes a nap upon a winter day.

Isn't that a wonderful picture? The soft, clean, rich virgin, in a house so grand and warm she can take baths in the winter, a girl so free from all the usual cares of men (unpierced by Boreas, innocent also of sex and work) that she takes a nap in the afternoon. By contrast, she makes the poor round-shouldered old man seem even more pitiful.

It should be clear from this passage that here is a poet in control of his material, who knows how to select and arrange his images for effect, and who knows enough not to say too much.

Another example is the instruction on sea trading. Hesiod speaks as a confessed land-lubber, and he speaks only of what can be seen from the land: loading, launching, returning, and laying up for the winter. There is nothing about controlling the vessel at sea or finding direction by the stars. He is mainly concerned with defining the times at which one should and should not go to sea. He has really nothing to teach us otherwise beyond a few simple mottoes. But the subject-matter also allows him to bring in some information about his father's former life and his own memorable excursion to Chalcis.

6. Political and Social Background:

The *Works and days* presents a picture of Greek life in a district and at an epoch of which we know but little. The gap between the society depicted in the Homeric poems and that of the sixth century is difficult to fill, and the evidence of the *Works and days*, valuable though it is, concerns mainly Boeotia. However, it is not improbable that other Greek states went through political and economic changes similar to those which took place in Boeotia, and the evidence afforded by this poem is well worth examining. In the time of the Homeric poems there was a general unity and cohesion of the whole of the mainland of Greece. This unity collapsed and left the Greek states in the isolated autonomy with which we are familiar.

Although one gathers from his poems that the Homeric system of government has degenerated and that the various parts of Greece are passing into that stage of political isolation from one another in which they were in historical times, no new form of government has yet sprung up.

This was a period of significant political and social change. The nobility had overthrown the old monarchy and taken the authority to its own hands. Most of the land, and the best part of it, belonged to the nobility, and when trade began and money was invented to form a basis for the beginnings of capitalism the aristocracy was to take advantage of this also. The humbler population found itself politically and economically in an oppressive state of dependence which was rendered still more vexatious by economic distress.

The land seems to a very large extent to have been portioned out into lots so small that one of them could not even provide a scanty living for a single family; debts increased and crushed the common people, while the laws of debt were pitiless. A remedy offered itself in vigorous emigration - this was the time when the Mediterranean was encircled with Greek colonies - it brought only an alleviation, not a complete cure. The demand of the people for more reasonable laws and a share in political power was beginning to make itself heard, but the populace itself was too little developed to take the power into its own hands. Its leaders accordingly exalted themselves into tyrants, but tyranny could only be a transitional stage, until the political conditions at the close of the archaic period were consolidated under democratic or more mildly aristocratic governments.

The general character of the poem is that of a shrewd and somewhat mean society, where private interest is the paramount object, and the ultimate test of morals; but where the poor and undefended man sees plainly that religion and justice, however respectable in themselves, are of value as affording his only chance of safety. The attainment of comfort, or of wealth, seems the only object in view - the distrust of kinsmen and friends seems widely spread - the whole of the social scheme seems awry, and in a decaying condition. Nevertheless the poet strongly asserts the moral government of the world, and his Zeus is an all-wise and all knowing ruler, far removed from the foibles and the passions of the Homeric type. While he mentions the usual human evils of poverty - mendacity and nightly thieving - it is remarkable that he never alludes practically to the horrors of war or the risks of slavery from either war or from piracy. This is in striking contrast with Homer, and it is indeed doubtful whether any of the farm servants mentioned are slaves and not rather hired labourers working for the owner of a free held farm.

Politically the *Works and days* is a poem of growing discontent. This is unmistakably indicated by the attacks on the ruling classes (38-39) and by the description of the fifth age. (174 ff). Economically it gives us a picture of agricultural depression, and a general disposition among the people to avoid the necessity of hard farm-work and look to more rapid and more exciting means of acquiring riches - such as commerce. (617-694).

The poet's own opinions on these two things - politics and economics - are a curious but not uncommon contrast to each other. As a hand-worker and an under-dog Hesiod voices his grievances against his rulers and their injustice, but as a son of the soil, believing that the gods have set man to work thereon, (398-399), he is a thorough conservative. The new-fangled ideas that idlers discuss around the smith's forge, (493-497), as well as the modern woman, (373-374) arouse his indignation, and foreign travel is not encouraged. Moreover, Hesiod does not offer any alternative to the system of government under which he lived, and his advice to work and make the best of it are not the words of a revolutionary. The truth seems to be that while the poem itself presents a very clear picture of social and political discontent, the author does not appear as a leader and fomenter of that discontent. He had a higher role than that of political agitator.

Under this political and judicial system of the "kings" dwelt the people, and among them Hesiod, who, though not of Boeotian parentage, spent most of his life at Ascra, near Thespiae. They had in Hesiod their first spokesman, and it is easy to see that in the *Works and days* the common people count for much more than in the Iliad. Their power and influence was rapidly growing both in Boeotia and in other states, and in the *Works and days* it becomes possible for us for the first time to gain an insight into the conditions of life of the common people in one at least of the Greek states.

The bulk of the people lived by agriculture, and Hesiod's main interest was that of the small farmer, but the population included also a large variety of artisans, *demiourgoi* as they are called in the Odyssey. The word does not occur in Hesiod. For although the farmer because of his isolation had to be able to make for himself many articles of daily use, yet specialization was creeping in. While a man ought to be prepared to make his own plough (432 ff) or wagon (426, 456), it was useful to be able to go to a professional carpenter (432) to have things fitted together and to obtain wooden pegs and other spare parts. Similarly a man might do his own wood-cutting (420 ff.) , especially if he could find suitable pieces that would not require much shaping (427, 433), but timber required for house or ship-building was best cut by a professional woodcutter (807-808). Still more specialized was the trade of the metal-worker (*chalkeus*). The name shows it to have been specialized even in the Bronze Age; and it is only to be expected that the amount of metal-working done by the average farmer would be extremely small both because of the skill required and also because of the large capital which would be required to set up and run a complete smithy. When Hesiod warns Perses not to loiter by the smith's fire (403), it is possible that he has a particular smithy in mind, for one would probably suffice for a fairly large district. There does not seem to have been any jealousy between the amateur who preferred to do things for himself and the professional worker. But we may infer from lines 25-26 that trade rivalry was keen. Both pottery-making and building were done chiefly by professional craftsmen, and the liberal arts such as that of the singer (26, 208) were highly specialized as already in Homer. Alongside the artisan and in the same social and political status stood the small farmer. He, like the artisan, was politically free but had no share in the government. It was to this section of the community that Hesiod belonged, and the background of the *Works and days* is mainly agricultural.

Learning Teaching Activities

Activity No. 1
Write a short review on the poem works And Days by Hesiod

Instructions
- This can be done as a group activity.

- Once the teacher completes the text with the students she/he can discuss the important features that we find in the text and then get the students to do the activity.

- When the students prepare the review the teacher can give instructions to the group leader to read out the review of each group respectively.

Activity No. 2
Using the internet or an encyclopedia, search for information on the life story of Hesiod and put up a poster in the class.

Instructions
- This can be done as a creative activity.
- The teacher can instruct the students to read out the posters that they have composed to the class.

Competency   :   1.0   Identifies themes and literary techniques in the prescribed texts.

                                    2.0   Obtains insight into the contemporary Greek and Roman society through the prescribed texts.

Competency Level   :

                                    1.3   Analyzes themes in selected context and relates techniques to the development of the themes.

                                    2.1   Understands the importance of literature in studying Greek civilization.

Duration   :   40 periods

Learning Outcomes   :

- The students will get a clear idea of the works of Sophocles, and they will be encouraged to read other works of Sophocles and compare them with what they have studied.
- The students will be encouraged to study the process of creation of a play based on a myth.
- Develop a healthy attitude towards persons affected by various types of illness, infirmity or disability.

The Philoctetes is one of the over hundred plays produced by Sophocles. The date of the play is 409 B.C., by which year Sophocles was 87. The play is based on a myth of the Trojan cycle of myths. It is an all-male play, involving just three actors and one member from the chorus, who has a limited role. The play may be described as a sea-play, with the chorus themselves, who had in Aeschylus' and Euripides' versions, been islanders, now sailors. The setting is Lemnos, described as a lonely island in which no man walks or lives – though the real Lemnos is a big island which had been occupied since prehistoric times. Behind, whether represented visually or not, is Mount Mosychlos. Sophocles was said to be the inventor of verbal scene-painting. In the dialogue between the actors, we are all the time with the noise of the sea and the cry of the birds, the beat of wind and rain, the heat and the cold, summer and winter, and suggest a scenery that can do without paint or sound-effects.

Here in this island the Greeks, on their way to Troy, had abandoned Philoctetes when he had swooned as the result of the wound caused by a snake-bite, the reason being that his cries of pain and the stench of the wound desecrated their prayers and sacrifices to the gods.

Ten years have gone past during which Philoctetes had lived alone on Lemnos, find his food with his bow, a gift from Hercules, and nursing his terrible wound, when the Greeks have learnt from the captive Trojan seer, Hellenus, that Troy will not be taken except with Achilles' son, Neoptolemus, Philoctetes and his bow. Thus, to fetch Philoctetes Odysseus (whom, with the sons of Atreus) Philoctetes hated the most, has come to Lemnos with Neoptolemus (who had been present in Troy to claim his father's possessions upon his death.

The plot of the play is based on Philoctetes' angry refusal to go anywhere but home (despite the promise of a curing of his wound by Machaon, the son of the Asclepius, and the fame he would

acquire by helping take Troy) together with the attempt of the crafty Odysseus to use young Neoptolemus to cheat him and take him along with them.

The drama is intensified by Neoptolemus' reluctance to use deception, as Odysseus wanted him, to take Philoctetes away to Troy. Neoptolemus would rather use force than lie; he is true to his father Achilles' nature. (A third alternative, persuasion, is dismissed by Odysseus as of no avail with the man.)

On the other hand, Odysseus, who seeks to corrupt him, says he too had been like the lad, but had learnt by experience words count for more among men than force – that whatever happens, he must have victory; he is his army's (so his country's servant; besides, what he is seeking to do is in compliance with the will of the gods (as prophesied by Hellenus).

The conflict then is between two loyalties – Neoptolemus' – to his conscience, Odysseus to his country - "I am as I need to be" he says – and to Neoptolemus, let conscience go and hang – just for this one day! The conflict thus arises between sympheron, convenience, and dikaion, justice – a popular juxtaposition in Greek philosophy of the day. The plot intensifies when Neoptolemus (however reluctantly) capitulates and, forsaking his father's nature, succumbs to that of Odysseus.

The pathos evoked for Philoctetes is enhanced by his own account of his life on Lemnos, as it had been symbolized in the condition of his habitat. Excellent marksman that he was, his sustenance depended on his bow. The Greek word for bow – bios, is the same as for life. The pun is not to be missed. [The Greek philosophers Heracleitus had said "The bow means life but its work is death."] This same bow is also seen as a symbol of friendship when Philoctetes, allowing Neoptolemus to touch it, observes he was doing so from the lad's goodness, as he had himself originally received it from Heracles. Yet again it becomes to Philoctetes a symbol of misfortune as it had been to them both – and he hoped it will not be for Neoptolemus.

Odysseus in this play is reviled by Philoctetes as the son of Sisyphus, one of the three greatest sinners, not the son of Laertius. In contrast with Neoptolemus, whom he claims to have been like when he too was young, he is the man of experience, ready to undertake any unpopular course to achieve success. Here his concern is for the commonality as against Neoptolemus, whose concern for justice and decency indeed makes him seem selfish. Against him Odysseus uses the inducement of glory awaiting him with the capture of Troy, then again the threat of the army's anger if he backs out.

Odysseus success in converting Neoptolemus takes the play forwards. Using deception, and helped by a little drama with one of the chorus who pretends he heard Odysseus and Diomedes were coming after Philoctetes, Neoptolemus, pretending he was going to take him home (not to Troy), has him in the bag. The gratitude and affection Philoctetes feels for Neoptolemus is symbolized by his allowing the lad to hold the famous bow for a while, when Philoctetes goes into his hut to gather his needs for the voyage home – the bow here (as mentioned) symbolizing the quality of sincere friendship. The chorus joins in – even when they know it is deception – to sing of the suffering Philoctetes has undergone, and now of a friend come to carry him home to Malia. It is at this point that a thing happens which evokes such sympathy in Neoptolemus as to make him worry about the ugly role he is playing. This is the sudden spasm of pain that comes upon

Philoctetes, which makes him entrust his one source of strength - the bow, to Neoptolemus' keeping. As he says

> "Take it, my son. And pray that the gods
> In their jealousy, bring no such evil
> On you, as they have dealt to me
> And dealt to him that had it before me."

Half the work is done. The bow is in the hands of Neoptolemus and his men – but of no use without the man – the victory must be his!

When he recovers Philoctetes anxiety needs to be studied as closely as the affliction from his snake-bite. He reassures he can fend for himself, he fears he may be obnoxious to crew of the ship. But Neoptolemus' worry is elsewhere – in himself. "The offence is here; a man betraying himself to do such deeds as are not in his nature!".

When Philoctetes learns of what Neoptolemus intended and that he now has the bow, there is a lament (kommos) of his plight – he will be the prey of those he preyed on. But just as Neoptolemus is faltering and about to return the bow, there is the dramatic reentrance of Odysseus and threats and bluff. "The will of Zeus; he is the country's king and I am his officer" – so Philoctetes had better yield, Odysseus threatens. But the heroic anger of the now helpless Philoctetes will not yield – threatens suicide. Odysseus takes Neoptolemus and departs, leaving Philoctetes to lament the loss of his darling bow and the fate awaiting him.

With Philoctetes gone to his hut, we have the dramatic return of Odysseus and Neoptolemus, who, during their absence, has resolved to right the wrong he had done, and return the bow, with Odysseus threatening to stop him. There is very nearly sword play – but Odysseus sensibly backs down in the face of the reputation of Achilles, even if this is only his son. Odysseus leaves for the ship, threatening to report Neoptolemus to the Greek army – "Our men shall hear of it." When Philoctetes returns from the cave, Neoptolemus has changed to his true nature before a disbelieving Philoctetes – but the restoration of the bow shows that he repents. Just at this moment Odysseus appears to try once more, but seeing Philoctetes armed, flees using discretion as the better part of valour.

With the reconciliation and Philoctetes admission that now Neoptolemus was acting like Achilles' son, not of Sisyphus (meaning Odysseus) but still refusing to go to Troy, Neoptolemus gives him a lecture on his pig-headed obstinacy which makes him live in suffering rather than forgive and forget; he tells him what would happen if he went to Troy – the curing of his wound and the glory he will win – a well deserved scolding. Even so we find Philoctetes unbending and decided not to go to Troy but live his wretched life, nursing his hatred and his wound.

Had Sophocles made him yield, the play would have ended – but not true to the character of this great hero. How it does end however is with an end, which though dramatically unsatisfactory (Greek drama being religious in origin and intent) is Sophocles reconciliation of character as he saw it, and destiny. For at this point a dues ex machina is introduced. The voice of Philoctetes' beloved Hercules is heard (he says he even sees him – though the audience need not). And it is

Hercules who instructs Philoctetes to go to Troy, telling him what will take place there – to which the hero agrees, thus resolving the deadlock, fulfilling destiny and the will of Zeus and at the same time not compromising the "heroic" anger and pride of the great hero.

Learning Teaching Activities

Activity No. 1

Pick out extracts which show the changing nature of the relationship between Odysseus and Neoptolemus.

Instructions

- This can be done as a group activity.

- The students in their groups will go through the text carefully and identify the extracts which show the changing nature of the relationship between the above mentioned characters.

- The teacher can ask each student to read his/ her report to the whole class.

Activity No. 2

Discuss in groups and act out the scene which you consider to be the most exciting in the play "Philoctetes".

Instructions

- This can be done as a creative activity.

- The students will study the text thoroughly and act out the scene which they consider to be most exciting.

EURIPIDES - ALCESTIS

Competency 1.0	:	Identifies themes and literary techniques in the prescribed texts.
Competency Level 1.2	:	Recognizes literary techniques in the prescribed texts
Duration	:	40 periods
Learning Outcomes	:	

- Acquires a knowledge of the Greek myth which Euripides has rendered in dramatic form.

- Identifies the theme and moral issues that underlie the drama and the controversy to which the play has given rise.

- Recognizes the stance of the individual characters apropos this issue.

- Consider the motives that may underlie Alcestis' offer to die for Admetus-love, duty, consideration of children etc.

- Studies appreciation of character, plot, diction (dialogue) and such elements as constitute drama.

- Studies the role of the chorus in Greek tragedy.

Euripides, the man and his life and his place among the other tragedians

Euripides was an Athenian tragedian, born probably in the 480s. He first took part in the dramatic competitions of the City Dionysia festival at Athens in 455 BC, the year after the death of Aeschylus (he came third, the plays included *Daughters of Pelias,* his first treatment of the story of Media). He died in 407/6 leaving, like Sophocles later in the same year, plays still unperformed (*Iphigenia at Aulis, Alkmaeon in Corinth, Bakchae*), with which he won a last posthumous victory. His first victory came only in 441 BC (Plays unknown). He won again in 428, but in his lifetime won only four victories at the Dionysia. He was thus far less successful in the competition than Aeschylus (thirteen victories) or Sophocles (eighteen victories). In 438 he was defeated by Sophocles to *Alc.* Euripides' plays were *Cretan women, Alkmaeon in Psophis, Telephus, Alkestis.* In 431 he was third to Aeschylus' son Euphorion and Sophocles (his plays were *Medea, Philoktetes, Diktys, Theristae*). In 415 he was second to Xenocles (Euripides' plays were *Alexander, Palamedes, Trojan Women, Sisyphos*). In 409 second perhaps to Sophocles (his plays included *Phoenissae* and perhaps *Oenomaus* and *Chrysippos*). In 408 he probably competed at the

Dionysia for the last time with plays that included *Orestes.* Soon afterwards he left Athens on a visit to Macedon, as guest of the Hellenizing king Archelaeus, and wrote a play there about an eponymous ancestor of the king. He never returned to Athens but died in Macedon.

His works

He wrote some ninety plays. The remaining nineteen plays fall into two categories.

The First is a group of ten plays which have been transmitted to us in our medieval manuscripts complete with the accumulation of ancient notes and comments that we call scholia. They represent the same kind of volume of 'selected plays' as we have for the other two playwrights. They are *Alkestis, Medea,, Hippolytus, Andromache, Hecuba, Trojan women, Phoenissae, Orestes, Bakchae, and Rhesos.* (the last is probably not by Euripides, and *Bakchae* has lost its scholia).

The second group has nine plays which are, *Helen, Elektra, Heraklidae, Herakles, Suppliant women, Iphigenia at Aulis, Iphigenia among the Taurians, Ion and Kuklops.* These have been transmitted in only a pair of closely related 14th century manuscripts. They have no scholia and they are in a rough alphabetical order. Nine of the surviving plays are dated. *Alkestis* (438), *Medea* (431), *Hippolytos* (428), *Trojan Women* (415), *Helen* (412), *Phoenissae* (409), *Orestes* (probably 408), *Bakchae and Iphigenia at Aulis* (between 408 and 406).

For the other remaining plays rough dates could be assigned. They likely sequence as follows: *Heraklidae* (430), *Andromache* (426), *Hekuba* (424), *Suppliant Women* (422), *Elektra* (416), *Herakles* (414), *Iphigenia among the Taurians* (413),*Ion* (410). The satyr-play *Kuklops* is late, probably around 408.

THE PLAY ALCESTIS

Myth

Just as in his other extant tragedies Euripides was composing Alkestis based on a popular legend. Prior to commenting on the Euripidean adaptation of the legend and possible reasons behind this variation it is worth examining the legend itself based on which Euripides composed this legend and other popular folk tales connected to the myth and the versions of other poets and dramatists. It must also be noted that the chief ancient account of the legend now surviving is this drama of Euripides which goes as follows:

> Apollo was furious at the death of his son Asklepios but did not dare attempt vengeance on his mighty father. He therefore consoled himself by killing the Kyklops who had made the thunderbolt. Having thus become guilty of bloodshed within his own divine clan, he suffered the usual penalty, according to Greek law, namely banishment for a year to be the serf of a mortal man. His sentence was made as easy as might be by putting him under the rule of a man eminently just and kindly, Admetos king of Pherai. His cattle throve and increased prodigiously, and he did not omit to show gratitude and respect towards his mysterious servant. Apollo was grateful, and sought to do Admetos further service. On inquiry of the Morai (Fates), he discovered that his temporary master had but a short time to live, but he softened their hearts with wine and obtained their consent to allow Admetos a longer life if he could induce someone of his family to die in his place. Hearing this Admetos sought a substitute. All, including his parents refused except his wife Alkestis.

The fatal day arrived and Alkestis died. Admetos weeps for the death of his wife and adds to his blameless conduct a deed of outstanding devotion to a sacred sacrifice. In the very beginning of his mourning for Alkestis he receives a visit from Herakles, on his way to win the mare of his way to win the mares of the Thracian king Diomedes. Since the claims of hospitality could not be ignored; pretending that no member of his family was dead, but only a sourjourner under his roof, Admetos welcomed the hero and bade the servants see to his comfort. Herakles, however, found out the truth and determines to help Admetos by saving his wife Alkestis from Thanatos (death). Somehow Herakles comes back to Admetos' palace with Alkestis – revived – and hands her over to him. (According to popular belief, the death-daemon, Thanatos, literary carried off the dead.) Going to the tomb, Herakles awaits back to him from the dead.

Nonetheless, the earliest account of the legend is recorded by Hesiod, (Frag. 127). This seems to have been concerned entirely with the background of Apollo's bondage to Admetos:

> Apollo's jealous vengeance, with Artemis' help, on his beloved and unfaithful Koronis; his saving of Asklepios, his son by Koronis, Zeus' blasting of Asklepios for raising men from the dead; Apollo's reprisals against Kyklops and his subsequent enslavement to Admetos in punishment.

Only the last of these details is factually relevant to Eurpides' plot, though there is a thematic overlap in the roles of Asklepios and Herakles.

Moreover, among the post-Classical versions of the Apollo-Admetos-Alkestis legend that of Apollodoros (I, 104-106) is of the greatest interest and this provides more substance. Here it is notable that myth ending with Apollo's enslavement to Admetos is told separately from the Admetos-Alkestis account. The earlier part follows very closely the main lines of the epic or the early ('Hesiodic') version, while the Admetos-Alkestis legend differs in several respects from Euripides' version. Due to these variations the latter part is quoted below in translation:

When Admetos reigned over Pherae, Apollo served him as his slave, while Admetos wooed Alkestis, daughter of Pelias. Now Pelias had promised to give his daughter to him who should yoke a lion and a boar to a chariot, and Apollo did this and gave them to Admetos, who brought them to Pelias and so obtained Alkestis. But in offering a sacrifice at his marriage, he forgot to sacrifice to Artemes; therefore, when he opened the marriage chamber, he found it full of coiled snakes. Apollo bade him appease the goddess and obtained as favour of the Moirai that, when Admetos should be about to die, he might be released from death if someone should choose voluntarily to die for him. And when the day of his death came neither his father nor his mother would die for him, but Alkestis died in his stead. But the Maiden [Persephone] sent her up again, or, as some say, Herakles faught with Hades [and brought her up to him]. [The last clause is omitted in the MSS].

Admetos hears his doom

The most striking differences from the Euripidean version are the role of Artemis and the alternative explanations of the restoration of Alkestis. The anger of Artemis perhaps explains the unexplained 'imminent death' mentioned as threatening Admetos in Euripides' version (*Alc.* 13), though there seem to be some incongruity in Apollodoros between the 'appeasing of Artemis' and the favour obtained from Moirai. Moreover, this conveniently permits the omission of duping Moirai with wine to obtain this favour, a detail also stated by Aeschulos (*Eumen.* 723-8). The peaceful version of Alkestis' return to life is, of course, the one more favourable to the gods of mythology. Further, Hades is substituted for Thanatos in Euripides who employs the violent version and which could also be the earliest version.

The only known treatment of the Alkestis themes itself before Euripides is Phrynicus' tragedy by this name. As it lay between the Hesiodic epic and Euripides' tragedy it derived the theme from the former and itself became a source for the latter. Wilamovitz pointed out that Phrynikos substituted Death and Fates in place of Artemis, and by doing so inserted a tragic element to the drama rather than leaving Admetos' negligence to sacrifice to Artemis an accidental circumstance. Apart from furnishing these substitutions Phyrnikos also invented the tale that Apollo succeeded in deceiving Moirai having soaked them with wine. This novel conception must have been brought out effectively in reported drama, if not in action and to this idea Euripides refers twice. Apollo did not seem to have foreseen Admetos' impending doom both in the epic and in the tragedy of Prynikos. In the former this was revealed by snakes in the bridal chamber and in the later this was perhaps made by Thanatos just as in Euripides' *Alkestis*. Just as in the Euripidean play Thanatos was then met by Apollo, the protector of the household. Apollo argues with Thanatos causes delay, and then goes to meet Moirai. The account of his duping them with wine and getting their consent to accept a substitute was perhaps related by Apollo himself. The announcement of the changed decree of the Fates was probably made at the same time that the doom that impended over Admetos was revealed. This would have followed by declaration by Alkestis that she was resolved to die for her husband. Henceforth the second appearance of Thanatos and the death of Alkestis may have followed by dirges and the funeral. Finally the decision of gods to allow Alkestis to return to life could be announced by Apollo. And as she came upon the scene again led by Hermes, who restored her to Admetos, the play may have reached a fitting close with a paean sung in honour of Apollo. Although such could have been how Phrynicus' tragedy was unfolded according to Ebeling, we in fact have only one actual quotation surviving from Phrynicus' *Alkestis,* and it reads as follows:

(Sw=ma d) a)qambe\j guodo/niston tei/rei
He constrains the fearless, limb-driven body.   (frg.2).

This extract is generally believed to refer to the wrestling match between Herakles and Thanatos. Nonetheless, scholars such as Ebeling omit Herakles from his reconstructed play of Phrynikos based on the argument that the length of the play does not leave any space for Herakles and he also suggests that Euripides invented this character for his tragedy. He also presents some other scholars who hold the same view point as himself. He further states that Phrynikos' play began in an earlier stage in the legend and he based it directly on the epic and kept much closer to his source than Euripides.

The play, its theme and the problem:

One sees the fantastic satyr note in the play and it is not truly tragic. It touches its theme tenderly and with romance. But aimed all the romance Euripides cannot keep his hand from unveiling the weak spot in the sacred legend. Alkestis, no doubt, is beautiful, and it was beautiful of her to die. But what was it of Admetos to let her die?
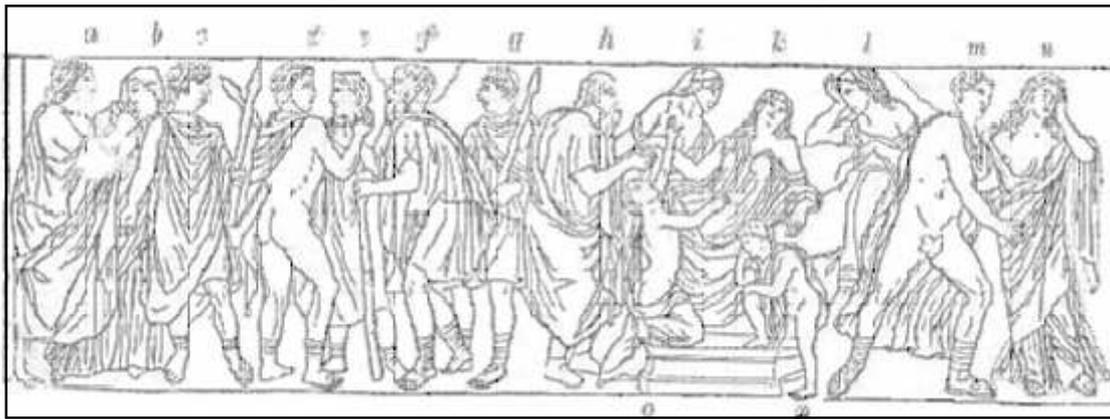
Death of Alkestis

An ordinary playwright would elude the awkward question. Admetos would refuse his wife's sacrifice and she would perform it against his will or without his knowledge. We should somehow save our heroes character. Not so Euripides. His Admetos weeps tenderly over his wife, but he thinks it entirely suitable that she should die for him. The veil is not removed from his eyes till his old father, Pheres, who has bluntly refused to die for anybody, comes to bring offerings to Alkestis' funeral. A quarrel breaks out between the two selfish men, brilliantly written, subtle and merciless, in which Admetos' weakness laid bare. The scene is a great grief to the purely romantic reader, but it just makes the play profound instead of superficial.
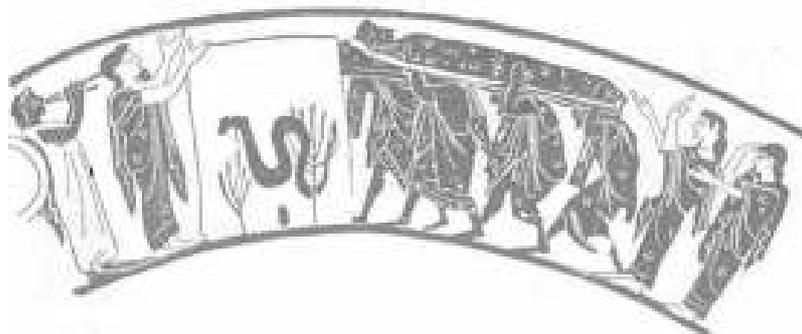
Funeral Scene

Euripidean innovations

It is clear that Euripides inserted certain changes into the legend perhaps to bring out his revolutionary view point through the play. As for the amendments Euripides has introduced the unpleasant verbal brawl between Admetos and his father Pheres; children of Admetos and Alkestis and, as mentioned above, the character of Herakles. Furthermore, it is Euripides who puts Admetos in the center as the protagonist.

Through all these changes what he intended to do in the play could be,

attacking the Olympian religion, most of all the Delphic Oracle,

the Dead cannot be resurrected

What really happened in the play could be that Alkestis was in a deep coma due to the terrible shock that she was to die on that particular day and that her husband has accepted her death to prolong his life. Herakles though deeply drunk sobered after hearing the sacrifice of Alkestis hastens to rescue her and to bring her back from the grave. In folk tales it was the husband who engaged in such fights to save the bride, but here it is a stranger. Euripides mocks the whole affair by assigning this important task of bringing her back to the most ungodly god in Greek religion. It is possible that, Herakles simply wake Alkestis from her coma since it is a mere boast and not a real fight. Herakles hardly refers to the fight when Admetos questions him as to how he rescued her.

Furthermore, the inclusion of the minor characters such as Pheres, Children, Heracles, Thanatos, Apollo contributes in their own manner to provide important information about Greek social values and traditions.

Learning Teaching Activities

Activity No. 1

Imagine that you are a provincial reporter of a local newspaper and report on the funeral described in Alcestis?

Instructions

- This can be done as a creative activity.

- The students will study the play Alcestis thoroughly and prepare the report.

- The teacher can ask each student to read his/ her report to the whole class.

Activity No. 2

Prepare a speech to be delivered in the class about Alcestis actions on her last day based on the speech of the nurse. (What would you do if you were in Alcestis' situation?).

Instructions

- This can be done as a speech activity.

Greece in the Eighth Century B. C.

Competency 3.0	:	Understands the use of sources in the construction of historical narrative.
Competency Level 3.1	:	Elucidates the usefulness of literary sources in the development of Greek and Roman history
Duration	:	60 periods
Learning Outcomes	:	

- Gain an idea about the city states of the Greek world and their spread as colonies.

- Learns about the various types of governments which existed in Greece and of the benefits that they had for the people.

- Gets an idea about the reformers that they have to study and critically assesses the benefits of their reforms on the lives of the common people.

3.1.1 Early colonization and the reasons for it.
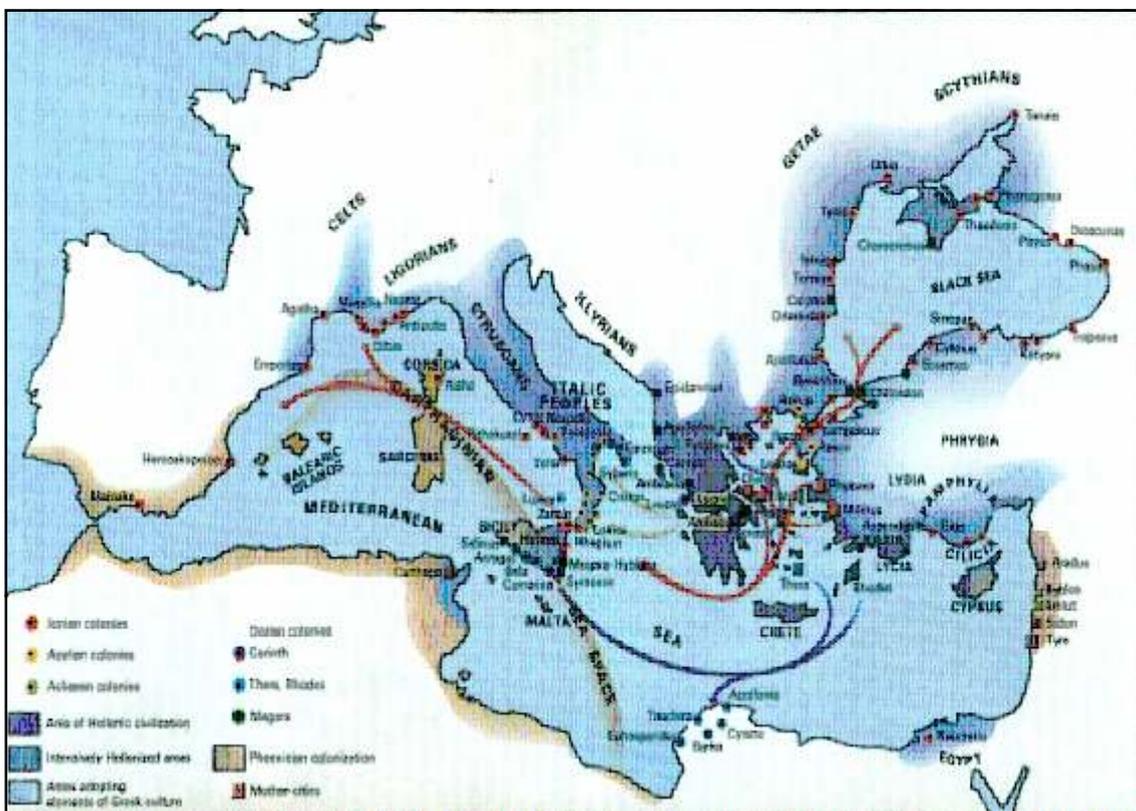
Greek Colonization

Greek history begins with the Mycenaean world, which comprised a chain of city states across mainland Greece inhabited by the historical originals of Homer's warlords. But even in Mycenaean times, Greek states were not confined to the mainland. As early as the fifteenth century BC, there are records of Greeks in Western Anatolia (Asia Minor), and archaeology makes clear the fact that Greek expansion has already taken place, with evidence for settlements and trading centres along the Asia Minor coastline. From 1200 –c 1000 a major wave of migration took place from mainland Greece to Asia Minor. Greece always comprised far more than just the well-known cities of the Greek mainland and from the eighth to the sixth century, sometimes known as the 'Age of Colonization'. The Greeks of Asia Minor and the Greek mainland sent out large numbers of colonies, both east and west of their homeland. This, however, was not the only period during which colonies were settled, and Greek cities founded several important colonies in the fifth century and later.

The reasons behind colonization are frequently debated, but it appears that 'land-hunger', trading considerations, drought, and political problems at home were the primary social and economic factors that impelled cities to send out settlements elsewhere. Certainly many of the colonies in the west were inspired by the availability of agricultural land (Strabo VI.2.2). While the specific choice of location for individuals colonies, such as Pithekoussai (*Meiggs and Lewis 1*), can still be the subject of much debate, good agricultural land in the vicinity would always have been an incentive, for colonists would have needed to be self-sufficient in food. Most colonies probably resulted from mixed motives; when the Phokians established colonies in the far west, like the Teians in Thrace (Hdt. I. 163. 1-169.1), they did so because they were fleeing from Persian domination. This provides a political explanation for their settlements, but it is also clear that the Phokaians both in Corsica and in Sicily made the most of opportunities for trading and for piracy. The Spartans founded Taras in south-east Italy in the late eighth century to solve the pressing political problem of the partheniai, who were clearly Spartan in origin but without political rights (Strabo VI 3.2-3), but Dorieus' attempt to colonize Africa and Italy was in essence a private venture, for he left Sparta because his half-brother Kleomenes was made king (Hdt. V. 42.2-45.1). Later colonies, such as Herakleia in Trachis settled by Sparta in the fifth century, could have a partial political and strategic motive, for Herakleia was ideally suited as a base from which to attack Euboea (Thuc. III. 92.1-93.2). Nevertheless, it is important to realize how significant the population size could be in Greek cities throughout this period: the people of Thera, when due to severe drought they drafted their colonists to settle Cyrene, cursed any of those who might attempt to return, and when they later did so attacked them and drove them away (*Meiggs & Lewis* 5 = *SEG* 9.3; Hdt. IV 150.2-159.4).

3.1.2 Sparta before Lycurgus

Athens and Sparta are generally seen as the two main city states of ancient Greece. Their social and political organization, however, differed markedly. Sparta's political system consisted of two kings (of the two branches of the royal family the Agiad and the Eurypontid), a council of elders known as the gerousia, which consisted of twenty eight members and the two kings, a board of five ephors, and the Spartiates, full Spartan citizens, the assembly of which was known as ekklesia. Sparta lies in the south-east Peloponnese, on the Eurotas river, with the Tygetos mountain range to the west separating it from Messenia. There were four villages making up Sparta, or Lakedaimon: Pitana, Mesoa, Limnai and Kynosura; Amyklai, to the south, was incorporated at

an early stage into Spartan territory. The immediate territory was known as Lakonia. The Spartiates, Spartan citizens, were known as homoioi 'equals', but within Lakonia were two other main groups, the perioikoi and the helots who greatly outnumbered the Spartiates.

Central to Spartan history was the figure of Lykourgos. He was the lawgiver who supposedly established both the 'Great Rhetra' and the military system which was the basis of Spartan power. It is now usual to date the so-called Lykourgan reforms to shortly after the Second Messenian War.
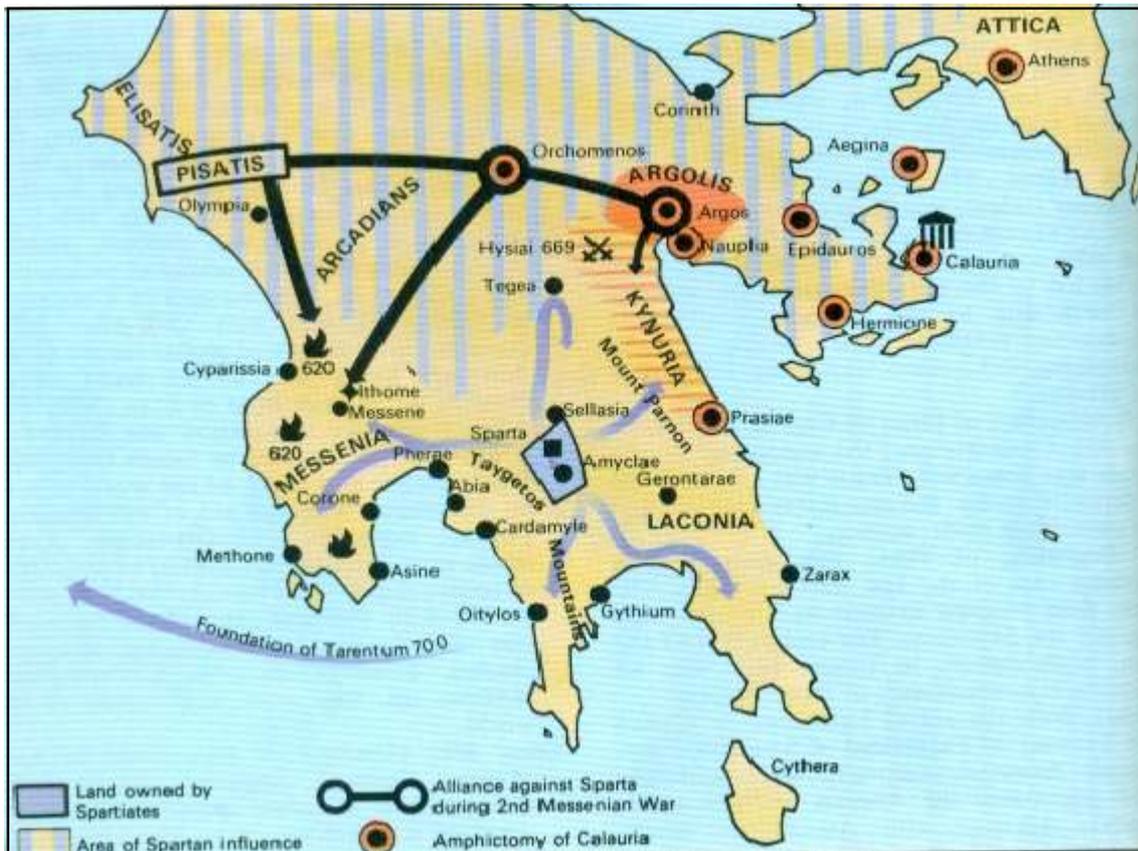

The Peloponnese

As early as the late eighth century BC Sparta had begun a series of wars to extend its territory; the First Messenian War is usually dated to 740-720 BC. The Messenians later revolted in what is termed the Second Messenian War, which happened c. the middle of the seventh century and many scholars place the development of Sparta's military system to the aftermath of this war. The system adopted by the Spartans meant that they were always in a state of military preparedness, which makes sense only if there were some immediate and pressing threat. In taking Messenia they had also acquired a subject population which required constant vigilance. The helots, in fact, become the 'milestone' around the Spartans' neck, especially when the Spartans were away on campaign, and the helots' tendency to revolt was a factor which had to be considered in all Spartan foreign policy. In addition to adopting a military way of life to keep the helots under control, the Spartans also buttressed their control over the Messenians by a system of alliances, in which their allies had to come to their assistance if the helots revolted; in this way many Peloponnesian states came within Sparta's sphere of influence by the end of the sixth century. So

beginning with wars in the eighth century, Sparta had by the end of the sixth century established leadership over most of the Peloponnese.

3.1.3 Reforms of Lykourgos and their effects
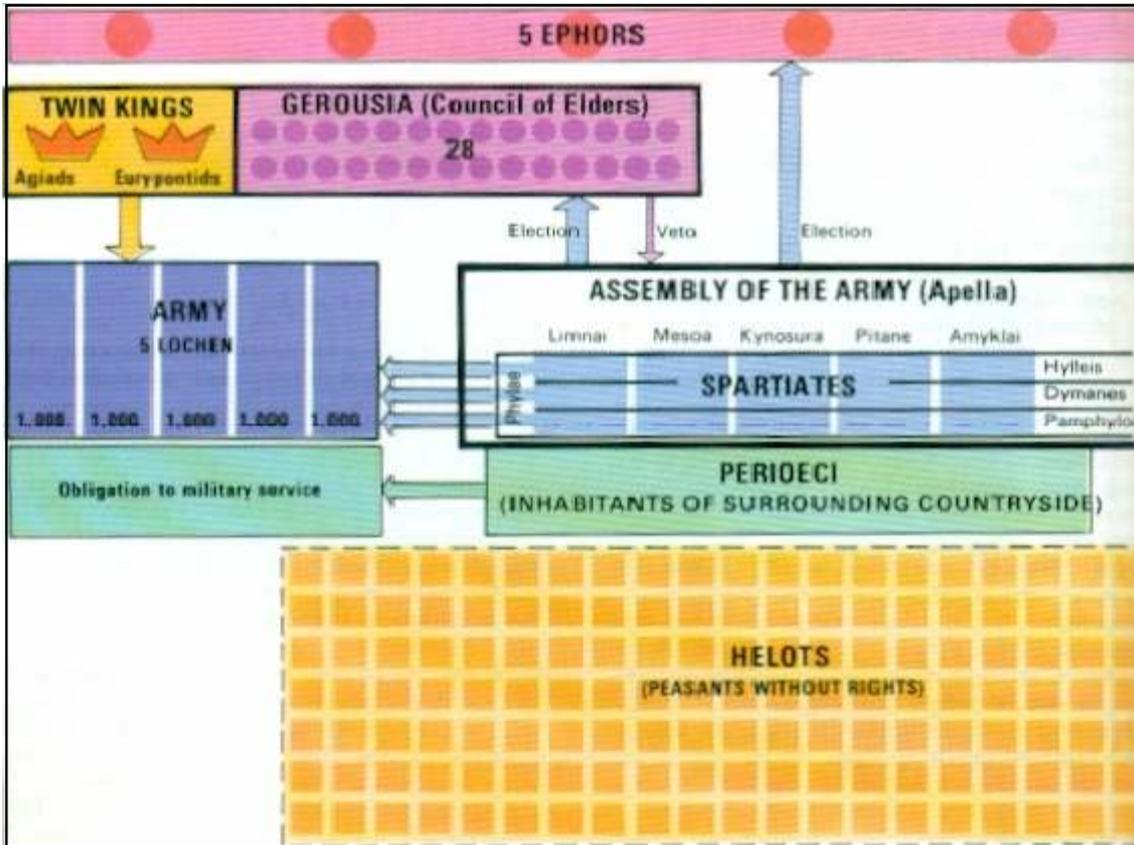
Spartan Constitution

Plutarch (relying on Aristotle) attributes the 'Great Rhetra' to Lykourgos, which subsequently had a 'rider' attached to tit by the kings Polydoros and Theopompos. It is possible, however, that the 'rider' was in fact an original part of the Great Rhetra. Plutarch who records the 'Great Rhetra', provides some explanatory notes about it and the difficulties of interpretation suggest that this probably does reflect an authentic decree (6.1-9). The Spartan assembly, like the Athenian ekklesia, had the final say about the proposals brought before it, but according to the 'Great Rhetra' only the 'elders and kings' could bring these proposals: the gerousia, in preparing the agenda, had a 'probouleutic' role. But the so-called rider to the Great Rhetra (*Tyrtaeus* 4) provided that the assembly should not in any way altar the proposals but were to discuss those before them and vote on them; altered proposals were invalid. This meant that what the assembly was able to vote on was restricted. The rider, like the rhetra itself, indicates that the 'people' (damos) had 'sovereign authority' in the state, as they voted and made decisions: this is compatible with a hoplite system, in which the hoplites fought and had political power, and consequently the rhetra must date to a period when the military was organized along hoplite lines. The Spartan system had the training of the hoplite soldier as its focus, and the adoption of hoplite tactics armour took place in the Greek world from c. 750-650 BC (*Tyrtaeus* 11, lines 21-38). This is another argument for the reforms of the Spartan state taking place in the mid-seventh century, and not several centuries earlier, when hoplite warfare did not yet exist.

The Spartans evolved a military system which set them apart from the rest of the Greeks, not so much because of its general aim but because of its single-minded pursuit of military principles and practices. From early childhood they trained in the arts of war; this system was the *agoge* (Xenophon *Constitution of the Spartans* 2.1-8), while the system of public messes (Aristotle *Politics* 1271a26-37, b10-17; Xenophon *Constitution of the Spartans* 5.2-4), where they ate together, was instituted to ensure that there would be conformity and uniformity of life style amongst the Spartiates. The *agoge* was intended to create professional soldiers and this system worked well for about two centuries, and Sparta was strong enough to defeat Athens in 404 BC and bring about the end of its empire. But by the end of the fifth century there were signs that the system was breaking down and this was particularly reflected in the influx of wealth into Sparta and the decreasing number of Spartiates.

3.1.4 Constitution of Athens before Solon

Drakon was perhaps appointed to codify the laws in 621/0 as a result of the Kylonian conspiracy, to prevent blood feuds that might have taken place as a consequence. Little is known of Drakon's laws because they were superseded by those of Solon (*Ath.Pol.* 7.1), except for the law on homicide, which remained in force and was in fact republished in the year 409/8 (*IG* I³104). There was a later tradition that Drakon's laws were harsh (Plutarch *Solon* 17.1-3), but such a tradition can be discounted, as the law on involuntary homicide seems humane. Drakon was not archon when he was law-giver, and in this sense differed from Solon, who carried out his reforms as archon. Drakon's law-code was not unique in the Greek world in the seventh century: at adreros a law was passed c. 650 about the holding of office (Meiggs & Lewis 2), and Zaleukos of Locri in southern Italy, who was known as the first law-giver, also belongs to this period.

By the 590s Attica was engulfed in a struggle between the rich and the poor, with Athenians being sold into slavery for failing to meet their obligations to wealthy landowners. The poor also had a political grievance: not being allowed political rights intensified their downtrodden economic status and for the *Athenaion politeia* both the political and economic problems were to be viewed in terms of a struggle between rich and poor (*Ath.Pol.* 2.1-3). In 594/3, the Athenians chose Solon as archon to resolve the crisis facing Attica. Prior to this he had been active in the prosecution of the war against Megara for control of the island of Salamis, though his self-appointed role was public critic, as evidenced in his poems, is amore probable reason for his election.

3.1.5 Reforms of Solon
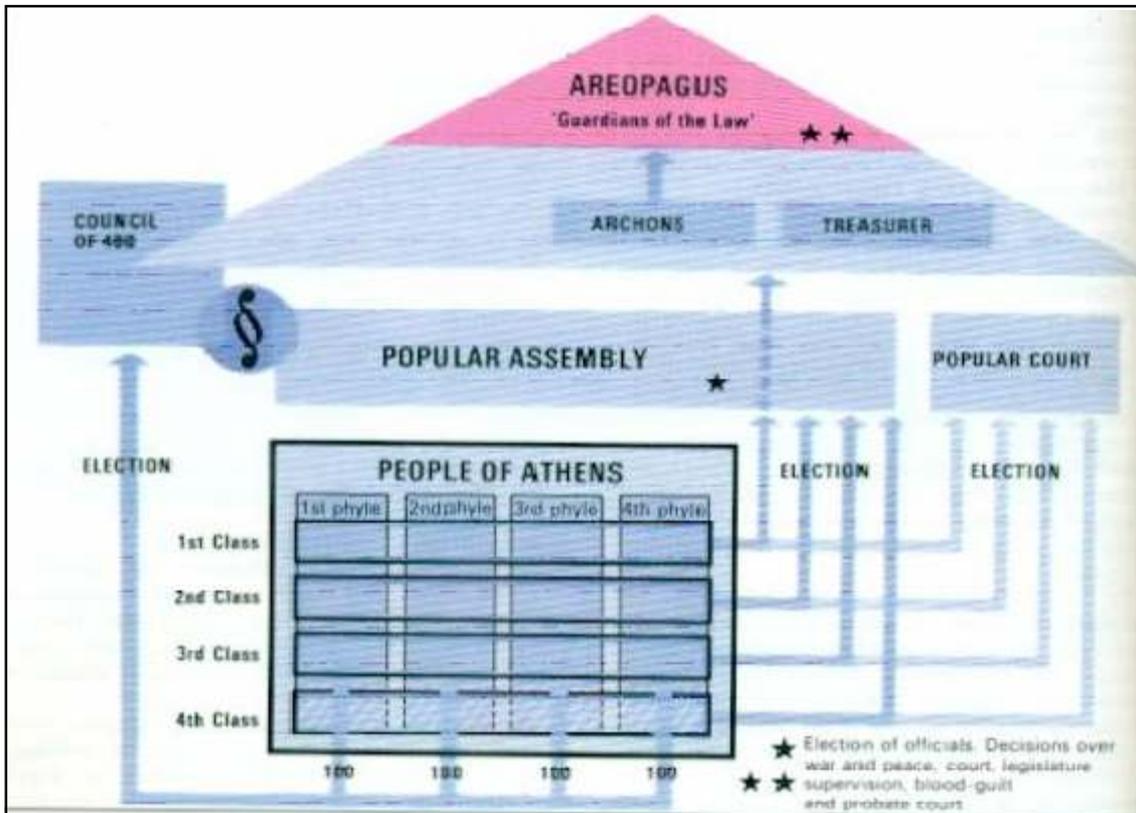
Constitution of Solon

Solon as archon, law-giver and mediator, attempted to address the various problems facing Attica, and carried out a significant series of reforms, both economic and political, though it is better not to divide them into four distinct categories, as his economic reforms benefited the poor by freeing them from the fear of enslavement and so defused the worst of the political agitation. The poor had the status of *pelatai* and *hektemoroi* and the *Ath. Pol.* describes the status of *hektemoroi,* but not of the *peletai,* so that their precise standing is not known: perhaps the *peletai* were clients partially or completely dependent on a wealthy land-owner. The paid one-sixth of the produce of their land over to the wealthy landowners and slavery resulted if this were not paid. Why the oppression of the poor by the rich had reached the stage where the poor being enslaved is not quite clear. Solon's main reforms were the *seisachteia* (*Ath.Pol.* 6.1-4, 12.3-5; Plutarch *Solon* 15.2-4), the classification of political privilege according to wealth (*Ath.Pol.* 7.3-4), the creation of a council of 400 (*Ath.Pol.*8.4) and a system of appeal against decisions of the magistrates (Aristotle *Politics* 1273b35-1274a21; *Ath.Pol.* 9.1-2). The *seisachteia,* the 'shaking off of burdens', cancelled debts and entailed drawing out from the 'black earth' the *horoi* (boundary-markers) which enslaved her. There were now no *pelatai* and *hektemoroi,* and the farmers could work their land free of the fear of enslavement; a class of independent farmers with small plots of land was thus established (this may have been the re-establishment of the situation before the status of *hektemoros* was created). Solon did not redistributed the land, as demanded by some Athenians (*Ath.Pol.* 12. 3-5), but he did 'free' it: clearly the land had belonged to the *hektemoroi* but was encumbered by obligation to wealthy landowners.

Prior to Solon Athenian society had been controlled by the aristocrats, the *eupatridai* or 'well-born', a group closely-knit by intermarriage and kinship ties, who dominated Athens after the downfall of monarchy, and ruled the state, formally, through the archonship and Areiopagos. Solon himself thought he gave the people 'as much privilege as was appropriate' (*Ath.Pol.* 12.1-2). His reforms meant that each of the four property classes had specific rights and privileges: the magistrates were drawn from the wealthy, but the people chose them; there was also appeal to the people against the decision of magistrates. This was not democratic but timocratic one, but the potential for extending this system into a democratic one was to be realized, and in less than a century Athens was a democracy. Solon is often said to have been 'a failure' as the strife within Attica continued after his archonship in 594/3. However, he had largely defused the struggle between the rich and the poor, and while post-Solonian Attica had political troubles, with open rivalries amongst the wealthy becoming evident, there was no more enslavement for agricultural debt, resulting in a more stable society.

3.1.6 Rise of Tyrannies

Tyranny in ancient Greece was not confined to a particular period, and tyrants are found ruling Greek cities from the seventh until the second century BC, the time of the Roman conquest of Greece. However, the seventh and sixth centuries were a period when numerous tyrannies arose, particularly in the Peloponnese, and this is accordingly sometimes referred to as the 'Age of Tyrants'. This ended on the Greek mainland with the expulsion of the tyranny of Peisistratidai

from Athens in 511/0. Tyranny had a longer history in Sicily, and the tyrannies there, in the absence of Spartan interference, lasted until 467, the death of Hieron. A new age of tyranny developed in Sicily with the accession of Dionysios I of Syracuse (405-367), and this period is often referred to as the time of the later tyrants, while in Asia Minor, tyranny survived the Persian conquest. The first appearance of the word 'tyrannies', tyranny, is in the poetry of Archilochos (19), who uses it to describe the reign of Gyges, the usurper of the Lydian throne, and tyrants in Greece resemble Gyges in as much as they usurped power. Many of them were ostentatious figures, and, just as Gyges was wealthy, it is possible that this was one of the connotations of the word for the Greeks. The first time the word 'tyrannos', tyrant, is applied to a specific Greek ruler in our surviving sources is in the work of another poet, Alcaeus, and is used of Pittakos of Mytiline (Aristotle *Politics* 1285a29-b3). The main character of tyranny was the usurpation of power, because the tyrants overthrew the existing political system and replaced it with one-man rule.

Tyrannies arose in Greece for a variety of reasons. They rarely lasted beyond two or three generations (Aristotle *Politics* 1315b11-18, 21-39), often but not always due to Spartan interference in the sixth century. The Spartans not only had a policy of putting down tyrannies on the Greek mainland, but in fact sent an expedition to Samos in an unsuccessful attempt to overthrow the island tyranny of Polykrates of Samos, and succeeded in deposing Lygdamis of Naxos (*FGH* 105 F1; Hdt. III.44.1-47.3, 54.1-2, 56.1-2). According to Thucydides, tyrannies arose at a time when the nature of Greek society was changing with the creation of new wealth (Thuc. I.13.1, 17.1). While the growth of tyrannies was part of the breakdown of the traditional aristocratic government, most of the tyrants came from an aristocratic background, and seized power as part of power-struggle with their peers. The support of the people was often important for the tyrants, but they themselves were not from the lower socio-economic class of society, though they were sometimes accused of having been of low birth (Aristotle *Politics* 1285a29-b3). Solon's attempts

to defuse Athens' socio-political crisis centred around relieving the poor from economic oppression. His reforms were significant, but not enough to relieve the poor of all of their grievances, and they found a leader in the aristocrat Peisistratos, who became tyrant, while Theagenes of Megara also seems to have come to power by attacking the wealthy. At Athens, possibly as else where, tyranny arose out of dissension within the state, not just between rich and poor, but also between rival aristocratic leaders.

There are numerous reasons for the development of tyrannies in the seventh and sixth centuries, and various theories have been put forward to account for the rise of tyranny. Ambition was clearly a factor, doubtless connected with the acquisition of new wealth, for many tyrants, such as Polykrates, enriched themselves and enjoyed a luxurious life style (Athenaeus *Deipnosophistae* 540d-e). Kylon attempted to seize Athens, probably in the 630s, apparently simply because he wanted to be tyrant: there is no evidence of aristocratic rivalry or championing of the poor (Hdt. V.71.1-2; Thuc. I.126.3-12). Kypselos of Corinth and Orthagoras of Sicyon had shown the one-man rule was in fact a possibility. Yet if ambition was one factor, the political climate in which it was possible to entertain the idea of seizing power must have been favourable. Military power, or its equivalent, was clearly important in the usurpation of power by tyrants. Both Orthagoras and Kypselos were polemarchs in their cities (Hdt. V. 67.1-68.2); Gelon was commander of the cavalry (Hdt. VII.165-166); Theagenes of Megara (Theognis 39-42, 43-52) and Pisitratos at Athens, in his first attempt at tyranny (Hdt. I.59.3-6; *Ath. Pol.* 14.1-3), used the services of a bodyguard to obtain power; Theron used slaves (Polyaenus *Strategemata* 1.28.2); and Kylon had a force of men from his father-in-law Theagenes in his attemped coup at Athens (Thuc. I. 126.3-12). Kylon's failed coup hints at the conditions necessary for the establishment of a tyranny, for the Athenian people united against Kylon's bid for power. Similarly, Pisistratos' first tyranny was aborted when two rival groups, those of Lykourgos and Megakles, joined forces. Presumably, when Kypselos and Orthagoras took over at Corinth and Sicyon, they could do so because there was no group strong enough to oppose them.

Despite the fact that by the fifth century and perhaps earlier the word tyrant had acquired a pejorative meaning, many of the tyrants were clearly no worse rulers than the aristocrats who had held power before them, and some were obviously better. The worst ones, like Phalaris of Akragas, no doubt helped to give tyranny a bad name. But even in democratic Athens, Peisistratos' tyranny could be looked upon as the Age of kronos, the mythical utopian age. Tyranny under the social conditions prevailing in the seventh and sixth centuries was not necessarily seen as a political evil at the time, and it was only later that tyranny came to have unacceptable connotations for Greek society as a whole.

3.1.7 Peisistratus' seizure of power in Athens

During the decades after the archonship and legislation of Solon, there were difficulties over the archonship in some years, and as this office was the privilege of the wealthy, both the eupartidai and non-eupatridai, dissension amongst the wealthy must have been at the root of the problem. At the same time, even after Solon's reforms, there remained a group of dissatisfied poor. Three important political figures emerged by the 560s: Megakles, Lykourgos and Peisistratos. According to Herodotos, there were three staseis (Sl. stasis), which can be translated as factions or parties: those of the coast, 'hoi paraloi', under the leadership of Megakles the Alkmeonid, and those of the plain under Lykourgos, 'hoi ek tou pediou', while Peisistratos formed a third stasis, 'hoi

hyperakrioi' meaning 'those from beyond the hills', also known by the *Athenaion Politeia* as 'hoi diakrioi' , 'men of the diakria' (diakria is the area from Parnes to Brauron, the hilly north-east part of Attica; this area is separated from the pain of Athens by intervening hills).

Herodototos concentrates on the regional distinctions between the three groups. The *Ath Pol.* 13.4 emphasizes the regional distinction, stating that the name of each group came 'from the areas in which they farmed', but also gives a distinct political affiliation to each group. Lykourgos is descried as the leader of the plain, presumably conservative landowners who desired oligarchy, while Megakles, pursued 'middle-of-the –road' policy. Megakles, in fact, was able to ally himself with both Lykourgos, in overthrowing Peisistratos' first and second tyrannies, and also with, Peisistratos, whom he helped to establish in power a second time through a marriage alliance, and then deposed when the marriage was, supposedly, not consummated. Peisistratos' stasis, or party, consisted of the 'diakrioi' and he was 'a friend to democracy'. His party included not only regional adherents, but as the *Ath Pol.* notes the poor as well, and Peisistratos combined leadership of the 'diakrioi' with the support of those economically disadvantaged by Solon's reforms, and those afraid of losing citizen rights. Peisistratos succeeded where Megakles and Lykourgos failed because he was able to transcend regionalism. While both Lykourgos and Megakles may have had adherents outside of their main area of support, where Peisistratos had the advantage was in being able to project himself as the leader not only of a certain region, but also of the poor and the discontented, and probably therefore of Athenians in general, whose support for him can be seen in the motion to award him a bodyguard.

Peisistratos' first two attempts at tyranny involved charades: on his first attempt he wounded himself and his mules and drove his chariot into the agora (Hdt. I. 59.3-6), and in the second the 'goddess Athena' herself restored him to power (Hdt. I. 60.1-5). His third tyranny was established through bloodshed and the use of outside help, and he also disarmed the people (Hdt. I. 61. 3-4, 62.1-63.2, 64.1; *Ath. Pol.* 15. 2, 3-5). Hostages were taken and sent to Naxos, and the Alkmeonidai and others went into exile. Later Athenians looked back upon Peisistratos' reign as a 'Golden Age' (*Ath. Pol.* 16.1-10), in which the tyrant ruled mildly, gave financial aid to poor farmers (though not from disinterested motives), and was popular with both the ordinary people and with the wealthy class (or at least with those of this class who were not in exile).

Peisistratos was succeeded by his sons, the Peisistratidai, of whom Hippias and Hipparchos were the most important.

3.1.7.1 Reforms and works of Peisistratus

Thucydides gives a favourable opinion of the reign of Peisistratos and his sons (Thuc. VI. 54.1-6), and they were known for their building projects (Thuc. II. 15.3-5; *IG* I² 837= *IG* I³ 1023). The Peisistratidai continued to rule by making use of the existing laws and by ensuring that 'one of their own people' was one of the magistrates (Thuc. VI. 54.1-6).

Aristotle *Ath Pol.* 16.2 Peisistratos administered the city's affairs with moderation and constitutionally rather than like a tyrant; for in general he was philanthropic and kind, and compassionate to wrong-doers, and moreover used to lend money to the poor to help them in their work, so they could make a living from their farming. *Ibid.* 16.3 He did this for two reasons, so that they would not spend time in the city but be scattered through out the country side, and,

as they were moderately prosperous and busy with their own affairs, they would have neither the inclination nor the time out public business. 16.4. At the same time it happened that his revenue increased because the country was well-cultivated; for he exacted a tenth of the produce in tax. 16.5. On this account also he set up judges in each village and he often used to go himself into the country, to see what was going on and to reconcile disputants so that they would not come to the city and meanwhile neglect their work. 16.6 a barren soiled farm on the Hymettos was made a'tax-free-farm' by Peisistratos due to its unproductivity. 16.7. And in general he did not impose burdens on the populace during his rule, but always maintained peace and made sure things were tranquil; for this reason it was often said in his praise that Peisistratos' tyranny was like 'life under Kronos'; for when his sons succeeded their government became much harsher. 16.8 And the most important of all his qualities mentioned was his natural benevolence and concern for the people. For in all matters he wanted to administer everything in accordance with the laws, not giving himself any advantage, and once when he was summoned to trial before the Areiopagos on a charge of murder, he turned up to make his defence, which frightened his accuser, who stayed away. 16.9. For this reason he remained in power for a long time and whenever he was expelled from power easily recovered it. For the majority of both the nobles and the populace supported him; he won the former's support by associating with them socially, and the latter's by his assistance with their private affairs, and he was fair to both.

3.1.8. Cleisthenes and his Constitutional Reforms

With the departure of Isagoras and the Spartans in 508/7, and the return of Kleisthenes, his reforms could proceed unhindered.

Kleisthenes' reforms resulted in the political system undergoing major changes: the four Ionian tribes were abolished, and replaced by ten new ones, involving a division of Attica into trittyes and demes. Each new tribe was to contribute fifty members each year to the new boule, and the boule is increased in size, from 400 to 500 members. The main building block of the new organization was the demes, the villages of Attica, and in

the new system there were 140 demes. These were grouped into thirty units known as trittyes (sin. trittys). There were ten, ten inland and ten coastal trittyes (from the asty, mesogeios, and paralia); the number of demes in each trittys varied, but three trittyes went to make up each tribe. Each deme elected a number of members to the boule and was, in fact, a miniature polis, with its own assembly and officials, which voted on deme issues. The purpose of this re-organisation was to re-orientate Athenian politics and weaken regional ties. Each citizen was a member of a tribe, which was made up of one city, one inland, and one coastal trittys, and thus each tribe brought together Athenians from all over Attica into one group. Regional ties which were thought to be particularly strong received special attention (Aristotle *Politics* 1319b 19-27) and the tribes also obscured the origins of individual citizens: it was not possible to tell from the tribal affiliation whether someone was a new citizen or not. Kleisthenes encouraged the Athenians to call one another by the deme names, but was not successful in this, and while they adopted the deme appellation they still retained the patronymic (*Ath. Pol.* 21.1-6).
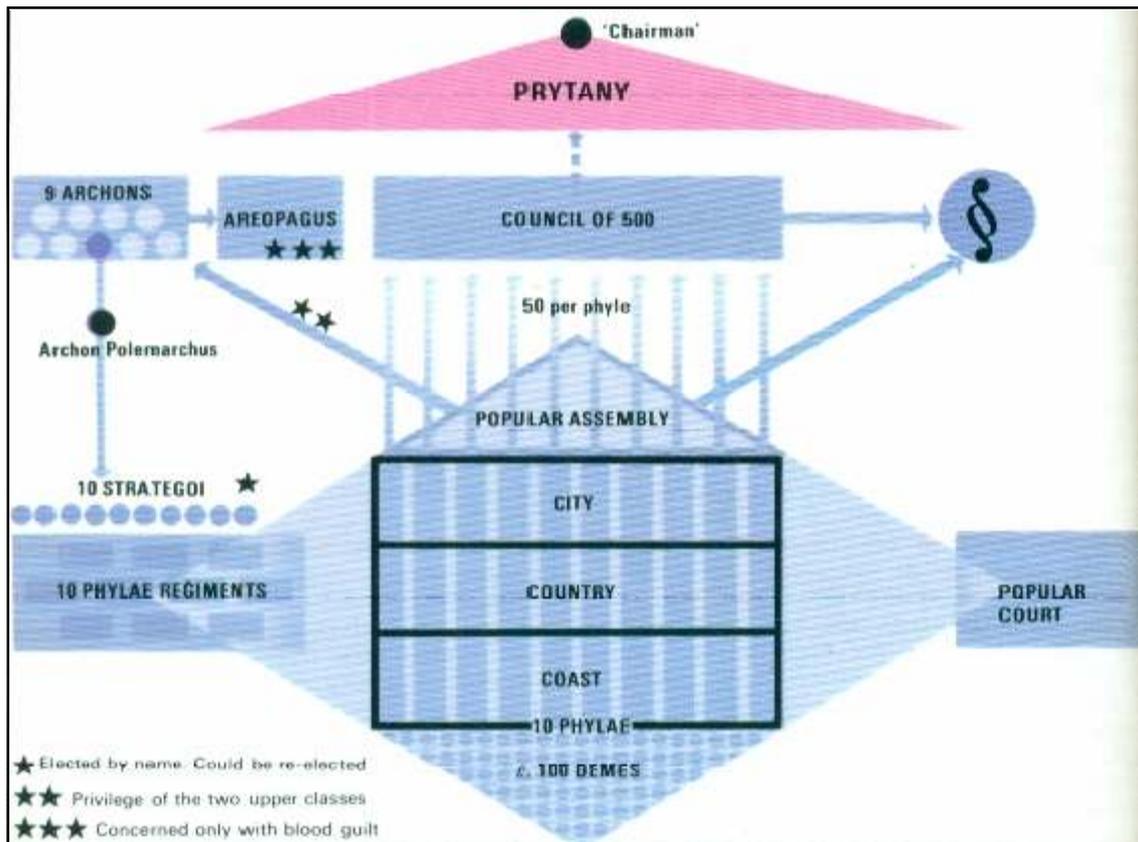
Constitution of Kleisthenis

Kleisthenes also introduced the procedure of ostracism according to the *Ath. Pol*. The Athenians did not make use of this for many years, and the first ostracism took place after the battle of Marathon, in 488/7; The *Ath. Pol* 22.3-8states in explanation that the Athenians only then gained the confidence to make use of the procedure, and that they had hitherto been lenient towards the 'friends of the tyrants', who were the first victims. There was a quorum of 6000, and the procedure involved a debate in the sixth prytany of the year as to whether or not an ostracism would be held, with the ostracism actually held in the eighth prytany. i.e someone ostracized in a particular archonship was actually ostracized in the second half of the year, and sometimes, as with other dates known to fall in a particular half of an archon year, this is indicated by underlining the second year. While it is possible that ostracism was introduced as a means of preventing those hostile to the demos from becoming too powerful, it is unlikely that it was advanced directly against the supporters of the tyranny. The people had not been opposed to the tyranny, and had not effected its downfall, and an attempt to ostracize the tyrant's supporters would have created a struggle between them and Kleisthenes. Hipparchos, probably Hippias' grand son, the first to be ostracized, had in fact been eponymous archon in 496/5, indicating that the friends of the tyrants were still influential in 490s. It will only have been Hippias' involvement with the Persian invasion at Marathon that discredited the tyrants and their friends in the popular imagination.

The constitution established by Kleisthenes was definitely democratic in character, though the four Solonian census classes remained in use as the determinant for qualification to office. Further changes were to take place in the fifth century, notably the appointment of archons by a procedure using both direct election and lot on a tribal basis (*Ath. Pol*. 22.3-8), extension on the archonship

to the zeugitai, Ephialtes' changes to the powers of the Areiopagos, and the introduction of pay for jury service (*Ath. Pol* 25. 1-4; 27.3-4). Yet it was the reforms of Kleisthenes that made Athens a democracy and subsequent reforms were only aimed at making the state even more democratic.

Learning Teaching Activities

Group Activity No. 1

On a map of Greece and Asia Minor, mark the locations of the major tyrannies.

Argos   –   ruled by Pheidon
Corinta –   ruled by the Cypselids
         (Cyselus, Periander, Psammetichus)
Sicylon –   ruled by the Orthagarids
         (Orthagoras, Myron, Cleisthenes)
Megara –   ruled by Theagenes
Athens –   ruled by Peisistratids
         (Peisistratus, Hipparchus, Hippias)
Samos –   ruled by Polycrates
Miletus –   ruled by Thrasybulas

Instructions

- The students can go through what they have studied on tyrannies and then make use of the list given and locate the places of the major tyrannies.

- Once it is done the teacher can display the map and locate the places together with the students.

Group Activity No. 2

Draw up a suitable chart based on your understanding of the information on the Spartan government and constitution.

	Kings	Gerousia	Assembly	Ephors
Eligibility and Total Number				
Responsibilities				
Political Power				
Judicial Power				
Religious Power				
Privileges/ Honours				

Instructions
- The students can study the components of the Spartan government and then categorise the functions of them according to the chart given above.

- The chart can be exhibited on the class and be composed with the charts of the other groups.

GRECO - PERSIAN WARS

Competency 3.0   :   Understands the use of sources in the construction of historical narrative.

Competency Level 3.2   :   Examines the contribution of Archaeological sources in the development of Greek history.

Duration   :   30 periods

Learning Outcomes   :

- Learns who the Persians are and how they made their attempts to conquer the Greek world.

- Finds out how united the Greeks were and the stratagems that they used to protect themselves.

- Learns about the great personalities who contributed to the development of Athens.

- Gets an idea of how Athens was concerted to an Athenian empire.

INTRODUCTION

The term Persian Wars is usually applied to the two Persian attempts to conquer Greece in 490 and 480/479 BC. The primary source for these wars is Herodotus' *Histories*, which presents the Greek perspective, and it is unfortunate that there is an absence of direct reflection of the Persian angle on this celebrated conflict. However, a much later account of the wars (Dio. Chrys. *Or*. 11.148-9) is presented by Dio Cocceianus (*c*. AD 40/50-after 110), who presents the oral testimony of a fictional Mede.

This was an event that united Greece which was formerly fragmented by separate city states, against a foreign invader. It is generally held that many of the Greeks' enduring cultural contributions were generated by their struggle against the Persians:
- History: The invention of a new literary form – history/historiography, by chroniclers Herodotus, Thucydides and Xenophon to commemorate the greatest battles
- The Arts: The possible creation of drama, one of the greatest artistic achievements of ancient Greece by the likes of the naval veteran Aeschylus
- Politics: Birth of democracy which is perhaps the most remarkable cultural invention of the Greeks stemming from their opposition to Persian imperial power.

The Greeks were not alone in their ingenuity. The Persians known for their relentless pursuit of victory in the face of insurmountable obstacles undertook remarkable engineering projects, from the bridging of the Hellespont to the diversion of major waterways. These wars also drove innovations in naval technology where the Greeks and Persians alike took to sea on *triremes* or warships. There is no doubt that these military ventures helped to expand sea trade bringing about an unprecedented cross-pollination of cultures that resulted in a more vibrant cosmopolitan world community.

CAUSES OF THE CONFLICT

- **First Persian War**

  The origins of the conflict go back to the Ionian Revolt, precipitated by the revolt in Naxos, in which the Greeks of the mainland were involved in the rebellion of the Asiatic Greeks against Persian Rule. Resenting barbarian overlords, autocratic regimes, and conscript service for Persian supremacy the Eastern Greeks who had been compliant subjects of Persia from 546/5 BC, followed Milesian Aristagoras to overthrow local tyrants (Hdt. 5.37). With considerable assistance from the Athenian and Eretrian forces that arrived on the scene the Ionian Greeks were able to raze Sardis, the Persian satrapal capital. From a strictly Persian point of view, this act of burning down the regional capital was not only an outrage to Persian supremacy but was also a sacrilegious act. However, the Persians in turn defeated the Hellenes and allies at Ephesus, Cyprus, and Labraunda leading up to the decisive sea battle near Miletus (Hdt.6.6-17).

  The revolt produced several significant results: 1) Mardonius replaced unpopular Hellenic tyrants on Persia's western borders with more democratic regimes, 2) Artaphernes renegotiated tribune collections, 3) Persian westward expansion was delayed, and 4) the autonomous Balkan states realized that independence could be preserved.

  Herodotus is quite clear that the Persian invasion of Greece was to avenge the burning of Sardis which gave the Persians the opportunity to declare a war of reprisals against the Greeks (5.102). Further, the Persian actions on the western frontier were part of a wide scale expedition against the cities of Europe which is exemplified in the conquest of Samos by Syloson (3.139-47), the mission entrusted to Democedes (3.135-8), Darius' Scytho-Thracian expedition in 513 BC, and Mardonius' campaign in Thrace following the Ionian revolt. Even though Darius appears to have followed a consistent Aegean policy following that of Cambyses, it is questionable whether Darius devised a plan as such to conquer the Balkan Greeks from the moment of his accession. If, however, the Persian invasion was part of a much larger plan, the conflict traditionally termed as the first Persian war might well have been the last stage of the Persian seizure of the eastern Aegean. It also follows that the campaign led by Datis and Artaphernes in 490 BC had quite a different objective from that of Xerxes in 480 BC, and that the punishment meted out to Athens and Eretria in 490 BC may well have been a by-product of successful maritime conquest. Little is known about Xerxes' territorial ambitions but it is clear that his aim in 490 BC was to compel European Greeks to acknowledge his sovereignty. If Herodotus' logic is to be followed, then it can be conjectured that the Persians were not only seeking retribution but were also looking to expand eastward. The fact that Greece is strategically placed as a secure base to strike in to Western Europe, and that Peloponnese provided a gateway to the rest of the Mediterranean, especially Italy, may very well have been contributory factors in this regard. However, it is well worth noting that as a

priced possession what Greece could offer by way of natural resources was rather slim and its' landscape is harsh and unyielding to the most part.

- **Second Persian War**

  The initiation of a second war led by Darius' son Xerxes inflames the question of Persian motive for war. Infuriated by defeat, does Xerxes now wish for total retribution against Athens and Sparta? Or does a second war emphasize Persian desperation to add Greece to its Empire? According to Herodotus, Xerxes who was himself undecided was persuaded by the impetuous counsel of Mardonius to avenge those who fell at Marathon and to redeem Persian.fame ignoring the prudent and wise counsel of Artabanus. It can be conjectured that Xerxes may have wished to impress his new subjects by a display of military strength which would also quash ambitions of other noblemen and possible rebellion in Persia. The fact that this invasion was a means for Persia to exact revenge on Athens and Sparta is strengthened by their exclusion from Xerxes' demand for both earth and water from the Greek states. By such a demand Persians may have attempted to reduce the possibility of Greece uniting. When one considers the perspective of the Greek city-states it is not difficult to subscribe to the view that the Persians were looking to expand their empire and were defeated while attempting to do so. However, from a Persian point of view Greece had nothing to offer them in terms of physical resources that the Persian Empire did not already possess which overrules the question of expansion. On the other hand, if one were to accept the view that the Persians were seeking retribution, then, despite their defeat, the Persians were successful. They had sacked Athens twice during the course of the war and had wreaked havoc on much of the Greek mainland before leaving.

SIGNIFICANT EVENTS

- **First Persian War**

  Battle of Marathon – 490 BC
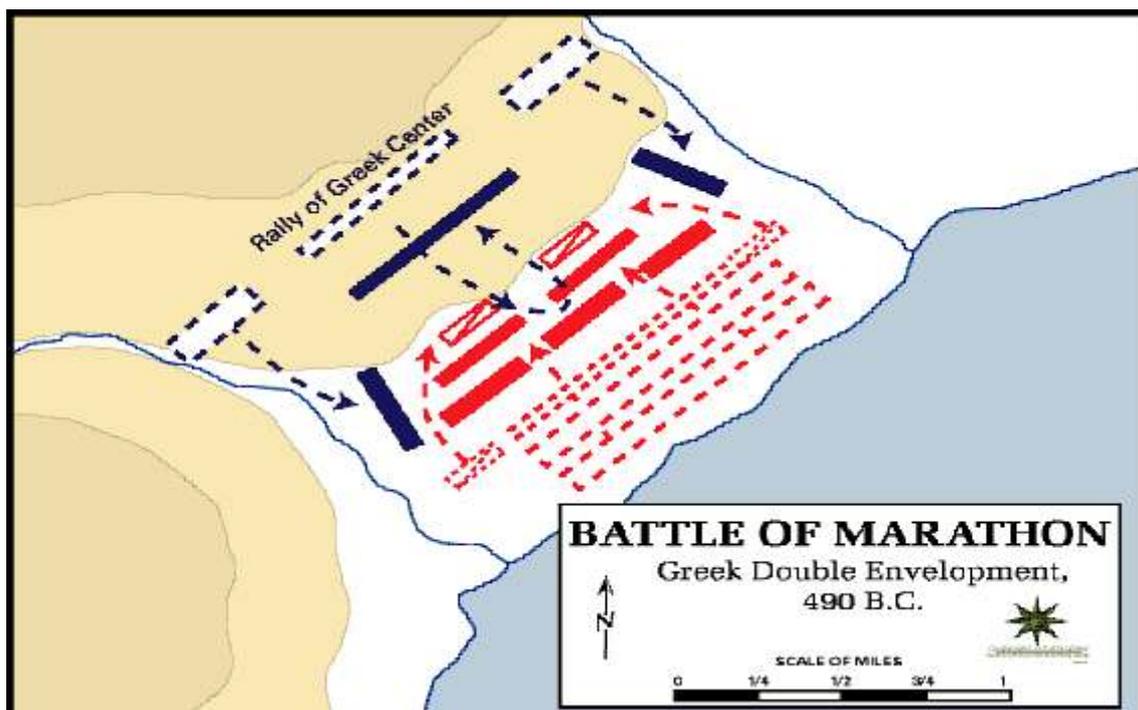
The Athenians and their allies from Plataea may have numbered 10,000 while the Persians had twice as many. The Athenian commander-in-chief was Callimachus, the polemarch of the year 490 BC, who led the forces to the wise counsel of Miltiades who was probably the most influential general at the time. The Persian forces had exacted revenge on Eretria and had laid foot on Attic soil. In the face of imminent danger the Athenians were faced with a contentious issue: whether to engage the enemy within site of the Acropolis or engage them in Marathon as proposed by Miltiades.

The significance of the victory at Marathon, as a triumph for Athens and the whole of Greece, lies in their aversion of destruction and slavery, a fate that befell the Eretrians, in the hands of an Asiatic despot and the yoke of their own tyrant, Hippias.

- **Second Persian War**

Battle of Thermopylae – 480 BC

THE BATTLE OF THERMOPYLAE AND MOVEMENTS TO SALAMIS
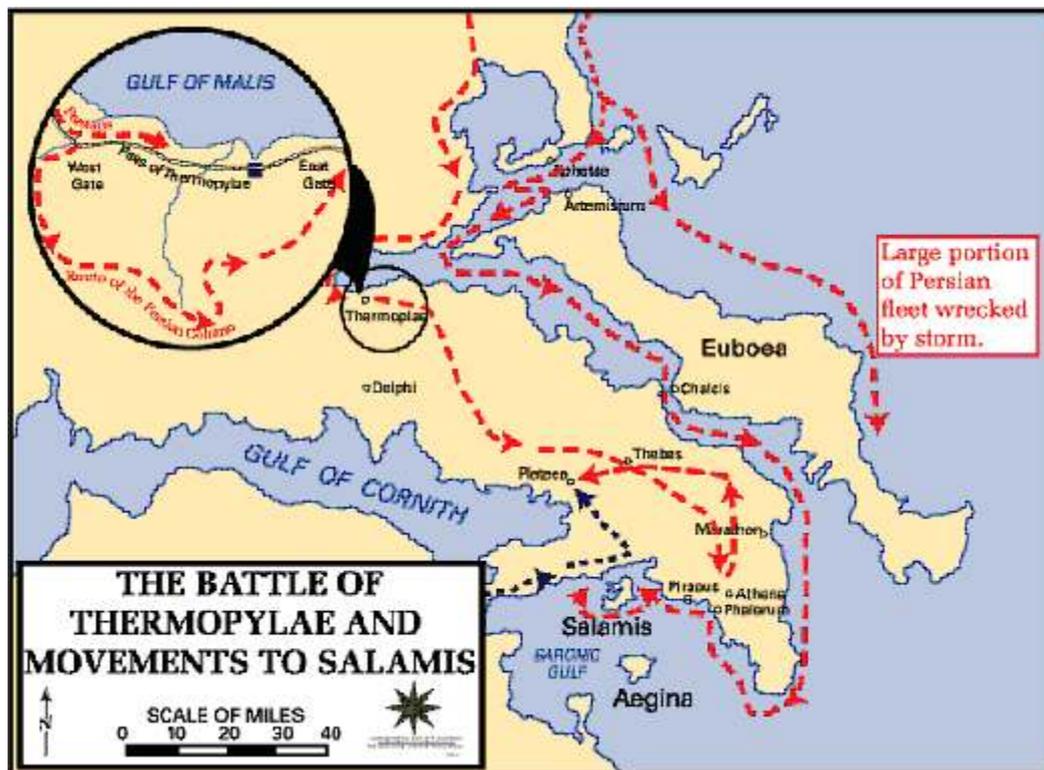
Thermopylae was the strategic pass between Mt. Callidromous and the Euripus channel through which fell the land route from north to central and southern Greece in antiquity. Leonidas, the Spartan king, attempted to hold an invading Persian army with a mere force of 6000-7000 men in this pass between the mountains and the sea. The relatively small size of the army may have been either due to religious reasons or Spartan reluctance to send forces so far north. Even though the Greeks held their position for two days they were betrayed by a Malian Greek by the name of Epialtes by exposing an alternative route to the pass. With the enemy approaching the Phocians who were guarding the route withdrew exposing the way. Most of the army may have retreated either in panic or as bid by Leonidas. The remaining Spartans, Thespians, Thebans, and possibly, Mycenaeans fought to the last even though the Thebans are said to have surrendered.

This valiant resistance at Thermopylae not only made a deep impression on Greece but also increased Spartan fame and bravery. While the Thespians would not dessert the Spartans the Thebans were charged with medism, and were forced to suffer shame for such treachery.

Battle of Salamis – 480 BC
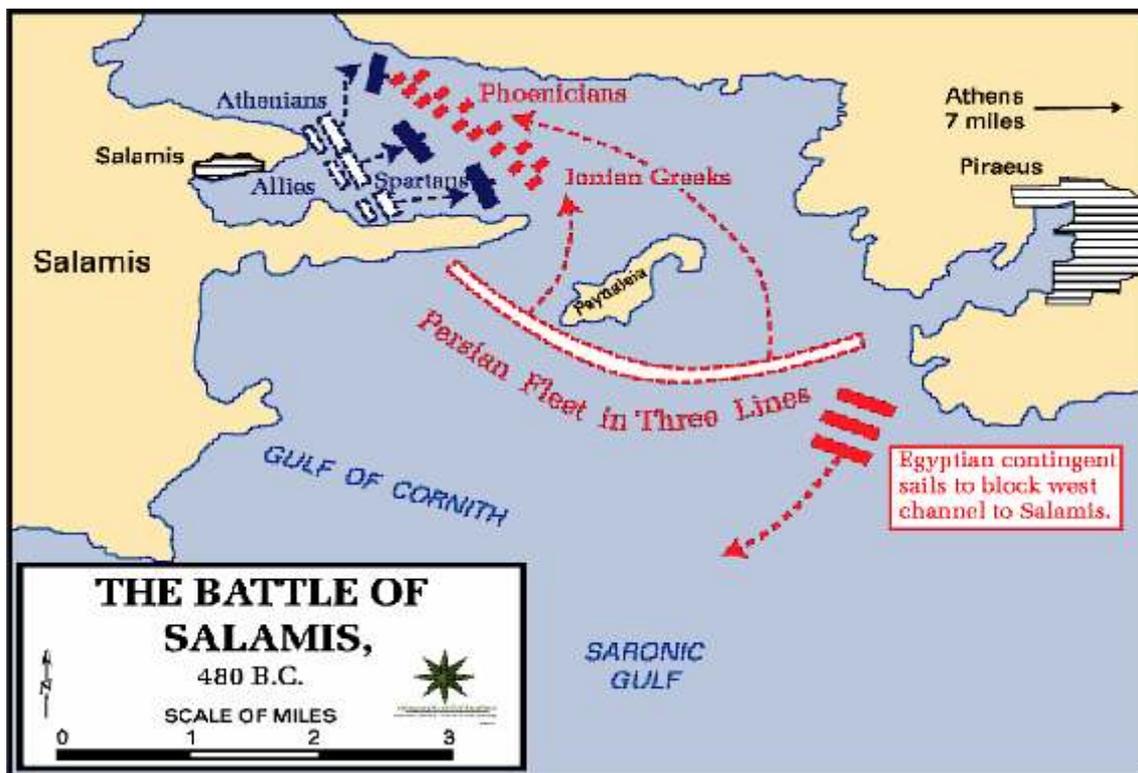
Having broken the inner gate of Hellas, and slain the king of the leading state, Sparta, Xerxes progressed to Boeotia through Locris and Phocis meeting with no resistance. The Athenians returning from Artemisium witnessed the Peloponnesian army gathered at the Isthmus building a wall from sea to sea which left Athens and Boeotia defenseless. Hence the evacuation of Athens on Themistocles' advice and took refuge on their 'wooden wall', the fleet while Xerxes arrived to found a near empty city. Perhaps, as part of a ruse employed by Themistocles, the Persians moved in to the channel between the island of Salamis and the mainland Greece with the intention of confronting the Greek fleet based on the island. Even though the exact details of the battle itself are unknown, it is however clear that the Persian fleet suffered great losses which forced them to withdraw to Asia Minor.

Greek victory at Salamis was undoubtedly a decisive blow to Persian naval strength. However, the Athenians failed to follow-up their victory. It is conceivable that this victory may have led to the revolt of the Ionian Greeks in the following year. The Persians had now been completely defeated both on land and in sea.

Battle of Plataea – 479 BC
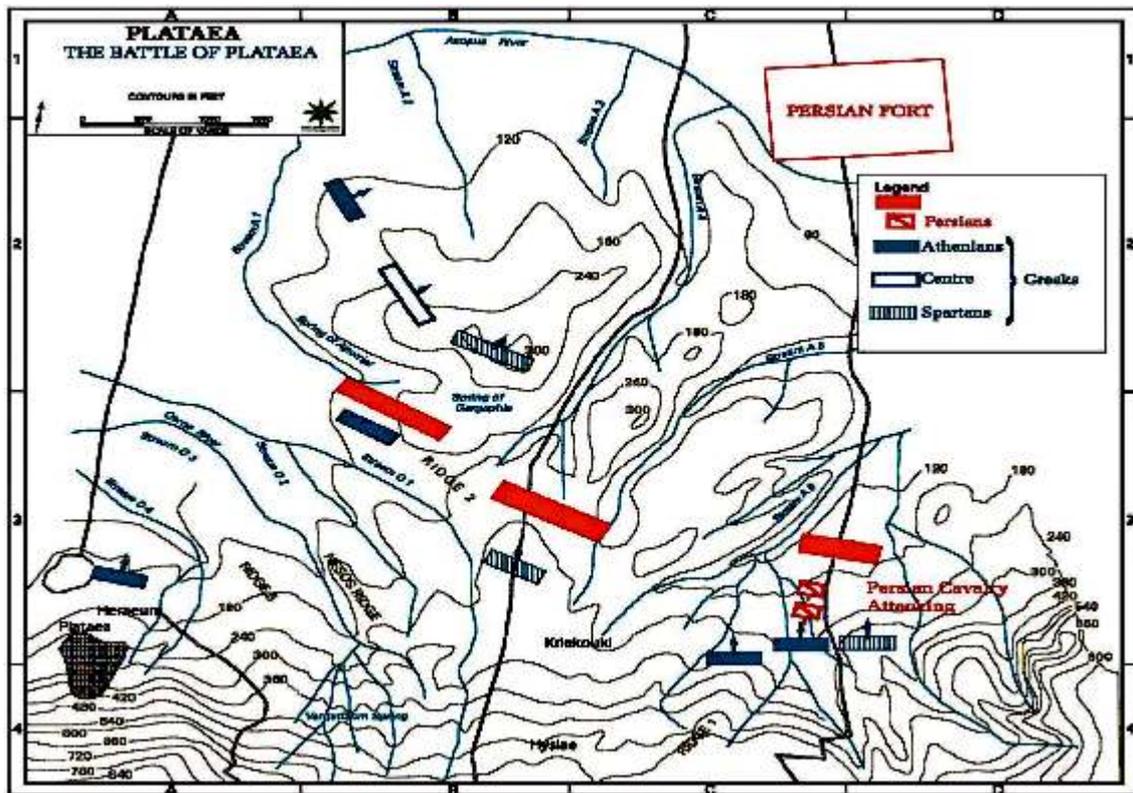
stages to the battle itself: 1) led by the Spartan general Pausanias the Greeks successfully fought off the Persian cavalry on the lower slopes of the Cithaeron, the mountain range that separates Boeotia and Attica, 2) the Greeks then occupied the lower ground in the territory of Plataea close to the river Asopus, between the Theban road and the Moloeis, a tributary stream of Asopus, 3) the Greeks fall back and take position between Hysiae and Plataea. Mardonius, the Persian general was killed and the Greeks pursued those fleeing and the Tegeans plundered his tent, which they later dedicated to Athena Alea.

The battle was won solely by Spartan discipline and prowess. On the other hand the Athenian conduct was less than satisfactory. The battle of Cithaeron shares the same dignity of that of Salamis, and is considered as great triumphs of Sparta and Athens respectively. With a sever lack of cavalry the Lacedaemonians turned a retreat in to a victory, and the outcome of the battle was decided by a small section of the armies involved while Artabazus leading 40,000 men had not entered in to action at all. For the following century and a half Persian threat was restricted to the western fringe of Asia, and in due course Persia would succumb to a Greek conqueror, Alexander of Macedon.

Peace of Callias

The death of Cimon, the soul of the Persian war, may have encouraged Pericles to negotiate peace with Artaxerxes. However, the precise nature of these negotiations is unknown, and it is supposed that Callias may have been the chief ambassador, the richest man at Athens at the time, and husband of Cimon's sister.

A treaty was drawn between Athens and Persia (Diod. Sic. 12.4 from Ephorus) in the mid 5th century BC. The historicity of this treatise is disputed and Thycydides does not mention it

explicitly. The date of the Peace itself is a contentious issue. Some evidence suggests 449 BC while others suggest 460 BC. However, direct hostilities between Athens and Persia had seized in mid century.

THE CONFEDERACY OF DELOS OR THE DELIAN LEAGUE

Although the Persian Wars came to an end in 479 BC the Greek struggle against Persian power continued. The Ionian cities appealed first to Sparta and then to Athens to forestall renewed Persian offensive. In 478 BC the Greeks led by Spartan Pausanias campaigned in Cyprus and secured Byzantium. Subsequently, Pausanias abused his power and was recalled to Sparta, which, on the request of the allies, led to the shift of Greek leadership from Sparta to Athens (Thu. 1.95.1). As a result, the Delian League was formed under Athenian hegemony in 478/7 BC as a defensive and offence alliance against Persia. The nucleus of the alliance was formed by the Ionian cities of the west coast of Asia Minor, the Hellespont, and the Propontis, and most of the islands in the Aegean.

THE ORGANIZATION AND ADMINISTARTION OF THE LEAGUE

The treasury of the league was set up in the island of Delos, a traditional Ionian festival centre, located in the middle of the Cyclades. The entire administration fell under the purview of Athens from providing the commander-in-chief of the allied forces to the maintaining of the treasury under *hellenotamiae* or treasurers. However, the representation of Athens on an equal footing with the other member states in the assemblies of the league suggests that its organization was not meant to serve as an instrument for the development of Athenian power in terms of directing its policies for self interest. Also, the fact that the Delian League was formed within a larger Hellenic League suggests further that its purpose was merely to conduct a naval war against Persia. At first, the anti-Persian objectives were vigorously pursued by the league culminating in Cimon's victory at Eurymedon in 466 BC. At the height of its power the league numbered some 200 member states providing either ships or tribute to the league.

It is important to note that the formation of the league itself did not lead to a breach of diplomatic ties between Sparta and Athens. Between 479-462BC, despite growing antagonism and jealousy, the strongest forces in Greek inter-state politics were panhellenism and the war against Persia, and not dualism and opposition between Sparta and Athens. However, with Cimon's ostracism following his victory at Eurymedon ended the so called first peace of Callias, and war against Persia resumed in 460 BC with the Greeks suffering heavy losses and complete disaster in Egypt in 454 BC. In the same year the treasury was transferred to Athens from Delos to protect it from potential Persian raid. The decision to move the league's funds, apparently taken unilaterally, confirmed Athens' absolute superiority over the other allies and led to the eventual jealously of her enemies resulting in the Peloponnesian war.

FROM LEAGUE TO EMPIRE

The change from nominally equal Delian League to the Athenian Empire did not take place over night. By 454, when the League's treasury was transferred to Athens and used to fund monuments of imperial splendour such as the Parthenon, it had become an empire in all but name. During this period Athens begins to display an aggressive foreign policy towards both the allies and non-allies of the league exemplified in their dealings with Carystus (forced to join the league in 472 BC), Naxos (forced back in to the alliance in 467 BC), and Thasos (punished for revolt in 462 BC). Five years later the main Callias peace in 450 BC, if historical, restricted Persian movement west of Phaselis and outside the Euxine. It is supposed that peace with Persia would have made the existence of the league redundant, but by then most of the alliance had already lost its autonomy to Athens.

Even though the original justification for the league was removed Athens continued to levy tribute from the allies, and their restlessness was kept in check by imposing repressive institutions such as Cleruchies of which the first known example is Andros (450 BC). Epigraphic evidence suggests a shift of terminology with the "allies" being replaced by "the cities which the Athenians rule." Also, the proliferation of imperial inscriptions in allied states may have also functioned as a repressive device after 460 BC.

Athens also embarked on an aggressive new foreign policy, aimed against Sparta, Athens' major rival in Greece. Athens allied with Argos, Sparta's traditional antagonist in the Peloponnese, and proceeded to attack Corinth, Sparta's most important ally. Vast operations were launched on both land and sea, and the result was that by 457 BC Athens had gained control of the whole of central Greece which however collapsed by the time of the Thirty Year Truce in 445 BC.

Athens' eagerness to build an empire which some times resulted in her foolhardy boldness with which she acted was partly caused by her being a democracy. This is clearly evident in the expedition in Egypt where decision was made to send a vast fleet of 200 triremes to aid an Egyptian revolt against the Persian Empire even though it served little practical purpose. On the other hand, Athenian cleruchies were set up at strategic points throughout Greece, the Mediterranean and even the Black sea, where Athens maintained a good relationship with Cimmerians as she grew more dependent on the import of grain from this tribe. Amphipolis was built at a strategic junction on the northern Aegean coastal road; Thourioi was founded as an Athenian stronghold in Magna Graecia; and a fleet was sent to the Back Sea simply as a demonstration of Athenian power and to keep the vital trade routes open. An Athenian empire was now well and truly established.

When the Peloponnesian war began (431 BC) Athenian control over the alliance was firm and Spartan hopes of large scale revolt were disappointed. In 425 BC Athens raised increased the tribute assessment to nearly 1500 talents from the original assessment of 460, and Chios and Lesbos were the only states to provide ships at this stage. Melos was reduced in 416 BC, a major reason for Athenian unpopularity, and a wave of revolts following their failure in Sicily by allies including Chios, Miletus, Thasos and Euboea were easily contained by Athens. Even though Thucydides is supportive of a gradual increase of oppression from league to empire (1.99) some scholars have contested this view (Finely, 1981).

The allies, however, did not contribute much to Athenian defeat in the Peloponnesian war (404 BC). In less than thirty years Athens formed a second maritime league for self defence (379/8 BC) but in the process repudiated her cleruchies, garrisons and overseas possessions (377 BC), and survived until Philip II of Macedon's victory at Chaeronea, but never recovered the full extent of her power. However, it must be noted that the so called Athenian Empire brought benefits to poor states by suppressing piracy to the great advantage of maritime trade. It can also be conjectured that imperial success and cultural achievement may not have been restricted to Athens alone even though Thucydides is silent on the matter

Learning Teaching Activities

Activity No. 1

Write out the speech that Darius might have delivered to the messenger who brought the news of the Persian defeat at Marathon. Try to show his emotions in the speech.

Instructions

- This can be done as a speech activity.

- They can refer to the battle of Marathon and study how the pursians were defeated and the strategies which were used by the Greeks.

- Each of the students could come forward and deliver his/ her speech to the class and compare the facts mentioned in his/her speech along with the speeches of the others.

Activity No. 2

In groups of four or five select one of the battles of the Persian wars, then form a team of investigating journalists. Write a report of the battle for a feature article in a popular weekend newspaper. The article should,

- Examine the preparedness of both sides.
- Investigate any preliminary activities/ actions.
- Describe the site of the battle.
- Provide descriptions of outstanding individuals.
- Give the results including casualties, territory gained and lost.
- Analyse aftermath.
- Students will find out more details about the battles and prepare their reports.

Activity No. 3

Rule up a chart using headings as shown below. In each of the columns provide the required information.

Battle,   Land/ Sea, Date,   Leaders,   Outcome

- Name the 6 battles of the Persian wars. List them in the order in which they took place
- Categorise each as land/sea battle.
- Find out the leaders of each of the forces in each battle.
- What was the out come of each battle.

Instructions

- This can be done as a creative activity.
- Students will include all the information that they have in a chart using the headings mentioned.
- The chart can be displayed to the class.

THE GOLDEN AGE IN ATHENS

Competency 4.0	:	Understands the impact of geographical conditions in deciding the course of history.
Competency Level 4.1	:	Analyses the manner in which geographical factors influence the development of Greek Civilization.
Duration	:	30 periods
Learning Outcomes	:	

- Gets a clear idea of how Athens prospered during the rule of Pericles.

- Identifies the domestic and foreign policies which Pericles adopted for the development of Athens.

- Gets an idea about the estrangement of the other cities towards the prosperity of Athens.

Athenian Empire in the Golden Age

The struggle against the Persian invasion had occasioned a rare interval of inter-state cooperation in ancient Greek history. The two most powerful city-states, Athens and Sparta, had put aside their mutual suspicions stemming from their clash at the time of Cleisthenes' reforms in order to share the leadership of the united Greek military forces. Their attempt to continue this cooperation after the repulse of the Persians, however, ended in failure. Out of this failure arose the so-called Athenian Empire, a modern label invented to point out the political and economic dominance Athens came to exercise over other Greek states in an alliance originally set up as a voluntary association of its members against Persia.

1.1 The Establishment of an Athenian Empire

The victorious Greeks decided in 478 B.C. to continue a naval alliance in order to attack the Persian outposts that still existed in far northern Greece and western Anatolia, especially Ionia. The Spartans naturally assumed leadership of this alliance, continuing the position that they had held at the head of the Greek coalition formed to resist the invasion of Xerxes. The conduct of the Spartan commander, Pausanias, soon caused disaffection among the Greek allies, however, and Athens soon took over the position of leader by consensus) of the alliance. This change in leadership marked the beginning of the establishment of what would become an Athenian Empire.

1.2. Spartan Approval of Athenian Leadership

Disgusted by the insolence of Pausanias, the Ionians serving in the combined Grecian fleet addressed themselves to the Athenian aristocrat Aristides (c. 525-465 B.C.), whose manners formed a striking contrast to those of the Spartan leader, and begged him to assume the command. By 477 B.C., Aristides had successfully persuaded the other Greeks to request Athenian leadership of the continuing naval alliance against the Persians. The leaders at Sparta were happy to give up their position at the head of the alliance because, in the words of the Athenian historian Thucydides (c. 460-400 B.C.), "they were afraid any other commanders they sent abroad would be corrupted, as Pausanias had been, and they were glad to be relieved of the burden of fighting the Persians.... Besides, at the time they still thought of the Athenians as friendly allies." It could be added that Sparta's ongoing need to keep its army at home most of the time to guard against helot revolts also made prolonged overseas operations difficult to maintain.

1.3. A Permanent Structure for the Alliance

Under Athenian direction, the Greek alliance against Persia took on a permanent organizational structure. Member states swore a solemn oath never to desert the coalition. The members were predominately located in northern Greece, on the islands of the Aegean Sea, and along the western coast of Anatolia—that is, in the areas most exposed to Persian attack. Most of the independent city-states of the Peloponnese, on the other hand, remained in their traditional alliance with the Spartans. This alliance of Sparta and its allies, which modern historians refer to as the Peloponnesian League, had an assembly to set policy, but no action could be taken unless the Spartan leaders agreed to it. The alliance headed by Athens also had an assembly of representatives to make policy. Its structure was supposed to allow participation by all its members.

1.4. The Finances of the Alliance (Delian League)

The Athenian representatives came to dominate this erstwhile democracy, however, as a result of the special arrangements made to finance the alliance's naval operations. Aristides set the different levels of payments the various member states were to pay each year, based on their size and prosperity. The Greek word describing the payments was phoros, literally "that which is brought." Modern historians refer to the payments as "tribute," but the translation "dues" might come closer to the official terminology of the alliance, so long as it is remembered that these dues were compulsory and permanent. For their tribute payments, larger member states were assessed the responsibility of supplying entire warships complete with crews and pay; smaller states could share the cost of a ship, or simply contribute cash which would be put together with others' payments to pay for ships and crews. Over time, more and more of the members of the alliance chose to pay their dues in cash rather than go to the trouble of furnishing warships. The alliance's funds were kept on the centrally-located island of Delos, in the group of islands in the Aegean Sea called the Cyclades, where they were placed under the guardianship of the god Apollo, to whom the whole island of Delos was sacred. Historians today refer to the alliance as the Delian League because its treasury was originally located on Delos.

1.4.1. The Warships of the Delian League

The warship of the time was a narrow vessel built for speed called a trireme ("triple-banks-of-oars ship"), a name derived from its having three tiers of oarsmen on each side for propulsion in battle. One hundred and eighty rowers were needed to propel a trireme, which fought mainly by ramming enemy ships with a metal-clad ram attached to the bow and thus sinking them by puncturing their hulls below the water line. Triremes also carried a complement of about twenty officers and marines; the marines, armed as infantry, could board enemy ships. Effective battle tactics in triremes required extensive training and physical conditioning of the crews. Most member states of the Delian League preferred to pay their annual dues in cash instead of furnishing triremes because it was beyond their capacities to build ships as specialized as triremes and to train crews in the intricate teamwork required to work triple banks of oars in battle maneuvers. Athens was far richer and more populous than most of its allies in the Delian League, and it not only had the shipyards and craftsmen to build triremes in numbers but also a large pool of poorer men eager to earn pay as rowers. Therefore, Athens built and manned most of the alliance's triremes, using the dues of allies to supplement its own contribution.

1.5. The Rebellion of Thasos

Since Athens supplied the largest number of warships in the fleet of the Delian League, the balance of power in the League came firmly into the hands of the Athenian assembly, whose members decided how Athenian ships were to be employed. Members of the League had no effective recourse if they disagreed with decisions made for the League as a whole under Athenian leadership. Athens, for instance, could compel the League to send its ships to force reluctant allies to go on paying dues if they stopped making their annual payments. The most outstanding instance of such compulsion was the case of the city-state of the island of Thasos which, in 465 B.C, unilaterally withdrew from the Delian League after a dispute with Athens over gold mines on the neighboring mainland. To compel the Thasians to keep their sworn agreement to stay in the League, the Athenians led the fleet of the Delian League, including ships from other member states, against Thasos. The attack turned into a protracted siege, which finally ended after three years' campaigns in 463 B.C. with the island's surrender. As punishment, the League forced Thasos to pull down its defensive walls, give up its navy, and pay enormous dues and fines. As Thucydides observed, rebellious allies like the Thasians "lost their independence," making the Athenians as the League's leaders "no longer as popular as they used to be."

The expedition to Thasos was attended with a circumstance which first gives token of the coming hostilities between Sparta and Athens. At an early period of the blockade the Thasians secretly applied to the Lacedaemonians to make a diversion in their favour by invading Attica: and though the Lacedaemonians were still ostensibly allied with Athens, they were base enough to comply with this request. Their treachery, however, was prevented by a terrible calamity which befel themselves. In the year 461 B.C. their capital was visited by an earthquake which laid it in ruins and killed 20,000 of the citizens. But this was only part of the calamity. The earthquake was immediately followed by a revolt of the Helots (see section 2.1 below).

1.6. The Military and Financial Success of the Delian League

The Athenian-dominated Delian League enjoyed success after success against the Persians in the 470s and 460s. Within twenty years after the rout of the Persian fleet in the battle of Salamis in 479, almost all Persian garrisons had been expelled from the Greek world and the Persian fleet driven from the Aegean. Although the Persian heartland was not threatened by these setbacks, Persia ceased to be a threat to Greeks for the next fifty years. Athens meanwhile grew stronger from its share of the spoils captured from Persian outposts and the dues paid by its members. For a state the size of Athens (around 30,000 to 40,000 adult male citizens at the time), this annual income meant prosperity.

1.7. Athenian Self-Interest in Empire

The male citizens meeting in the assembly decided how to spend the city-state's income. Rich and poor alike had a self-interest in keeping the fleet active and the allies paying for it. Well-heeled aristocrats like Cimon (c. 510-450 B.C.), the son of Miltiades the victor of the battle of Marathon, could enhance their social status by commanding successful League campaigns and then spending their share of the spoils on benefactions to Athens. The numerous Athenian men of lesser means who rowed the Delian League's ships came to depend on the income they earned on League expeditions. The allies were given no choice but to acquiesce to Athenian wishes on League policy. The men of Athens insisted on freedom for themselves, but they failed to preserve it for the member states in the alliance that had been born in the fight for just this sort of freedom from domination by others. In this way, alliance was transformed into empire, despite Athenian support of democratic governments in some allied city-states previously ruled by oligarchies. From the Athenian point of view, this transformation was justified because, by keeping the allies in line, the alliance remained strong enough to do its job of protecting Greece from the Persians.

2. The Democratic Reform of the Athenian System of Justice

Since poorer men powered Athens' fleet as rowers and since Athenian empire rested on naval power, the military and political importance of poorer men grew at Athens in the decades following the Persian Wars. As these poorer citizens came to recognize that they provided the foundation of Athenian security and prosperity, they evidently felt the time had come to make the administration of justice at Athens just as democratic as the process of making policy and passing laws in the assembly, which was open to all male citizens over eighteen years old. Equally democratic in its selection was the membership of the council of 500 (boule), which prepared the assembly's agenda and performed other public business including some judicial functions. The council was filled each year by drawing lots to select the year's membership in the council from among male citizens over thirty years of age. The use of the lot was felt to be democratic because it gave an equal chance to all eligible men to be selected for government office. Although at this time the assembly could serve as a court of appeals, most judicial verdicts were rendered by the city-state's nine annual magistrates (archons) and the Areopagus council of ex-magistrates. The nine annual magistrates, officials who saw to much of the adminstration of the city-state, had been chosen by lot rather than by election since 487 B.C. The use of the lot made access to those offices a matter of random and therefore democratic

chance rather than liable to domination by wealthy aristocrats, who could afford major electoral campaigns. But even democratically selected magistrates were susceptible to corruption, as were the members of the Areopagus. A different judicial system was needed if those men who decided cases were to be insulated from pressure by socially prominent people and from bribery by those rich enough to buy a favorable verdict. That laws were enacted by democratically constituted bodies meant little if those same laws were not applied fairly and honestly.

2.1. Helot Revolt at Sparta

The pressure to reform the judicial system reached the boiling point when a crisis in foreign affairs heated up Athenian politics. The crisis began in 465 B.C. with a tremendous earthquake in Laconia, the territory of the Spartans in the Peloponnese. It killed so many Spartans that the helots in Messenia instigated a massive revolt. Messenia was the large region of the Peloponnesus bordering Spartan territory on the west, which the Spartans had conquered in the eighth and seventh centuries and whose formerly free inhabitants they had enslaved as helots to farm the land for the benefit of the Spartans. By 462 B.C. the revolt had become so serious that the Spartans, swallowing their considerable pride, appealed to Athens for military help, despite the chill that had fallen over relations between Athens and Sparta since the days of their cooperation against the Persians. The tension between the former allies was caused by rebellious members of the Delian League like the Thasians, who had received at least moral support from the leaders at Sparta. Spartan leaders apparently felt that Athens, as the head of the Delian League, was growing powerful enough someday to threaten Spartan interests in the Peloponnese. Cimon, the hero of the Delian League's campaigns, marshalled all his prestige to persuade a reluctant Athenian assembly to send hoplites to help the Spartans in 462 B.C. Cimon, like many Athenian aristocrats, had always admired the Spartans, and he was renowned for registering his opposition to proposals in the assembly by saying, "But that is not what the Spartans would do." (This quotation is attributed to the fifth-century author Stesimbrotus) His Spartan friends let him down, however, by soon changing their minds and sending him and his army home. The Spartans feared that the democratically inclined Athenian soldiers might decide to help the helots (who were fellow Greeks) escape from Spartan domination.

2.2. The Reforms of Ephialtes

The humiliating rejection by Sparta of their help outraged the men of Athens and provoked hostile relations between the two states. The disgrace the rejection brought to Cimon carried over to his fellow aristocrats in general, thereby establishing a political climate ripe for further democratic reforms.

The leader of the democratic party at this time was a man of whom we know strangely little, and yet his activity was a turning point in the history of Athens. Ephialtes was poor but incorruptible, and did not long survive the animosities of Athenian politics. The popular faction had been strengthened by the war, for in that crisis all class divisions among freemen had for a moment been forgotten, and the saving victory at Salamis had been won not by the army-which was dominated by the aristocrats- but by the navy, which was manned by the poorer citizens and controlled by the mercantile middle class. The oligarchic party sought to maintain its privileges by making the conservative Areopagus the supreme authority in the state. Ephialtes replied by a bitter attack upon this ancient senate. He impeached several of its members for

malfeasance, had some of them put to death, and persuaded the Assembly to vote the almost complete abolition of the powers that the Areopagus still retained.

The conservative Aristotle later approved this radical policy, on the ground that "the transfer to the commons of the judicial functions that had belonged to the Senate appears to have been an advantage, for corruption finds an easier material in a small number than in a large one." But the conservatives of the time did not see the issue so calmly. Ephialtes, having been found unpurchasable, was assassinated in 461 by a Boeotian, hired by the conservative party to dispatch him.

More importantly, Ephialtes' reforms set up a judicial system of courts manned by male citizens over thirty years old chosen by lot for each case. The reforms made it virtually impossible to influence or bribe the citizen jurors because 1) all trials were concluded in one day, and 2) juries were large (from several hundred to several thousand). There was no judge to instruct the jurors, nor any lawyers to harangue them—only an official to keep fights from breaking out. Jurors made up their own minds after hearing speeches made by the plaintiffs and defendants, who spoke on their own behalf and sometimes called their friends and supporters to do so. The accuser and the accused, although they were required to speak for themselves, might pay someone else to compose their speech to the court, which they then delivered as if it consisted of their own words. A majority vote of the jurors ruled, and there was no appeal from the decision of the court.

2.3. Athenian Radical Democracy

The structure of the new court system reflected the underlying principles of what scholars today call the "radical" democracy of Athens in the Golden Age of the mid-fifth century B.C. In that system, candidates for the office of general (strategos) and a few other offices competed in elections for their annual offices because their posts required special competencies. Most posts in Athenian government, however, were filled by lot from among the adult male citizen body. All adult male citizens could attend the assembly, which met in regular session about forty times a year, to propose, discuss, and vote on legislation. The egalitarian nature of Athenian radical democracy depended on a set of principles, which was not without its own internal tensions: 1) wide-spread participation by a cross-section of male citizens in government and the administration of justice, 2) selection of participants at random for most public offices, 3) elaborate precautions to prevent corruption and strict procedures for reviewing the performance in office of officials, 4) equal protection under the law for citizens regardless of wealth, 5) some legal restrictions on citizen women, 6) privilege being given to the interest of the majority when that interest was in conflict with the interest of any minority or individual, while maintaining at the same time 7) a firm respect for the freedom of the individual.

2.4. Ostracism

The potential conflict between Athenian radical democracy's principle of privileging the interest of the majority while valuing the freedom of the individual can be seen most dramatically in the official procedure for exiling a man from Athens for ten years. Every year the assembly voted whether to go through this procedure, which was called ostracism (from the word ostrakon, meaning a piece of broken pottery, the material used for ballots). If the vote was affirmative, all male citizens on a predetermined day could cast a ballot on which they had scratched the

name of the man they thought should be exiled. If 6,000 ballots were cast, whichever man was mentioned on the greatest number of them was compelled to leave Attica for ten years. He suffered no other penalty, and his family and property could remain behind undisturbed. It is important to emphasize that ostracism was not a criminal penalty: men returning from ostracism enjoyed undiminished rights as citizens. Ostracism served different purposes. The first ostracisms, for example, which occurred in the 480s B.C., were intended to protect democracy, after the appearance of the ex-tyrant Hippias with the Persians at Marathon in 490 B.C. had spread the fear that someone might try to reestablish tyranny in place of democracy. Ostracism could also serve as a mechanism for placing blame on an individual for a failed policy that the assembly had originally supported. Cimon, for example was made the scapegoat for the disastrous Athenian attempt to cooperate militarily with Sparta during the helot revolt of the late 460s and therefore ostracized. Ostracism was not undertaken casually, it seems, at least not if one judges from the number of men ostracized in the fifth century. The total of men ostracized probably amounted to no more than a total of a dozen or two. Ostracism fell into disuse after about 416 B.C. because the procedure was discredited by the discovery of a conspiracy by two prominent politicians, Alcibiades and Nicias, to manipulate the process to keep themselves from being ostracized.

2.5. The Ostracism of Aristides

The threat ostracism was meant to combat could also come from a man's great personal prominence, if he became so prominent that he could appear to overshadow all others on the political scene and thus threaten the egalitarian principles of Athenian democracy, in which no one man was supposed to dominate the making of policy. This point is illustrated by a famous anecdote concerning Aristides, who set the dues for the Delian League. This Aristides had the nickname "The Just" because he was reputed to be so fair-minded. On the balloting day for an ostracism, an illiterate man from the countryside handed Aristides a potsherd, asking him to scratch on it the name of the man's choice for ostracism. "Certainly," said Aristides; "Which name shall I write?" "Aristides," replied the countryman. "Very well," remarked Aristides as he proceeded to inscribe his own name. "But tell me, why do you want to ostracize Aristides? What has he done to you?" "Oh, nothing; I don't even know him," sputtered the man. "I'm just sick and tired of hearing everybody refer to him as 'The Just.'

2.6. Ostracism and personal prominence

The anecdote about Aristides and the illiterate voter may well be apocryphal, but Aristides was indeed ostracized in 482 B.C. (and recalled early in 480 B.C. to fight the Persians). Nevertheless, it makes a valid point: the Athenian political system assumed that the right way to protect democracy was, even in cases in which an individual might be unfairly penalized, to rely on the judgment of the mass of ordinary male citizens as expressed in a majority vote. This conviction required making allowances for irresponsible types like the kind of man depicted in the story about Aristides. It rested on the belief that the cumulative political wisdom of the majority of male citizens would outweigh the eccentricity and irresponsibility of the few. And personal prominence certainly did not usually lead to ostracism. Pericles, the most prominent and famous of Athenian political leaders of the fifth century, was never ostracized, even though his political opponents apparently tried to use that procedure against him on at least one occasion. Pericles presumably avoided ostracism because the majority of the voters approved of his policies and because he was able to outmaneuver his opponents by rallying popular support when they tried to get him ostracized.

3. The Policies of Pericles

The man who acted as commander in chief of all the physical and spiritual forces of Athens during her greatest age was born some three years before Marathon. His father, Xanthippus, had fought at Salamis, had led the Athenian fleet in the battle of Mycale, and had recaptured the Hellespont for Greece. Pericles' mother, Agariste, was a granddaughter of the reformer Cleisthenes; on her side, therefore, he belonged to the ancient family of the Alcmaeonids. "His mother being near her time," says Plutarch, "fancied in a dream that she was brought to bed of a lion, and a few days after was delivered of Pericles- in other respects perfectly formed, only his head was somewhat longish and out of proportion"; his critics were to have much fun with this very dolicocephalic head. The most famous music teacher of his time, Damon, gave him instruction in music, and Pythocleides in music and literature; he heard the lectures of Zeno the Eleatic at Athens, and became the friend and pupil of the philosopher Anaxagoras. In his development he absorbed the rapidly growing culture of his epoch, and united in his mind and policy all the threads of Athenian civilization- economic, military, literary, artistic, and philosophical. He was, so far as we know, the most complete man that Greece produced.

Seeing that the oligarchic party was out of step with the time, Pericles attached himself early in life to the party of the demos - i.e., the free population of Athens. He approached politics in general, and each situation in it, with careful preparation, neglecting no aspect of education, speaking seldom and briefly, and praying to the gods that he might never utter a word that was not to the point. Even the comic poets, who disliked him, spoke of him as "the Olympian," who wielded the thunder and lightning of such eloquence as Athens had never heard before; and yet by all accounts his speech was unimpassioned, and appealed to enlightened minds. His influence was due not only to his intelligence but to his probity; he was capable of using bribery to secure state ends, but was himself "manifestly free from every kind of corruption, and superior to all considerations of money"; and whereas Themistocles had entered public office poor and left it rich, Pericles, we are told, added nothing to his patrimony by his political career. It showed the good sense of the Athenians in this generation that for almost thirty years, between 467 and 428, they elected and re-elected him, with brief intermissions, as one of their ten strategoi or commanders; and this relative permanence of office not only gave him supremacy on the military board, but enabled him to raise the position of strategos autokrator to the place of highest influence in the government. The commander in chief, or strategos autokrator, was therefore the most powerful man in the government; and since he might be re-elected year after year, he could give to the state a continuity of purpose which its constitution might otherwise have rendered impossible. Through this office Pericles made Athens for a generation a democratic monarchy, so that Thucydides could say of the Athenian polity that though it was a democracy in name it was really government by the greatest of the citizens. Under Pericles Athens, while enjoying all the privileges of democracy, acquired also the advantages of aristocracy and dictatorship. The good government and cultural patronage that had adorned Athens in the age of Peisistratus were continued now with equal unity and decisiveness of direction and intelligence, but also with the full and annually renewed consent of a free citizenship. History through him illustrated again the principle that liberal reforms are most ably executed and most permanently secured by the cautious and moderate leadership of an aristocrat enjoying popular support. Greek civilization was at its best when democracy had grown sufficiently to give it variety and vigor, and aristocracy survived sufficiently to give it order and taste.

Pericles successfully proposed that state revenues be used to pay a daily stipend to men who served on juries, in the Council of the Five Hundred, and in other public offices filled by lot. The stipend was modest, in fact less than a skilled worker could have made on a good day. Without the stipend, however, poorer men would have found it virtually impossible to leave their regular work to serve in these positions, which required much of a man's time. By contrast, the board of ten annually elected generals—the most influential public officials, who had broad responsibilities for the city-state's military, civil, and financial affairs—were to receive no stipends despite the heavy demands of their post. Mainly rich men like Pericles won election as generals because they were supposed to have been able to afford the education and training required to handle this top job and to have the personal wealth to serve without financial compensation. They were compensated by the prestige conferred by election to their office. Like Cleisthenes before him, Pericles was an aristocrat who became the most influential leader in the Athens of his era by devising innovations to strengthen the egalitarian tendencies of Athenian democracy. Pericles and others of his economic status had inherited enough wealth to spend their time in politics without worrying about money, but remuneration for poorer men serving in public offices was an essential foundation of Athenian democracy, if it was truly going to be open to the majority of men, who, along with their wives and children, had to work to support themselves and their families. Above all, Pericles' proposal that jurors receive state stipends made him overwhelmingly popular with the mass of ordinary male citizens. Consequently, he was able to introduce dramatic changes in Athenian domestic and foreign policy beginning in the 450s B.C.

3.1. The Citizenship Law of Pericles

In 451 B.C. Pericles introduced one of the most striking proposals with his sponsorship of a law stating that henceforth citizenship would be conferred only on children whose mother and father both were Athenians. Previously, the offspring of Athenian men who married non-Athenian women were granted citizenship. Aristocratic men in particular had tended to marry rich foreign women, as Pericles' own maternal grandfather had done. Pericles' new law enhanced the status of Athenian mothers and made Athenian citizenship a more exclusive category, definitively setting Athenians off from all others. Not long thereafter, a review of the citizenship rolls was conducted to expel any who had claimed citizenship fraudulently. Together these actions served to limit the number of citizens and thus limit dilution of the advantages which citizenship in Athens' radical democracy conveyed on those included in the citizenry. Those advantages included, for men, the freedom to participate in politics and juries, to influence decisions that directly affected their lives, to have equal protection under the law, and to own land and houses in Athenian territory. Citizen women had less rights because they were excluded from politics, had to have a male legal guardian (kurios), who, for example, spoke for them in court, and were not legally entitled to make large financial transactions on their own. They could, however, control property and have their financial interests protected in law suits. Like men, they were entitled to the protection of the law regardless of their wealth. Both female and male citizens experienced the advantage of belonging to a city-state that was enjoying unparalleled material prosperity. Citizens clearly saw themselves as the elite residents of Athens.

3.2. Periclean Foreign Policy

Once he had gained political prominence in the 450s at Athens, Pericles devoted his attention to foreign policy as well as domestic proposals. Pericles had succeeded to the political principles of Themistocles, and his aim was to render Athens the leading power of Greece. The Confederacy of Delos had already secured her maritime ascendency; Pericles directed his policy to the extension of her influence in continental Greece. Athens formed an alliance with the Thessalians, Argos, and Megara. The possession of Megara was of great importance, as it enabled the Athenians to arrest the progress of an invading army from eloponnesus, AEgina, so long the maritime rival of Athens, was subdued and made tributary. The Athenians marched with rapid steps to the dominion of Greece. Shortly afterwards the battle of OEnophyta (456 B.C.), in which the Athenians defeated the Boeotians, gave Athens the command of Thebes, and of all the other Boeotian towns. From the gulf of Corinth to the straits of Thermopylae Athenian influence was now predominant.

His initial foreign policy encompassed dual goals:
1) Continuing military action against the Persian presence in Egypt and the eastern Mediterranean and
2) Greater attention to Athenian relations and disputes with other Greek states.

This latter part of his policy reflected above all the growing hostility between Athens and Sparta. Hostilities with Sparta and its allies had become more and more frequent following the rebuff of Cimon's expedition to Sparta in 462 B.C. The former part of the policy suffered a severe setback when a campaign to liberate Egypt from Persian control ended with the catastrophic loss of over two hundred ships and their crews in 454 B.C. The Delian League treasury was thereupon transferred to Athens from Delos to move it farther away from a potential Persian raid. The decision to move the alliance's funds, apparently taken unilaterally, confirmed Athens' absolute superiority over the other allies. Even after the Egyptian disaster the Athenian assembly did not immediately renounce further action against the Persians. Cimon, now returned from the exile imposed by his ostracism, was in fact sent out in charge of a major naval expedition to the eastern Mediterranean to try to pry the large island of Cyprus from Persian control. When he was killed on this campaign in 450 B.C., however, the assembly apparently decided not to send out any further overseas expeditions against Persian territory. Rather, Athens would focus its military efforts on containing Spartan power in Greece and preventing the Delian League from disintegrating through revolts of allies.

Shortly afterwards a pacification was concluded with Persia, which is sometimes, but erroneously, called "the peace of Cimon". It is stated that by this compact the Persian monarch agreed not to tax or molest the Greek colonies on the coast of Asia Minor, nor to send any vessels of war westward of Phaselis in Lycia, or within the Cyanean rocks at the junction of the Euxine with the Thracian Bosporus; the Athenians on their side undertaking to leave the Persians in undisturbed possession of Cyprus and Egypt. During the progress of these events, the states which formed the Confederacy of Delos, with the exception of Chios, Lesbos, and Samos, had gradually become, instead of the active allies of Athens, her disarmed and passive tributaries. The purpose for which the confederacy had been originally organised disappeared with the Persian peace; yet what may now be called Imperial Athens continued, for her own ends, to exercise her prerogatives as head of the league. Her alliances had likewise been extended in continental Greece, where they embraced Megara, Boeotia, Phocis, Locris,

together with Troezen and Achaia in Peloponnesus. Such was the position of Athens in the year 448 B.C., the period of her greatest power and prosperity. From this time her empire began to decline; whilst Sparta, and other watchful and jealous enemies, stood ever ready to strike a blow.

In the following year (447 B.C.) a revolution in Boeotia deprived Athens of her ascendency in that country. With an overweening contempt of their enemies, a small band of 1000 Athenian hoplites, chiefly composed of youthful volunteers belonging to the best Athenian families, together with a few auxiliaries, marched under the command of Tolmides to put down the revolt, in direct opposition to the advice of Pericles, who adjured them to wait and collect a more numerous force. The enterprise proved disastrous in the extreme. Tolmides was defeated and slain near Chaeronea, a large number of the hoplites also fell in the engagement, while a still larger number were taken prisoners. This last circumstance proved fatal to the interests of Athens in Boeotia. In order to recover these prisoners, she agreed to evacuate Boeotia, and to permit the re-establishment of the aristocracies which she had formerly overthrown. But the Athenian reverses did not end here. The expulsion of the partisans of Athens from the government of Phocis and Locris, and the revolt of Euboea and Megara, were announced in quick succession. The youthful Pleistoanax, king of Sparta, actually penetrated, with an army of Lacedaemonians and Peloponnesian allies, as far as the neighbourhood of Eleusis; and the capital itself, it is said, was saved only by Pericles having bribed the Spartan monarch. Pericles reconquered Euboea; but this was the only possession which the Athenians succeeded in recovering. Their empire on land had vanished more speedily than it had been acquired; and they were therefore induced to conclude, at the beginning of 445 B.C., a THIRTY YEARS' TRUCE with Sparta and her allies, by which they consented to abandon all the acquisitions which they had made in Peloponnesus, and to leave Megara to be included among the Peloponnesian allies of Sparta.

From the Thirty Years' Truce to the commencement of the Peloponnesian war, few political events of any importance occurred. During these fourteen years (445-431 B.C.) Pericles continued to enjoy the sole direction of affairs. His views were of the most lofty kind. Athens was to become the capital of Greece, and the centre of art and refinement. In her external appearance the city was to be rendered worthy of the high position to which she aspired, by the beauty and splendour of her public buildings, by her works of art in sculpture, architecture, and painting, and by the pomp and magnificence of her religious festivals. All these objects Athens was enabled to attain in an incredibly short space of time, through the genius and energy of her citizens and the vast resources at her command. No state has ever exhibited so much intellectual activity and so great a progress in art as was displayed by Athens in the period which elapsed between the Thirty Years' Truce and the breaking out of the Peloponnesian war. She was the seat and centre of Grecian literature. The three great tragic poets of Greece were natives of Attica. AEschylus, the earliest of the three, had recently died in Sicily; but Sophocles was now at the full height of his reputation, and Euripides was rapidly rising into notice. Aristophanes, the greatest of the Grecian comic poets, was also born in Attica, and exhibited plays soon after the beginning of the Peloponnesian war. Herodotus, the Father of History, though a native of Halicarnassus in Asia Minor, resided some time at Athens, and accompanied a colony which the Athenians sent to Thurii in Italy. Thucydides, the greatest of Greek historians, was an Athenian, and was a young man at this period.

Colonization, for which the genius and inclination of the Athenians had always been suited, was another method adopted by Pericles for extending the influence and empire of Athens. The settlements made under his auspices were of two kinds CLERUCHIES, and regular colonies. The former mode was exclusively Athenian. It consisted in the allotment of land in conquered or subject countries to certain bodies of Athenians who continued to retain all their original rights of citizenship. This circumstance, as well as the convenience of entering upon land already in a state of cultivation instead of having to reclaim it from the rude condition of nature, seems to have rendered such a mode of settlement much preferred by the Athenians. The earliest instance which we find of it is in the year 506 B.C., when four thousand Athenians entered upon the domains of the Chalcidian knights. But it was under Pericles that this system was most extensively adopted. During his administration 1000 Athenian citizens were settled in the Thracian Chersonese, 500 in Naxos, and 250 in Andros. The islands of Lemnos, Imbros, and Scyros, as well as a large tract in the north of Euboea, were also completely occupied by Athenian proprietors.

The most important colonies settled by Pericles were those of Thurii and Amphipolis. Since the destruction of Sybaris by the Crotoniates, in 509 B.C., the former inhabitants had lived dispersed in the adjoining territory along the gulf of Tarentum, In 443 B.C. Pericles sent out a colony to found Thurii, near the site of the ancient Sybaris. The colony of Amphipolis was founded some years later (437 B.C.), under the conduct of Agnon.

But Pericles, notwithstanding his influence and power, had still many bitter and active enemies, who assailed him through his private connections, and even endeavoured to wound his honour by a charge of peculation. Pericles, after divorcing a wife with whom he had lived unhappily, took his mistress Aspasia to his house, and dwelt with her till his death on terms of the greatest affection. She was distinguished not only for her beauty, but also for her learning and accomplishments. Her intimacy with Anaxagoras, the celebrated Ionic philosopher, was made a handle for wounding Pericles in his tenderest relations. Anaxagoras was indicted for impiety. Aspasia was included in the same charge, and dragged before the courts of justice. Anaxagoras prudently fled from Athens, and thus probably avoided a fate which in consequence of a similar accusation afterwards overtook Socrates. Pericles himself pleaded the cause of Aspasia. He was indeed indirectly implicated in the indictment; but he felt no concern except for his beloved Aspasia, and on this occasion the cold and somewhat haughty statesman, whom the most violent storms of the assembly could not deprive of his self-possession, was for once seen to weep. His appeal to the jury was successful, but another trial still awaited him. An indictment was preferred against his friend, the great sculptor Phidias, for embezzlement of the gold intended to adorn the celebrated ivory statue of Athena; and according to some, Pericles himself was included in the charge of peculation. Whether Pericles was ever actually tried on this accusation is uncertain; but at all events, if he was, there can be no doubt that he was honourably acquitted. The gold employed in the statue had been fixed in such a manner that it could be detached and weighed, and Pericles challenged his accusers to the proof. But Phidias did not escape so fortunately. There were other circumstances which rendered him unpopular, and amongst them the fact that he had introduced portraits both of himself and Pericles in the sculptures which adorned the frieze of the Parthenon. Phidias died in prison before the day of trial.

The Athenian empire, since the conclusion of the Thirty Years' Truce, had again become exclusively maritime. Yet even among the subjects and allies united with Athens by the

Confederacy of Delos, her sway was borne with growing discontent. One of the chief causes of this dissatisfaction was the amount of the tribute exacted by the Athenians, as well as their misapplication of the proceeds. In the time of Aristides and Cimon, when an active war was carrying on against the Persians, the sum annually collected amounted to 460 talents. In the time of Pericles, although that war had been brought to a close, the tribute had nevertheless increased to the annual sum of 600 talents. Another grievance was the transference to Athens of all lawsuits, at least of all public suits; for on this subject we are unable to draw the line distinctly. In criminal cases, at all events, the allies seem to have been deprived of the power to inflict capital punishment. Besides all these causes of complaint, the allies had often to endure the oppressions and exactions of Athenian officers, both military and naval, as well us of the rich and powerful Athenian citizens settled among them.

3.3. The Breakdown of Peace

After making peace with Sparta in 445, Pericles was free to turn his attention to his political rivals at Athens, who were jealous of his dominant influence over the board of ten annually elected generals, the highest magistrates of Athenian democracy. When the voters in 443 expressed their approval of Pericles' policies by choosing to ostracize not him but rather his chief political rival, Thucydides (not the same man as the historian of the same name), Pericles' overwhelming political prominence was confirmed. He was thereafter elected general fifteen years in a row. His ascendency was again challenged, however, on the grounds that he

mishandled the revolt in 441-439 of Samos, a valuable and consistently loyal Athenian ally in the Delian League. Instead of seeking a diplomatic solution to the dispute, Pericles quickly opted for a military response. A brutal struggle ensued that extended over three campaigning seasons and inflicted bloody losses on both sides before the Samians were forced to capitulate. With his judgment under attack for this incident, Pericles soon faced an even greater challenge as relations with Sparta worsened in the mid-430s. When the Spartans finally threatened war unless the Athenians ceased their support of some rebellious Spartan allies, Pericles prevailed upon the assembly to refuse all compromises. His critics claimed he was sticking to his hard line against Sparta and insisting on provoking a war in order to revive his fading popularity by whipping up a jingoistic furor in the assembly. Pericles retorted that no accommodation to Spartan demands was possible because Athens' freedom of action was at stake. By 431 B.C. the Thirty Years' Peace made in 445 B.C. had been shattered beyond repair. The protracted Peloponnesian War (as modern historians call it) began in that year, not to end until 404 B.C., and ultimately put an end to the Athenian Golden Age.

Learning Teaching Activities

Activity No. 1

Produce a series of full page news-stand posters where you show what you consider to be the most important events and changes in Periclean Athens.

Instructions
- This can be done as a creative activity.

- The students will find more information about Pericles and put them into posters.

- The posters could be exhibited to the class.

Activity No. 2

Deliver the Funeral Speech of Pericles, taking it from either the Penguin or any other edition.

Instructions
- This can be done as a speech activity.

- The students will find more information from other sources.

- They can deliver the Funeral Speech of Pericles to the whole class

PELOPONNESIAN WAR

Competency 5.0	:	Understands the factors behind the origin, development, diffusion and expansion of Greek and Roman Civilization.
Competency Level 5.1	:	Examines the evolution of Greek Civilization in accordance with time and space.
9.4	:	Comprehends the role and importance of war in Greek an Roman History.
Duration	:	30 periods
Learning Outcomes	:	

- Learns about the remote and immediate causes of the Peloponnesian wars.

- Studies about the strengths of both Athens and Sparta during the Peloponnesian war.

- Evaluates the causes for the defeat of Athens.

INTRODUCTION

Ancient Greece in 431 BC was not a nation. It was a large collection of rival city-states located on the Greek mainland, on the west coast of Asia Minor, and on the many islands of the Aegean Sea. Most of the city-states had become allied with one or the other of the leading military powers, Athens and Sparta. In 431 BC these alliances went to war against each other in a conflict called the Peloponnesian War. This war, that lasted 27 years from 431 BC, has come down through history as the archetypal war between a commercial democracy and an agricultural aristocracy and a war between a maritime superpower and a continental military machine. An account of the war was written by the historian Thucydides as events unfolded and remains a definitive source of information on the war.

The war fell into three phases. First came ten years of intermittent fighting, concluded by an uneasy truce in 421 called the Peace of Callias which supposedly lasted till 415 BC. The final phase began when Athens launched a massive and ill-fated assault against Sicily. This campaign was so catastrophic for Athens that the city barely recovered militarily. In 411 the democracy at Athens was also temporarily overturned, and the city remained in political turmoil for years. When democracy was restored, its leaders could not agree on the terms for a truce, and many wanted to continue the war at all costs. Fighting went on for the next six years. Athens rebuilt its fleet, while Sparta and its allies created their own navy. The end for Athens came in 405, when the Spartan navy under Lysander decisively defeated the Athenians in the battle of Aegospotami.

CAUSES OF THE CONFLICT

Thucydides in discussing the causes of the war (1.23), makes a firm distinction between the immediate causes (*aitia*) — those voiced at the time by the parties concerned — and what he regards as the ultimate and more telling cause (*prophasis*), Sparta's fear of Athens' growing power throughout the middle of the 5th century BC. The history of the rise and power of Athens in the 50 years preceding justifies this view, though the immediate occasion of the war concerned Corinth, Sparta's chief naval ally.

After a coalition of Greek states thwarted an attempted invasion of the Greek peninsula by the Persian Empire, several of those states formed the Delian League in 478 BC in order to create and fund a standing navy which could be used against the Persians in areas under their control. Athens, the largest member of the league and the major Greek naval power, took the leadership of the league and controlled its treasury. Over the following decades, Athens was able to convert the Delian league into an Athenian empire. This increase in Athenian military power allowed it to challenge the Lacedaemonians (commonly known as the Spartans), who, as leaders of the Peloponnesian League, had long been the sole major military power in Greece.

The Athenian Empire and the Spartan Alliance coexisted as long as a balance of power was maintained between them. A truce called the Thirty Years' Treaty had been signed by both powers in 445 BC. Within a decade the truce was breaking down as Athens sought to extend its empire. Since the peace of 445 B.C. Pericles had consolidated Athenian resources, made Athens' navy incomparable, concluded in 433 BC a defensive alliance with the strong naval power Corcyra (Corinth's most bitter enemy), and renewed alliances with Rhegium and Leontini in the west. The very food supply of the Peloponnese from Sicily was endangered. In the Aegean Athens could always enforce a monopoly of seaborne trade. To this extent the Peloponnesian War was a trade war and on this ground chiefly Corinth appealed to Sparta to take up arms. The appeal was backed by Megara, nearly ruined by Pericles' economic boycott, and by Aegina a reluctant member of the Athenian Empire. The Athenian Empire also levied economic sanctions against Megara, an ally of Sparta. These sanctions, known as the Megarian decree, were largely ignored by Thucydides, but modern economic historians have noted that forbidding Megara to trade with the prosperous Athenian empire would have been disastrous for the Megarans. The decree was likely a greater catalyst for the war than Thucydides and other ancient authors realized, more so than simple fear of Athenian power.

The immediate cause of the war comprised several specific actions of Athens that affected Sparta's allies, notably Corinth. In 433 Athens allied itself with Corcyra, a colony of Corinth. The Athenian navy intervened in a dispute between Corinth and Corcyra, preventing Corinth from invading Corcyra at the Battle of Sybota, and placed Potidaea, a Corinthian colony, under siege. Incited by Corinth, Sparta accused Athens of aggression and threatened war.

But if Sparta had not also been eager for war then peace would have lasted. Sparta was awaiting an opportunity that came when Athens was temporarily embarrassed by the revolt of her subject-ally Potidaea in Chalcidice in the spring of 432 BC. The rebel city held out until the winter of 430 BC and its blockade meant a constant drain upon Athenian military and naval resources. Sparta seized the opportunity. Confident of speedy victory she refused an offer of arbitration made by Pericles. Instead, Sparta sent an ultimatum that would have practically destroyed Athenian power.

Athens, under the leadership of Pericles, refused to back down. War began in the spring of 431, when Thebes, a Spartan ally, attacked Plataea, an ally of Athens.

STRATEGY

As the war began, Sparta and Athens each took advantage of their military strengths. Sparta, with its much larger army, ravaged Attica the territory around Athens while the Athenian navy raided cities on the Peloponnesus. This strategy lasted for two years. Meanwhile Pericles' death in 429 left the democracy prey to hostile factions and reckless leaders who pursued their own advantage. Most of the leaders were warmongers who insisted on vigorous prosecution of the conflict. Chief among these demagogues was Alcibiades, who was as irresponsible as he was brilliant.

By 425 BC Sparta's hopes for victory were bleak, and its leaders were ready to ask for peace. Slowly, however, the fortunes of war changed. Sparta, under its general Brasidas, scored significant victories at Chalcidice (424BC) and Amphipolis (422BC). Both were serious losses for Athens. The Athenian leader Nicias persuaded the city to accept Sparta's offer to cease hostilities in 421 BC.

The six-year truce was used by both sides to win more allies. The peace was doomed because the fighting thus far had settled nothing. On both sides there were men eager to renew the conflict. Alcibiades took the lead in promoting the Sicilian expedition in 415 BC. When he was recalled to Athens to stand trial for religious offences, he defected to Sparta. Athens was badly defeated at Sicily but survived for a few more years because Sparta did not press its advantage after the Sicilian losses.

By 412 BC Sparta, with the help of allies, had built its own navy. This was done with aid from Persia, a traditional enemy of the Greek city-states. Sparta's alliance with Persia, however, made the other city-states uneasy, and they became less eager to revolt against Athens. Athens was in trouble politically by this time. An oligarchy (government by a few) overthrew the democracy in 411 BC, and the oligarchs were soon replaced by a more moderate regime. Full democracy was restored in the summer of 410 BC after a major Athenian naval victory over the Spartans. Alcibiades was recalled by Athens and given supreme command. But in 406 BC his fleet was lost in the battle of Notium, won by Sparta's Lysander, who was the ablest Spartan commander in the war. Battles continued, mainly at sea, with each side trading losses.

In 405 Lysander took his navy northward to the Hellespont (now called the Dardanelles) to cut off Athens from its vital grain supply lines to the Euxine (now called the Black) Sea. Lysander made a surprise attack on the Athenian ships at Aegospotami while the crews were dispersed on land. All but nine of the Athenian ships were lost, and several thousand Athenians and their allies were slain. Peace was signed in the spring of 404. Sparta won the war and imposed humiliating terms on Athens. The city walls were to be torn down; the fortifications of its port, the Piraeus, were to be destroyed; and all but 12 warships were to be surrendered. Athens was henceforth to be a Spartan ally and to follow the same foreign policy.

- **First Stage of the Peloponnesian War (Archidamian War) 431–421 BC**

The first phase of the struggle, known as the Archidamian War, lasted ten years and became increasingly vicious the longer it lasted. The name derives from King Archidamus II of Sparta while Thucydides calls it the "Ten Year War" (5.25.1). Athens brutally put down revolts by the city-states, Mytiline and Skione, totally destroying the latter when it fell. Likewise, Thebes besieged and finally destroyed Athens' ally, Plataea, which had bravely stood by Athens at the Battle of Marathon sixty years earlier. Thucydides gives a grim analysis of the effects of war and the resulting civil strife within the various city-states.

At this time, comic drama, also sacred to Dionysus, was becoming increasingly popular in Athens, with two annual festivals, also sacred to Dionysus, being devoted to comedy. Whereas tragic drama skillfully veiled its messages in myth, Aristophanes, the most prominent of the comic playwrights, blatantly attacked his targets head-on, whether they be the war (during which he wrote numerous anti-war plays), social and political ills, specific public figures, or the Athenian democracy itself. Aristophanes, a conservative upset with the disturbing trends of the times, pulled no punches and, to the Athenians' credit, got away with it all. One of his favorite victims was the popular, but crude and brutal politician, Cleon the Tanner. Supposedly, when no actor could be found with the nerve to play Cleon in *The Knights*, Aristophanes himself played the role.

In Aristophanes' oldest surviving play, *The Acharnians* (425 BC), Dicaeopolis, a farmer ruined by the war, makes a separate peace with Sparta. The resulting prosperity (including wine and dancing girls) for Dicaeopolis and his neighbors is contrasted with a returning general who has only wounds to show for his efforts.

The Knights (424 BC) raked both Cleon and the Athenian democracy over the coals. Lord Demos ("Democracy") has two slaves, Nicias and Demosthenes (two conservative politicians) who are ruled by the cruel overseer, the Paphlagonian leather monger, an obvious reference to Cleon the Tanner. The two slaves recruit a crude sausage seller, Agoraritus, who engages Cleon in a shameless bribery contest for the favor of Lord Demos, offering cheap fish, fresh rabbit meat, pillows for the stone assembly seats, and even world dominion. Agoracritus finally wins by offering the aged Lord Demos renewed youth. Thus the democracy is revived as young, energetic, and statesmanlike just as in the good old days. This appeased the democratic audience that had been portrayed as old, conceited, and easily fooled. Cleon was not so lucky, being accused in the play of bribery, slander, lies, threatening opponents with the charge of treason, and false accusations. Coming at the peak of Cleon's popularity after he had won a victory over the Spartans and then arrogantly refused to make peace, *The Knights* helped deflate his ego and won Aristophanes first prize in the dramatic competition

In *The Wasps* (422 BC), Aristophanes took on the addiction many Athenians had to serving as jurors in the courts. He also lambasts Cleon who had raised the jurors' pay, largely funding the raise with fines and legal fees paid by political enemies whom he brought to court.

• **Second Stage of the Peloponnesian War 421-413 BC**

After Cleon was killed in battle, peace was signed with Sparta in 421 B.C.E. Neither side gained anything but was supposedly bound to return any lands taken during the war. However, neither side abided by these terms, keeping tensions high and the likelihood of a lasting peace correspondingly low. In 417 BC Athens attacked the small island state of Melos which reflects how much Athens had become corrupted by power.

When Melos fell in 415 BC the Athenians mercilessly slaughtered the men and enslaved the women and children. Euripides expressed his outrage at this reckless abuse of power in *The Trojan Women*, possibly the most powerful statement until modern times on the senseless suffering caused by war. The scene is Troy after its brutal destruction as seen through the eyes of the victims, the various Trojan women being parceled out as slaves to different Greek warriors. Convincing the Athenians to carry out the horrible massacre of the Melians was Alcibiades, a brilliant and handsome young politician and former student of Socrates. He was equally unscrupulous in his pursuit of power and publicity, at one point entering seven chariots in the Olympics and at another buying a very expensive dog and cutting off its tail so people would talk about him.

The Sicilian Expedition

In 415 BC Alibiades convinced the Assembly to invade Sicily, blinding them to the realities and difficulties of the undertaking with the lure of untold riches. Therefore, the Athenians sent a large fleet and army under Alcibiades and Nicias (who was opposed to the expedition). Alcibiades might have carried out the whole scheme if he had been allowed to. However, he was summoned home on what were probably trumped up charges of defacing some statues sacred to Hermes. Instead of facing a hostile jury, he jumped ship, went to Sparta, and convinced it to declare war on Athens while it was occupied in Sicily.

All this left Nicias in command in Sicily. Considering his lack of enthusiasm and slow-moving, superstitious ways, he made remarkable success, besieging Syracuse and almost cutting it off from outside help. However, Nicias' failure to act quickly let the Syracusans turn the tables on him, and soon it was the Athenians who were in danger of being cut off from escape. A second army and fleet came to relieve Nicias' force, but soon they too found themselves in a trap that was quickly closing. Unfortunately, a lunar eclipse caused the superstitious Nicias to wait twenty-seven days before letting the Athenians make their move. By then it was too late. After a desperate and futile effort to break out of Syracuse's harbor, the Athenians abandoned their waterlogged fleet and tried to escape overland. The army demoralized by defeat and decimated by hunger, thirst, and disease, came to an end in a pathetic mob scene described by Thucydides.

- **Third Stage of the Peloponnesian War 413-404**

Hardly an Athenian family was left untouched by the Sicilian disaster, while Athens itself had lost two fleets and armies. Athens' empire also rose up in revolt to make matters worse for Athens. Thanks to Alcibiades, the Spartans now continuously occupied a fort in Attica to keep the Athenians huddled behind their Long Walls. Worst of all, Alcibiades had arranged for the Spartans to ally with Persia, getting Persian money and ships in return for promising to turn Ionia over to the Great King. An oligarchic revolution even briefly replaced Athens' democracy.

Despite these adversities, the Athenians bounced back, scraping together enough money and men to build a new fleet and carry on the war for nine more years. Alcibiades even returned to

the graces of the Athenians and led their fleet to several decisive victories that at least partially restored Athens' crumbling empire. On two different occasions, Sparta even asked for peace, and was twice turned down by the Athenians, a foolish response since Persia could easily rebuild any Spartan fleets the Athenians destroyed.

In the midst of all this Aristophanes produced possibly his most outrageous, and profound statement on the war, *Lysistrata* in 411 BC. In it the main character, Lysistrata organizes the women of Athens and Sparta, who are tired of the war, to stage a strike and seize the treasury on the Acropolis until the men agree to make peace. The lowly women, who abound in common sense, triumph, and peace is happily made. Unfortunately, in real life, the war went on.

Another crisis erupted when an old drinking friend of Alcibiades, whom he had irresponsibly left in command of the fleet during his absence, offered battle against orders and was defeated. The Athenians, blaming Alcibiades, exiled him a second time. With him went Athens' best chance to win the war. In 406 B.C.E., stormy conditions after an Athenian victory at Arginusae prevented the rescue of several thousand shipwrecked Athenians. The mob blamed the six Athenian generals in charge of the fleet and had them tried and executed.

These events inspired Euripides' frightening portrayal of human madness, *The Bacchae,* produced a year after his death in 406 BC. In it Dionysus returns to Thebes and incites wild frenzies in the forest by the local women who become his followers, the Maenads. When the king, Pentheus, who represents civilized rationality, tries to save Thebes from the wild irrational Dionysiac rites, he is torn apart by the Maenads. Madness reigns supreme as his own mother returns to town with his head on a stick, thinking it is a lion. Greek audiences must have been especially shaken as they watched the one thing on which they especially prided themselves, their moderate rationality, drowning in a sea of madness, whether on stage or in war.

Unlike the earlier days when the playwrights could help guide the democracy on a wise course, it seemed they could no longer offer guidance through the morass of problems Athens had gotten itself into. Now they could only point out the shocking failure of its leaders and assembly in the policies they pursued. And after the deaths of Euripides and Sophocles, there seemed to have been no playwrights with the talents aspire to do so.

Therefore, in Aristophanes' play, *The Frogs*, Dionysus goes down to Hades to retrieve a good playwright from the dead. A poetry contest between Aeschylus and Euripides, with the verses weighed on a cheese scale, ensues to decide who gets to return to earth. Aeschylus wins first place and Sophocles gets second, even though he is not even in the contest. The play ends with the chorus of frogs escorting Aeschylus back to earth, urging him to *"heal the sick state, fight the ignoble, cowardly, inward foe, and bring us peace."*

However the Athenians continued to ignore the wiser counsels of their playwrights. In 405 BC they built one last fleet, paying for it by stripping the gold from the temples and statues. However, a clever Spartan general, Lysander, lulled the Athenian generals into a false sense of security and then destroyed their fleet in a surprise attack at Aegospotami. Athens fell the next year after a long desperate siege. The Long Walls were torn down and its empire was stripped away, although Sparta did spare the city from destruction, probably as a counterweight against the rising power of Thebes. The democracy was replaced by an oligarchy of thirty men led by another of Socrates' old students, Critias, who conducted a vicious reign of terror.

Several years later, the Athenians were able to restore their independence, democracy and even the Long Walls. However, peace was no more in sight than it had been twenty-seven years before. In 399 BC, Socrates was tried and executed for corrupting the youth of the city with his teachings. That event, as much as any, symbolized the end of Athens' cultural golden age.
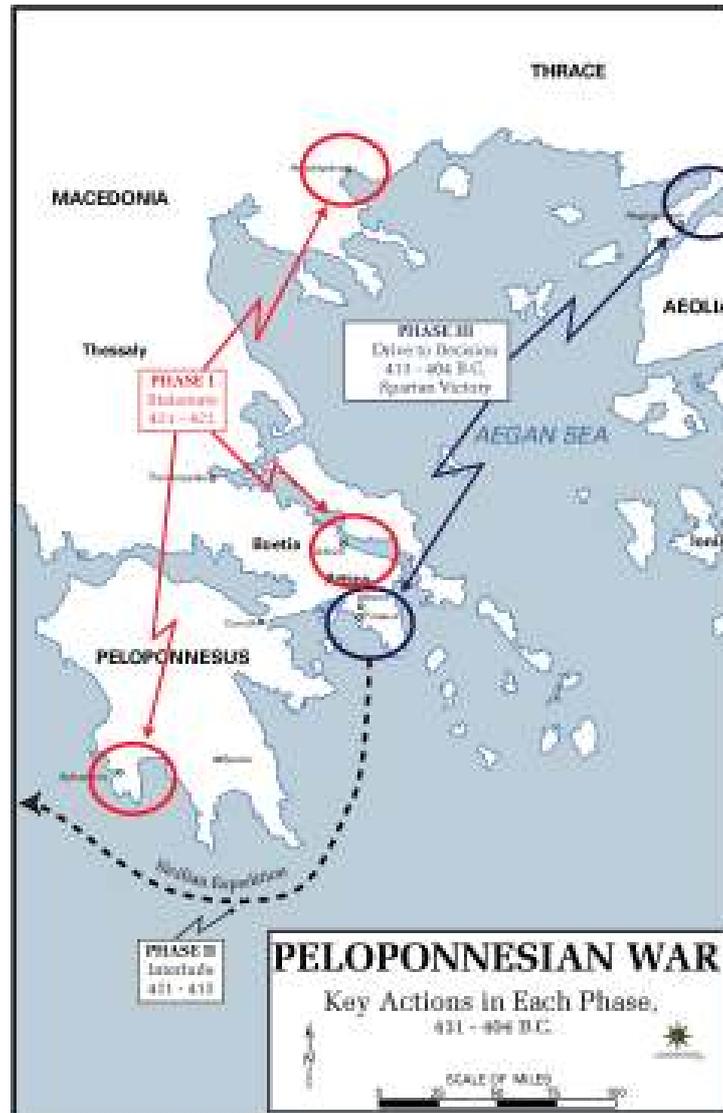
RESULTS

The result of the war was the crushing defeat of Athens and the end of its maritime empire. A more long-range result was the weakening of all the city-states. This made them vulnerable to a takeover by Macedonia several decades later.

With Athens weakened, Sparta had complete supremacy over Greece, particularly after making an alliance with the Persian Empire. Sparta demanded that Athens tear down its walls and that she surrenders all its warships except twelve which were to provide military support for Sparta's battles. However, the revolution in Greece had not finished.

Once Sparta had conquered Athens, Sparta was very tolerant by letting Athens stay as a city rather than totally tearing it down. Sparta, instead, implemented its own weak government which basically consisted of thirty tyrants administrating the city any way they pleased. The government

was so bloodthirsty that after less than a year of this tyranny, Athens revolted and drove the tyrants out. After this Athenian revolution, Athens was extremely weak, so Sparta decided to let Athens have its democracy back.

As was mentioned previously, Sparta had a strong military but an inadequate government. Their generals were easily corrupted by wealth and started ruling the new empire with governments based on a military mindset. Through this, Sparta squandered the potential wealth and power that came with ruling an empire because of its lack of solid administration. The end result came when the rest of Greece revolted.

This caused the Greek economy to take a plunge as Greece fought Sparta. This continuing warfare resulted in a major decline in living conditions. This tyrannical government had so severely affected Greece, that more Athenian citizens died during the eight-month rule of the tyrannical Spartan government than in the Peloponnesians (Sparta and her allies) slew in ten years of war. As Sparta's warrior-citizens were defending new territory, Sparta itself became populated mainly with Helots (slaves) and few Spartans. Having had enough of tyranny, Thebes and Corinth joined together and defeated the "invincible" Sparta at the Battle of Leuctra in 371 BC. This surprising victory encouraged Persia to take advantage of Sparta's weakened army.

As soon as Sparta was defeated, there was a leadership vacuum in Greece that brought on years of revolutions. These many wars caused Greece to become very weak until the King Phillip of Macedon conquered Greece.

Learning Teaching Activities

Activity No. 1

Draw up the following table and complete it to develop your own comparison of the resources of Athens and Sparta.

	Resources	Athens	Sparta
1.	Allies		
2.	Land Forces		
3.	Naval Forces		
4.	Finances		
5.	Other Aspects including National Characteristics		

Instructions
- This can be done as a group activity.
- The students will find more information to complete the table.
- The charts which are prepared by each group could be exhibited and discussed in the class room.

Activity No. 2

Put yourself in the place of Nicias, Sailing from Athens for Syracuse in Sicily Make some diary entries about your feelings on setting sail, plans for attack when you reach Syracuse,

your misgivings towards the summer of 414 and your dismay at the arrival of Gylippus and, given a chance, how you would have handled things differently.

Instructions
- This can be done as a creative activity.
- The students will include all the details of Nicias' journey from Athens to Sicily and how he conducted the war and the mistakes that he made.
- The descriptions which are prepared by students can be read to the class.

THE POST - PELOPONNESIAN WAR

Competency 5.0	:	Understands the factors behind the origin, development, diffusion and expansion of Greek and Roman Civilization.
Competency Level 5.1	:	Examines the evolution of Greek Civilization in accordance with time and space.
9.1		Appreciation Political and Social achievements of the Greeks as the background of Western Civilization.
Duration	:	30 periods
Learning Outcomes	:	

- The students will analyse the fall of Democracy and the rule of the Thirty Tyrants.

- They will learn the attempts made by the Greeks to restore democracy in AThens.

- The students will learn about the rise of states such as Sparta, Thales and Macedon.

- Students will learn to appreciate the military genius of Epaminondas, Philip and Alexander the great.

This final period of the Greek history syllabus is best approached according to the sub-headings given in the syllabus. The disastrous war between Athens and the Spartans, which had gone on for 27 years, had left Greece drained of its strength. Athens' defeat was largely due to two naval battles. These were the battles of Argenusae, which she won but led to a backlash against the commanders and internal strife, the other, the battle of Aegospotami, in which she suffered a huge defeat. Sparta won the war with Persian money gained at the cost of abandoning the cities of Ionia to them. The Athenian empire was over. But the liberation promised to the city-states by Sparta simply meant the imposition of oligarchy with Spartan governors (harmosts) installed to keep discipline. There was little else they could do, having neither men nor resources to maintain an empire.

In Athens a body of 30 headed by Critias was appointed, who soon became hated on account of their tyrannical conduct and rapaciousness. It was not long before they were overthrown by the returning democrats, who seized the Piraeus, notwithstand some support they had got with a

troop of 700 Spartans posted on the Acropolis. Within a year of the surrender of Athens, Corinth (the Peloponnesian sea-power) and Thebes became estranged with Sparta. With Athens free and Argos joining them in an alliance, Sparta was soon isolated once more. She had lost her maritime empire, learning to her cost that the principle of autonomy was the true basis of the Greek political system still, if not the extension of citizenship privileges to the allies as well.

Two further causes that help explain the future of Spartan imperialism are that her sea-power was an artificial creation and that naval supremacy was not simply one of the size of the fleet but of the number and skill of her seafaring population. Having had no commerce, she lacked this. Again, Sparta never developed a scientific financial system. Athens was the only state which either possessed a large revenue or accumulated a considerable reserve, including, in an extreme situation, the gold plating in the Parthenon, which brought 1000 talents. The Theban victory at Leuctra (371 B.C.) went so far as to destroy even the unity that there was in the Peloponnese under Sparta.

The rise of Thebes followed from the coup by which the citadel was taken (c. 379/378 B.C.) in which Pelopidas too had taken a prominent role. Notable as a statesman and general, he had won great fame as the leader of the Sacred Band, especially in Tegyra (375 B.C.) and Leuctra 371 (B.C.). Epaminondas also cooperated actively in the restoration of Theban power (379 – 371 B.C.) but came to prominence as Boeotarch in 371 B.C., when he was one of those who commanded the Theban army against Sparta at Leuctra. Here it was he who introduced the variant of the slanting attack by the left wing, strengthening it to a depth of 50 men (The loxç phalanx). He invaded for the first time the Eurotas valley (Spartan home territory) and got independence for the Messenians. He again invaded the Peloponnese in 368 and 367 B.C., but with less effect His daring effort to take Sparta by surprise failed and his death by wounds occurred in the inconclusive victory in Mantinea. His new strategy had put an end to the military supremacy of Sparta and inspired the military innovations of Philip II and Alexander of Macedonia.

In prehistoric times a Dorian tribe, the Macedni, had invaded the territory that came to be known as Macedonia. (Hdt. i-56). This was a single large country, not a city-state, and was ruled by a succession of kings. Its Hellenization began with Alexander I. He issued coins and urbanization followed from the 4th century B.C.

Philip II (359 – 336 B.C.) laid the foundation for Macedonia's greatness. He unified the country, incorporated territorial divisions in the army, favoured Greek culture and promoted urbanization and trade. He began his advance into Greece by the capture Pydna, Methone and Amphipolis, thereafter began exploiting the gold-mines of Mount Pangaeus, which yield 1000 talents annually, and thus created an economy that could support a standing army, which was soon to become the great army of Alexander.

His venture into the politics of the city-states of Greece saw him an enemy of Athens and the subject of Demosthenes' repeated warning. But the orator Isocrates invited him to lead the Greeks against Persia. His victory at the Battle of Chaeronea was used to give Greece a federal constitution under his leadership as elected hegemon and to ally it with Macedonia. He was however assassinated at the age of 46 when he was about to lead the combined forces against Persia. Nationalist Demosthenes saw him as a perfidious despot, Pan-Hellenic Isocrates and the historian Ephorus considered him a leader of all Greece; Theopompus calls him the greatest man Europe had ever known.

Alexander III (The Great: 356 – 323 B.B.) had Aristotle as his tutor and at the death of Philip undertook the invasion of Persia. Already 10,000 Greeks who had joined Cyrus as mercenaries and, at his death, had to fight their way back from deep inside Persia led by Xenophon, had shown up the weakness of the Persian forces. But distances were great and there was need to secure and govern the captured territory. There were matters of feeding such a huge army and all the human needs of the soldiers in hostile territory to be considered. There was not much to fear west of Iran, but all this would get more and more difficult as the army marched deeper and deeper into the Persian Empire.

Students should devote a little more attention to the study of this leader, who succeeded in bringing Greek civilization and culture to our part of the world. The use of a map of the ancient world showing the route he took both coming and going would be useful, as also the study of ancient India and the Mauriyans.

Having secured Greece, Alexander crossed the Hellespont to Asia (334 B.C.) with an army of around 40,000, of which less than half were Macedonians. The immediate object was to free the Ionian Greek cities now in Persian hands. This was achieved with the Battle of Granicus near the Hellespont (334 B.C.). Thereafter he rendered the Persian fleets ineffective by taking their bases in Phoenicia and Egypt. With Western and Southern Asia Minor in his hands, he engaged the Grand Army as Issus with a brilliant management of the cavalry. Next year he took Phoenicia, Palestine and Egypt. The capture of Tyre was his greatest military achievement. With this Persia ceased to be a power in the Mediterranean.

In 331 B.C. Alexander marched his army to Babylonia where Darius had collected a second army. This Alexander vanquished in the Battle of Gaugamella on the plains of Mesopotamia. Darius escaped, a fugitive. Alexander thereafter took the Persian capitals, Babylon, Susa, Persepolis, Ecbatana. The sack of Persepolis, if not an impulsive act, was meant to mark the end of the Persian monarchy. The death of Darius after a pursuit left Alexander with the title of Basileus (Great King) and the ability to treat any further resistance as rebellion (330 B.C). A great sweep, from the Caspian sea to the south-eastern slopes of the Hindu Kush found him little opposition (330 – 328 B.C.) but the conquest of Bactria and Sogdiana cost him nearly three years of fighting.

The Indian expedition (327 – 325 B.C.) extended the eastern frontier to the Hyphasis (Beas) and lower Indus. The only formidable opponent he had was Porus of the Pauravas and the only great battle, that of the Hydaspes. (another branch of the Indus). Having overrun the Punjab, he had to turn back as his troops refused to go any further. Part of the army was sent down the Indus by ship, part he marched through the desert via Gedrosia. This was the nearest he came to disaster; the fleet suffered too but reached their destination via Ormuz (325 – 324 B.C.).

Alexander's career is a turning-point in history. He is one of the few who was given the occasion to modify the whole future of the human race. He created Hellenism and for the west the monarchical ideal. No other ruler had succeeded in making the person of the monarch as respected as he did; he even made it sacred. He is said to have founded 70 cities where such were unknown. However, only west of the Euphrates got truly Hellenized. The impact of his presence and of Hellenism in India is yet to be fully assessed. With his death his empire too disintegrated.

Learning Teaching Activities

Activity No. 1

On a map trace the route ALexander took to reach India. How did ALexander's campaigns contribute to the opening up of the East to the West?

Instructions

- This can be done as a creative activity.

- The students will be able to mark the route of Alexander and the contributions that it made to open the links between the East and the West.

Activity No. 2

Make a presentation of "Alexander! This is your Life" using the sources and any other evidence assess ALexander's worthiness to the title "The Great". Consider the following questions.

- What factors make someone great?
- What aspects of Alexander's personality made him great?
- What were his achievements?
- What were his setbacks and mistakes?
- How much of his 'Greatness' has been the result of the opinion of our ancient sources, or the Alexander romance that developed during the Middle Ages?

Instructions

- This can be done as a speech activity.
- The students will find more information about "Alexander the Great" and present the details to the whole class

School Based Assessment Tools

1. School Term   :   1st Term

2. Competency Level 1.1   :   Understands the concept of theme and comprehends the different literary techniques related to different genres.

3. Subject Content   :   Hesiod 'Works and Days'

4. Assessment Tool and Number :   Group activity 1. (Write a short review on the poem Works and Days by Hesiod.

5. Objectives
   - Students will get an idea about didactic poetry
   - Help the students appreciate the literary works of Hesiod and other poets
   - The students will prepare a plan on their own

Criteria	Has reached the Competency Level		Has not reached the Competency Level	
(1) Will show the activities done by them freely and will show the relevance of it for the subject	4	3	2	1
(2) They will discuss the activity given to them among themselves, record the data, and prepare an active plan	4	3	2	1
(3) They will attend to work co-operatively, bear responsibilities and work according to the time frame given	4	3	2	1
(4) Present the data, creatively, logically, methodology used, leadership	4	3	2	1
(5) Make suggestions, present the causes, accuracy and prepare reports	4	3	2	1
Total of the marks				20
final mark= Total mark gained 2				10

School Based Assessment Tools

1. School Term   :   1st Term

2. Competency Level 1.1   :   Understands the concept of theme and comprehends the different literary techniques related to different genres.

3. Subject Content   :   Hesiod 'Works and Days'

4. Assessment Tool and Number :   Creative activity (II)
(Using the internet or an encyclopedia, search for information on the life story of Hesiod, and put up a poster in the class)

5. Objectives   :   Through the things that they have already learnt the students will make new creations.

Criteria	Has reached the Competency Level		Has not reached the Competency Level	
(1) The relationship, relevance to the subject and the objectives	4	3	2	1
(2) Suitability of the medium used for the creations	4	3	2	1
(3) Organization, presentation and creativity	4	3	2	1
(4) The building up of the creation according to the objectives	4	3	2	1
(5) The Methodology used to beautify the creation and how successful they are	4	3	2	1
Total of the marks				20
final mark= Total mark gained / 2				10

School Based Assessment Tools

1. School Term   :   1ˢᵗ Term

2. Competency Level 1.2   :   Recognizes literary techniques in the
                                           prescribed texts

3. Subject Content   :   Euripides "Alcesties"

4. Assessment Tool and Number   :   Speech
                                           Prepare a speech to be delivered in the class
                                           about Alcestis' actions on her last day based on
                                           the speech of the nurse. (What would you do if
                                           you were in Alcestis' situation)

5. Objectives
   • The students get the chance to present their speeches individually.
   • All the students will get the chance to prepare for the speech.
   • The students get the chance of developing social skills.

Criteria	Has reached the Competency Level		Has not reached the Competency Level	
(1) introducing the topic clearly and suitably	4	3	2	1
(2) Organization, present facts relevant to the topic, languages use	4	3	2	1
(3) Creativity and the use of important quotations	4	3	2	1
(4) Conclusion and suggestions made	4	3	2	1
(5) Make suggestions, present the causes, accuracy and prepare reports	4	3	2	1
Total of the marks				20
final mark= Total mark gained ÷ 2				10

School Based Assessment Tools

1. School Term   :   2ⁿᵈ Term

2. Competency Level 3.1   :   Elucidate the usefulness of literary sources
                                                     in the development of Greek and Roman History

3. Subject Content   :   Greece in the 8ᵗʰ century B.C.

4. Assessment Tool and Number   :   Group activity (1)
                                                     On a map of Greece and Asia Minor, mark the
                                                     locations of the major tyrannies

5. Objectives
   - The students will prepare a plan on their own freely
   - They will learn to follow their own knowledge on traynnies

Criteria	Has reached the Competency Level		Has not reached the Competency Level	
(1) Will show the activities done by them freely and will show the relevance of it for the subject	4	3	2	1
(2) They will discuss the activity given to them among themselves, record the data, and prepare an active plan	4	3	2	1
(3) They will attend to work, co-operatively, bear responsibilities and work according to the time frame given	4	3	2	1
(4) Present the data, creatively, logically, methodology used, leadership	4	3	2	1
(5) Suggestions, present the causes, accuracy and prepare reports	4	3	2	1
Total of the marks				20
final mark= Total mark gained $\frac{}{2}$				10

School Based Assessment Tools

1. School Term   :   2nd term

2. Competency Level 2.2   :   Examine the contribution of Archaeological
                                               sources in the development of Greek history

3. Subject Content   :   Persian Wars and the Delian League

4. Assessment Tool and Number   :   Creative activity (2)
                                               (Rule up a chart using heading as shown below.
                                               In each of the columns provide the required
                                               information

Battle	Land, Sea	Date	Leaders	Outcome

- Name the six battles of the Persian Wars. List them in the order in which they took place.
- Categories each as land/ sea battle.
- What was the outcomes of each battle.

5. Objectives   :   Through the things that they have already learnt
                                               the students will make new creations.

Criteria	Has reached the Competency Level		Has not reached the Competency Level	
(1) The relationship, relevance to the subject and the objectives	4	3	2	1
(2) Suitability of the medium used for the creations	4	3	2	1
(3) Organization, presentation and creativity	4	3	2	1
(4) The building up of the creation according to the objectives	4	3	2	1
(5) The Methodology used to beautify the creation and how successful they are	4	3	2	1
Total of the marks				20
final mark= Total mark gained $\frac{}{2}$				10

School Based Assessment Tools

1. School Term   :   2nd Term

2. Competency Level 4.1   :   Analyses the manner in which the geographical factors influence the development of Greek Civilization.

3. Subject Content   :   The Golden Age in Athens

4. Assessment Tool and Number   :   Creative activity (3)
(Deliver the Funeral Speech of Pericles, Taking it from the Penguin or any other Edition.)

5. Objectives   :-   Through the things that they have already learnt the students will make new creations.

Criteria	Has reached the Competency Level		Has not reached the Competency Level	
(1) The relationship, relevance to the subject and the objectives	4	3	2	1
(2) Suitability of the medium used for the creations	4	3	2	1
(3) Organization, presentation and creativity	4	3	2	1
(4) The building up of the creation according to the objectives	4	3	2	1
(5) The Methodology used to beautify the creation and how successful they are	4	3	2	1
Total of the marks				20
final mark= Total mark gained 2				10

School Based Assessment Tools

1. School Term   :   3rd Term

2. Competency Level 1.3   :   Analyzes themes in selected context and
                                               relates techniques to the development of the
                                               themes.

3. Subject Content   :   Sophocles "Philoctetes"

4. Assessment Tool and Number   :   Group activity (1)
                                               Pick out extracts which show the changing nature
                                               of the relationship between Odysseus and
                                               Neoptocemus.

5. Objectives
   - The students will prepare a plan on their own freely
   - They will identify the extracts which show the changing nature of the two personalities
     and follow their own knowledge on the two characters.

Criteria	Has reached the Competency Level		Has not reached the Competency Level	
(1) Will show the activities done by them freely and will show the relevance of it for the subject	4	3	2	1
(2) They will discuss the activity given to them among themselves, record the data, and prepare an active plan	4	3	2	1
(3) They will attend to work, co-operatively, bear responsibilities and work according to the time frame given	4	3	2	1
(4) Present the data, creatively, logically, methodology used, leadership	4	3	2	1
(5) Suggestions, present the causes, accuracy and prepare reports	4	3	2	1
Total of the marks				20
final mark= Total mark gained 2				10

School Based Assessment Tools

1. School Term   :   3rd Term

2. Competency Level 5.1   :   Examines the evolution of Greek
                                                  Civilization in accordance with time and Space

3. Subject Content   :   The Peloponnesian War

4. Assessment Tool and Number   :   Creative activity (3)
                                        (Put yourself in the place of Nicias, Sailing
                                           from Athens for Syracuse in Sicily Make some
                                           diary entries about your feelings on setting sail,
                                           plans for attach when you reach Syracuse, your
                                           misgivings towards the summer of 414 and your
                                           dismay at the arrival of Gylippus. Give a chance,
                                           how would you have handled things differently.)

5. Objectives   :-   Through the things that they have already learnt
                                                  the students will make new creations.

Criteria	Has reached the Competency Level		Has not reached the Competency Level	
(1) The relationship, relevance to the subject and the objectives	4	3	2	1
(2) Suitability of the medium used for the creations	4	3	2	1
(3) Organization, presentation and creativity	4	3	2	1
(4) The building up of the creation according to the objectives	4	3	2	1
(5) The Methodology used to beautify the creation and how successful they are	4	3	2	1
Total of the marks				20
final mark= Total mark gained ÷ 2				10

School Based Assessment Tools

1. School Term   :   3rd Term

2. Competency Level 5.1   :   Examine the evolution of Greek Civilization
                                                        in accordance with time and space.

3. Subject Content   :   The Post- Pelloponnesian War Period

4. Assessment Tool and Number   :   Speech (3)
                                                        Make a presentation of "Alexander! This is your
                                                        Life", using the sources and any alter evidence
                                                        assess Alexander's worthiness to the title "The
                                                        Great."

                                              Consider the following questions:
                                              - What factors make someone great?
                                              - What aspects of Alexander's personality
                                                made him great?
                                              - What were his achievements?
                                              - What were his setbacks and mistakes?
                                              - How much of his 'greaten' has been the
                                                result of the opinion of our ancient sources, or
                                                the Alexander romance that arose during the
                                                Middle Ages?

5. Objectives
   - The students get the chance to present their speeches individually.
   - All the students will get the chance to prepare for the speech.
   - The students get the chance of developing social skills.

Criteria	Has reached the Competency Level		Has not reached the Competency Level	
(1) introducing the topic clearly and suitability	4	3	2	1
(2) Organization, present facts relevant to the topic, languages use	4	3	2	1
(3) Creativity and the use of important quotations	4	3	2	1
(4) Clarify, correct voice control expressions, pronunciation and time.	4	3	2	1
(5) Conclusion and suggestions made	4	3	2	1
Total of the marks				20
final mark= Total mark gained 2				10