“... our city as a whole is the school of Greece...” (Thuc. ii 41.1)
Public Equality

In order for citizens to be equal they must be seen as equal

Equal freedom to participate publically

Freedom to speak in public

But not to say anything!
Legal Equality

- Public Law
- Any citizen can bring a charge against any other person
- All cases heard by jury of peers (citizens)
- Right to appeal to the Areopagus Council
The Ecclesia

- Quorum of 6000 citizens
- Met in the Agora; after 462 BC on the Pnyx
- Four “ordinary” sessions per month
  - “Extraordinary” sessions could be called
- Anyone could speak
- Voted on measures approved by the Boule
- Subject to veto by the Areopagus
Boule

- **500 Members**
  - 10 Prytanies
  - Met every business day in the Boulouterion
  - Supervised civic administration
  - Deliberated on measures for the Ecclesia

- **Prytany**
  - 50 members from each tribe
  - Held presidency for one month (of ten)
  - Met in the Prytaneum
Delian League, 477 BC

- Athens chosen Coalition Leader
  - ...to liberate the Greeks of Asia Minor and prosecute the war against Persia

- Delian League
  - Meeting of the Aegean allies on Delos
  - +/- 150 member states
  - One state – one vote
  - “We will have the same friends and enemies”
  - 460 talents per year
The Delian League
ca. 476 BC
Cimon

- Cimon, son of Miltiades
  - Strategos at Plataea (under Aristides)
  - Exposed Pausanias
  - Commander of the allied fleet after 478/7
- Leader of the Kaloi K’Agathoi after 476.
- Spartan Proxenos
  - Lacedaemonius
Athenian Policy

- **Kaloi K’Agathoi:**
  - Good relations with Sparta
  - War with Persia
  - Preserve social order

- **Demos:**
  - Hegemony of Hellas
  - Control Aegean
  - Increase rights of citizens
Ithome

464
- Archidamus king of Sparta
- Earthquake
- Messenian Revolt put down
- Rebels besieged in Ithome

462
- Sparta sends to Athens for aid
- Cimon and his men sent home
Ephialtes & Pericles

- Opposed to Sparta
- Democratic Reform (462)
  - Areopagus Council reduced
- Ephialtes murdered (461)
- Pericles, leader of the Demos
- Aeschylus: *The Eumenides*
- The Long Walls
443 – Thucydides ostracised
- “And so, Athens, though in name a democracy, gradually became in fact a government ruled by its foremost citizen.” (Thuc. 2.65.9)

441 – 39 – Revolt and suppression of Samos
- “For all this the allies themselves were responsible” (Thuc. i.99.2)
The City
According to Aristotle (Ath. Pol. 24.3)

- 20,000 Citizens under state pay
  - 6000 *dikastai* (jurymen)
  - 5350 guards
  - 1400 civil servants (imperial administration)
  - 500 members of the Boule
  - 2500 hoplite soldiers
  - 2000 sailors on 20 administrative ships
  - Orphans of fallen soldiers
The Acropolis:

- Project began in 448 BC
- Phidias – main architect
- Ca. 500 AD
  - Christians destroy pediment sculptures
- 1687
  - Venetians bomb Ottoman armoury
Athena
Acropolis Today
Lawrence Alma-Tadema (1868)

'Pheidias showing the Frieze of the Parthenon to his Friends'
Parthenon

- Temple of Athena Parthenos (the virgin)
- 447 – 432
- Ictinus and Callicrates architects
- Doric style
- Proportional elegance
- $W = 30.88 \text{ m}: L = 69.5 \text{ m}: H = 13.72 \text{m}$
- Column $H = 10.4 \text{m}$
Doric style:
Comparison of Greek Columns: Doric, Ionic, and Corinthian
Athena Parthenos
Erectheion
Athena Nike: Ionian style
Festivals

- **Panathenaia**
  - New year festival (July)
  - “Great” every 4 years
  - Robes (peplos) of the goddess washed

- **Eleusian Mysteries**
  - Demeter and Core (Persephone)
  - ?

- **Dionysia**
  - Pisistratus ca. 534
Theatre
Orchestra (AWR-kess-tra)

(Greek: dancing place) Circular in early Greek theatre construction, horseshoe in Hellenistic; and semi-circular in Roman constructions, the orchestra was the space between the audience and the stage; primary chorus performance space in Greek theatre; also adapted for use as an arena for Roman "spectacle entertainment"
THE PLAYWRIGHTS
Aeschylus

- (525/4 – 456/5 BC)
- 472: *The Persae*
- 467: *Seven Against Thebes*
- 459: *Suppliants*
  - Victory at the Dionysia over Sophocles.
- 458; (last production) *Oresteia*
  - *Agamemnon / Libation Bearers / Eumenides*
- *Prometheus Bound*
  - may have been composed by his son Euphorion
Sophocles

(496/5- 406 BC)

468: His first production and first victory.
- 120 productions, 18 victories at the Dionysia
- Seven survive

409: *Philoctetes*

401: *Oedipus at Colonus*

Oedipus Trilogy:
- *Antigone*
- *Oedipus Tyrannus (Rex)*
- *Oedipus at Colonus*
Euripides

- (ca 485 – 407/6)
  - Wrote 90 plays. Won only 4 victories at the City Dionysia.
  - 441 first victory (play unknown)
  - 438 Alcestis
  - 431 Medea
  - 428 Hippolytus
  - 415 Trojan Women
  - 412 Helen
  - 409 Phoenissae
  - 408 Orestes
Aristophanes

- (ca. 450 – ca. 386)
- 427; *Banqueters*
- 424; *knights* - an attack on Cleon
- 423; *Clouds* - A satire of Socrates
- 422; *Wasps* – ridiculing jurymen.
- 421; *Peace*
- 411; *Lysistrata*
THE SOPHISTS
The Sophists

- Rejected the Materialist presupposition
- Rejection of nomos

- Truth is a function of the dialectic
- Logos
  - Argument, story – without examination cannot be true
- Dissoi Logoi
  - Conflicting arguments
  - Truth is a result of the agona – the competition
- A well educated man must be able to argue
Protagoras of Abdera

- 481 – 411 BC
- Coined the term ‘Sophist’
- Ethical Relativism
- “Man is the measure of all things”

- Visited Athens in 432 BC
- Plato, *Protagoras*
- “Whatever each city judges to be just and fine, these thing in fact are just and fine for it, so long as it holds these opinions.” (Plato *Theaetetus* 167c. 4-5)
Gorgias of Leontini

- Visited Athens in 427
- Taught the dissoi logoi for a fee

- Plato, *Gorgias*

- Criticism:
  - Aristophanes and Plato:
    - “...to make the weaker argument the stronger”

- Original:
  - “... make the weaker argument stronger”
Herodotus of Halicarnassus

- Born ca. 485
  - Halicarnassus
- Exiled
- Periodos Ges
- Thurii
- Died ca. 425
- The “Father of History”
The “Histories” (Inquiries)

- “The inquiries of Herodotus of Halicarnassus are here recorded...” (Hdt. 1.1).
- *historia* – learning by examination, inquiry; the knowledge so gained.
  - A processing of information to discover a truth.
  - Implies critical evaluation, comparison, qualification.
- *histor* – a wise man, a judge.
The Histories

- **Persian Wars Narrative**
  - Ends with the first incursion of Greek forces in the Aegean in 479 BC.

- **Universal History**
  - Like spokes of a wheel
  - Various narratives converge to the main event.
Departure:

- Homer:
  - “Sing to me, oh Muse, the wrath of Achilles...”

- Hesiod:
  - “Muses, come tell of Zeus and sing his praises...”

- Herodotus:
  - “these are the stories told by the Persians and the Phoenicians. I won’t judge if either are true...”
Method:

- "It will be my rule in all of these stories that I will write each down as I heard it told" (Hdt. 2.123).

- "I am bound to tell what I have been told, but I am not at all bound to be persuaded by it, and as far as I am concerned that statement holds true for the whole book" (Htd. 7.152).
Herodotus, Cultural Relativism?

- “...nomos is king of all” (Hdt. iii.38)

- Human law is relative...
  - “if each nation were to choose the best laws...they would each choose their own laws” (Hdt. 3.38)

- But is divine law absolute?
  - Is there an arche that explains diverse human conditions?
Messages: The Tragic Trilogy

- Hybris – Ate – Nemesis

- Hubris:
  - Overconfidence, pride, ego
  - A sense of entitlement

- Ate:
  - Recklessness, foolishness, lack of forethought

- Nemesis
  - Divine retribution
Thucydides

- Athenian aristocrat
- Born ca. 460
- Strategos in 424
  - Failed at Amphipolis
  - Exiled
- Died ca. 400 (?)
History of the Peloponnesian War

- “Thucydides, an Athenian, wrote the war between the Athenians and Peloponnesians”
- “The war,” or “this war.”
- Incomplete
  - Text breaks off in mid 411.
  - Did he die before he finished?
  - Or did he just not like the ending?
Distant past cannot be known with certainty.
  - Disassociation with traditions of Epic poetry
  - “We will need no Homer to sing our praises...”
- **No “chance informant”**
- **Verification through critical comparison**
- **But:**
  - “I have put into the mouth of each speaker the sentiments proper to the occasion” (1.22).
Arguments

- Self interest
- Power

- Ethical relativism:
  - No absolute truth = no absolute right.
  - Right is defined by power.
  - Might is right.
  - “The powerful take what they can... the weak give what they must” (Thuc. 5.89)
Fear:

- Primary human motivation
- The “truest explanation” for the of war is Athenian power and Spartan fear of that power (Thuc. 1. 23)
- Fear of outcome A, hope for outcome B
- Action taken to promote outcome B causes outcome A.