

HOW DO WE BEST DEFINE ANCIENT GREECE?

NAME: _____

ANCIENT GREEK GOVERNMENT SYSTEMS

Read the following primary source documents using the critical reading method that was taught during the introductory unit and then answer the questions that follow each document. As you read this source, remember to: ❶ Circle words you do not understand. ❷ Underline sections that are unclear. ❸ Periodically make notations in the margin that summarizes what you have just read. ❹ Write the question number (from the previous exercise) next to where you found the answer in the text (the number can be placed in the sentence or after it). You **MUST** write your answers on a separate sheet of paper.

The Funeral Oration of Pericles (431 BCE)

Our constitution is called a democracy because the power is in the hands not of a minority but of the whole people. When it is a question of settling private disputes, everyone is equal before the law; when it is a question of putting one person before another in position of public responsibility, what counts is not membership of a particular class, but the actual ability which the man possesses. No one, so long as he has it in him to be of service to the state, is kept in political obscurity because of poverty. And, just as our political life is free and open so is our day-to-day life in our relations with each other. We do not get into a state with our next door neighbor if he enjoys himself in his own way, nor do we give him the kind of blank looks which though do no real harm, still do hurt people's feelings. We are free and tolerant in our private lives; but in public affairs we keep to the law. This is because it commands our deep respect.

We give our obedience to those whom we put in positions of authority, and we obey the laws themselves, especially those which are for the protection of the oppressed, and those unwritten laws which it is an acknowledged shame to break. Here each individual is interested not only in his own affairs but in the affairs of the state as well; even those who are mostly occupied with the affairs of their own business are extremely well informed on general politics- this is a peculiarity of ours: we do not say that a man who takes no interest in politics is a man who minds his own business; we say that he has business here at all. We Athenians, in our own persons take our decisions on polity or submit them to proper discussions: for we do not think there is an incompatibility between words and deeds; the worst thing is to rush into action before the consequences have been properly debated...

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Questions:

1. Explain how this document describes the following aspects of Athenian life and democracy:

- a. Political Power
- b. Requirements for public office
- c. Tolerance

2. What does the following quote mean, "this is a peculiarity of ours: we do not say that a man who takes no interest in politics is a man who minds his own business; we say that he has no business here at all"?

Aristotle: On the Lacedaemonian Constitution (340 BCE)**NOTES**

At Sparta everyone is eligible, and the body of the people, having a share in the highest office, want the constitution to be permanent. Some, indeed, say that the best constitution is a combination of all existing forms, and they praise the Lacedaemonian because it is made up of oligarchy, monarchy, and democracy, the king forming the monarchy, and the council of elders the oligarchy while the democratic element is represented by the Ephors; for the Ephors are selected from the people. There is a tradition that, in the days of their ancient kings, they were in the habit of giving the rights of citizenship to strangers, and therefore, in spite of their long wars, no lack of population was experienced by them; indeed, at one time Sparta is said to have numbered not less than 10,000 citizens Whether this statement is true or not, it would certainly have been better to have maintained their numbers by the equalization of property. Again, the law which relates to the procreation of children is adverse to the correction of this inequality. For the legislator, wanting to have as many Spartans as he could, encouraged the citizens to have large families; and there is a law at Sparta that the father of three sons shall be exempt from military service, and he who has four from all the burdens of the state. Yet it is obvious that, if there were many children, the land being distributed as it is, many of them must necessarily fall into poverty...the Ephors are chosen from the whole people, and so the office is apt to fall into the hands of very poor men, who, being badly off, are open to bribes. The Ephoralty certainly does keep the state together; for the people are contented when they have a share in the highest office, and the result, whether due to the legislator or to chance, has been advantageous.

Questions:

1. Explain how this document described the following aspects of Spartan life and government:
 - a. Family
 - b. Political Participation
2. Why might the Spartan government encourage families to produce multiple offspring and to allow so many other individuals to gain citizenship to Sparta?

Critical Thinking:

1. What are the similarities and differences in Athenian and Spartan government systems?
2. What title(s) could be used to define the time period of Ancient Greece based upon your study of ancient Greek governments?

HOW CAN WE BEST DEFINE ANCIENT GREECE?

NAME _____

HOW CAN THE SOCIAL CLASSES OF ANCIENT GREECE DEFINE THE TIME PERIOD?

As you read these sources, remember to : ① Circle words you do not understand. ② Underline sections that are unclear. ③ Periodically make notations in the margin that summarizes what you have just read.

NOTES

DOCUMENT 1

Population of Athens

Women & children citizens (c. 120,000)	Adult male citizens (c. 40,000)	Metics (resident aliens) (c. 50,000)	Slaves (c. 90,000)
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DOCUMENT 2

Spartan Population

Approximately 8,000 Spartiates (adult male citizens) ruled over a population of 100,000 enslaved and semi-enslaved people.

DOCUMENT 3

Aristotle, On a Good (Athenian) Wife circa 330BCE

A good wife should be the mistress of her home, having under her care all that is within it, according to the rules we have laid down. She should allow none to enter without her husband's knowledge, dreading above all things the gossip of gadding women, which tends to poison the soul. She alone should have knowledge of what happens within. She must exercise control of the money spent on such festivities as her husband has approved---keeping, moreover, within the limit set by law upon expenditure, dress, and ornament---and remembering that beauty depends not on costliness of raiment. Nor does abundance of gold so conduce to the praise of a woman as self-control in all that she does. This, then, is the province over which a woman should be minded to bear an orderly rule; for it seems not fitting that a man should know all that passes within the house. *But in all other matters, let it be her aim to obey her husband; giving no heed to public affairs, nor having any part in arranging the marriages of her children.*

DOCUMENT 4

Excerpt from Plutarch's Life of Lycurgus (King of Sparta)

First he toughened the girls physically by making them run and wrestle and throw the discus and javelin. Thereby their children in embryo would make a strong start in strong bodies and would develop better while the women themselves would also bear their pregnancies with vigor and would meet the challenge of childbirth in a successful, relaxed way...As a result the women came to talk as well as to think in a way that Leonidas' wife Gorgo is said to have done. For when some woman, evidently a foreigner, said to her "You Spartan women are the only ones who can rule men," she replied "That is because we are the only ones who give birth to men."

DOCUMENT 5

Aristotle

The citizen should be molded to suit the form of government under which he lives. The customary branches of education are in number four; they are---(1) reading and writing, (2) gymnastic exercises, (3) music, to which is sometimes added (4) drawing. Of these, reading and writing and drawing are regarded as useful for the purposes of life in a variety of ways, and gymnastic exercises are thought to infuse courage. Concerning music a doubt may be raised.---in our own day most men cultivate it for the sake of pleasure, but originally it was included in education, because nature herself, as has been often said, requires that we should be able, not only to work well, but to use leisure well; for, what ought we to do when at leisure? Clearly we ought not to be amusing ourselves, for then amusement would be the end of life. But if this is inconceivable, we should introduce amusements only at suitable times, and they should be our medicines, for the emotion which they create in the soul is a relaxation, and from the pleasure we obtain rest.....

HOW CAN WE BEST DEFINE ANCIENT GREECE?

As you read these sources, remember to : ❶ Circle words you do not understand. ❷ Underline sections that are unclear. ❸ Periodically make notations in the margin that summarizes what you have just read.



DOCUMENT 6

Red figure vase depicting a non- Greek, most likely a Persian soldier
-circa 475 B.C.E.

DOCUMENT 7

“The origin of the term “barbarian” in Greek is probably echoic (the product of repeating another sound), the *bar-bar* as mimicry of what a foreign and unintelligible language sounded like. In ancient Greece, the word was used to refer to anyone from a non-Hellenic culture.”

DOCUMENT 8

Aristotle on Slavery (Athens) c. 330 BCE

Is there any one intended by nature to be a slave, and for whom such a condition is appropriate and right, or rather is not all slavery a violation of nature? There is no difficulty in answering this question, on grounds both of reason and of fact. For that some should rule and others be ruled is a thing not only necessary, but it is natural; from the hour of their birth, some are marked out to be subjects, others to be rulers....Again, the male is by nature superior, and the female inferior; and the one rules, and the other is ruled; this principle, of necessity, extends to all mankind.

Xenophon, On Athens

Now as for slaves and metics in Athens, they live a most undisciplined life: one is not permitted to strike them there and a slave will not stand out of the way for you there. Let me explain why. If the law permitted a free man to strike a slave or a metic or a freedman, he would often find that he had mistaken an Athenian for a slave and struck him, for, so far as clothing and general appearance are concerned, the common people look just the same as the slaves and the metics.

DOCUMENT 9

From Plutarch on Spartan Slavery

The helots were slaves whom the Dorians had conquered. They were owned by the state, not by individuals, and they were ruthlessly oppressed by their Spartan masters.

Thucydides on Spartan Slavery

At the same time, the Spartans were glad to send out the helots to go to war, as they were afraid, in the present state of affairs, that they might start a revolution. Also, on one occasion, because they were afraid of the difficulties they could cause and their numbers, they proclaimed that the helots should pick out all those who claimed to have done best service to Sparta in their wars, implying that they would be freed, but they were actually conducting a test, as they considered that those with spirit would turn against Sparta. So they picked out about 2,000 who crowned themselves with garlands (and claimed to have done the best service) and caused them to disappear and no one knows in what way any of them died.

THE BATTLE OF THERMOPYLAE

[7.175] [As the Persian force approached Hellas] the Hellenes...consulted as to...how they should make a stand for war, and in what places. And the opinion which won out was that they should guard the pass at Thermopylae...

[7.176]At Thermopylae on the side towards evening [= the West] is a mountain, impassable and very steep, an extension of Mt. Oita; and on the side of the road towards the dawn there lies sea and shallows. (There are in this pass warm bathing pools....) [The ruins of an old wall were also present at the pass. This enabled the Hellenes to use the wall for cover and defense.]

[7.204] ...[When the Hellenes gathered at Thermopylae, each contingent had its own general] but the most highly regarded one, and the leader of the whole army, was the Lacedaimian Leonidas son of Anaxandrides...[a descendant of] Herakles; and he was a king in Sparta....

[7.207] ...The Hellenes at Thermopylae, when the Persian was near the pass, grew afraid and began discussing a withdrawal. Now to the other Peloponnesians it seemed best to return to the Peloponnese and to hold that isthmus under guard. But Leonidas, voted to remain there and to send messengers to the other *poleis* commanding them to come and help, since the ones there were too few to ward off the army of the Persians.

[7.208] While they were discussing these things, Xerxes sent a scout, a mounted one, to see how many they were and what they were doing. It happened that at that time the Lacedaimians were stationed outside the wall and the scout saw some men exercising naked and others combing their hair. Seeing these things he marveled, and took note of their number; and when he had noted everything exactly he departed and went back in. He told Xerxes all he had seen. When Xerxes heard it, he did not understand; but to him they appeared to be doing laughable things....

Four whole days Xerxes suffered to go by, expecting that the Greeks would run away. When, however, he found on the fifth that they were not gone, thinking that their firm stand was mere impudence and recklessness, he grew wroth, and sent against them his soldiers, with orders to take them alive and bring them into his presence. Then the Persians rushed forward and charged the Greeks, but fell in vast numbers: others however took the places of the slain, and would not be beaten off, though they suffered terrible losses. In this way it became clear to all, and especially to the king, that though he had plenty of combatants, he had but very few warriors. The struggle, however, continued during the whole day.

Then the Persians, having met so rough a reception, withdrew from the fight; and their place was taken by the band of Persians under Hydarnes, whom the king called his "Immortals": they, it was thought, would soon finish the business. But when they joined battle with the Greeks, 'twas with no better success than the other detachment- things went much as before- the two armies fighting in a narrow space, and the barbarians using shorter spears than the Greeks, and having no advantage from their numbers. The Lacedaimians fought in a way worthy of note, and showed themselves far more skilful in fight than their adversaries, often turning their backs, and making as though they were all flying away, on which the barbarians would rush after them with much noise and shouting, when the Spartans at their approach would wheel round and face their pursuers, in this way destroying vast numbers of the enemy. Some Spartans likewise fell in these encounters, but only a very few. At last the Persians, finding that all their efforts

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to gain the pass availed nothing, and that, whether they attacked by divisions or in any other way, it was to no purpose, withdrew to their own quarters.

During these assaults, it is said that Xerxes, who was watching the battle, thrice leaped from the throne on which he sate, in terror for his army.

Next day the combat was renewed, but with no better success on the part of the barbarians. The Greeks were so few that the barbarians hoped to find them disabled, by reason of their wounds, from offering any further resistance; and so they once more attacked them. But, when the Persians found no difference between that day and the preceding, they again retired to their quarters.

[7.219] [When the Persians were shown, by a traitor, a route around the pass], to the Hellenes in Thermopylae first the prophet Megistes, when he had examined the sacrificial offerings, said that there would come, together with the dawn, death; and after that also came deserters who announced the Persian circumvention....Then the Hellenes held council, and their opinions were divided, some holding that they should not leave their station, others opposing this; and after that they divided themselves, some going away and dispersing, turning back each to their own *poleis*, but others of them were prepared to remain there with Leonidas.

[7.220] And it is said that Leonidas himself sent them away, caring lest they be destroyed but for himself and the Spartans present not holding it as fitting that they should leave that station which they had come to guard at first. For there was an oracle, given by the Pythian [priestess at Delphi] to the Spartans when they asked about this war just when it began—that either Lacedaimia would be destroyed by the *barbaroi* or a king of theirs must die....It is my opinion that Leonidas considered this and wishing that the Spartans alone [or, "that he alone of the Spartans"] should get the fame, he sent away the allies....

[7.223] And the Hellenes with Leonidas, since it was to death that they were making their march, now much further than at first went out into the wider part of the pass....and then when they engaged the enemy outside the narrows there fell in a multitude many of the *barbaroi* (for behind them the leaders of their companies with whips kept striking every man, ever driving them forward). Many of them indeed fell into the sea and perished, while many more still were trampled alive by each other; and there was no reckoning of who was dying. For, because they knew that for them was coming death at the hands of the men coming around the mountain, the Hellenes exhibited as much strength as they possessed against the *barbaroi* and were contemptuous [of death] and also reckless.

[7.224] The spears now of the most of them by this time had broken, but they used their swords to slay the Persians. And Leonidas in that toil fell—a man become heroic—and others with him, the most renowned of the Spartans

[7.228] And they were buried there in the very spot where they fell, and with them those who had died before some had been by Leonidas sent away; and written over them are letters saying the following:

*Against three million, once, here fought
from the Peloponnese, four thousand.*

This indeed is written over them all; but for the Spartans privately,
*O stranger, announce to the Lacedaimians that here
we lie, to their words obedient.*

NOTES

WHAT TITLE CAN BEST BE USED TO DEFINE ANCIENT GREECE?

Critically read each of the following documents. Circle unfamiliar words. Underline confusing phrases. Periodically take notes in the margins. When you are finished with the documents, answer the questions that appear at the bottom of the second page. You will use the evidence that you have gathered to complete an analysis activity that will help prepare you for your upcoming unit exam.

DOCUMENT 1	NOTES
<p>A Comparison of Athens & Sparta (Thucydides) If the Spartans' city were to become deserted, and only the temples and foundations of buildings were left, I think that the people of that time far in the future would find it difficult to believe that the Spartans' power had been as great as their fame implied and yet they inhabit two-fifths of the Peloponnese, and are in command of all of it as well as of many allies outside it; nevertheless, it has not been synoecized (united) into a city, nor does it possess costly temples and buildings, but consists of a number of villages in the early Greek manner, and would seem an inferior place, whereas if the same thing were to happen to Athens, from its visible remains one would assume that the city had been twice as powerful as it actually is.</p>	
<p>DOCUMENT 2</p>	<p>NOTES</p>
<p>Excerpt from <i>Ancient Greece; A Political, Social, and Cultural History</i> In Athens, there was no respectable alternative for girls other than marriage. The obligation to dower (provide a dowry; a cash settlement provided to a groom) each daughter was a prime motivator in female infanticide. Though the eldest child was normally raised regardless of its gender, some historians have estimated that as many as 20% of newborn Athenian girls were abandoned in places like the local garbage dump.</p>	
<p>DOCUMENT 3</p>	<p>NOTES</p>
<p>Excerpt from <i>Ancient Greece; A Political, Social, and Cultural History</i> Whereas other Greek city states left the choice to the father, at Sparta officials appointed by the government examined the newborns. The vitality of male infants and their potential as soldiers determined whether they would be raised, or abandoned in a place near Mount Taygetus designated for that purpose.</p>	
<p>DOCUMENT 4</p>	<p>NOTES</p>
<p>A Spartan Poem by Tyrtaeus Here is a man who proves himself to be valiant in war. With a sudden rush he turns to flight the rugged battalions of the enemy, and sustains the beating waves of assault. And he who so falls among the champions and loses his sweet life, so blessing with honor his city, his father, and all his people. With wounds in his chest, where the spear that he was facing has transfixed. Such a man is lamented alike by the young and the elders, and all his city goes into mourning and grieves for his loss.</p>	

DOCUMENT 5	NOTES
<p>Excerpt from <i>Ancient Greece; A Political, Social, and Cultural History</i> “Spartans themselves were permitted to use only iron money. These small bars or “spits” made of iron had originally been used throughout Greece before the invention of coinage. Because iron was no longer used as currency in any other city state, Spartans were unable to trade for luxury goods and forced to live off the meager resources that the region of Laconia offered them.”</p>	

DOCUMENT 6	NOTES
<p>Pericles, an Athenian leader “Furthermore, wealth is for us something to use, not something to brag about. And as to poverty, there is no shame in admitting to it – the real shame is in not taking action to escape from it.”</p>	

DOCUMENT 7	NOTES
<p>Excerpt from <i>Ancient Greece; A Political, Social, and Cultural History</i> Athenian commerce especially was driven largely by the need for grain to feed a large population. Grain might come from north or south. One crucial source was the Black Sea region, which also provided hides, cattle, fish, hemp, wax, chestnuts, iron, and slaves. For this the Athenians exchanged wine and oil, sometimes in decorated vases.</p>	

DOCUMENT 8	NOTES
<p>Plutarch’s Sayings of Spartan Women A Spartan mother burying her son, Plutarch reports received condolences from an old woman who commented on her bad luck. “No, by the heavens,” the mother replied, “but rather good luck, for I bore him so that he could die for Sparta, and this is precisely what has happened.” Another woman, seeing her son come toward her after a battle and hearing from him that everyone else had died, picked up a tile, and hurling it at him, struck him dead, saying “and so they sent you to tell us the bad news?”</p>	

EXAMPLES OF SPARTAN REGIONALISM	EXAMPLES OF GREEK NATIONALISM	EXAMPLES OF ATHENIAN REGIONALISM

Excerpts From "Allegory of the Cave"
From Plato's Republic

An allegory is a figurative mode of conveying meaning; it is a story which compares events to something similar but unstated. It is up to the reader to interpret the true meaning that the author is trying to convey.

The "Allegory of the Cave" was recorded by the Greek philosopher, Plato. In the "Allegory of the Cave" the Greek philosopher Socrates is having a conversation with a fellow Greek named Glaucon. Critically read the story and complete the activities and questions which follow.

Socrates- And now, I said, let me show in a figure how far our nature is enlightened or unenlightened: Behold! human beings living in a underground den, which has a mouth open towards the light and reaching all along the den; here they have been from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning round their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette¹ players have in front of them, over which they show the puppets.

Glaucon- I see.

S- And do you see, I said, men passing along the wall carrying all sorts of vessels, and statues and figures of animals made of wood and stone and various materials, which appear over the wall? Some of them are talking, others silent.

G- You have shown me a strange image, and they are strange prisoners.

S- Like ourselves, I replied; and they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave?

G- True, he said; how could they see anything but the shadows if they were never allowed to move their heads?

S- And of the objects which are being carried in like manner they would only see the shadows?

G- Yes, he said.

S- And if they were able to converse with one another, would they not suppose that they were naming what was actually before them?

G- Very true.

S- And suppose further that the prison had an echo which came from the other side, would they not be sure to fancy when one of the passers-by spoke that the voice which they heard came from the passing shadow?

G- No question, he replied.

S- To them, I said, the truth would be literally nothing but the shadows of the images.

G- That is certain.

S- And now look again, and see what will naturally follow if the prisoners are released and disabused² of their error. At first, when any of them is liberated and compelled suddenly to stand up and turn his neck round and walk and look towards the light, he will suffer sharp pains; the glare will distress him, and he will be unable to see the realities of which in his former state he had seen the shadows; and then conceive someone saying to him, that what he saw before was an illusion, but that now, when he is approaching nearer to being and his eye is turned towards more real existence, he has a clearer vision, - what will be his reply? And you may further imagine that his instructor is pointing to the objects as they pass and requiring him to name them, -will he not be perplexed? Will he not fancy that the shadows which he formerly saw are truer than the objects which are now shown to him?

1) Draw the cave as it is described here.

What happens to the released prisoner?

¹ A puppet controlled from above by using wires or strings

² To persuade someone that an idea or belief is mistaken; a misconception

G- Far truer.

S- And if he is compelled to look straight at the light, will he not have a pain in his eyes which will make him turn away to take and take in the objects of vision which he can see, and which he will conceive to be in reality clearer than the things which are now being shown to him?

G- True, he now

S- And suppose once more, that he is reluctantly dragged up a steep and rugged ascent, and held fast until he's forced into the presence of the sun himself, is he not likely to be pained and irritated? When he approaches the light his eyes will be dazzled, and he will not be able to see anything at all of what are now called realities.

G- Not all in a moment, he said.

S- He will require to grow accustomed to the sight of the upper world. And first he will see the shadows best, next the reflections of men and other objects in the water, and then the objects themselves; then he will gaze upon the light of the moon and the stars and the spangled heaven; and he will see the sky and the stars by night better than the sun or the light of the sun by day?

G- Certainly.

S- Last of all he will be able to see the sun, and not mere reflections of him in the water, but he will see him in his own proper place, and not in another; and he will contemplate him as he is.

G- Certainly.

S- He will then proceed to argue that this is he who gives the season and the years, and is the guardian of all that is in the visible world, and in a certain way the cause of all things which he and his fellows have been accustomed to behold?

G- Clearly, he said, he would first see the sun and then reason about him.

S- And when he remembered his old habitation, and the wisdom of the den and his fellow-prisoners, do you not suppose that he would felicitate³ himself on the change, and pity them?

G- Certainly, he would.

S- And if they were in the habit of conferring⁴ honors among themselves on those who were quickest to observe the passing shadows and to remark which of them went before, and which followed after, and which were together; and who were therefore best able to draw conclusions as to the future, do you think that he would care for such honors and glories, or envy the possessors of them? Would he not say with Homer, Better to be the poor servant of a poor master, and to endure anything, rather than think as they do and live after their manner?

G- Yes, he said, I think that he would rather suffer anything than entertain these false notions and live in this miserable manner.

S- Imagine once more, I said, such a one coming suddenly out of the sun to be replaced in his old situation; would he not be certain to have his eyes full of darkness?

G- To be sure, he said.

S- And if there were a contest, and he had to compete in measuring the shadows with the prisoners who had never moved out of the den, while his sight was still weak, and before his eyes had become steady (and the time which would be needed to acquire this new habit of sight might be very considerable) would he not be ridiculous? Men would say of him that up he went and down he came without his eyes; and that it was better not even to think of ascending; and if any one tried to lose another and lead him up to the light, let them only catch the offender, and they would put him to death.

G- No question, he said.

What happens to the released prisoner?

Why does the man want to return to the cave?

What happens when he returns to the cave?

How do the prisoners react to the change in the man?

³ To congratulate

⁴ To grant/ bestow

S- This entire allegory, I said, you may now append⁵, dear Glaucon, to the previous argument; the prison-house is the world of sight, the light of the fire is the sun, and you will not misapprehend me if you interpret the journey upwards to be the ascent of the soul into the intellectual world according to my poor belief, which, at your desire, I have expressed whether rightly or wrongly God knows. But, whether true or false, my opinion is that in the world of knowledge the idea of good appears last of all, and is seen only with an effort; and, when seen, is also inferred to be the universal author of all things beautiful and right, parent of light and of the lord of light in this visible world, and the immediate source of reason and truth in the intellectual; and that this is the power upon which he who would act rationally, either in public or private life must have his eye fixed.

What is Plato's lesson in this story?

Be prepared to discuss the following questions in an Accountable Talk class discussion:

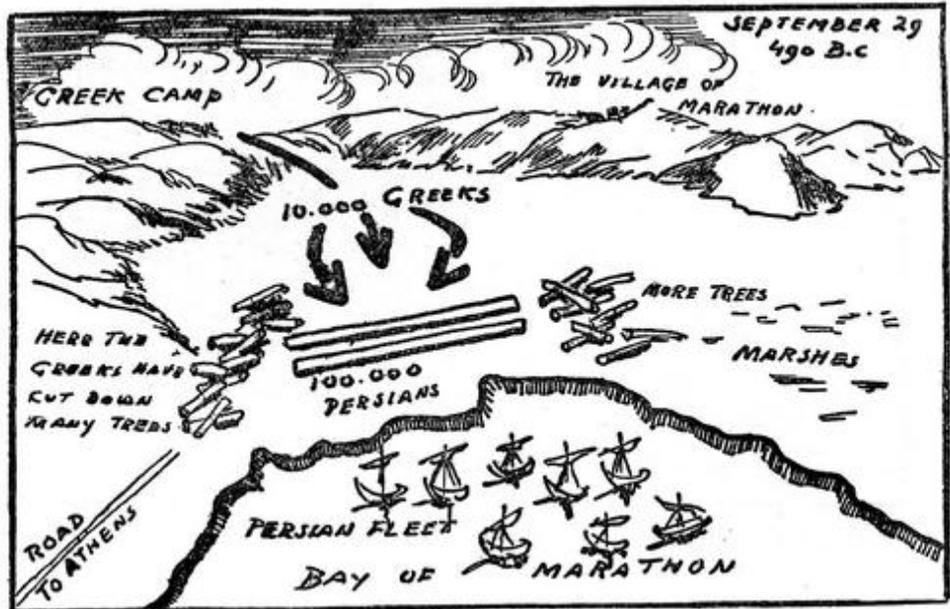
- **What is Plato trying to say about knowledge in this allegory?**
- **What do you think the allegory of the cave is being compared with?**
- **Would you want to be released from the cave?**
- **What is like the cave in our world?**
- **How is the way you understand the world, your ideas, and your beliefs shaped by the actions of others?**
- **Who has the power to shape your ideas and beliefs? How is this good and how is this bad?**
- **Are there things you know to be true? What are they and how do you know them to be true?**

⁵ To attach

BACKGROUND ON THE BATTLE OF MARATHON

The Greeks (and especially the Athenians) set up colonies to the east of the Peloponnesus. Further east, the Persians were colonizing and conquering lands in a westerly direction. Eventually (in the 540s B.C.E.) these two competing powers collided in Ionia. At this time, the Persians gained control of the Ionian Greek colonies and demanded not much more than taxes from them. Though the Persians were not very demanding rulers, the Ionians still could not settle to be controlled by "barbarians." In 499 B.C.E., the Ionians staged a revolt against Persian rule and sought help from their fellow Greeks. The Athenians answered their call and sent 20 triremes of hoplites to the aid of the Ionians. Though the Athenians aided the Ionians in burning the Persian city of Sardis to the ground, the end result was that the revolt was suppressed. For the next nine years, Darius, the king of Persia ordered a servant to remind him of his hatred for the Athenians on a daily basis.

In 490 B.C.E., Darius sent troops to Greece. First they conquered the island of Euboea and then they moved onward to the shores of Marathon, a coastal town 26.2 miles from the heart of Athens.



FROM THE HISTORIES OF HERODOTUS

[6.105] ...[When the Persian fleet was approaching Attica], the [Athenian] generals sent to Sparta a herald, Pheidippides an Athenian...

[6.106]...[and] on the second day out of Athens he was in Sparta; and coming before the magistrates he said: "Lacedamians, the Athenians need you to help them and not to watch a city, the oldest among the Hellenes, fall enslaved to men who are *barbaroi*, for even now Euboea is reduced to slavery and so by a notable *polis* Greece has become the weaker."

Indeed, he gave them the message entrusted to him; for their part they were delighted, on the one hand, to help the Athenians; but it was impossible, on the other hand, immediately to do this, since they did not want to break a law; for of the first part of the month it was the ninth day and on the ninth they would not go out, they said, except when the moon was at the full point of its cycle.

[6.112] And when the Athenians were stationed and the sacrificial omens were good, then as soon as they were released the Athenians at a run went against the *barbaroi* (and there were between them not less than eight *stadia*). But when the Persians saw them coming on at a run they prepared to receive them, and deemed it a mania among the Athenians—and one wholly destructive—seeing them so few and charging at a run, not having horsemen with them nor archers. Such things then the *barbaroi*

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surmised; but the Athenians, when all in a bunch they mixed in with the *barbaroi*, fought in a way worthy of report. For they were the first of the Hellenes—of all those of whom we know—to make use of a running charge against enemy warriors, and the first who bore even seeing the clothing of the Persians and the men therein clothed—until then it was for Hellenes a fearful thing even to hear the name of the Persians.

[6.113] While they were battling at Marathon a long time passed, and in the middle of the battle-line victory went to the *barbaroi* and breaking through they pursued the Athenians inland; on the other hand, at the horn (flank) on each end victory went to the Athenians. And since they were victors, they allowed the routed part of the *barbaroi* to flee, but at the middle, against those who had broken through their own lines, they pulled together the horns and, on both sides, fought. The Athenians were the victors. And as the Persians fled, they followed, cutting them down, until when they had come to the sea they demanded fire and seized the ships.

[6.114] This too: in this work that Kallimachos was killed and also there died, of the generals, Stesileos son of Thrasileos; and this too: Kynegiros son of Euphorion there, seizing the stern of a ship, had his hand cut off by an axe, and fell; so too other Athenians, many and famous.

[6.115] Seven of the ships were gotten in this way by the Athenians. But in the rest the *barbaroi* put out to sea and, taking up from the island in which they had left them the Euboean slaves, they sailed. The *barbaroi* then sailed away later back to Asia.

[6.117] In this battle at Marathon were killed, of the *barbaroi* about six thousand four hundred men, and of the Athenians one hundred and ninety-two—there fell, on both sides, so many.

[6.120] And of the Lacedamians there came to Athens two thousand, after the full moon, and they had great zeal to get there, so much so that on the third day out of Sparta they were in Attica. Although they arrived too late for the battle, they desired nevertheless to view the Persians, and going to Marathon, they viewed them. Afterwards, praising the Athenians and the deed done by them, they went off back again.

ASSIGNMENT: Using your critical reading of the previous primary source, create a 3 scene story board that shows how the battle progressed. Use the drawing on the front of this document to depict the landscape for each scene. Make sure to label Persian and Athenian troops differently. Use arrows to depict troop movement.