AHIS1010 - Greece to the Persian Wars
Course Outline

Course Co-ordinator: Dr Elizabeth Baynham
Room: MCLG19
Ph: 4921 5232
Fax: 4921 6933
Email: Elizabeth.Baynham@newcastle.edu.au
Consultation hours: TBA

Semester 2 - 2009
Unit Weighting 10
Teaching Methods Lecture
Tutorial

Brief Course Description
Examines the history of Greece from the Bronze Age until the end of the Persian Wars, using both archaeological and literary evidence. In so doing it explains the rise of one of the most influential of all ancient cities, democratic Athens. Hence it introduces the world of ancient Greece, preparing the way for further study of Greece at 3000 level, and its methodology serves as an introduction to ancient history in general.

Contact Hours
Lecture for 2 Hours per Week for the Full Term
Tutorial for 1 Hour per Week for 12 Weeks
Tutorials commence in week 2 and end in week 13.

Learning Materials/Texts
TBA

Course Objectives
1. To encourage a broad knowledge and understanding of the development of Greece up to the end of the Persian Wars.

Course Outline Issued and Correct as at: Week 1, Semester 2 - 2009

CTS Download Date: 14 July 2009
2. To encourage an understanding of the changing conditions of Greek society, and respect for the manner in which it differed from our own.

3. To encourage a critical approach to both literary and archaeological evidence.

4. To foster the accurate and effective expression of one's appreciation of, and critical ideas about, ancient society and its leaders.

**Course Content**
Greece in the Bronze Age

Sources for Greek history

Heraclitus as a source

Rise of Persia

Rise of Sparta and Athens

Development of Greek political systems

Conflict between Greece and Persia

Persian Invasions of Greece

**Assessment Items**

<table>
<thead>
<tr>
<th>Essays / Written Assignments</th>
<th>Short paper, or equivalent task, 30% (1000 words)</th>
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<tbody>
<tr>
<td>Essays / Written Assignments</td>
<td>Source Exercise, 30% (1000 words approx.)</td>
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<tr>
<td>Essays / Written Assignments</td>
<td>Essay, 40% (2000 words)</td>
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</tbody>
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**Assumed Knowledge**

None

**Callaghan Campus Timetable**

**AHIS1010 GREECE TO THE PERSIAN WARS**

Enquiries: School of Humanities and Social Science

Semester 2 - 2009

<table>
<thead>
<tr>
<th>Lecture and Tutorial</th>
<th>Monday 9:00 - 11:00 [SRLT2]</th>
<th>Monday 11:00 - 12:00 [V103]</th>
<th>Commencing Wk 2</th>
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<tr>
<td>or</td>
<td>Monday 12:00 - 13:00 [V109]</td>
<td>Commencing Wk 2</td>
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<td>or</td>
<td>Monday 14:00 - 15:00 [MCLG 42]</td>
<td>Commencing Wk 2</td>
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<tr>
<td>or</td>
<td>Monday 15:00 - 16:00 [V109]</td>
<td>Commencing Wk 2</td>
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There is also another tutorial from 13.00-14.00 in V105.

**IMPORTANT UNIVERSITY INFORMATION**

**ACADEMIC INTEGRITY**

Academic integrity, honesty, and a respect for knowledge, truth and ethical practices are fundamental to the business of the University. These principles are at the core of all academic endeavour in teaching, learning
and research. Dishonest practices contravene academic values, compromise the integrity of research and devalue the quality of learning. To preserve the quality of learning for the individual and others, the University may impose severe sanctions on activities that undermine academic integrity. There are two major categories of academic dishonesty:

**Academic fraud** is a form of academic dishonesty that involves making a false representation to gain an unjust advantage. Without limiting the generality of this definition, it can include:

a) falsification of data;
b) using a substitute person to undertake, in full or part, an examination or other assessment item;
c) reusing one's own work, or part thereof, that has been submitted previously and counted towards another course (without permission);
d) making contact or colluding with another person, contrary to instructions, during an examination or other assessment item;
e) bringing material or device(s) into an examination or other assessment item other than such as may be specified for that assessment item; and
f) making use of computer software or other material and device(s) during an examination or other assessment item other than such as may be specified for that assessment item.
g) contract cheating or having another writer compete for tender to produce an essay or assignment and then submitting the work as one's own.

**Plagiarism** is the presentation of the thoughts or works of another as one's own. University policy prohibits students plagiarising any material under any circumstances. Without limiting the generality of this definition, it may include:

a) copying or paraphrasing material from any source without due acknowledgment;
b) using another person's ideas without due acknowledgment;
c) collusion or working with others without permission, and presenting the resulting work as though it were completed independently.

**Turnitin** is an electronic text matching system. During assessing any assessment item the University may:

- Reproduce this assessment item and provide a copy to another member of the University; and/or
- Communicate a copy of this assessment item to a text matching service (which may then retain a copy of the item on its database for the purpose of future checking).
- Submit the assessment item to other forms of plagiarism checking

**RE-MARKS AND MODERATIONS**

Students can access the University's policy at: [http://www.newcastle.edu.au/policylibrary/000769.html](http://www.newcastle.edu.au/policylibrary/000769.html)

**MARKS AND GRADES RELEASED DURING TERM**

All marks and grades released during term are indicative only until formally approved by the Head of School.

**SPECIAL CIRCUMSTANCES AFFECTING ASSESSMENT ITEMS**

*Extension of Time for Assessment Items, Deferred Assessment and Special Consideration for Assessment Items or Formal Written Examinations* items must be submitted by the due date in the Course Outline unless the Course Coordinator approves an extension. Unapproved late submissions will be penalised in line with the University policy.

**Requests for Extensions of Time** must be lodged no later than the due date of the item. This applies to students:
applying for an extension of time for submission of an assessment item on the basis of medical, compassionate, hardship/trauma or unavoidable commitment; or

- whose attendance at or performance in an assessment item or formal written examination has been or will be affected by medical, compassionate, hardship/trauma or unavoidable commitment.

Students must report the circumstances, with supporting documentation, as outlined in the Special Circumstances Affecting Assessment Items Procedure at:

**Note:** different procedures apply for minor and major assessment tasks.

**Students should be aware of the following important deadlines:**

- Special Consideration Requests must be lodged no later than 3 working days after the due date of submission or examination.
- Rescheduling Exam requests must be received no later than 10 working days prior the first date of the examination period.

**Late applications may not be accepted.** Students who cannot meet the above deadlines due to extenuating circumstances should speak firstly to their Program Officer or their Program Executive if studying in Singapore.

**STUDENTS WITH A DISABILITY OR CHRONIC ILLNESS**

University is committed to providing a range of support services for students with a disability or chronic illness. If you have a disability or chronic illness which you feel may impact on your studies please feel free to discuss your support needs with your lecturer or course coordinator.

Disability Support may also be provided by the Student Support Service (Disability). Students must be registered to receive this type of support. To register contact the Disability Liaison Officer on 02 4921 5766, email at: student-disability@newcastle.edu.au. As some forms of support can take a few weeks to implement it is extremely important that you discuss your needs with your lecturer, course coordinator or Student Support Service staff at the beginning of each semester. For more information on confidentiality and documentation visit the Student Support Service (Disability) website: www.newcastle.edu.au/services/disability.

**CHANGING YOUR ENROLMENT**

Students enrolled after the census dates listed in the link below are liable for the full cost of their student contribution or fees for that term. [http://www.newcastle.edu.au/study/fees/censusdates.html](http://www.newcastle.edu.au/study/fees/censusdates.html)

Students may withdraw from a course without academic penalty on or before the last day of term. Any withdrawal from a course after the last day of term will result in a fail grade.

**Students cannot enrol in a new course after the second week of term**, except under exceptional circumstances. Any application to add a course after the second week of term must be on the appropriate form, and should be discussed with staff in the Student Hubs or with your Program Executive at PSB if you are a Singapore student.

**To check or change your enrolment online go to myHub:** [https://myhub.newcastle.edu.au](https://myhub.newcastle.edu.au)

**STUDENT INFORMATION & CONTACTS**

**Various services are offered by the Student Support Unit:**

**The Student Hubs** are a one-stop shop for the delivery of student related services and are the first point of contact for students studying in Australia. Student Hubs are located at:

<table>
<thead>
<tr>
<th>Callaghan Campus</th>
<th>Port Macquarie students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shortland Hub: Level 3, Shortland Building</td>
<td>contact your program officer or <a href="mailto:EnquiryCentre@newcastle.edu.au">EnquiryCentre@newcastle.edu.au</a></td>
</tr>
<tr>
<td>Hunter Hub: Level 2, Student Services Centre</td>
<td>Phone 4921 5000</td>
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School of Humanities & Social Science
**City Precinct**  
City Hub & Information Common, University House

**Central Coast Campus (Ourimbah)**  
Student Hub: Opposite the Main Cafeteria

**Singapore students**  
contact your PSB Program Executive

### OTHER CONTACT INFORMATION

<table>
<thead>
<tr>
<th>Faculty Websites</th>
<th>General enquiries</th>
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</thead>
<tbody>
<tr>
<td><a href="http://www.newcastle.edu.au/faculty/education-arts/">www.newcastle.edu.au/faculty/education-arts/</a></td>
<td>Phone: 02 4921 5000</td>
</tr>
<tr>
<td><a href="http://www.newcastle.edu.au/faculty/engineering/">www.newcastle.edu.au/faculty/engineering/</a></td>
<td>Email: <a href="mailto:EnquiryCentre@newcastle.edu.au">EnquiryCentre@newcastle.edu.au</a></td>
</tr>
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| Rules Governing Undergraduate Academic Awards | Email: EnquiryCentre@newcastle.edu.au |
| [www.newcastle.edu.au/policylibrary/000311.html](http://www.newcastle.edu.au/policylibrary/000311.html) | **The Dean of Students** |

| Rules Governing Postgraduate Academic Awards | **Deputy Dean of Students (Ourimbah)** |
| [www.newcastle.edu.au/policylibrary/000306.html](http://www.newcastle.edu.au/policylibrary/000306.html) | Phone: 02 4921 5806; Fax: 02 4921 7151 |

| Rules Governing Professional Doctorate Awards | Email: resolutionprecinct@newcastle.edu.au |

This course outline will not be altered after the second week of the term except under extenuating circumstances with Head of School approval. Students will be notified in advance of the change.

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**End of CTS Entry**

**Online Tutorial Registration:**

Students are required to enrol in the Lecture and a specific Tutorial time for this course via the Online Registration system. Refer - [http://studinfo1.newcastle.edu.au/rego/stud_choose_login.cfm](http://studinfo1.newcastle.edu.au/rego/stud_choose_login.cfm)

NB: Registrations close at the end of week 2 of semester.

**Studentmail and Blackboard:** Refer - [www.blackboard.newcastle.edu.au](http://www.blackboard.newcastle.edu.au/)

This course uses Blackboard and studentmail to contact students, so you are advised to keep your email accounts within the quota to ensure you receive essential messages. To receive an expedited response to queries, post questions on the Blackboard discussion forum if there is one, or if emailing staff directly use the course code in the subject line of your email. Students are advised to check their studentmail and the course Blackboard site on a weekly basis.

**Important Additional Information**

Details about the following topics are available on your course Blackboard site (where relevant). Refer - [www.blackboard.newcastle.edu.au](http://www.blackboard.newcastle.edu.au/)

- Written Assignment Presentation and Submission Details
- Online copy submission to Turnitin
- Penalties for Late Assignments
- Special Circumstances
- No Assignment Re-submission
- Re-marks & Moderations
- Return of Assignments
- Preferred Referencing Style
- Student Representatives
- Student Communication
- Essential Online Information for Students

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<tr>
<th>Grading guide</th>
<th>Mark</th>
<th>Description</th>
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<tr>
<td>49% or less</td>
<td>Fail (FF)</td>
<td>An unacceptable effort, including non-completion. The student has not understood the basic principles of the subject matter and/or has been unable express their understanding in a comprehensible way. Deficient in terms of answering the question, research, referencing and correct presentation (spelling, grammar etc). May include extensive plagiarism.</td>
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<tr>
<td>50% to 64%</td>
<td>Pass (P)</td>
<td>The work demonstrates a reasonable attempt to answer the question, shows some grasp of the basic principles of the subject matter and a basic knowledge of the required readings, is comprehensible, accurate and adequately referenced.</td>
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<tr>
<td>65% to 74%</td>
<td>Credit (C)</td>
<td>The work demonstrates a clear understanding of the question, a capacity to integrate research into the discussion, and a critical appreciation of a range of different theoretical perspectives. A deficiency in any of the above may be compensated by evidence of independent thought. The work is coherent and accurate.</td>
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<tr>
<td>75% to 84%</td>
<td>Distinction (D)</td>
<td>Evidence of substantial additional reading and/or research, and evidence of the ability to generalise from the theoretical content to develop an argument in an informed and original manner. The work is well organised, clearly expressed and shows a capacity for critical analysis.</td>
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<tr>
<td>85% upwards</td>
<td>High Distinction (HD)</td>
<td>All of the above, plus a thorough understanding of the subject matter based on substantial additional reading and/or research. The work shows a high level of independent thought, presents informed and insightful discussion of the topic, particularly the theoretical issues involved, and demonstrates a well-developed capacity for critical analysis.</td>
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<tr>
<td>Week Commencing</td>
<td>Lecture and Tutorial Topics</td>
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<tr>
<td>1 27/07/09</td>
<td>EJB: Introduction: Greece in the Bronze Age</td>
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<td></td>
<td>No TUTORIAL</td>
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<tr>
<td>2 3/08/2009</td>
<td>HML: Greek topography, famous sites</td>
<td></td>
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<td></td>
<td>TUTORIAL: Introductory</td>
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<tr>
<td>3 10/08/2009</td>
<td>HML: Spartan Society</td>
<td></td>
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<td></td>
<td>TUTORIAL: Famous sites of Greece</td>
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<td>4 17/08/2009</td>
<td>HML: Solon and Peisistratus</td>
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<td>TUTORIAL: The Spartan State</td>
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<td>5 24/08/2009</td>
<td>HML: Cleisthenes</td>
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<td></td>
<td>TUTORIAL: Peisistratus</td>
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<td>6 31/08/2009</td>
<td>EJB: Herodotus and his History</td>
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<td>NO TUTORIAL: short essay due</td>
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<tr>
<td>7 7/09/2009</td>
<td>EJB: The Persian Empire</td>
<td></td>
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<td></td>
<td>TUTORIAL: Herodotus The Traveller</td>
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<td>8 14/09/2009</td>
<td>EJB: The Ionian Revolt</td>
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<td>TUTORIAL: King Croesus of Lydia</td>
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<td>*9 21/09/2009</td>
<td>ABB: The Battle of Marathon</td>
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<td>TUTORIAL: Darius’ Invasion of Scythia</td>
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<td>10 12/10/2009</td>
<td>EJB: Xerxes’ Invasion; Athens in the 480’s</td>
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<td>NO TUTORIAL: Sources Task due</td>
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<tr>
<td>11 19/10/2009</td>
<td>EJB: Thermopylae and Artemisium</td>
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<tr>
<td></td>
<td>TUTORIAL: The Ionian Revolt</td>
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<tr>
<td>12 26/10/2009</td>
<td>ABB: Salamis</td>
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<td>TUTORIAL: Discussion of Major Essay Topics</td>
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<tr>
<td>13 2/11/2009</td>
<td>EJB: After Salamis</td>
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<td></td>
<td>TUTORIAL: Thermopylae</td>
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<td>Note: Major Essay Due Week 14; Monday, November 9 before 5pm.</td>
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*NOTE: MID SEMESTER RECESS: MONDAY 28th SEPTEMBER – FRIDAY OCTOBER 9

GUIDE TO LECTURERS
EJB: Dr Elizabeth Baynham, University of Newcastle
HML: Mr Hugh Lindsay, University of Newcastle
ABB: Professor Brian Bosworth, Macquarie University, NSW
Note: Professor Bosworth is a world class expert on the reign of Alexander, and arguably the leading scholar in Australia on Greek history. I urge all students to attend his special guest lectures on Marathon and Salamis. Professor Bosworth will also be available for questions relating to the lectures and any other topic in the history of the period.

Collected Bibliography

Set Text


Recommended Texts


*This is an essential tool for any dedicated student of ancient history

Useful reference


Books for Tutorial discussion, Short Paper and Major Essay Readings (alphabetical by author). These are on Short Loans (SL) or Three Day Loan (TDL)

Adkins, A.W.H. Moral Values and Political Behaviour in Ancient Greece (Chatto &Windus, 1972) [172.0938ADK-1] (Short Loans)

Andrewes, A., The Greek Tyrants, London, 1956, Chapters 1, 2 + 4 [Auch - Short Loans 938.02 ANDR]

Bakker, E.J. et al. (eds.) Brill’s Companion to Herodotus, Leiden, 2002

Ball, J.M. Herodotus and Bistum: Problems in Ancient Persian Historiography (Stuttgart, 1987) [888.1/27] (TDL)

Briant, P. From Cyrus to Alexander: a history of the Persian Empire, trans. By Peter Daniels (Winona lake, 2002) [935 BRIA 2002] (SL)


Cambridge Ancient History 4*, edit. J. Boardman et al. (Cambridge, 1982) [R930 CAMB 1982] (SL)

Camp, John McK, The Athenian Agora: excavations in the heart of classical Athens (SL)


Casson, L., Travel in the ancient world, London 1974 [Auchmuty - 913.04/1] (TDL)

Dandamaev, M.A. A Political History of the Achaemenid Empire (Leiden, 1989) pp83-135 (SL)

Diodorus Siculus, trans. C.H. Oldfather, London, 1920 (LCL 4) [888.01 DIOD] (TDL)

Evans, J.A.S., Herodotus, Boston, 1982 [Auchmuty Short loans – 938.03]

Fehling, D., Herodotus and His Sources, trans J.G. Howie, Leeds, 1989 [Auch SL - 888.1 FEHL]

Finley, M. I. The World of Odysseus (Harmondsworth, 1983) (TDL)

Foranara, C. Archie Times to the end of the Peloponnesian War (Cambridge, 1983) (TDL)


Forrest, W.G., The Emergence of Greek Democracy, London, 1966, especially Chapter 8 [Auch - SL 938.02 FORR c.3]


Hall, E., Inventing the barbarian: Greek self-definition through tragedy, Oxford, 1989 [Auch - SL 882.01 HALL]


Hignett, C. Xerxes’ Invasion of Greece (Oxford, 1963)


Kennell, Nigel M., The gymnasium of virtue, Chapel Hill, c1995 [Auch 370.938 KENN] (TDL)

Lateiner, D., The Historical Method of Herodotus, Toronto, 1989 [Auch SL – 938.o3 LATE]


Michell, H., Sparta, Cambridge, 1964 [Auch - Short Loans 938.9 MICH c.4]
Murray, O. Early Greece (2nd ed. Fontana, 1993) (SL)
New York, N.Y., 1986 [Auch - SL 938.8 CAMP]
Osborne, R., Greece in the Making, London 1996, Ch. 9 [Auch - SL 938 OSBO c.2]
Plutarch on Sparta, translated by R.J.A. Talbert, Hamondsworth, 1988 [888.8W/113 B] (TDL)
(Auch - SL 305.420938 POME)
  Spartan Women, Oxford, 2002
Powell, Anton, Athens and Sparta: constructing Greek political and social history from 478 BC, London, c1988 [Auch - Short Loans 938 POWE c.3]
Rankin, H.D. Archilochus of Paros (Noyes Press, 1977) [887.1/11] (TDL)
Rostovtzeff, M., Iranians and Greeks in Southern Russia, New York 1922. [Auch - SL Q947.01 ROST]
Waters, K.H., Herodotus on Tyrants and Despots, Wiesbaden, 1971 [Auch SL – 888.1HERO-2 WATE]
West, M.L. Greek Lyric Poetry (Oxford, 1994) (TDL)

Articles for Tutorial and Major Essay Readings (alphabetical by author)

Chapman, G.A.H., “Herodotus and Histiaeus Role in the Ionian Revolt”, Historia 21 (1972) 546-68
  ‘Herodotus and the Battle of Marathon’, Historia 42 (1993) 279ff
  ‘The Lycurgean reform at Sparta’ Journal of Hellenic Studies 70 (1950) 42-64
Holoka, J., ‘Marathon and the myth of the same-day march’, Greek, Roman and Byzantine Studies 38 (1997) 329-53
Lavelle, B. ‘The Peisistratids and the mines of Thrace’, Greek Roman and Byzantine Studies 33 (1992) 5-23
Massaro, V., ‘Herodotus’ account of the Battle of marathon…’, L’Antiquité Classique 47 (1978) 458-75
Redfield, J., The women of Sparta’, Classical Journal 73 (1978) 146-161
TUTORIALS

There are no formal marks given for attendance or performance. BUT rolls will be kept and a student’s good record of attendance will count in his/her favour in cases where a final result is borderline; ie, regular tutorial participation might make a difference in going up a grade. A tutorial is not meant to be a mini-lecture from the tutor and it is important that all students do some preparatory reading. You will not be expected to read all the material listed (although obviously, the more you read, the more you will know); however, it is particularly important that everybody reads the relevant ancient sources. A lively and interesting tutorial discussion depends very much upon the people who make up the group, and every individual’s contribution helps.

There will be a special tutorial in Wk 12 which will discuss various ways of approaching the Major Essay topics; this will be a good time to raise any general questions or problems.

ASSIGNMENT 1: SHORT ESSAY

LENGTH: 1,000 words  DUE: Monday, Week 6, by 5pm  WEIGHT: 30%

The first assignment, the Short Essay is based on two tutorials: you may write on EITHER the Spartan State (Tutorial 3) OR Peisistratus (Tutorial 4). This assignment is designed as both a research exercise and practice in essay writing. DO NOT TRY to cover all the points listed for discussion; instead focus on particular issue(s) which interest you, state your intentions clearly in your introduction, use evidence from the listed readings to support your case, and try to draw some firm conclusions. You will usually score better marks if you use the ancient sources directly and critically (rather than merely citing them second hand from a modern scholar).

We do not insist that you present your work in a particular academic convention (eg Harvard, Chicago etc). but whatever format you choose, please be consistent. Please keep to the set word limit, although a margin of 10% over or under is acceptable. Footnotes and quotations from ancient material or modern scholars do not count in the overall total, but use the latter sparingly; “lots of quotes” (especially quotes from modern writers) do not make a good essay. For information on the second assignment, the Sources Exercise, please see the relevant section further on in the guide.

Please organise your commitments to allow enough time to research and write up your assignments, and allow some margin for electronic (or other) disasters. Each piece of work is due in before 5pm on the Monday of the relevant week. If you have any difficulties with approaching your assignment, or with making the due dates, please contact the Course Co-ordinator –otherwise your work is likely to receive a penalty for late submission. Please also keep in mind that there are often delays when assignments are submitted through the hubs. We try to mark and return all assignments within 2-3 weeks after we receive them. However, should any wait occur, we ask that you show a little patience and understanding; your work will be returned as quickly as possible.
TUTORIAL TOPICS

Tutorial 1 (Week 2) Introductory

The aim of this tutorial will be to meet for the first time and talk about issues relating to the course, like the assessment tasks and how to approach them, the set text, and studying ancient history in general. There is no set reading for this tutorial; however, students should have read the Course Guide.

Tutorial 2 (Week 3) Important Sites in Greece

Students often study ancient history without really being aware of the attributes and landscape of the country they are studying. Yet so often understanding the topography of a place offers insight into politics, defensive strategy, religion and culture. This tutorial encourages students to familiarise themselves with the topography and layout of two of the major sites of Ancient Greece; Athens and Olympia.

Tasks

- Identify and locate three of the most important buildings on the Athenian Acropolis in the Classical period (ie 5th and 4th centuries B.C.)

- Name five important activities in the Athenian Agora and locate them

- What are the principal features of Olympia and Athens and how and why are they different from Athens?

Reading:

See Hugh Lindsay’s lecture notes below in the Course Guide. Additional bibliography is contained within the notes. You might also find the Internet helpful, particularly for images, but commentary tends to be fairly superficial.
AHIS 1010: GREECE, TO THE PERSIAN WARS

Aspects of the topography of Greece

ATHENS

As the centre of the most important advances in political life in Classical Greece, Athens is of key importance in terms of its topographical arrangement. The organisation of space in the city was copied with variations in other Greek centres.

Acropolis

This was a common feature of Greek cities – an upper city or citadel. It was both a defensible centre and an area with religious associations. Thus it formed one of the focal points of city life – the other being the agora – an area not merely containing the market place but representing the focus of social and political activity. The Athenian acropolis has a special importance for us because of the quality of its buildings – in particular 4 marble buildings constructed in the second half of the fifth century BC.

There was already an acropolis at Athens in the Mycenaean period, similar to those at Mycenae or Tiryns. Fortification from as early as the 13th century BC can be established, and there is evidence for the existence of a Mycenaean palace. Athens as we have seen followed the pattern of other Greek city states at the time when it became historically significant in the 8th – 7th centuries BC. Thus it was city controlling a considerable area of countryside – Attica - initially tightly held by an oligarchy. We have seen how economic change led to one man rule under the tyranny of Pisistratus. By this stage the idea of broadening the basis of political representation had already been aired under Solon, a member of the oligarchic group, but did not come to fruition until the time of Kleisthenes, who was again a member of the oligarchy. It was tyrants, however, who established Athens as a literary and artistic centre, and raised up on the Acropolis temples which preceded the great Classical achievements of the next century, so well known to us today. Details of building activity under the Pisistratid tyranny are far from clear as a result of the destruction of all major buildings in the Persian invasion of 480 BC. The debris was employed as fill for the new fortification walls surrounding the hill.

The growth of Persia had been crucial to these developments; in 499 BC there was a major revolt against Persian encroachments in Asia Minor (the Ionian revolt). In due course the Persians under Darius were put to flight at Marathon (490); but his son Xerxes was to return in 480-479 BC, and it was at this point that Athens itself was razed. The buildings in the upper and lower city were razed to the ground. As a protection against further incursions such as this, the Delian league was formed. It was Perikles who managed to bully the members of the league to agree to the expenditure of the funds of the league on the rebuilding of the temples on the Acropolis – by which time they had been lying in ruins for a generation. The programme began at about the time of peace with King Artaxerxes of Persia, the so-called peace of Callias of 449 BC.
Fig. 124. Reconstruction of the Athenian Acropolis. Drawing by M. Korres, used by permission.

From J. H. Hurwit, The Athenian Acropolis (Cambridge, 1999)
Two temples were decreed, one in the lower and one in the upper city. The temple in the lower city was that of Hephaestus. That on the Acropolis was the Parthenon. It was the principal temple and housed the most holy object of Athenian religion - an olive wood image of Athena, believed to have fallen from heaven in the reign of the legendary king Erechtheus. It had survived the Persian invasion when it was taken to the island of Salamis, where Athenian families had been evacuated.

Linked with the construction of the Parthenon is the creation by Phidias of a huge image of Athena veneered in gold and ivory and known as the Parthenos. He was also the artist of the Zeus at Olympia, and an Athena at Plataea. The Parthenos was some 40 feet high and the Zeus was comparable although seated rather than standing. The Zeus had priority it was placed in a temple completed in 456 BC at Olympia. There may be some response to criticism of proportion between the size of the room and size of the statue – notice that the Parthenon 8 X 17 columns and in the Doric order.

The Parthenon frieze has in common with those in other Greek temples in that it is concerned with a single subject, in this case the festival held on Athena’s birthday, the Panathenaia – an old festival given new life as the Great Panathenaia by Pisistratus. It was indeed the greatest single religious event in the Athenain calendar, and it is clear that it is the procession depicted in the Parthenon frieze.

The Agora
The main functions of the Agora included housing the seat of administration and judiciary; it was also chief place for marketing and business. In the earliest phases it was the scene of dramatic competitions and dramatic displays, as well as always a centre of social life. Notice that it came also to represent an accumulated record of Athenian achievement, celebrated through statues and paintings as well as the buildings themselves.

The site of the Agora
The excavations on the site of the Agora, which is located to the northwest of the Acropolis, cover some 28.5 acres, and have a continuous history going back 5000 years. Mycenaean chamber tombs have been found on the adjoining Arcopagos, and thereafter traces of habitation become more numerous. It was perhaps early in the 6th century BC in the time of Solon that the Agora was laid out on this site north west of the Acropolis. At this time it ceased to be used as a cemetery, and the emphasis was clearly on public buildings rather than housing. The earliest public building is that of the Council (Plan, 14).

During the tyranny of Peisistratos and his family, the Agora was not a major focus. Their building programmes were not aimed at the development of civic values, but rather display, especially on the Acropolis, but also in the sanctuary of Olympian Zeus. However, they did build a predecessor of the Tholos (Plan, 6), and that is thought like its successor to have provided for the mess arrangements for the Councillors. The sons of Peisistratos built the Enneakrounos which has been identified with a large fountain house in the south east corner of the Agora (Plan, 61). What was important for the tyrants was
FROM ATHENS TO THE COAST
the development of the Panathenaia, a national festival of Athens, as well as other activities in the Agora aimed at breaking the power of the rival noble factions.

By the time of Kleisthenes at the end of the 6th century there is a burst of building activity. At this stage the first substantial buildings specifically designed for the needs of civic life emerged. An area on the south side of the square was terraced to allow for the construction of the main law court, the Hefaia (Plan, 67). A drain was built to carry water from the Areopagus and the valley between the Areopagus and the Pnyx in a northerly direction (Plan, 11). At about this time the Old Bouleuterion replaced earlier buildings which probably also served as the Council House (Plan, 14). The Royal Stoa is of comparable date (Plan, 26).

The assembly of citizens, the ekklesia, initially met in the Agora, but at the turn of 6th-5th centuries it was moved to the Pnyx hill, not far away to the south west. Theatre was also shifted to a specialised environment at the south foot of the Acropolis.

Damage at the time of the Persian invasion in 480/479 BC was extensive in the Agora as well as on the Acropolis. Major buildings were apparently quickly repaired and continued in use. In the time of Kimon in the 460s the Tholos was built for the Councillors (Plan, 6), as was the Painted Stoa. Kimon adorned the Agora with plane trees. After peace was established with the Persians in 449 BC, a new building, the Temple of Hephaistos was built. This was not completed while the Periclean programme on the Acropolis was under way, and work did not resume until the Peace of Nikias (421-415 BC). Then came the Stoa of Zeus (Plan, 25) and the New Bouleuterion (Plan, 13), as well as other public buildings including the Monument of the Eponymous Heroes (Plan, 19) and the Mint (Plan, 60). By the end of the 5th century some remodelling of the assembly place on the Pnyx had taken place.

The process of growth continued in the 4th century and changes continued relentlessly well into the Roman period; a major change in the 2nd century BC was the closing of the East side of the square by the Stoa of Attalus, who was king of Pergamon between 159-138 BC. Later there was serious damage to public and private buildings with the siege of Athens undertaken by Sulla. Restorations were eventually completed much later, in the time of Hadrian, when Athens underwent a revival as a result of that emperor’s highly Hellenic interests. In the meantime under Augustus new buildings had been erected, such as the Odeion of Agrippa, and the Roman Agora was enclosed with a colonnade as a result of grants from Caesar and Augustus; it was located in an area to the East of the Classical Agora. First signs of serious decay can be detected with the sack of Athens by the Herulians in AD 267, and subsequently a much smaller city area was enclosed by what has been called the Post-Herulian wall. This enclosed the Acropolis but not the Agora. The next intruder on some scale was the Goth Alaric, in about AD 396, and after his invasion several buildings in the Agora were destroyed and never rebuilt. But the Agora survived into the Mediaeval period when it became primarily a residential district. As is the case elsewhere in the Mediterranean world, some temples such as that of Hephaistos survived as a result of their conversion to Christian worship. This had happened to the Temple of Hephaistos already by the early 7th Century AD.
Olympia

A lowland site in Elis situated at a place originally called Pisa, the meadow. It is beside a conical hill called Kronion with an abundant spring. The associated legends are manifold. There is an archaic temple of Hera, older than that of Zeus. As at Delphi, dedications were made from all over the Mediterranean world.

Suggested reading:

Hugh Lindsay
SHORT ESSAY OPTION 1.

- The establishment of a unique form of government at Sparta by an ancient lawgiver, Lykurgos, was an integral aspect of the Spartan tradition and ethos. What were the key elements of this state? What do you consider was the most powerful institution of Sparta and why? How important was the sanction of Delphi?

Reading: Ancient Sources

Consider the extracts below from the ancient sources, Tyrtaeus and Plutarch (Tyrtaeus wrote in the mid 7th cent. B.C., whereas Plutarch wrote in the 1st cent. A.D.) Both writers describe the Great Rhetra, or decree on the Spartan constitution, allegedly handed down by the oracle of Apollo at Delphi.

*Tyrtaeus Fr.4G [tr. Gerber, 1999]*
[Gerber (41, n.1) draws attention to the dispute about ll.7-10 being assigned to Tyrtaeus]

After listening to Phoebus they brought home from Pytho
the oracles of the god and his sure predictions.
To undertake counsel (*boule*) is the responsibility of the divinely honoured Kings,
in whose care is the lovely *polis* of Sparta,
and the aged elders (*gereontai*); then the men of the people (*demotai*),
responding with straight utterances (*rhetrai*),
are to speak beautiful (*kala*) words, act in accordance with justice (*dike*)
in every thing, and not give the *polis* <crooked> counsel.
Victory and power are to accompany the *demos*.
For so was Phoebus’ revelation about this to the *polis.*

*Plutarch Lykurgos 6 [tr. Hammond, 1988]*

Found a <new?> sanctuary to Zeus Sullanios and Athena Sullania,
form <new?> tribes (*phylai*) and villages (*obai*),
set up a <new?> membership of thirty for the *gerousia* including the
rulers (*archagetai*). From season to season assemble (*apelladzein*)
between Babuka and Knakion. Under these conditions introduce
and adjourn <proposals?>. To the *damos* in assembly is granted
the power (*kratos*).

…Afterwards, however, when the ‘many’ (*polloi*) distorted and perverted proposals by subtraction and addition, the kings Polydoros and Theopompos added the following:
If the *damos* declare wrongly, the Elders (*presbugeneai*) and the Rulers (*archagetai*) shall be
‘adjourners.’

See also Herodotus, Bk 6. 52-58, on the privileges of the Spartan kings.

Modern Studies

Hammond, N.G.L. ‘The Lycurgean Reform at Sparta’ *Journal of Hellenic Studies* 70 (1950) 42-64
Murray, O. ‘Sparta and the Hoplite State’ in *Early Greece*, 2nd ed. (Fontana, 1993).

Translations

Tutorial 4 (Week 5) – The tyranny of Peisistratus

SHORT ESSAY OPTION 2

How can we explain the favourable press given by our main ancient authorities to the tyranny of Peisistratus? Was he really better than other tyrants or should these sources be suspected of partisanship?

In your discussion, you might consider some of the following points:

1. The description of his rule as ‘democratic’. What do the sources understand by this term?
2. Peisistratus’ approach to constitutional matters.
3. Peisistratus’ attitude to local and Attic festivals.
4. The purpose of his building projects.
5. His benevolence to the farmers and its motivation.
6. Other financial policies.
7. The tradition of a golden age and the reason for its development (i.e. a reality or a product of a bias in favour of Peisistratus).
8. Possible reasons for the positive source-bias towards Peisistratus.

Ancient Sources

Herodotus Hist. 1.59-64; 5.55, 62-6, 91-2; 6.35-6, 103, 121
See also Athenaión Politeía 16-17; Plutarch Solon 31.2-5. These passages are conveniently collected by G. R. Stanton, Athenian politics, c. 800-500 B.C.: a sourcebook, London, New York, 1990, pp.103-110 [Auch SL - 938.5 STAN]

Modern Studies


For the archaeological evidence see:
Herodotus states or implies that he was present in a number of locations around the known world. This has become a topic of considerable controversy among modern scholars, some of whom are doubtful that he went to the places he claims he saw. Consider in particular his references to Babylon and Egypt. Identify the relevant locations on a map and say how secure is the evidence for personal inspection (autopsy) of these two regions.

Points to discuss:

How does Herodotus signal that he is using ‘autopsy’? How does he use first-hand evidence to support his account? Does such claim to ‘autopsy’ make Herodotus a more reliable historian?

How does Herodotus indicate to the reader that he has not directly viewed a location? How is his account affected by indirect reporting?

Note that Herodotus expresses the limits of his knowledge in 3.115-6; also 4.16.

Ancient Sources

**Babylon**: Herodotus, *Histories* 1.178-86, 193-5; note esp. 183; and in contrast 191

**Egypt**: 2.3-13, 29, 55, 75, 91, 73, esp. 99 (cf. 142, 147), 104, 109, 111-3, etc., 138, 155-6; 3.12

(On Babylon, see the attached plans below by A.R. George. ‘Babylon revisited: archaeology and philology in harness’, *Antiquity* 67 (1993) 734-46).

**Modern Studies**

Evans, J.A.S., Herodotus, Boston, 1982 [Auchmuty - Short loans 888.1/19]

Fehling, D., Herodotus and his sources, trans J.G. Howie, Leeds, 1989 [Auch - Short loans 888.1/26]


On travel generally, see L. Casson, *Travel in the ancient world*, London 1974 [Auch -SL 913.04/1 Internet maps may be located at, for example, [http://iam.classics.unc.edu](http://iam.classics.unc.edu), or on the Persius site (found via the UNewcastle library), under the heading Princeton Encyclopedia of Classical Sites, etc
FIGURE 3. Sketch map of Babylon, identifying the gates in the wall and locating the quarters of the city, revised in the light of recent excavations and new discoveries of text.
FIGURE 3. Babylon, the east bank, as revealed by excavations conducted to date. Adapted from the survey conducted in 1974 (Bergsma 1977: plate 1). Temples D I and D II are only roughly to scale.
Consult the following sources on the interaction between Croesus (sometimes spelt ‘Kroisos’) of Lydia and Solon, the Athenian sage.

1. Herodotus *Histories* 1.29-34 (Solon’s meeting with Croesus); 1. 86-88 (the fall of Croesus)

2. Plutarch, *Life of Solon*, esp. 27 (see below).

3. The Greek lyric poet Bacchylides also refers to Croesus, in a choral ode written around 468 B.C.

"He would not await so miserable a lot as servitude, but had them build a pyre before his brazen-walled court and went up to it with his trusty wife and his fair-tressed daughters, wailing incessantly ... he bade one of his soft-stepping attendants kindle the wooden pile. The girls shrieked and threw their hands up to their mother; for the most hateful of deaths to mortals is that foreseen. But, when the blazing force of that awful fire rushed over them, Zeus sent a black veil of cloud and quenched the yellow flame. Then Delos-born Apollo bore away the old king to the land of the Hyperboreans and there gave him dwelling with his slender-ankled daughter because of his piety."

4. There is a near-contemporary chronicle from Babylonia (called the *Nabonidus Chronicle*) that briefly reports that in the ninth year of Nabonidus in the month of Iyyar (ca. May 546 B.C.) Cyrus, the king of Persia, crossed the river Tigris below Arbela and marched to a place entitled Lu---- (the clay tablet does not preserve the entire name). Here Cyrus defeated (or ‘killed’) its king, took its possessions, and stationed his own garrison.

5. Artistic representation of Croesus on the pyre by Myson (ca 500 B.C.), found at the site (see also attached): [http://www.uark.edu/campus-resources/dlevine/HerodotusSyllabus.html](http://www.uark.edu/campus-resources/dlevine/HerodotusSyllabus.html)

Consider the following questions:

- How do the two passages by Herodotus interrelate?
- Has the ‘history’ of Croesus’ death been distorted by Herodotus? If so, why has this occurred? Is it possible that Croesus and Solon could have ever met in the way that Herodotus describes?

Plutarch's comment in the *Life of Solon* 27 is worth noting:

"Some people think they can prove, on chronological grounds, that the famous meeting between Solon and Croesus is a fiction. However, when a story is so famous and so well-attested, and, more importantly, so much in keeping with Solon’s character and worthy of his self-assurance, I for one do not feel inclined to reject it on the basis of some so-called chronological tables, which have so far proved incapable of making the slightest progress towards resolving the inconsistencies, despite the revisions undertaken by countless writers."

- To what extent does the evidence given by other sources on the fall of Croesus agree with or contradict the story given by Herodotus?
- What really happened to Croesus, and why is he saved in Herodotus’ account? What impact does this have on the historical worth of Herodotus’ narrative?
Modern Studies

On Herodotus' aims and methods in general:

On historical background:
Andrewes, A., The Greek Tyrants, London, 1956, Chapters 1, 2 + 4 [Auch – SL 938.02 ANDR]
Also helpful for introductory overviews are the entries on ‘Croesus’, ‘Solon’ and ‘Cyrus the Great’ in the Oxford Classical Dictionary³, Oxford, 1996 [Auch - Reference R938.003 OXFO 1996 c.3]

On Specific issues (articles on-line or available in journals):
Louvre G 197. Croesus on the Pyre. (Late Archaic Period, by Myson)
There has been much criticism of Herodotus’ depiction of Darius’ campaigns in Scythia.

Points for discussion:

When did the campaign take place?

Where did Darius march? What geographical or other mistakes does Herodotus make?

Does Herodotus use the depiction of Darius and the Scythians for any overtly literary/moral purpose?

Has Herodotus’ other aims obscured the historical reality of Darius’ campaigns?

Ancient Source:

Herodotus *Histories* 4.1-142, esp. 83-142

(Waterfield’s commentary as well as How and Wells will help you through some of this material).

Modern Studies


Tutorial 8 (Week 11) – Ionian Revolt

Can Herodotus be said to have given a credible account of the causes and course of the Ionian Revolt? Consider the following issues:

The motivation for the revolt
The roles of Histiaeus and Aristagoras - are their parts accurately reported? Note any bias evident in Herodotus’ depiction.
The contribution of mainland Greece
Herodotus’ bias and the strengths and weaknesses of his account
What actually happened and why?

Ancient Sources

Herodotus *Histories* 5.18-38, 49-51, 97-126; 6.1-33; 7.8
Plutarch, *On the Malice of Herodotus* 24 (861 A-D), given below:

‘At a later point, when he [Herodotus] is describing the attack on Sardis, he does all he can to misrepresent and belittle the campaign. He impudently says that the ships, which the Athenians sent in support of the Ionians in the revolt against the Great King, were the “beginning of disaster”, because of the attempt to free all these great Greek cities from the Barbarian; and he mentions the Eretrians in a casual fashion and passes over their great deeds in silence. The facts are that when confusion had already struck in Ionia and the king’s fleet was on its way, the Eretrians went out to meet it and won a naval victory over the Cyprians in the Pamphylian Sea; then they turned back, left their ships at Ephesus and attacked Sardis. They kept up the siege of the acropolis where Artaphernes had taken refuge. They wanted to raise the siege of Miletus; and they succeeded in doing this, which caused the enemy soldiers to retreat in a remarkable state of alarm; then, when they were attacked by superior numbers, they withdrew. Various writers have described these events including Lysanias of Mallus in his History of Eretria. And, even if for no other reason, it would have been a splendid epitaph on Miletus, after its capture and destruction, to describe this magnificent exploit. But Herodotus says that they were actually defeated by the barbarians and driven back to their ships. Nothing of this sort is to be found in Charon of Lampsacus. His actual words are: “the Athenians with twenty triremes sailed to help the Ionians, advanced to Sardis, and occupied the whole of Sardis, except the royal fortress; and after this they withdrew to Miletus.”’

Modern Studies

Burn, A.R. *Persia and the Greeks* 2, Stanford, 1984
Blamire, A. ‘Herodotus and Histiaeus’, *Classical Quarterly* 9 (1959) 142-54
Chapman, G.A.H. ‘Herodotus and Histiaeus Role in the Ionian Revolt’, *Historia* 21 (1972) 546-68
Evans, J.A.S. ‘Herodotus and the Ionian Revolt’, *Historia* 25 (1976) 31-7
Lang, M. ‘Herodotus and the Ionian Revolt’, *Historia* 17 (1968) 24 –36
Tutorial 9 (Week 12) – Major Essay Discussion

There is no set reading for this week’s topic. The tutorial will offer advice on how to approach the Major Essay topics. Please bring your Course Guides and feel free to raise any queries you might have about the topics.

Tutorial 10 (Week 13) – The Battle of Thermopylae

Although the Persians defeated the Greeks at the pass of Thermopylae, consider who won the propaganda battle, according to the inference to be drawn from Herodotus’ account.

Points to discuss:

Why does Herodotus present the Spartans in such a positive light?

What about the alleged oracular prediction about a Spartan King (7.220-1)? When possibly did this story become current? What does this tell us about oracles and their use by Herodotus?

Examine the role of Demaratus. How has Herodotus used this character? (Cf. 7.101 ff.)

Note the research techniques used by Herodotus in 7.214. What does this tell us about his historical aims?

Is Herodotus’ version likely to be superior to that found in other, later sources?

Ancient Sources

Herodotus Histories 7.172-239

Diodorus Siculus11.5.4-11.6, and on the death of Leonidas, see 11.9.1-10.4 (attached)


‘Herodotus in his narration of the battle has made obscure the greatest deed of Leonidas, when he said that all of them fell in the narrow area by the hill. It happened otherwise. For when they learned during the night about the outflanking movement of the enemy, they arose and marched to the camp and tent of the king, intending to kill him and willing to die in the attempt. They proceeded right up to the tent, killing anyone in their way and routing the rest. When Xerxes was not to be found, while seeking him in the vast and sprawling camp and wandering about, they were with difficulty destroyed by the barbarians who pressed upon them from all sides.’

Modern Studies


Comment on TWO of the following three extracts from the sources.

1. “All the Indian tribes I have described have sexual intercourse in public, as herd animals do. Also, they are almost as black in colour as the Ethiopians. The semen they ejaculate into their women is as black as their skin, not white like that of other men; the same goes for the semen Ethiopians ejaculate too. These Indians live a very long way south, far from Persia, and they were never ruled by King Darius.”

   [Herodotus Histories 3.101]

   You should find the lecture and tutorial on Herodotus helpful here.

2. “Cheops was such a bad man that when he was short of money he installed his own daughter in a room with instructions to charge a certain amount of money (I was not told exactly how much) for her favours. She did what her father had told her to do, but she also had the idea of leaving behind her own personal memorial, so she asked each of the men who came in to her to give her a single block of stone in the work-site. I was told that the middle pyramid of the group of three was built from these blocks of stone – the one which stands in front of the large one and the sides of whose base are one and a half plethra long”

   [Herodotus Histories 2.126]

   You should find the lecture and tutorial on Herodotus helpful here.

3. “Once when Hippocrates was a spectator at the Olympic games (he was an ordinary citizen at the time), a really extraordinary thing happened to him. He had finished sacrificing, and the pots full of meat and water which were standing there boiled over, even though they were not on fire. Chilon the Lacedaemonian happened to be on hand to see the miracle. He advised Hippocrates either not to get married – that is, not to bring a child-bearing wife into his house – or, failing that, if he happened to have a wife already, to get rid of her and to disown any son he had. Hippocrates refused to listen to these suggestions of Chilon’s, and some time later Peisistratus was born.”

   [Herodotus Histories 1.59]

   You should find the material from the lecture on Herodotus and the tutorial on Peisistratus helpful.

In general, the notes in Herodotus, The Histories, translated by Robin Waterfield, Oxford (OUP) 1998 offer useful information; try also the full commentary on Herodotus by W. W. How and J. Wells (2 volumes, OUP 1928). For Herodotus, Book 2, see the big commentary by A.B. Lloyd, Herodotus, Book II (3 vols, Brill, 1975-1988).

How to deal with a source-analysis exercise:

The following is an exemplar to help you deal with commentary-style answers. For example, you might be provided with the following extract by Herodotus and asked to comment upon it:

“When news of the theft of the thief’s corpse reached the king [Rhampsinitis], he was furious. There was nothing he wanted more than to catch whoever it was who had pulled the trick off. So what he did – so the story goes, but I find it unbelievable – was to install his daughter in a room with
instructions to accept all men indiscriminately; she was not to sleep with them, however, until she had got them to tell her the cleverest and the worst things they had ever done in their lives. As soon as the business with the thief came up in someone’s reply, she was to grab him and not let him go.”

[Herodotus Histories 2.121]

1) **Set the piece of evidence given within a context**, both the immediate and the broader context. Often this will include a specific reference to the episode and general story-line of a particular work, and you should cite dating or geographical details if possible:

   e.g. The passage given (Hist. 2.121) is an extract from Herodotus’ account of Egyptian history in the pre-Greek period, Hist. 2.99-142 (ca 3100 to 700 B.C.), including this fictionalised, folktale account of an amalgamation of the reigns of perhaps Ramesses II and III. Herodotus has cleverly distanced himself from the material, claiming that he heard these stories from Egyptian priests (Hist. 2.99), to whom he repeatedly refers during the account, but he also notes that he will use the evidence of his own eyes in an attempt at verification (‘autopsy’), which he does in the first section of 2.121. Herodotus gives a rough date for the reign of Rhampsinitis, to the generation after the Trojan War (Late Bronze Age) since Rhampsinitis’ father Proteus allegedly had contact with Helen of Troy and Menelaus of Sparta (2.112-121). This puts the material under discussion in the period when, in fact, Ramesses lived (ca. 1320-1069 B.C.), but the account need not be trustworthy simply because Herodotus’ chronology is not inaccurate.

2) **Discuss the problems or issues raised by the extract**, citing where possible other evidence to substantiate or contradict the extract:

   e.g. That the story is not meant to be believed is clear from its content, in that it includes ridiculous elements, like the pharaoh’s allegedly prostituting his daughter, and its format is suspect because of its happy ending (even for the ‘disgraced’ daughter), a feature redolent of the genre of folktale, rather than serious history. This story’s link, via the character of Rhampsinitis, to the subsequent anecdote about the pharaoh’s descent to Hades (2.122), completely discredits any of the material in this selection, and so both stories should be rejected. Other features help discredit the material in the extract, in that the story relies upon a ‘Greek’ prejudice against foreigners, that an Egyptian king would consider prostitution to help solve a palace enigma, something that would have astounded a Greek audience. The main issues raised by this extract are: why it is that Herodotus has included this highly implausible account of how Rhampsinitis dealt with the problem of theft from his treasury; and how we are to accept the material presented?

3) **Resolve the problem/s.**

   e.g. First, we should note that Herodotus himself casts grave doubts on the story’s accuracy by challenging the reader not to believe the version given because he himself gives it no credibility, and later, in 2.123, he adds a further disclaimer to this story (and that of Rhampsinitis in the underworld), where he states that his brief is merely to recount the traditions reported to him, not to judge them. From these comments, and from the highly improbable nature of the story, the reader is made fully aware that the tale is just that, and is not meant to be a true history.

   Herodotus has included this material probably simply to entertain or even to amaze the reader with the motif of strange happenings and happy endings. With other material in his Histories, Herodotus is more circumspect; as for example when he reports on the gateway built by Rhampsinitis (2.132), which the reader is fully expected to accept as true, since Herodotus implies that he has seen the structure for himself. Thus, Herodotus clearly distinguishes fact from fiction in his work, a technique very well illustrated by the various stories surrounding the character of Rhampsinitis.
MAJOR ESSAY TOPICS

LENGTH: CA.2,000 WORDS; DATE DUE MONDAY, NOVEMBER 9, BY 5PM;
WEIGHTING: 40%

1. Herodotus and the Behistun Inscription
2. The Battle of Marathon
3. Spartan Women

All reading material should be available in Short Loans or on-line. If you have any problems, contact the Course Co-ordinator, Dr Elizabeth Baynham; also, if you are unable to make this deadline, please notify Dr Baynham as soon as possible, as there is a tight schedule to process results.

If possible, hand in a typed, double-spaced copy of your essay, and keep a copy for yourself. Use only one side of the paper, and make sure that you leave enough room for comments (a wide margin on at least one side).

Use footnoting or supply endnotes if you have no footnote facility. Make sure that your footnotes are used mainly for references to secondary sources, and cite specific references to the ancient sources in the body of your text.

Your bibliography should provide an alphabetical list, first of the ancient sources (editions and translator’s name), then separately, of modern works you have used to research your essay (even if not actually cited in the essay). Cite internet sources last, giving the address and the date you accessed the particular site.

You may use headings to divide up your essay if you feel that such headings will help the reader.

**Topic One – Herodotus and the Behistun Inscription**

How reliable is Herodotus’ account of the accession of the Persian king, Darius I? What problems would Herodotus have faced in writing his narrative, and what are some of the “suspect” – or problematic - elements in his account?

**READ: Herodotus Histories 3.30-1, 61-87**

Apart from Herodotus’ Histories, you should note that Darius has left an ‘official’ account of his accession and associated events on a great rock inscription at Behistun. Access to Darius’ account can be found at the following sites:

- [http://www.avesta.org/op/op.htm](http://www.avesta.org/op/op.htm)
- [http://www-oi.uchicago.edu/OI/PROJ/ARI/ARI.html](http://www-oi.uchicago.edu/OI/PROJ/ARI/ARI.html)

**Modern Studies**


**Topic Two – The Battle of Marathon**

Discuss any differences between Herodotus’ account of the campaign and battle of Marathon (Bk. 6. 102-117) and what the other ancient sources tell us about the campaign. How can we explain these differences?

**NOTE:** You must read both Herodotus and the other ancient accounts very carefully and critically. **DO NOT** simply try to retell the story of the battle. You need to highlight what is common in the accounts, what information is omitted in some, and what the sources emphasise most of all. You also need to think about when each account was composed, what type of account it is, and whether these factors would affect the narrative.

**Ancient Sources:**

(b) See C. W. Fornara, *Archaic Times to the End of the Peloponnesian War* 48-9 (938 FORN 1983).

(c) Scenes of the battle were painted about 460 BC on the walls of a portico in Athens. Pausanias (2nd century AD) describes them as follows (1.15):

‘At the end of the painting are those who fought at Marathon; the Boeotians of Plataea and the Attic contingent are coming to blows with the foreigners. In this place neither side has the better, but the centre of the fighting shows the foreigners in flight and pushing one another into the morass, while at the end of the painting are the Phoenician ships, and the Greeks killing the foreigners who are scrambling into them. Here is also a portrait of the hero Marathon, after whom the plain is named, of Theseus represented as coming up from the underworld, of Athena and of Heracles. The Marathonians, according to their own account, were the first to regard Heracles as a god. Of the fighters the most conspicuous figures in the painting are Callimachus, who has been elected commander-in-chief by the Athenians, Miltiades, one of the generals, and a hero called Echetlus, of whom I shall make mention later.’ (Loeb translation).

(d) Cornelius Nepos’ (1st century BC) *Life of Miltiades* 4-6:

4. ‘Now Darius, having returned from Europe to Asia and being urged by his friends to reduce Greece to submission, got ready a fleet of five hundred ships and put it under the command of Datis and Artaphernes, giving them in addition two hundred thousand foot and ten thousand horsemen. He alleged as a pretext for his hostility to the Athenians that it was with their help that the Ionians had taken Sardis and slain his garrison. Those officers of the king having landed on Euboea, quickly took Eretria, carried off all the citizens of that place, and sent them to the king in Asia. Then they kept on to Attica and led their forces into the plain of Marathon, which is distant about ten miles from Athens.

‘The Athenians, though greatly alarmed by this hostile demonstration, so near and so threatening, asked help only from the Lacedaemonians, sending Phidippus, a courier of the class known as “all-day runners”, to report how pressing was their need of aid. But at home they appointed ten generals to command the army, including Miltiades; among these there was great difference of opinion, whether it were better to take refuge within their walls or go to meet the enemy and fight a decisive battle. Miltiades alone persistently urged them to take the field at the earliest possible moment; stating that if they did so, not only would the citizens take heart, when they saw that their courage was not distrusted, but for the same reason the enemy would be slower to act, if they realised that the Athenians dared to engage them with so small a force.'
5. ‘In that crisis no city gave help to the Athenians except the Plataeans. They sent a thousand soldiers, whose arrival raised the number of combatants to ten thousand. It was a band inflamed with a marvellous desire for battle, and their ardour gave Miltiades’ advice preference over that of his colleagues. Accordingly, through his influence the Athenians were induced to lead their forces from the city and encamp in a favourable position. Then, on the following day, the army was drawn up at the foot of the mountain in a part of the plain that was not wholly open - for there were isolated trees in many places - and they joined battle. The purpose was to protect themselves by the high mountains and at the same time prevent the enemy’s cavalry, hampered by the scattered trees, from surrounding them with their superior numbers.

‘Although Datis saw that the position was not favourable to his men, yet he was eager to engage, trusting to the number of his troops; and the more so because he thought it to his advantage to give battle before the Lacedaemonian reinforcements arrived. Therefore he led out his hundred thousand foot and ten thousand horse and began the battle. In the contest that ensued the Athenians were so superior in valour that they routed a foe of tenfold their own number and filled them with such fear that the Persians fled, not to their camp, but to their ships. A more glorious victory was never before won; for never did so small a band lay low so great a power.

6. ‘It does not seem out of place to tell what reward was given to Miltiades for that victory, in order that it may the more readily be understood that the nature of all states is the same. For just as among the people of Rome distinctions were formerly few and slight and for that reason glorious while today they are lavish and worthless, so we find it to have been at Athens in days gone by. For the sole honour that our Miltiades received for having won freedom for Athens and for all Greece was this: that when the picture of the battle of Marathon was painted in the colonnade called Poicile, his portrait was given the leading place among the ten generals and he was represented in the act of haranguing the troops and giving the signal for battle.’ (Loeb translation).

Modern Studies:

*Cambridge Ancient History* 4^2, Cambridge, 1982, ed. J. Boardman et al., 506-17 (R930 CAMB 1982)


Evans, J.A.S., ‘Herodotus and the Battle of Marathon’, *Historia* 42 (1993) 279-


Holoka, J.P. 'Marathon and the myth of the same-day march', *Greek, Roman and Byzantine Studies* 38/4 (1997) 329-53


Topic Three – The Portrayal of Spartan women

With reference to our ancient literary sources, discuss the role of women in Sparta. Does the depiction of women influence the way the Spartan “ethos” (character) is portrayed in the ancient literature?

Ancient sources

(a) Herodotus (use index; the main Spartan female is Gorgo)

(b) Plutarch, Life of Lycurgus or Plutarch on Sparta, translated by R.J.A Talbert, Penguin Harmondsworth 1988 (937.02 PLUT-1 LIVE-1 1988 c.2). See especially, “The Sayings of Spartan Women”


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Kennell, Nigel M., The gymnasium of virtue: education & culture in ancient Sparta, Chapel Hill, c1995 (370.938 KENN)

Michell, H., Sparta, Cambridge, 1964 (938.9 MICH c.4)


Powell, A., Athens and Sparta: constructing Greek political and social history from 478 BC, London, c1988 (938/269 C)


Redfield, J., ’The women of Sparta’, Classical Journal 73 (1978) 146-161

Supplementary works (not all in SL)

Atkinson, KM.T., Ancient Sparta, a re-examination of the evidence, Westport, 1971 (938.9 ATKI 1971)

Cartledge, Paul, Sparta and Lakonia: a regional history, 1300-362 BC, London, 1979 (938.9 CART-2)


Huxley, G. L., Early Sparta, New York, 1970 (938.9 HUXL)

Jones, A. H. M., Sparta, Oxford, 1967 (938 JONE)

Oliva, P., Sparta and her Social Problems, Prague, 1971 (938 OLIV)
