AHIS1010 - Greece to the Persian Wars

Course Co-ordinator: Dr Elizabeth Baynham

AHIS1010 [Proposal Code 45420]

Sponsor
Gay/Newman

Course Code
AHIS1010

Course Title
Greece to the Persian Wars

Course Title (short)
Greece to the Persian Wars

Effective Date
Semester 2 - 2005

Units
10

Course Level
1000

Managing Campus
Callaghan

Grading Basis
Graded

Field of Education
090305

Industrial Experience
No

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.

Replacing Courses.
n/a

Transitional Arrangements.
n/a

Course Rationale.
This course deals primarily with historical issues, central to the interests of any Faculty of Arts and Social Science. In so doing, it introduces the study of literary and historiographical aspects of key sources. It will provide an introduction to advanced level Ancient History courses, by communicating the appropriate methodologies, and is also important in showing the insights into societies that archaeological evidence can produce. This course will contribute to BA program objectives of:
1. an appreciation of the depth and breadth of knowledge in the humanities;
2. a capacity to think critically and creatively about society;
3. high level oral and written communication skills; and
4. responsiveness to the demands of the workplace and the broader community.
This course contributes to a major in Ancient History in the Bachelor of Arts. It is also available as an option for students undertaking other programs and majors.

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

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

Herodotus 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

Assumed Knowledge.
None

Course Evaluation.
SEC evaluation

Contact Hours

Lecture
for 2 Hour(s)
per Week
for Full Term

Tutorial
for 1 Hour(s)
per Week
for 12 Weeks

Tutorials commence in week 2 and end in week 13.

Assessment

Essays / Written Assignments
Short paper, or equivalent task, 30% (1000 words)
Essays / Written Assignments
Source Exercise, 30% (1000 words approx.)

Essays / Written Assignments
Essay, 40% (2000 words)

Other: (please specify)
For particulars, dates and times see course guide available from School office.

Teaching Methods
Lecture
Tutorial

Modes of Delivery
Internal Mode

Programs
10435 - B Arts
Elective

10716 - B Social Science
Elective

10947 - B Teaching / B Arts
Elective

Requisites

Teaching Distribution

Callaghan

School of Humanities and Social Sciences
100%

Plagiarism
A student plagiarises if he or she gives the impression that the ideas, words or work of another person are the ideas, words or work of the student.
Plagiarism includes:
copying any material from books, journals study notes or tapes, the web, the work of other students, or any other source without indicating this by quotation marks or

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by indentation, italics or spacing and without acknowledging that source by footnote or citation;
rephrasing ideas from books, journals, study notes or tapes, the web, the work of other students, or any other source without acknowledging the source of those ideas by footnotes or citations; or
unauthorised collaboration with other students that goes beyond the discussion of general strategies or other general advice.

Plagiarism is not only related to written works, but also to material such as data, images, music, formulae, websites and computer programs.

Aiding another student to plagiarise is also a violation of the Plagiarism Policy and may invoke a penalty.

For further information on the University policy on plagiarism, please refer to http://www.newcastle.edu.au/policy/academic/general/plagiarism_pol-03.htm

Extension of Time for Assessment Items, Deferred Assessment and Special Consideration for Assessment Items or Formal Written Examinations

Any student:
1. who is applying for an extension of time for submission of an assessment item on the basis of medical, compassionate, hardship/trauma or unavoidable commitment; or
2. 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; must report the circumstances, with supporting documentation, to the appropriate officer on the prescribed form.

Please go to the Policy and the on-line form for further information, particularly for information on the options available to you, at: http://www.newcastle.edu.au/policy/academic/adm_prog/special_consid.htm

Changing your Enrolment

HECS Census Dates (last dates to withdraw without financial or academic penalty): list the dates for both semesters (ie, 31 March and 31 August) Last Dates to withdraw without academic penalty: list the dates of the last days of both semesters To change your enrolment online, please refer to http://www.newcastle.edu.au/study/enrolment/change-enrol.html

Contact Details

The Faculty Student Services Office
The Dean of Students is Associate Professor Loris Chahl.
Various services are offered by the University Student Support Unit:
*PROPOSED TIMETABLE
Callaghan Campus
AHIS1010 GREECE TO THE PERSIAN WARS
Enquiries: School of Liberal Arts
Handbook Description

Activity | Day | Time | Room | Comments
---------|-----|------|------|---------
Lecture  | Thursday  | 12.00 - 13.00 | [STH] |
and Lecture | Thursday  | 14.00 - 15.00 | [V07] |
and Tutorial | Thursday | 10.00 - 11.00 | [MCLG42] |
or | Thursday | 11.00 - 12.00 | [MCLG42] |
| Thursday | 15.00 - 16.00 | [MCLG44] |
or | Thursday | 16.00 - 17.00 | [MCLG44] |

*Please remember to check the Timetable, since times and rooms are sometimes changed.

COURSE OUTLINE

Lecturers: Dr. E. J. Baynham, Mr Hugh Lindsay, Mr. T. J. Ryan

<table>
<thead>
<tr>
<th>WEEK</th>
<th>DATE</th>
<th>LECTURE</th>
<th>TUTORIAL</th>
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<tbody>
<tr>
<td>1.</td>
<td>23rd Feb</td>
<td>Introduction: Homeric Society</td>
<td>No tutorial</td>
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<tr>
<td>2.</td>
<td>2nd March</td>
<td>Homeric Society: The Polis</td>
<td>Introductory</td>
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<tr>
<td>3.</td>
<td>9th March</td>
<td>Early Sparta</td>
<td>Archaic Society</td>
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Dr Elizabeth Baynham
Office: MCMLG 19
Ph: (02) 49215232
e-mail: Elizabeth.Baynham@newcastle.edu.au
4. 16th March (EJB) Herodotus and his History The Spartan State
5. 23rd March (EJB) The Persian Empire Herodotus, the Traveller
6. 30th March (HML) Greek topography and famous sites. Croesus
7. 6th April (HML) Solon and Peisistratus Greek cities
8. 13th April (HML) Cleisthenes Peisistratus

EASTER RECESS: FRIDAY, APRIL 14 - FRIDAY APRIL 28

9. 4th May (EJB) The Ionian Revolt NO TUTORIAL: Sources paper due
10. 11th May (EJB) The Campaign of Marathon Darius in Scythia
11. 18th May (EJB) Xerxes’ Invasion Athens in the 480’s B.C. Major Essay Discussion
12. 25th May (EJB) Thermopylae and Artemision Ionian Revolt
13. 1st June (ABB) Salamis and its aftermath Thermopylae

14. 8th June NO CLASSES - MAJOR ESSAY DUE

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. (edits.) *Brill’s Companion to Herodotus*, Leiden, 2002
Balcer, J.M. *Herodotus and Bisitun: Problems in Ancient Persian Historiography* (Stuttgart, 1987) [888.1/27] (TDL)
*Cambridge Ancient History* 4², edit. J. Boardman et al. (Cambridge, 1982) [R930 CAMB 1982] (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]
Finley, M. I. *The World of Odysseus* (Harmondsworth, 1983) (TDL)
Fornara, C. *Archaic Times to the end of the Peloponnesian War* (Cambridge, 1983) (TDL)
FORREST
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, Harmondsworth, 1988 [888.8W/113 B] (TDL)
Spasian 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)
Rostovzzeff, 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
Holoka, J., ‘Marathon and the myth of the same-day march’, Greek, Roman and Byzantine Studies 38 (1997) 329-53
Kunstler, B., 'Family dynamics and female power in Ancient Sparta', Helios 13 (1986) 31-48
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 11 which will discuss various ways of approaching the Major Essay topics; this will be a good time to raise any general questions or problems. There is no tutorial in Wk 9; the Sources assignment is due in that week.

ASSIGNMENT 1: TUTORIAL PAPER

The first assignment, the **Short Paper** is based on tutorials. This assignment is designed as both a research exercise and practice in essay writing. The paper will be due **ONE WEEK** after the relevant discussion of the particular topic: eg. if you want to write on early Greek society, the tutorial discussion is in Wk 3, so the paper will be due in Wk 4. You may write a paper on any one of the tutorial topics listed (except for Topic 6) but you will NOT be allowed to hand in papers on a certain topic weeks after the discussion (unless you can show exceptional circumstances). As a general rule, since the assignment is only 1,000 words, do not feel that you have 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. 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 at 5pm on the Thursday 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. Finally, we try to mark and return all assignments within a week to a fortnight after submission. However, should any delay 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): Individual and Social Values in Archaic Society

The following passages from the Iliad of Homer and the Fragments of Archilochus deal with some aspects of manliness and manly behaviour in the context of war and the expectations of a man and his behaviour from the point of view of the individual himself and the ancient society in which he moved.

- Discuss the significance of such issues as manly excellence (arête), status and the rewards that go with it (timé), shame (aidos) and the consequences of failure (kakon and its derivatives) wherever they are raised in the passages. (if you write on this topic, choose about two or three extracts).

While you should note the respective time frames of these works, the topic is asking you to treat them as being largely representative of archaic Greek values. You need, however, to take into consideration the difference in approach and perspective of the two writers.

Homer

1. Iliad 12.310-328: Sarpedon to Glaukos about incentives to heroism [tr. Ewans, 1984].

‘Glaûkos, why are we two especially paid timé

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with fine seats, choice meats and filled wine-cups
in Lykia, and all men look on us as gods,
and we are assigned a large, special piece of land by the banks of the Xanthos,
fair in orchard and ploughland, bearer of wheat?
We two must now be with the foremost of the Lykians,

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take our stand and confront the burning battle,
so that any of the strongly-armoured Lykians may say this of us –

‘Indeed not without glory are these men who rule in Lykia,
our kings, who eat the fat sheep
and the chosen honeysweet wine, but surely they have too an esthlé
320
strength, since they fight among the foremost of the Lykians.”

My friend, if we were able, escaping beyond this battle,
to be ageless and immortal for ever
then neither would I myself fight among the foremost
nor would I send you into the fight which raises man’s glory;
325
but as it is, seeing that the spirits of death stand upon us
in thousands, the spirits whom no mortal can flee nor escape,
let us go, whether we shall receive a boast over someone, or someone over us.’

2. Iliad 17.89-105: Menelaos finds himself alone in battle [tr. Ewans, 1984].

‘Ah me, if I leave here the fair armour
and Patroklos, who lies here for the sake of my timé,
I fear lest some one of the Danaäns, if he saw it, would be angry with me.
But if, being alone, I fight with Hektor and the Trojans
through aidōs, I fear that they will surround me, many against one;
Hektor of the shining helm is leading all the Trojans here.
But why does my dear spirit (thumos) debate these things?
When a man wants to fight in the face of a daimón with a man
to whom a god pays timé, swiftly a great disaster rolls upon him
Therefore let none of the Danaäns be angry with me, who sees me
giving ground before Hektor, who fights with divine support.
But if somehow I could seek out Aias of the loud war-cry,
then we two coming back could keep our minds in eagerness for battle
even in the face of a daimón, to see if we can somehow preserve the corpse
for Achilleus son of Peleus; it would be most preferable of the kakas.’
105


‘I know what kind of man you are in aretē. Why must you speak of these things?
275
For now if beside the ships all we the most agathoi were to gather
for an ambush, in which the aretē of men is most especially seen,
there the cowardly man and the courageous would show themselves;
for the skin of the kakos changes from one colour to another,
nor does the spirit in his mind have the strength to make him sit still,
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but he keeps changing position and shifting his weight,
and in his chest the heart pounds greatly
as he thinks about death, and a chattering of his teeth comes about;
but the skin of the agathos does not change colour nor does he too much fear anything, once he has first taken his place in the ambush, but he prays to mix into the bitter combat as fast as possible; nor there could anyone pour scorn on your strength and your hands. For even if you were wounded at your work or struck down, the weapon would not fall on your neck from behind or on your back. But it would meet you either through the chest or the belly as you made your way forward with the company of the first fighters.


‘There is the same moíra for the stay-at-home, and for someone who makes war exceedingly; and we are one in timé, the kakos and the esthlos, the man who does nothing, and the man who does much, die just the same.’

Archilochus

5. Fr.114: On appearances [tr. Gerber, 1999].

I have no liking for a general who is tall, walks with a swagger, takes pride in his curly hair, and is partly shaven. Let mine be one who is short, is slightly bandy-legged, stands firmly on his feet, and is possessed of heart.

6. Fr.128: On fighting, winning, and losing [tr. West, 1994].

Heart, my heart, with helpless, sightless troubles now confounded, up, withstand the enemy, opposing breast to breast. All around they lie in wait, but stand you firmly grounded, not over-proud in victory, nor in defeat oppressed. In your rejoicing let your joy, in hardship your despair be tempered: understand the pattern shaping men’s affairs.


Everything is... due to. The gods. Often when men are lying prostrate on the dark earth they raise them upright from their miseries [kaka], and often they overturn on their backs even those whose stance was very firm. Then many miseries [kaka] are theirs and a man wanders about in need of livelihood and distraught in mind.

8. Elegies, fr.5: Attitude to the loss of his shield [tr. Gerber, 1999].
Some Saian (Thracian) exults in my shield which I left –
a blameless weapon – beside a bush against my will.
But I saved myself. What do I care about that shield?
To hell with it! I’ll get one that’s just as good another time.

Secondary Reading
[Photocopy in S/L]

Translations
Ancient History 1010 – Greece to the Persian Wars

Tutorial 3 (Week 4): Spartan Government

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.

Points to consider (if you write on this topic, devote most of your discussion to only a few issues):

- What are the key elements of the system of governance?
- Why are they seen as being unique in archaic Greece?
- How important was the sanction of Delphi?
- What was the most powerful institution of the Spartan state? Why?

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 demos in assembly is granted

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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 (presbugeai) and the Rulers (archagetai) shall be ‘adjourners.’

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

Modern Reading
Cartledge, P. Sparta and Lakonia: A Regional History 1300 to 362BC. 2nd ed. (Routledge, 2002): Ch.9.
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
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


**Modern Studies**

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


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.
Ancient History 1010 - Greece to the Persian Wars

Tutorial 5 (Week 6) - Croesus of Lydia

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

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 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 Authorities

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 Dictionary, Oxford, 1996 [Auch - Reference R938.003 OXFO 1996 c.3]

On Specific issues (articles on-line or available in journals):
Tutorial 6 (Week 7) Topography

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 the some of the major cities, monuments and sites of Ancient Greece; the Athenian Acropolis, the Agora, Delphi and Olympia. Note: this tutorial will be a discussion only – it is not an option to write on.

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.
Tutorial 6 (Week 8) - The tyranny of Peisistratus

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?

Points to consider

1. The description of his rule as ‘democratic’. What do the sources understand by this term?
2. Pisistratus’ approach to constitutional matters.
3. Pisistratus’ 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 Pisistratus).
8. Possible reasons for the positive source-bias towards Pisistratus.

Ancient Sources

Herodotus Hist. 1.59-64; 5.55, 62-6, 91-2; 6.35-6, 103, 121
See also Athenaiion Politeia 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 Authorities


For the archaeological evidence see:
Week 9 - Sources Exercise (30%) (ca. 1000 words)
Due 5.00 pm, Thursday, 4th May

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 material from the lecture in Wk 4 and the tutorial in Wk5 helpful for background on Herodotus’ methods.

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 material the tutorial in Wk 4 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 Pisistratus was born.”

   [Herodotus Histories 1.59]

   You should find the material from the lecture in Wk 7 and the tutorial in Wk8 helpful.

**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, folktales 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:
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.
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**


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 9 (Week 12) - 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 Histaeus 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 Pamphylia 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 Authorities


Burn, A.R.  Peria and the Greeks², 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


Lang, M.  ‘Herodotus and the Ionian Revolt’, Historia 17 (1968) 24 –36

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 Siculus 11.5.4-11.6, 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 Authorities


Ancient History 1010 - Greece to the Persian Wars

MAJOR ESSAY TOPICS

In approximately 2000 words (+ or – 10%), write an essay on one of the following three areas (and see below for specific questions and reading lists):

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, see me, Jane Bellemore, course controller.

Essays are due in the office of the School of Liberal Arts (ground floor McMullin Building) by 5.00 p.m, Thursday, 8th June, 2006.

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.

A cover sheet is available from the School Office.
Topic One - Herodotus and the Behistun Inscription

In terms of Herodotus’ historical reliability, examine one or more of the suspect elements included in his account of

EITHER the accession of Darius I (see especially Herodotus Histories 3.30-1, 61-87)

OR the revolt of Babylon (see especially Herodotus Histories 3.150-60)

Ancient Sources

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

http://www.avesta.org/op/op.htm

http://www-oi.uchicago.edu/OI/PROJ/ARI/ARI.html

Modern Studies

Books


Burn, A.R., Persia and the Greeks2, Stanford, 1984, 90-108 (938.03 BURN)


Articles in Journals

Topic Two - The Battle of Marathon

Discuss any differences between Herodotus’ account of the campaign and battle of Marathon and what the other sources tell us about the affair. How can we explain these differences?

Ancient Sources:

(a) Herodotus Histories 6.94-121

(b) 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:

Books


Hammond, N.G.L., Studies in Greek History (Oxford 1973) 170-250. (938/170)


Articles


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


Massaro, V., ‘Herodotos' Account of the Battle of Marathon and the Picture in the Stoa Poikile, Antiquité Classique 1978 (47) 458

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 impact on 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).

**Modern Studies**

**Books:**


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)

**Articles**


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)