In ancient times, several civilisations developed in the area we now know as Greece. Over time, city-states developed. The most influential of the city-states was Athens, especially in the period that became known as the Classical Age, from the fifth to the fourth century BC. During this period, the Athenians developed the form of government known as democracy, succeeded in fighting off their enemies and developed a rich culture. Pericles was the influential leader at the centre of many of the achievements of this time, which is also known as the ‘Golden Age’ of Athens.

**Historical knowledge and understanding**
- Learn about change and its impact on the lives of ancient Athenians.
- Learn about the continuity in our own time of the democratic traditions that originated in ancient Athens.
- Learn about the contributions of ancient Athenians to the identity of their city and the world beyond it.
- Learn about cause and effect by evaluating the role of key individuals and events in ancient Athens.
- Learn about sources of information on the ancient Athenian and Greek world.

**Historical reasoning and interpretation**
- Frame questions and plan investigations based on your knowledge of ancient Athens.
- Develop skills in gathering and documenting evidence from sources to analyse what they reveal about the culture and values of ancient Athens.
- Know and use key words and conventions in the language of history.
- Communicate your understanding of history through a variety of presentations.
acropolis: the high, central region of a Greek city-state
Agora: a central marketplace in a Greek city
archons: elected leaders in Athens’ government
Bouleuterion: building where Athens’ Council of 500 met
citizens: free-born male Athenians over 18 years
city-state: an important city, such as Athens, and its surrounding land (see polis)
Classical Age: the Classical Age of Athens is the period from the fifth to the fourth century BC that takes in the time of Pericles. The Classical Age of Greece is the time from the Persian Wars (490–479 BC) until the death of Alexander the Great in 323 BC.
comedy: an amusing play, usually with a happy ending
constitution: a set of laws and principles on which a government or society is based
Delian League: an organisation, dominated by Athens, that represented the city-states in their attempts to recoup financial losses from the Persian wars and protect themselves against Persia
democracy: a system of government where political power lies with the people
Ecclesia: an assembly of citizens that ran government in Athens
hearth: the central fireplace in a house
Hippocratic Oath: a promise doctors have made to follow certain principles in their work with patients
ichor: fluid flowing like blood in the veins of a god
Isthmus: a narrow strip of land, with water on both sides, that connects two larger bodies of land
jurisdiction: legal power to settle matters
Macedonians: people from Macedonia, a mountainous state in northern Greece. The Athenians looked down on them and thought them inferior in both speech and behaviour.
Minoans: name given to the people who lived on the island of Crete
Mycenaeans: civilisation in southern Greece that flourished between 1600 and 1100 BC
oracle: the response given by the gods to a person’s inquiry; also the temple where the oracle was delivered
Ostracism: a ten-year exile imposed on politicians in Athens who threatened to become too powerful
Parthenon Marbles: the three sets of sculptures (the metopes, the frieze and the pediment statues) that Phidias created c.447–c.432 BC to decorate the Parthenon
Peloponnesian War: the southern peninsula of Greece, joined to the rest of Greece by the Isthmus of Corinth
philosopher: someone who studies the ideas that underpin knowledge and reality
polis: a Greek self-governing city, combining the features of a city and a state
sophists: travelling teachers who offered fee-paying classes on a range of subjects and specialised in teaching the skills needed for participation in politics
Sparta: one of the Greek city-states. Sparta was organised like a military camp with the aim of producing brave and tough soldiers who would protect it from its enemies, the helots.
tragedy: a sad or serious play with an unhappy ending
triremes: Greek ships with three banks of oars
Athens is nowadays the capital city of Greece, a country situated in south-eastern Europe. Greece includes many islands in the Aegean and Ionian seas and a mainland area bordered by land to the north, land and the Aegean Sea to the east, the Mediterranean Sea to the south and the Ionian Sea to the west.

Greece is a mainly mountainous country. In ancient times, most Greeks lived either on narrow strips of land along the coast, with each settlement separated by mountains coming down to the sea, or on the many islands in the Aegean and Ionian seas. It was actually easier to travel from one area of the mainland to another by boat rather than by land.

Ancient Greece (c.3500–146 BC) was a land of separate states often in competition with one another. It was not a unified country. It began with the development of two civilisations near the Aegean Sea. These were the Minoan civilisation on the island of Crete (c.3500–c.1100 BC) and the

Source 3.1.1

Map of Ancient Greece showing the main city-states

Source 3.1.2

Greece is a country of islands and mountains.
Mycenaean civilisation (from before 1600 BC to c.1100 BC) that developed at Mycenae on the Greek mainland. By about 600 BC, people were establishing separate settlements throughout Greece. Each of the separate settlements became an independent, self-governing city-state, known as a polis. Our word ‘politics’ comes from the activities that took place in governing these city-states. The highest part of the polis was important for defence and often had a religious significance. It was called the acropolis (‘acro’ is from a Greek word meaning ‘highest’).

The most important and influential period of ancient Greece was the 100-year period (c.500 BC to c.400 BC) that came to be known as Athens’ ‘Classical Age’. By this time, the Greek peoples controlled territory on the mainland, the islands adjoining it and also land in the eastern Mediterranean area. People lived in the city-states — areas made up of a city and the countryside beyond and around it. Athens, named to honour the goddess Athene (Athena), was the most powerful of the Greek city-states and the Classical Age, also known as Athens’ ‘Golden Age’, was the time of its greatest achievements.

Athens was the main city in the state of Attica. Attica was a triangle-shaped region pointing into the Aegean Sea and was about 60 kilometres wide at its widest point. The city of Athens was relatively small (about 2.3 kilometres from east to west). Most people lived in the countryside around Athens — either on the coast, in the hills or on the plains — and worked as farmers.

Before the Persian Wars, strong leaders such as Solon (c.640–559 BC), Peisistratus (600–527 BC) and Kleisthenes (570–508 BC) transformed Athens from a small agrarian (agricultural) state into a thriving commercial city.

**Activities**

**Understand**

1. List two ways in which mountains influenced the development of settlements in ancient Greece.
2. Which two civilisations were the first to develop in ancient Greece?
3. What is meant by ‘city-state’ and what word did the ancient Greeks use for this?
4. List three features of an acropolis.

**Use sources**

5. Use source 3.1.1 to identify:
   - (a) four cities in the Peloponnese
   - (b) a mountain to the north of the Greek mainland
   - (c) a city whose name is linked to a sporting event
   - (d) the city on the island of Crete. Which civilisation do you think created this city?
   - (e) a city whose name is linked to a sports festival.
6. Using what you have learned so far about ancient Greece and ancient Athens, what can you identify in the photograph shown in source 3.1.3?

**Source 3.1.3**

A photograph of the Athenian Acropolis. The Parthenon is in the centre.
From the sixth century BC, Athenians began to think of their society as having four classes of landowners:

1. **pentakosiomedimnoi** — wealthy noblemen
2. **hippies** — men who owned horses
3. **zeugitoui** — men who owned a plough and a pair of oxen
4. **thetes** — the poorest landowners.

Athenian men considered women and non-Athenians to be lower than all these groups. By around 500 BC, Athenian society was divided according to the extent to which people could participate in Athenian democracy (see source 3.2.1).

In earliest times most Greek city-states were ruled by kings, but by around 500 BC many of the city-states had developed forms of government in which the people had a say about how they should be governed.

## DEMOCRACY IN ATHENS

Athens was the city-state in which **citizens** had the most involvement in the government. The Athenians called their system of government a **democracy** from the two Greek words *demos*, meaning people, and *kratia*, meaning rule.

It is important to realise that involvement in political life was restricted to citizens; that is, to adult males born in Athens of free parents. Women, foreign-born inhabitants (metics) and slaves were excluded. This meant that, in a population of about 150,000 people, only about 30,000 could be considered citizens.

Athenians took turns in running the government. A committee organised meetings of the Assembly, known as the **Ecclesia**. Each year members were chosen by drawing lots. This gave each citizen the chance to assist for a short time, but prevented anyone from becoming too powerful. **Ostracism** was another method that prevented ambitious men from seizing power. This meant that a politician could be exiled for ten years by a vote in the Assembly if he became too powerful.

Committees of citizens chose men to run certain aspects of the government for short periods. They might organise building new city walls or arrange food and weapons for the army.

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### Source 3.2.1

| **30,000 citizens** (free, Athenian-born males) | **100,000 members of citizens’ families** (women and children) |
| **10,000 metics** — traders and merchants not born in Athens | **30,000 slaves** |

How the Athenian population was divided, showing the restrictions on involvement in Athenian democracy. Citizens came from only a small proportion of the population.

The Assembly met every nine days. At these meetings, citizens could speak in debates and vote on whether to pass a decision.

A Council of 500 dealt with the day-to-day business of the city-state. These men were elected each year by the Assembly. Fifty members came from each of the 10 tribes into which the Athenian citizens were divided. Meetings were held in the Bouleuterion in the Agora (see pages 58–9).

The Assembly also chose 10 war leaders, or generals, to run the army and navy. Generals were allowed to serve for several years to avoid the disasters that could be created by changing generals too often in the middle of a war. Pericles served as a war general for 26 years. His oratory, or public speaking skills, helped him to persuade the Assembly to elect him as general 14 times.
The Pnyx, the platform from which Athenians spoke to the Assembly. You can see the Acropolis and the Parthenon in the background.

The people’s courts
Jury courts were formed from the citizens. Citizens drew lots to decide who would be a juror. There were no judges and no professional lawyers. The accused was delivered a summons (an order to appear at court) to give his own defence. His defence speech might have been prepared by a professional speech writer.

During Pericles’ term of office (in the fifth century BC), Athens had the following features of democratic government:

- three leaders, called archons, with mainly ceremonial functions, were elected annually
- there was a constitution
- all male citizens could propose, debate and vote on legislation
- all male citizens could stand for office
- all male citizens could vote for generals or chief magistrates
- public office was held for one year only
- all public officials were carefully supervised
- the people’s courts had total jurisdiction
- jurors and officials were paid.

Government in Athens

The Council of 500 Members of the Council of 500 were chosen by lot from the citizens who were willing to serve on it. The Council prepared matters for the Assembly to discuss. It also carried out the decisions of the Assembly.

The Assembly All citizens could attend the Assembly to speak in the debates and vote. The Assembly was very powerful. It dealt with laws, finance, war and peace. It also elected people to run the day-to-day affairs of the city.

The Ten Generals Ten generals were elected each year and any citizen was allowed to stand for election, as long as he had military experience. The generals were political as well as military leaders. As Athens spent so much time at war the ten generals became very powerful, and were often re-elected.

Juries Six thousand citizens were elected from volunteers each year to act on juries. From this 6000, jurors were selected by lot on the day of the trial. The juries heard all crimes except murder and decided the verdict and punishment. Murder was considered a religious crime and was tried by the Council of Nobles on the Areopagus.

Athenian women were not citizens and so were not permitted to take a direct and active role in Athenian political life. Some women, no doubt, could influence their husbands or male companions but Athenian women had no political or legal rights. By law they were considered to be the property of their fathers and then of their husbands. Men expected women to be ‘invisible’ other than in their roles as housewives and mothers. If someone said a woman’s name in public it meant either that she was dead or that she had a bad reputation. Good women, according to Thucydides, are ‘not to be spoken of, whether in praise or blame’.

Activities
Understand
1. Where does the word ‘democracy’ come from?
2. List the three characteristics that defined someone as a citizen of Athens.
3. What proportion of the ancient Athenian population voted? Which groups were not allowed to vote?
4. What opportunities were there for citizens to become involved in running the government?
5. What was the purpose of ostracism and how did it work?

Use sources
6. What feature of Athenian democracy can you identify in source 3.2.2?
7. What evidence can you find in source 3.2.1 to support the view that ancient Athens did not have a true democracy?
8. What do you think was the best feature of government in ancient Athens as shown in source 3.2.3? If you had been asked to advise the ancient Athenians on one thing that could make their government better, what advice would you have given and what reasons would you give to convince others that your idea was a good one?

Teamwork
9. In Australia, our present form of government is a constitutional monarchy. (To learn more, visit the website for this book and click on the Australian Government weblink — see ‘Weblinks’, page vii.) Working in small groups, discuss the following issues and then report your group’s responses to the class.
   (a) What is a constitutional monarchy?
   (b) What parts of Athens’ system were like ours?
   (c) What are the main ways in which our system differs from that of Athens?
THE WORLD OF WORK

FARMING AND FISHING

Attica, the area around Athens, was hilly with poor soil and little rain. Farm work in these conditions was difficult, but important to provide food for the Athenians. Farm work required hard physical labour and did not provide a very good income. Farmers grew barley, planted olive groves, created vineyards and raised sheep and goats.

Adults and children did the farming tasks suited to their age, sex and experience. Farmers followed the oxen-pulled plough and sowed seed by hand. Young boys had the job of keeping the birds from eating the seeds. As boys became older, they took on tasks such as herding the animals and helping to sell the farm’s produce at the market. Women and young children used sticks to knock olives out of the trees to the ground.

Although most people worked as farmers, fishing was also important in supplying food to Athens and Attica. Many people lived near either the sea or a river. Fishermen used bronze hooks and caught both fish and shellfish that they sold at the market or smoked so they could be stored and used later. These foods were an important source of protein in people’s diets.

ART AND CRAFT WORK

Artists and craftspeople produced a variety of high-quality work. Around 525 BC in Athens, artisans invented red-figure work (red figures on a black background) to decorate vases and amphoras.

In Athens, slaves worked in large workshops, under the orders of a master, to mass-produce pottery and jewellery that were in high demand. Sculptors used terracotta moulds to create statuettes quickly and cheaply. By the fifth century BC, Greek sculptors creating more specialised work were producing figures that were very life-like and showed an understanding of the structure of the body and its muscles.

THE AGORA

Athenian men spent much of their day in the Agora where a wide variety of activities took place. The Agora was a commercial centre where people could buy a wide range of goods. Women looked after the affairs of the home and did not usually go to public places like the Agora. They

Public buildings around the Agora included the law courts (Heliaea), the mint and the military headquarters (Strategeion).
sent slaves to do the shopping. Shoppers could buy lamps and hire cooking vessels. They bought fish, olive oil, garlic and onions for cooking. There were barbers, cloggers to make and repair shoes, and bankers who played an important role in a city whose wealth was based on trade. In one part of the Agora, slaves and horses were displayed for sale.

The Agora was also an administrative and legal centre. On every day except holidays, the elected Council of 500 met in a building called the Bouleuterion on the western side of the Agora to look after the day-to-day administration of Athens. In another building nearby, the Archons, the elected leaders, met regularly. (For more detail on Athenian democracy, see pages 56–7.)

To the south of the Agora were the law courts. Every Athenian citizen (and only a male could be a citizen) had the right to be on the jury. To make it possible for even the poorest man to attend, each juror was paid about one-third of a skilled labourer’s wage for jury duty. Juries were usually quite large, to make it more difficult to bribe jurors, and were always an odd number to prevent votes being equal. Some could be as large as 5001 men.

The central area of the Agora was the orchestra. Actors performed comedies here until the sixth century BC, when the theatre of Dionysus was built on the southern slope of the Acropolis.

**SLAVE LABOUR**

Ancient Greek society used slave labour. Slaves were prisoners of war or were bought in the Agora’s slave market. They did the household work in the homes of the wealthy and worked as farm labourers on country estates owned by the nobility. They shopped in the Agora for their wealthy owners and they provided the labour for important building work. Slaves also took on roles in education, teaching the sons of the wealthy.

**Activities**

**Think**

1. What roles in the Athenian workforce would you find most and least appealing? Give reasons for your answers.

**Use sources**

2. Source 3.3.1 is an artist’s interpretation of what life in the Agora may have been like.

   (a) List some of the similarities between the Athenian Agora and a modern shopping mall.

   (b) List all the activities you can identify in the illustration. Then share your list with other students.

   (c) Describe the function of the Heliaea and Strategion.
Most evidence of ancient Greek housing comes from excavations in Athens. Houses were fairly simple, as the Greeks spent much time outdoors and the rich preferred to spend their money on religious festivals or on ships for the navy.

Houses were made of sun-dried bricks, with wooden supports for verandahs, staircases and roofs. Both rich and poor citizens lived in similar houses, which differed mainly in size. A typical housing plan showed living areas built around a central courtyard or garden. Sleeping areas were either on the same level or, in the homes of the wealthy, on another storey above. Women’s quarters were separated from the men’s area and no male visitor dared to enter the women’s quarters.

The courtyard included an altar, where the family made offerings to the gods, and sometimes also a well to provide water for washing clothes and for drinking. Privacy was a priority. High walls separated houses from the streets, and window openings were small and had timber shutters. The homes of the wealthy sometimes had gutters and water spouts to channel away rain.

Women’s lives focused on home and family, and home life benefited from their hard work and organisational skills. Male relatives controlled a woman’s life and the extent of her freedom. Women had little money of their own, no legal right to own property and society expected them to stay out of public life. In contrast, men’s lives focused on the world beyond the home — participating in the government of Athens, carrying out farm or craft work or meeting with friends.

Source 3.4.1
A water spout typical of the style used on the homes of wealthy Athenians

Source 3.4.2
A twenty-first century artist’s image of the main features of an Athenian home around the fifth century BC
Marriage

Marriage was very important to Athenian women. Usually their families chose their husbands. Often the bridegroom and bride did not see each other until after the wedding. At the engagement ceremony a contract was made between the bride’s father and the bridegroom, and a dowry — usually a gift of money — was agreed upon. Most girls were married at around 12 to 15 years of age to older husbands of around 30 years of age.

Marriage ceremonies, involving the transfer of the bride from one family to another and the hope of fertility and prosperity of a new household, were long and complicated. These ceremonies began when the bride gave up her childhood gifts, such as toys, and dedicated them to Artemis with a lock of her hair. Then, on the evening before the wedding a special bathing ceremony to purify the bride took place. This involved a procession of women led by a flute player. The women took tall pottery vessels with scenes from weddings painted on them to the fountain for holy spring water.

On the wedding day, garlands of leaves or flowers were hung on the house of the bride’s parents. A sacrifice was made to the gods and then a dinner followed. The veiled bride was supported by her relations and girlfriends and the bridegroom had a best man. A special wedding cake, flavoured with sesame to aid fertility, was presented.

That evening the best man drove the bride and groom to the bridegroom’s house in a chariot drawn by a mule or ox (see source 3.4.3). Relatives and friends, carrying torches and singing to flute music, trailed the happy couple. Confetti was not used in ancient Athens. Instead, nuts and dried fruit were thrown.

At the bridegroom’s home, which was decorated with olive and laurel boughs, his parents welcomed the bride on the threshold and received her into her new family. Once in her new home a bride was offered a piece of a particular fruit — a quince or a date — which were symbols of fertility. The next day the bride’s parents brought presents. Then both families enjoyed a marriage feast — one of the few occasions when men and women dined together.

Women and children

Women did much of the work that helped make their households self-sufficient. This included spinning and weaving cloth, making flour and preserving fruit and other food for winter. They also organised the work done by slave labour.

Athenians and ancient Greeks generally valued boys more highly than girls. A woman improved her status by having a male child. A father could demand that a female baby be abandoned if she was sickly or if the family could not afford to keep her. Sometimes other families took these girls in and brought them up to become slave labour. When a family did keep the new baby born into it, the child was named on the tenth day after the birth.

Activities

Think

1. What features of ancient Greek housing appeal to you? Which features would not fit in with our way of life today? Give reasons for your answers.
2. What were the main ceremonies that a woman participated in as part of her marriage preparations and what were the reasons for these?
3. How did the role of a woman in Athenian society differ from the role of a woman in our society?

Use sources

4. Use source 3.4.2 and your own knowledge to explain what the picture can tell you about the role of women in Greek society.
5. Examine source 3.4.3 and the text. Imagine you are the bride and describe what is happening. Write this as a diary entry for your wedding day. Include as many details as you can, such as the time, where you have been, who is with you, what they are carrying and where you are going.

Worksheets

3.1 People and their possessions

Source 3.4.3 A painting from a small Greek pottery box that shows a bride being escorted to the home of her new husband, after a wedding feast at her parents’ home
RELIGION WAS VERY IMPORTANT TO THE GREEKS. NO SERIOUS DECISION WAS TAKEN WITHOUT ASKING THE FAVOUR OF THE GODS BY OFFERING GIFTS, PRAYERS OR SACRIFICES. THE GREEKS BELIEVED IN MANY GODS AND THAT THE GODS WALKED ON EARTH AND INVOLVED THEMSELVES WITH THE EVERYDAY LIVES OF ORDINARY PEOPLE.

THE GREEKS BELIEVED THAT THE MAIN GODS LIVED ON MT OLYMPUS, THE HIGHEST MOUNTAIN IN GREECE. THE GODS WERE LIKE HUMANS IN THAT THEY MARRIED, HAD CHILDREN, QUARRELLED AND HAD ADVENTURES. THE GREEKS BELIEVED THAT THESE GODS COULD NOT DIE AND WERE IMMORTAL BECAUSE THEY HAD A FLUID THEY CALLED ICHOR IN THEIR VEINS, AND NOT BLOOD LIKE NORMAL HUMANS. THE GREEKS BELIEVED THAT THE GODS LOOKED AFTER THOSE WHO RESPECTED THEM AND WORSHIPPED THEM AND THAT THOSE GREEKS WHO DID NOT WORSHIP THE GODS OR MAKE OFFERINGS WOULD BE PUNISHED.

EACH CITY WAS UNDER THE CARE OF ONE PARTICULAR GOD, BUT ALL WERE HONoured THROUGHOUT GREECE. MOST IMPORTANT OF ALL WAS ZEUS — ‘FATHER OF GODS AND MEN’. HE RULED OVER THE SKY AND HAD THE DREADED THUNDERBOLT IN HIS POWER. ZEUS AND HIS FAMILY WERE BELIEVED TO RULE THE LIVES OF ALL GREEKS.


ATHENA RECEIVED HER POWER IN A UNIQUE WAY. SHE WAS THE DAUGHTER OF ZEUS, FATHER OF THE GODS, WHO RESIDED ON TOP OF MT OLYMPUS. HOWEVER, ATHENA WAS NOT BORN IN THE USUAL MANNER: SHE WAS BORN FROM THE HEAD OF ZEUS, AND EMERGED FULLY GROWN AND FULLY ARMED. HAVING BEEN BORN IN THIS WAY, SHE WAS REGARDED AS THE GODDESS OF WISDOM, AS WELL AS THE ARTS AND CRAFTS. HAVING BEEN BORN FULLY ARMED, SHE WAS ALSO THE GODDESS OF WAR AND PROTECTOR OF ATHENS.

When important decisions had to be made about the future, the Greeks would often consult the oracles. The most powerful oracle was the Delphic oracle. A special shrine, dedicated to Apollo, was located in Delphi, which lies on the south-western side of Mount Parnassus. Here, for over 1000 years, kings and common people alike went to consult Apollo.

At the shrine a pythia would consult the deities on behalf of the petitioner (the person wanting advice). The pythia was usually a woman over 50 years of age. First, the petitioner requested information and then presented a ritual cake and a magnificent beast for sacrifice. Having received the request and gifts, the pythia and her attendants bathed in a sacred spring and then drank from another spring. Then the pythia entered the basement of the temple, chewing a leaf of the laurel bush, which was considered to be sacred to Apollo. She then went into a trance and spoke words that were written down by a priest. These were interpreted by the priests and presented to the petitioner in highly ambiguous verse.

### Activities

**Use sources**

1. Study source 3.5.1. Imagine you are an ordinary Greek in ancient times. Which god or goddess would you pray to if:
   (a) the Persians were about to attack your city
   (b) your girlfriend had broken your heart
   (c) you were a farmer who feared crop failure
   (d) your child was afraid of thunder?

2. Read about the legends of Athena in the text and look at the statue of Athena (source 3.5.2). What connections can you find with the following:
   (a) wisdom
   (b) arts and crafts
   (c) war
   (d) olive trees?

**Communicate**

3. Like verses from the oracles, horoscopes in newspapers and magazines are written ambiguously — they can be interpreted in different ways.
   (a) Study the horoscope below. With a partner, point out different possible interpretations.
   (b) Cut out an astrological guide for your partner's star sign. Write your interpretation of your partner's future, based on the astrologer's writing.

**Worksheets**

3.2 Myths and meanings

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**HISTORY file**

Usually the message given by the oracle was ambiguous and had at least two interpretations. The Greek historian Herodotus tells a story about how you can misunderstand an oracle.

*Croesus, King of Lydia, sent a message to the oracle: 'Croesus asks you if he should march against Persia and if it would be wise to seek an alliance'. The oracle replied, 'If Croesus attacked the Persians, he would destroy a great empire'. Croesus thought this meant that he would destroy Persia, but in fact he was defeated by Persia. The empire he destroyed was his own!*
**THE ALPHABET**

The Greek alphabet of 24 letters probably came from an earlier Phoenician one, which was also the basis for other scripts such as Arabic and Hebrew. However, the Phoenician alphabet was composed solely of consonants, and the speaker had to fill in the vowel sounds. The word ‘alphabet’ itself comes from the first two letters in Greek, as shown in source 3.6.1.

The Greeks’ phonetic script (where a limited number of letters represent spoken sounds) had great advantages over languages like traditional Chinese or the hieroglyphics of ancient Egypt. In these languages, hundreds of different symbols were used to represent parts of words and they were so complicated that only a few highly educated scholars could read them. The script we use today came from the Greeks, through the Etruscans in northern Italy (see page 81) to the Romans.

With the thousands of manuscripts and inscriptions that have survived, we know more about the ancient Greeks than about any other civilisation of that time or before.

**EDUCATION IN CLASSICAL ATHENS**

Historians are not sure when schooling began in Athens. However, there is evidence of formal education as far back as the fifth century BC that included training of the body as well as of the mind.

Students were generally trained in one or all of three distinct areas, taught in different locations.

First, they learned skills in gymnastics, games and activities designed to improve their levels of fitness. Second, they studied music. Third, they learned the alphabet, writing and arithmetic and, as part of their studies of literature, learned by heart the works of important poets like Homer.

This was private education and the fee-paying parents had to decide how many of the three areas their child would study. Girls had opportunities to learn from all three areas although usually not in as much depth as boys. Girls also learned dancing.

The teacher was usually someone of the same social status as the students. Students demonstrated what they had learned by reciting information by heart and engaging in public competitions to show their knowledge and skills.

By the late fifth century BC, students had another opportunity to develop their learning. They could join in or listen to the discussions of the sophists, travelling teachers who offered fee-paying classes on a range of subjects and specialised in teaching the skills needed for participation in politics. These teachers came into conflict with philosophers whose focus was on teaching students the skill of thinking for themselves and learning how to gain knowledge.

**THE BIRTH OF PHILOSOPHY**

When Athens was not at war, Athenian men had a lot of leisure time and met in shaded areas of the Agora to discuss ideas of philosophy. One of the most famous philosophers was Socrates (c.470–399 BC). Socrates committed his life to...
making people think about why they held particular beliefs. He did this by continually questioning them to draw out the implications of their beliefs.

Socrates was so involved in discussions that he had no time or money to look after his appearance. He went around barefooted and wore the same simple cloak in summer or winter. His continual questioning made some of the older Athenians distrust him and he was eventually tried on charges of ‘corruption of the young’ and ‘neglect of the gods whom the city worships and the practice of religious novelties’. Socrates was found guilty and sentenced to death by drinking hemlock, a natural poison.

GREEK THEATRE

Live theatre as we know it had its origins in ancient Greek religion. Peisistratus (who ruled from 536 BC to 527 BC) honoured Dionysus, the god of wine and merriment, by building a temple at the foot of the Athenian Acropolis. Peisistratus then introduced an annual festival called the Great Dionysia of the City. As part of this festival, people dressed up in goatskins to represent satyrs — wild creatures which were half-goat and half-human — who were Dionysus’ attendants. Wearing these costumes, Athenians danced and sang around the altar. The satyrs gradually became the chorus and the priests evolved into actors.

The Greeks gave us many words related to drama. These include theatre, comedy, tragedy, scenery, chorus, orchestra and the word drama itself. The word tragedy comes from the Greek 
tragos, meaning goat, and oide, meaning song. These two are connected because:
• goats were sacrificed in early religious rituals to honour Dionysus
• the chorus sang or chanted their lines while wearing goatskins for costumes
• goats were offered as prizes in early choral contests.

Over time, the word tragedy lost its association with the chorus. It became a drama associated with the most serious problems humans must face. For example, tragedies deal with the purpose of human life, the nature of good and evil, and with taking responsibility for our actions. (Comedies, by contrast, dealt with less serious matters and usually had a happy ending. Aristophanes was the greatest comic playwright.)

Early Greek tragedies, such as those written by Aeschylus, Euripides and Sophocles, often dealt with a subject from a legend, such as a battle from the Trojan War, or how the gods punished great men who had too much pride. Shakespeare wrote about similar issues in tragedies such as Macbeth in the late sixteenth and early seventeenth centuries AD.

Source 3.6.2

The theatre of Epidauros, a famous theatre of the ancient Greek world, built by Polykleitos in the fourth century BC

Activities

Understand

1. What advantages does a phonetic alphabet like Greek have over pictorial writing like hieroglyphics?
2. If someone asked you, ‘What educational opportunities were available in ancient Athens?’ what would your answer be?
3. What features of Greek theatre do we see in plays today?
4. The following words are written in Classical Greek:
   ΓΕΩΜΕΤΡΙΑ, ΚΟΜΗΤΗΣ, ΔΗΜΟΚΡΑΤΙΑ, ΓΥΜΝΑΣΙΟΝ.
   (a) Write the words in our letters using the table in source 3.6.1.
   (b) Write these words in the Greek alphabet: stadión (stadium), drama, theatrón (theatre), athletes.
5. Look at source 3.6.2 to answer the following questions.
   (a) What evidence does this source provide about how plays were staged in ancient Greece?
   (b) What is another aspect of ancient history on which it could provide evidence?

Worksheets

3.3 Acting up in ancient Athens
Pericles (495–429 BC) was an important figure in the history of Athens. He was born in Athens, was a member of the upper classes and both his father, Xanthippus, and his great-uncle, Cleisthenes, played significant roles in Athenian politics.

For over 20 years, Pericles made an important contribution to Athenian life as a respected politician and general. The citizens of Athens first elected him as a strategos, meaning a general, in 454 BC and he continued in this position for all but a short period of the rest of his life. Being one of the city’s ten elected generals gave Pericles the power to call meetings of the Ecclesia and play an influential role in Athenian politics. As a general in the Athenian army, Pericles extended Athenian power and influence by establishing colonies in Turkey and Italy.

Pericles loved Athens and devoted himself to promoting its democratic values and Athenian culture. He introduced a number of changes to improve the working of Athenian democracy. These included:

- ensuring that all government officials received a salary paid by the city
- making political positions open to nearly all Athenian citizens
- making citizenship open only to people of whom both parents were Athenian.

He encouraged architects, craftspeople, artists and sculptors to work for the beautification of the city (see page 70).

Pericles also encouraged writers, philosophers, scientists and mathematicians to live in Athens so that the Athenians could benefit from their knowledge and skills.

People enjoyed Pericles’ ability to deliver interesting speeches and they valued him for his honesty. However, in 431–430 BC the citizens removed him from office as a protest to the hardships they faced at the beginning of the Peloponnesian War. The citizens re-elected him in 429 BC. Pericles died of the plague that struck Athens between 430 and 427 BC.

We know so much about Pericles largely because of the writings of Thucydides (c.460–c.400 BC). Thucydides was a historian and a great admirer of Pericles.

Source 3.7.2
A famous speech made by Pericles in 431 BC, describing Athenian democracy

Let me say that our system of government does not copy the institutions of our neighbours. It is more the case of our being a model to others, than of our imitating anyone else. Our constitution is called a democracy because power is in the hands not of a minority but of the whole people. When it is a question of settling private disputes, everyone is equal before the law; when it is a question of putting one person before another in positions of public responsibility, what counts is not membership of a particular class, but the actual ability which the man possesses. No one, so long as he has it in him to be of service to the state, is kept in political obscurity because of poverty. And, just as our political life is free and open, so is our day-to-day life in our relations with each other. We do not get into a state with our next door neighbour if he enjoys himself in his own way, nor do we give him the kind of black looks which, though they do no real harm, still do hurt people’s feelings. We are free and tolerant in our private lives; but in public affairs we keep to the law. This is because it commands our deep respect . . .

An extract from the writings of Thucydides

So far as the general needs of the state were concerned, they [the Athenians] regarded Pericles as the best man they had. Indeed, during the whole period of peace-time when Pericles was at the head of affairs the state was wisely led and firmly guarded, and it was under him that Athens was at her greatest. And when war broke out, here, too, he appears to have accurately estimated what the power of Athens was . . . Pericles, because of his position, his intelligence, and his known integrity, could respect the liberty of the people and at the same time hold them in check. It was he who led them, rather than they who led him . . . he was so highly respected that he was able to speak angrily to them and to contradict them. Certainly when he saw that they were going too far in a mood of over-confidence, he would bring back to them a sense of their dangers; and when they were discouraged for no good reason he would restore their confidence. So, in what was nominally a democracy, power was really in the hands of the first citizen.


**Source 3.7.4**

An undated engraving (c. nineteenth century) by Von Folz, depicting the Athenian Assembly after the death of Pericles in 429 BC

**Activities**

**Communicate**

1. Using the information provided in this spread and from your own research, write a speech suitable as a eulogy — a speech in praise of someone who has recently died — at Pericles’ funeral. Share your eulogies in small groups and choose one from each group to present to the whole class. Vote for the one that you think is the most successful in describing Pericles’ contribution to fifth-century Athens.

**Use sources**

2. What do you think the sculptor wanted to achieve by creating the statue shown in source 3.7.1?

3. Use source 3.7.2 to answer the following questions.
   (a) What does Pericles identify as the benefits of democracy in Athens?
   (b) What does Pericles say about people’s behaviour towards others?
   (c) What does democracy mean in twenty-first century Australia? How does Pericles’ idea of democracy differ from our idea of democracy?

4. Use source 3.7.3 to answer the following questions.
   (a) What does Thucydides mean when he says that Athens ‘was nominally a democracy’ during the time of Pericles?
   (b) What was the relationship that Pericles had with the Athenians?
   (c) How did Athens benefit from Pericles?

**Think**

5. Why would historians want to find out about Pericles from people other than just Thucydides?
Around 490 BC, the fate of Greece hung in the balance. The mighty Persian Empire launched an invasion to punish Athens and other Greek cities because they had helped Greeks in the east in a revolt against Persia. The Athenians managed to push back the invading Persian army at the battle of Marathon in 490 BC. This only made the Persians more determined to plan a new attack, with much larger forces.

**WAR AT SEA**

Before the Persian invasions in 490 BC, the Athenians had only a small navy. However, the invasions had made it very clear that the Persians were a powerful and dangerous enemy who fought fiercely both on land and at sea. The Athenian Assembly decided that the state needed a larger navy to protect the city and to help make Athens stronger. The Athenian navy was financed by the discovery of a particularly rich vein of silver in the mines at Laurium.

Most Athenian warships were **triremes**. These vessels had three levels of oars on each side. Each trireme had an underwater ram, or kind of beak, that made it a dangerous weapon. When an enemy ship crossed its path, the oarsmen increased their rowing rate to ramming speed to drive the ram into the other boat. This damaged the boat below the water level, making it sink.

By using braziers, metal containers holding burning fuel, a fire was always kept on board. This was not for warmth but to provide burning torches. The torches were hurled on the enemy ships to set them on fire and start a panic among the crew and oarsmen who tried to escape.

Each ship was powered by 170 oarsmen and steered by a man with two long paddles at the stern, or back of the ship. Above the top of the oarsmen was a flat wooden deck that allowed the 14 soldiers, 15 sailors and a captain to move around and find the best place to attack the enemy’s ship. The rhythm and pace of the oarsmen were set by a piper. With so many men on board there was no room for provisions. A sheltered bay or safe harbour where everyone could land was needed every night.

**THE BATTLE OF SALAMIS**

In 480 BC, two Persian armies — both led by the Persian king Xerxes — moved into Greece, one on land and one at sea. Despite brave resistance by the Spartans, the Persians broke through at Thermopylae. Then they moved into Athens, destroying much of the city. The leaders of the Greek states decided to try to stop the Persians in the waters around Salamis, an island south-west of Athens. Their strategies were successful.

The Greek naval victory at Salamis in 480 BC was followed by a victory over the Persian army at Plataea in 479 BC.

*Source 3.8.1* The photographs below show a reconstruction of a trireme. (a) This view of the stern shows the paddles used to steer the boat and the three levels of oars that powered the trireme’s speed. (b) The beak, or ram, can be seen at the front of the boat.
The whole fleet now got under way, and in a moment the Persians were on them. The Greeks checked their way and began to back astern; and they were on the point of running aground when Ameinias of Pallene, in charge of an Athenian ship, drove ahead and rammed an enemy vessel. Seeing the two ships ... locked together, the rest of the Greek fleet hurried to Ameinias’s assistance, and the general action began. ... There is also a popular belief that the phantom shape of a woman appeared, and in a voice which could be heard by every man in the fleet, contemptuously asked if they proposed to go astern all day, and then cheered them on to fight.

The Athenian squadron found itself facing the Phoenicians, who formed the Persian left wing on the western, or Salamis, side of the line. The [Spartans] faced the ships of Ionia, which were stationed on the Piraeus, or eastern, side ... the Persian fleet suffered severely in the battle ... because they were ignorant of naval tactics, and fought at random without any proper disposition of their force, while the Greek fleet worked together as a whole; none the less, they fought well that day ...

The greatest destruction took place when the ships which had been first engaged turned tail; for those astern fell foul of them in their attempt to press forward and do some service for their king ... Xerxes watched the course of the battle from the base of Mt Aegaeleos, across the strait from Salamis ... When the Persians ... were trying to get back to Phalerum, the Aeginetan squadron, which was waiting to catch them in the narrows, did memorable service. The enemy was in hopeless confusion; such ships as offered resistance or tried to escape were cut to pieces by the Athenians, while the Aeginetans caught and disabled those which attempted to get clear ...

Such of the Persian ships as escaped destruction made their way back to Phalerum ... During the confused struggle in the narrows a valuable service was performed by the Athenian Aristides ... He took a number of the Athenian heavy infantry, who were posted along the coast of Salamis, across to Psyttalea, where they killed every one of the Persian soldiers who had been landed there ...


**Understanding the Battle of Salamis**

1. What effect did the Battle of Marathon have on the Persians?
2. How did they respond?
3. What did the Athenians do to overcome this threat and what was the result?

**Use Sources**

4. From the photos of a trireme (source 3.8.1) and the text, explain why the trireme was a powerful fighting weapon. In your answer, mention the words ‘ramming speed’, ‘burning torches’ and ‘oarsmen’.
5. What information does Herodotus provide in source 3.8.2 about the actions of the Greeks at the Battle of Salamis? What would you need to find out before you believed his version of these events?
6. What are the similarities and differences in the accounts of the Battle of Salamis provided in sources 3.8.2 and 3.8.3?
7. What is the perspective of each of the authors of sources 3.8.2 and 3.8.3? What evidence do the sources provide of the two writers’ perspectives?
Pericles wanted Athens to be the most beautiful of all the Greek cities. He was particularly keen to replace the temples on the acropolis that the Persians had destroyed during their attack on the city in 480 BC. The greatest and most famous achievement of this building program was the Parthenon. This was the temple of Athena Parthenos built both to honour the goddess Athena, who was the city’s patron, and to celebrate the victory over the Persians.

The architects Ictinus and Callicrates designed the building and the sculptor Phidias created many of its decorations. The most impressive of these was a 12-metre-high marble statue, decorated with gold and ivory, of Athena. This statue no longer exists.

Phidias also designed three sets of sculptures to decorate the temple — the metopes, the frieze and the pediments. These were 92 individual sculptures, located above the outside row of columns, that showed scenes of real and imaginary battles in which the Greeks had participated. Phidias also created a 160-metre-long frieze, comprising 115 panels, that decorated the space above the inner row of columns. Phidias’ sculptures are known as the Parthenon Marbles.

Workers, mostly slaves and prisoners of war, began building the Parthenon in 447 BC and completed it 15 years later in 432 BC. The main building material was white marble from quarries to the north-east of Athens.

Source 3.9.1

Photograph showing the Athenian acropolis and the remains of the temple of Athena Parthenos, known as the Parthenon.
Activities

Understand
1. Use sources 3.9.1 and 3.9.2 and your own knowledge as the basis for writing a news story to celebrate the completion of the Parthenon.

Use ICT
2. Locate websites that have illustrations of historical sites in ancient Athens. For ideas, visit the website for this book and click on the Ancient Architecture weblink for this chapter (see ‘Weblinks’, page vii). Choose a theme and create a desktop-published document. Use illustrations from the Internet and write a few lines about each one.

Communicate
3. Write a paragraph of 10–15 lines to explain what the Parthenon and the Parthenon Marbles are.
4. Imagine that the Greek government has asked your advice on the preservation of the Parthenon. Write 15–20 lines summarising your response, including:
   (a) the problems that result from this being a tourist attraction
   (b) your ideas on how to preserve the Parthenon while still allowing tourists to visit it.

Source 3.9.2
A twenty-first century artist’s impression of the process of building the Parthenon

The temple is built to face east — the direction of the rising sun. The decoration in this section, the pediment, is of coloured marble and shows Athena being born from the head of Zeus.

A glimpse of Phidias’ statue of Athena Parthenos — about seven times life size, it was wooden and decorated in gold and ivory. The statue depicted Athena as a warrior goddess, wearing a helmet and breastplate and carrying a shield. The breastplate was carved with the snake-covered head of Medusa. In her right hand, Athena held a small figure of Athena Nike, the image of Athena in victory.

These rectangular sections show Giants, Centaurs, Titans and Amazons celebrating the Greek victory over the ‘inferior’ Persians.

Doric columns made of white marble from Mount Pentelico. They each have a slight curve in the middle to create the optical illusion from below that they are straight.

The architektron was the person in charge of the building work.
TRADE AND CULTURE CONTACT

TRADE IN THE AGORA

Trade was the main activity of Athens’ marketplace, the Agora. Townspeople came to buy cheese, eggs, fish, fruit (especially olives and their product olive oil), vegetables, wine and wool that farmers from Attica brought into the city. Fishmongers displayed their catches on marble slabs to keep them cool and fresh. Other goods on sale included books, buns, seed and coal.

Farmers from the area around Athens could not supply its food needs. Traders came to the Agora with food products from all over Greece and from Italy, North Africa and what is now Turkey.

TRADE BEYOND ATHENS

Farming was the basis of Athenian wealth. However, the climate in Attica was dry and its mountainous landforms did not allow the Athenians to grow enough food for everyone. Grain had to be imported. This encouraged the development of goods for export, such as olive oil and fine pottery. These goods and the silver mines in the south-east corner of Attica contributed to the wealth of the Athenians.

Source 3.10.1

Roads within and between the city-states were poor and the land mountainous. People generally stayed close to home and travelled by donkey over short distances. People who needed to travel longer distances went by boat to avoid crossing Greece’s many mountain ranges.

Trade was an important means of gaining knowledge of other cultures and spreading Athenian culture and values. Warfare and the creation of colonies also spread knowledge of Athenian expertise, customs and attitudes, and made Athenians aware of civilisations that differed from their own.

Greek sailors made their way from place to place under the guidance of the stars and coastal landmarks. Their work was dangerous due to both storms, which could blow them off course, and the possibility of pirates. Still, the Athenians had a successful import and export trade.

WARFARE

Many Athenian cultural achievements took place in a brief period of peace in the middle of the fifth century BC. Before and after this time, warfare was a common experience for the Greeks, either as a result of the city-states fighting each other or the city-states uniting against a common enemy, such as Persia.
• Wars between city-states. From 800 BC to 500 BC there were frequent wars all over Greece as city-states attempted to mark out their boundaries. At different times, Athens was at war with Aegina, Megara and Sparta.

• Wars with Persia. In 490 BC and 480–79 BC, many Greek states united to defend themselves against invasions by the Persian Empire. Some of the famous battles of this period were Marathon (490 BC) and Thermopylae and Salamis (480 BC).

• The Delian League. In 478 BC, representatives from each of the Greek city-states met on the island of Delos and formed the Delian League. The league’s goal was to raid Persian lands and re-gain what the city-states had lost in war. Athens was the most powerful member of the league and it used this position to spread Athenian culture. Athens pressured other league members to pay taxes to Athens, to worship its goddess Athene, to use its courts and to follow its political system — democracy.

• The Peloponnesian War. The longest period of warfare was the Peloponnesian War, which went from 431 BC to 403 BC, with only a brief period of peace. Sparta formed an alliance with other Greek states, mainly in the Peloponnes, to fight the growing dominance of Athens. Both Sparta and Athens were weakened by this war, but the losses of Athens were greater and it never recovered the dominance it had in the fifth century.

THE GREEK COLONIES

Over an 800-year period, the Greeks established 1500 colonies in areas of Egypt, France, Italy, Turkey and along the Black Sea. This provided further opportunities for the spread of Athenian culture and for other cultural influences on Athens. One of Athens’ great teachers, the philosopher Aristotle (384–322 BC), educated the Macedonian warrior king Alexander the Great. Through his conquests of lands in Afghanistan, India and Persia, Alexander spread Greek and Athenian culture even further.

Activities

Understand
1. What goods were traded in the Athenian Agora?
2. Which other peoples did the Athenians trade with?
3. How did the Athenians spread knowledge of their culture?

Use sources
4. Use source 3.10.1 to create a table with two columns. In the first column show the areas the Athenians traded with and in the second column show the goods they traded with each area.
5. What image of Alexander the Great was the artist of source 3.10.2 trying to create?

Source 3.10.2

Alexander the Great became king of Macedonia in 337 BC at the age of 20. He died from a fever when he was only 33. His battle tactics, which included a cavalry charge, helped him to defeat armies that were probably three to five times as large. After a battle, he left behind administrators who ensured that the defeated people adopted Greek culture. Conquered cities became dotted with buildings based on Greek designs and the local people took on Greek ideas about philosophy, religion and medicine.
Ancient Athens’ legacy for Australia (and many other parts of the world) lies in its introduction of democracy, the beauty of its artistic and architectural treasures, its ideas about learning and theatre and those about medical behaviour put forward by Hippocrates. Athens also participated in the Olympic Games — an event that has now twice been held on Australian soil.

**THE OLYMPIC GAMES**

The Olympic Games began in about 776 BC as a competition among the Greek city-states. Athens was a keen competitor. Today the Olympic Games are one of the most significant legacies that we enjoy from the ancient Greek world.

This festival was dedicated to Zeus, the father of the Greek gods and goddesses. Greeks from Athens and all over the mainland, from Asia Minor to Italy and from Africa and Macedonia, travelled to participate in the Olympic Games. A truce — a suspension of hostilities that would last up to three months — was proclaimed. This meant that all competitors could proceed to Olympia without fear. Women could not participate and could not attend the Games. The penalty for women who even watched the Games was death.

Men who went to the Olympic Games could admire excellence in young athletes, see famous noblemen, listen to poets and music and socialise with Greeks from many different areas. A great carnival atmosphere prevailed at the festival. People could buy Greek goods from the stalls.

The Olympic Games were held every four years, during summer, on the last five days of either August or September, after harvesting was completed.

**Source 3.11.1** Marble statue base showing athletes

**Source 3.11.2**

**The Games program**

**Day 1**
- religious ceremony — pigs sacrificed
- judges and contestants swore oaths
- heats arranged
- lists of contestants drawn up

**Day 2**
- four-horse chariot races — 20 laps of the course, or 144 kilometres
- bareback horse-riding — one lap
- pentathlon — five athletic activities: running, long jump, discus, javelin and wrestling

**Day 3**
- men rested
- religious ceremonies — 100 bulls sacrificed
- boys competed in wrestling, boxing and running

**Day 4**
- foot races
- *pankration* — a fighting contest including wrestling, strangling, arm twisting, hitting, kicking, jumping, biting and eye-gouging — sometimes contestants died
- races in armour

**Day 5**
- social events

**ATHLETIC EVENTS**

The only event of the Olympic Games in 776 BC was the stade race. Competitors ran the length of the stade (stadium) — about 200 metres. Other events were gradually added to the program:

- the *dolichos*, a race the length of 24 stades (720 BC)
- the pentathlon, where the contestants competed in the sprint, long jump, javelin throw, discus throw and wrestling (708 BC)
- boxing (688 BC)
- chariot races around the 530-metre hippodrome (680 BC)
- the *pankration*, a vicious blend of wrestling and boxing where kicking and hitting were allowed (648 BC).
All the athletes competed naked because they believed the gods liked to see them this way. Their bodies were massaged and oiled. On the final day there was a solemn procession and a banquet. There were no prizes of economic value for the winners, just a wreath cut with a golden knife from the sacred olive tree. This, to the Greeks, was the greatest honour a man could receive. However, on his return to his home city he would be treated as a hero and given many prizes.

Source 3.11.3

An artist’s reconstruction of Olympia as it may have appeared around 450 BC

Hippocrates

Medicine was an important area of Greek science. The Greeks originally believed that illness was a punishment sent by the gods. The Greek doctor Hippocrates (460–377 BC) was the first to separate religion from illness and healing. He taught that each part of the body was part of one living organism, and that diet and living conditions contributed to health.

Until recent times, most doctors continued to take the Hippocratic Oath, a promise to practise and maintain certain moral and ethical standards in their work. Even when this oath is not taken, many of the professional habits associated with it continue. These include making the wellbeing of the patient the first priority, keeping the patient’s medical business private, and exercising professional courtesy by not charging for medical services they might give one another.

Source 3.11.4

An extract from the Hippocratic Oath as written by Hippocrates

I will give no deadly medicine to any one if asked, nor suggest any such counsel . . . Into whatever houses I enter, I will go into them for the benefit of the sick, and will abstain from every voluntary act of mischief and corruption . . . Whatever, in connection with my professional practice or not . . . I see or hear, in the life of men, which ought not to be spoken of abroad, I will not divulge, as reckoning that all such should be kept secret.

Activities

Understand

1. What were the main features of the ancient Olympic Games and how do today’s Olympic Games differ from them?
2. How does Hippocrates continue to influence behaviour in our world?

Use sources

3. Use source 3.11.3 to identify where:
   (a) the first Olympic event was held
   (b) the chariot races were held
   (c) the winners’ prizes came from
   (d) the religious ceremonies may have been held.
4. Source 3.11.1 shows three events from the pentathlon. Name the events depicted.
5. Locate Olympia on the map of Greece on page 54. Many Greeks had settled in southern Italy and Sicily. Why do you think this site was chosen?
6. Use the text and sources 3.11.2 and 3.11.3 to explain the importance of religion in the Olympic Games. For evidence, look at buildings (which ones were associated with religion?) and ceremonies (on what days were they held?).
7. List the five main promises that Hippocrates has written into the section of his oath shown in source 3.11.4.

Dig deeper

8. The event known as the marathon was first held in the modern Olympic Games in 1896. It is run over 42.2 kilometres (26 miles). From your library or the Internet, find out why the name given to this race and its distance are of significance in ancient Greek history.

Worksheets

3.4 Athenian heritage
3.5 Olympic mascot
**WHEN DID IT HAPPEN?**

The events listed below are in a mixed-up order. From the text find the date for each event, and then place the events in their correct order on a timeline:

- Pericles spoke in favour of Athenian democracy
- building commences on the Parthenon
- birth of Pericles
- plague in Athens
- death of Hippocrates
- the battle of Salamis
- the beginning of Peisistratus’ rule of Athens
- end of Athens’ Golden Age

**WHICH WORD?**

From the text, find the word that matches each of the following statements:

(a) the elected rulers of Athens  
(b) the hill in Athens on which the Parthenon was located  
(c) the site of the most important oracle in Greece  
(d) the Olympic sport that involved kicking and boxing at the same time  
(e) the name of Alexander the Great’s teacher  
(f) the goddess of love  
(g) the oil made from a fruit, used in cooking  
(h) the mountain on which the gods lived  
(i) the Greek warship with three rows of oars  
(j) the city-state on the isthmus between the Peloponnese and the rest of Greece

**LITERACY SKILLS**

1. Greece’s mountainous landforms, many islands and climate were all very important in influencing the way life in Greece developed. Write a paragraph on each of the following, explaining the part that these factors played in:
   (a) creating a city-state  
   (b) making it possible to have assembly meetings, to meet and discuss in the Agora and to take part in plays and festivals  
   (c) encouraging the development of colonies and trade.

2. Prepare the front page of a newspaper that might have appeared in Athens the day after one of the famous battles of the Persian Wars. You may use desktop-publishing software for your layout. You could base this on the Battle of Salamis, or research another battle such as Marathon or Thermopylae. You will need to include each of the following:
   - a name and date for your newspaper  
   - a clear headline that makes the main points  
   - an article, divided into paragraphs, that explains the nature and outcome of the battle  
   - a map showing the location of the battle  
   - an artist’s sketch of a scene from the battle  
   - an interview with someone involved in the battle.

**CIVICS AND CITIZENSHIP**

1. Use source 3.2.3 (on page 57) and source 3.12.1 (opposite) to compare the governments of Athens and the city-state of Sparta. Begin by completing the table below. Then write a paragraph to explain the advantages of government in Athens over government in Sparta.

<table>
<thead>
<tr>
<th>Comparison</th>
<th>Athens</th>
<th>Sparta</th>
</tr>
</thead>
<tbody>
<tr>
<td>Did they have kings?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>What were the leading officials called?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>How many were there? How were they appointed?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>What powers did they have?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Did they have some form of council?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>How were people chosen for this council?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>What was their main people’s assembly?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>How much power did it have?</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. Athenian democracy was called direct democracy, while our system in Australia is called representative democracy. (To learn more about our system, visit the website for this book and click on the Australian Government weblink for this chapter — see ‘Weblinks’, page vii.)

(a) What is the difference between the two systems?  
(b) Why would applying direct democracy in Australia be difficult?  
(c) Find out when a referendum is held in Australia and what is involved. What similarities does this have with direct democracy?
3. Neither Athenians or Spartans believed in allowing women to vote.
   (a) The first Australian state to allow women to vote was South Australia. Find out when this occurred.
   (b) When did Australian women first vote in Federal elections?

4. Voting tokens were used by juries in ancient Greece. They were made of bronze. To vote ‘innocent’, jury members selected a token with a solid spike in the centre. To vote ‘guilty’, they selected one with a hole in the centre. Each juror had one of each type of token. They put their chosen token in the voting jar and their other token in the discard jar.
   (a) What were two ways in which this system allowed each person’s vote to be anonymous?
   (b) Research the trial of the philosopher Socrates. Get one team to prepare the prosecution case and one team to prepare the defence case. Prepare enough ‘yes’ and ‘no’ tokens to hold a class vote (making sure that they are identical apart from the hollow centre) and have two ‘vases’ to hold the votes. After both teams have presented their case, use the tokens to have a vote to determine whether or not Socrates is guilty. (In the actual case, Socrates gave his own defence. After he was found guilty — by 280 votes to 221 votes — both he and the prosecution suggested a suitable punishment. Socrates suggested a fine, but the prosecution wanted the death penalty. The jury voted on this again and there was overwhelming support for the death penalty.)