

THE UNIVERSITY OF ADELAIDE

EXAMINATION FOR THE DEGREE OF B.A.

June 1998

GREEK HISTORY: ARCHAIC AND CLASSICAL

2304/5818

Time: Two Hours

In addition, candidates are allowed ten minutes,
before the examination begins, to read the paper

Question 1 is worth 20 marks, other questions are worth 10 marks each

Answer QUESTION 1 and any other TWO questions.

1 Comment briefly on any **THREE** of the following passages:

- (a) Some Thracian waves my shield, which I was forced to leave behind undamaged, hidden under a bush. But I saved myself: why should I care about the shield? Let it go. I'll get another just as good again.

(Archilochus, Fragment 5)

- (b) In a branch of myrtle I shall carry my sword,
Like Harmodios and Aristogeiton
When they killed the tyrant
And made Athens a place of equal rights (*isonomia*)

Dearest Harmodios, you are surely not dead.
They say you are in the islands of the Blest,
Where swift-footed Achilles (lives)
And, they say, brave Diomedes, son of Tydeus.

In a branch of myrtle I shall carry my sword.
Like Harmodios and Aristogeiton
When at Athena's festival
They killed the tyrant Hipparchos.

Your fame will always live on earth,
Dearest Harmodios and Aristogeiton,
Because you killed the tyrant
And made Athens a place of equal rights.

(Athenaeus 695A-B)

- (c) On an earlier occasion too, and a most opportune one, Themistokles had been successful with one of his policies. This was when the Athenians had a great deal of money in their treasury, which had accrued to them from the mines at Laureion, and they were on the point of sharing it out amongst themselves at ten drachmas a man. Themistokles persuaded them, however, not to distribute the money like this but to use it to build 200 ships 'for the war'. The war which he meant by this was the one against the Aiginetans - a war which, by arising at that time and obliging the Athenians to become men of the sea, was the salvation of Greece: the ships were not employed for the purpose for which they had been built, and were thus at the disposal of Greece when the need arose.

(Herodotus VII.144)

- (d) The Athenians arrived with twenty ships, accompanied by five triremes of the Eretrians; these had not joined the expedition in deference to the Athenians, but for the sake of the Milesians themselves; in fact they were repaying a debt, Anyway, when the two groups had arrived and the other allies had gathered, Aristagoras mounted an expedition against Sardis. He himself did not join the expedition, but remained in Miletos.

(Herodotus, V.99)

- (e) Go tell the Spartans, you who read:
We took their orders and are dead.

(Herodotus, VII. 228)

- (f) Thucydides writes of the *politeia* of Perikles as somewhat aristocratic - 'nominally a democracy, but in fact the rule of the first man'. Many others, however, maintain that it was he who first led the *demos* on into cleruchies, theoric distributions and *misthoi*, things which accustomed them to bad habits and made them extravagant and unruly instead of sensible and self-supporting.

(Plutarch, Pericles, 9.1)

(*cleruchies* = settlements of Athenian citizens on the land of the conquered; *theoric distributions* = money payments on attending the festivals; *misthos* pay for public offices).

- (g) We should all along have accorded the Mytilenians the same degree of respect as the others; they would not then have become so arrogant; for in general men naturally despise someone who goes out of his way to cultivate them, while they look up to someone who does not make concessions. So let them now pay the penalty which fits their crime; do not let the blame fall on the few, but allow the *demos* to get off. For they all without distinction attacked you, including those who could have come over to us and would now be once more in control of their *polis*; but they joined in the revolt, thinking it safer to run the risk along with the few. Now think of your allies; if you punish in the same way those who are coerced by the enemy and those who revolt of their own volition, do you not suppose that they will all revolt on the slightest pretext, since freedom attends success and no unpleasant consequences attend failure? We shall have to risk our resources and our lives against every *polis*.

(Thucydides, III.39.5)

- (h) And first of all they ravaged that part of the *chora* which lay around the plain, then they fortified Dekeleia, assigning the work by *poleis*. Dekeleia lies about 120 *stades* from the *polis* of the Athenians and is about the same distance or slightly more from Boiotia. The fort was built to threaten the plain and the best parts of the *chora* and was visible from the *polis* of the Athenians.

(Thucydides, VII.19-1)

- 2 Archaeology and written documents both assist in the reconstruction of the past. Use them both to describe some aspects of the colonizing movement (except for that of Cyrene) or the orientalizing movement of the archaic period (i.e. before the Persian Wars).
- 3 How did the constitutions of Athens and Sparta attempt to bring about homonoia (like-mindedness) in their citizen body?
4. Without attempting to cover all the events, but illustrating your answer with some specific examples, contrast and assess the leadership of the two sides during the Persian War.

OR

What, in your view, contributed most to the defeat of the Athenians in the Peloponnesian War?

5. In spite of their common language and religion, Greek cities were engaged in warfare against each other for most of the 5th century. How can this be explained? (Illustrate your answer with specific examples).
-