

The Athenian Democracy

In dit krantje kan je de resultaten vinden van een studie over ontstaan, evolutie, bronnen van en invloeden op de Atheense democratie

In short

may 2006

Evolution of democracy in Athens

A short chronology on the evolution of the democracy at ancient Athens

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Texts

We translated a number of source-texts on Athenian democracy from the time of Homer until the era of Sophocles.

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Archeological findings

A collection of objects and buildings related to the practice of ancient Athenian democracy

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The sofists

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- Resources
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I N T R O D U C T I O N



Forum 8:
The Origins of Democratic Europe
Sint-Bavo (Belgium) &
Liceo Da Vigo (Italy)
www.citizen-e.net

Introduction

This year we worked on the Citizen-e project "The Origins of Democratic Europe". The schools involved in this project are Liceo da Vigo from Rapallo in Italy and Sint-Bavohumaniora from Ghent in Belgium. Together we'll try to trace the origins of contemporary European democracy in literary texts from classical Greece onwards, over the Latin Renaissance, to the nineteenth century French and English literature. Sint-Bavohumaniora from Ghent (Belgium) would concentrate their study on the ancient Greek sources on democracy, while Liceo da Vigo from Rapallo (Italy) would do the same on French and English sources

from the Renaissance to the eighteenth century onwards. The texts we agreed to study:

Greek texts:

epic
Homer Ilias II 188-207
Homer Ilias II 208-277
Hesiodos Work and Days 202-245
lyric
Solon Plut. Sol. 18
Solon Eunomie
historiographic
Herodotus Historiae III 80-82
Xenophon Hiëro
Thucydides Peloponnesian War II 37-38

philosophic

Plato Gorgias 483C-484A
Plato Protagoras 320C-323A
Aristoteles The institute of the state II 2-3
Aristoteles The institute of the state XVI 2-5
Aristoteles The institute of the state XXII
tragedy
Sophocles, Antigone 734-739

English texts:

Magna Charta (1215)
Thomas More: Utopia
Locke: Declaration of Rights (England, 1689)
Jonathan Swift: Gulliver's Travels

French texts:

Montaigne: Les Essais
Montesquieu: Les Lettres Persanes

The Mycenaean Period

(1500 - 1200/1100 BC)

MONARCHY. Monarchic states with central palace cities: Mycene, Pylos, Sparta, ...

Dark Ages

(1200/1100 - 800 BC)

After the decline of the monarchic states gradually *poleis* rise governed by an aristocratic oligarchy based on military contribution. They could afford expensive bronze or iron weapons and horses and they founded their power on the fact that the poor need their military protection. Social hierarchy in *hippeis-zeugitai* (rich farmers)- *thetes* (small farmers, unfree farmers).

The Archaic Period

(800 - 490 BC)

Colonisation

After the 'Dark Ages' the living circumstances became more stable, which led to a rise of population, which led to a lack of food and consequently to emigration in Western and Eastern direction: this emigration had great consequences. First of all:

- growth of the commerce
- growth of the well-being mainly for the rich and middle classes
- this upcoming class can afford expensive weapons, which means: growing power of these middle classes.
- besides the council of aristocrats (the nine *archonts*) also an *ekklesia* (the council of the people) existed, but a large part of the people, especially the small and unfree farmers (*hektemeroï*) didn't enjoy this new prosperity, in fact they became poorer and they got into slavery because of their debts.

Secondly: abatement of the old hierarchical families and growing importance of the individual.

Soloon

Because of this big crevice between aristocrats, middle classes and the *thetes* (the poor) social commotion arises. Out of fear for anarchy or tyranny Soloon is appointed in 594 BC as legislator.

Evolution of Athenian democracy

The reformations of Soloon diminished the aristocratic power :

a) social-economical : *seisachteia* : the debts are acquitted, unfree farmers get their freedom back and they can get a part of the lands, because of a limitation of the possession of the lands.

b) politically : the population is divided in 4 classes, based on property and no longer on origin. The 3 richest classes can fulfill political functions (a political function is no longer an exclusivity for the aristocracy). Admittedly the reign of the *archons* is still reserved for the richest classes. The poorest class cannot participate in the *ekklesia*.

Peisistratos

As a result of mutual strife some of the aristocrats (*tyrannoi*) did claim an illegal oligarchy with the support of the poor. In 561 BC this was the case for Peisistratos. Reforms of Peisistratos:

- a) social-economical: some measures were taken in favour of the small farmers and tradesmen.
- b) cultural: a gigantic building program was set up.

These measures brought more equality amongst the Athenian citizens and improved their selfconsciousness.

Kleisthenes

Kleisthenes rose to power under not well known circumstances, but anyway he initiated drastic reforms:

- a) the Athenian population was divided in the following three groups: free citizens (they disposed of full civil rights - 12 % of the population) - *metoikoi* (strangers, who were able to gain citizenship) - slaves (they were not able to gain citizenship).

b) the territory of Attica was divided in 10 districts (*phylae*), each district was again divided in three *trittes* (1 *trittis* town, 1 *trittis* shore, 1 *trittis* mainland). This artificial division made it impossible for one regio or one local family to impose themselves; each district represented the totality of the *polis*.

This division formed the foundation for each institution of the *polis*.

c) creation of 'ostracism' to avoid any form of tyranny

d) creation of the *ekklesia* or people's council: every citizen above twenty was a member of this council. The members gathered in the *Pnyx* and were authorized to take all important decisions.

e) creation of the *boulè* or council of the 500 as daily government of the city of Athens. Members were chosen out of the members of the *ekklesia* and they gathered at the *bouleuterion* on the *agora* (market place).

f) the *heliaia* or people's court was given more authority; members of the jury were appointed by allotment.

Conclusions:

- 1) these reforms were the foundation for the growth of Athenian democracy.
- 2) these reforms put an end to the power of the nobility, admittedly the 9 *archons* were still recruited from leading aristocratic families.

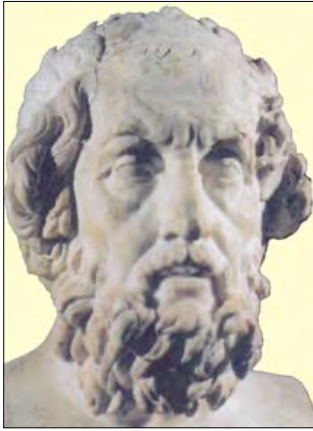
The Classical Period

(490 - 323 BC)

The Athenian democracy did grow thanks to the creation of a financial compensation for at first participation in the *boulè* and *heliaia*, later on also for participation in the college of the *archons* and in the *ekklesia*.

The Athenian democracy came to an end when king Philippos of Macedonia defeated the coalition-army of the Greeks in 338 BC at Chaeroneia.

Epic fragments



Homer Ilias II 188-207

δαιμόνι' ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε,
οἱ σέο φέρτεροί εἰσι, σὺ δ' ἀπτόλεμος καὶ ἀναλκίς·
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ·
οὐ μὲν πῶς πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·
οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω, εἰς βασιλεῦ

Fellow, sit still and listen to the words of others, that are better men than you. You are too numb to attack, a weakling. You don't count in war neither in the counsel. We Greeks shall never all be kings here. A multitude of lords is not good, let their be one lord, one king.

Homer Ilias 2 208-277

Thersites spoke to the Greeks and said that Agamemnon was taking advantage of his powerful and wealthy position. Then Odysseus said:

Θερσίτ' ἀκριτόμυθε, λιγύς περ ἔων ἀγορητής,
ἴσχεο, μηδ' ἐθέλ' οἷος ἐριζέμεναι βασιλεῦσιν·
οὐ γὰρ ἐγὼ σέο φημί χερειότερον βροτὸν ἄλλον
ἔμμεναι, ὅσσοι ἅμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.
τῷ οὐκ ἂν βασιλῆας ἀνά στόμ' ἔχων ἀγορεύοις,
καὶ σφιν ὀνειδέα τε προφέροις.

Thersites, you are speaking nonsense, although you are a shouter, you may not strive singly against kings. There is no viler mortal than you amongst all those that came with the sons of Atreus beneath Ilios. For that you shouldn't shout against the kings or to say mean things of them



Hesiod Works and days 202-245

οὐδέ ποτ' ἰθυδίκησι μετ' ἀνδράσι λιμὸς ὀπηδεῖ
οὐδ' ἄτη, θαλίης δὲ μεμηλότα ἔργα νέμονται.

Men who do true justice will never be haunt by famine or disaster. The fields are all their care and bears them in plenty.

οἷς δ' ὕβρις τε μέμηλε κακὴ καὶ σχέτλια ἔργα,
τοῖς δὲ δίκην Κρονίδης τεκμαίρεται εὐρύοπα Ζεὺς. πολλὰκι
καὶ ξύμπασα πόλιν κακοῦ ἀνδρὸς ἀπηύρα,
ὅς κεν ἀλιτράινῃ καὶ ἀτάσθαλα μηχανάται.
τοῖσιν δ' οὐρανόθεν μέγ' ἐπήγαγε πῆμα Κρονίων
λιμὸν ὁμοῦ καὶ λοιμὸν· ἀποφθινύθουσι δὲ λαοί.
οὐδὲ γυναῖκες τίκτουσιν, μινύθουσι δὲ οἶκοι
Ζηνὸς φραδοσύνησιν Ὀλυμπίου

But Zeus, son of Cronos, will punish those who practise violence and are too confident. Often a whole city suffers for a bad man, who follows other bad men and make bad plans. And Zeus lays great trouble upon the people, famine and plague together. The men perish away, the women feel no longer the pain and happiness of the mothership, and their houses become few, through the contriving of the Olympian Zeus.

Lyric fragments



Soloon Fragmenta 5D (and 3D)

δήμῳ μὲν γὰρ ἔδωκα τόσον κράτος, ὅσπον ἀπαρκεῖ,
τιμῆς οὐτ' ἀφελὼν οὐτ' ἐπορεξάμενος·
οἱ δ' εἶχον δύναμιν καὶ χρήμασιν ἦσαν ἀγῆτοί,
καὶ τοῖς ἐφρασάμην μηδὲν ἀεικέες ἔχειν.
ἔσθην δ' ἀμφιβαλὼν κρατερὸν σάκος ἀμφοτέροισι·
νικᾶν δ' οὐκ εἶας· οὐδετέρους ἀδίκως.

Paraphrasis:

Soloon wants to treat the common people and the rich equal. The almighty gods protect the city but the danger comes from inside : the wealthy people , who control the city, want to become richer. So they attack the position of the poor who will become more poor and will end in slavery. This is what Soloon calls an ill-government. Soloon has the idea that when we give more power to the common people there will be a more noble government . So here we see the beginning of the idea of democracy.

Plutarch, life of Solon XVIII

ἔλαβε τὰ τιμήματα τῶν πολιτῶν, καὶ τοὺς μὲν ἐν
ξηροῖς ὁμοῦ καὶ ὑγροῖς μέτρα πεντακόσια ποιοῦντας
πρώτους ἔταξε καὶ πεντακοσιομεδίμνους προσηγό-
ρευσε· δευτέρους δὲ τοὺς ἵππον τρέφειν δυναμένους ἢ
μέτρα ποιεῖν τριακόσια· καὶ τούτους ἵππάδα τε—
λούντας ἐκάλουν· ζευγῖται δ' οἱ τοῦ τρίτου τιμήματος
ὠνομάσθησαν, οἷς μέτρον ἦν συναμφοτέρων διακοσί-
ων. οἱ δὲ λοιποὶ πάντες ἐκαλοῦντο θῆτες, οἷς οὐδεμί-
αν ἄρχειν ἔδωκεν.

Paraphrasis:

Because Soloon wanted to give some political power to the common people, he divided the community in four classes. The first class was called : the *pentakosiomedimnoi*. Those were the very rich people. The second were the *hippada telountes* . They were able to keep a horse . And The third class were the *zeugitai*, who owed oxes . So they all have the right to participate in the government. The voice of the fourth class , the *thetes*, didn't count.

Historiography

Herodotus Historiae III 80-82

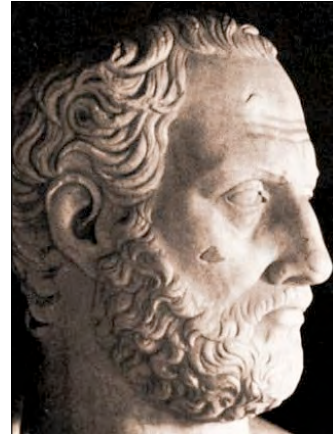
See this site:

http://www.perseus.tufts.edu/cache/perscoll_Greco-Roman.html

Xenophon Hiëro

See this site:

<http://index.vincenthunink.nl>



Thucydides Peloponnesian War II 37-38

μέτεστι δὲ κατὰ μὲν τοὺς νόμους πρὸς τὰ ἴδια διάφορα πᾶσι
τὸ ἴσον, κατὰ δὲ τὴν ἀξίωσιν, ὥς ἕκαστος ἐν τῷ εὐδοκίμῳ,
οὐκ ἀπὸ μέρους τὸ πλεονέκτην τὰ κοινὰ ἢ ἀπ' ἀρετῆς προτι-
μάται, οὐδ' αὖ κατὰ πένιαν, ἐλευθέρως δὲ τὰ τε πρὸς τὸ
κοινὸν πολιτεύμενοι καὶ ἐς τὴν πρὸς ἀλλήλους τῶν καθ' ἡμέ-
ραν ἐπιτηδεύματων ὑποψίαν καὶ μὴν καὶ τῶν πόνων πλεί-
στας ἀναπαύλας τῇ γνώμῃ ἐπορισάμεθα, ἀγῶσι μὲν γε καὶ
θυσίαις διετησίῳ νομίζοντες, ἰδίαις δὲ κατασκευαῖς
εὐπρεπέ οἱ μὲν ἐπιπόνῳ ἀσκήσει εὐθύς νέοι ὄντες τὸ
ἀνδρεῖον μετέρχονται, ἡμεῖς δὲ ἀναιμένως διαιτώμενοι
οὐδὲν ἥσσαν ἐπὶ τοὺς ἰσοπαλεῖς κινδύνους χωροῦ.
περιγίγνεται ἡμῖν τοῖς τε μέλλουσιν ἀλγεινοῖς μὴ προκά-
μνειν, καὶ ἐς αὐτὰ ἐλθοῦσι μὴ ἀτολμοτέρους τῶν αἰεὶ μοχλοῦ-
ντων φαίνεσθαι, καὶ ἐν τε τούτοις τὴν πόλιν ἀξίαν εἶναι
θαυμάζεσθαι καὶ ἐτι ἐν ἄλλοις.

In this democracy the laws assured equal justice to everybody in their private differences . People are not longer divided in groups based on their roots but on their merit . The citizens are not only free in their political life but also in their personal life . They don't feel jealous against each other .Further they celebrate games and sacrifices all the year round . They built beautiful statues for recreation of the citizens. The Athenians throw their city open to the world , also in military politics. They are not really a soldier state because Athenians live their live as they please but if there is danger from outside they will defend their city. So they have two positive things: in their military government: when there is no war they are not busy with military (In Lacedaemonia they are obsessed by defending the city.) and when there is danger they will take up arms.

Philosophy



Plato Gorgias 483C-484A (on Sophists)

αὐτό, ὅτι δίκαιόν ἐστιν τὸν ἀμείνων τοῦ χείρονος πλεον ἔχειν καὶ τὸν δυνατώτερον τοῦ ἀδυνατωτέρου
 εἰ δέ γε οἶμαι φύσιν ἱκανὴν γένηται ἔχων ἀνὴρ, πάντα
 ταῦτα ἀποσεισάμενος καὶ διαρρήξας καὶ διαφυγών, κατα-
 πατήσας τὰ ἡμέτερα γράμματα καὶ μαγγανεύματα καὶ ἐπ-
 ωδὰς καὶ νόμους τοὺς παρὰ φύσιν ἅπαντας, ἐπαναστὰς
 ἀνεφάνη δεσπότης ἡμέτερος ὁ δούλος, καὶ ἐνταῦθα

Plato's opinion about democracy is that the smart, best men also will become slaves because they can not develop their talents because everybody is ment to be equal to each other. But nature herself proclaims the fact that it is right for the better to have advantage of the worse. So Plato is against democracy and defends olichargy.

Plato Protagoras 320C-323A

Paraphrasis:

Once upon a time, when it was time to create all living creatures, the gods gave Epimetheus the task to give every species a talent and Prometheus had to inspect Epimetheus. But Prometheus discovered that Epimetheus had forgotten men, so he stole the ability to make fire and gave this talent to men so there would be a balance. Human kind had no ability to fight neither to rule so they couldn't defeat the animals and they fought with each other. So Zeus interfered, he gave all men justice and respect and they all had to participate in the political system.

Aristoteles The institute of the state II 2-3

Paraphrasis:

For the Athenian constitution was in all respects oligarchical and in fact the poor themselves and also their wives and children were actually in slavery to the rich; and they were

called Clients, and Sixth-part-tenants (for that was the rent they paid for the rich men's land which they farmed, and



the whole of the country was in the hands of few) and if they ever failed to pay their rents, they themselves and their children were liable to arrest; and all borrowing was on the security of the debtors' persons down to the time of Solon: it was he who first became a leader of the people. So the most grievous and bitter thing in the state of public affairs for the masses was their slavery; they were also discontented about everything else, for they found themselves virtually without a share in anything.

Aristoteles The institute of the state XVI 2-5

Paraphrasis:

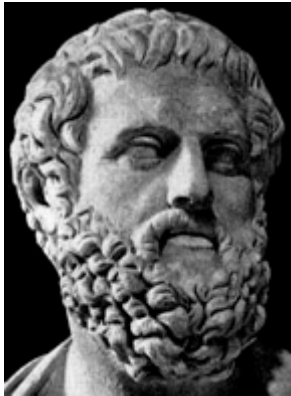
Peisistratus' administration of the state was, as has been said, moderate and more constitutional than tyrannic; he was kind and gentle in everything, and in particular he was merciful to offenders, and moreover he advanced loans of money to the poor for there industries, so that they might support themselves by farming. In doing so he had two objects, to prevent them staying in the city and make them stay scattered about the country, and to cause them to have a moderate competence and be engaged in their private affairs, so as not to desire nor to have time to attend to public business.

Aristoteles The institute of the state XXII

Paraphrasis:

These reforms made the constitution much more democratic than that of Solon; for it had come about that the tyranny had obliterated the laws of Solon by disuse, and Kleisthenes aiming at the multitude had instituted other new ones, among these was the law concerning ostracism. Four year after the establishment of this system, in the archonship of Hermocreon, they first imposed upon the Council of Five Hundred the oath which they take to the present day. Next they began to elect the generals by tribes, one from each tribe, while the *polemarch* was the commander of the whole army. Fourteen years later, in the archonship of Telesinus, they for the first time since the tyranny elected, tribe by tribe, the nine Archons by lot out of the five hundred candidates selected by the demes, all the earlier ones having been elected

Tragedy



Sophocles, Antigone 734-739

Κρέων
 πόλις γὰρ ἡμῖν- ἀμὲ χρὴ τάσσειν ἑρεῖ;
 Αἴμων
 ὁρᾷς τόδ' ὥς εἰρηκας ὥς ἄγαυ' νέος-;
 Κρέων
 ἄλλω- γὰρ ἢ μοι χρὴ- με τῆσδ' ἄρχειν χθονός;
 Αἴμων
 πόλις γὰρ οὐκ ἔσθ' ἥτις ἀνδρός' ἔσθ' ἑνός.
 Κρέων
 οὐ τοῦ κρατοῦντος ἡ πόλις νομίζεται-;
 Αἴμων
 καλῶς- γ' ἐρήμης- ἀν σὺ γῆς ἄρχοις μόνος.

Creon

Shall Thebes prescribe to me how I must rule?

Haemon

See, there, how you have spoken so much like a child.

Creon

Am I to rule this land by the will of another than myself?

Haemon

A city is not a real city if it is ruled by one man.

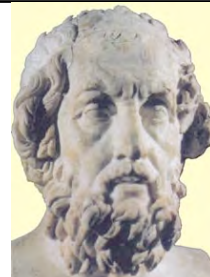
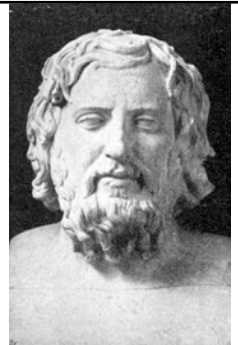
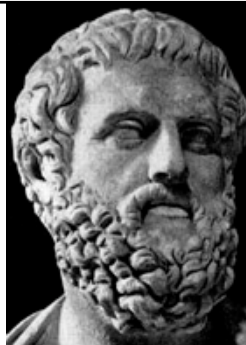
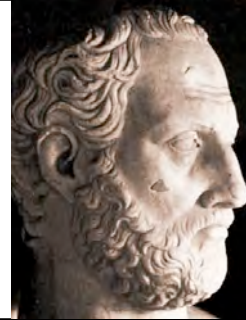
Creon

Shouldn't the city be the possession of the man in power?

Haemon

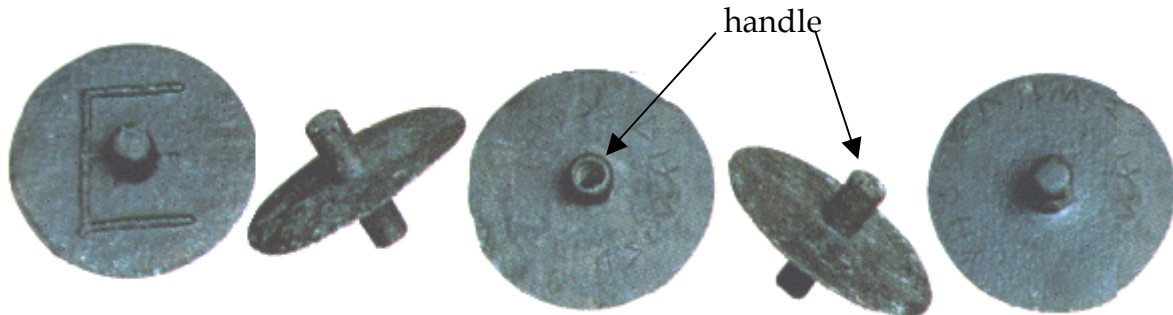
You would make a fine monarch in a desert.

Who is who?



Objects

1.1. Coins for voting



These chips made out of bronze make it able for the judges to vote in the tribunal. The chips have a little handle. When the handle is completely filled, it means that the accused is acquitted of his charge. When the handle has a hole in it, it means that he is convicted. The judges could also vote with marbles. White ones for acquittal, black ones for conviction.

1.2 The stone of Democracy



In the 4th century B.C. the Athenians felt the danger of the return of the tyranny. After the battle of Chaeroneia (338 B.C.), the king of Macedonia guaranteed the Athenians, during the peace treaty that followed, the democracy. In Athens the people feared that an ambitious man would try to overthrow the government to find favour with the Macedonian king. This is why a law was voted against any attempt of tyranny.

This law is written on a stone exposed in the museum of the Agora, underneath a bas-relief representing Freedom crowning the people.

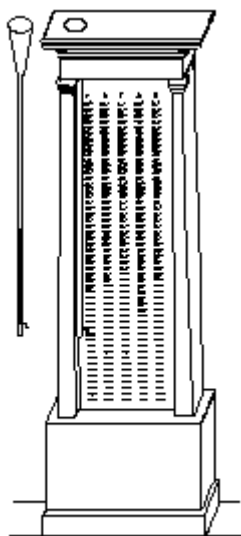
This is the text of the inscription and the translation of the central part:

If someone stands up against the people to install the tyranny or to help with the installation of the tyranny or to harm the people and the democracy of the Athenians, than be praised the one that kills the one who has committed one of these crimes. When the democracy is destroyed, it's not allowed to any envoy of the boulè of the Areion Pagon to step on the Areion Pagon, to participate in a séance, nor to take a decision on a subject. And when something similar happens, he and his descendants are deprived of their political rights, his fortune has to be given back to the people and a tenth of his fortune has to be offered to the gods.

Ἐπὶ Φρυνίκου ἄρχοντος ἐπὶ τῆς Λεωντίδος ἐνάτης
 πρυτανείας ἡ Χαιρέστρατος Ἀμεινίου, Ἀχαρνέος
 ἐγραμμάτευεν· τῶν προέδρων ἐπειρήφιεν Μενέστρατος
 Αἰζωνέος Εὐκράτης Ἀριστοτίμου Πειραιεὺς εἶπεν·
 ἀγαθῇ τύχῃ τοῦ δήμου τοῦ Ἀθηναίων· δεδῶχθαι τοῖς
 νόμοις· ἐάν τις ἐπαναστῇ τῷ δήμῳ ἐπὶ τυραννίδι ἢ
 τὴν τυραννίδα συνκαταστήσῃ ἢ τὸν δῆμον τὸν Ἀθηναίων
 ἢ τὴν δημοκρατίαν τὴν Ἀθηναίων καταλύσῃ, ὅς ἂν τὸν
 τούτων τι ποιήσαντα ἀποκτείνῃ ὅσιος ἔστω· μὴ εἰδῆναι δὲ
 τῶν βουλευτῶν τῶν τῆς βουλῆς τῆς ἐξ Ἀρείου Πάγου
 καταλελυμένου τοῦ δήμου ἢ τῆς δημοκρατίας τῆς
 Ἀθηναίων ἀνιέναι εἰς Ἀρείον Πάγον μηδὲ συγκαθίξιν ἐν
 τῷ συνεδρίῳ μηδὲ βουλευεῖν μηδὲ περὶ ἐνός· ἐάν δὲ τις
 τοῦ δήμου ἢ τῆς δημοκρατίας καταλελυμένων τῶν
 Ἀθηναίων ἀνίῃ τῶν βουλευτῶν τῶν ἐξ Ἀρείου Πάγου εἰς
 Ἀρείον Πάγον ἢ συγκαθίξῃ ἐν τῷ συνεδρίῳ ἢ βουλευῇ
 περὶ τίνος ἄτιμος ἔστω καὶ ἡ αὐτὸς καὶ γένος τὸ ἐξ
 ἐκείνου καὶ ἡ οὐσία δημοσία ἔστω αὐτοῦ καὶ τῆς θεοῦ τὸ
 ἐπιδέκατον· ἀναγράψαι δὲ τὸνδε τὸν νόμον ἐν στήλαις
 λιθίναις δυοῖν τὸν γραμματέα τῆς βουλῆς καὶ στήσαι τῇ
 μὲν ἐπὶ τῆς εἰσόδου τῆς εἰς Ἀρείον Πάγον τῆς εἰς τὸ
 βουλευτήριον εἰσιόντι, τὴν δὲ ἐν τῇ ἐκκλησίᾳ· εἰς δὲ τὴν
 ἀναγραφὴν τῶν στηλῶν τὸν ταμίαν δοῦναι τοῦ δήμου·
 ΔΔ' δραχμὰς ἐκ τῶν κατὰ ψηφίσματα ἀναλισκομένων τῷ
 δήμῳ.

1.3. The Klèrotérion

The 'klèrotèria of different shapes and categories were used to choose a lot of official Athenians pointed out by chance. The 'klèrotérion' is a marble 'stèlè' with slots. Horizontally there are small plates with the names of the candidate judges. Black and white balls of the same size came out of a reservoir in a long tube, attached on the left of the front. They indicate the civilians who are pointed out by chance



to administer justice. The total number of balls was equal to the number of rows. The balls (white to choose and black to reject) descended in the tube one by one in an inconstant way by means of a simple mechanism of clicking. The first ball appoints the statute of the man of whom the name stands on the plate placed in the upper slot of the first column (in certain cases it appoints the statute of the entire upper row).

This machine has 11 columns and 50 rows of slots; it must have been used in the 'bouleutérion', close to where it has been found, in the period of the 12 tribes. The chief of the tribe had to point out by chance 11 presidents (one for each tribe with the exception of the tribe who had the presidency) to take charge of each reunion of the 'boulè' and the 'ekklesia'. The plates wearing the names of the 50 members of the first tribe were placed in the first column. They placed in the funnel 1 white ball and 49 black balls. Then they let the balls come out one by one at the foot of the tube. Each time a black ball came out the plate with the corresponding name was removed. If the white ball

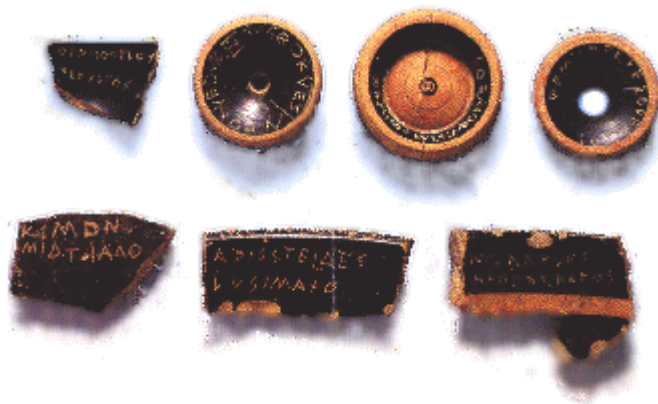
was e.g. the 14th to come out, only 14th plate remained in its slot and his owner

became the president of this tribe. The 2nd tribe was installed in the 2nd column and so on until the drawing by chance of the 11 columns: only the names of the 11 indicated presidents remained.

1.4. Potsherds of ostracism

Ostracism was used between 487 and 417 BC and it was a measure of prevention against the tyranny. Every year the Ekklesia organized a vote of ostracism. They put the people in a fence to be sure that everyone had voted. They counted the votes and if there were over 6000, the man whose name appeared the most on the potsherds was banished for 10 years.

With this operation they tried to avoid the return of tyranny, but many politicians tried to eliminate their rivals with this method.



On these potsherds of broken vessels (*ostraka* in Greek) the people of Athens engraved the name of someone who they considered a danger for the democracy. After the voting the potsherds were collected to fill the holes in the roads. This explains why we have found so many.

1.5. The clepsydras

Water clocks were among the earliest timekeepers that didn't depend on the observation of celestial bodies. One of the oldest was found in the tomb of the Egyptian pharaoh Amenhotep I, buried around 1500 BC. Later named *clepsydras* ("water thieves") by the Greeks, who began using them about 325 BC. These were stone vessels with sloping sides that allowed water to drip at a nearly constant rate from a small hole near the bottom.



These clepsydras were used in the tribunal. It measured the time of speaking of the orators. When an orator started speaking, a slave took the wooden pin from the hole in the top vase and the water started to drip into the vase below. They say that the orators with the most experience could tell perfectly how much time they had left to speak without looking at the angle of the jet of water.

On the vessels you see the name of a tribe (the Antiochidos). This means that it was used when this tribe was *prytaneuousa*, (the tribe presided the debates).

The two letters *chi* (X) tell us that the vase contained two *conges* (ca. 6.5 litres and about 6 minutes of speaking).

1.6. Official weights and measures

The official measures are legally stamped measures with the inscription '*public*'. They are kept in the Tholos and looked after by *metronomes* (inspectors of the weights and measures). With similar copies of the measures the *agoranomes* (policemen of the Agora) control the solid and the liquid merchandises of the market of the Agora. They have also the same weights in metal to control the balances of the merchants.

Measures of weight

The inscription '*Property of the people of Athens*' is marked on the weights. The denomination is indicated with words and symbols.

Statère --> 810.0 g

1/4 Statère --> 199.5 g

1/6 Statère --> 127.5 g



Weights in bronze (ca. 500 BC). Objects found near the Tholos.

Measures of capacity

1 chenise = 3.2 litre

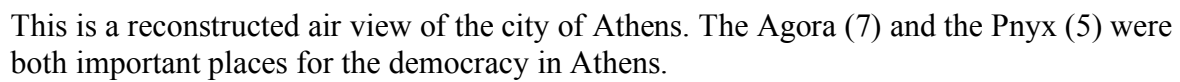
½ chenise = 1.7 litre



The biggest pot (5th century BC) is found on the north flank of the Acropolis. The smallest pot (4th century BC) comes from the Tholos.



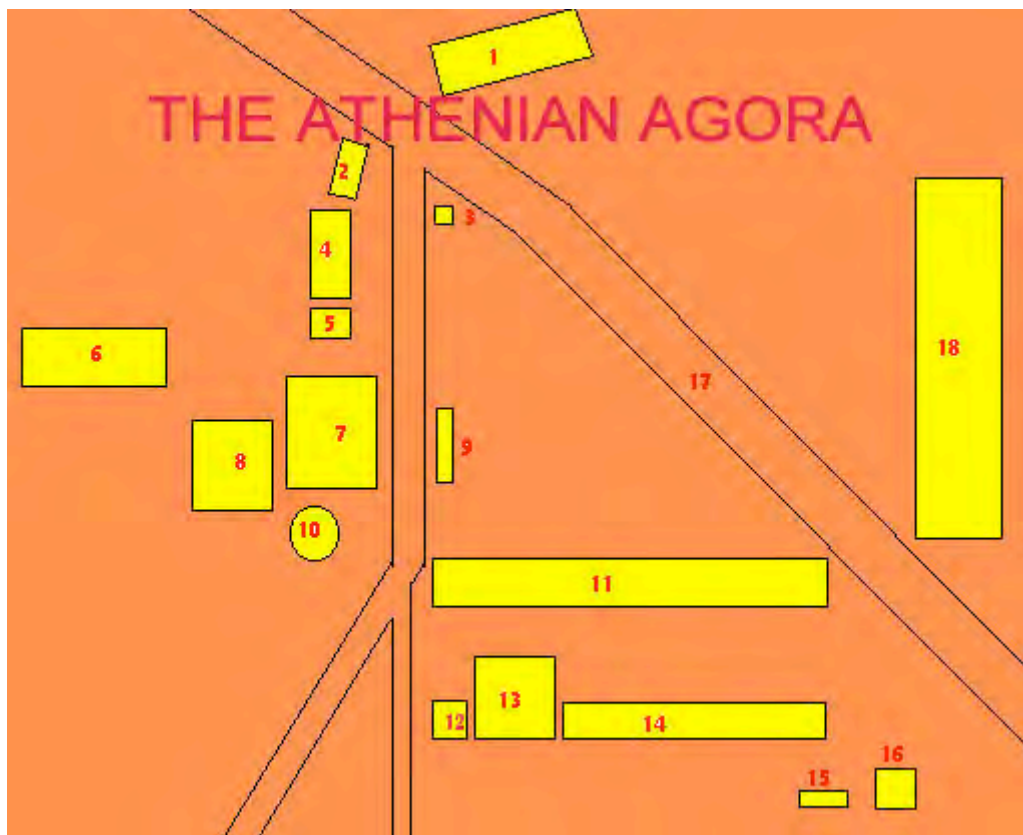
This is a measuring instrument for dry fruits. It can carry 1.7 litre, so it is ½ chenise. (The end of the 2nd, beginning of the 1st century BC.)



The Agora or Marketplace was a civic and commercial centre of ancient Athens, located northwest of the Acropolis. On a typical day citizens shopping or participating in various political activities created a large flow of traffic. The people in the Agora would have been predominantly male with the exception of women of the lower classes who had to help their family make a living and performed menial tasks (like getting water from one of the two fountain houses) alongside slave women from richer families . For fear of corruption, aristocratic families often did not allow their sons to frequent the Agora until young adulthood. To spend much idle time in the Agora was considered the mark of a bad character.



This is a plan below (not to scale) of the Agora (literally, "gathering place"). The buildings included in this plan represent only a selection of the monuments in the Agora



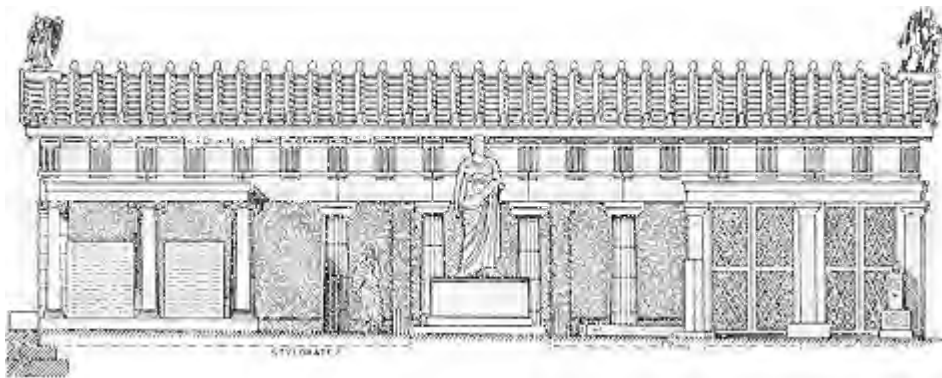
1. Painted Stoa (*Stoa Poikilê*)
2. Royal Stoa (*Stoa Basileios*)
3. Leokoreion
4. Stoa of Zeus *Eleutherios*
5. Temple of Ancestral Apollo (*Apollo Patrôos*)
6. Temple of Hephaistos
7. Temple of Cybele, the Mother Goddess (*Mêtrôn*) - Old Bouleuterion
8. Bouleuterion
9. Eponymous Heroes Monument
10. Tholos
11. Middle Stoa
12. SW Fountain House
13. Heliæa
14. South Stoa
15. SE Fountain House
16. Mint
17. Panathenaic Way
18. Stoa of Attalus

1. The painted stoa



The Painted Stoa or *Στοα Ποικίλη* received its name from the paintings depicting great Athenian military victories (like the Battle of Marathon) attached to its wall. These paintings were the work of famous Athenian artists. Battle trophies were also displayed on the wall of the Painted Stoa, like the Spartan shields taken as spoils by the Athenians at Pylos in 425/4.

2. The Royal Stoa (Στοα Βασιλειος)



Built around 460 B.C., it was the seat of the Royal Archon (Archon Basileus). In this stoa the laws of Solon were displayed, and the Council of the Aeropagus held its meetings.

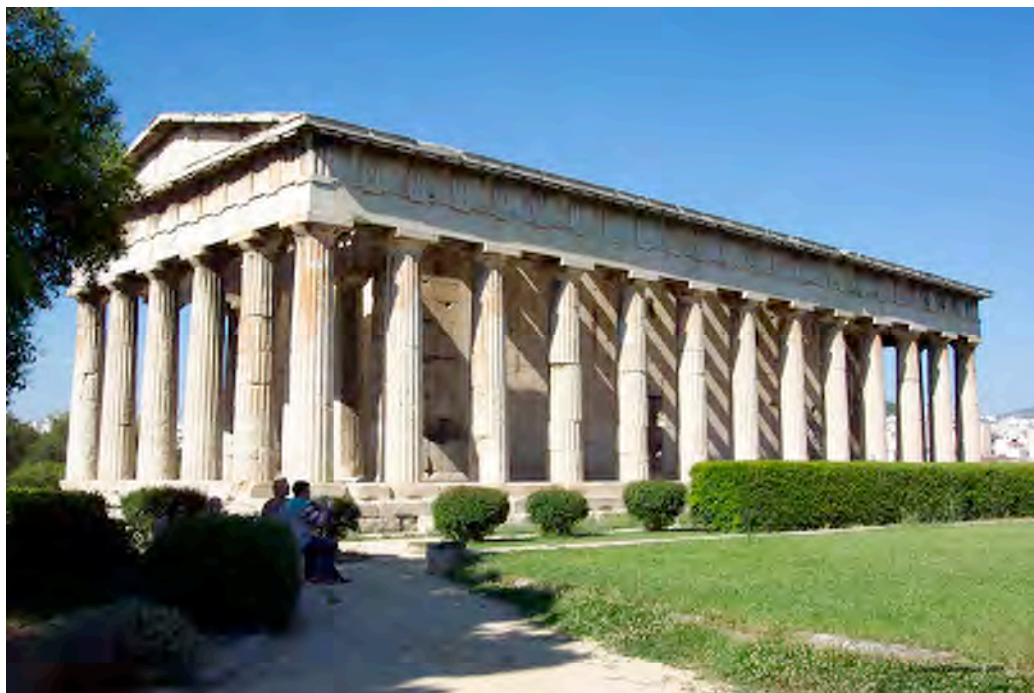
This is a reconstruction of the Royal Stoa or *Stoa Basileios*, the headquarters of the King Archon, who was in charge of religious affairs including homicide. The statue in front is that of Themis (Justice). It was located in the northwest corner of the Agora. It was in front of this building that Socrates met Euthyphro and had the conversation that Plato recreated in his *Euthyphro*. Socrates came to this building to be formally charged with impiety by Meletus in the presence of the King Archon. Copies of the laws of the city were kept in this Stoa.

The northwest corner of the Agora, in which the Royal Stoa was located, was known as "the Herms" because of the great number of Herms set up there. Herms, which consisted of a bust of Hermes on top of a bronze or marble pillar with male genitals attached, were a familiar sight in public areas and in front of houses. They were believed to be protectors of houses and the city.



6. Temple of Hephaistos

The temple, known as the "Theseion", is Doric, peripteral, with a pronaos and opisthodomos. It crowns the hill of Kolonos Agoraios and is the most prominent and better preserved monument of the Agora. The temple was dedicated to two gods, Hephaistos, a god of fire, blacksmiths, and craftsmen, and Athena, who was also a goddess of crafts and craftsmen. The temple is located in an area occupied by many potters' shops and metal working factories.



8. Bouleuterion

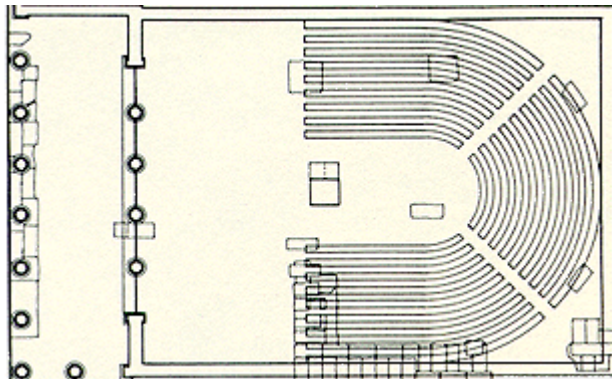
Bouleuterion means 'place for planning'. This was the meeting room of the Council of Five-Hundred, in Greek *boulè* (the word meaning "council"), hence the name "bouleuterion".

When Cleisthenes reformed the *boulè* in 508 B. C., he also had a new meeting room built next to the older one.



From Connolly and Dodge, *The Ancient City*

The original Bouleuterion or meeting place for the Council of 500 (2) was located next to the Tholos (4), but was replaced by a new Bouleuterion (3) at the end of the fifth century. This new building contained a theater-like seating arrangement for the Council.



9. Monument of the Eponymous Herous



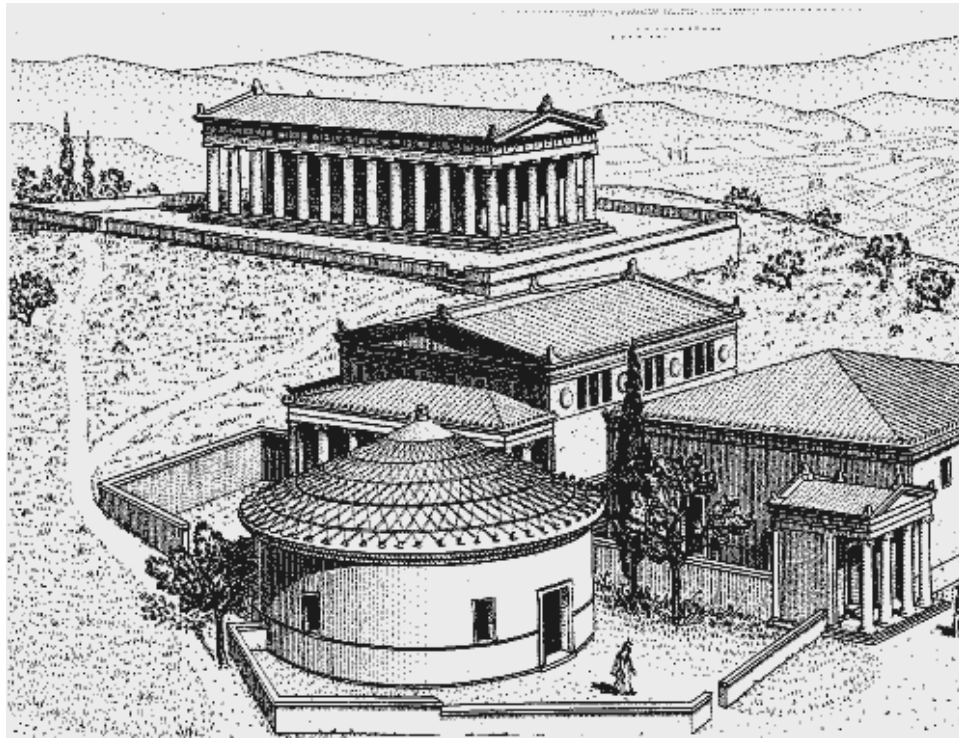
Each of the ten Athenian tribes honored with a tribal cult a legendary hero from whom it derived its name (thus 'eponymous' heroes). Perhaps the most famous of these ten heroes was Aias, the son of Telamon, who fought bravely at Troy. His not being selected "the best of the Achaeans" after the death of his cousin Achilles led to his suicide. Others prominent in myth were: Erechtheus, Aegeus, Pandion, and Cecrops.



This monument, a marble podium with ten bronze statues flanked on both sides by tripods, religious symbols for the Greeks because of its use in cooking sacrificial meat, was located directly across from the *Metroôn*, which was adjacent to the Bouleuterion and the Tholos. It was an important information centre for the Athenians, to which were attached whitened boards with proposed legislation, charges in public prosecutions, agendas for the Assembly, and military conscription lists.

10. Tholos

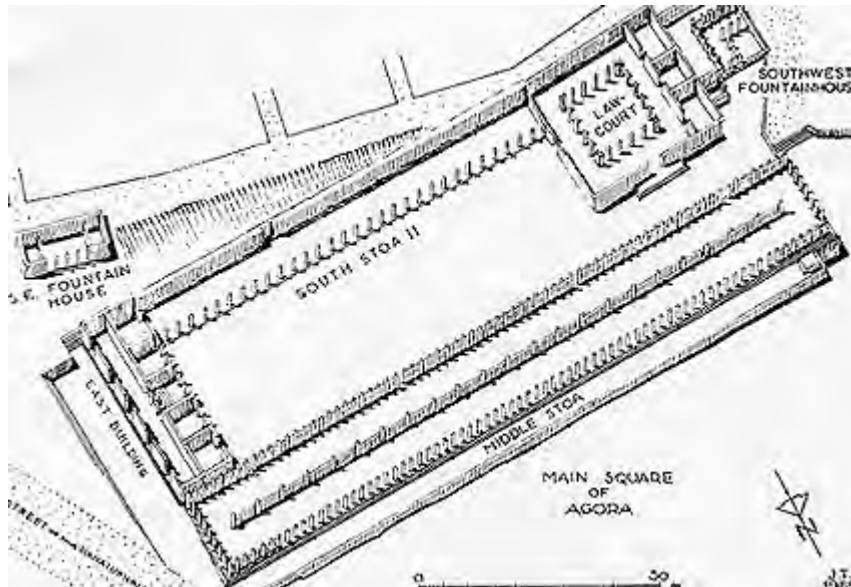
The Tholos or Round Building was built in 460 B.C. The chairmen (prytaneis) of the Council of 500 (Boule) dined and spent the night in the Tholos so as to be available if necessary. A set of standard weights and measures was also kept in the building



tholos

13. Heliaea

The *Heliaea* was a name used for individual law courts or for all the courts taken together. The location of a large court building in the southern part of the Agora between the South Stoa and the Southwest Fountainhouse is only tentative. There may have been another courtroom in the northeast corner of the Agora.



The only court whose location we can identify with certainty is that of the Areopagus, which got its name from the hill (Areopagus = 'hill of Ares') on which it met. This court tried cases of intentional homicide and wounding of citizens (also poisoning and arson). The Areopagus seems to have been the only court that was held in the open air, perhaps to allow the religious pollution of these crimes to be dissipated. The danger of religious pollution also required that a man accused of murder was kept away from temples and the Agora.

There was another court, the Palladium, which tried cases of unintentional homicide. This court also tried defendants accused of killing non-citizens like metics, slaves, and foreigners, an indication that these crimes were considered less serious than killing a citizen. Homicides which defendants claimed were lawful, like killing an adulterer caught in the act, were tried in the Delphinium.

Pnyx

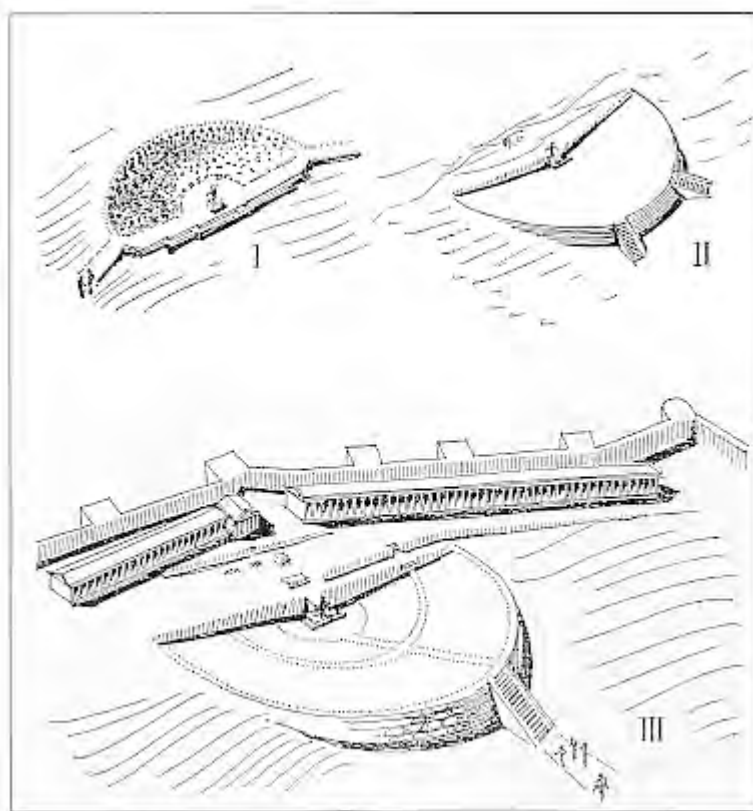
The function of the large, theatre-like area on the hill west of the Acropolis had, in the past, been explained by a number of different theories, before it was securely identified as the Pnyx, the place where the Assembly of the Athenians held its meetings.

The remains found have shown that the Pnyx had three main building periods. In the first period, the natural hillside was used as the cavea of the theatre. The surface was evened off by quarrying out the hard limestone, while a straight retaining wall was built on the north side. In the second period, the arrangement of the auditorium was very different; a high, semicircular retaining wall was built to the north that is, in the opposite direction comparing to the first period. The approach was through the two stairways, 3.90 m. wide. The Pnyx of the third period had exactly the same plan but on a larger scale; the great retaining wall was constructed of large stone blocks quarried from the area, while the new bema was arranged to the south.



The most important monuments of the site are:

- **Two large stoas.** The two stoas bordering the south side of the spacious terrace above the bema are not mentioned in the ancient sources and it is certain that they were never finished. Their purpose was to shelter the people in bad weather conditions. They belong to the third architectural period of the Pnyx (330-326 B.C.).
- **Cutting for the Altar of Zeus Agoraios.** The big rectangular cutting above the bema, for the altar of Zeus Agoraios, belongs to the third period of the Pnyx together with the two stoas (330-326 B.C.). In the time of Augustus the altar was transferred to the Agora and set up in front of the Metroon.
- **Large cutting between the two stoas.** It measures 19 x 13 m. and belongs to the third building period of the Pnyx (330-326 B.C.). According to the excavators, it was the foundation of the Propylaea for the whole architectural complex.
- **The Sanctuary of Zeus Hysistos.** It became known in 1803 by the inscribed plaques found during the excavations conducted by Lord Aberdeen near the bema of the Pnyx. The floor of the old sanctuary, the steps and a number of niches hewn in the scarp of the rock, are preserved. The big, rectangular niche in which the cult statue of the god was placed, probably dates from the Roman period.



Graphic reconstruction of the Pnyx according to the tree successive stages of the building:

Phase I: ca. 500 BC

Phase II: 404-403 BC

Phase III: 4th century BC

Resources:

<http://www.culture.gr/2/21/211/21101a/e211aa03.html>

<http://plato-dialogues.org/tools/agora.htm>

<http://depthome.brooklyn.cuny.edu/classics/dunkle/athnlife/agorapl.htm#bouleuterion>

<http://www.culture.gr/2/21/211/21101a/e211aa05.html>

http://www.amb-grece.fr/grece/berceau_democratie.htm

Sophism

A) Introduction

Athens became in the 5th century BC the centre of Greek culture and philosophy. The theme of the philosophy changes from the study of nature to the study of humanity and society. The traditional way of life started to lose his impact on the society. This traditional society had been influenced by the theocratic vision (theocratic < theos (= God) + kratein (= rule) → the Gods controlled political and social life). The behaviour of the society was determined by belief and explained by myths. So the rules and norms, written in the different myths (e.g. every unexplainable aspect of nature was caused by a God), lost their importance. This theocratic character of the traditional society started to shrink in the 6th and 5th century, when the Greeks made contact with other nations and began to doubt their faith.

B) The sofists. Who are they? What were they doing? And which impact did they have on the life of the ordinary Greek.

Definition: Sophism is a philosophical tendency in the Ancient Greek world. A sophist is a representative of the movement of Sophists. The Greek word: σοφιστης may be translated as scientist or expert.

In the Athens of the second half of the fifth century this term was used for travelling professional thinkers, teachers who taught their knowledge about math, literature, philosophy, eloquence, law and how to rule the state. They taught (against payment) the youth of the higher middle class, the sons of rich citizens to prepare them better for their roll in the political life of a democratic society. The sophists were probably the first people who didn't only think critical about nature, but also about problems of morality and social hierarchy. The sophists also introduced relativism (the truth is relative and not objective, it depends on the context).

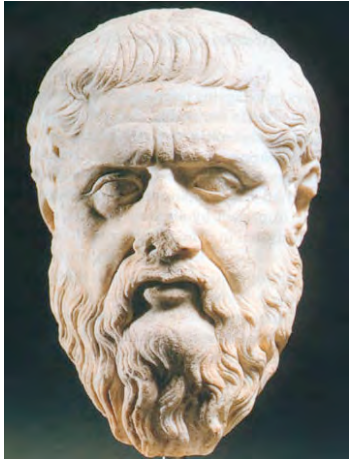
Important Sophists:



Protagoras from Abdera

Protagoras (Greek: Πρωταγόρας) (c. 481–c. 420 BC) was a pre-Socratic philosopher and is numbered by Plato as one of the first Sophists. In his dialogue 'Protagoras' Plato says that he invented the roll of professional sophist or teacher. He was born in Abdera, Thrace. He was famous as a teacher of rhetoric and debate which were important to Greek social life. He became well-known and also wealthy by doing this. His most famous saying is: " Man is the measure of all things: of things which are, that they are so, and of things which are not, that they are not". This is his 'homo mensura'

theory. "Man" represents here the individual person and this individualism is typical for all the human beings. There is no absolute truth or certainty because everything is like you experience it. Protagoras was an agnost, he declared not to know wether the gods existed.



Gorgias from Leontini

Gorgias was born in Leontini, a Greek colony in Sicily, and what is often called the home of the Greek rhetoric. Very little is known of his life before he emigrated to Athens as an ambassador. He was also a Greek sophist, philosopher and rhetorician. But he preferred to be called a rhetorician instead of a sophist. Settling in Athens, Gorgias made an impressive living by practicing oratory and teaching rhetoric to students, including Pericles. It must be remembered that it was Gorgias who transplanted rhetoric to Greece, and who helped to diffuse the Attic dialect as the literary language of prose. "If anything is", said Gorgias, "it must have had a beginning. Its being must have

arisen either from being, or from not-being. If it arose from being, there is no beginning. If it arose from not-being, this is impossible, since something cannot arise out of nothing.

Therefore nothing exists". This is the first proposition of Gorgias. The second proposition of Gorgias, that if anything exists it cannot be known, is part and parcel of the whole Sophistic tendency of thought

He survived Socrates, who died in 399, and ended his days at Larissa in Thessaly in his hundred and fifth year.

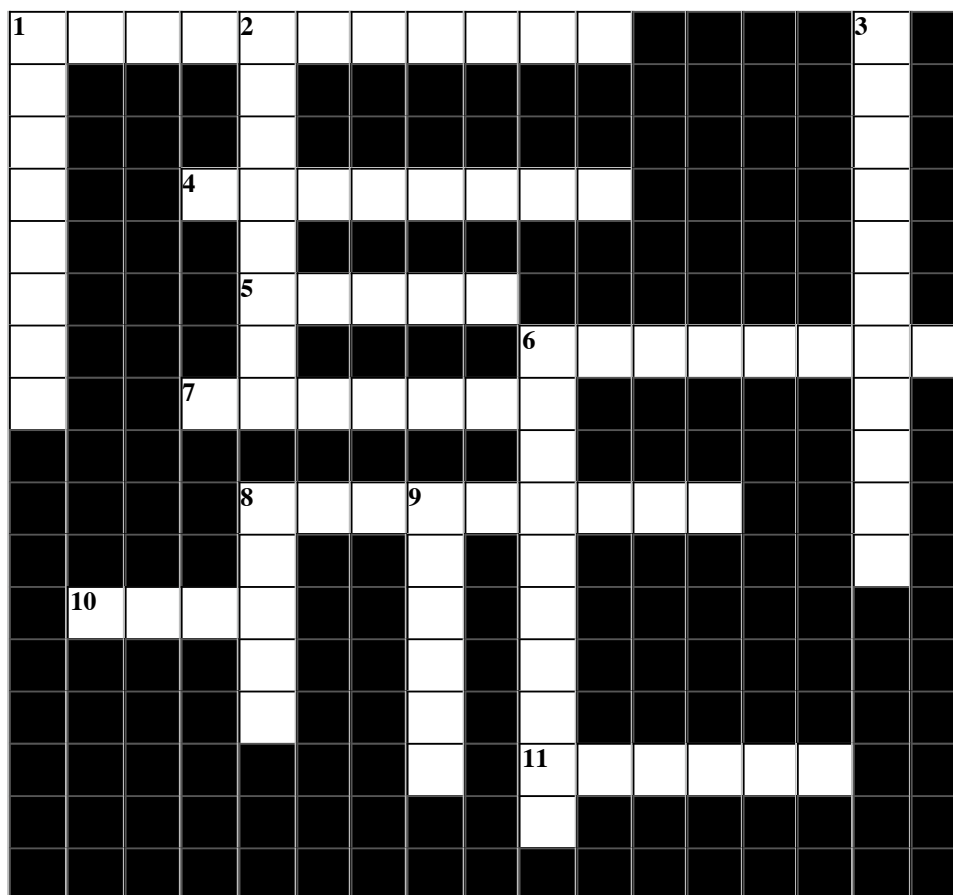
Conclusion

When Athens became the cultural centre of the Greek world, the philosophy of the Greeks changed. In Athens developed in an amount of time a democracy with parliamentarians and courts. But for this new kind of government it was necessary that the people had the education needed to participate in the democratic processes. The population of Athens thought it was very important to know the art of eloquence (retorica). The sophists played an important role in this.

Crossword 1

Athens. The beginning of democracy

Crossword



Across:

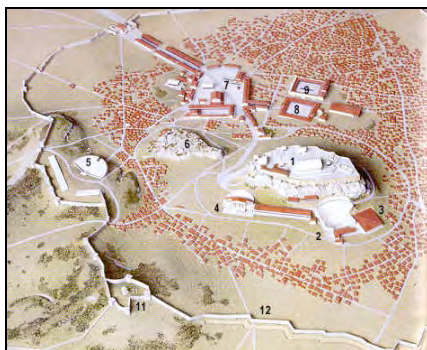
- 1** Athens was a free state but not everything was free. From where did the money come to finance their democracy ? (Key : under the ground in the mountains)
- 4** In Athens we have the democrats and the opposite party is called ...
- 5** First legislator at Athens.
- 6** Leading Athenian politician and builder of the golden age.
- 7** cfr. question 1. (Key: it's a place were boats arrive with their products)
- 8** In this society women had no political input but Zeus gave them power. What was the only job that they were allowed to do?
- 10** Old men are walking here when it is very hot. (Key: it's a gallery)
- 11** Where did the beautiful story of democracy start?

Down:

- 1** travelling teachers of wisdom .
- 2** The place were the people held meetings.
- 3** It's a voting system to choose political leaders by chance.
- 6** The most important sophist.
- 8** Who is the wise man who said this: ' In the way things appear to me, in that way they exist for me. And the way things appear to you, in that way they exist for you. Then it appears to me that your whole doctrine is false. ' (Key: this man was against democracy.)
- 9** cfr. question 1. (Key: synonym for state)

Quiz

1. Who wrote Antigone?
a) Solon
b) Plato
c) Sophocles
2. Which term describes democracy the best?
a) monarchy
b) democracy
c) oligarchy
3. Where would Creon make a good monarch?
a) In the desert
b) in Lydia
c) in Brussels
4. Who could vote?
a) Everybody older then 45 years and a half
b) Each man
c) Each free man
5. how many percent of the population in Athens could vote?
a) 100%
b) 18,3%
c) 12%
6. Is the world of the gods democratic?
a) yes
b) no
c) only in the classical era
7. Which city is this?



- a) Rome
- b) Athens
- c) Troy

8. Analyse the word "theocracy"
 - a) θεος(=god) + κρατειν(=to rule)
 - b) θυειν(=to sacrifice) + Σωκρατες(= a person named Socrates)
 - c) θεα(=thea) + κραζος(=crazy)
9. After which war did Athens lose his power?
 - a) The Second world war
 - b) The Persian war
 - c) The Peloponnesian war
10. Does Odysseus approve monarchy?
 - a) no, definitely not
 - b) only if he can play king
 - c) yes, always
11. Who is this man?



- a) Protagoras
- b) Thales
- c) Thucydides

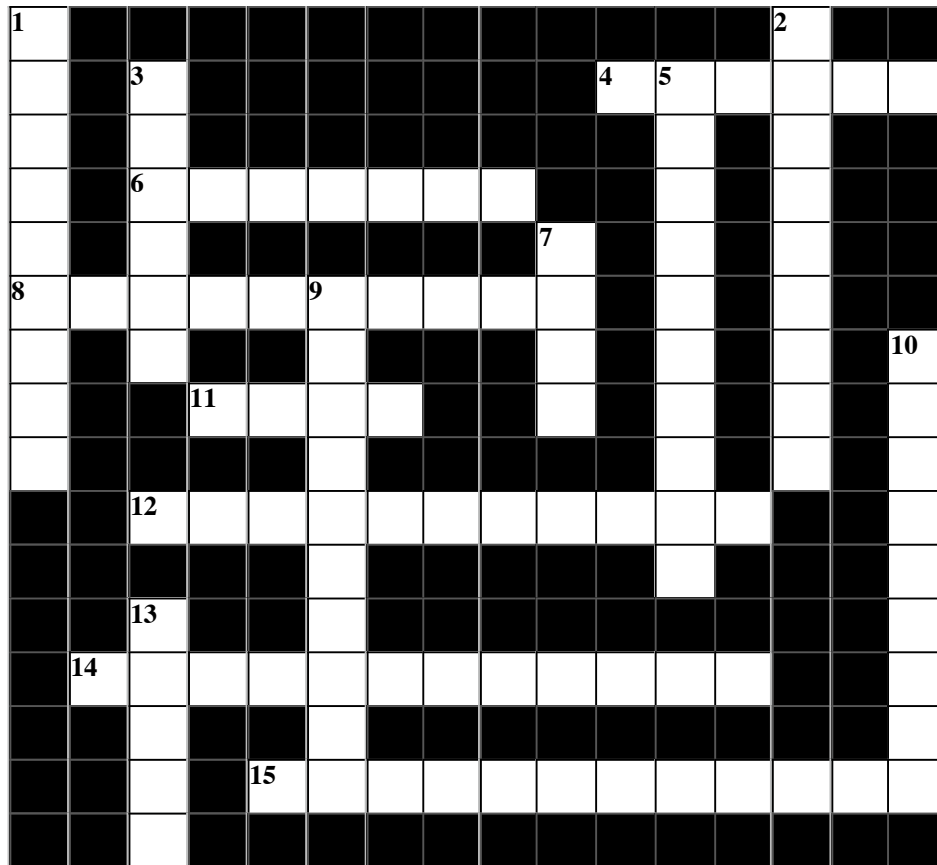
Answers

1c - 2b - 3a - 4c - 5c - 6c - 7b - 8a - 9c - 10b - 11a

Crossword 2

Athenian Democracy: Archeology

Crossword



Across:

- 4** The chairmen of the Council of 500 dined and spent the night in the...
- 6** The ... was a name used for individual law courts or for all the courts taken together.
- 8** What indicates a black marble or a voting coin with a hole in its handle..
- 11** Who was the most famous of the ten Eponymous heroes? He fought bravely in Troy and was the son of Telamon.
- 12** Which object was used to choose official Athenians (by chance)?
- 14** What was the meeting room of the Council of Five-Hundred?
- 15** What is the meaning of 'Clepsydra'?

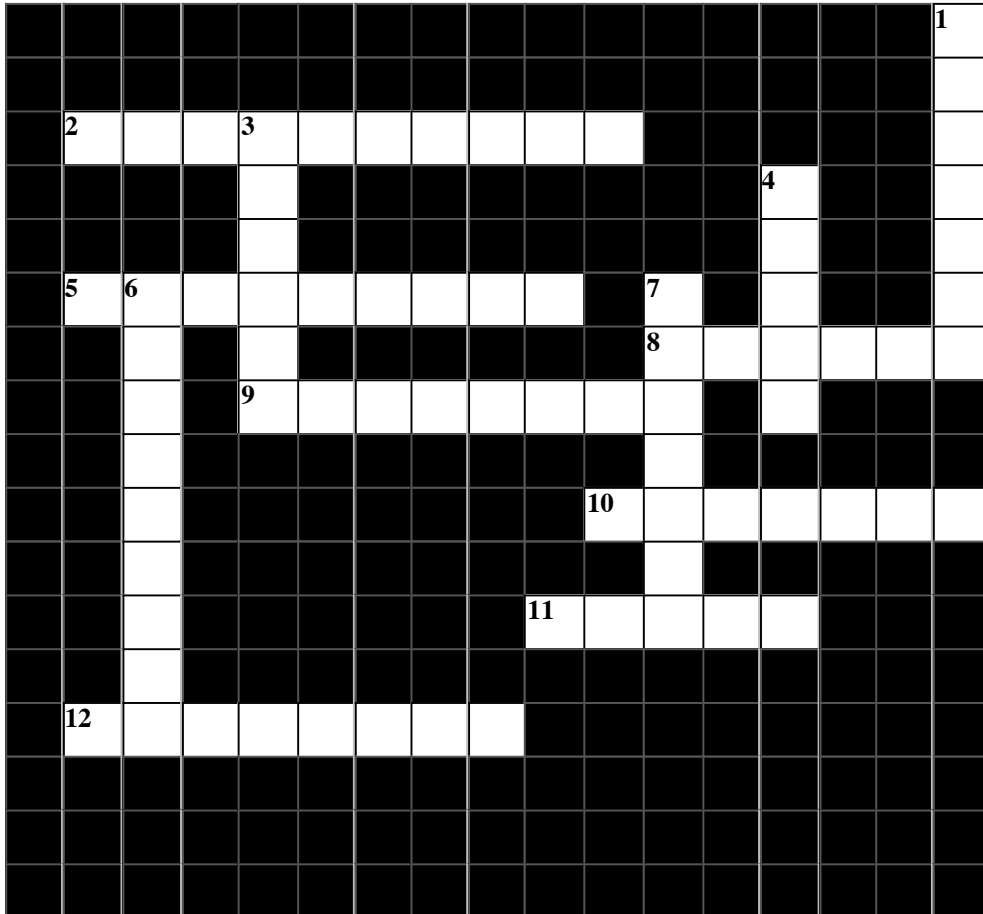
Down:

- 1** What is the name of the system where they use potsherds to bannish somebody who is a danger for the democracy.
- 2** What is the Greek name for a water clock?
- 3** What city is known for its democratic political system?
- 5** Who is the god of fire and blacksmiths?
- 7** What is the name of the place where the Assembly of the Athenians held its meetings?
- 9** After the battle of ... (338 B.C.), the king of Macedonia guaranteed the Athenians, during the peace treaty that followed, the democracy
- 10** What is the Greek name for 'Hill of Ares'?
- 13** What is the Greek name for the Council of Five Hundred?

Crossword 3

The Sophists

Crossword



Across:

- 2** The truth is relative and not objective, it depends of the context.
5 As teachers, the sophists had an important role in the development of...
8 The centre of Greek culture and philosophy in the 5th century BC
9 Larissa is a place in... (part of Greece)
10 The most famous saying of Protagoras is: Man is the... of all things.
11 The ... dialect became the literary language of prose.
12 A famous student of Gorgias.

Down:

- 1** The two most famous Greek Sophists are Protagoras from Abdera and...
3 Someone who really doesn't know whether the gods do exist or not
4 In the theocratic vision, the behaviour of society is explained by...
6 Sophists taught their knowledge about maths, literature, philosophy and....
7 The sophists didn't teach the people for free but against ...

Resources

Evolution of democracy in Athens

<http://departments.cvuhs.org/joe/GREECE/Students'work/DEMOCRACYPelkey.htm>
<http://www.fhw.gr/projects/bouleuterion/en/>
<http://www.stoa.org/projects/demos/home>
<http://francoib.chez.tiscali.fr/agora/ag1topos.htm>
<http://www.athene.antenna.nl/>
<http://www.burgerschapskunde.nl/index.html>

Texts

http://www.perseus.tufts.edu/cache/perscoll_Greco-Roman.html
http://www.gottwein.de/Grie/gr_textestart.php
<http://www.let.ru.nl/V.Hunink/xenofon.htm>

Archeological Findings

<http://www.culture.gr/2/21/211/21101a/e211aa03.html>
<http://plato-dialogues.org/tools/agora.htm>
<http://depthome.brooklyn.cuny.edu/classics/dunkle/athnlife/agorapl.htm#bouleuterion>
<http://www.culture.gr/2/21/211/21101a/e211aa05.html>
http://www.amb-grece.fr/grece/berceau_democratie.htm

The Sophists

http://www.etiennevermeersch.be/cursussen_historisch_overzicht_wijsbegeerte/hoofdstuk_2
<http://www.flwi.ugent.be/cevi/docwebi/cursusboekEW12006.pdf>
http://www.flopclass.be/not_lew/Antieke_wijsbegeerte.doc
<http://www.denkweg.nl/artikel004.htm>

Who are we?

Pupils of the fifth class (Greek-Latin/Greek-Maths/Greek-Sciences) at the secondary school of Sint-Bavohumaniora, Ghent, Belgium

Greek-Latin

Calliauw Nathalja
 De Bruyne Naomi
 Degrande Magali
 VandeVyver Laurence
 Van Huffel Marjolein
 Verspeeten Valerie

Greek-Maths

Bekaert Valentine
 Braet Eva
 Deroose Marjolein
 Gildemyn Sylvia
 Smets Laura
 Van de Vijver Nele
 Van De Wielle Lien
 Van Hauthem Jasmien

Greek-Sciences

Van Steenkiste Joke

Our Teachers: Mr. Kris De Boel and Miss Josette Donné