Theme VI
Ancient Greece

Time line

Minoan Civilization: 2000-1400 BCE

Mycenaean Civilization: 1600-1200 BCE

'Dark Age': 1200-800 BCE

Archaic Greece: 800-500 BCE

Classical Greece: 500-323 BCE

Hellenistic Greece: 323-100 BCE

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Photograph: Archelaus Reliefor Apotheosis of Homer
Credit: IKA Wien
Source: https://upload.wikimedia.org/wikipedia/commons/7/76/Archelaus_Relief.jpg

UNIT 14 DEMOCRATIC POLITY IN GREECE*

Structure

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14.1 OBJECTIVES

After reading this Unit, you should be able to:

- Describe the chronological and geographical extent of the Greek civilization;
- List the diverse sources of Greek civilization;
- Identify the main elements of Greek society, economy and polity, and their inter-linkages;
- Explain how and why slavery was the foundation of Greek civilization;
- Estimate why Greek civilization is characterized as urban civilization, with a primary rural base;
- Outline the distinctions in polity through the years and in different areas, particularly the nature of its democracy; and
- Identify the diversities inherent in Greek civilization that shaped the modern civilization of Europe.

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14.2 INTRODUCTION

When we speak of the ancient Greek civilization it is not the modern Greek nation-state that we speak of, which came into being in early nineteenth century in the era of modern nationalism. In speaking of the Greek civilization of the ancient period we refer to a shifting geographical entity, with the Mediterranean Sea as its core, which encompassed a small area, then expanded as a result of conquests and then further as a result of being conquered and assimilated, and finally being part of a much larger entity as part of the expansion of Alexander's Empire. The elements that went into shaping the Greek civilization then, were influences that could be called 'external' as well as those that came with accommodation to new areas conquered.

Conquests and shifting boundaries were a characteristic feature of the Greek civilization, although broadly we can classify the period of Greek civilization chronologically into early Greece, the 'Dark Ages', and the classical Greece. Continuity and change remained the hall mark of Greece's civilizational profile throughout the three periods although some economic and political features dominated in a particular stage while other aspects pervaded the entire antiquity associated with Greek civilization.

Moreover, we must appreciate that diversity is the hallmark of even ancient civilizations and is not something that comes with modernity. In this sense diversity is different from pluralism. While pluralism denotes a voluntary and sometimes conscious and informed embracing of diverse influences, diversity can exist separately, as separate units, mostly unconscious though sometimes also accompanied by an awareness of it. In the case of the Greeks, while most of the population may have simply followed patterns of life without knowledge of their origins or sources, the Greek thinkers and philosophers were quite aware of the influences of different cultures on Greek civilization, as you will learn in the next Unit dealing with Greek cultural traditions.

The sources that underline the diversity of the ancient Greek civilization for us are linguistic, literary and archaeological sources. In recent times they have helped tilt historiography on Greece towards an appreciation of this diversity rather than the nineteenth century emphasis on Greece as 'western' in its origin. In fact, this western component was seen as crucial element in the birth of Modern Europe and Western Civilization. The sharp divide between East and West, and Greek civilization as being essentially Aryan and as the foundation of modern Europe no longer rings credible in the face of new developments in historiography, which sees human history as diverse, and marked by simultaneous developments and with multiple sources. Human history is no longer seen as a straight line of European origin through Greek civilization and neither is European Greece seen as the foundation of modernity via the Renaissance and Enlightenment. The concept of World History as opposed to European history as the index of human civilization reflects this shift. Perceptions of Greece are, therefore, crucial to this shift, as we will understand during our reading of this Unit.

It is noteworthy that the renowned Greek philosophers and thinkers were themselves very aware of and expressed their appreciation and influence of the eastern element such as of the Egyptians, Phoenicians and the transitions taking place in Mesopotamia and Asia Minor. The indigenous European developments were, therefore, important but not the only elements in facilitating the Greek civilization to evolve and prosper.

In the ancient past many different developments were taking place in different regions around the same period of time. Greek civilization, as most other civilizations, was a result of regular interaction and diffusion of ideas and material culture across regions and societies. A flavour of these differing perceptions, with an emphasis on the Afro-

Asiatic roots of Greek civilization, is available in the work of Martin Bernal (*Black Athena. The Afro-Asiatic Roots of Classical Civilization*).

In terms of material culture and social formations, the rise of Greek civilization is tied with the introduction and widespread use of iron, as emphasized by Gordon Childe (1986) and Moses I Finley (1987). It has also been underlined by most scholars that the Greek society was essentially a slave society, although other forms of labour co-existed. This aspect was the edifice on which stood the grand cities, the urban life, culture, and intellectual achievements of Greece, for which it is so well renowned. While developments in agriculture point towards greater diffusion of methods and crops, settled agriculture too developed independently in many regions of the world with the use of iron which was crucial in the spread of urban civilizations. The spread of this technology was local in areas around the Mediterranean Sea which formed the core of Greek civilization. With the widespread use of iron, the pace of development and change, relatively, in the context of ancient societies, picked up pace. The achievements of ancient Greece reflect this advance in various spheres of life.

An aspect in which the Greek civilization was exceptional is that, in an age of formation of states and empires, it did not develop into an Empire. It remained a collectivity of independent city-states, never united politically or territorially, but nevertheless constituting a civilizational unity. Its classical age, marked by high achievements in art, science and philosophy lasted from *circa* 500 BCE to about 338 BCE, when the Macedonian armies of Alexander conquered the Greek states. Its beginnings can, however, be traced to around 2000 BCE when Crete, with a significant component of Greek population, emerged as the first Bronze Age civilization of Europe. In this context, we will talk of the Minoan Civilization (2000-1400 BCE), the Mycenaean civilization (1600-1200 BCE) and the 'Dark Age' (1200- 800 BCE), before going on to discuss Archaic (800-500 BCE) and Classical and Hellenistic Greece (500-100 BCE). We are discussing here, then, almost 2000 years of history, with the pace of change much greater towards its latter half, but nevertheless nothing as compared with our modern age, when within a lifetime of a single individual there is a sea change in technology, society and knowledge.

In this Unit, we will discuss the features that characterized the economy, society and polity of the classical age, although you would also learn how the earlier centuries helped lay the foundations of the classical civilization, which marked an advance from the bronze age to an iron based civilization, that classical Greece essentially was. We will also see in some detail how the features of economy and society shaped the democratic polity in ancient Greece, and its basic features.

14.3 WHO WERE THE GREEKS?

Finley (1987: Chapter 1) has pointed out that people speaking 'proto-Greek' (earliest form of Greek language) first migrated into what we know as the Greek peninsula before the beginning of the second millennium BCE, perhaps as early as 2200 BCE. Their advent helped create the Mycenaean bronze age civilization (1600 BCE-1200 BCE), with a rudimentary script now referred to as Linear B, which was an early form of Greek. But over the centuries it became difficult to disentangle what were called Greek elements from those that were considered 'pre-Greek' in the area, just as it became impossible to separate the mixed biological stock. 'Race, language and culture had no simple co-relation with each other in the region' (Finley, 1987:15). Just as we could today, in the light of recent historiography, say in the case of our ancient heritage in India.

Although wars and conquests were important components of these interactions, and the term popularly used is also 'colonization', this was not so in the modern sense, and some historians have preferred to see the phenomenon as migration. Both wars and intense migration around the Mediterranean Sea, throughout the 2000 years that we are referring to, contributed to the emergence of what we identify as classical Greek civilization from fifth century BCE, despite the intervening centuries referred to as 'Dark Age', when the script disappeared, or at least no traces of it have been found for this period by historians. The skills in metallurgy, agriculture and language survived through what is called the 'Dark Age' into the classical Greek civilization.

The dialects spoken through these ages and in different areas contained words from various language sources, but there was always a demarcation between what was considered 'others' or 'barbarians'. The Greeks themselves, in their own dialects, did not refer to themselves as Greeks, argues Finley. In Mycenaean times they were known as Achaeans, one of the several names also referred to in Homer's poems. During the 'Dark Age' the term 'Hellenic' came to define some of the social and cultural elements shared in the region, and finally 'Hellas' became the nomenclature by which they became known, across the various city-states and in the entire region around the Mediterranean Sea and the areas conquered by Alexander. In all these demarcated areas they had the consciousness of belonging to a similar culture and way of life, diverse in many ways, but distinct from that of non-Greeks as they saw it (Finley, 1987: 15-18).

14.4 GEOGRAPHICAL SPREAD OF THE ANCIENT GREEK CIVILIZATION

As pointed out earlier, when we speak of the ancient Greek civilization we refer to an area much larger than present-day Greece.The Ancient Greek expanse covered western Anatolia, Thrace, the islands of the Aegean Sea, Crete, Cyprus, mainland Greece, southern Italy and Sicily. It was mainly the region around the Mediterranean Sea and the Aegean Sea, that was, geographically speaking, quite crucial in framing its features. The features that characterize it are climate, physical features, law of the land, and above all, the significance of the sea in providing ports and avenues of trade and transport, apart from facilitating heavy traffic of migrators and tribals with settlement opportunities. Most of the Greek cities, throughout its history, were found not far inland from the sea coast.

The mainland Greece itself is a peninsula surrounded by the sea on all sides, its southernmost part called the Peloponnese, connected to the mainland by a gulf that housed the city of Corinth. The other major city, Athens, is situated in Attica region, almost bound by the Aegean Sea. Towards the north west of Attica is the area called Boetia, with its city known as Thebes. Further north, moving towards the east are Macedonia and Thrace and then towards Turkey, across the Sea of Marmara is Western Anatolia. The Greek Peninsula and Western Anatolia thus lay on opposite sides of the Aegean Sea, with a large number of islands in between, of which one of the most important is Crete. Southern Italy and Sicily too housed some Greek population.

Please look at the accompanying **Map 14.1** showing the areas and cities under Classical Greece:

Map 14.1 : Territories under Greek Control: Classical Greece

Source: MHI-01: Ancient and Medieval Societies, Block 3, Unit 12, Map 2, p. 34.

14.5 EARLY GREEK CIVILIZATION

The communities that inhabited early Greece developed their culture and patterns of livelihood in different areas of the region. These livelihood patterns had some distinct features of their own, while others were carried over time and space.

The evolution of the ancient Greek civilization coincides with the transition from bronze age to the age of iron proper. The first traces of iron in this region were found in the Minoan civilization, which was also the first bronze age civilization in a region inhabited by Greeks. The Mycenaean civilization, on the other hand, developed independently in mainland Greece.

Both these carried within them the influences of the Mesopotamian and Phoenician culture, as well as of the independent developments taking place in the Anatolia and eastern Mediterranean societies over a long period. Like Mesopotamia and Egypt, Central Anatolia had also developed a mature bronze civilization.

The extensive trade and the interactions of various tribes with communities of settled agriculture, therefore, led to the development of two sets of languages: Semitic and Indo-European in their origin. Traces of both can be found in the various Greek dialects of the period we are talking about. Slavery was a feature of Greek economy and society from these earliest times, and an important aspect of continuity.

14.5.1 Minoan Civilization

Named after the legendary king Minos of Crete mythology, the Minoan civilization (2000 BCE-1400 BCE) was discovered in the early 20th century through archaeological excavations of Sir Arthur Evans. The excavations furnished large palaces that appeared to be centres of political authority and residences of the upper classes, and also the nucleus of economic activity, that involved agricultural production of wheat, olives and grapes, and sheep rearing and wool production. These point towards an important feature of the developing Greek civilization which is the close association of rural economy with an urban civilization and town life, and a flourishing trade in the region of the Mediterranean and beyond. Pottery was well established and the island had a number of cities, well known at the time.

Although their script has not yet been deciphered, it is known that they had a script, which was used in their active interactions with Egypt, Anatolia, the Lebanese coast, Cyprus and Aegean. Such interaction and the traffic of goods and people and migration (or colonization as popularly called) eventually contributed, despite its sudden end around 1400 BCE, to a new phase of bronze age civilization, which incorporated much from this Minoan historical experience.The Minoan script has been named as Linear A, although another script referred to as Linear B was also in use, and another known as Cretan hieroglyphic. There were thus three distinct scripts in early Greece, with some borrowings and similarities with each other. The oldest versions of the script prevalent in the region were the Cretan hieroglyphs, which were pictorial and developed around 2000 BCE. Linear A made its appearance during the Minoan civilization around 1700 BCE, and Linear B prevailed from around 1450 BCE and remained in use during the Mycenaean civilization. The hieroglyphics appear mostly on clay tablets and are yet to be deciphered. While Cretan hieroglyphs have a pictorial appearance, Linear A has a linear appearance, i.e. a syllabic writing system: most documented clay tablet Linear A inscriptions are arranged in square fields, typically four to nine lines long. They are found mostly in Cretan sites, a few outside Crete.

LINEAR A	LINEAR B
Developed by Minoans, it was the first written system of Europe. It was in use between 1800 BCE and 1450 BCE. It had roughly 77 to 85 phonetic symbols, and has also not been deciphered. But from the combination of sign sequences and numbers, it appears to have been used mainly for listing of goods of trade. Its syllabary and signs represent sounds, concrete objects and abstract thought. It has also been found on sites associated with religion and ritual. It was written from left to right, horizontally.	Developed during the Mycenaean civilization, it is considered the earliest form of a script identified by modern scholars as written Greek, and is found on a larger number of clay tablets, mostly on the mainland. There are also inscriptions, accounting records listing materials. It is also written from left to right, and consists of logograms that are almost pictograms, thus sharing some characteristics of hieroglyphics and of the Linear A script. There were 90 syllable signs, that have been identified by modern scholars.

Source: https://www.omniglot.com/writing/lineara.htm

Figure: 14.1 : Linear A tablet from the palace of Zakros, archeological Museum of Sitia

Credit: Olaf Tausch

Source: https://en.wikipedia.org/wiki/File:Sitia_Museum_Linear_A_02.jpg

Figure : 14.2: Linear B tablet from the palace of Zakros, archeological Museum of Sitia

Credit: vinatgedept

Source: Flickr: Clay tablet inscribed with Linear B script

https://upload.wikimedia.org/wikipedia/commons/2/25/Clay_Tablet_inscribed_with_Linear_B_script.jpg

14.5.2 Mycenaean Civilization

From 1600 BCE onwards, independent developments in mainland Greece around the Peloponnesus Peninsula contributed to the birth of another civilization, known after its main excavated site (Mycenae), as the Mycenaean civilization (1600 BCE-1200 BCE). It originated from waves of migrations of different tribes to the area that led to distinct settlements and separate states ruled by warrior chiefs. In due course of time, around 1400 BCE, they also conquered the island of Crete, which had hosted the Minoan civilization, and incorporated under their rule, as separates states, many of their famous island cities. These settlers were speakers of various forms of Greek dialect, which evolved as a language during their rule, and they also came to adopt the Linear B script, including in Crete. The Linear B script is thus the language of Mycenaean civilization, and it came to be known as Mycanaean Greek. Mostly on clay tablets, it documents

economic transactions of the palace administration, and sometimes military activity. The script predates the Greek alphabet by several centuries (https://www.omniglot.com/writing/lineara.htm;https://www.britannica.com/topic/Greek-language).

The Mycenaean civilization was discovered by Heinrich Schliemann in the late nineteenth century, and the clay tablets found there are major sources of written records for the period. The clay tablets show the prevalence of extensive overseas trade, pottery, textiles and oil, and use of gold, copper and tin, which was mainly imported.

Although palace complexes dotted the urban centres, as in the case of the Minoans, the cities here were dominated by fortified fortresses, pointing towards big warring chiefs who ruled from their palaces in the urban centres. The warrior chiefs constituted the landed aristocracy as well and controlled both political power and the economy through evolving bureaucratic structures. This involved the collection of taxes and tribute from smaller subordinate towns and rural areas, the production of bronze, weaving of woolen cloth and also the maritime trade in both agricultural produce and artisanal production. They kept extensive records of all this economic activity. Their wealth and power are evident from the remains found at the burial sites of Mycenae and also the remains Tiryns, Athens, Thebes, Gla and Pylos (Kashlinsky et al, 1995).

While the rate of extraction of income in the form of surplus most certainly increased as compared with the Minoan civilization and political control was also greater, the political entity in this period also remained that of independent states – a significant feature of Greek civilization in the age of empires.

The Mycenaean civilization declined as a result of increasing migrations and warfare around 1200 BCE, and perhaps some natural disasters, or as part of the general crisis affecting the fragility of the weak agrarian base during the twelfth century BCE. Historians of Greek history have not been able to agree on any one cause. But this near collapse caused the sharp loss of control by the ruling military lordship, of revenue and political authority, and is said to mark the beginning of what came to be known as 'Dark Ages'(1200-800 BCE).

14.5.3 'Dark Age'

It is believed that around 1200 BCE onwards Greece returned to a more primitive level of culture and society, that lasted until 800 BCE. In the immediate aftermath of the Mycenaean decline, some cities lost their lustre and there was a depopulation of flourishing centres of economic activity. Some of the cities were sacked and totally destroyed. The Greece of this period was poorer, more rural and more simply organized, its ruling classes consisting of petty warriors raiding each other and fighting amongst themselves. The political set-up included very small states in which the ruling warriors shared power with other elites. This marked the beginnings of what in the later periods emerged as **oligarchy**. There was a great deal of stratification and conflicts between the warrior chiefs and the elites they were forced to share power with, and with the peasantry that formed the bulk of the producing and oppressed population.

Economy showed some self-sufficiency but archaeological evidence reveals that there was a decline in long-distance trade in the crucial items of tin and copper. The burial places were smaller and evidenced less luxurious goods when compared with the Mycenaean burial places. The Linear B script also disappeared and with it any written record for this phase became unknown.

But by 1000 BCE there was a revival of the economy and language, and most important, there was the introduction of iron and the technology associated with it. The use of iron

in making simple tools helped overcome the burden of loss of trade of tin and copper, and soon became pervasive. This was a decisive development. There was a great deal of social mixing with Greek speaking people beginning to inhabit areas in Asia Minor, the Aegean islands, and western coast of Anatolia. This led to the development of three major dialects: Ionic, Doric and Aeolic. During the end of the period there was also revival of writing, borrowed from the Phoenicians, with a script running from right to left, which was well adapted to the Greek language.

Thus, like all 'Dark Ages' known in history, this period of Greek history was not uniformly a dark age at all. It was just that some features of society that appeared to be on the ascendance received a setback, or things did not remain as people were used to. Also, there were new developments and achievements that got known only much later. So, as often happens, the period was considered 'dark' only because little was known about it for a long time, and because the sources for knowing it did not become accessible, or because our vantage point did not appreciate much that was happening. Most importantly, today, it is well accepted that a period cannot really be termed 'dark' if some great literature was being created during that time and in this period, Greece produced two celebrated epics of Homer, the *Iliad* and the *Odyssey*. Thus, much like the medieval period of Europe, this long phase of the ancient past of Greece is no longer seen as stagnant or unchanging. In fact, the period, even if in small ways, set the stage for what is known as the classical Greek civilization.

Check Your Progress Exercise-1

1) List the names of some important cities in early Greece, and explain how the geographical expanse of Greece was favourable for its early development.

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2) What were the two scripts in use in early Greece?

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3) What were the major differences between the Minoan and Mycenaean civilizations?

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4) What were the developments that have led some historians to conclude that the 'Dark Age' in Greece was not so dark after all?

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14.6 ARCHAIC, CLASSICAL AND HELLENISTIC GREECE: EXPERIMENTS WITH DEMOCRATIC POLITICS

While some variations in society and political organization vary over space and time, this entire period can be treated as a whole for many reasons. There is a great deal of continuity and overlapping in various aspects of society, economy and culture. This period constitutes the core of antiquity, with which the achievements of Greek civilization are identified. This is also the period essentially talked about in the context of Greek experience with democracy in the ancient world.

The Archaic period (800 BCE-500 BCE) signaled the links between the emergence of democratic polity and the social and economic edifice that stood upon the slave system of production. This was further strengthened during the Classical period (500 BCE-323 BCE), and Athens is a prime example of the most oppressive form of slavery coinciding with the most democratic form of the city-state in the ancient world.

The idea of freedom for the community as distinct from the power of the landed nobility that ruled and the chieftains based on clans crystallized in these years. During the course of the Archaic period many states evolved into democracies, its form and content depending on the degree of participation in governance for the general population. The struggle between the landed classes and others, i.e. those who derived their wealth from trade and the peasantry and artisans and small manufacturers, was crucial in determining the degree of participation of non-nobles in the institutions of the states.

In the Classical period, the Councils and Assemblies that characterized the practice of ancient democracy were prevalent everywhere in the Greek world. There was an entire spectrum between those that were similar to oligarchies and on the other hand Athens, which was the most democratic of them all. But there were similarities too that bound them within the framework of ancient relations of production, of which slavery was most crucial. We will outline these differences and similarities, and the achievements in democracy as well as their limitations, in the later sections of this Unit. We will also trace the developments in some states for purpose of illustration and examples.

Before we discuss this thread of the emergence and crystallization of the city state in the different areas that constituted ancient Greece, it would be fruitful to understand the social economic foundations of ancient Greece and their linkages with the practice of democracy in the ancient world. In this context we will speak of the institution of slavery and maritime trade in the Mediterranean region.

The conquests of Alexander and the Macedonian Empire marked a sharp break in terms of politics, if not in culture. It may be seen that while many cultural achievements of Greece in the Classical period influenced ways of life and art and culture of the

larger Empire and beyond it, and Greece proper too gained from this encounter. In political terms, the conquests led not only to the incorporation of Greek states into the Macedonian Empire, but also the end of the city-state as we know it and its structures of democracy.

14.6.1 Slavery and Greek Civilization

When we talk of Greek civilization as an urban civilization with city-state as its main form of political organization, we must not forget that these city-states were based on and sustained by an essentially agrarian base built on slave labour. Perry Anderson (2013) puts it very clearly and simply: 'Behind this urban culture and polity lay no urban economy in any way commensurate with it: on the contrary, the material wealth which sustained its intellectual and civic vitality was drawn overwhelmingly from the countryside… Agriculture represented throughout its history the absolutely dominant domain of production, invariably furnishing the main fortunes of the cities themselves' (Anderson,1974:19). The towns did not consist mainly of communities of manufacturers, traders or craftsmen, but of landowners, the agrarian proprietors, who dominated the cities. This was true of democratic Athens to oligarchic Sparta. In short, Greek civilization exemplified a specific relationship between town and countryside, between city, urban polity and rural economy since early Greece, as noted in Sections above.

Relatively, the fiscal revenue that came from rural production was much higher than from urban production. A thriving trade existed in luxury items consumed by the ruling aristocracy. A lot of money went into the manufacture of beautiful artefacts and the splendour of cities, its architecture, the pottery, sculpture and organization of splendid sports (these features are discussed in detail in **Unit 15**). All this would not have been possible without the extraction of surplus derived from the agrarian economy and the peasants who laboured on it. Equally, the democratic polity of Greece, the institution of the city-state, and the working of the assemblies and councils – that we discuss in this Unit – were sustained by the wealth and surplus that economies of ancient Greece generated.

How was so much derived or extracted from an agrarian economy which was rudimentary in its level of development? Slavery as an aspect of production, in agriculture and manufacture, in domestic labour, in construction, and for military power, was crucial in Greek society. For the first time in history, slave labour or unpaid bonded labour was used extensively in production, both in agriculture and urban economy: in mining, handicrafts and in all types of cultivation. Acquisition of slaves, apart from plunder and tribute was a central objective in conquests, and geographical expansion. This in turn enabled more conquests, settlements and reproduction of the privileges of the landed aristocracy and glories of the many city-states.

The slaves themselves became commodities, their very circles and their families including children added to the pool of ownership of those who acquired them. Other means were debt bondage and prisoners of war. When free peasants could not pay of their debts, they were simply enslaved. Women were a significant component of the slave population from earliest times. Homer also refers to them in his poems. With reference to the early Myceaean civilization there is reference in clay tablets to about 550 women slaves engaged in textile production, and many more in the palaces.

The working conditions and lives of slaves were pitiable. With a large number of labour in their control, the owners found little incentive in improving inputs and technology. On the other hand, there was an obvious limitation to what could be extracted from the exploitation of human labour. So when expansion through conquests became difficult,

the slave system itself underwent a crisis. It is worth noting that the rise and decline of the Greek civilization is intrinsically tied to that of the slave system.

Apart from slavery, there also existed other types of labour. This included free peasantry that not only paid tribute but a huge part of this section was in debt bondage. However, it was primarily the extraction of surplus from slavery that enabled the ruling classes to maintain their privileged lifestyle throughout Greek history in the ancient period. An important part of that privilege and luxury was political debates, philosophical ideas, enquiries into and experimentation with what has been characterized as first examples of democracy in history, although these democratic set ups were very rudimentary and not at all in keeping with our modern notions of democracy.

However, from the above discussion one must not arrive at the conclusion that the social scene was uniform with the prevalence of slavery everywhere. There was a basic difference between those who were free and could be participants in the political arrangements and those who were unfree or slaves and therefore not considered citizens. But beyond this divide, Greek society was a deeply graded society across the different city-states.

The nature of power sharing between the privileged differed, the intertwining of economic roles differed, and even the relationships with the slaves differed across the states, depending on their size, military prowess and the specific economic activities. For example, the slave owners could range from big landowners and military men and warrior chiefs to medium and well-off peasantry. On the other hand, a slave could be a **chattel slave** (system in which a slave was owned as property by their master) working in agriculture, a domestic slave and all the way to being a supervisor. He/she could be Greek and of the same stock as the city state he/she lived or a 'foreigner' enslaved during war and conquest.

Finley mentions that most of the slaves in the different city-states were foreigners, he describes their gradations and their specific roles in different occupations within the larger non-citizen status of a slave. He describes production areas that were mixed, with free and unfree labour or those in bondage. He points out that those called free labour were free only in the sense of being non-slaves; it did not mean they could negotiate as free hired labour in modern societies. There was an easy slide from the status of debt bondage to that of a slave, and so on. Historians have given varied data and figures that invariably point to the different conditions, as well as numbers that point to the significance of slavery in the extraction of surplus from the producer or worker, even domestic workers who were sometimes involved in textiles and handicrafts. In short, there were distinctions in the slave system between different city-states, and a complexity within states.

For the sake of clarity and brevity, we will refer to the states of Athens and Sparta. Sparta was using slave labour extensively by the end of the 'Dark Age' itself and in Athens slavery expanded with conquests. However, there was distinction between Sparta and Athens. In Sparta, slaves were collectively owned by the state and were part of a system called *helotry*, while in Athens they were mostly privately owned, and could be bought and sold in the market as commodities. In Sparta they were assigned to different households, the basic units of production, or to military chiefs and the landed ruling classes, in keeping with the gradation of the society and social scale, contributing to the maintenance and reproduction of the ruling pacts. But they did not belong to those whom they were assigned. Due to that, the system was, perhaps, just a little bit less oppressive in Sparta because the slaves were not separated from their families. In Sparta the basis of the social compact and their political system was the medium and

small peasant producers while in Athens the labour and production base was primarily formed by chattel slaves. They were treated by their masters as commodities and faced a different scale of oppression. The nature of slave ownership or assignment also influenced the degree to which the citizens in these respective city-states could spend time, energy and talent in the exercise of political governance. It seems that both wealth and nature of economic obligations determined the degree of privilege of political participation and political dominance in the state structure and institutions.

Thus, some historians have pointed out that Athens known for its democracy actually had the severest form of slavery, while Sparta, which was oligarchic in its political set up, saw developments in which the peasantry enjoyed greater self-sufficiency. Or it could be put the other way around: the most oppressive forms of slavery, chattel slavery, produced a political structure that gave more political participation, freedom and leisure to those who enjoyed the status of citizens, particularly the most privileged; while *helotry* and a more self-sufficient peasantry produced an oligarchic political structure. Many historians have commented on this, and we will talk more about it in further discussion on Greek polity.

14.6.2 Trade, City-States, Agricultural Production, Slavery

It is important to underline the specific inter-linkages between trade, agricultural production and slavery, which made possible the viable and flourishing city-states in the seventh-fifth centuries BCE. As pointed out, the urban citizenry drew its wealth from the soil, lived in cities without any participation on their land, and did their commodity purchases in the towns. Their income was derived from corn, wine, and oils, all commodities produced in estates outside the physical limits of the cities. Thus, a large part of the profits was derived from urban exchange even of rural products, apart from textiles, furniture and glassware. This exchange took place via the water transport; the trade between cities; and trade with the Near East.

The coastal character of the civilization, with no city being beyond twenty-five miles inland, made possible not only the incomes of landed proprietor being realized through trade, but also the sustenance and grandeur of city states, whose residents constituted primarily farmers and landowners – a hallmark of Greek civilization. A great part of this grandeur was reflected in the collective and public rituals of power, political debates, and arenas of assemblies and councils that formed the visual and participatory aspects of democratic politics. We can even say that some of the earliest spectacles of democratic politics aimed at promoting ideas of self-governance and demos and of an awareness of a great civilization, as they called it, as different from that of the glorification of a monarch in the Empires.

By the mid 6th century BCE there were 1500 Greek cities, linked by slavery, commodity production from agriculture and inter-city trade, which supported the wealth creation, profits and leisure of an urban ruling class in times of a predominantly rural economy of simple implements and the entire edifice of politics and governance in the form of city-states.

Check Your Progress Exercise-2

1) Discuss the importance of the Mediterranean and sea trade in the development of Greek civilization.

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2) Explain the importance of slavery in Greek civilization.

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3) Did you understand where the costs of running the city-state and its institutions come from?

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14.7 GREEK POLITY, ITS MEANINGS AND STRUCTURES: FROM ARCHAIC TO CLASSICAL GREEK CIVILIZATION

A major source for information on the polity in ancient Greece is Aristotle's *Constitution of Athens*, which deals with both history and contemporary politics. He is said to have compiled about 158 constitutions of the period, for purposes of comparison and study primarily of Athens. But being a contemporary, with his own political inclinations as member of the elite classes, and because he too relied on many sources that he could not have verified, his information needs to be supplemented and corroborated by modern historical research.

As mentioned earlier, the political, social and cultural transformation that occurred during the Archaic Age and the classical period of Greek civilization (based on the linkages mentioned above) contributed to the growth of city-states – rather than empire – took different forms across the Greek world. The social tensions between the landed ruling classes and the peasantry were a feature of this period and were resolved differently, with varied social and political compacts – that nevertheless preserved the power of the urban-based landowners and the very distinct cleavage between the citizen and the slave. Wars, political conflicts and social problems of the age contributed to the direction of political change over the centuries. This was clearly reflected in the political set up and dynamics of democratic politics in the different city-states.

Polis and *demos* were important and widely prevalent ideas across the Greek world. Both terms – *polis* and *demos* – had specific meanings in the Greek context. *Polis* was used more in community terms than state terms, the bonding being experienced in common self governance and participation, rather than institutions. It did not signify the

territory either, although the community occupied certain areas: thus Athens, when empire could encompass more than one *polis*, as also Sparta after its conquests.

Demos signified the common people, all people belonging to a community, emphasis here too being on members belonging to the *polis* rather than specific groups within it, who may dominate its society, economy and politics. Democracy deriving from the word *demos* was thus in the name of the whole people and theoretically by the whole people. This has some connotations that are carried into modern democracy, even as the content of ancient democracy is far more rudimentary and limited, even with regard to theory, as we will see, and not merely a distinction between theory and practice. As Finley has pointed out, 'direct participation is the key to Athenian democracy', and we may add, in many other city states as well. The whole people acted through the large Assembly in which every citizen had the right to participate through attendance, voting and debate, on all matters big and small. And even if not of significant proportion, sometimes the decisions were ratified by members whose numbers on the particular occasion could run into hundreds or even above a thousand. Besides, there was no separate bureaucracy or separate police or judicial service to speak of (See discussion in Finley, 1987: 70-93).

Thus it was not a question of people participating through representatives they had chosen, but of participating themselves, at whatever level they were authorized to: *direct participation rather than representation was the key to ancient democracy*, unlike in the modern connotations of democracy. Also, there was no separate cadre recruited and employed as bureaucrats to run the administration, judicial service or police service: these functions were performed by citizens entitled to perform them, sometimes for a term period, sometimes elected, and there was payment for participation even in assemblies during the tenure of the participation, so that the person concerned would not face economic adversity or become unable to participate because he may not be able to compensate for his livelihood time given up for public work.

The *polis* and the *demos* could accommodate within themselves a substantial amount of diversity and did not imply a specific structure of state. The oligarchy of the Sparta type and a constitution basing itself on the ancient notion of democracy both were accommodated in practice within the *polis* to which the population of a specific city state belonged. Independence of a *polis* in relation to another *polis* was the hallmark of Greek democratic politics, and conquests and 'colonization' of new areas respected this. Thus Athens, when it became an empire (few people know that it later became an empire) ruled its acquired areas ruthlessly, but within the *polis* areas governance was independent. Sparta, in the areas conquered by it, established the system of oligarchy rooted in those areas.

Ideas of democracy and freedom, voiced for the first time in relation to the state, meant collective rule and responsibility as opposed to the rule of a monarch, and a rule by the community, however unequal in practice. For the first time, it was again the Greeks who looked for a notion of purpose and existence that was secular rather than divinely ordained. By democracy and justice was meant rule of law, and not the will of a monarch, again however imperfect and unequal in practice.

In response to the structures of state there developed the idea of persuasion by argument, very much a precursor of the idea of modern political campaigns. Political debate and persuasion by oratory was a significant aspect of democratic politics, and to be a good demagogue an asset and matter of respect. Good orators and the sway of votes by powerful argument was intrinsic to functioning of Councils and Assemblies everywhere.

The clash of rights of individuals, now given significance, in relation to the community created pressures and conflicts, as did the rights and claims of the different sections that constituted the community within a city-state. The practice of democratic politics was then fraught with conflicts, social strife, instability and volatility within the broader framework of the working political set-up, whether of the Athens type of communal democracy or the Spartan oligarchy. And there was also the struggle for supremacy between Athens and Sparta.

By citizenry, in the context of Greek polity, is meant the free population. A slave was not a citizen; neither were women or foreigners, or those not originally residents of the city. Apart from slaves, who were not citizens at all, there were the free non-citizens, called *perioikoi* in Sparta and *metoikoi* in Athens.Thus, it must be noted that the majority of the population in these city-states was non-citizens who were barred from many social rights, including ownership of land.These non-citizens were also not allowed to participate in the structures of oligarchy or democracy, although they were, of course, affected by its workings. Social acceptance and role in the economy of those considered 'foreigners' did not imply citizenship and participation in the democratic politics of the state.

As some historians have shown, and we have also discussed above in the context of economy and society, the best way to understand this diversity within the ancient social formation based on slavery throughout the chronological period and geographical spread of the Greek world is to examine three very different cities – Corinth, Sparta and Athens. Others corresponded to one or the other with varying degrees of oligarchy and democracy.

14.7.1 The Transition Period: Archaic Age and Tyranny

Until the mid-seventh century BCE, most city-states were ruled like any state during the 'Dark Age', by an aristocratic clan. Kin relations were the primary legitimate and social base of political power.

Not much is known about the political constitutions of the Archaic period as they did not survive into the classical era. But, as Perry Anderson has pointed out, they were probably 'based on the privileged rule of a hereditary nobility over the rest of the urban population, typically exercised through the government of an exclusive aristocratic council over the city' (Perry Anderson, 2013: 30).

Subsequently, increasing social tensions arising out of rise in population, colonization of new areas and changes in economy, led to the city being captured and ruled by a new group. They were considered usurpers but nevertheless enjoyed public support and established their claim and rule through tyranny. A new stage came with what is known as the period of tyrannies. Under them the aristocracy based on birth and lineage no longer monopolized power. This period formed the bridge between monarchies and ancient democracies of classical Greece, most notably in Athens.

The word tyranny, though it involved rule by strict authority, was not participatory, as in later centuries when some city-states evolved into democracy. Still this rule had the support of people and therefore does not carry all the negative connotations that the word tyranny carries today. The tyrants displaced the traditional aristocratic clans based on birth, by virtue of their wealth from trade and newly acquired power consequently, and they brought about changes to win the support of the aggrieved peasantry. In the process they weakened the institutions through which the aristocracy monopolized political power. The tyrants also represented those with new wealth, from trade and other sources. Apart from **Thessaly**, small farms were consolidated in many states

under their ruler. The vicissitudes and paths followed by these tyrants and the peasantries greatly influenced the polities of the different city-states and they were therefore often seen as liberators.

And why, specifically, despite the authoritarian and tyrannical nature of their rule, do we consider many of these tyrants as representing a transition to Greek democratic polity? For example, one could say that many of the features of Athens in the fifth century BCE found their roots in the reforms of Solon in early sixth century BCE. Remarkably, Solon was chosen and did not inherit his mantle of responsibility. He was a landowner who was engaged in trade and began the trend of social compact in which the monopoly of the landed nobility was challenged and shared with those who had acquired wealth and importance through manufacture and trade. In order to achieve this he was prepared to free peasantry of some of their debts. This became a feature that became incorporated in some of the city-states in classical Greece. The tyrants were, moreover, mostly men who seized power through their own endeavour and voiced no hereditary claim, nor considered their position to be divinely ordained. They spoke in the name of law. In fact, as some historians have pointed out, the first laws were codified during the period of the tyrants. We will speak a little more about these tyrants in our discussion of the functioning of democratic politics in the different city states during the classical period, keeping in mind that perhaps the most well known Athens was only one among the many city-states. According to Anderson, the tyrants 'constituted the critical transition towards the classical polis', as it was during their period that 'the economic and military foundations of Greek classical civilization were laid' (Anderson, 2013: 30).

The first example of this was in Corinth in the mid-seventh century, supported by the lower classes, followed by the Solonic reforms in Athens, discussed below.

14.7.2 Democratic Politics in Classical Greece: Athens, Corinth, Sparta

The origins of the democratic forms that crystallized during the Classical period can be traced to Chios, during mid-6th century: it was also the first city to import slaves from the East (Anderson, 2013: 37; Finley, 1987: 46).

Polis, was the 'self governing state', the term used for describing the Greek city-states, the largest of which was Athens that was about 1000 square miles with a population of 2,50,000 people (Finley, 1987). The *polis* was the sole source of law, of the juridical freedom of the non-slaves, and also the political authority. How the *polis* was organized was, therefore, of primary importance. The basic question in the formation of the *polis*, as Finley puts it, was who should rule: the few or many, and how the social compact should be maintained, and the issue was complicated by war, by external affairs and by ambitions of expansion (Finley, 1977: 54-60).

Wars with Persia coincided with this transition to classical Greece. The Persians in their bid for expansion under Darius and then Xerxes came into conflict with the Greek states, which lasted from 500 to 450 BCE; and secondly, among the Greek states especially Athens and Sparta, there was a bid for supremacy. Sparta was the chief military power on land, while Athens had the strongest navy.

War with Persians meant unity had to be forged for the purpose of defence, leading to the formation of the Delian League in 478 BCE, a confederation of states under the leadership of Athens. This got converted eventually into the Athenian Empire, and Athens tried to bring the entire Peloponnesus peninsula under its control, which led to conflict between Athens and Sparta. Sparta had formed the Peloponnesian League to serve its

interests. The two phases of war between them, the First Peloponnesian War between 431-421 BCE and the Second Peloponnesian War between 421-404 BCE led to defeat of Athens and destruction of its navy, that had been the basis of its supremacy.

Sparta, in turn now had to face challenge from Thebes, a conflict that continued upto 362 BCE. About this time Macedonia was becoming a powerful power under Philip II, who defeated the Greek states at Chaeronea. After him, his son Alexander the Great set out on his conquests, which brought to an end the Classical period of Greece and the polis. Greece came under the Macedonian rule.

Military service was also linked with citizenship: as there were no mercenary armies, the adult males fulfilled this role in many states. Qualification for full citizenship was hereditary even in the classical period, in most states, in Athens only if both parents were citizens. In many states franchise was dependent on a fixed amount of property ownership.

Corinth

During the 8th and 7th centuries BCE **Corinth** was ruled by a family of nobles, known as the Bacchiad, who were eventually overthrown by Cypselus/Cleisthenes, who, followed by his son Periander, ruled the city as tyrants from about 657 to 550 BCE.

In Corinth, a commercial center, due to its geographical position and control of the isthmus (a narrow strip of land on each side), the Assembly of citizens was dominated by an oligarchy. The tyrants here had restructured the taxes, relying more on custom duties that did not greatly affect the peasantry. Periander (627-585 BCE), son of the founder tyrant Cleisthenes constructed a causeway at the isthmus, where merchant vessels entered the Gulf of Corinth without having to unload, thus creating a major source of wealth. It became a major port and naval power, specializing in production of the famous black figure pottery, which became an item famous all over the Mediterranean. They also laid the foundation of broader political participation, by establishing a tribal and council system. This ended the arbitrariness of a single tyrant and provided stability. However, in its composition and long duration of membership tended to put power in the hands of some eighty men of the council, rather than the assembly of *demos* or adult males. It thus became a flourishing city that remained oligarchic in its political institutions. But Corinthian society developed into a mix of aristocrats, merchants, artisans and peasants, ruled by an oligarchy based essentially on slavery at its base.

Sparta

The same social tensions in **Sparta** led to the development of a two-tiered structure: a small homogeneous group of warrior chiefs ruling over a vast population of slaves. Sparta did not go through the experience of tyranny like Corinth and Athens, but after the conquest of Messenia (southwestern part of the Peloponnese region) it acquired a huge slave population, owned by state but assigned differentially to its male citizen population, along with some land plots which were allotted unequally, depending on status and birth. Slavery was less severe and also less developed, but the arrangement allowed a strong full-time infantry composed of citizens from the group of medium and small landholders (not allowed to engage in commerce or production which was done by slaves), who also constituted members of and played a role in the Assembly. At the helm, were two kings, with hereditary rights and who were among the members of the Council **(*gerousia*)**. The *Gerousia* was a higher political body which consisted of just twenty-eight men who had to be above the age of sixty, including the two kings. The Council alone could introduce measures that were voted on in the Assembly, and in any

case the number of citizens was only a small fraction i.e. less than 12 per cent of the total male population.

The Assembly was far more passive than in Athens. The most important members were five magistrates or *ephors*, who wielded final executive powers, and could easily overrule the Assembly. Surprisingly, however, it was in Sparta that the medium peasantry in the form of *hoplites* first achieved franchise, through the constitution of the city state. But these initial changes remained in force long after more advanced constitutions in other states, including Athens. Thus, the mixture of monarchy, oligarchy and democracy was strongly tilted in favour of an oligarchic rule. This was ensured through the composition of the Council and the Assembly, and powers of the Council being far greater than that of the Assembly, as compared with Athens.

Athens

Athens had a constitution, as did some other states, while many did not. It evolved as the most democratic of the Greek states through a long period of evolution of its legal codes and political structures. Therefore, we will study it in greater detail.

Athens had a history of reforms that began prior to the 6th century BCE. Draco (650 BCE-600 BCE) is known to be the first legislator, chosen by the citizens of Athens to be a lawgiver for the city-state, who ruled through very harsh laws. But his is known to be the first written constitution in Athens, available to all who were literate, as opposed to oral law known only by some and arbitrarily applied and interpreted by them. The laws also distinguished between murder and homicide. His laws were called harsh because even the smallest of offences could be punished by death. Its chief feature also was debt bondage if a debt could not be repaid. This became a major grievance and source of social discontent.

A series of democratic reforms were later introduced by Solon (*c.* 638-558 BCE; an Athenian statesman and law-maker in archaic Athens; considered to be the Father of Athenian Democracy, chosen in 594 BCE to bring social consensus in an era of conflict and class struggle). He did not seize power as a tyrant. He created a set of rules for self-governance by the community. As Aristotle pointed out in his study of constitutions, and as Finley agrees, his three most important measures were: i) abolition of enslavement for debt, ii) creation of the right of third party to seek justice in court on behalf of an aggrieved person, and iii) the introduction of appeals to a popular tribunal. All three had one thing in common: they were steps designed to advance the community idea by protecting the weaker majority from the excessive, and, so to speak, extra legal power of the nobility (Finley, 1987: 430).

Solon divided the citizens into four classes, based on landownership. The Council in Athens thereafter was a body of larger representation, open to the first three classes, that included the aristocrats, the rich and middle peasantry. Only the first two held the military and political and juridical offices, while the most powerful in the city state structure was the minority of big landowners. The Assembly was the most democratic in composition as compared with other states, and every citizen had the right of participation and vote. The primary political unit was the *deme*, of which every citizen was a member. The laws of Draco were thus transgressed to create citizens and delineate their rights. But although inability to pay back debts could not now lead to bondage or enslavement, the landed aristocracy retained its major control of land.

Peisistratus, in power from 545 to 527 BCE, was a tyrant, but in keeping with the phase of tyranny in some Greek city-states, as mentioned above in the Section on tyranny, he carried on some of the reforms and paved the way to the classical city-state.

A new stage came with Cleisthenes (570-508 BCE), who served as the chief archon i.e. magistrate of Athens (525-524 BCE). He introduced political changes like causing the break up of gens, phratry and tribe, the clan based communities to replace them with territorial constituencies and the elective principle based on territory and property, that is the class factor. The composition and size of the Council or Boule was expanded, members being selected on the basis of lots, and the lowest unit in the *polis* was now the *deme*, also constituted on territorial basis. Landed upper classes were dispersed over different ***demes***, leading to conflicts between oligarchies, rather than any sympathy for the democratic principle. He also introduced a selection for government positions not based entirely on principle of birth or kinship. But because he broke the power of the clans he is sometimes credited with pushing the democratic principle.

These series of experiences with administration and reforms became the basis for the Athenian democracy of Classical Greece. However, one can say that the social foundation of Athenian democracy was the abolition of debt bondage that Solon had done by way of reform. This became a check on monopoly of the large noble estates and brought stability in the medium and small farms. These also allowed for a greater social participation in the classical Athenian democracy of the sixth century BCE. The Hellenic citizenry then encompassed those with modest agrarian property, and it also allowed for a 'self-armed citizen infantry'. These aspects in practice contributed to a Constitution that allowed direct democracy for larger numbers of people than in any other city-state. They formed the foundation of the Athenian Constitution, which made the Assembly an important organ of direct democracy and participation of common citizens. The Assembly at the market place became the active centre of Athenian democracy.

Throughout the fifth century BCE, in classical Athens, the Assembly remained the primary decision making body on all important issues: proposals on war and peace, taxation, regulation of cults, armies, war finance, public works, etc. as well as treaties and war negotiations. Above it was a Council, also elected, of about 500 members, chosen by lot, for a period of one year. These elected members were paid for the period of their tenure to ensure that time spent was compensated for loss of income and the not so wealthy may become members. Every official was directly responsible to the *demos*.

Like Sparta, however, power in Athens too was weighted in favour of the Council, though participation through Assembly and *demes* was more open. Although discussions and debates were frequent, and more open than in other city states, the non-citizens remained deprived of all social rights and political participation.

Theoretically, the Assembly, which in the fifth century BCE had about 43,000 members, was the repository of the final political decision and power. In actual terms the real decisions were already taken in the smaller Council, where the wealthy dominated, before they were taken to the Assembly where they were ratified. And only a small percentage of the total Assembly members actually attended regularly. And from within the Council were formed the Committees monopolized by 1200 of the wealthiest citizens. These committees determined taxation, awarded contracts for public works, concessions for mines, controlled military affairs and naval forces. They also directed foreign affairs, had police powers, and managed the justice system. Religious ceremonies were presided over by the wealthy. Its legal system offered no protection to non-citizens, slaves being answerable to their owners primarily, being owned by them as property, and women to their husbands and fathers. Forms of punishment were arbitrary and unequal between citizens and slaves for the same crime: citizens were often fined, the slaves punished with lashes and physical cruelty. The Generals could be re-elected any number of times without limit and were from the most influential section of the Athenian society.

State property, tribute from conquered areas, trade, indirect taxes and surplus generated from slave labour, along with the self armed citizenry provided the social basis and revenue for the city states: ownership of land did not invite taxation. This is what explains ultimately the dominance of the wealthy over the democratic polity of ancient Greece, and why and how Athens, which had the most oppressive slave system, also had the most democratic of the Greek Constitutions for its time.

But Greek constitutional theory or practice of theory did not envisage separation of powers, as we do in modern times. The Councils and Assembles were, for all practical purposes, also the courts of law that decided issues of conflict, and when separate courts did develop they were dominated and constituted of Council members. Third party complaints came to be sanctioned with time, but predilections were towards complaints only by the parties that were in conflict. There were no distinctions between criminal and civil cases, though some form of distinction was made between private and public issues.

Within the *polis* the social structure, despite the formal elements of democratic politics, continued to be a graded one. The hierarchy was in this order – the Aristoi, *Periokoi*, Slaves, Xenoi. They continued to have their relative social positions and unequal rights, including unequal political influence. It may be noted that except in the matter of formal political rights entailed by being citizens and non-citizens, the differentiation was very marked and clear.

In the fifth century BCE, the most important leader was Pericles (494-429 BCE), an orator and general, who became an influential statesman, especially in the period between the Persian and Peloponnesian wars. He led Athens from 461 to 429 BCE. With his power of oratory and influence he is said to have introduced a new element into Athenian democracy, the importance of debate and persuasion. He brought efficiency into the administration of public finances, ensured taxation and military responsibility on part of the nobility, and public expenditure that built infrastructure shared by all. He is also credited with transforming the Delian League into the Athenian empire and through his interest in literature and arts, to have increased the influence of Greek practices in city states beyond Athens. Officials were appointed to maintain relations with other Greek states, to collect tributes from conquered areas, and for taxation. He was largely responsible for the construction of Acropolis.

Most advanced Greek city-state in naval strength, Athens expanded into larger areas, till its strength was undermined by the conquests of Alexander (336-323 BCE). After the conquest,the Greek states became part of the Macedonian Empire, putting an end to the experience of city-states. However, Greek culture spread far and wide through the Macedonian contacts and came to be known as Hellenic culture. During the Athenian Empire the Greek states and the new areas conquered were treated differently. In many of the conquered states, the rule was more centralized, more brutal, and taxation much heavier. The Empire thus added substantially to the resources of Athens, making it the pre-eminent Greek city-state till the Macedonian conquests. The rule of Macedonia put an end to the city-state, in terms of political administration and institutions related with justice and punishment of crimes, or culture and urban layout of cities. Macedonian rule created amalgamations and compromises, that lasted till the rise of Roman Empire. You would read about this in our Course **BHIC-104**.

14.8 WOMEN IN GREEK SOCIETY

One cannot finish a discussion on Greek civilization without taking into account fifty percent of the Greeks, their place and role in Greek society and polity. As in modern

societies, among the poor and labouring population, women constituted the workforce. They worked in fields and in homes. In Greek society they also constituted a significant proportion of the slaves. The extraction of surplus from their labour was an enormous addition to the wealth and leisure of the ruling landed classes. Women also worked as domestic slaves and in textiles and handicrafts. Like men, they were taken prisoners of war and converted into slaves, besides being exploited as women. This is true of all the Greek city-states.

One cannot judge ancient societies by modern standards, but nevertheless it is important to underline the subordination of women in the light of attempts to portray ancient societies as somehow 'golden', when women too enjoyed and partook of the greatness of these societies, the greatness of these societies being exaggerated in the first place. Women deities did get worshipped and there were individual renowned learned women from the ruling classes, whose names appear in the literary sources. Many partook in public religious rituals during the earlier period but we can say there was great distinction between those of the ruling classes and the labouring women, slaves or non-slaves. These distinctions are evident in terms of leisure, comfort and enjoyment of wealth of families, and perhaps learning. There were also courtesans of great accomplishment and learning. Prostitution was also an aspect of Greek society.

Women did not enjoy the freedoms that a citizen did. They were, in fact, not considered citizens and could not participate at any level in assemblies, leave alone higher bodies. Inheritance and ownership of property was not permitted to women. In the family, which had already assumed patriarchal overtones with emergence of private property, their position was subordinate, governed by fathers and husbands. We will talk more about them in the context of culture and everyday life, in our next Unit.

Check Your Progress Exercise-3

1) Do you agree that diversity was a feature of Greek civilization from earliest times? Give some examples.

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2) Describe the political structure of Athens and Sparta as it had evolved in the classical period of Greece.

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3) What is your opinion about the period of tyranny in early Greek history?

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4) Give a short account on the position of women in Ancient Greek civilization.

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14.9 SUMMARY

It has been our effort to underline the diversity of Greek polity from the earliest times. We have seen the workings and structures of the ancient Greek city states and their experiments with democracy. We noticed that in practice this democracy was much curtailed and available to a small minority only. However, during this period some discussions and new ideas emerged, which we will discuss in the next Unit. You must have seen how slavery was crucial to the great achievements of Greek civilization, and in fact constituted its foundation. You would also now be able to appreciate the linkages between slavery, the political experiments, and the centrality of trade around the Mediterranean in the emergence and flowering of the Greek civilization. You would also have an idea of the divide between those considered citizens and those who were slaves. We have not gone into details of the lives of the slaves and the problems they faced. It is quite evident that they did not enjoy any social rights and could be bought and sold and were like instruments of production. You would have also noticed the conditions of some other classes who were not slaves, but were nevertheless not citizens, somewhere between the citizens and the slaves. The condition of women slaves has also been discussed. You would have noticed that their exploitation was much more than their male counterparts.

14.10 KEY WORDS

Chattel Slavery : form of slavery in which a person and his family is enslaved for life, treated as property and could be traded as well.

Demes : local councils in Greek city states which consisted of either several small hamlets (human settlements), a village, or a city district.

Gerousia : council of elders in Sparta composed of thirty men, where two of them were Spartan Kings while twenty eight others were men over the age of sixty.

Oligarchy : a form of government in which power was invested with a small group of people or families of wealth and privilege.

Polis : a self-governing Greek city-state.

Thessaly : a traditional region of administration in Ancient Greece. During the Mycenaean period, it was known as Aeolia.

14.11 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

Check Your Progress Exercise-1

1) See Section 14.4
2) Linear A/Minoan Script and Linear B Script
3) See Sub-sections 14.5.1 and 14.5.2
4) Literary works, irregular decadence, etc. See Sub-section 14.5.3

Check Your Progress Exercise-2

1) See Sub-section 14.6.2
2) Contribution to production, domestic chores, surplus, etc. See Sub-section 14.6.1
3) Displaced traditional aristocracy, consolidation of small farms, etc. See Sub-section 14.6.2

Check Your Progress Exercise-3

1) Highlight the differences in political set up, slave system etc. in different city states as discussed in the various sections and sub-sections of this Unit.
2) See Sub-section 14.7.2
3) See Sub-section 14.7.1 for an evaluation of the period of tyranny.
4) Non-citizens, subjugated to men etc. See Section 14.8

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14.13 INSTRUCTIONAL VIDEO RECOMMENDATIONS

Ancient Greeks Democracy

https://www.youtube.com/watch?v=NR-tjUYfYSE

UNIT 15 GREEK CULTURAL TRADITIONS*

Structure

15.1 Objectives

15.2 Introduction

15.3 Material Culture and Ways of Life

15.4 Greek World View: Religion, Public Rituals and Gods

15.5 Legends, Myths and Stories

15.6 Literature

15.7 Science

15.8 Medicine

15.9 Philosophy

15.10 History and Historiography

15.11 Art, Architecture and Sculpture: From the Collective to the Individual

15.12 Sports and Athletics

15.13 Gender and Family

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15.1 OBJECTIVES

After going through this Unit, you should be able to:

- understand that by cultural traditions we mean a whole way of life and ways of thinking;
- understand that Greek culture did not emerge in a vacuum, it accommodated and was influenced by what preceded and surrounded it;
- relate Greek cultural traditions with the dynamics of Greek society and polity as they developed through the centuries;
- appreciate its achievements in the context of its times;
- appreciate how it contributed to the growth of modern Europe;
- appreciate that there were also other ancient civilizations that have also played a significant role in human development;

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- evaluate the class character of Greek culture, as well as the contribution of the dispossessed in building it; and
- analyze how the grave inequalities of Greek society shaped and allowed the leisure, expression, and monumental structures of Greek civilization to flourish.

15.2 INTRODUCTION

Our sources of information on Greek cultural traditions are scarce, but varied in form. These are: i) the architectural remains, sculptures, pottery and other artefacts and items of use, available to us from archaeological excavations, ii) the legends and accounts passed on orally and later put into writing – changing or transformed in the process with time – and iii) the rich literary and philosophical contributions, also transmitted orally and later committed to the written form. The texts of history by the Greeks are the first conscious attempts by them to write about and understand their own past. When we talk about Greek cultural traditions, we will take into account a lot more than what we know of their artistic achievements available to us through archaeological excavations.

We will also discuss religion, the inequalities of gender and class that speak through their cultural production and philosophical inquiries, and something of Greek medicine and science. Here in this Unit we will prefer that you get an overview of the cultural developments rather than an in-depth study of only some development. This would help you to learn about a range of themes. In **Unit 14** our effort was to explore the social basis of Greek democratic polity in some depth.

Moreover, Greek cultural traditions should not be assumed to be just that of **Classical Greece**, static and timeless. There are changes and developments over time in all aspects of cultural expression that we will point towards as we discuss the different aspects of Greek life and social expression. Also, effort will be towards explanations and underlining tendencies rather than burden you with too many names and titles of works.

15.3 MATERIAL CULTURE AND WAYS OF LIFE

Most of what we know of material culture and everyday life and occupations of the ancient Greeks is through archaeological remains: public buildings, artefacts found in them, pottery. These remains also give us an idea of the changes from the Minoan period (2000 BCE-1400 BCE) described in our previous Unit, through Classical Greece, to the period of the Empire. We will also discuss the spread of some of the symbols of Greek culture beyond Greece along the path of Alexander's conquests. The influences of Greek cultural expression spread beyond the continent into Asia, to give one example the Gandhara art in the Indian subcontinent, with which you may be familiar.

It may also be noted here that a lot of the material cultural expression deals with everyday non-religious life, but a lot of it is linked with religious expression as well. Temples and other religious buildings are sites of artistic expression, both visual and architectural techniques that derive from secular ways of thinking. On the other hand, items of secular use often carry religious motifs. Graves are places where this can be most clearly seen: articles used in rituals and appeasement of gods or prayers for the soul of the dead often accompany items of everyday use offered as gifts to ancestors for their sojourn into after-life: they also give away the social status of the person who has died and who are mourning him/her. The remains that we get there may be those linked with lives of the rich. Poor, in any case, did not have graves that may withstand the vagaries of time.

The early Minoan civilization shows well connected road system across cities on Crete

island, towns with well organized street plans, drainage systems, and clear distinctions between elite and poor homes. There were big palace complexes, storerooms, workrooms and living rooms clustered around a central square. **Frescoes** found give a good idea of daily life in the late Bronze Age (Kishlansky et al, 2008: 37-38). It must be noted, however, that this is essentially the elite culture of the time, there being little evidence of how the poor spent their time and leisure, if any. It is clear that much of the wealth produced at the time was consumed in these palace complexes.

Figure 15.1 : City-Structure of Minoan Cities

Credit: Corvax

Source: https://en.wikipedia.org/wiki/File:Knossos_sewers_PA067399.JPG

Evidence for the Mycenaean civilization (1600-1200 BCE) of mainland Greece exists in the form of thirty graves, essentially huge bee hived shaped tombs that show 'magnificent achievements of architecture and masonry, far beyond anything seen previously in Europe.' The largest vault, in its dimensions and the capping weight of the stone, was 'the largest vault in the world for over sixteen hundred years' (Kishlansky et al, 2008: 39). Gold ornaments, bronze swords, axes, knives and utensils point to wealth as well as the warlike character of the elite, while great palaces strewn around and some five hundred villages show the spread of this civilization and evidence of its maritime trade.

Figure 15.2 (a): Mycenaean Graves

Credit: Andreas Trepte

Source: https://en.wikipedia.org/wiki/Grave_Circle_A,_Mycenae#/media/File:Grave-Circle-A-Mycenae.jpg

Figure 15.2 (b) : Offerings from a Mycenaean Grave; Ancient Agora Museum, Athens

Credit: Dorieo

Source:https://commons.wikimedia.org/wiki/File:Offerings_from_a_Mycenaean_Pit_Grave_of_an_infantil_girl_(1400_BC.)._Ancient_Agora_Museum,_Athens.jpg

Figure 15.3 : Iron Implements in Archaic and Classical Greece

Credit: Brouwers, Josho. 2015.

Source: https://www.ancientworldmagazine.com/articles/swords-in-ancient-greece/

In **Archaic Greece** (800-500 BCE) and Classical Greece (490-323 BCE), iron replaced bronze. Ornaments, tools and weapons showed improved techniques: iron was much easier to work with, and because it was cheaper, it also became more accessible.

After Alexander's conquests and spread of his Empire we see a different kind of flowering of cultural expression, one that took elements from the areas conquered and also influenced them. It was this synthesis that later inspired Modern Europe.

15.4 GREEK WORLD VIEW: RELIGION, PUBLIC RITUALS AND GODS

We begin our discussion on Greek world view and modes of thinking with a description of Greek religion because in any pre-modern society religion is the key to a society's world view, ethics and sense of right and wrong. Religion is formed in the context of the social milieu and is in turn a moral force in both public life and polity and explanation of the universe and man's place in it. It is, of course not unchanging, even in the context of the ancient past.

Early Crete society (2000-1550 BCE) had both male and female gods, but more particularly worshipped female deities, chief among whom was the mother goddess (mentioned as Mother Goddess or Snake Goddess), signifying the good and evil that existed in the world. Bull's horns were associated with religious rituals, although traces of human sacrifice too have been found.

Figure 15.4 : Crete Mother Goddess (Snake Goddess)
Credit: C Messier
Source: Wikimedia Commons

Figure 15.5 : Crete: Bull's Horns
Credit: Mark Cartwright
Source:https://www.ancient.eu/crete/

Through the **Dark Age**, Archaic and Classical Greece, religion and public rituals became more elaborate and the temples of worship much larger, although smaller structures were scattered all over the areas of the city-states. Sacrifices were offered on altars, although some of these could be conducted by lay people, those not necessarily designated priests. From the 'Dark Age' itself altars began to be dedicated to specific gods, considered their houses rather than places of rituals. To begin with of wood, stone temples became the norm in Classical Greece, and also to assume a form of a rectangular room with a roof and circled by columns, largely empty, with a single idol. They were seen as community spaces and, as in India, the gods were given offerings and asked for wish fulfillment or for thanksgiving, but also had human attributes, and stories about them were almost human stories, reflecting the vicissitudes of life and conflicts of the age.

Figure 15.6 : Ancient Greek Altars
Credit: Zde
Source: https://commons.wikimedia.org/wiki/File:Ancient_Greek_Altar_Hermes_Delos_130033.jpg

Figure 15.7 : Ancient Greek Temple of Olympian

Credit: Ava Babili

Source:https://commons.wikimedia.org/wiki/File:Temple_of_Olympian_Zeus_Athens_Greece_9.jpg

Temples identified with specific gods had their own time in the year for festivities, and a great many other community gatherings, celebrations, feasts and athletic contests centred on them. They were identified with the particular city they were built in. The two most important of these were the temples of Delphi and Olympia, in honour of Apollo (God of sun, light, music and healing) and Zeus (God of sky and thunder), respectively. Apollo was attributed with prophecy, and Greeks often visited his temple to hear the 'Oracle' pronounce what was to be the outcome in a battle or conflict. He was also seen as god of music and medicine and justice. Dionysus was god of emotions and wine, initially a folk god, adopted later into the pantheon of high religion. Poseidon was associated with sea, earthquakes and water.

While gods had to be propitiated for a better life, their stories reflected the values of the society that worshipped them, including the weaknesses that characterize human beings, and the myths surrounding them sanctioned and supported the prevailing political and social order, including slavery. For example, in the story of Pandora, in its earliest version she represents evil, but later is depicted as curious rather than evil. Similarly, Archilochus, a poet, in a poem takes great liberties in interpreting and retelling Homeric legends, by questioning whether it could be termed cowardice to return defeated and alive from battle rather than die if circumstances so demanded (Kishlansky et al, 2008: 52).

Pandora (all-gifted/all-endowed) was the first human woman according to the Greek mythology. She was created by Hephaestus (God of fire and patron of craftmen) on the instruction of Zeus (the King of gods), in order to punish the two brothers – Epimetheus and Prometheus – who upset Zeus by giving people fire without his permission. There are many versions of this myth. In another version of the myth, it was Promestheus (a fire god and divine trickster) who stole fire from heaven and gifted it to the mortals. As per Hesoid's *Theogony*, each god gave Pandora unique gifts. For further details, please refer to the Instructional Video Recommendations.

15.5 LEGENDS, MYTHS AND STORIES

Legends, myths and stories are something societies live with well into the modern era. The Greeks had their own myths and legends that were powerful stories that governed life, morality and everyday social norms. This is because every generation sees them in the light of their own knowledge, reasoning and social predilections. Thus, myths do not contain what can be called historical facts, nevertheless, give us an idea of the thought processes, social values, mentalities and ideas of the time they pertain to. Together these constitute the corpus of ancient literature. The Homeric poems and legends are the most well known, while we may also mention the stories around the oracle of Delphi, the Apollo god, etc.

It is said that what held the different city-states together and created a common civilizational ethos was the many myths and legends and the heroes adored across the entire region that encompassed Greek civilization. As pointed out by scholars, these were 'more than just fanciful explanations of how things came to be. They supported the authority of social, political and religious traditions'. And the 'Archaic Greeks constantly reworked ancient myths, retelling them, adjusting their content and thus their meanings' … And 'in the process of revising and retelling, myths became a powerful and dynamic tool for reasoning about the world' (Kishlansky et al, 2008: 52). In the previous section, we referred to the changing depiction of Pandora. There were changes through time in the stories of Prometheus and Apollo too. Veneration was combined with liberty in depicting the relationship between gods and humans. As in Indian epics, the gods are presented in human form, almost playing out the drama of human life. Almost all stories concerning gods contain events that could as well be those in the lives of humans. The gods are shown acting in ways that are evil or revengeful, and not always godlike. For Prometheus' treachery, Zeus takes revenge on him by gifting him Pandora, the first woman who in the earliest version of the story represented evil. By accepting this, humans brought evil upon themselves.

Greek myths pertained not only to gods, there were stories of the cities themselves and their origins, of rivers and mountains and shrines, of festivals and seasons, and of course about the origins of the world. For example, regarding the place of humans there is a story that explains it thus: They stand between beasts and gods because Prometheus tricked Zeus and gave men fire. Seasons are there because Persephone, Zeus's daughter, was carried off by Hades, god of the dead, and had to spend four months each year in his dark kingdom. And so on (See Kishlansky et al, 2008: 52 for references to these stories and myths).

Check Your Progress Exercise-1

1) Discuss the main aspects of Greek religion, naming some of the important gods worshipped by them.

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2) Do you agree that Greek cultural traditions changed over time and resulted from many influences?

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3) What is the significance of myths and legends in ancient societies?

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15.6 LITERATURE

Greek literature adopted mainly the forms of poetry and drama, was initially oral and then in written form. Both poetry and drama also changed over time, from the earliest phases of Greek civilization to sixth and fifth century classical Greece. Arnold Hauser, a social historian of art and literature, has described these developments in detail. He has focused on the journey from collective chants and invocations, produced and performed collectively, to when the individual author became important as producer. He goes on to emphasize that individual creation had the purpose of community needs, say in times of war and inculcation of city pride, and entertainment or a didactic expression of universal values.

The earliest chants, as in all early societies were connected with magic formulae, popular collective rituals linked with processes and invocation to nature gods, songs of war and work, oracle sayings and prayers. But with the dawn of the heroic age, the social function of poetry and the social position of the poet changed completely. There are individual songs about the fate of individuals and while the authorship is often attributed to individuals and with time actually does become individual, the performance is still collective, with different performers reciting the parts of different characters in the epics like *Iliad* and *Odyssey*. The atmosphere of this poetry is aristocratic and linked with the courts: the major forms now are epics, and then odes or paeans too. They begin to be more concerned with the worldly matters rather than matters of religion. They begin with classical age to be commissioned and linked with community and city-state. There is a separation between folk literary expression and poetry linked with the educated or privileged classes. The poets have a higher status as 'thinking' people (Hauser, 2003: 50).

Of the poems, the most well known are two epics of Homer, *Illiad* and *Odyssey* of which there is no guarantee that he is the sole author or parts have been added to them with time. They were certainly oral for a period and transformed by bards and performers who chanted them till they came into written form around 750 BCE. They depict the time in which Homer lived, and carry memories of a period gone by as well: The'Dark Age' in which he lived (1200 to 700 BCE). They encouraged a recalling of the greatness of the cities around the Mediterranean, for example Athens and Corinth, in the Bronze

Age, although descriptions of life and society are very much those of the 'Dark Age'. His heroes belong to that era.

The *Illiad* is set in the **Trojan War**, more specifically the ten-year siege of Troy and the battle to rescue the Greek queen Helen from her captors. The *Odyssey* begins the story from after the fall of Troy and depicts the vicissitudes in the life of one of its heroes, Odysseus.

The two epics also depict not just events of the story told in the context of their times, and detail the ethics and the various heroes but they also reveal the author's preoccupation with capturing certain universal elements of human life. To understand it example can be given of what human beings do in circumstances of love, suffering and how they act with endurance in adversity and when faced with death. One may say that they contain, in short, 'the essentials of human tragedy'. They contain a mix of elements of sociological data and universal values, so characteristic of Greek cultural traditions. The Homeric legends became part of Greek myths that bound the entire Greek world, and were performed into the classical era and Hellenic age. Hesiod's poetry shows greater affinity with peasants and ordinary life. Sappho (from island Lesbos, 630-570 BCE), was known for her lyric poetry, written to be sung and accompanied by a lyre. Pindar's (lyric poet from Thebes, 518-438 BCE) odes, collected in four books, are themed around the Hellenic festivals held at four different cities. For example, 'Olympian Ode 1' could be a victory poem commissioned by a member of the victor's family, and would usually have been sung and danced on the victor's return to his home town. The shift was from collective to epic and individual during the archaic period. During classical Greece we thus see a remarkable change when 'both the themes and the occasions became those of community, not of the individual', the high moral themes of concern to the community of the times (Finley, 1977: 97). The Homeric poems and the works mentioned above are prime examples.

The element of poetry and early collective performances gave rise to Greek theatre, performed at public festivals, in open-air theatres at city community centres, with participation of as many as 1,000 performers and 12,000 or more spectators. There were competitions, juries and awards, and both individual playwrights and particular performance teams could become famed. Epic poetry, prose and lyrical interludes were combined in them. They often had some well-known historical setting that was part of historical memory.

Tragedy and comedy were the two main types of depictions. Tragedies dealt with the eternal moral questions of humans, their fate and dilemmas and grappled with the questions of ethics and good and evil. They depicted what each individual did when faced with adversity, he/she resolved these questions based on his/her personality and intelligence and morality. Comedies concerned themselves with the current socio-political scenario, often contemporary situations, and were filled with satire and lampooning of important people. They were critiques, often incisive, that combined humour and enjoyment of a different kind from the tragedies that were meant to be edifying and evoked thought and reflection.

The three main playwrights of the fifth century were Aeschylus, Sophocles and Euripides who wrote some 300 plays of which thirty-three survive (Finley, 1977: 104). Although Athens was the centre, plays were patronized everywhere, and the plays of these authors continued to be performed until the third century. Aristophanes was the most well known of those who wrote comedies. Scholars have seen a link between democratic politics and the themes explored in Greek theatre. *Oedipus the King* of Sophocles is perhaps the most famous of the Greek plays today.

15.7 SCIENCE

The reworking of myths and retelling of literary epics through time eventually led, by the sixth century, to questioning that extended to examining the origins and nature of the universe in non-religious terms, in terms of knowledge acquired through exchange of ideas and interactions with other societies as a result of migration and trade. The first attempts are noted around sixth century BCE in Miletus, an Eastern Greek settlement. Observation and rational thought became tools of analysis, which gave rise to startling new hypothesis, not entirely scientific, but nevertheless beyond the realms of religion and myths. Because of the natural explanations they sought for the universe and the world around them they came to be known as natural philosophers.

For example, water was the fundamental substance that constituted the universe, concluded Thales. Anaximander thought it was matter. Heraclitus pronounced change as the essential feature, because neither water nor matter remained unchanged. And then they speculated on the relationship between change and stability, and arrived at the conclusion that there must be some system and rationality in the workings of the universe even if they did not yet know it. Democritus (470-400 BCE) did not base himself on experimentation, but taking a cue from the natural philosophers, argued that there has to be a basic element/substance that cannot be divided, which should account for origins of world including life, which also in its changes and various permutations and combinations should explain the diversity we see around us: he called this element atom.

Four things are important here: i) answers to this world were being sought within the framework of the actual existing world; ii) the questions asked were right even if answers arrived at were not always so; iii) it was recognized that the limits of knowledge at a given point of time did not constitute the entire knowledge of the phenomenon being studied, there was always more to be learnt on the basis of new evidence; and iv) answers did not exist in water tight compartments, knowledge about one phenomena created basis for advancement of knowledge regarding other things. By this time, i.e. from the sixth century BCE onwards, it became possible to challenge the religious and mythical explanations. They may not have been prevalent among all sections of people – new knowledge never is – but among the educated it became acceptable that new ideas must find place in society.

The spirit of curiosity and observation of the natural world resulted in 'great strides in astronomy, geometry and medicine', even if their conjectures about earth centred universe, the Humoral theory of disease, and Aristotle's theory of falling objects were eventually proved wrong.

> The Humoral Theory of Disease, also known as the theory of four humours, was a model of the workings of the human body. It was central to the teachings of Hippocrates (460-370 BCE) and Galen (129-216 BCE). An imbalance in the four humours or individual psychological temperaments – melancholic, sanguine, choleric and phlegmatic – could result in disease. Thus, the treatment for diseases as per this theory lay in restoring this balance.
>
> According to the Greek philosopher Aristotle's (384-322 BCE) Theory of Falling Objects, heavier objects fall faster than lighter objects. This theory believed that a falling object had a definite 'natural falling speed' which was proportional to its weight.

Pythagoras (570-495 BCE), the early Greek Ionian mathematician is credited with discovering an important geometrical theorem, which has come to be known after him as the Pythagoras theorem. It consists of the calculation that in a right angled triangle, the square on the longer side is equal to the sum total of the squares on the other two

sides. Although in arriving at its complete discovery many others, notably earlier in Egypt and Mesopotamia, played a role, his contribution has been significant in mathematics. In general, too, his influence contributed to many later developments in science, and even sculpture and architecture – in science through his role in questioning the givens in myths and religion, and in architecture and sculpture through the sense and relativity of sizes and proportion.The Greeks contributed their bit too in the history of the concept of zero. Archimedes (287-212 BCE) is known for his discovery of a law of physics that came to be known after him as 'Archimedes' Principle'. Euclid (323-283 BCE) is another well known name whose compilation of theorems came to form the basis of studying geometry for many centuries thereafter.

There was a wonderful library at Alexandra, comprising of huge collection of books and manuscripts, a repository of knowledge at that time and visited by scholars with varied interests from all over the Mediterranean region.

> The ancient Greeks were assiduous in preserving the authors from their past. The Great Library at Alexandria during the first century BCE gave access to about 500,000 book-rolls. The library is considered to be part of a larger research institution called the Mouseion, which was dedicated to the Muses – the nine goddesses of the arts. The library or part of its collection was accidently burned by Julius Caesar during the civil war in 48 BCE and it is believed to have been rebuilt thereafter. It dwindled during the Roman Period.

15.8 MEDICINE

Comparing medical and anatomical knowledge, not with modern standards but by that prevailing in their times, Greek medicine had moved ahead. The Greeks experimented with cutting open dead bodies of animals, and cadavers as well for a time during the third century BCE, which gave them tremendous information about internal organs and muscles and bones.

In fact, it is little known, that Aristotle (384-322 BCE) initially had delved into zoology and some of his earliest writings that have survived describe about 540 zoological species, including marine life. His experimentation and research into chicken embryos and eggs, digestive systems of marine animals, the eye structure of bees, etc.'put the study of living organisms on solid empirical foundations.' Herophilus (330-260 BCE) investigated the brain and the nervous system, the human eye, the pancreas, the fallopian tubes and is credited with discovering the function of arteries as blood carrying vessels. Erasistratus (330-255 BCE) described the valves and their role in the functioning of the heart. Much of this information stood the test of time till the Arabic scientists and philosophers contributed significant advances in scientific knowledge (Nanda, 2016: 115-117).

These facilitated developments in medicine: the observations and analysis of causes of various ailments and their cure. Medicine and the art of healing became partially released from magic and witchcraft. Hippocrates (469-399 BCE), the most well known name, is credited with looking for natural causes of diseases on the basis of observing symptoms of various ailments. The ancients, in China, India, Rome, as well as prominently in Greece, believed that body was composed of same elements as the earth: air, water, earth and fire, which when the balance was disturbed caused disease.

Hippocrates called them four humours and claimed that health was a balance between them: yellow bile, black bile, phlegm and blood. He read enormously from many non-Greek sources as well and wrote a number of treatises that were later compiled, although it is not clear that they may contain ideas and works of others as well. Again, although this finds only a little space in modern medicine, the important point to be made is the

shift in attributing health and disease to natural causes and finding cures through medication rather than witchcraft and superstitious or religious beliefs, although these continued alongside for centuries afterwards, and do so even today.

15.9 PHILOSOPHY

Development of philosophy and a preoccupation with human existence was an offshoot of the study of the universe. Many thinkers emerged during the long era, the most famous of them known today being Socrates, Plato and Aristotle, beginning with Socrates around 400 BCE. The shift to thinking about human existence, in addition to that of the universe, began with Socrates who was the teacher of Plato. It is said that the level of argument and logic introduced by Socrates marked such a major shift that Greek philosophy prior to him is referred to as belonging to the pre-Socrates era. Of course, he did not begin in a vacuum. He was heir to the flow of ideas in the entire regions that the Greek world came in contact with.

Plato's (427-347 BCE) thought marks the beginning of what is known as the idealist stream of philosophy that gives precedence to ideas and believes that things that are material have their existence in the perceptions that we have of them. For example, if we perceive tree as a material substance of a certain kind, it is we who have given that object the status of a tree and so on. In other words, reality can only be grasped through contemplation and thought. As one author puts it, 'the manner in which Plato posed the question of the relationship between mind and matter was his lasting contribution to philosophy' (Farooqui, 2001: 189). Plato taught at the Academy in Athens, established by him. He was a great advocate of education and explained the primary role in society of those who were 'correctly' educated.

Aristotle, the student of Plato, considered the matter of relationship between mind and matter in a completely opposite way. His was what has come to be known as the materialist approach or perspective in philosophy. We have already mentioned above that a major part of Aristotle's early work was in the field of science, and involved experimentation and classification. He argued that matter existed outside of our perception, and we understood it only on the basis of our experience of it. In other words, our ideas and understanding of the material world developed on the basis of the study of what already existed.

What was common to all of these thinkers and philosophers, however, was their rootedness in the socio-political conditions of their times. Socrates was executed for his ideas because of the nature of his questionings and refusal to accept things without raising questions through dialogues and different opinions. It was his method that was considered explosive: otherwise he was quite an admirer of the existing political set up of Athens to which he belonged. Plato wrote his major work *Utopia* that concerned itself with an ideal society, but the Republic he conceived of had no role for ordinary people and was completely authoritarian, to be ruled by those who knew best, on the basis of their education. Aristotle analyzed many constitutions of his time, including that of Athens that was celebrated for allowing many features of democracy, but he did not perceive its limitations and the exclusions so characteristic of it.

None of them questioned slavery as an institution; they in fact supported it, considering that those who were slaves were somehow inferior beings whose role was precisely to serve and slave for those who deserved it – due to their superior station in life or intellect, as may be. What is important is that, as elsewhere in many parts of the world, they contributed to raising questions of what constituted virtue, good, justice and morality

and grappled with defining them in terms of human existence and the polity they were part of.

15.10 HISTORY AND HISTORIOGRAPHY

It is a fallacious understanding that people of the ancient past had no perceptions of their past or were not concerned with how their societies had come into being or their place in the natural scheme of life and universe. Such preoccupations abound, as historians have shown for various societies, including China, India and ancient Greece. We may not call these earlier attempts 'history' and their expressions as historiography, but such articulations nevertheless tell us a lot about the societies and their transformations through time. As many scholars have noted, the ancient Greeks were quite aware of and indebted to their 'ancients', that is all the earlier influences that had contributed to the making of Greek civilization.

Greek thinkers, among them historians who concerned themselves with their past, had certain views on nature and universe and the moral dimensions of humankind while also expressing anxieties about the present. There was little separation between history, philosophy and what we may today call elements of sociology and anthropology, and in fact their entire moral world. These were times of non-separation of knowledge, much before specialization set in, and very much before multi-disciplinary approaches came into being.

It is Greeks who are credited with the beginnings of what we recognize as elements of historiography; the term 'history' itself being derived from a Greek word *istoria*, which means inquiry; and Herodotus being popularly deemed as the 'Father of Historiography'. We will discuss here the work of Herodotus and Thucydides, who wrote in Greek and lived in the fifth century BCE, the age of classical Greek civilization. One recognizes in them the elements of the social and political context of their times, although one must be wary of any crude generalizations, because as with all thinking and towering personalities of any age, they exhibited a certain originality and spoke in a way that pointed forward in time apart from representing the main ideas of their age.

> Herodotus is considered as the world's first historian. Thucydides, on the other hand, is credited with writing the first scientific history. Both of them differed in their approach to the writing of history in terms of style, interpretation and purpose.
>
> Work of Herodotus (484-425 BCE): *Histories*
>
> Work of Thucydides (460-400 BCE): *History of the Peloponnesian War*

Yet when we look at the work of these two historians, we recognize a preoccupation with some of the accepted essential elements of history writing. For example, the significance of sources is recognized in the work of Greek historians: they referred to eye witness accounts, interviews, a range of documentary sources apart from tapping information derived from tradition, religious centres and chronicles. Thus Herodotus, writing about the Persian king Cyrus says: 'And herein I shall follow those Persian authorities whose object appears to be not to magnify the exploits of Cyrus, but to relate the simple truth. I know besides three ways in which the story of Cyrus is told, all differing from my own narrative' (Book I, Section 95).

Thucydides says: 'The way that most men deal with traditions, even traditions of their own country, is to receive them all alike as they are delivered, without applying any critical test whatever…'.

There is thus, as one can see, recognition of the subjective element involved in sources,

the biases that could be there, and the importance of selecting facts, and method in sifting through sources.

The historians obviously wrote for the privileged, elite, literate audience, but they do try to make their form and style different from the poets or dramatists. They are preoccupied with presenting a narrative of what they consider as the decisive events of their time, they try to locate them in specific space and time. However, causation was still not explored, often attributing some occurrences to the intervention of gods and looking on them as struggle between good and wrong, if not what is considered morally evil. The ideas of fate, divine wrath and destiny too are accepted as given, and the sanctity of the Oracle of Delphi[3] is not questioned. But human agency is seen as a significant factor too, and decline of fortunes of cities are written off in terms of material factors. Conflicts are recognized, as in the case of Athens and Sparta, as resulting from reasons that are material and for supremacy, and the reasons for the conquests that resulted in the Athenian Empire are similarly analyzed.

> According to the Greek mythology, Delphi was an important religious sanctity sacred to the god Apollo. The oracle (priestess) of Delphi spoke for Apollo and advised on important questions for the Greeks. By her answers, Delphi emerged as a powerful city-state. For further details, please refer to the Instructional Video Recommendations.

The focus of their concerns, the subject matter of their interests remained narrow; but then this remained so till well into the era of modern historiography as well. They wanted to preserve the memories of, and record for the future, that which they considered spectacular, particularly the battles and warfare during their times or earlier. For example, the major work of Herodotus (484-425 BCE) was an account of the origins and events of the conflict and war between the Greeks and the Persians, which takes into account human choices and willful actions and social constraints in its telling. He had travelled widely, visited important cities, collected stories and information and is able to present a 'great panorama of the civilized world at the end of the sixth century BCE. His descriptions range from the peoples of the Persian Empire to the construction of the great pyramids…The story builds gradually to the clash between the heroic civilizations of the East and the Greeks' (Kishlansky et al, 2008: 79). Moreover, he commented on the different stories and legends that he recounted, saying why he preferred the one he did, sought to preserve the history of the conflict that included the achievements and greatness of Greeks as well as the Persians, even as he saw the war as an epic battle between civilization and barbarism, and a view on the grievances and desires of retribution that the conflict centred on. His descriptions of agriculture in Mesopotamia and of the life of Persians involved a lot of first hand observation and were quite detailed.

Thucydides'(460-400 BCE) subject of study was the **Peloponnesian War**. As an Athenian general at the start of the war, his is more of a first hand account than a delving into available accounts, and he is primarily concerned with issues of the functioning of the city-state and questions of political power, which he sees as arising from the rational self interests of the states involved. He wanted to write about human society in action, attributing the rise and decline of states to morality and collapse of morality, as may be. Nevertheless, the agency of change and development and power politics in his account is the human agency.

Thus, in the two major Greek historians we see an intellectual endeavour that parallels philosophy and science: true to past traditions and sources of perception and knowledge, but also breaking out of them sufficiently to allow for a change that is marked, and recognized in any history of historiography.

We would like you to remember though, that such developments were not confined to the Greek world alone.

Check Your Progress Exercise-2

1) What were the main forms of literature in Classical Greece? Describe the nature of poetry and theatre with names of important authors.

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2) What was the contribution of the Greek natural philosophers to the understanding of the universe?

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3) Underline the main aspects of how the Greeks understood the human anatomy.

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4) What was the contribution of Hippocrates to the development of medicine?

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5) State the main differences between Plato and Aristotle in perceiving the relationship between mind and matter.

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6) Discuss the contribution of Thucydides to the development of Greek historiography.

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15.11 ART, ARCHITECTURE AND SCULPTURE: FROM THE COLLECTIVE TO THE INDIVIDUAL

Visual art, architecture and sculpture too reveal a journey from the collective to the individual and of individual production for community use. Visual art was represented in items of use and in public celebrations linked with religion, and they tell us much more than the functions they were used for. And of course, the palace complexes referred to in the earlier Unit (for details see **Section 14.5.2**, **Unit 14** of this course). They tell us first of all about the techniques and standards of building, of smelting of bronze or iron as the case maybe, of the level of technology and dyes, and of the ideas and social life prevalent from the earliest times to the Hellenic Age after the conquests of Alexander and spread of Greek influence beyond the region inhabited by Greeks. The walls of palace complexes had frescoes that depicted daily life and culture. In the bronze age Minoan frescoes, we see images of vault practices by both men and women and also the rich elite watching ladies dance in olive gardens, or ladies watching athletics.

Figure 15.8 (a)

Credit: Wikipedia

Source: https://commons.wikimedia.org/wiki/File:AMI_-_T%C3%A4nzerin.jpg

Figure 15.8 (b)

Credit: cavorite

Source: https://en.wikipedia.org/wiki/File:Knossos_ fresco_women.jpg

Minoan Fresco Paintings

There were pictorial representations of humans and animals on the pottery in the Mycenaean period, giving way to geometrical patterns during the Dark Age, that grew more complex and decorative with time. During the classical era the pottery became more decorative, depicting scenes of farmers harvesting olives, a Corinthian vase has been found depicting hoplites (Greek citizen-soldiers) marching into battle, a later one showing the priestess of Delphi and a petitioner receiving a reply to his question. With contacts with near east, images began to include strange animals, and by the 8th century, images depicting narrations of Greek myths and legends. As pointed out by many scholars, from 6th century onwards they came to be signed as well, signifying the emphasis on and celebration of individual artist, potter or painter, along with the heroes depicted. The famed pottery of classical Greece saw the emergence of burnt clay vessels and vases with figures and scenes outlined and carved delicately and filled with black colour.

Figure 15.9 : Minoan Pottery

Credit: Zde

Source: https://en.wikipedia.org/wiki/File:Minoan_pottery,_Neopalatial,_Mameloukou_Trypa_cave,_AM_Chania,076133.jpg

Sculpture saw similar celebration of the individual, human body or a male deity. The advances in geometry lent well-proportioned and three-dimensional aspect to the statues, and later sculpture began to include scenes that told stories. The use of depicting clothing in a way that it did not hide contours of the physique was an important achievement that allowed the three dimensional effect.

Statue of Asclepius (God of Medicine in Greek Mythology), exhibited at Museum of Epidaurus Theatre

Credit: Michael F. Mehnert

Source:https://commons.wikimedia.org/wiki/File:Asklepios_-_Epidauros.jpg

Venus de Milo on display at the Louvre

Credit: Livioandronico2013

Source:https://commons.wikimedia.org/wiki/File:Front_views_of_the_Venus_de_Milo.jpg

Statue to Menander (Greek dramatist), Theatre of Dionysos, Athens, Greece

Credit: Jebulon

Source:https://commons.wikimedia.org/wiki/File:Statue_Menander_Dionysus_Theatre_ Athens_Greece.jpg

Figure 15.10 : Greek Sculptures

In general, the huge temples were meant for devotees to admire rather than enter to pray. Rituals were held in congregations outside, where the events associated with festivals took place. The temple structure stood on columns, sometimes as many as

thousand columns, as was prevalent in all big buildings constructed before the technology of arches was discovered. Most significant is the Parthenon temple dedicated to Olympian deities.

Figure 15.11 : Parthenon Temple

Credit: Steve Swayne

Source: https://commons.wikimedia.org/wiki/File:The_Parthenon_in_Athens.jpg

Stadiums were an important feature within the city-states, for games and other entertainments. We do not see the big palace complexes of the earlier era, the architecture being dominated by community buildings, and sculpture getting accommodated within them. Acropolis is one of the remains of city that even today excites much admiration. Most of the buildings and community celebrations were financed by the treasury of the state and occasionally by the wealthy who commissioned them.

Figure 15.12 : Stadium

Credit: Truelight234

Source: https://commons.wikimedia.org/wiki/File:TheatreatEpidoris.JPG

15.12 SPORTS AND ATHLETICS

With emphasis on the individual, on prowess and on the military in most Greek city-states, physical strength, sports and athletics eventually became a form of celebration of the Greek personality, of both men and women to begin with, and eventually an arena increasingly occupied by men. Sports and physical prowess of the individual is visible everywhere: in the athletic meets, in the popularity, fame and status enjoyed by the sportsmen in Greek society, and their actual depiction in sculpture and even pottery.

In Bronze Age, Crete frescoes show the privileged Cretans watching ladies dance around olive trees, and also aristocratic ladies watching athletic spectacles, but also both men and women athletes vaulting over the backs of ferocious bulls (Kishlansky et al, 2008: 37).

Our modern-day World Olympics dates back to ancient Greece, although with a long interruption in between. By 500 BCE, we learn, 'there were fifty sets of games across the Greek world held at regular intervals,' the most prestigious being the 'Crown Games at Delphi, Corinth, and Nemea'. The most important were those held every four years at Olympia as celebration of the cult of Zeus. Apart from the 192 metres race, the pentathlon was introduced consisting of running, jumping, and javelin and discuss throw and wrestling, apart from horse and chariot races. In some sports, the fight was to the end, with the loser not giving up, sometimes till death, at the risk of earning disgrace. The winner ofcourse gained both fame and fortune, becoming part of legends, with odes written about their spectacular victories, just as in wars, and symbolized in sculptures depicting the strong male body in action. Competition among cities was as sharp as that between individual athletes, and 'only men were allowed to participate in or attend the Olympic Games,' although separate Olympics were conducted in honour of Zeus's wife Hera in which unmarried women could participate (Kishlansky et al, 2008: 50-51). Participation in Olympics continued well over a thousand years ending only in CE 393 (Kishlansky et al, 2008: 49).

Figure 15.13 : Sports Depiction
Credit: National Archaeological Museum, Athens
Source: https://commons.wikimedia.org/wiki/File:07Athletengrab.jpg

15.13 GENDER AND FAMILY

We have already discussed the position of women in our previous Unit: how their position was subordinate and they did not enjoy any political rights and were not considered citizens. We also noted that they constituted a large section of slaves. But we need to underline the specific features of subordination. Apart from their work as slaves in some of the workshops and as domestic servants, it can be said that women

were confined to the domain of the house. The reality was thus complex: a large section contributed to the creation of surplus value and production, and a small elite minority participated in the religious life and community, or at least the minority that constituted the citizen community. In the rituals and religious festivals where women are shown as participating, their role is subsidiary and was graded according to the status of women. Similarly, some rituals are performed by children, again graded according to status apart from their subsidiary role as minors.

Citizens' wives, of course, also shared in the citizen status to the extent that the sons they bore would become citizens and their daughters the wives of citizens. In law, women, especially those of higher status, did not appear in courts or give evidence. The disputes involving them had their men participating in the court from both sides: only poor and slave women attended court. Their testimony too carried weight only to the extent that they were tortured in order to extract it: it was felt that women could generally not be relied upon. Cases involving children were really fights between their guardians: only after gaining maturity could they become eligible for giving evidence, for representing themselves, for military service, and only after the age of thirty to being jurors.

Except for some early frescoes described above, which show them participating in athletics during early phases, the classical art and literature portrays them mainly being engaged in household activities. In the economy, women participated only in the areas that were not considered fundamental. They did not attend markets where even small trading i.e. selling and buying of commodities took place, and the young boys too could attend only after noon when the market was full. Again, this does not apply to poor women, who were active participants as buyers and sellers of small items.

Prostitution was an arena where women prevailed, but here too the class division rendered public area of prostitution as distinct from what may prevail by way of prostitution within the privileged classes and families.

Within the family, women lived under the guardianship of male family members – father, brothers, husbands – with no independent individual rights, including in property matters and inheritance. Division of labour between male and female members of the household was clearly demarcated as across historical eras. Many women were educated among the privileged, but their writings or oral poetry is hardly known. Sappho is one well known name, as mentioned above. Privileged women did embroidery and created woolen products, etc. but they obviously did so for use rather than for an earning, while in the case of poorer women, their skills were linked with livelihood.

Check Your Progress Exercise-3

1) What were the main architectural features of Greek temples?

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2) In what way did developments in anatomy contribute to the realm of architecture, sculpture and visual art?

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3) Discuss the role of the individuals in Greek art, as artists and in the subjects of art.

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4) Write a short note on the importance of sports, especially Olympics in Greek society.

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5) Women were of course subordinate in Greek society, but could you point towards some differences and inequalities among the women themselves?

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15.14 SUMMARY

The geographical location of Greek city-states around the Mediterranean and the contacts it facilitated around the entire region on all sides allowed for diverse influences to shape its cultural traditions. This was also responsible for a range of ideas to fructify into advancement in thought, scholarship and forms of cultural expression ranging from ideas of the universe and man's place in it, to visual arts and social hierarchies. As we have seen through our coverage of developments over a long chronological period, the cultural traditions were not only multi-dimensional in nature but also changing over time within each aspect of its expression. It is a fallacy to look at Classical Greece culture to have developed indigenously in a closed space and suddenly in the sixth century, although Athens and the sixth century are landmarks in this development.

The observations of the universe led to advances in astronomy, sciences in general including mathematics, and anatomy, and to philosophical musings about human nature

and society. Proportion, rationality, and knowledge of anatomy caused developments in visual arts like painting and sculpture, in medicine and the art of healing. Mathematics and geometry were crucial in architecture as much as in further explorations of the world, and areas of knowledge that were much later separately called physics, chemistry, geology, and not to speak of the prevalent iron technology. It is difficult to speak in terms of cause and effect, as many of these developments occurred simultaneously over time, in spurts and independently over different areas that encompassed the Greek civilization. The details of changes in various fields have been noted in different sections of the Unit.

We must remember that much of what is renowned and known of Greek cultural traditions pertains to the rich, the privileged and those considered citizens. There is much cultural expression that must have flourished among the poor and the slaves, that does not find place in textbooks – because very little information about it has survived in the sources available to us, and what is available reflects largely the perspectives of the privileged.

We must also appreciate the inequalities within gender, the privileged and poor women although there were many common aspects to their subordination. And that important developments in culture and knowledge were not confined to Greece, they were spread all over the world and would contribute to overall development of human civilization.

Lastly, as also stressed in the previous Unit, is the significance of the very lively trade and the institution of slavery, which formed the foundation of Greek society and polity. While the immense flow of trade resulted in immense flow of resources and wealth in the hands of the privileged classes in ancient Greece, the inhuman slavery conditions made possible both concentration of wealth and leisure for these classes; to devote time to the world of ideas and to patronize the great works of architecture; sculpture and other public buildings. Finally to repeat, the social and economic edifice on which greatness of Greek civilization and all that it is known for, stood, was the system of slavery, to a very great extent.

15.15 KEY WORDS

Fresco : A technique of mural painting executed upon wet lime/plaster.

Greek Dark Age/Homeric Age : The time-period between the collapse of Mycenaean civilization and Greek Archaic Period.

Archaic Greece : The history of Greece from the eighth century BCE to 490 BCE.

Classical Greece : The time-period between 490 BCE and 323 BCE.

Trojan War : The war waged against the city of Troy by the Archaeans as per the Greek mythology.

Peloponnesian War : The Greek war fought in 431-404 BCE by the Athenians against the Spartans.

15.16 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

Check Your Progress Exercise-1

1) See Section 15.4. Mention the gods worshipped by Greeks such as Apollo and Zeus.

2) Discuss the changes in the Greek cultural traditions across different time-periods and influences exerted by these traditions in other regions as well.

3) See Section 15.5. Explain how these myths revolved around different stories.

Check Your Progress Exercise-2

1) See Section 15.6. Among the famous works of literature, mention must be made of two epic poems of Homer.

2) See Section 15.7

3) Mention how there was a shift in attributing health and disease to natural causes and finding cures through medication rather than witchcraft and superstitious or religious beliefs. See Section 15.8.

4) See Section 15.8

5) Plato gave precedence to ideas and believed that things that are material have their existence in the perceptions that we have of them. Aristotle, on the other hand, considered the matter of relationship between mind and matter in a completely opposite way. He argued that matter existed outside of our perception, and we understood it only on the basis of our experience of it. In other words, our ideas and understanding of the material world developed on the basis of the study of what already existed. See Section 15.9.

6) See Section 15.10

Check Your Progress Exercise-3

1) See Section 15.11

2) The nexus between anatomy and architecture, sculpture and visual art needs to be shown here. For instance, how advancement in geometry led to changes in the realm of sculpture. See Section 15.11.

3) Refer to Section 15.11

4) Modern day World Olympics dates back to ancient Greece. The most important were those held every four years at Olympia as celebration of the cult of Zeus. See Section 15.12

5) Refer to Section 15.13. You can point out differentiation between women belonging to the elite classes and those who were poor.

15.17 SUGGESTED READINGS

Cartledge, Paul (ed.). 1998. *The Cambridge Illustrated History of Ancient Greece.* Cambridge: Cambridge University Press.

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Hauser, Arnold. 2003 (Reprint). *The Social History of Art: From Prehistoric Times to the Middle Ages*. Vol. 1. Part 3. London and New York: Routledge.

Kishlansky, Mark, A. Geary, Patrick, J. and O'Brien, Patricia. 2008. *Civilization in the West, Volume A: to 1500*. New York: Pearson Longman.

Nanda, Meera. 2016. *Science in Saffron: Skeptical Essays on History of Science*. New Delhi: Three Essays Collective.

15.18 INSTRUCTIONAL VIDEO RECOMMENDATIONS

The Myth of Pandora's Box – Greek Mythology Explained
https://www.youtube.com/watch?v=lXmHA-XySmk

Myth of Pandora's Box
https://www.youtube.com/watch?v=LGTTAfwHugY

The Mystery of the Delphi Oracle | National Geographic
https://www.youtube.com/watch?v=ToVeoUzhR0Q

The Oracle of Delphi Ancient | National Geographic Documentary
https://www.youtube.com/watch?v=qM_22g30X-4

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