

Ancient Greece:

**Interrelationship of Commerce
and the Arts**

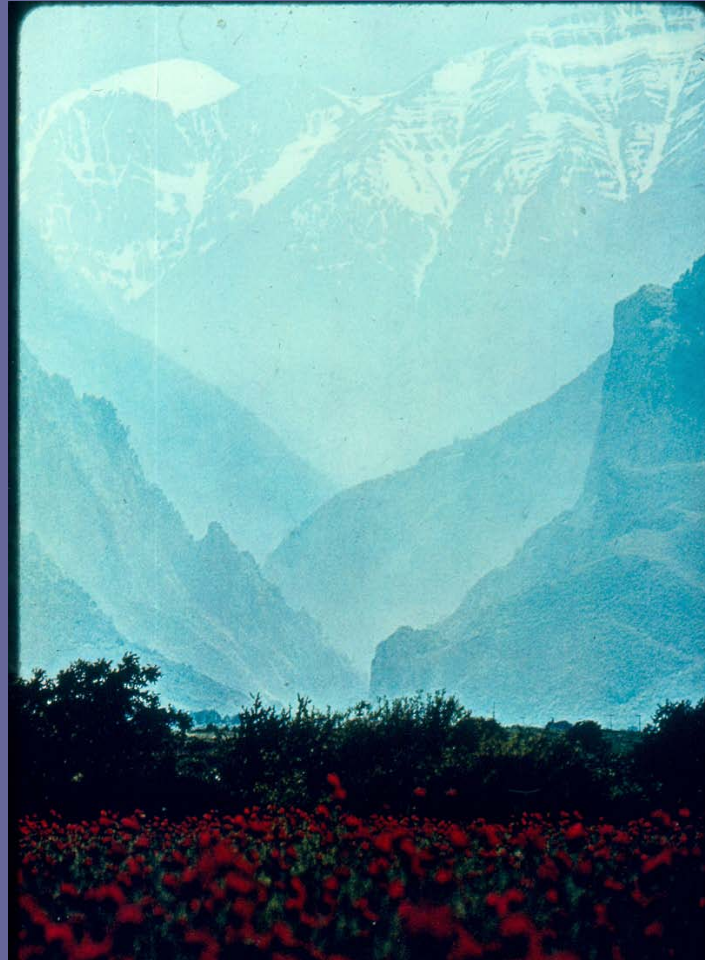
A. Geographic Factors Influencing Greek Development

1. Location
2. Deep Harbors
3. Insufficient Farmland (Greek colonies: Byzantium, Naples, Syracuse, Marseilles)
4. Mountains

Greek and Phoenician Colonies



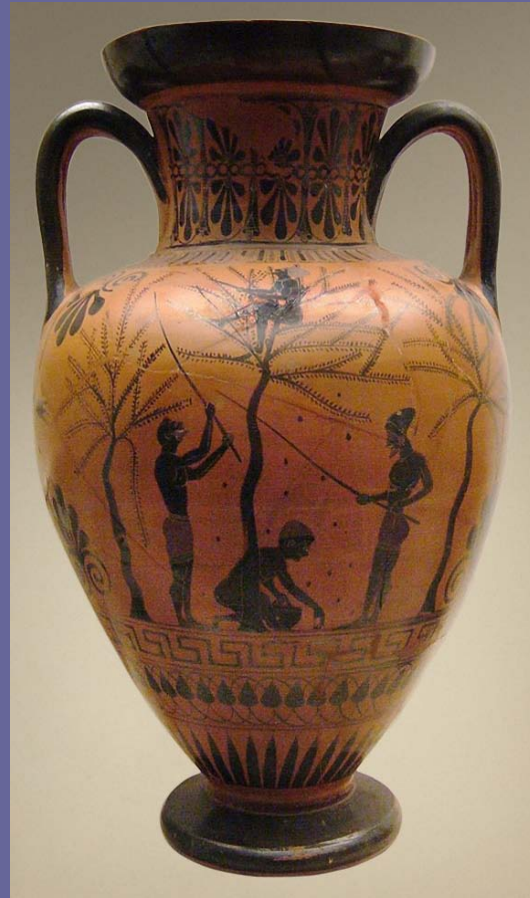
Mountainous Terrain



B. Mediterranean Trade

1. Olive Oil and Wine in Exchange for Grain—William H. McNeill
2. Silver Bullion and the Tourist Industry—M. I. Finley
3. fine pottery, iron goods, bronze articles, woolen cloth, shipbuilding

Greek Amphora



Manufacturing Olive Oil



Manufacturing Olive Oil (detail)

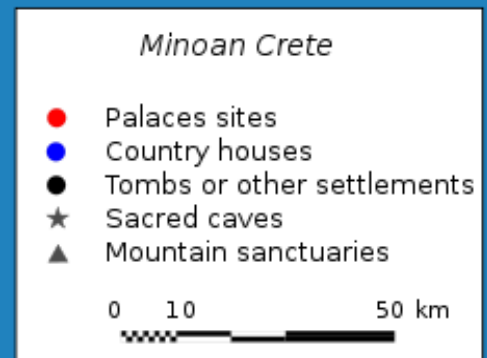


C. Cretan Civilization (3000–1400 B.C.)

1. Knossos (Κνωσός)

2. Sir Arthur Evans

Minoan Crete



Bull Leaping (fresco from Knossos)



D. Hellenic Civilization (1500–1000 B.C.)

1. Hellenes—Indo-European

2. Mycenae

3. Troy

a. Heinrich Schliemann

b. Frank Calvert

Map of Homeric Greece



Troas



E. Political and Social Developments

1. Discontent in Athens in 8th and 7th Centuries B.C.
 - a. Economic
 - b. Political
 - c. Military (hoplites and phalanxes)
 - d. Free laborers (*thetes*)

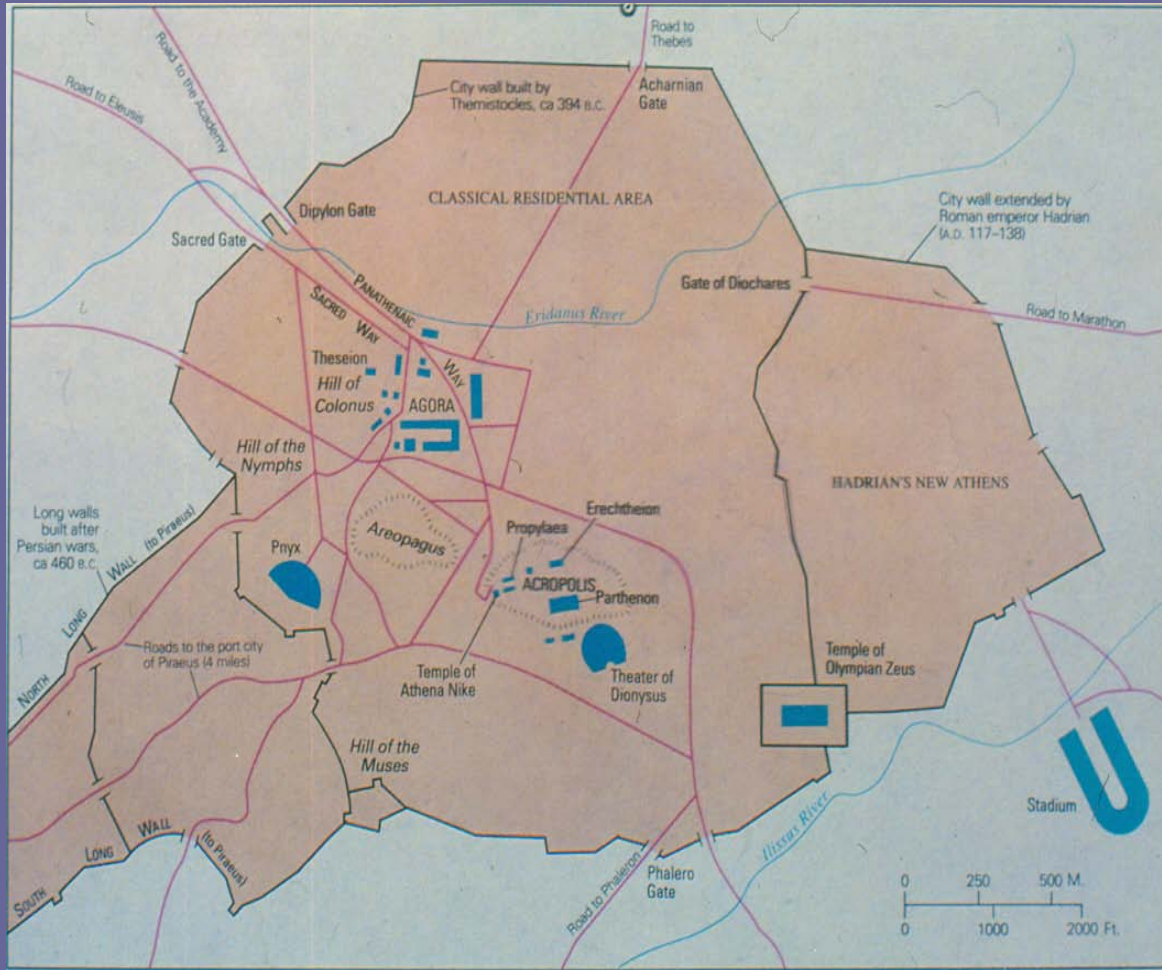
Map of Attica



Attica Basin



Map of Athens ca. 300 B.C.



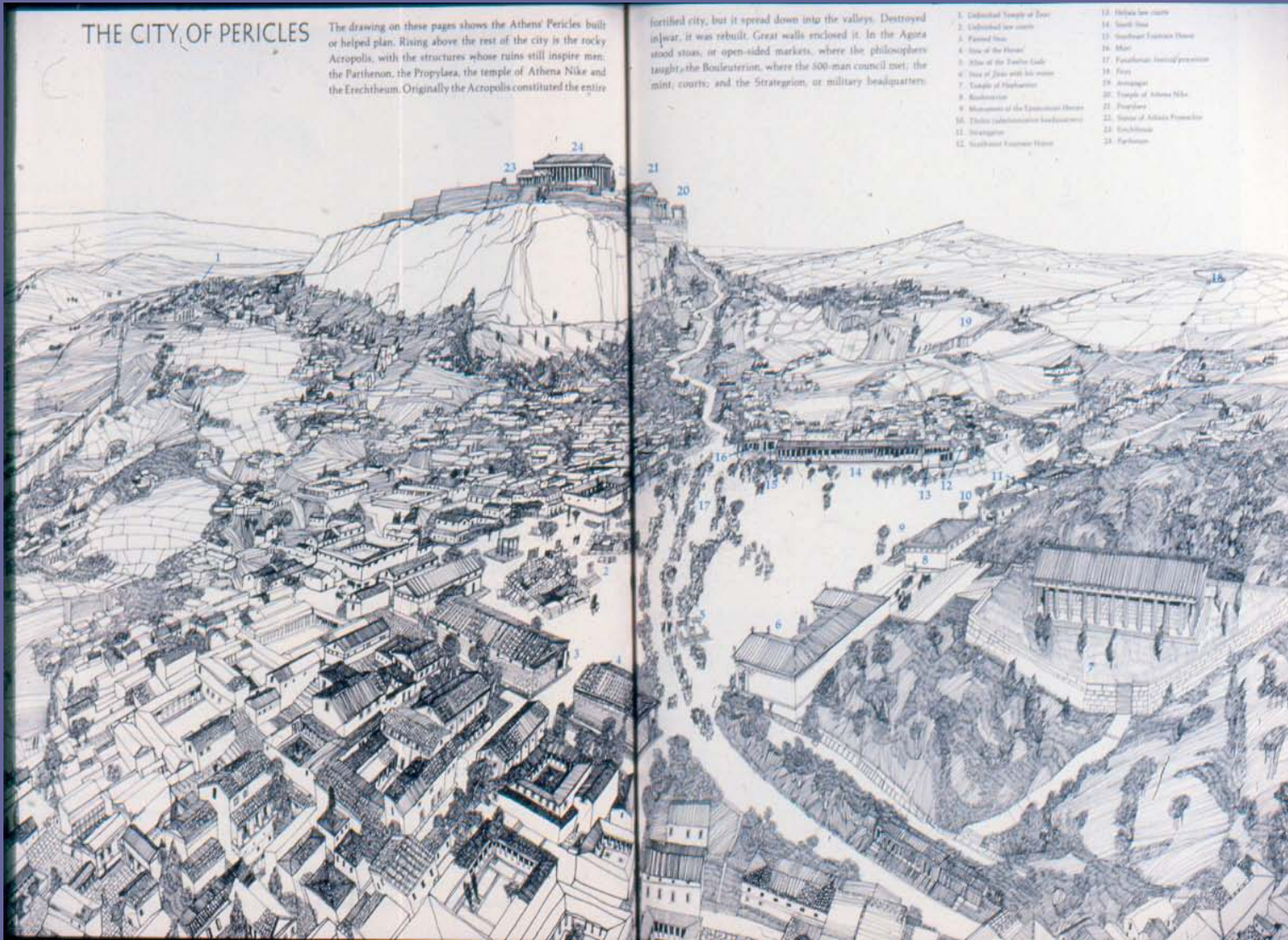
The Athens of Pericles

THE CITY OF PERICLES

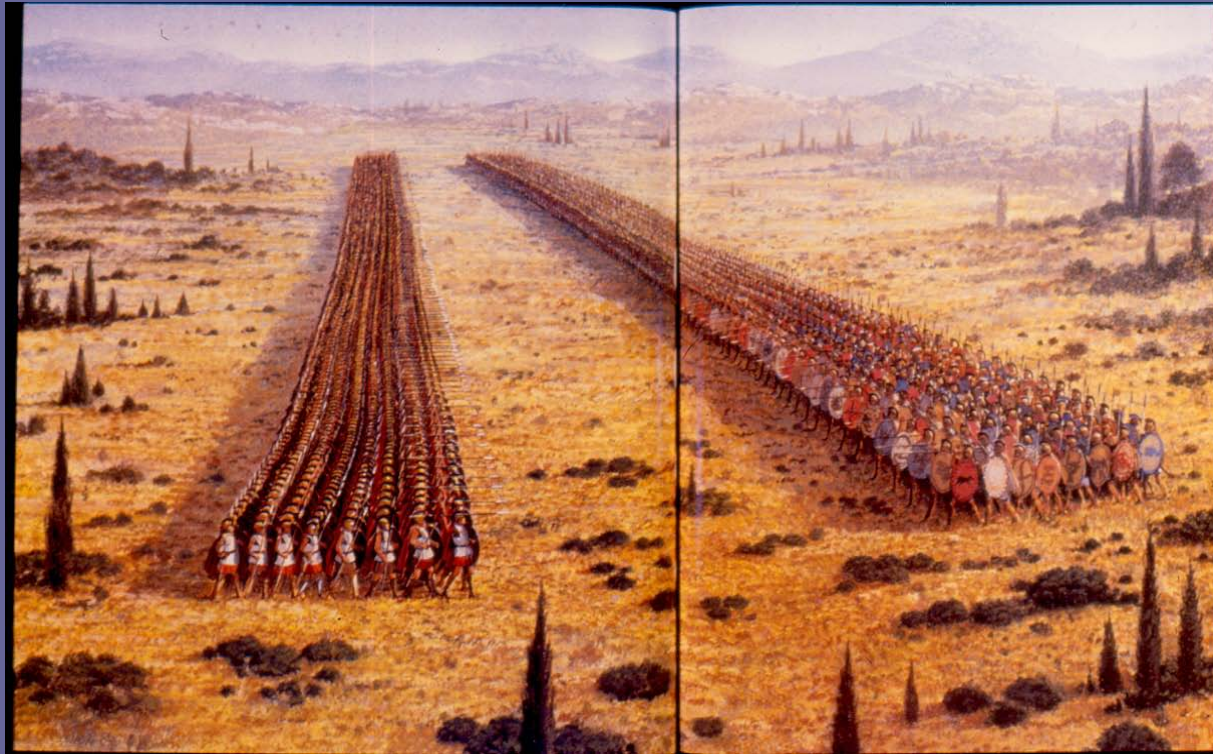
The drawing on these pages shows the Athens Pericles built or helped plan. Rising above the rest of the city is the rocky Acropolis, with the structures whose ruins still inspire men: the Parthenon, the Propylaea, the temple of Athena Nike and the Erechtheum. Originally the Acropolis constituted the entire

fortified city, but it spread down into the valleys. Destroyed in war, it was rebuilt. Great walls enclosed it. In the Agora stood stoas, or open-sided markets, where the philosophers taught; the Bouleuterion, where the 500-man council met; the mint; courts; and the Strategion, or military headquarters.

- | | |
|--|-------------------------------------|
| 1. Unfinished Temple of Zeus | 13. Heliaea law courts |
| 2. Unfinished law courts | 14. South Stoa |
| 3. Painted Stoa | 15. Southwest Eastman Stoa |
| 4. Site of the Theatre | 16. Mars |
| 5. Site of the Theatre Guild | 17. Panathenaic Festival procession |
| 6. Site of Zeus with his statue | 18. Pnyx |
| 7. Temple of Phidias | 19. Bouleuterion |
| 8. Bouleuterion | 20. Temple of Athena Nike |
| 9. Monuments of the Epitaphios Dromos | 21. Propylaea |
| 10. Tholos (administrative headquarters) | 22. Stoa of Adiktes Promachoi |
| 11. Strategion | 23. Erechtheum |
| 12. Southwest Eastman Stoa | 24. Parthenon |



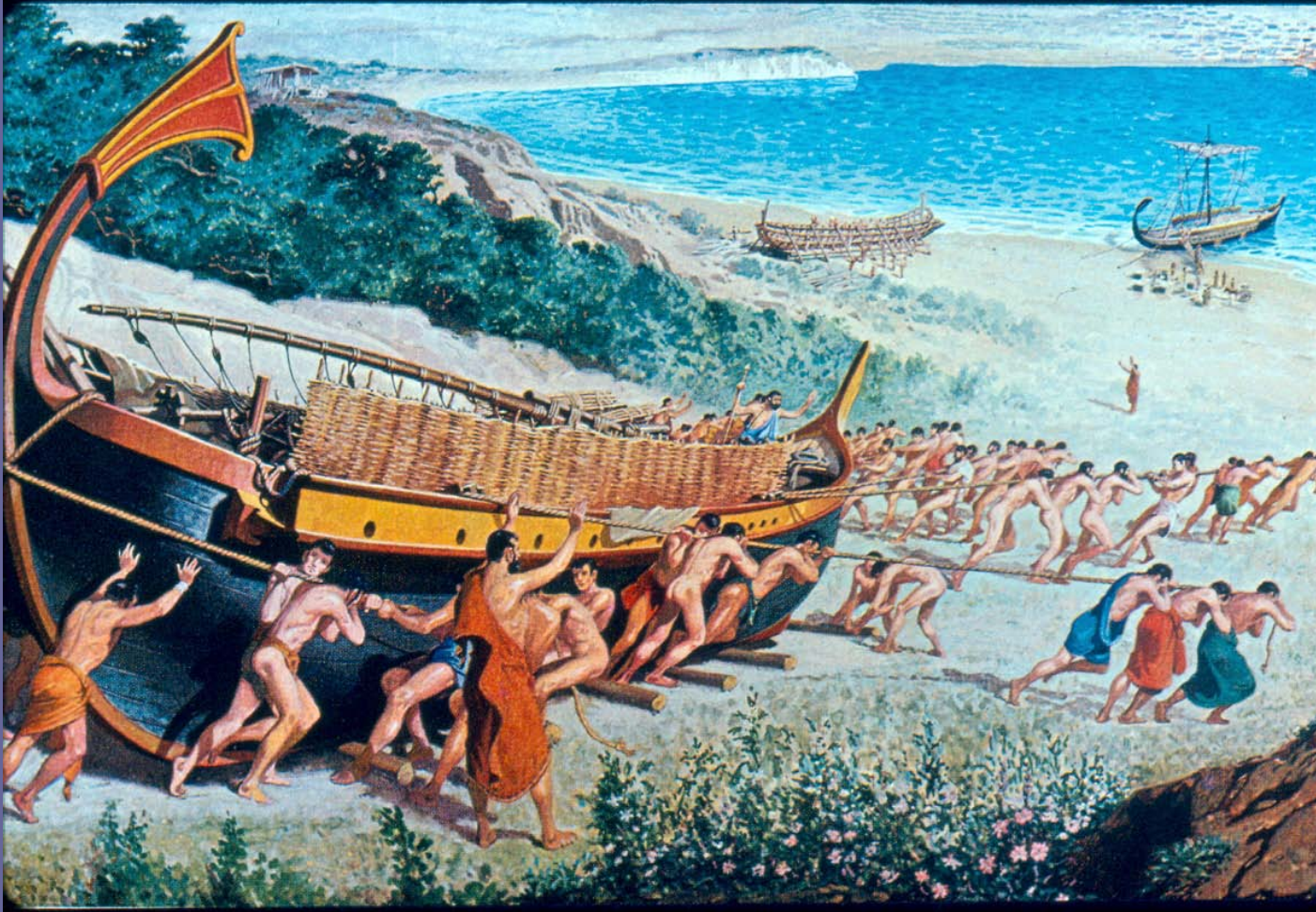
hoplites and phalanxes



Reconstruction of a Trireme



Portage at Corinth



Peloponnesian Peninsula



E. Political and Social Developments (cont.)

2. Leaders and Reforms in Athens (7th to 5th Centuries B.C.)

- a. Draco (ca. 621 b.c.)
- b. Solon (ca. 594 b.c.)
- c. Cleisthenes (ca. 508 b.c.)
- d. Ephialtes (462 b.c.)
- e. Pericles (461–429 b.c.)

E. Political and Social Developments (cont.)

3. Comparison of Athenian and American Democracies

a. Direct vs. Representative Democracy

b. Citizenship

c. Voting Rights

d. Slavery

F. Cultural Values

1. Status of Women

a. seclusion

b. *heterae*

2. Ideal Love?

Hettrerae at Work



Household



Ideal Love? Pederastic Sex



G. Athens and Sparta: Good Guys vs. Bad Guys?

Thomas Greer on the Spartans:

“The Spartans, in the eighth century B.C., were a ruling minority (less than ten thousand adult males). Possessing poor lands of their own in Laconia, they pushed westward into the broad and fertile plains of Messenia. There, they subjugated the inhabitants, who outnumbered them about ten to one” (Greer, 5th ed., p. 49).

G. Athens and Sparta: Good Guys vs. Bad Guys?

Greer on the Athenians:

“the estimated 40,000 male citizens controlled the government of a state of possibly 250,000 inhabitants” (Greer, 5th ed., p. 54).

“the estimated 40,000 male citizens controlled the government of a state of possibly 300,000 inhabitants”(Greer, 4th ed., p. 52).

G. Athens and Sparta: Good Guys vs. Bad Guys?

Greer says this about the Spartans:

“The conquerors became prisoners of their own success. Instead of extending political rights to the defeated people, they forced them to become semi-slaves (serfs), bound to the land by the state and compelled to work it for the citizen landholders. This situation required the Spartans to place themselves under a rigid system of life—one which would enable them, through the use of *terror*, to hold down a population much larger than their own. This demanded cultivation of their physical strength and endurance (for soldiering), strictest discipline, and a continuous watch (spying) upon every individual” (Greer, 5th ed., p. 49).

G. Athens and Sparta: Good Guys vs. Bad Guys?

Greer about the Spartans:

“The Spartans’ failure to move on through the stages of political growth experienced by other Greek communities was due largely to their fear of change. Because their control over conquered people was often threatened, they hesitated to tamper with any of the institutions on which that power rested. They kept their dual kings, for example, long after kings had disappeared elsewhere in Greece—though they did limit the royal powers. While the kings continued to command in battle, policy decisions were taken over by a council of elders. This consisted of the kings, along with some thirty other men chosen for life (by the citizens) from the leading families” (Greer, 5th ed., p. 49).

G. Athens and Sparta: Good Guys vs. Bad Guys?

Greer then writes about Sparta:

“The Spartans tried to seal off their city from outside influences. Compared with other Greek cities, Sparta had little contact with foreigners; it discouraged trade, and showed visitors little hospitality. Its citizens feared that “subversive” ideas might upset the delicate internal balance, and they resorted to secret police and physical isolation to keep ideas out. (The Spartans were not the first—or the last—to fear the power of ideas.) But they were not motivated by fear alone; most Spartans *wanted* to preserve intact their system of government, their way of life, their ideal of virtue (personal excellence) (Greer, 5th ed., p. 49).

G. Athens and Sparta: Good Guys vs. Bad Guys?

Greer's view of Athens:

“We know that by about 800 B.C. the neighboring communities of Attica had merged into the Athenian city-state. This slow and comparatively easy development led to a stable social condition that was not charged with the tensions existing in Sparta. While war and discipline were common to both states, the inhabitants of Athens enjoyed relatively greater freedom and leisure. In this situation Athenian culture came to full flower in the fifth century B.C.”(Greer, 5th ed., p. 49).

G. Athens and Sparta: Good Guys vs. Bad Guys?

Greer on the drawbacks of the Spartan system:

“The elders had to be at least sixty years of age. And the five officials called *ephors* (overseers), who held executive authority in the city, were usually old men, too (elected annually). Thus, the Spartan government was actually an *oligarchy* (rule by the *few*). In most of the other Greek cities the popular assembly, which was open to all adult male citizens, became a genuine law-making body. But in Sparta the members of the Assembly were not even permitted to debate. Instead the council of elders drew up all proposals and then presented them to the Assembly for approval or disapproval only—and this was given not by vote but by a shout” (Greer, 5th ed., p. 49).

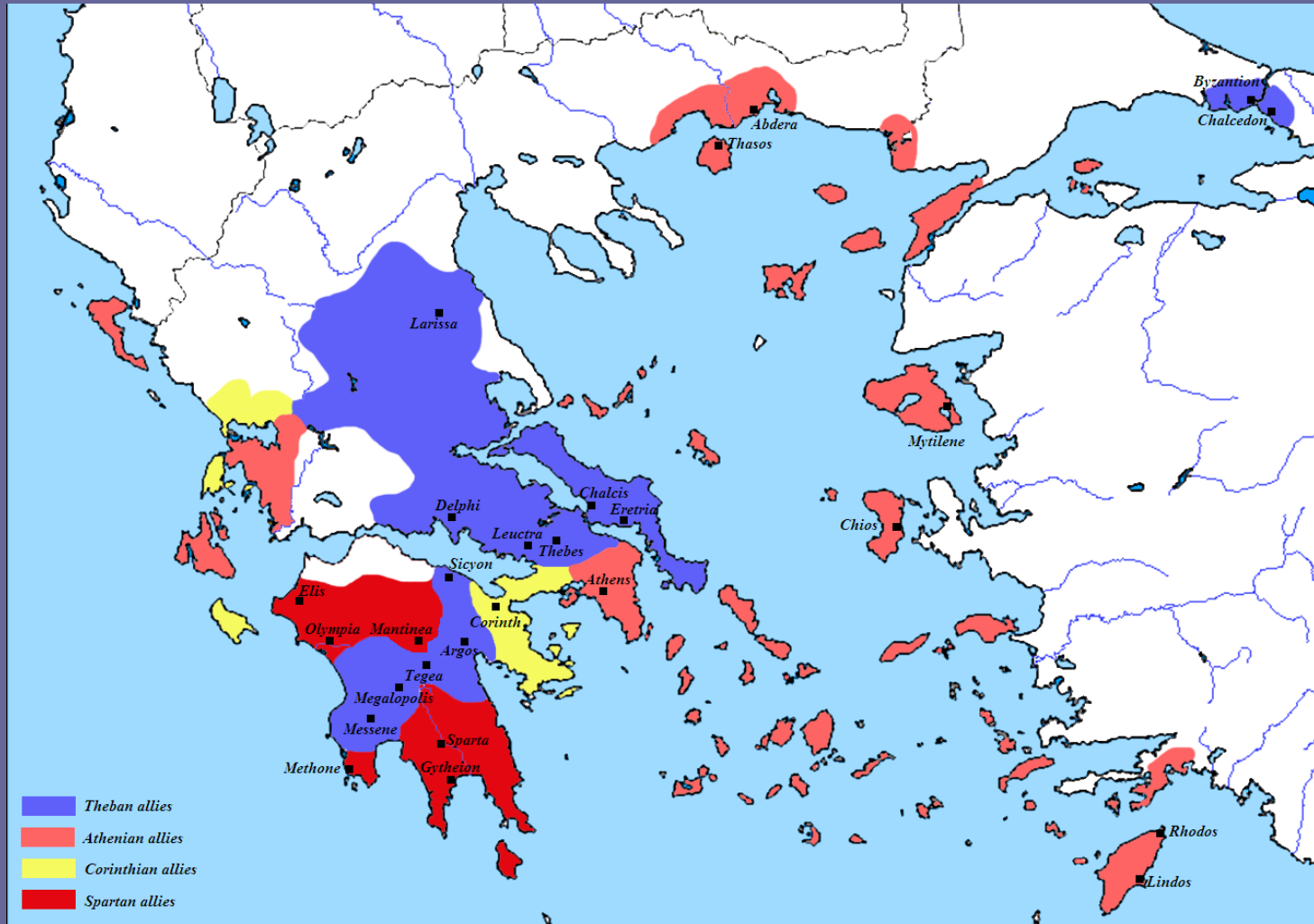
300 Spartans at Thermopolaie vs. the Persian Army



Territory of Sparta



Greek City-State Alliances 362 B.C.



H. Relationship of Greek Culture to Egyptian Culture: Bernal Thesis

1. Proponent

- a. Martin Bernal, *Black Athena* (1987); *Black Athena Writes Back* (2001)

2. Opponents

- a. John Coleman, Archaeologist at Cornell University
- b. Robert Bianchi, Egyptologist at Metropolitan Museum in New York
- c. Mary Lefkowitz, *Not Out of Africa* (1995); *Black Athena Revisited* (1996)

H. Relationship of Greek Culture to Egyptian Culture: Bernal Thesis

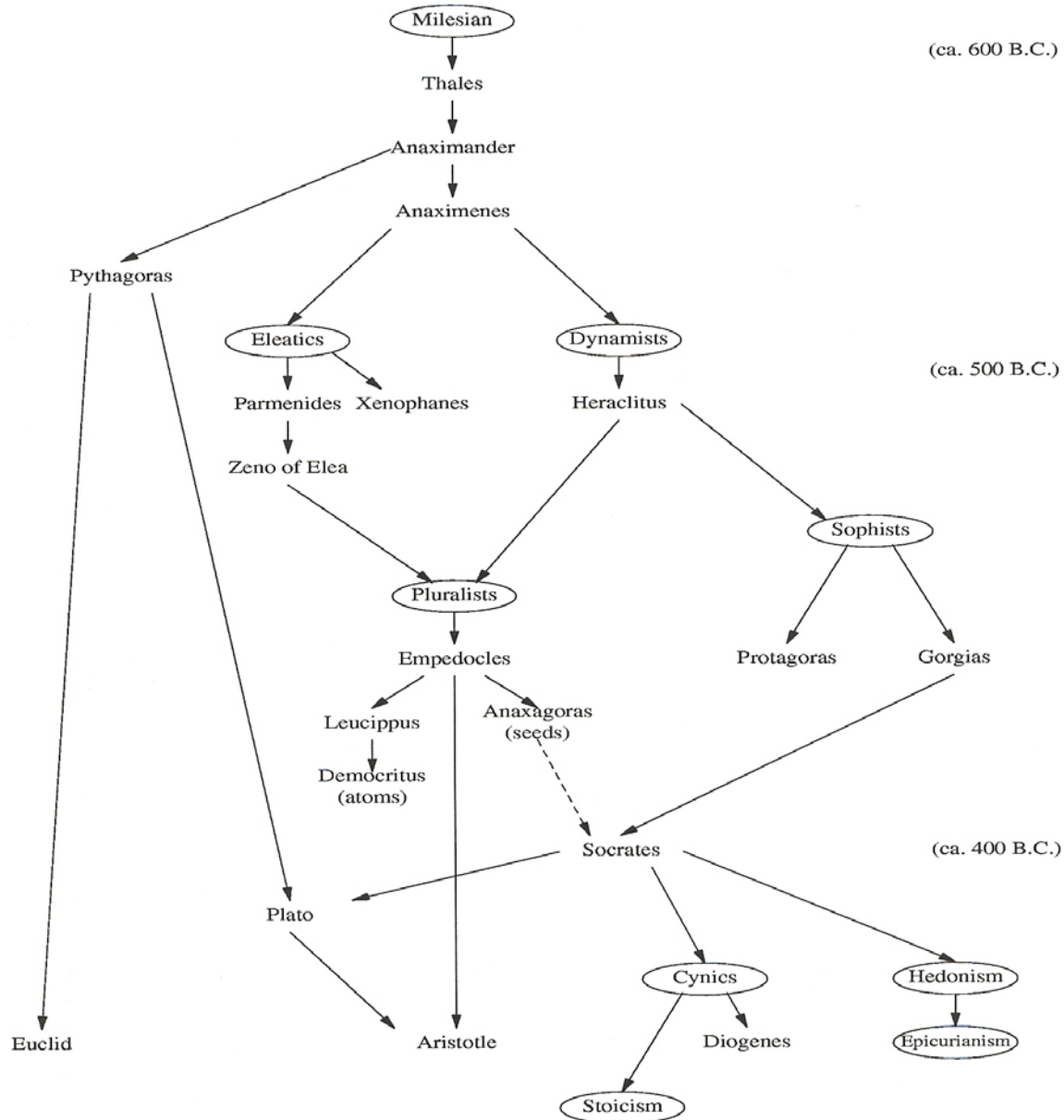
3. Other Evaluations

- a. Jacques Berlinerblau , *Heresy in the University: The Black Athena Controversy and the Responsibilities of American Intellectuals* (1999)
- b. Angelica Watson, “The Afroasiatic Roots of Greek Civilization: Competitive Plausibility and the Aim and Structure of Historical Explanation” (ALM Thesis, 2009)

Eternal Values
Elsewhere

Values in
This World

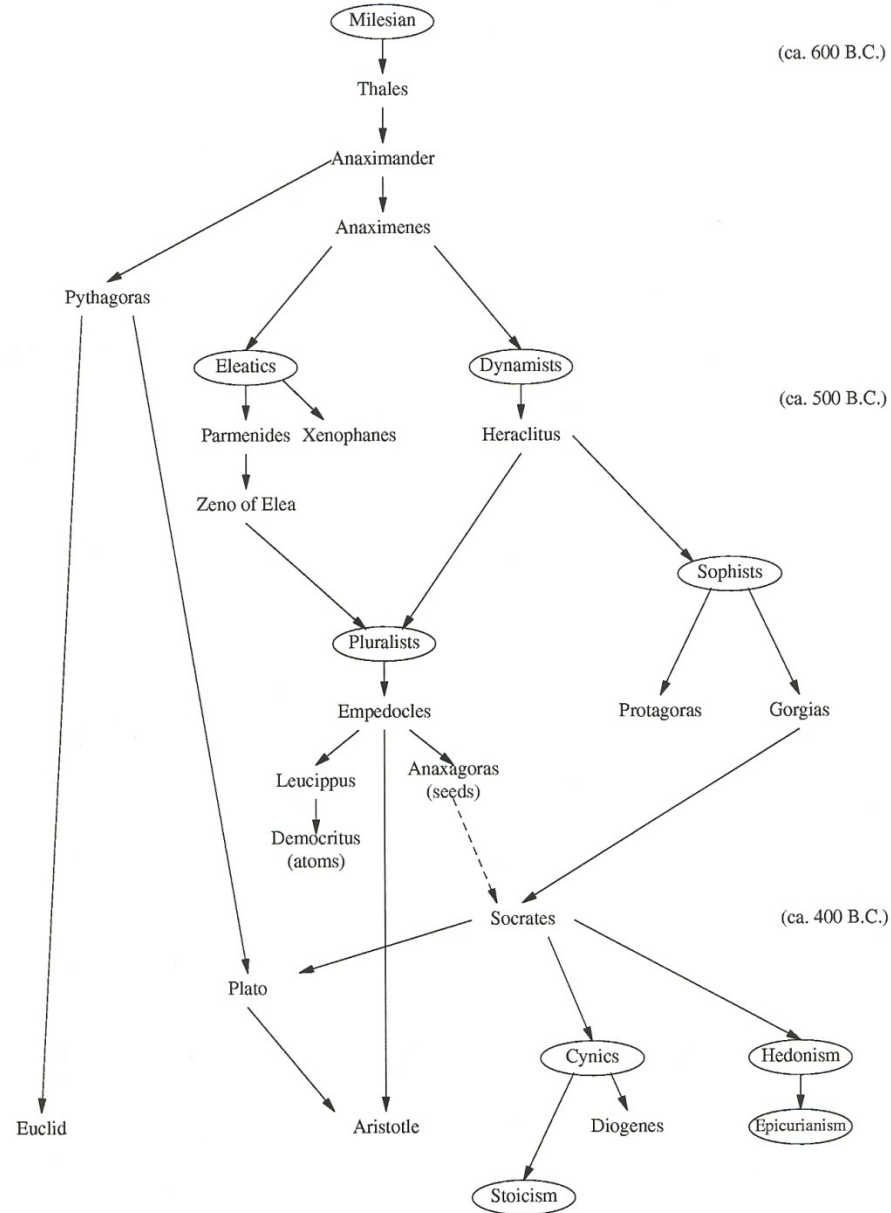
No Values
Anywhere



Eternal Values
Elsewhere

Values in
This World

No Values
Anywhere



I. Intellectual Achievement

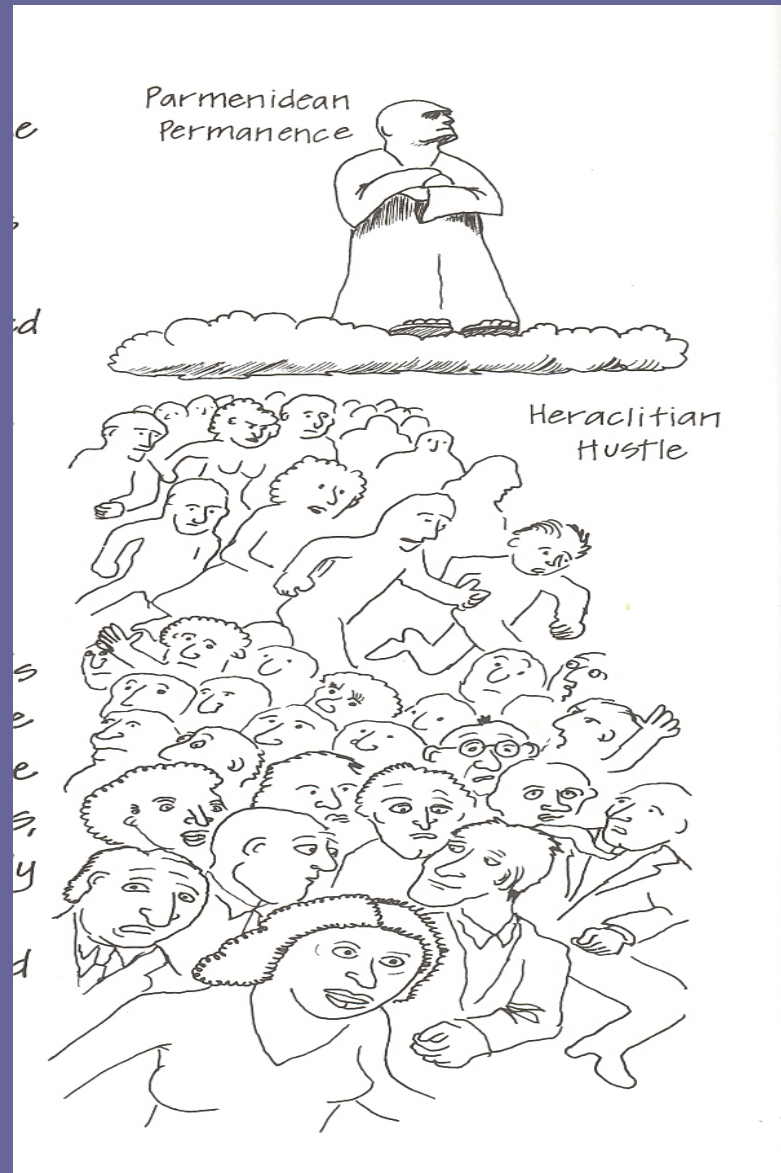
1. Pre-Socratics

- a. Milesian School (e.g., Thales of Miletus, ca. 624–546 B.C.)
- b. Dynamists (e.g., Heraclitus, ca. 500 B.C.)
- c. Eleatics (e.g., Parmenides, ca. 500 B.C.)
- d. Pluralists (e.g., Empedocles of Acragas, 495–435 B.C.)
- e. Pythagoras (571–496 B.C.)
- f. Sophists (e.g., Gorgias of Leontini, 483–375 B.C.)

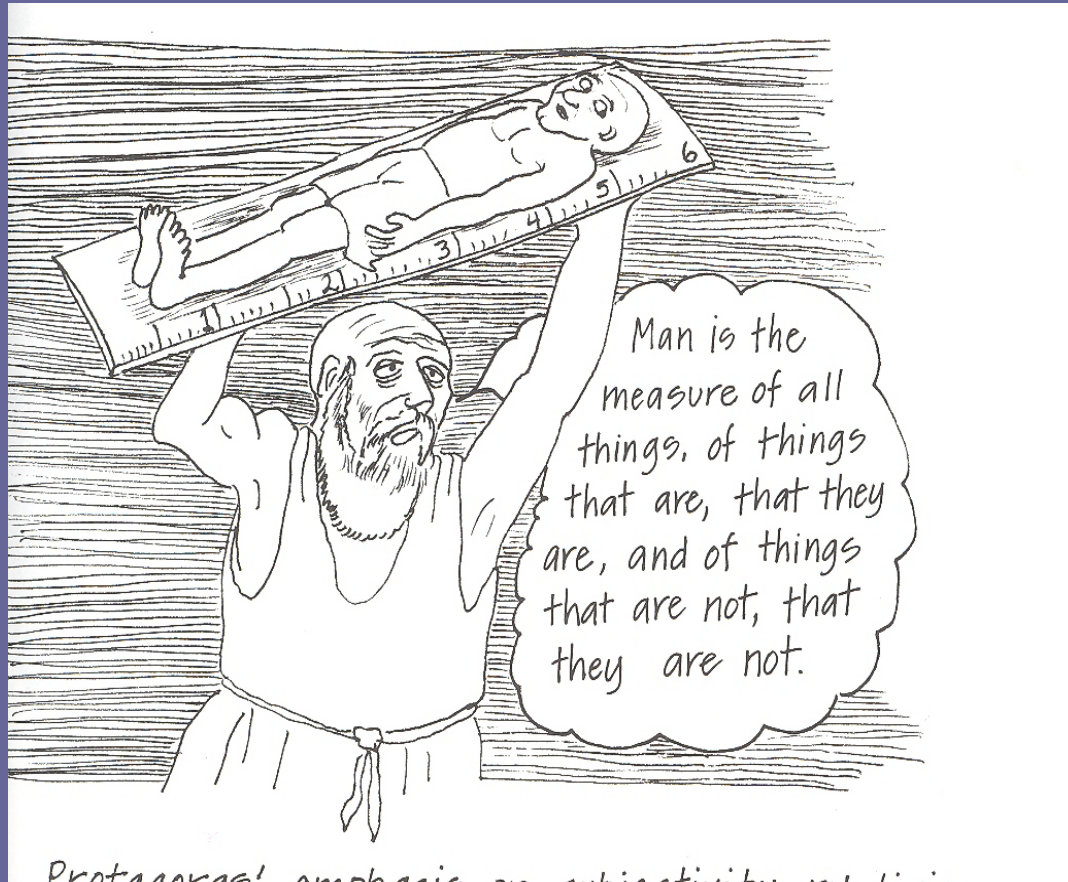
Pre-Socratic Greek Philosophy



Permanence and Change



Protagoras: Man is the Measure



Gorgias of Leontini

Three Propositions:

- (1) nothing exists;
- (2) if anything did exist we could never know it; and
- (3) if by chance we should come to know it, it would remain a secret because we could not communicate it to others.

Nothing Exists



I. Intellectual Achievement (cont.)

2. Socrates (470–399 B.C.)

a. Aristophanes' view of in *The Clouds*

b. Plato's view of in *The Apology*

Socrates

“In *The Clouds* he [Aristophanes] accused Socrates of being a professional teacher who received, nay extracted, money for his “lessons”—which was not true.”

– J. Kelley Sowards

Aristophanes' Socrates

STUDENT. Just now Socrates was asking Chaerephon how many of its own feet a flea could leap. For after biting Chaerephon on the eyebrow, it jumped onto Socrates' head.

STREP. How did he measure it?

STUDENT. Most shrewdly.

He melted some wax, then took the flea and dipped two of its feet into the wax; as it cooled, Persian slippers grew around them. He took these off and was measuring the space.

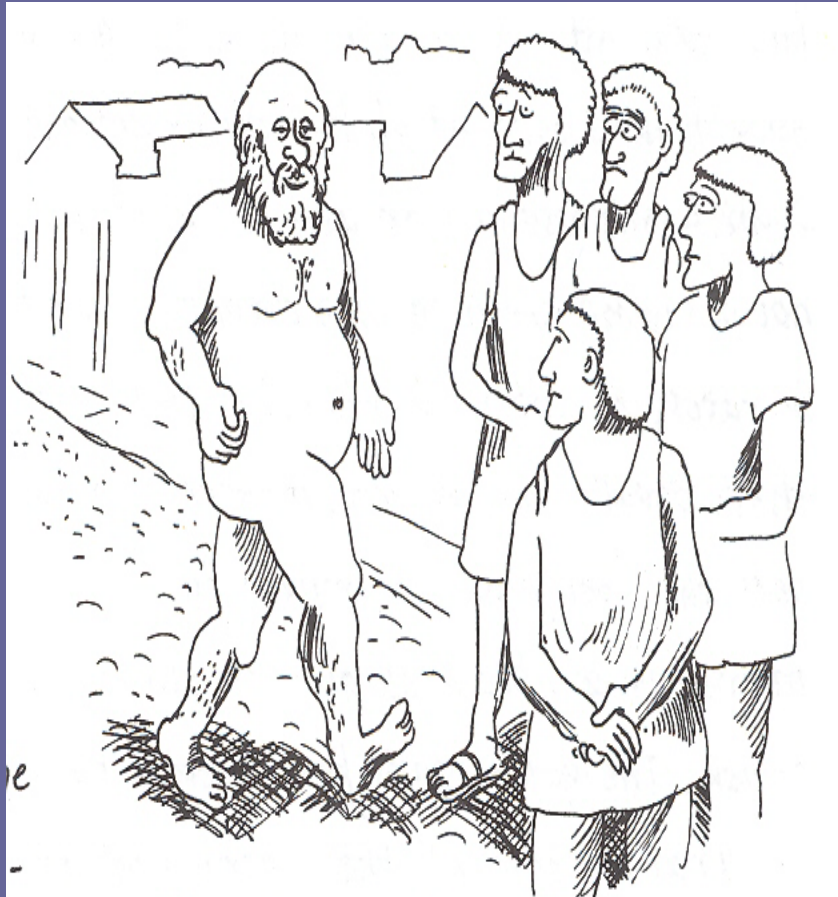
STREP. O Zeus the King, what subtlety of the wits!

Aristophanes' Socrates

SOCRATES. How in the world could you fall so deeply in debt without realizing it?

STREP. How? A great, greedy horse-pox ate me up, that's how. But that's why I want instruction in your second Logic, you know the one—the get-away-without-paying argument. I'll pay you *any* price you ask. I swear it. By the gods.

SOCRATES. By the gods? The gods, my dear simple fellow, are a mere expression coined by vulgar superstition. We frown upon such coinage here.



Socrates arriving for a
philosophy discussion

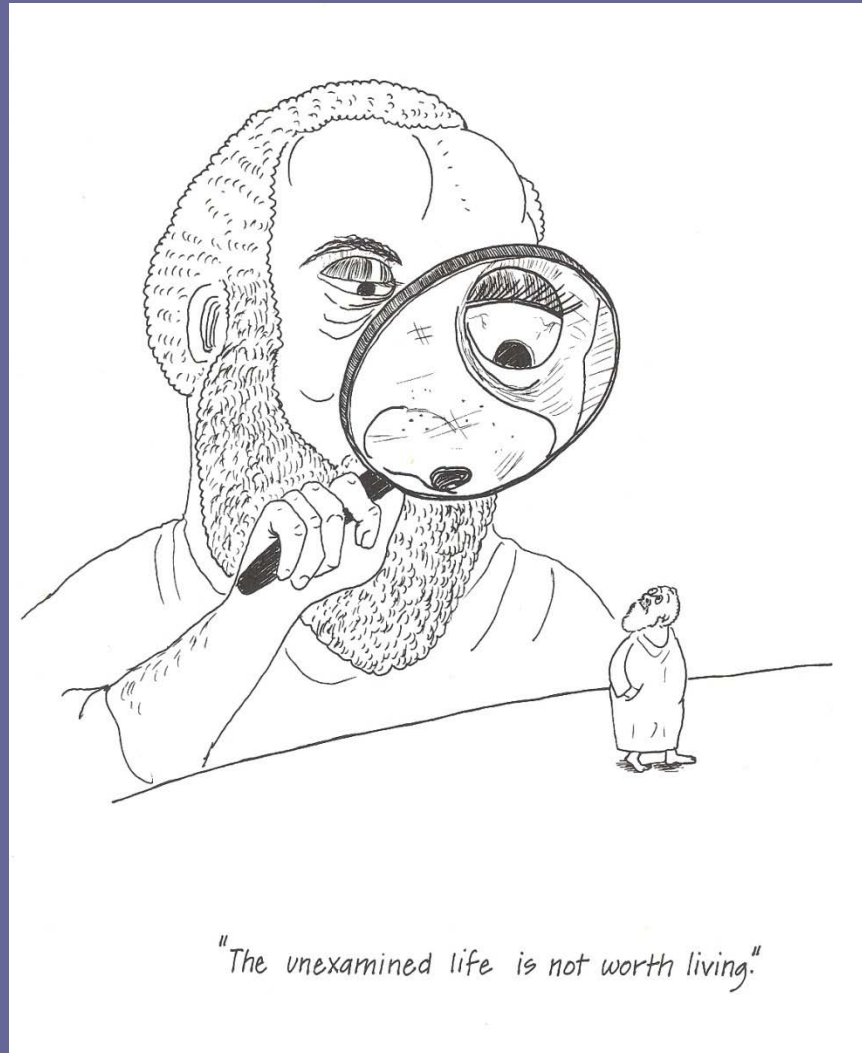
Plato's Socrates

When I heard the answer, I said to myself, “What can the god mean? And what is the interpretation of his riddle? For I know that I have no wisdom, small or great. What then can he mean when he says that I am the wisest of men? And yet he is a god, and cannot lie; that would be against his nature.” After long consideration, I thought of a method of trying the question. I reflected that if I could only find a man wiser than myself, then I might go to the god with a refutation in my hand I should say to him, “Here is a man who is wiser than I am; but you said that I was the wisest.” Accordingly I went to one who had the reputation of wisdom, and observed him—his name I need not mention; he was a politician whom I selected for examination—and the result was as follows:

Plato's Socrates

When I began to talk with him, I could not help thinking that he was not really wise, although he was thought wise by many, and still wiser by himself; and thereupon I tried to explain to him that he thought himself wise, but was not really wise; and the consequence was that he hated me, and his enmity was shared by several who were present and heard me. So I left him, saying to myself, as I went away, “Well, although I do not suppose that either of us knows anything really beautiful and good, I am better off than he is,—for he knows nothing, and thinks that he knows; I neither know nor think that I know.” In this latter particular, then, I seem to have slightly the advantage of him. Then I went to another who had still higher pretensions to wisdom, and my conclusion was exactly the same. Whereupon I made another enemy of him, and of many others besides him....

The Examined Life



"The unexamined life is not worth living."

I. Intellectual Achievement (cont.)

3. Post-Socratics

a. Plato (427–347 B.C.), *The Republic*

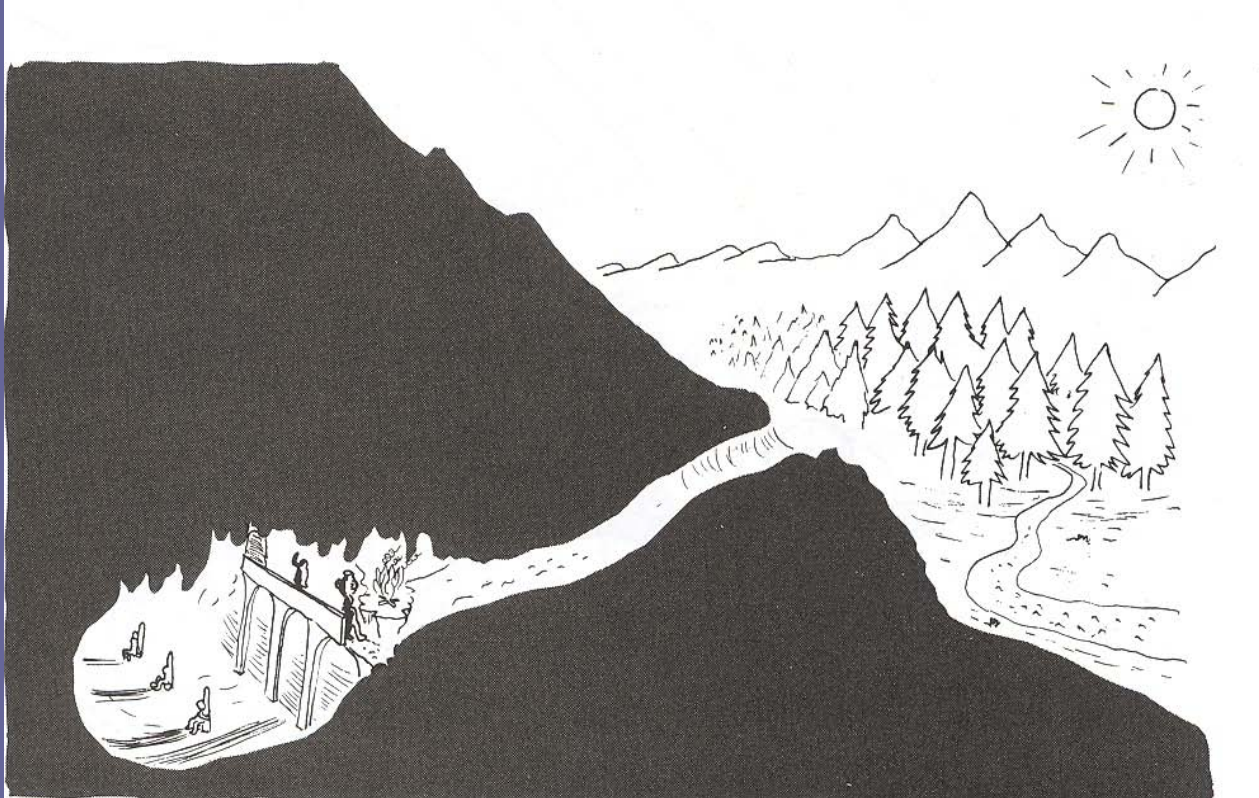
b. Aristotle (384–322 B.C.)

c. Cynics

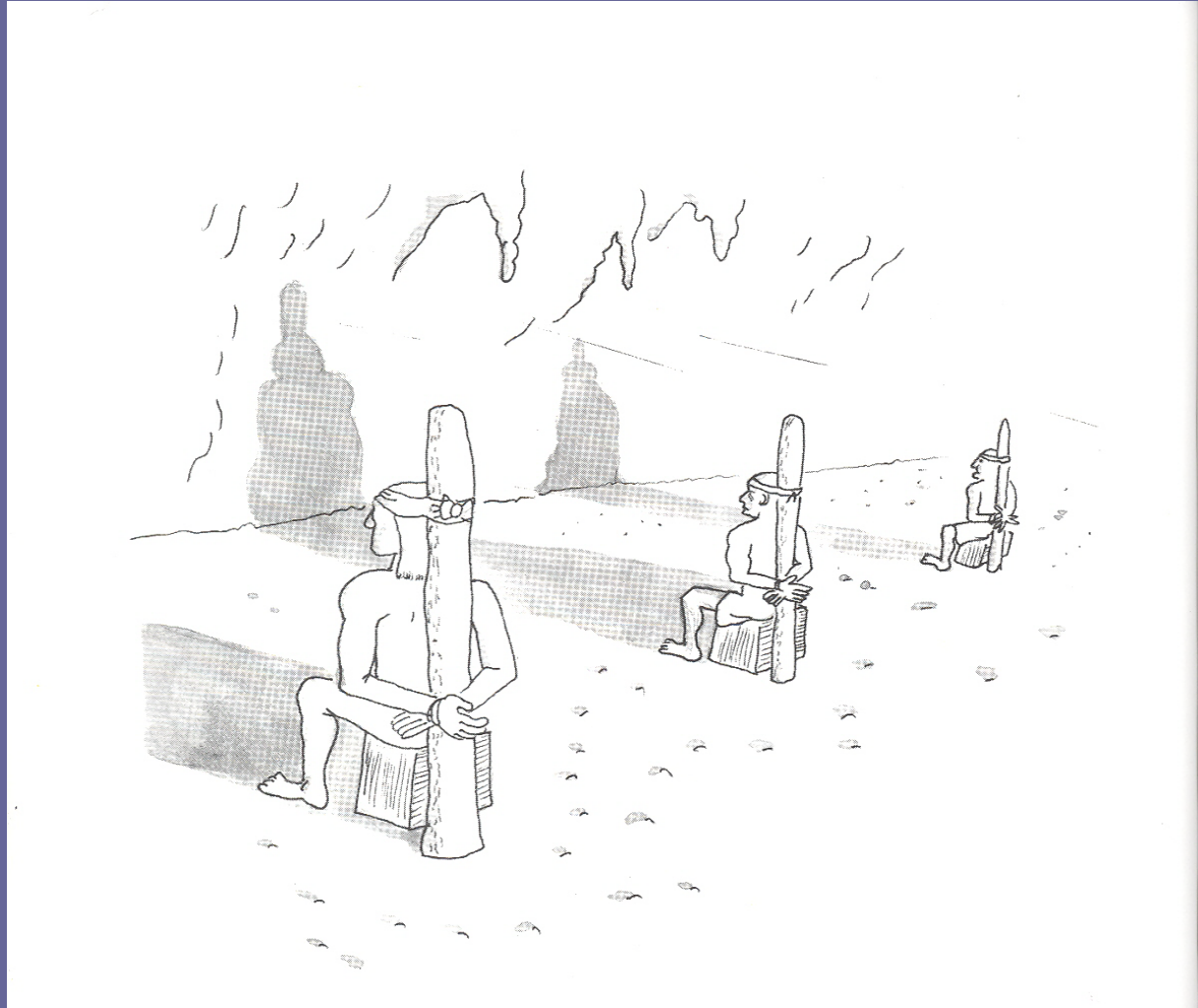
d. Hedonism

4. Hippocrates of Cos (ca. 460–370 B.C.) and the Four Humors

Plato's Cave



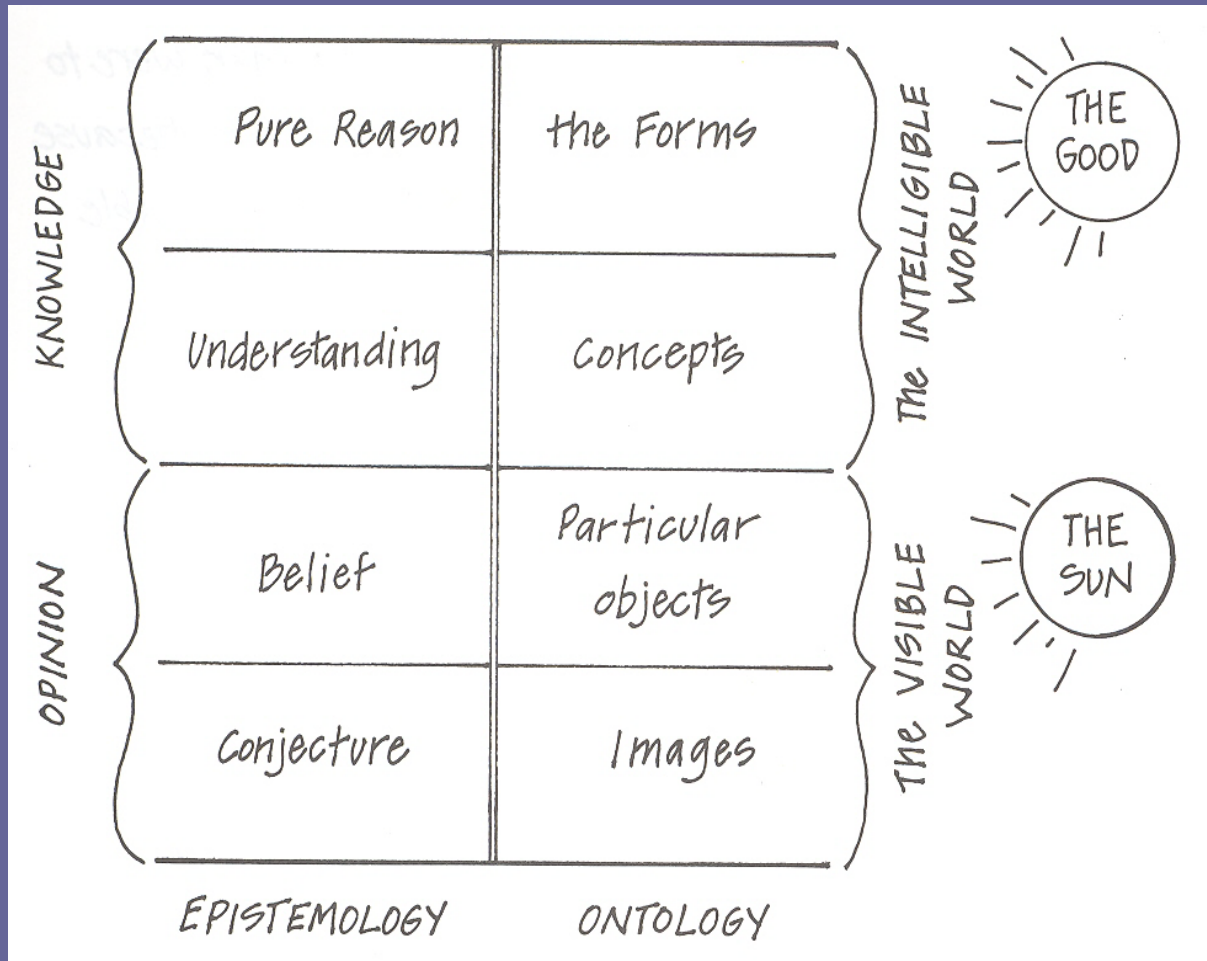
Plato's Prisoners



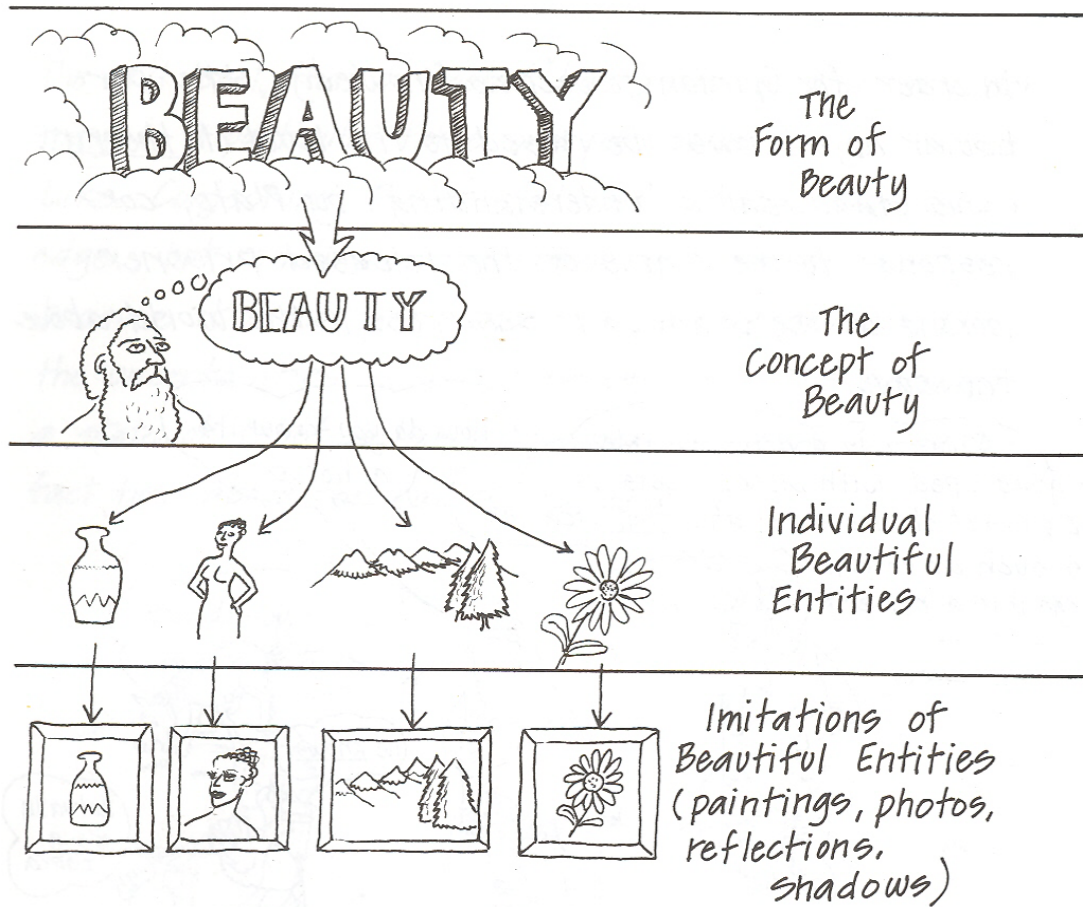
Plato's Shadows



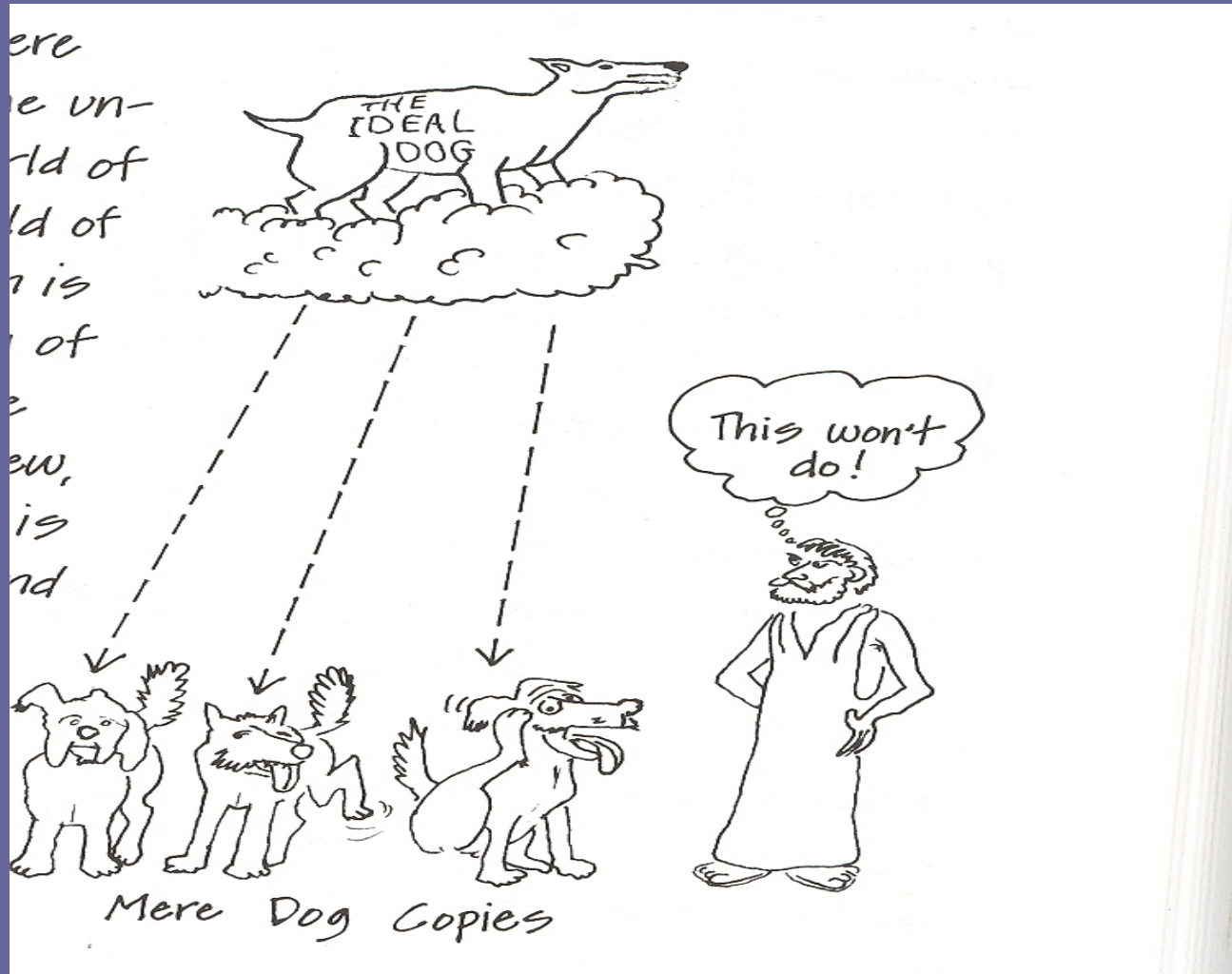
Knowledge and the Good



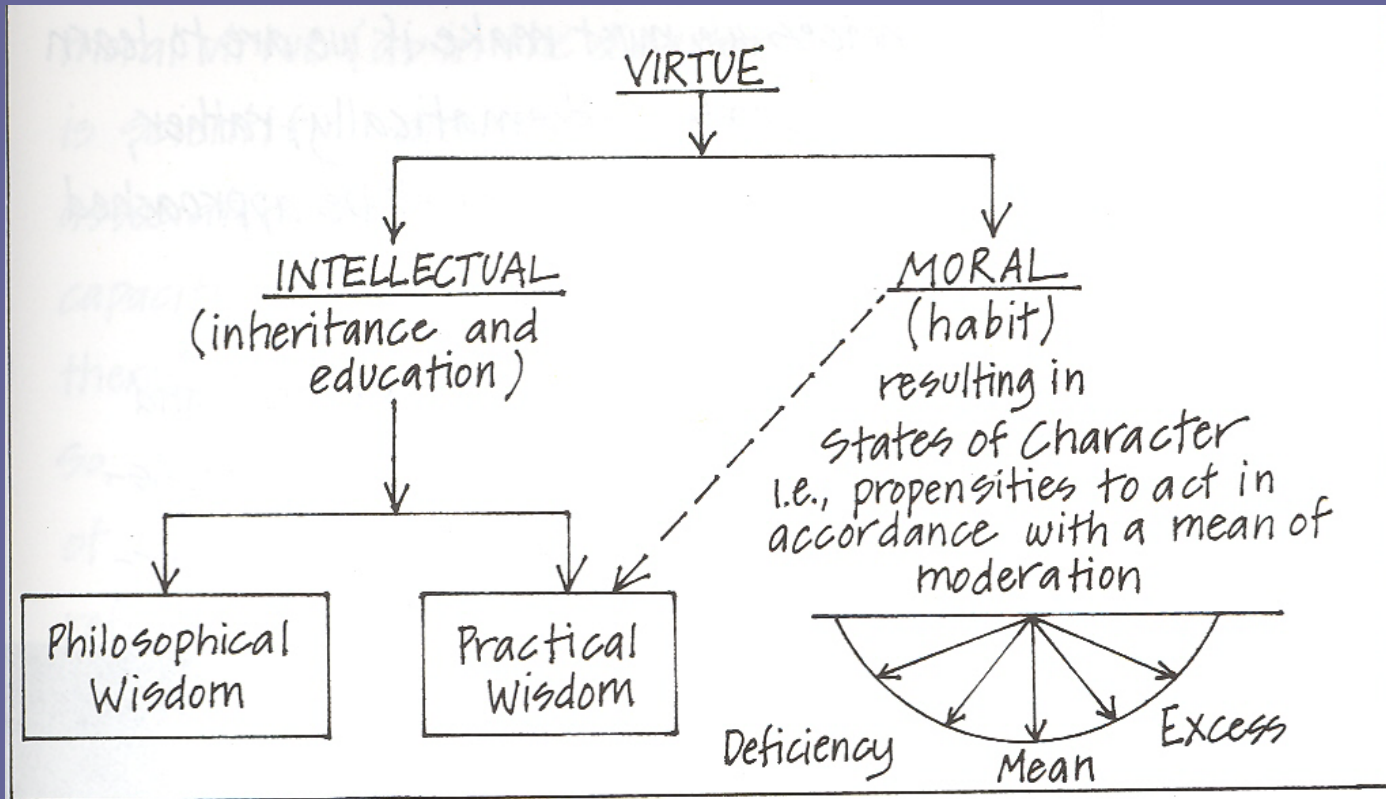
Beauty



The Ideal Dog



Virtue



The Syllogism

All men are mortal. (premise)

Socrates is a man. (premise)

Therefore, Socrates is mortal (conclusion)

Undecidable Propostions

This statement is false.

The following statement is true.

The preceding statement is false.

Thiss sentence contains threee errors.