Unit 1 The Mediterranean world
Optional Topic

Ancient Greece

Ancient Greece covered an area known today as Greece as well as the parts of modern Turkey near the Aegean Sea. It also had many **colonies** or settlements around the Mediterranean Sea and the Black Sea. Ancient Greece is sometimes called the 'cradle of Western civilisation' because of the debt that Western society owes to the early Greeks. This includes **democracy** as a form of government, drama (theatre) and the modern Olympic Games. Some modern architecture and sculpture also draw on the classical traditions of ancient Greece. The work of ancient Greek mathematicians, thinkers and storytellers still inspires many people today.

chapter **11**

Source 1 Ruins of the ancient Greek town of Selinous, on the island of Sicily (now part of modern-day Italy)

11A

How did geographical features influence the development of ancient Greece?

1 Greece is a very mountainous region, which made it very difficult for the ancient Greeks to travel from place to place. How might this have influenced the way settlements developed across ancient Greece?

11B

What shaped the roles of key groups in ancient Greece?

1 Athens and Sparta were two ancient Greek city-states. Athens was a 'democracy' (rule by many), whereas Sparta was an 'oligarchy' (rule by few). How do you think the lives of citizens in these two city-states would have been different as a result of the two styles of government?

11C

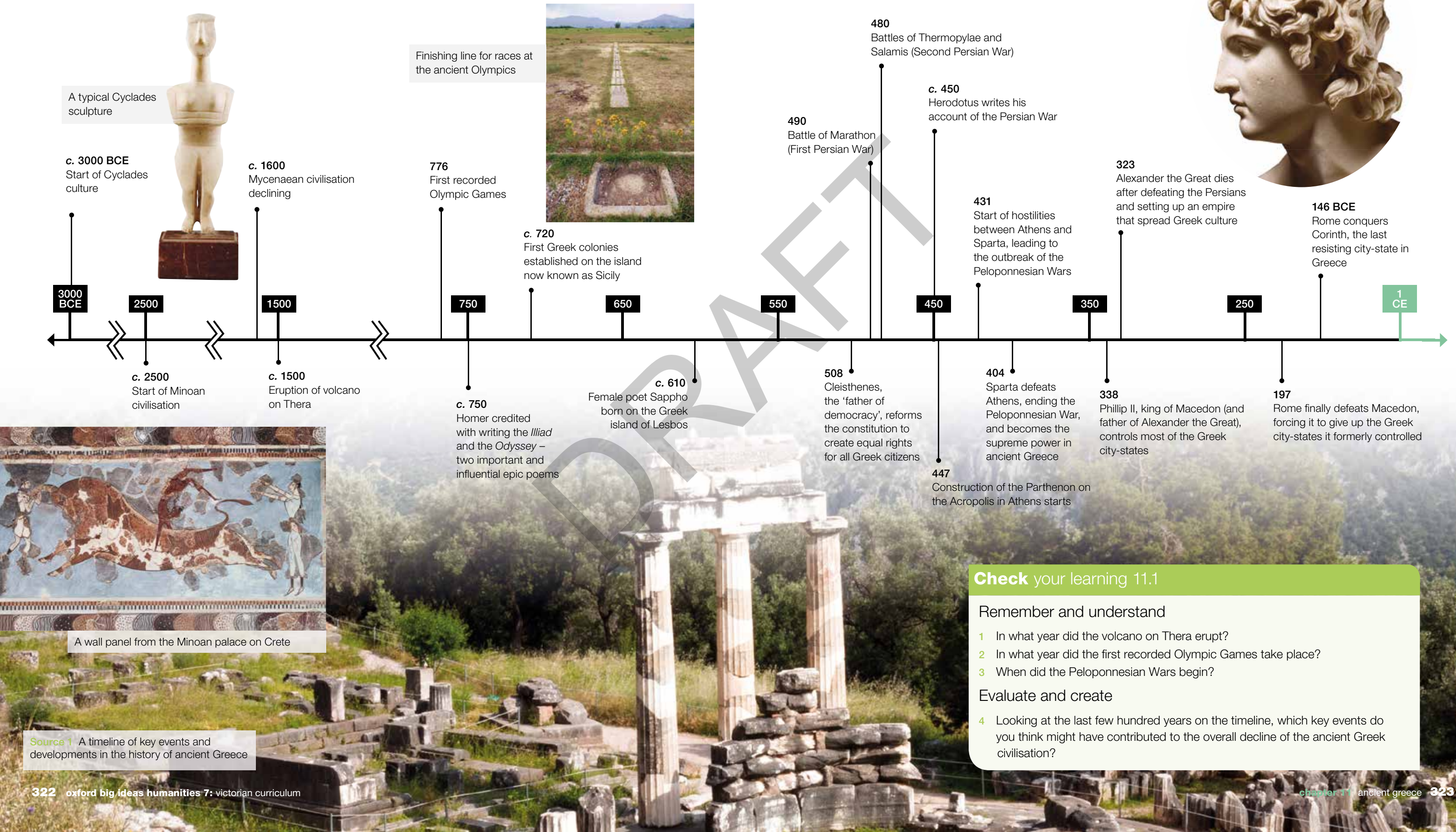## How did beliefs, values and practices influence ancient Greek lifestyles?

1 The Selinous temple is believed to be a monument to the Greek goddess Hera. What does this tell us about the importance of religious beliefs to the ancient Greeks?

11D

How did contacts and conflicts change ancient Greece?

1 The people of ancient Greece were active seafarers and so made many connections with peoples of other cultures. How do you think this might have influenced the development of ancient Greek society?

11.1 Ancient Greece: a timeline

Alexander the Great

A typical Cyclades sculpture

Finishing line for races at the ancient Olympics

480
Battles of Thermopylae and Salamis (Second Persian War)

c. **450**
Herodotus writes his account of the Persian War

490
Battle of Marathon (First Persian War)

c. **3000 BCE**
Start of Cyclades culture

c. **1600**
Mycenaean civilisation declining

776
First recorded Olympic Games

323
Alexander the Great dies after defeating the Persians and setting up an empire that spread Greek culture

146 BCE
Rome conquers Corinth, the last resisting city-state in Greece

c. **720**
First Greek colonies established on the island now known as Sicily

431
Start of hostilities between Athens and Sparta, leading to the outbreak of the Peloponnesian Wars

3000 BCE	2500	1500	750	650	550	450	350	250	1 CE

c. **2500**
Start of Minoan civilisation

c. **1500**
Eruption of volcano on Thera

c. **610**
Female poet Sappho born on the Greek island of Lesbos

508
Cleisthenes, the 'father of democracy', reforms the constitution to create equal rights for all Greek citizens

404
Sparta defeats Athens, ending the Peloponnesian War, and becomes the supreme power in ancient Greece

338
Phillip II, king of Macedon (and father of Alexander the Great), controls most of the Greek city-states

197
Rome finally defeats Macedon, forcing it to give up the Greek city-states it formerly controlled

c. **750**
Homer credited with writing the *Illiad* and the *Odyssey* – two important and influential epic poems

447
Construction of the Parthenon on the Acropolis in Athens starts

A wall panel from the Minoan palace on Crete

Source 1 A timeline of key events and developments in the history of ancient Greece

Check your learning 11.1

Remember and understand

1 In what year did the volcano on Thera erupt?
2 In what year did the first recorded Olympic Games take place?
3 When did the Peloponnesian Wars begin?

Evaluate and create

4 Looking at the last few hundred years on the timeline, which key events do you think might have contributed to the overall decline of the ancient Greek civilisation?

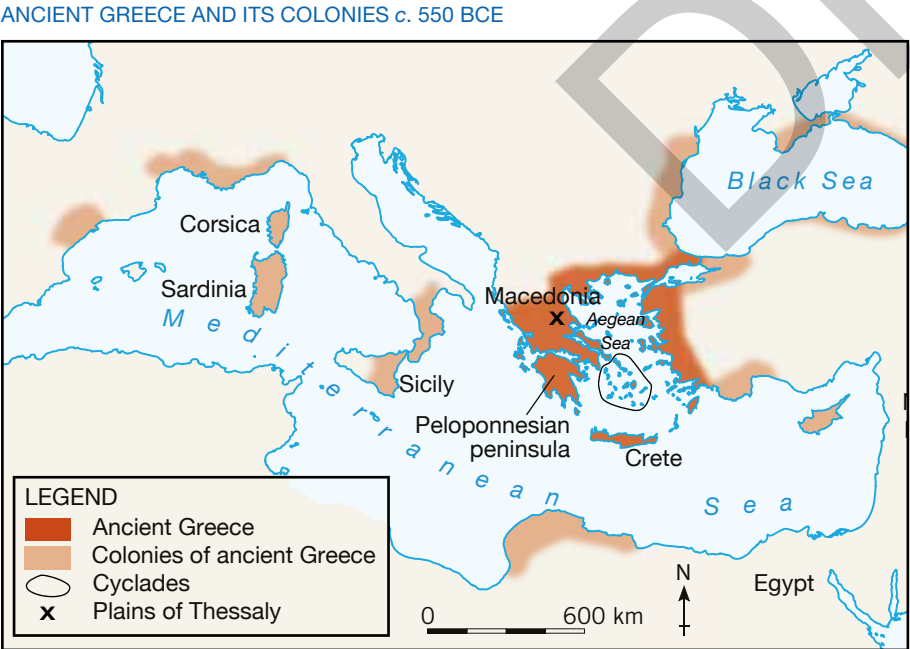# 11.2 Impact of physical features on settlement patterns

Ancient Greece was located in south-eastern Europe. Its territory surrounded the Aegean Sea (see Source 3). It also included the many islands in the Mediterranean and Aegean seas. Greece's mountainous mainland and mostly unnavigable rivers made travelling difficult. These geographical features had a significant influence on the development of ancient Greek societies and civilisations.

The first known fixed settlements on Greece's mainland were on the Peloponnesian peninsula and on the fertile plains in Thessaly (see Source 1). Evidence has been found of scattered mudbrick villages built around 7000 BCE. There were also ancient settlements on the nearby islands of Crete, and on the Cyclades (a group of about 30 islands).

Greece's steep mountains and rugged high country cut off contact between many settlements. These features in ancient Greece prevented people from growing as one nation. Rather, many settlements developed as city-states. This meant there was no single Greek ruler.

City-states

City-states were independent urban centres that generally shared a common language and religious beliefs. Occasionally, some banded together to fight a war or for protection. Now and then, one might dominate for a time. The most powerful city-states were Athens and Sparta. They were also at times bitter rivals.

ANCIENT GREECE AND ITS COLONIES c. 550 BCE

LEGEND
- Ancient Greece
- Colonies of ancient Greece
- Cyclades
- × Plains of Thessaly

0 — 600 km
N

Source 1 Source: Oxford University Press

Source 2 A coastal landscape of Greece, on the Peloponnesian peninsula

ANCIENT GREECE AND SOME OF ITS CITY-STATES

0 — 200 km

LEGEND
- • Troy City-state
- ▲ Mountain
- Ancient Greece

Source 3 Source: Oxford University Press

Remember and understand

1 Explain how Greece's physical features made the ancient Greeks depend on the sea to meet their needs (such as food, transport or trade).
2 Look closely at Source 3.
   a Where are most of the ancient Greek city-states located?
   b What are the main reasons for this settlement pattern?

Evaluate and create

3 Complete a SWOT analysis chart related to city-states in ancient Greece. Use information here and in Source 1 on page XX. Copy a large version of Source 2 onto an A3 sheet of paper to do this activity.
   a Working in groups of four, with every member contributing in turn, complete the segments of your SWOT chart with as many brainstormed ideas as you can. One example has been provided in each segment to get you started. You need to add more.
   b Once all groups are finished, discuss your overall conclusions about life in a Greek city-state.

Source 4 A SWOT chart

STRENGTHS	WEAKNESSES
• Each city-state produced its own food, so its people did not have to depend on others.	• The agora would have been overcrowded as the population of the city-state grew.
OPPORTUNITIES	THREATS
• It was possible to form an alliance with another city-state and become more powerful.	• A city-state might be vulnerable to attack if it had no allies.

11.3 A typical Greek city-state

A city-state typically had one city, where most political, religious and cultural activities took place. At its centre were public buildings, centred around a large public space called the *agora*. The markets were there; it was also where people did business and were entertained. Usually there was raised ground or a hill somewhere near the agora. This was where temples, palaces and other key buildings were built. Homes for the people of a city-state were built around the city centre. Beyond these homes was a wide band of farming land. The farms provided the city population with food.

The *heliaea*, or law courts

The *agora*, a square packed with market stalls and people doing business. It was criss-crossed with small laneways.

The homes of ordinary people were built from stone or clay. Many were built around an open courtyard to keep them cool. Men and women often lived in separate parts of the house.

Narrow streets and alleys were common in all Greek city-states.

The slave market, where slaves were bought and sold

The *tholos*, where a city-state's council met

The *bouleuterion*, a building where the city's Council of Citizens (known as the *Boule*) met

The homes of wealthier people, known as villas, were often built on higher ground.

Audiences often gathered in the *agora* to hear philosophers speak on a range of subjects.

The *acropolis*, the highest piece of land in the city-state where important temples and forts were built

Villas of the wealthy often had an atrium (a central courtyard without a roof), which might have contained a pool.

The *strategium*, or military headquarters

Transport around the city was on foot only – people walked everywhere.

The *stoa*, a long building, like a hall, containing shops and offices. It also provided shelter and a shaded place to meet.

The temple – Greek temples were built from stone and marble. Some were simple, while others were very large and ornate. Temples were designed to act as 'homes' for the gods and featured statues inside to honour them.

Source 1 An artist's impression of the central part of a typical Greek city-state

Check your learning 11.3

Remember and understand

1 What was an *agora*? Where was it typically found?

2 Where were temples in Greek city-states usually located? Discuss these as a group and try to explain them.

Apply and analyse

3 Study Source 7.7 closely. Write down the three things that most catch your eye, either because they puzzle or intrigue you. Discuss these as a group and explain them.

11.4 Impact of physical features on ancient Greek civilisations

Many historians agree that the roots of ancient Greek **civilisation** lie in three Bronze Age **cultures**. The first of these cultures belonged to a group known as the Cyclades (who lived on the Cyclades Islands in the Aegean Sea). The other two were the cultures of the Minoans (who lived on the island of Crete) and the Mycenaeans (who lived on mainland Greece).

The Cyclades

The Cyclades are a group of islands in the Aegean Sea (see Source 1 on page XX). Some are just rocky outcrops. Santorini (formerly called Thera) is one of two islands in the Cyclades that is volcanic. The super-volcano there exploded in about 1500 BCE.

The Cycladic people lived about 4000 to 4500 years ago, trading with other Mediterranean peoples. Food was not easy to grow on the rocky islands so, in exchange for food, they traded copper, white marble and obsidian (a dark volcanic glass).

The Cycladic culture began to decline after about 1700 BCE. Some historians think it was absorbed by the Minoan civilisation. Only the island of Delos kept its separate cultural identity for the next 2000 years.

The Minoans

The Minoan civilisation began over 4500 years ago on the island of Crete. It lasted close to 1500 years. Much of what we know about it is due to the efforts of the British archaeologist Sir Arthur Evans. He named the civilisation after King Minos, the legendary king of Crete. Much of his work involved restoring the massive royal palace at Knossus.

The Knossus palace (see Source 2) was first built around 1700 BCE. It is believed to have been badly damaged after the volcanic explosion on Thera, and then rebuilt around 1500 BCE. It was later destroyed by fire around 1150 BCE. Some believe this was a result of an invasion by the Mycenaeans.
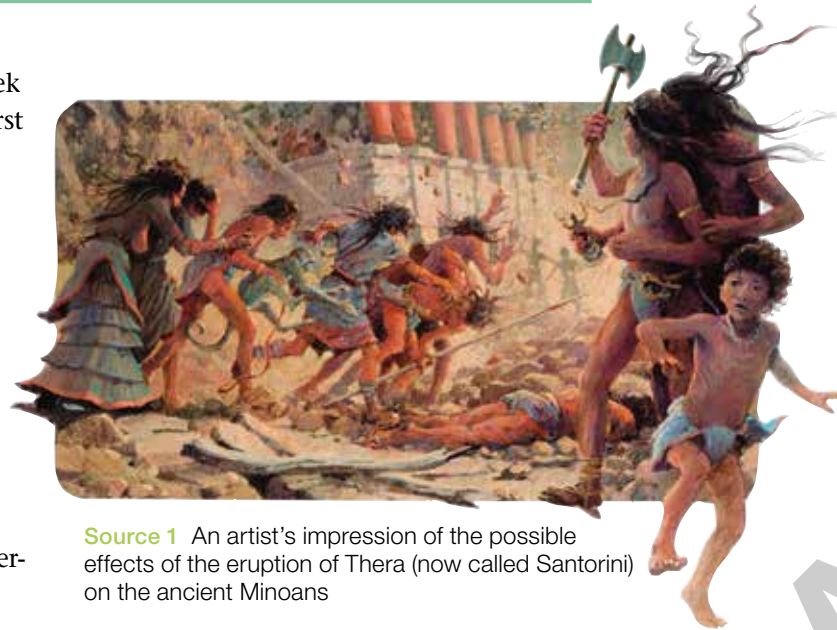
Source 1 An artist's impression of the possible effects of the eruption of Thera (now called Santorini) on the ancient Minoans

Historians have learned much about the Minoans from the ruins of the Knossus palace. For example, the frescoes (paintings) on the palace walls provide evidence that the people were regular sea traders. Some Minoan goods have been found in Egypt. There is also evidence that the Minoans had their own written language, which has been called 'Linear A'. This language has never been decoded.

The Mycenaeans

The Mycenaean culture began to develop on Greece's southern mainland from about 1600 BCE. Like the Minoans, the people took advantage of their closeness to the Mediterranean Sea by becoming busy sea traders.

Mycenaeans lived in a number of 'cities', usually built on a hill or a cliff top. There are still remains of the ancient walls and gates that enclosed some of these settlements. Around and below these walls were the houses of the people. Nearby land was farmed to provide food for the city occupants.

Source 2 A model of the Knossus palace, the largest of many palaces on the island of Crete. It had more than 1000 rooms.

keyconcept: evidence

Linear B

The Mycenaeans had their own language, called 'Linear B'. This has been decoded by scholars. Thousands of tablets like that shown in Source 3 have been found. These tablets not only provide evidence about the types of goods the Mycenaeans traded, but they also refer to gods and reveal that priests and priestesses owned property. Translations of Linear B written on these tablets suggest that the people were more warlike than the Minoans.

For more information on the key concept of evidence, refer to page XX of 'The history toolkit'.

Source 3 A stone tablet covered in the Mycenaean script, known as Linear B

Check your learning 11.4

Remember and understand

1 Name the three Bronze Age cultures that many historians agree were a foundation for the civilisation of ancient Greece.

2 Describe the location of each of these cultures in terms of their geography.

3 What have we been able to learn about Minoan culture from the ruins of the Knossus palace?

Apply and analyse

4 Many scholars think that a massive tidal wave (and possible earthquakes), caused by the explosion of the super-volcano on Thera, caused extensive damage and loss of life for the ancient Minoans. Using Source 1 to help you, write a short report of what might have happened on Crete when Thera erupted. Your perspective will be that of a writer living on Crete at the time.

Source 4 An artist's reconstruction of the former kingdom of Mycenaea. Like the later Greek city-states, palaces and temples of Mycenaean cities were enclosed within solid city walls.

11A rich task

A closer look at the Minoans

When the British archaeologist Sir Arthur Evans unearthed and partially restored the Knossus palace on the island of Crete in 1900, he found a great deal of evidence to suggest that the Minoans were a very advanced civilisation for the times. The palace itself, which had been home to the Minoan king, was enormous, with 1300 rooms. It even had water supply and sewerage systems. The two photographs shown here are of items made by the ancient Minoans. Source 1 is a photograph of part of the storehouse of the Palace of Minos. Source 2 is a piece of pottery from another Minoan palace, the Palace at Phaestus. The **artefacts** in these photographs are important **primary sources** of information about ancient Minoan civilisation.

Source 1 The ruins of an excavated food storehouse in the palace at Knossos
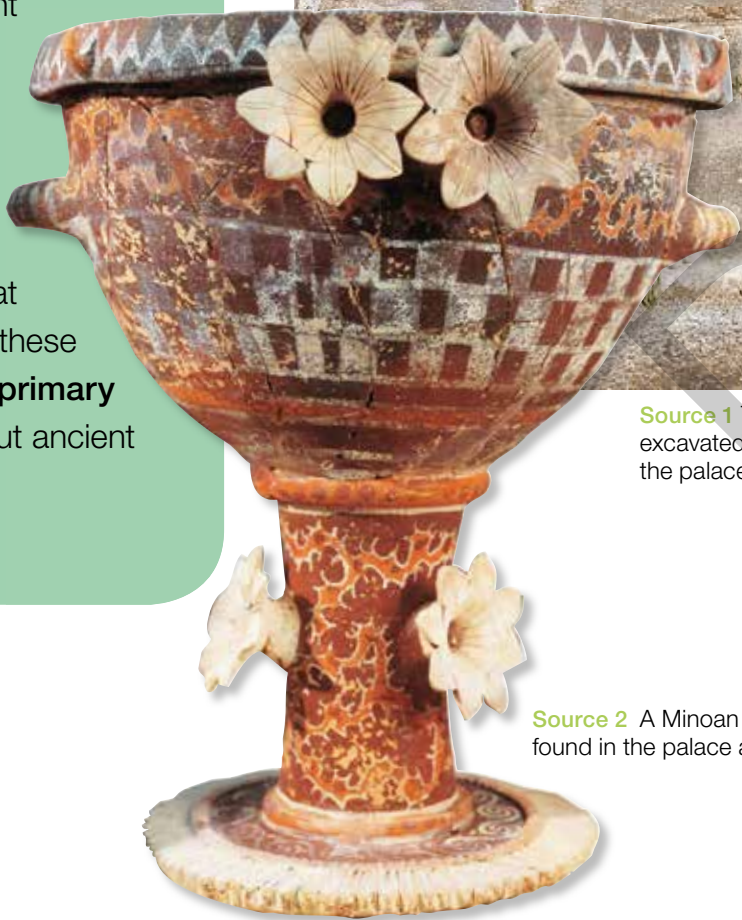
Source 2 A Minoan ceramic container found in the palace at Phaestus

skill**drill**: Continuity and change

Using Venn diagrams to identify continuity and change

Venn diagrams are simple diagrammatic tools that help you organise your thinking. They help to quickly identify and document what two things have in common and how they differ. These 'things' can be anything – artefacts, cities, political systems, warfare strategies and so on. Venn diagrams can be a quick and helpful way to think about examples of change and continuity in history.

Venn diagrams consist of overlapping circles. To complete the Venn diagram in Source 3, you need to:

- think about how the two things you are comparing are different. Record these individual features in each of the non-overlapping sections of the two circles (sections A and B).
- think about how the two things you are comparing are similar. Record these common features in the overlapping section of the two circles (section C).

For a detailed description of this skill, refer to page XX of 'The history toolkit'.

Apply the skill

1 Study Sources 1 and 2 carefully, noting the features of each. Think about their size, shape, colour, design, layout, purpose, benefits, limitations and so on.

Now prepare two Venn diagrams to compare and contrast the following:

- Venn diagram 1 should compare the Minoan food storehouse shown in Source 1 with the storeroom and coolroom of a large restaurant or hotel kitchen today.
- Venn diagram 2 should compare the Minoan ceramic container shown in Source 2 with a vase or container you have at home.
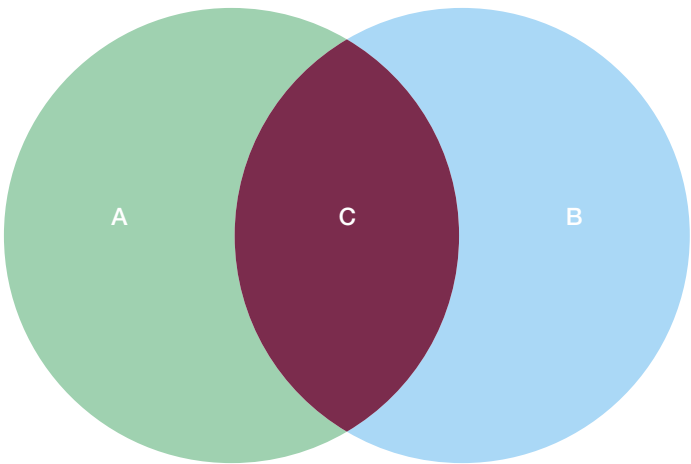
Source 3 To create a Venn diagram, features that are specific to one thing you are looking at should be recorded in section A, features that are specific to the other thing you are looking at should be recorded in section B, and features that they have in common should be recorded in section C.

Extend your understanding

1 Think about each completed Venn diagram. Use the points you have noted to write a short explanation text of 250 words about how each ancient Minoan artefact or practice compares with some modern equivalents. Decide to what extent each item is an example of continuity and change. For a detailed outline of the purpose and structure of explanation texts, refer to page XX in 'The history toolkit'.

11.5 The political systems of ancient Greece

The political systems that developed in ancient Greece had a major influence on how it was organised, and on the lives of different social groups within that society. These political systems determined, for example, which individuals or groups had more power and social influence than others. Other issues such as wealth, ownership of land, gender, beliefs and military issues also had an impact on the shape of ancient Greek society.

Kings and aristocrats

Ancient Greece consisted of several hundred city-states, each with its own system of government. Between 2000 and 1200 BCE, most of the city-states were monarchies, where the king had total power. Over time, the real power in most city-states was passed to small groups of wealthy, privileged landowners called **aristocrats**. They would rule as an oligarchy (rule by only a few powerful people).

Democracy

During the 6th century BCE, a new way of governing developed in Athens. It was known as **democracy**. The word 'democracy' comes from two Greek words – *demos* ('people') and *kratos* ('rule'). Under democracy, every citizen could be involved in the political process. However, the actual role that a person could play in politics depended on their position in society – that is, their wealth and land ownership.

We will focus on the political system of Athens, given its importance as the world's first democracy. Many city-states eventually adopted the democratic structure of Athens, although many others stuck to the more traditional forms of government. Powerful Sparta, for instance, became a military state, and kept the roles of its kings.

Source 1 An artist's impression of the Greek leader Pericles during a democratic debate with the men of Athens

Ekklesia

The *Ekklesia* (Assembly) was the main institution of democracy in Athens. Every 10 days or so, the *Ekklesia* met on the side of a hill called Pnyx, in Athens, to make important decisions. This might include whether or not to go to war. Every Athenian **citizen** had the right to speak at the *Ekklesia*, and vote. In theory, the *Ekklesia* was made up of all citizens over the age of 18, but not everybody was interested in attending. Some decisions required at least 6000 citizens to be present to vote. Slaves carrying ropes soaked in red dye were sent out to round up citizens. It was considered shameful to be seen with red dye on one's clothing, so this helped to hurry citizens along.

keyconcept: continuity and change

Citizenship

Only Athenian citizens could vote and take part in democratic processes. That principle continues in Australia today, as does the Athenian practice of being eligible to vote at 18 years of age. Athenian citizens were men over 18 whose parents had both been born in Athens. Their fathers had to be citizens (and, later, their mother's fathers had to be as well). Women, slaves, children and foreigners were not citizens.

In that respect, things have changed. Everyone born in Australia, whether male or female, is a citizen. Those who immigrate here or are welcomed as refugees can choose to become citizens if they wish. Certain conditions have to be met first, though, to qualify. Those applying for Australian citizenship have to pass tests and participate in a citizenship ceremony.

For more information on the key concept of continuity and change, refer to page XX of 'The history toolkit'.

Source 2 Two newly-declared Australians at their citizenship ceremony

Check your learning 11.5

Remember and understand

1   What were some of the rights people could enjoy in ancient Athens if they were citizens?
2   Describe the role of the *Ekklesia*.
3   What has changed and what has continued in respect to citizenship in ancient Athens and in Australia today?

Apply and analyse

4   Complete one of the following activities to explain your idea of 'democracy in action':
  a   Individually, write a poem or draw a picture.
  b   In a group, create a short play.

11.6 Key groups in ancient Greek society

The city-states of ancient Greece each had their own unique features. However, some of the roles and responsibilities of their main social groups were similar. The most detailed information available about the key social groups in ancient Greece comes from the city-states of Athens and Sparta.

Ancient Greek society was essentially divided into citizens and non-citizens. Citizens usually formed the smallest and most powerful groups, while non-citizens made up the bulk of the city-states' populations.

Citizens

In Athens, only men born of Athenian parents could be citizens. They were also the only ones who could own land, vote and contribute to the running of the city-state. They were not allowed to have a job because they were required to spend most of their time on compulsory military training, politics and war. They also devoted a lot of time to more leisurely pursuits such as music and literature.

Sparta was similar in these respects, except that it was mostly a military state, ruled by two kings. The top group in Sparta were the *Spartiates* (Spartan-born men of equal status). They spent all of their time in compulsory military training and were seldom at home with their families. They did not have much time for leisure and luxuries as these were thought to undermine military discipline.

Non-citizens

Non-citizens included women, foreigners and slaves. Unlike the citizens, they had no legal rights.

Women

Women in ancient Greece were nearly always expected to stay at home, regardless of whether they were wealthy or poor. Greek women ran the day-to-day matters of the household, had children and cared

Source 1 A Greek painting from the 5th century BCE showing a wealthy woman in ancient Greece holding a mirror and powdered chalk to lighten her complexion.

for their families. They were expected to obey the man of the house.

Girls were often married at around the age of 13 to a man chosen by their father. Girls were generally not educated, as the purpose of education in city-states such as Athens was to produce good male citizens.

Wealthy married women led more pleasant lives than poor women. They had plenty of time to 'treat themselves'. They usually bathed every day and used perfumed oil. Powdered chalk or lead was applied to create a pale complexion. In spite of their comfortable lives, they were still mostly confined to the home. An outing might mean attending a religious festival, a wedding, a funeral or visiting another woman at home.

Life for a poor woman, on the other hand, beyond her family responsibilities, consisted of little more than fetching water, cooking, spinning and weaving cloth.

An exception to the rule – the women of Sparta

Although Spartan women could not be citizens or hold government positions, they were educated and physically fit. They could also own property and represent themselves legally. They were older than Athenian women when they married. Their main role was to produce strong sons to fight for Sparta.

Some restrictions placed on women in ancient Greece

- They were required to put a newborn baby out to die if the man of the house said so.
- They were not educated.
- They could not attend the gymnasium.
- They could not participate in public life or institutions.
- They could not visit the *agora* except to fetch water or, in the case of poorer women, sell some items.
- They had virtually no legal or political rights.
- They could legally have their children and dowry taken from them if divorced by their husband.
- They could not attend the Olympic Games.
- They were not allowed to attend feasts and men's discussions (called *symposia*) held in their homes.
- They could not, by law, inherit property.

Source 2 Restrictions on women in ancient Greece

Foreigners

Foreign-born people in Athens were known as *metics* and they were usually professional men: merchants, manufacturers, tradesmen, craftsmen and artists. They could become a citizen only by a special vote of the *Ekklesia*. They could own slaves, but not land. They also had to pay taxes and would sometimes have to serve in the army.

Sparta had a similar group of people who were known as *perioikoi*. These men and their families lived in the towns and villages surrounding the central city. As Spartiates were forbidden from engaging in any commercial activity, the *perioikoi* did most of the trading and other professional work in Sparta.

Slaves

Slaves in ancient Greece were regarded as property. They might have been prisoners of war, people sold by very poor families or abandoned babies. By the 5th century BCE, slaves made up about 30 per cent of the population of Athens.
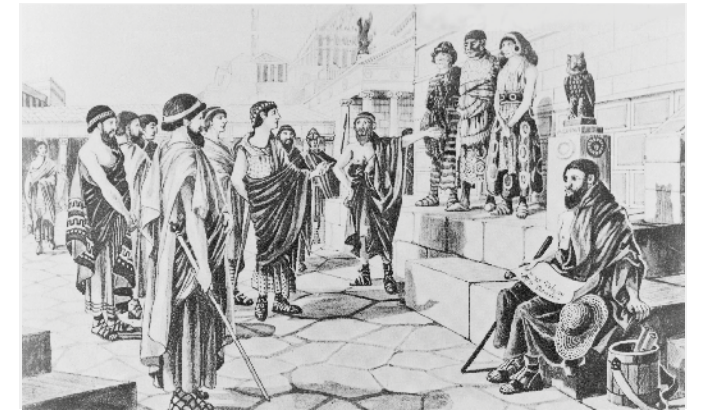
Source 3 An artist's impression of slaves being sold in a Greek marketplace

Male slaves typically worked on farms, mines and ships. They also made up a large part of Athens' police force. If they were highly educated, they might teach the male children of a wealthy household. Female slaves mostly worked around the home. A few slaves in Athens were treated well. Some were even granted their freedom. But many, especially those working on ships or in the mines, had brutal, short lives.

Slaves in Sparta (known as *helots*) made up most of the population. Each Spartiate was given land by the city-state as a source of income. As the Spartiates were not allowed to work, the helots did all the labour – raising the food and doing the household chores. Helots were treated very badly and they often organised rebellions to try to improve their lot.

Check your learning 11.6

Remember and understand

1 What were some of the restrictions placed on women living in ancient Athens?
2 What sorts of people were typically slaves in ancient Greece, and what jobs did they do?

Apply and analyse

3 Who would you have been if you had the choice: a Spartan woman or an educated male slave working as a tutor? Disregard your gender in answering this question, and give reasons for your choice.

Evaluate and create

4 Referring to the text and sources in this section, write a short creative recount to describe a typical day in the life of a wealthy Greek woman.

11B rich task

Sappho

One woman who was not typical of most women in ancient Greece was a poet by the name of Sappho. There are not a lot of records about her, so historians have differing views about her life. But one thing they all agree on is that she was one of the greatest poets of ancient Greece.

Sappho was born on Lesbos, one of the larger Greek islands in the Aegean Sea. Restrictions on women were less rigid on Lesbos than they were in other parts of Greece. Historians believe she was born into a wealthy family. This would also have given her greater freedoms.

There is much debate about whether she married and had children. Some say she committed suicide after a love affair went wrong. Others suggest she preferred the company of women.

Sappho's poetry was very unusual compared to other poets of her time. Unfortunately, much of Sappho's work has been lost. Scholars have carefully put together the fragments that have been found, some on ancient rubbish dumps.

Source 7.20 A sculpture of Sappho at Mytilene on the Greek island of Lesbos
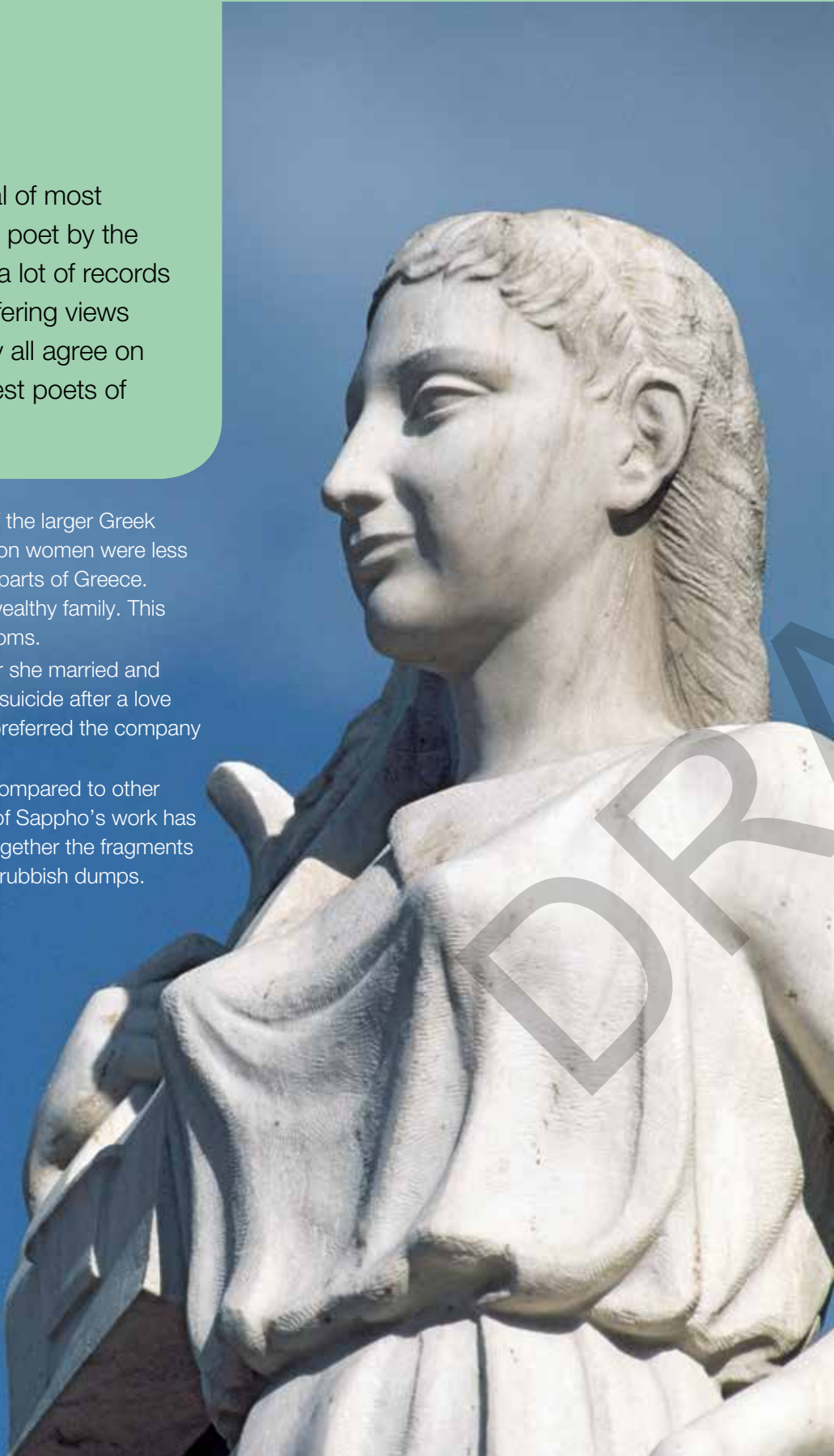
skilldrill: Historical significance

Generating historical inquiry questions

One of the first and most important steps in conducting a historical inquiry is to generate key questions. The questions that you generate will direct the research that you undertake.

Usually, historians generate one broad, overarching question for their inquiry – for example: 'Who was Sappho and why was she historically significant?' After that, they generate more specific questions that are related to their overall inquiry question. You will need to generate a mixture of:

- closed or simple questions (e.g. *'When* did event X take place?')
- open or probing questions (e.g. *'Why* did event X take place?')
- questions that relate to the process of historical inquiry (e.g. 'What evidence is there?', 'What other sources might be needed?').

The first step in generating questions is to think about what you already know about the topic. Use this knowledge as a springboard for questions that will help you understand the topic in more depth. Use a table like the one below to brainstorm all the things you know (in short statements) in one column. In the second column, generate a related question that will help to deepen or build your understanding. Remember to include a mix of the three question types described above.

Overarching inquiry question:	
What I already know	Questions to help me deepen or build my understanding
Point 1	Question/s related to point 1
Point 2	Question/s related to point 2

For a detailed description of this skill, refer to page xx of 'The history toolkit'.

Apply the skill

1 Use the following process to generate a range of questions related to the overarching historical inquiry question: 'Who was Sappho and why was she historically significant?' Copy the following table into your notebook. First, list what you already know as a result of reading the passage about Sappho in the first column. In the second column, generate related questions that will help to build your understanding. The first few have been done for you.

Overarching inquiry question: 'Who was Sappho and why was she historically significant?'	
What I already know	Questions to help me deepen or build my understanding
Sappho was not typical of women in ancient Greece.	When did Sappho live and die? (Closed or simple question) How was Sappho different from other women in ancient Greece? (Open or probing question)
Historians have different views about her life.	What are some of the different views historians hold about the life of Sappho? (Open or probing question)

Extend your understanding

1 Conduct some further Internet research into the life of Sappho. See if you can answer each of the questions you generated in the task above.

2 Virginia Woolf (1882–1941) was a highly educated British writer, discriminated against because she was female. In her book *A Room of One's Own* she wrote:

Women have served all these centuries as looking-glasses possessing the magic and delicious power of reflecting the figure of a man at twice its natural size.

With a partner, discuss:

a what this quotation means, and what it reveals about how women such as Woolf were regarded in Western society as recently as the 20th century

b how this situation compares with the social role of women in ancient Greece.

11.7 Religious beliefs and practices

The ancient Greeks believed in a great many **deities** (gods and goddesses). Each was seen to be in charge of certain things. Most of the festivals that were held in ancient Greece were designed to honour the gods. What the people believed was reinforced by their myths and legends. The beliefs of the ancient Greeks had a major influence on the way they lived their lives.

Beliefs and values in ancient Greece

Every morning, a Greek family would pray at the household shrine. The deity that they prayed to depended on what was happening. A man going off to fight might pray to Ares, the god of war. A woman tending a garden might pray to Hegemone, goddess of plants. Offerings, often wine or food, would be left on the shrine.

How one prayed was also important. For example, to pray to Hades, god of the **Underworld**, people extended their arms forward with palms parallel to the ground. Prayers and offerings (such as sacrifices of slaughtered animals) might also be made at temples.

One of the main events held to honour the gods was the Olympic Games (see Source 1 on page XX), which honoured the god Zeus, the king of the gods. Another festival was the annual Panathenaea, which honoured the goddess of Athens, Athene.

Temples

Temples in ancient Greece were built as 'homes' for the deities whenever they were on Earth. Their design reflected this function – they were impressive, huge structures. Usually, they were built on a hill called an **acropolis**. They were decorated, inside and out. A statue of the deity for whom the temple was made was erected inside.

Source 1 An artist's impression of the Parthenon when first built. The temple, built on the Acropolis in Athens, was dedicated to the city's patron, Athene, the goddess of war and wisdom. The artwork at the front of the temple depicted scenes from her 'life', as well as other gods, battles and feasts.

Oracles and seers

Sometimes, people felt a need to contact a deity more directly than was possible through rituals such as sacrifices and festivals. For example, a ruler might wish to ask a god about whether he should go to war.

Source 2 An artist's impression of the key gods and goddesses of Mount Olympus

To make such contact, people had to consult an oracle or a seer.

An oracle was a person or thing that the ancient Greeks thought of as a portal through which the gods could pass messages. If the oracle's message was confusing, it was often interpreted by priests.

A seer interpreted a deity's wishes by analysing dreams and interpreting signs. For example, a seer might interpret what he or she saw in the guts of sacrificed animals, or in the pattern of leaves.

Check your learning 11.7

Remember and understand

1 Give one example of how religious beliefs might affect how a family in ancient Greece started their day.

2 Explain how the ancient Olympic Games were linked to the religious beliefs of the people.

3 a Why might a leader in ancient Greece visit each of the following:
   • an oracle
   • a seer?

   b Describe two things a seer might do to provide the answer required.

   c Can you suggest whom people today might consult to get answers about what might happen in their lives or what actions they should take?

Evaluate and create

4 Create a new deity for ancient Greece. Sketch him or her (use labels and stick figures if you cannot draw). Describe this deity's role. List the different ways in which your deity would have affected the lives of the ancient Greeks.

11.8 The birth of the Olympic Games

The first ancient Olympic Games were held in 776 BCE in the city-state of Olympia. In many ways, the games began as a ritual tied closely to religious beliefs and practices. Sporting events took place alongside ritual sacrifices to honour the god Zeus.

The Games began with the sacrifice of an animal. Its bloodied remains were placed on the altar to Zeus and set on fire by a top athlete. Athletes trained hard, initially competing for no more than a wreath of olive leaves. Later, however, Olympic champions enjoyed fame and notoriety all across Greece.

The five-day Games were held every four years until 394 BCE, when they were stopped by the Christian Roman emperor Theodosius I.

When the Spartans began competing, events such as spear- and discus-throwing, wrestling and jumping were included. Later came boxing, the marathon, the **pentathlon**, the **pankration**, and chariot racing.

Such was the sense of duty to participate in the Games, that even involvement in wars was halted.

Check your learning 11.8

Remember and understand

1 When were the first ancient Olympic Games held, and when did they end?

2 Examine Source 1. Describe five things that are happening in this artist's impression of a day at the ancient Olympics.
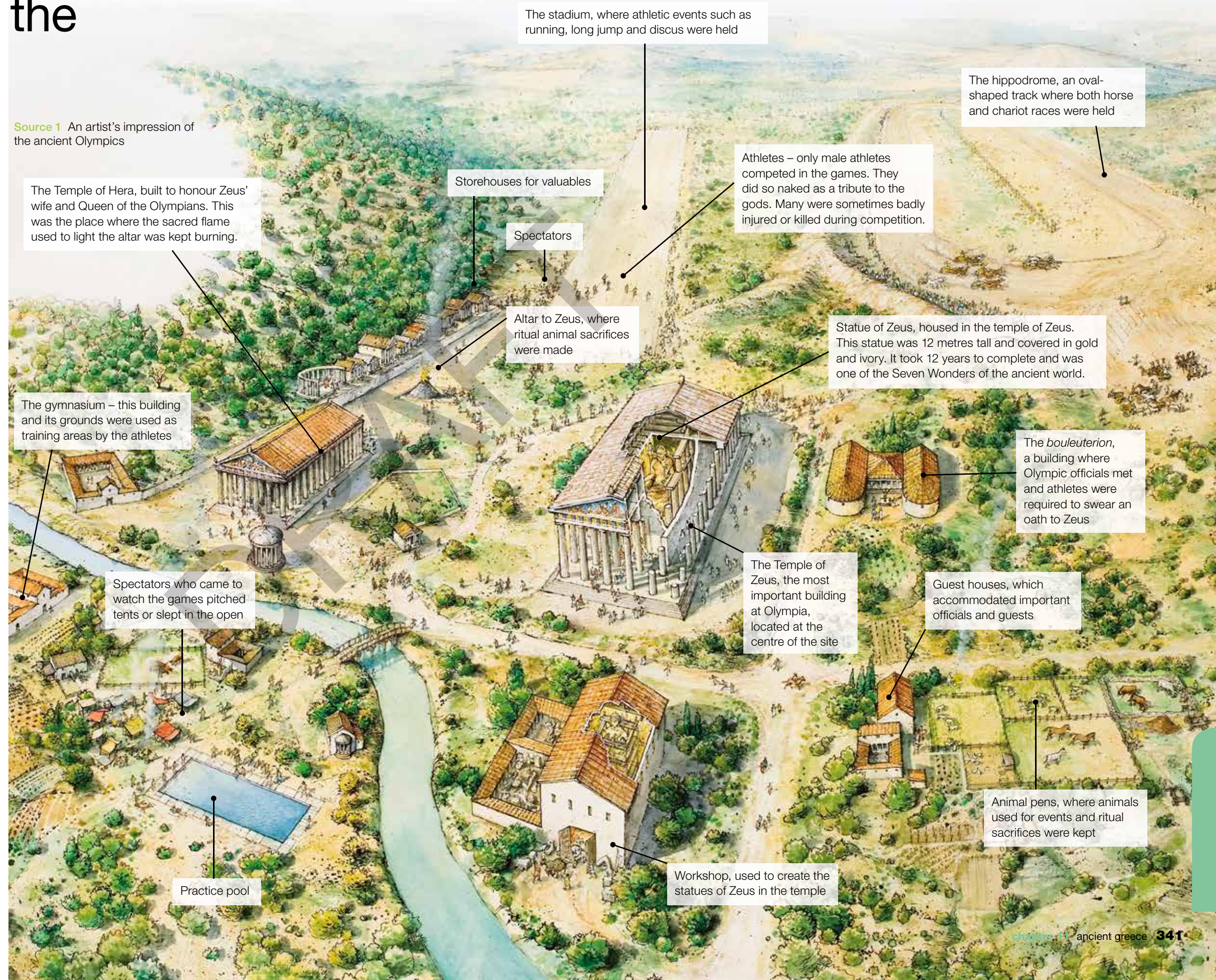
Apply and analyse

3 Prepare a large Venn diagram in your notebook to compare and contrast as many aspects of the ancient and modern Olympics as you can.

Evaluate and create

4 Conduct some research into one of the different types of competitions that were held at the ancient Olympic Games (for example chariot racing, pankration, pentathlon) and prepare a brief report outlining the competition rules.

Source 1 An artist's impression of the ancient Olympics

The stadium, where athletic events such as running, long jump and discus were held

The hippodrome, an oval-shaped track where both horse and chariot races were held

Storehouses for valuables

Athletes – only male athletes competed in the games. They did so naked as a tribute to the gods. Many were sometimes badly injured or killed during competition.

The Temple of Hera, built to honour Zeus' wife and Queen of the Olympians. This was the place where the sacred flame used to light the altar was kept burning.

Spectators

Altar to Zeus, where ritual animal sacrifices were made

Statue of Zeus, housed in the temple of Zeus. This statue was 12 metres tall and covered in gold and ivory. It took 12 years to complete and was one of the Seven Wonders of the ancient world.

The gymnasium – this building and its grounds were used as training areas by the athletes

The bouleuterion, a building where Olympic officials met and athletes were required to swear an oath to Zeus

Spectators who came to watch the games pitched tents or slept in the open

The Temple of Zeus, the most important building at Olympia, located at the centre of the site

Guest houses, which accommodated important officials and guests

Animal pens, where animals used for events and ritual sacrifices were kept

Practice pool

Workshop, used to create the statues of Zeus in the temple

11.9 Everyday life

It was very important to be a good citizen in ancient Greece. A good citizen devoted his life to the protection and growing prosperity of his city-state. This devotion was reflected in many aspects of daily life in ancient Greece, in its art and culture, and in the education of its future citizens.

Education

Girls were only required to be good wives, mothers and keepers of the home. As a result, they did not receive much of an education beyond household matters. For boys, however, education started at age seven and might continue until their late teens, especially if they were the sons of wealthy families.

Besides learning to read and write, boys studied mathematics, poetry, music and dance (see Source 1), athletics and gymnastics, and sometimes philosophy and public speaking. These were seen as the necessary skills for a well-rounded, good citizen.

Fashion and beauty

Clothing in ancient Greece was loose-fitting and simple. A common garment worn by both men and women was known as *chiton*. *Chitons* were knee-length for young men and floor length for women and older men. These garments were usually made of linen or wool draped over the body, and were held in place with brooches and belts. Shoes, if worn, were typically sandals. Jewellery was popular, even for men for a time. Women always covered their head with a veil when they left the home.

Rich women had the time and wealth to pamper themselves. They used powdered lead and chalk to make their skin look pale. This indicated their upper-class status. They would also use other make-up, such as eyeshadow made from ground charcoal mixed with olive oil, or rouge for the cheeks made from crushed mulberries.

Food

The ancient Greeks ate a simple diet. Grains, like wheat and barley, wine and olive oil were the most common foods. Grains were ground to make bread or soaked in water to form a porridge. Ancient Greeks also ate vegetables and fruit, goat's cheese, eggs, nuts, and sometimes honey and sesame cakes. Fish was the main source of protein. Meat was eaten rarely (except in Sparta, where soldiers ate a lot of pork). Usually the only meat eaten by the poor followed an animal sacrifice. The animal's bones, skin and blood were burned to ash as an offering to a god. Its meat was cooked and shared among the people.

Feasts

Feasts were a common form of entertainment. They were men-only affairs. The only women allowed were known as the *hetairai*. These women were usually foreigners and were employed to entertain men. Food was served by slaves. Guests lay around on couches while they ate and drank (see Source 4). After the meal, the interesting part of the evening began – the *symposium*. During the symposium, men discussed the important issues of the day.
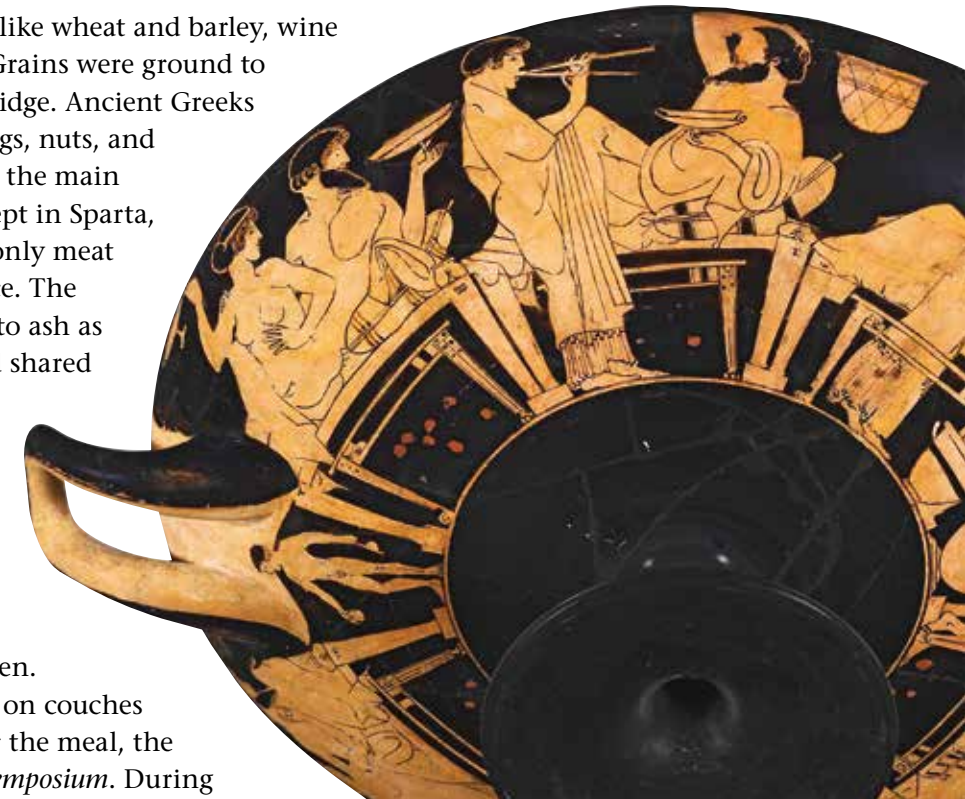
Source 4 This ancient Greek drinking cup is decorated with a scene of a feast.

Source 1 A detail from an ancient Greek amphora showing a boy learning to dance. Amphoras were ceramic storage pots, used for food and liquids. Much of what we know about ancient Greek culture comes from scenes painted on such pots.

Source 2 Statue of a Greek woman wearing a *Chiton*.

Doric style: a plain design at the top of a sturdy, chunky column

Ionic style: a scrolled top (like the curl of a shell) and a thinner, finer column

Corinthian style: a very ornate top, decorated with rows of leaves, and a thinner, finer column

Source 3 The three styles of Greek columns

Architecture

During the Golden Age of Greece (*c.* 500 to 300 BCE), peace was finally made with Greece's long-time enemy, Persia. This truce allowed Athens to rebuild its war-damaged buildings such as the Parthenon. This, in turn, allowed Athenians to become more involved in cultural activities.

Temples were the most important buildings in ancient Greece. This reflected the important role that religion played in people's lives. But these magnificent structures also served to show off the wealth, skill and artistic ability of a city-state. The architects of ancient Greece used three different column designs – Doric, Ionic and Corinthian (see Source 3). The Parthenon was built in the Doric style.

Greek housing

Most women in ancient Greece were generally confined to the home. Unsurprisingly, wealthy married women led more pleasant lives than poor women. For wealthy women, there were occasional trips to religious festivals, weddings and funerals as well as occasional visits to the homes of other women. Life for poor women in ancient Greece was harder. It consisted of little more than looking after children, fetching water, cooking food, spinning and weaving cloth.

The social divisions between men and women in ancient Greece was very strict. These divisions were clearly visible in the layout of Greek homes (see Source 5). For example, an area known as the *gynaecium* was set aside for women only. It was located at the back of most Greek homes, often upstairs. Similarly, an area known as the *andron* was set aside for men only. It was a large downstairs room in which men could relax, entertain guests and discuss daily events.

The living areas of slaves were separate from those of the family. Slaves would typically work in the kitchen or gardens and would not be seen in the house unless serving their master and family.

Source 5 An artist's impression of a wealthy family's home in ancient Greece
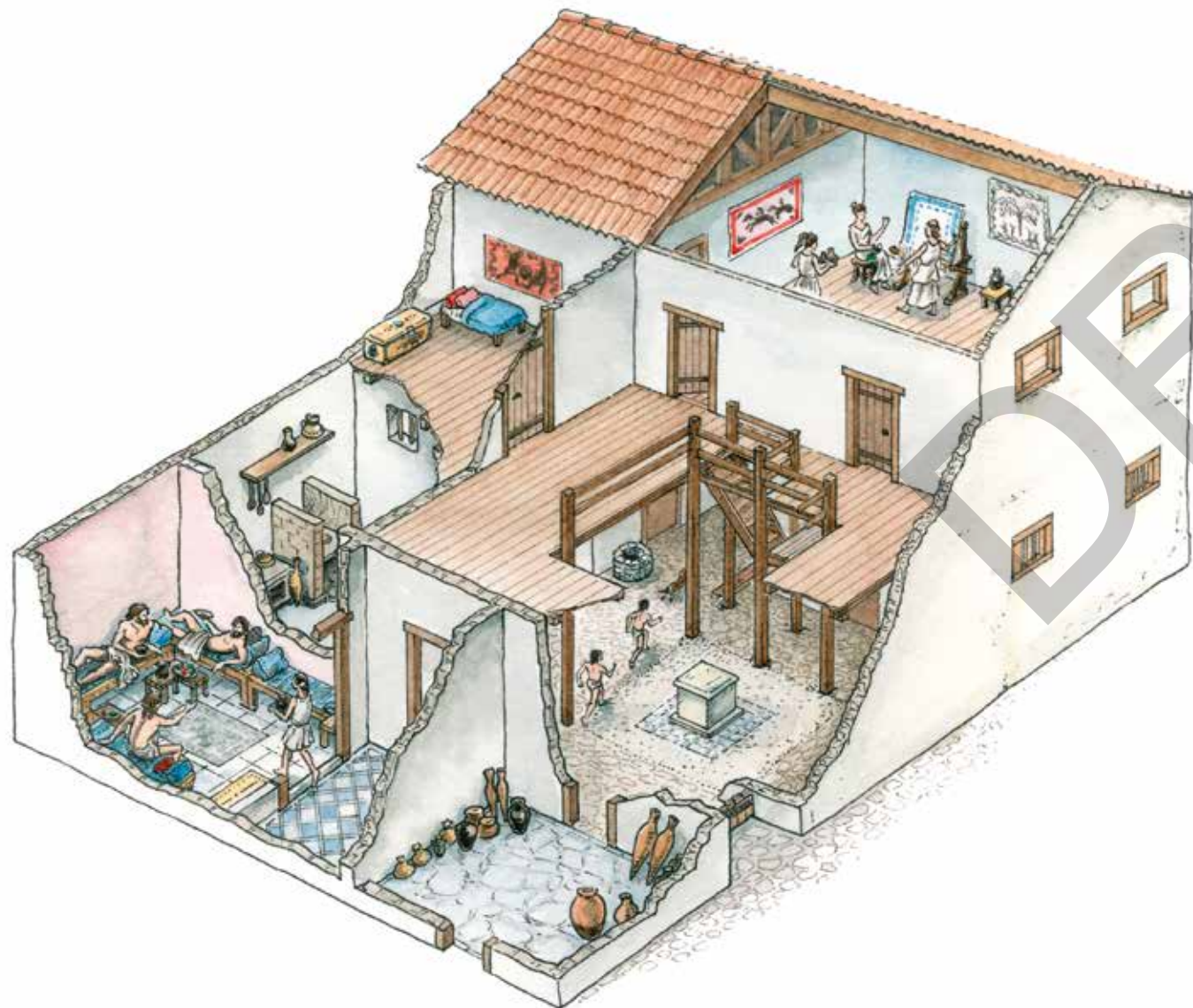
Drama

Ancient Greece gave us the basis of all Western drama – the theatre. Performances began as song-and-dance festivals to honour Dionysus, the god of wine and pleasure. Over time, they became more structured. Writers began to compete to have their 'performances' chosen. Theatre became so popular that large, open-air auditoriums were built throughout Greece as spaces where these performances could take place (see Source 6).

Source 6 An artist's impression of an early Greek auditorium

Tiered seating was designed to give spectators further back a good view of the performance

A device like a crane was often used to make actors appear to fly (when playing the role of gods).

Judges and important officials sat at the front of the auditorium.

A wooden *skene* (a Greek word meaning something like 'shed') was placed in front of the audience, with side doors through which actors appeared

Many actors wore masks of stiffened cloth with large funnelled openings for their mouths to help them project their voice. The masks were very big so that spectators at the back of the auditorium could see them.

A painted scene was often hung or constructed at the back of the *skene*. The modern word 'scene' comes from this ancient Greek word.

Plays were performed in an area known as the *orchestra*. Sometimes this was made of packed earth and sometimes it was tiled.

Check your learning 11.9

Remember and understand

1 Describe the different ways in which boys and girls were educated.
2 What might you find in the make-up kit of a wealthy Greek woman?
3 How were the homes of wealthy Greek families organised? How did houses reflect the different roles of men, women and slaves in Greek society?

Apply and analyse

4 Why do you think women covered their head when leaving the house?

5 a What happened at a symposium?
 b Find out how this word is used today. What do you conclude?

Evaluate and create

6 Design, or make a model of, a Greek temple. Use information presented in this text, and from other sources you have found through research, to help you decide on your design features. Label elements of your finished design appropriately.
7 Conduct some research to identify five reasons why the period in ancient Greece's history from about 500 to 300 BCE was called the 'Golden Age'.

11.10 Warfare

Early ancient Greek armies consisted mainly of foot soldiers recruited from the poor. They fought with perhaps no more than stones and spears. Only the wealthy could afford horses and better weapons. Over time, warfare became more complex, moving on from conflicts fought in open areas to assaults on walled cities. This required different strategies and weapons, as well as a different type of soldier.

The hoplite

From the 7th century BCE onwards, better-trained, better-armoured foot soldiers emerged. This type of soldier was known as a **hoplite**. Greek city-states each had their own armies of hoplites. When wars ended, hoplites went back to their regular lives and jobs – all except for the Spartans. Sparta was the only Greek city-state with an army that was constantly on duty and ready to fight.
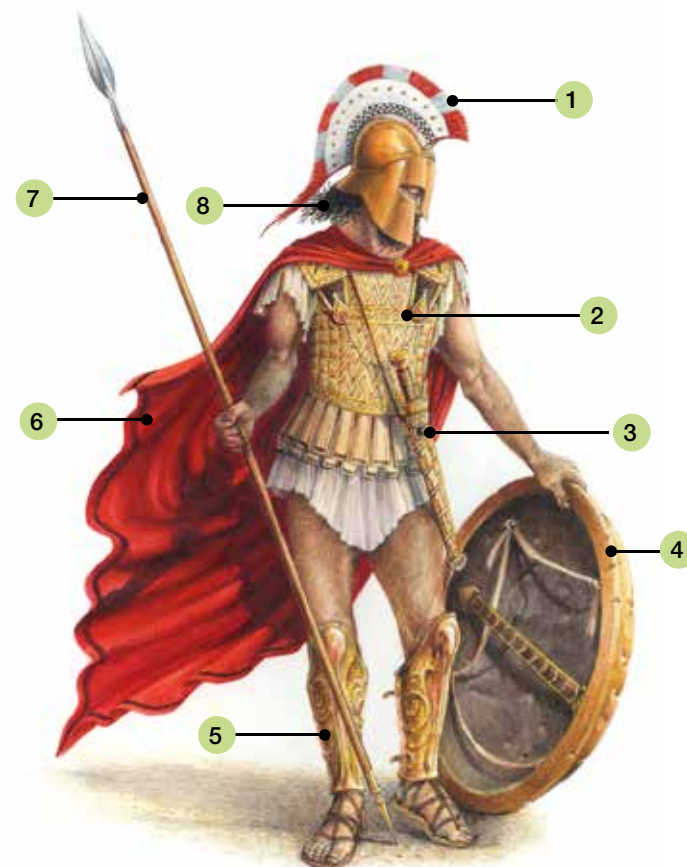
Source 1 An artist's impression of a Spartan hoplite

The navy

The strength of the city-states of Athens and Corinth was their navies – fleets of triremes that could be sailed or rowed. A trireme had three tiers of oarsmen on each side of the hull, sitting one above the other. The trireme was built so that it could sail close to the shore. A heavy **battering ram** protruded from the bow (the front of the boat). The idea was to ram this into the hull of an enemy vessel to sink it.

Source 2 An artist's impression of a typical sea battle during the times of the ancient Greeks. Ships were sunk by ramming into one another.

1. Helmet; some curved out at the bottom to deflect slipping blades away from the body. It covered everything but the eyes.
2. A chest plate called a *cuirass*, made from bronze or leather. Sometimes it was moulded to look like a bare chest (abs and all). Armour was heavy (about 30 kilograms) and hot to wear in the summer.
3. Double-edged sword, with a curved blade
4. Concave round shield, typically decorated
5. Metal greaves, which guarded the shins
6. Red cloak; some researchers suggest that this was not worn in battle
7. Spear, over 2 metres long, with an iron blade at one end and bronze spike at the other
8. Long hair, typically combed and decorated before a battle

Military structure in Sparta

Sparta became a military state with a professional army in the 7th century BCE. All citizens (only men could be citizens) had to be soldiers. Social roles such as farmers, merchants, potters and sculptors were not options for Spartan men. The woman's role was to have sons who would become strong warriors. All saw it as an honour to die for Sparta.

In Sparta, weak or sick babies were killed or left out in the open to die. Hence, Spartan children were healthy and tough. But Spartan families did not have the luxuries and leisure time enjoyed by families in Athens during its Golden Age. Spartans were driven by military obligations and duties.

Age	
Age 7	Boys left home at the age of seven to live in army barracks and start their military training.
Ages 8–29	For the next 22 years, their training was hard: physical exercise, beatings, mind training and war games. To encourage self-reliance and mental toughness, they were fed little, so they had to steal food. They were not punished for stealing, but for being caught stealing.
Age 30	A man became a citizen at age 30. Until then, he could not live with his wife and family. He had to live in the barracks with his fellow soldiers.
Age 60	A man retired from army service at 60. He might then be elected a member of the Spartan senate.

Source 3 The life of a Spartan man

Warfare technologies and strategies

Technology in warfare was first used to great effect in ancient Greece. As well as battle formations such as the **phalanx**, the ancient Greeks used and developed many devices capable of attacking and scaling fortifications. These included:

- battering rams – used to slam into weaker spots in a city's fortifications, such as wooden gates
- catapults – big slings that were designed to throw heavy rocks great distances
- multi-storeyed wooden towers on wheels (later called belfreys) – these structures shielded attackers as they were pushed towards a city wall. Once in place, the attackers inside the towers were able to scale the wall.

Later, the Roman army went on to use these devices and ideas to become the best organised army in the ancient world.

Gods and heroes

As discussed earlier, oracles might be consulted before a battle. Prayers and sacrifices were made to the gods, both to plead for victory and to thank them in the event that this happened.

Heroes were valued too, and stories about them became part of the **mythology** of ancient Greece. They include Heracles, Jason and his band of Argonauts, and the key warriors of the Trojan wars such as Achilles, Odysseus, Hector and Paris.

One of the works said to have been written by Homer, the *Odyssey*, tells the story of Odysseus' long journey home from the Battle of Troy. It has been the inspiration for countless stories, novels and films.

Check your learning 7.10

Remember and understand

1 What was the main difference between the Spartan army and other ancient Greek armies?
2 How were hoplites different from earlier Greek soldiers?
3 How heavy was the armour worn by hoplites?

Apply and analyse

4 Use the Internet to find out more about the battle formation known as the phalanx. Why do you think it became such an important fighting strategy in ancient Greece?

Evaluate and create

5 Find out about the legend of Jason and the Argonauts. Decide whether you would consider Jason a Greek hero or not, and give reasons.

11.11 Death and funeral customs

Religious beliefs and traditions influenced what the ancient Greeks did when someone died. Death was thought to be the start of a long spiritual journey through **Hades**, the underworld. This was the world of dead souls (called 'shades'). It was believed to be ruled by Hades, the god of the dead. A mythical river, the River Styx, separated it from the world of the living. Gaps and openings in the earth, such as cave tunnels and deep caverns, were seen as gateways to this gloomy realm.

Beliefs about death

The ancient Greeks believed that when a person died his or her destination after death was the decision of Atropos, one of three goddesses believed to control life on Earth. Dead souls were led into the underworld by the messenger god, Hermes. A man called Charon (the ferryman) rowed those able to pay for the ride across the river to the underworld (see Source 2). The fare was paid with a coin that was placed in the mouths of corpses.

Once they reached the other side, dead souls were judged by deities according to the life they had led on earth. They ended up in one of three places (see Source 1). A three-headed dog named Cerberus guarded the entrance to Hades to stop the dead from leaving and the living from entering.

Source 1 The three possible destinations, for eternity, of dead Greek souls

Destination	Description
Elysian Fields	• for the souls of heroes who had the favour of the god Zeus • a sunny, fragrant, peaceful and happy place
Asphodel Fields	• for the majority of human souls, who were not heroes, nor all good or all wicked • a misty, grey, boring place where nothing much ever happened
Tartarus	• for the souls of wicked people • a place of everlasting torment and misery, surrounded by a layer of night

Source 2 An artist's impression of Charon the ferryman rowing the dead to the underworld, which was known as Hades in ancient Greek times

Source 3 An ancient Greek vase showing funeral rituals being carried out

Ancient Greek funeral rituals

- Wash body with seawater (if possible) and clean any wounds.
- Put a coin in the mouth and close mouth and eyes.
- Rub sweet-smelling oils into the skin and wrap the body in clean white (or grey) cloth.
- Display the body for at least a day in the main courtyard of the house, facing the door.

▼

- Notify friends and relatives of the death so they can pay their respects.
- Make lots of noise, with loud displays of grief as people move around the corpse. This was regarded as a sign of respect for the dead. Hire professional mourners if necessary.

▼

- Leave the house before daybreak for the burial plot or place where the body will be cremated (both outside the city walls).
- Transport the dead body using a horse and cart if this is affordable; otherwise organise some strong men of the family to carry the body on a stretcher. Men walk at the head of the funeral procession, women behind.
- Continue the loud wailing and crying, and have musicians add to the noise if available.

▼

- Stand around until the body is burned away (if the body is being cremated) and then put out the flames with wine.
- Place burned bones in a funeral pot for burial.

▼

- Men stay at the site to bury the body or burned remains, while women return to the house to organise a feast.
- If the corpse is not buried in a tomb, pile earth over the grave and cover it with a *stele*.

▼

- Family members return to the grave often to remember the loved one.
- Offerings of oil, food and wine are left and the *stele* might be adorned with ribbons and flowers. A tube may be pushed into the dirt and wine poured into it to allow the dead person to 'drink' the wine offered.

Source 4 The steps to be followed when a person in ancient Greece died

Funeral customs

When someone died in ancient Greece it was very important that others observe the correct rituals (see Source 4). Otherwise, it was believed, the dead person's soul would never find rest in the afterlife.

Check your learning 11.11

Remember and understand

1 Why was it common for funeral processions in Ancient Greece to be so noisy?

2 What beliefs influenced some other procedures that were undertaken when someone died?

Evaluate and create

3 In groups, create a game based on ancient Greek beliefs about the underworld. Share the tasks involved in creating the game concepts and rules, and making the board and pieces.

4 Look carefully at Sources 1 and 2. Copy the Y-chart below into your notebook and use it to determine what you think the underworld of the ancient Greeks might have looked like, sounded like and felt like.

feels like

looks like

sounds like
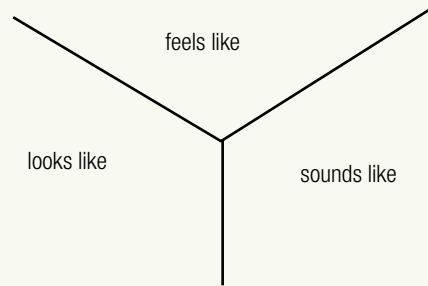
11C rich task

Ancient Greek pottery

Ancient Greek pottery is a very useful historical source. Because it is so durable, many pieces have been recovered by archaeologists and studied by historians. The ancient Greeks used ceramics for cooking, serving, transporting and storing all kinds of food and materials. The amphora was the most common type of storage pot used in ancient Greece. Because the Greeks decorated pots in distinctive styles over different **time periods** (or **eras**), they can be used to work out when settlements were built, lived in or abandoned. The decorations also indicate the types of things that were important to these societies, and what life was like. In fact, much of what we know about education, festivals and daily life comes from scenes painted on pots.

Historians have identified four main styles of ancient Greek pottery (see Source 1), each with its own characteristics.

Source 2 An ancient Greek amphora in the black-figure style, 6th century BCE

Source 1 Development of Greek pottery over time

Style	Approximate date	Characteristics	Image	Reliable URLs
Geometric	900–700 BCE	• Decorated with complex geometric patterns such as checks, meanders, zigzags and concentric circles • Painted in fine black lines • Angular stick figures of humans and animals		
Oriental	700–620 BCE	• Decorated with mythological and exotic creatures such as sirens, lions, sphinxes and phoenixes • Cartoon-like figures coloured with white, brown and purple slip (glaze) • Details, such as hair and feathers, scratched into the clay, perhaps influenced by the ivory and bone carvings of Africa and Asia		
Black-figure	620–480 BCE			
Red-figure	520–330 BCE			

skill**drill**: Historical sources as evidence

Using the Internet to find relevant and reliable sources

Being able to locate relevant primary and secondary sources using the Internet is an important historical skill. However, you need to keep in mind that not all information you find on the Internet is necessarily true, accurate, reliable or credible. So, in addition to being able to find source material online, you need to be able to evaluate the reliability of the information you find.

Use the following steps to apply this skill:

Step 1 Identify key words related to your topic and type these into a search engine such as Google. (Use only these keywords – do not type in whole sentences or questions.)

Step 2 Add further relevant keywords to refine your search if you cannot find what you want on your first attempt.

Step 3 Look beyond the first page of results. The best results do not always appear first.

Step 4 Assess the reliability of each site by asking yourself the following questions:

a Who is the author or creator? If it is an individual, do they have any qualifications listed (e.g. a degree, title)? If it is an organisation, is it a reputable organisation such as a government or university department?

b What is the purpose of the website? Is it trying to inform, persuade or sell?

c Is the site objective? Is the author's point of view biased?

d Is the information accurate? Can the information be verified if you cross-check it with other sources of information?

e Does the site contain spelling mistakes or grammatical errors? (If so, this is usually an indication that the site is not particularly reliable.)

f Is the information current? Can you find evidence of recent updates?

For a detailed description of this skill, refer to page XX of 'The history toolkit'.

Apply the skill

1 Copy the table (Source 1) into your notebook. It outlines four different styles of Greek pottery and the approximate period in which each style was popular. Characteristics of the first two styles have been provided for you as examples.

2 Conduct an Internet search to find relevant, credible and reliable source material about the other styles of ancient Greek pottery. You will need to locate information about the characteristics of the black-figure and red-figure styles, and record this information in dot points in your table.

3 Find images of pots created in each of the four styles, in order to familiarise yourself with their features and appearance.

4 In the final column of the table, record the URLs of the sites you have found and believe to be credible and reliable (using the four steps outlined on this page).

Source 3 An example of ancient Greek pottery in the geometric style, 8th century BCE

Extend your understanding

1 Design a Greek amphora in one of the styles you have researched. Consider the following features before you begin:
• type of decoration – patterns or people
• colours
• depiction of figures – stick figures, cartoon-like or realistic
• amount of detail – hair, features, clothing.

2 Imagine that your amphora was unearthed in 2017. What would it reveal about life in ancient Greece?

11.12 Change through trade

Over its long history, ancient Greece came in contact with many different cultures and civilisations in its region. Sometimes this contact was peaceful, for example when Greek merchants went searching for new markets to trade goods. At other times contact was aggressive, developing into wars over territorial claims. Either way, this contact and conflict changed ancient Greek society in many ways.

Greece's soil was good enough to grow olives and grapes but not grain crops in the quantities required to feed a growing population. Timber was plentiful in some parts of Greece, but was quickly used up to build boats. Greece had other resources, such as deposits of silver, that boosted Athens' wealth and growth in its Golden Age (5th century BCE), but other essential metals were in limited supply.

By the start of the 6th century BCE, Greek **city-states** (particularly Athens) were looking for new sources for many of the goods they needed. To this end, they set up **colonies** (Greek settlements in other lands). These colonies provided much of the grain they needed. Trade links were also set up around the Mediterranean, including with ancient Egypt and Rome. These contacts exposed Greece to a diversity of cultures. They also gave it an opportunity, through trade, to advance and acquire great wealth.

Over time, sea trade became very important to ancient Greece. Ports sprang up along the coastline and many Greek merchants became very rich. Evidence of the increase in Mediterranean Sea traffic at this time is provided, in part, by shipwrecks. Of the old shipwrecks found, **radiocarbon dating** confirms that 46 sank during the 4th century BCE. Only two sank during the 8th century BCE. This indicates a more than 2000 per cent increase in the number of trade ships travelling the Mediterranean over that time.

Through sea trade, the Greeks improved their navigation and shipbuilding skills. They also acquired new ideas and skills from those they traded with. These included:

- ideas about astronomy, building methods and mathematics from ancient Egypt. Egyptian design also influenced pottery art during Greece's so-called oriental period (see Source 1). Until then, symbols used for pot decoration in Greece were geometric
- cooking techniques using spices from parts of Asia
- metalworking techniques from the ancient Syrians, used in the making of weapons, tools, jewellery and other decorative objects.
- metal technologies from the ancient Syrians.
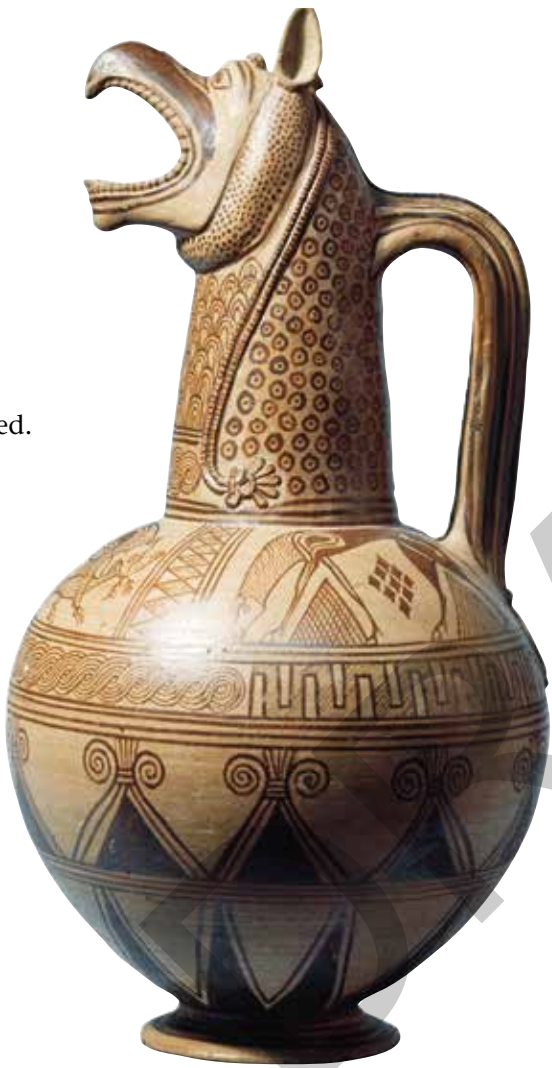
Source 1 An ancient Greek jug from the oriental period (7th century BCE)

Source 2 An artist's impression of Greek trading ships at the Greek island of Delos (an island in the Cyclades)

IMPORTS			GREECE	EXPORTS	
• gold	• pork	• metals		• wine	• marble
• glass	• cheese	• wood		• pottery	• wool
• perfumes	• timber	• linen		• olives	• silver coins
• ivory	• papyrus	• pitch (like tar)		• olive oil	• figs
• rugs	• spices	• grain			

Source 3 Goods that ancient Greece imported and exported

Check your learning 11.12

Remember and understand

1 Name some of the goods that ancient Greece exported and some that they imported.

2 Why did Greece need to import grain?

3 What evidence do scholars draw on to support a view that there was a rapid increase in sea trade in the Mediterranean between the 8th and 4th centuries BCE?

4 Name at least three of the new techniques and skills that the ancient Greeks acquired from their trading partners, and where they were from.

Apply and analyse

5 Participants came from far and wide to take part in the ancient Olympic Games. Suggest how this contact might have influenced participating societies.

6 In small groups, discuss how you think trade has affected Australia during your lifetime. Base your opinions on what you know in general terms, as well as from the media and general discussions. Brainstorm ideas and write down the points that members of your group agree on. Groups should then share their ideas with the class.

11.13 Change through conflict

A number of key battles between Greek city-states and foreign armies caused many changes all across ancient Greece and the region. In addition to going to war with Persia, the ancient Greeks also fought among themselves. Ultimately, conflict weakened ancient Greece so much that foreign powers – such as the Macedonians, and later the ancient Romans – were able to take it over.

Persian Wars

The Battle of Marathon (490 BCE)

In 499 BCE, Greek city-states in Ionia, which had been conquered by Persia around 540 BCE, revolted against Persian rule. Their stand was supported by the Greek city-states of Athens and Eretria. Together, they destroyed Sardis, a Persian capital. (See Source 3 on page XX to locate these places.)

In 490 BCE, the Persian king, Darius I, took his revenge. He laid siege to Eretria until it fell. He then ordered a huge Persian fleet to sail to Marathon in Greece. He demanded that Athens and Sparta surrender, but the Greeks defied his order.

Athenian hoplites marched to Marathon. They hung back at the sight of such a huge Persian force. But the Greek general Miltiades persuaded his fellow officers to string the hoplites out into a long line (to make their forces look bigger) and charge at the enemy (see Source 1). Greece won because the Persians fled back to their ships in fear.

The first 'marathon' runner

Miltiades knew that the retreating Persian fleet would head for Athens. He ordered a young man to run ahead to warn the city. The distance was about 42 kilometres. The young man is said to have dropped dead after delivering his warning. When the Persian navy reached Athens, they found its walls defended by civilians. Thinking the city was defended by soldiers, the Persians chose not to attack, and left.

Source 1 An artist's impression of Miltiades urging the Greek forces to attack the Persian army at the Battle of Marathon

The Battle of Thermopylae (August 480 BCE)

Ten years after the Persian king Darius lost the Battle of Marathon, his son Xerxes set his sights on conquering more Greek territory. He demanded that the Greeks surrender their weapons. The defiant reply of King Leonidas of Sparta, who led the allied Greek armies, was to the point – *Come and get them!*

So that is what Xerxes set out to do. Heading for Athens, his huge army had to push through the rocky pass at Thermopylae, on Greece's eastern coast. He found it guarded by a determined Greek army. For three days the Greeks held the Persians back. Then a Greek traitor showed the Persians a secret mountain route that would allow them to attack the Greeks from the front and the rear.

When he discovered that he had been betrayed, Leonidas ordered most of the Greek army to flee. He hand-picked 300 Spartans to help him delay the Persian advance for as long as possible. The Spartans battled to the last man, inflicting a huge loss on the Persians (see Source 2).

The Battle of Salamis (September 480 BCE)

The 'last stand' of Leonidas and his men at Thermopylae gave the Greeks enough time to regroup. By the time Xerxes and his army reached Athens, most of the city's population had been evacuated with the help of the Greek navy. While the Persians looted and burnt the city, the Greeks had retreated to the island of Salamis, 16 kilometres west of Athens, and prepared for battle again.

The Persian navy was tricked into entering the narrow Straits of Salamis. Their large fleet made it impossible for them to manoeuvre their ships properly. The Greeks took advantage of this and attacked. They managed to sink or capture over 300 Persian ships, and won the battle.

This crushing defeat was a severe blow to Persian morale and helped to end the Persian Empire's ambition to rule the Aegean region.

The Peloponnesian Wars (431–404 BCE)

This long-running conflict between Athens and Sparta was sparked by Sparta's distrust of Athens' growing wealth and strength. In 431 BCE, Sparta marched into the region of Attica, laying siege to the walled city of Athens and burning and destroying farms. Sparta repeatedly invaded Attica over the next 10 years. This wore down both sides.

In 415 BCE, Athens attacked the city-state of Syracuse in Sicily, an ally of Sparta. The attack failed disastrously in 413 BCE, with the defeat of the entire Athenian force.

A decade later, Sparta did a political deal with Persia to get more ships. A huge sea battle was fought in 405 BCE at Aegospotami, in the north-west of the Aegean. Sparta had another stunning victory over the Athenian force.

Athens was now greatly weakened. The following year, Sparta again laid siege to the city. With its fleet largely gone and its morale shattered, Athens surrendered quickly. The Spartans then set up their own style of government in Athens – an oligarchy. For a time, Sparta was the supreme power in ancient Greece.

Source 2 An artist's impression of the Battle of Thermopylae

Effects of the war

The consequences of all this conflict were that much of Greece's farming land was ruined and social upheaval was widespread. While Greece was starting to crumble, a new power was gaining strength in the north – Macedon.

By 338 BCE, Phillip II, king of Macedon, had the weakened city-states of Greece under his control. Before he was able to conquer Persia he was assassinated in 336 BCE. His son Alexander became king. Within the next 13 years he conquered the Persian Empire and Egypt, and became known as Alexander the Great. His admiration for Greek culture led him to set up Greek rulers and introduce many Greek customs and practices in the lands he conquered. This widespread Greek influence survived for centuries.

Check your learning 11.13

Remember and understand

1 How did King Leonidas aid Greece against the Persians?

2 Write a letter home that a Greek hoplite might have written after the Battle of Marathon. Convey how this battle might have affected the morale of the Greek army, and why.

Apply and analyse

3 Draw a concept map that explores, in general terms, how you think the Peloponnesian War would have affected various aspects of the society and economy of ancient Greece.

11.14 Significant individual: Leonidas

Leonidas, whose name means 'lion-like', was the king of Sparta between 490 BCE and 480 BCE. He became famous in Greek literature and legend because of his heroic and brave actions in leading a small force of Greeks against the much larger Persian army of Xerxes at the Battle of Thermopylae in 480 BCE. The story of his sacrifice has been an inspiration to many generations, and more recently has been portrayed in the film *300*.

Leonidas' early life

Although little is known about the early life of Leonidas, many historians believe he was born in Sparta some time between 530 and 500 BCE. He was the son of the Spartan king Anaxandrias II. The Spartans did not leave much in the way of written records, so we do not know a great deal about how princes were treated compared to other youths. However, it is likely that Leonidas was put through the same rigorous training as other young Spartans.

Leonidas had an older half-brother, Cleomenes I, who became king when their father died. It is believed that, in 490 BCE, Cleomenes went mad and committed suicide. Leonidas became the next king of Sparta.

King of Sparta

When he became king, Leonidas adopted many of the policies of his half-brother, which included attacks on Athens, Sparta's rival city-state. He also expanded Sparta's foreign policy, leading to conflict with Persia to the east. Trouble with Persia had begun in 546 BCE when Greek city-states in the region of Ionia (see Source 3 on page XX) had been captured by the Persians.


Source 1 British actor Gerard Butler playing Leonidas in the film *300*, which recounts the events of the Battle of Thermopylae and the heroic last stand of Leonidas

When Ionia rebelled in 500 BCE, the Athenians lent their support by sending a small fleet. Persia's king, Darius, used this as an excuse to invade mainland Greece.

Persia's first two attempts at invasion, which took place during the rule of Cleomenes, were unsuccessful. On their third attempt, Leonidas had become king. When word came that the armies of the new Persian king, Xerxes, were on the move, the city-states of Greece put aside their differences to work together for their common defence. An alliance of the Greek city-states was formed in 481 BCE and command of the army was given to Sparta.

Source 2 A marble bust of Spartan king Leonidas (*c*. 490–480 BCE)
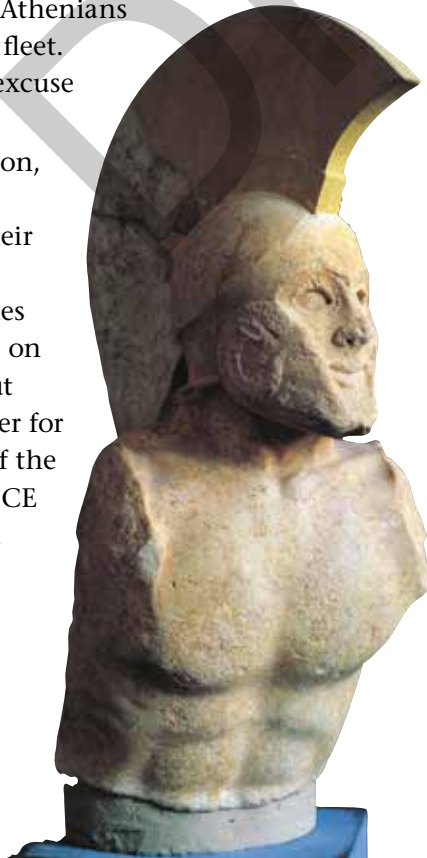
Source 3 A 19th-century painting of Leonidas at the Battle of Thermopylae

Facing the Persians

When Leonidas realised that his army of about 6000 Greeks was up against a Persian army of over 200 000, he had to rethink his planned defence. In the face of such overwhelming numbers, Leonidas decided that the extremely narrow terrain of Thermopylae would be a good place to block the Persian advance.

Unfortunately, Leonidas was forced to meet the Persians without the use of the full Spartan army. Xerxes had planned his invasion during important religious festivals for the Greeks. As the Persians approached, the Athenians were celebrating the Olympic Games and the Spartans were celebrating the Carnea.

Leonidas and his army were successful at holding the Persian advance for three days, until a traitor told the Persians how to go around the Greek lines. Surrounded, the Greeks had no chance. Leonidas sent most of his army away, remaining with only his 300 Spartans, their slaves and a few others. They were all killed in the ensuing battle.

Leonidas' legacy

Thermopylae may have been a defeat for the Greeks, but it was no great victory for the Persians. They lost a great number of men and were later defeated by the Greeks in a naval battle at Salamis. Persia never again attempted to invade Greece. It was the beginning of the end for the Persian Empire and the beginning of great things in Greece.

After the battle, Leonidas' body was taken to Xerxes, who mutilated it and presented the body as an example of what would happen to those that resist. Eventually, Leonidas' body was returned to Sparta where it was buried with full military honours. He was succeeded by his son Pleistarchus.

To this day, Leonidas of Sparta is remembered as the best example of Spartan bravery, courage and fighting spirit. This is summed up by the writing on his tomb: 'Go tell the Spartans, stranger passing by, that here obedient to their laws we lie.'

Check your learning 11.14

Remember and understand

1 During which years was Leonidas the king of Sparta?

2 Why did his rule end in 480 BCE?

3 Why was the size of Leonidas' army restricted at the time the Persians decided to attack?

Apply and analyse

4 Write a paragraph describing the effect that the actions of Leonidas and his small band at Thermopylae would have had on Greek morale.

5 With a partner, brainstorm the sounds likely to have been heard at the Battle of Thermopylae. Think about the way soldiers were dressed, the weapons used and the location. Conduct some extra research if you need to. Copy the table below into your notebook, then use it to compare and contrast the sounds you imagine would have been heard at Thermopylae with the sounds you might expect to hear in a modern battle. What has changed?

Sounds of the Battle at Thermopylae in 480 BCE	Sounds of a 21st-century battle

Evaluate and create

6 Write a poem about Leonidas that conveys his characteristics as well as his heroic last stand against the Persians. You can also use your imagination and describe what you think he might have looked like and things he might have said to his wife or to members of his army leading up to or during the Battle of Thermopylae.

11D rich task

Understanding the Battle of Thermopylae

In his book *The Histories*, written between 450 and 420 BCE, the Greek historian Herodotus tells of how the great Persian army, led by King Xerxes, was defeated as it tried to invade Greece. One of the most famous battles was the Battle of Thermopylae, where a small force of Spartans led by King Leonidas was able to defend the narrow pass between the hills and the sea for three days, buying their allies further south more time. This feat is attributed to the Spartan warriors, who were said to fight with no fear of death.

Source 1 A wall carving showing Xerxes I standing behind the throne of his father, Darius I, the king of Persia. This carving, dated *c.* 515–485 BCE, was discovered in the ruins of the royal palace complex of Persepolis, Iran.

The following extract describes how a soldier, sent to spy on the Greek army by Xerxes, observes the Spartans preparing for battle. The spy then returns and tells Xerxes what he saw:

Source 2

At that moment (the Spartans) were stripped for exercise, while others were combing their hair. The Persian spy watched them in astonishment; nevertheless he made sure of their numbers, and of everything else he needed to know, as accurately as he could, and then rode quietly off. No one attempted to catch him, or took the least notice of him.

Back in his own camp he told Xerxes what he had seen. Xerxes was bewildered; the truth, namely that the Spartans were preparing themselves to die and to deal death with all their strength, was beyond his comprehension, and what they were doing seemed to him merely absurd.

Herodotus, *The Histories*, Book 7

Xerxes then calls a Greek named Demaratus (who is on the side of the Persians) to explain the significance of the Spartans' personal grooming before going into battle:

Source 3

'Once before', Demaratus said, 'when we began our march against Greece, you heard me speak of these men. I told you then how this enterprise would turn out, and you laughed at me.

'These men have come to fight us for possession of the pass, and for that struggle they are preparing. It is the custom of the Spartans to pay careful attention to their hair when they are about to risk their lives. But I assure you that if you can defeat these men and the rest of the Spartans who are still at home, there is no other people in the world who will dare to stand firm or lift a hand against you. You have now to deal with the finest kingdom in Greece, and with the bravest men.'

Herodotus, *The Histories*, Book 7

skill**drill**: Historical sources as evidence

Assessing the usefulness of sources

Some historical sources are more useful than others. Their usefulness depends on what you wish to find out from them.

The first thing to ask of a source is whether it is biased. **Bias** is having an unbalanced or one-sided opinion. Bias is found in both primary and secondary sources. It is natural for people to show their opinion when they write something. To recognise bias in a source, ask yourself these questions:

* Who wrote it?
* When was it written?
* Why was it written?
* Does this source distort the facts?
* Does this source give one side of the story, or is it balanced?
* Can the views expressed in this source be verified?

Just because a source is biased does not automatically mean that it is not useful. It may be extremely useful if you are investigating the opinions of a particular group at a particular time. However, if you are investigating the facts of an event, a biased source may be much less useful. Therefore, to make a conclusion about whether a source is useful, you need to be very clear about *what* you want to use the source for.

Consider the following points about Herodotus' account of the Battle of Thermopylae:

* *The Histories* were written after 450 BCE, and the battle of Thermopylae happened in 480 BCE.
* Herodotus was not at the battle – he had not been born yet.
* He based *The Histories* on what people told him.
* Herodotus was from Halicarnassus, a Greek city-state.

For a detailed description of this skill, refer to page XX of 'The history toolkit'.

Apply the skill

1 How are Spartan warriors described in Herodotus' *The Histories*?

2 Why might Herodotus be biased in his account of the event? Which side is presented more favourably?

3 What conclusions can you draw about the usefulness of this source in an inquiry into the facts surrounding the Battle of Thermopylae?

Source 4 A film still from *300*, a modern-day interpretation of the Battle of Thermopylae

Extend your understanding

1 Is *The Histories* a primary or a secondary source? Give reasons for your answer.

2 Brainstorm a range of other primary and secondary sources that would provide further evidence about the facts surrounding the Battle of Thermopylae. Identify which of these sources may be biased and unbiased, and explain why.

3 Look at Sources 1 and 4.
   a Are they primary or secondary sources?
   b Who created these sources and when were they created?
   c What conclusions can you draw about the usefulness of these sources when conducting a historical inquiry into the Battle of Thermopylae?