A. **Summarizing** As you read this section, take notes to answer questions about Athens' golden age.

**Pericles had three goals for Athens.**

1. How did Pericles strengthen democracy?  
2. What steps did Pericles take to strengthen the empire and glorify Athens?

**The Greeks invented drama.**

3. What themes were common in Greek tragedy?  
4. What do the themes of Greek comedies suggest about the men and women of Athens?

**Greek philosophers search for truth.**

5. What was Plato’s vision of the ideal society?  
6. What is the philosophic legacy of Aristotle?

B. **Analyzing Causes and Recognizing Effects** On the back of this paper, briefly explain the causes and consequences of the *Peloponnesian War*. 

Classical Greece 3
SKILLBUILDER PRACTICE  Analyzing Motives

**When you analyze motives, you examine the reasons why a person, group, or government took a particular action. These reasons can be rooted in the needs, emotions, experiences, or goals of the person or group. The passage below is from a funeral oration delivered by Pericles in honor of Athenian soldiers. As you read, keep in mind Pericles’ goals for Athens—to strengthen Athenian democracy, to hold and strengthen the empire, and to glorify Athens. Then answer the questions that follow. (See Skillbuilder Handbook)**

But before I praise the dead, I should like to point out by what principles of action we rose to power, and under what institutions and through what manner of life our empire became great. . . .

Our form of government does not enter into rivalry with the institutions of others. We do not copy our neighbors, but are an example to them. It is true that we are called a democracy, for the administration is in the hands of the many and not of the few. . . .

And we have not forgotten to provide for our weary spirits many relaxations from toil. . . .

Because of the greatness of our city the fruits of the whole earth flow in upon us; so that we enjoy the goods of other countries as freely as our own.

Then, again, our military training is in many respects superior to that of our adversaries. . . . And in the matter of education, whereas they from early youth are always undergoing laborious exercises which are to make them brave, we live at ease, and yet are equally ready to face the perils which they face. . . . [W]e can be as brave as those who never allow themselves to rest; and thus too our city is equally admirable in peace and in war.

*from Thucydides, History of the Peloponnesian War, translated by Benjamin Jowett.*

1. The purpose of Pericles’ speech was to honor those who had died in the early campaigns of the Peloponnesian War. What might have been his motives in speaking first of how Athens became a great empire?

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2. a. Why do you think Pericles referred to the Spartans without once mentioning them by name?

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b. What probably were Pericles’ motives in comparing Athens and Sparta? __________________________

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3. How do you think Pericles’ goals for Athens affected the content and tone of his funeral oration?

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### Classical Greece 7
The two Greek city-states of Sparta and Athens maintained an uneasy existence in the fifth century B.C. Spartan discipline, militarism, and aristocratic rule were in direct opposition to creative, vibrant, and democratic Athens. The immediate cause of the Peloponnesian War was Athenian expansion onto the island of Corcyra in 431 B.C., which threatened the Spartan ally of Corinth. The coastal city of Athens, without a strong army, used its navy to raid the Spartan coast, supply the city of Athens, and maintain contact with its allies. On the other hand, the landlocked Spartans ravaged the countryside with their army, forcing the Athenians to hide within their city walls. A truce was finally arranged in 421 B.C. after ten indecisive years. However, Athens broke the peace in 415 B.C. with a poorly planned attack on Syracuse, a Spartan ally located on the island of Sicily. The invasion failed miserably, and the Spartans, with their new ally of Persia, eventually forced the surrender of Athens in 404 B.C. The entire Greek world, though, felt the loss as the Greek city-states began a continuous period of decline.
Interpreting Text and Visuals

1. Name the three bodies of water that form the backdrop for the Spartan and Athenian campaigns.

____________________________________________________________________________

2. Compare the positioning of Athens and its allies to that of Sparta and its allies.

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3. Which city-state seemed to have the geographical advantage? Why?

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4. Does Athens or Sparta have more geographic area on the map?

____________________________________________________________________________

5. Which city-state appears to control the Greek peninsula?

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6. Why was this war called the Peloponnesian War?

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7. How do the arrows indicating Athenian campaigns reflect their overall strategy for the war?

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The disease began, it is said, in Ethiopia beyond Egypt, and then descended into Egypt and Libya and spread over the greater part of the King's territory. Then it suddenly fell upon the city of Athens, and attacked first the inhabitants of the Peiraeus... I shall describe its actual course, explaining the symptoms, from the study of which a person should be best able, having knowledge of it beforehand, to recognize it if it should ever break out again. For I had the disease myself and saw others sick of it.

That year, as was agreed by all, happened to be unusually free from disease so far as regards the other maladies; but if anyone was already ill of any disease all terminated in this. In other cases from no obvious cause, but suddenly and while in good health, men were seized first with intense heat of the head, and redness and inflammation of the eyes, and the parts inside the mouth, both the throat and the tongue, immediately became blood-red and exhaled an unnatural and fetid breath. In the next stage sneezing and hoarseness came on, and in a short time the disorder descended to the chest, attended by severe coughing. And when it settled in the stomach, that was upset, and vomits of bile of every kind named by physicians ensued, these also attended by great distress; and in most cases ineffectual retching followed producing violent convulsions, which sometimes abated [lessened] directly, sometimes not until long afterwards... They were also beset by restlessness and sleeplessness which never abated. And the body was not wasted while the disease was at its height, but resisted surprisingly the ravages of the disease, so that when the patients died, as most of them did on the seventh or ninth day from the internal heat, they still had some strength left; or, if they passed the crisis, the disease went down into the bowels, producing there a violent ulceration, and at the same time an acute diarrhoea set in, so that in this later stage most of them perished through weakness caused by it... And the most dreadful thing about the whole malady was not only the despondency of the victims, when they once became aware that they were sick, for their minds straightway yielded to despair and they gave themselves up for lost instead of resisting, but also the fact that they became infected by nursing one another and died like sheep... Bodies of dying men lay one upon another, and half-dead people rolled about in the streets and, in their longing for water, near all the fountains. The temples, too, in which they had quartered themselves were full of the corpses of those who had died in them; for the calamity which weighed upon them was so overpowering that men, not knowing what was to become of them, became careless of all law, sacred as well as profane... And many resorted to shameless modes of burial because so many members of their households had already died that they lacked the proper funeral materials. Resorting to other people's pyres, some, anticipating those who had raised them, would put on their own dead and kindle the fire; others would throw the body they were carrying upon one which was already burning and go away.

Activity Options

1. **Summarizing** Imagine that you have been asked to prepare a health bulletin to inform Athenians about this deadly disease. List possible symptoms in the order in which they occur.

2. **Making Generalizations** Invite a physician or another health professional in your community to speak to the class about possible causes of this disease and how Athenians might have prevented its spread.

Classical Greece 11
PRIMARY SOURCE from *The Republic* by Plato

Plato, a Greek philosopher and writer, lived in Athens during its golden age. Much of his work takes the form of a dialogue between two or more people. In this excerpt from Plato’s most famous work, *The Republic*, the Greek philosopher Socrates and Plato’s older brother Glaucon hold a conversation about the ideal statesman. According to Plato, why should philosophers run the government?

**The Philosopher’s Fitness to Rule**

So at last, Glaucon, after this long and weary way, we have come to see who are the philosophers and who are not. I doubt if the way could have been shortened. Apparently not. I think, however, that we might have gained a still clearer view, if this had been the only topic to be discussed; but there are so many others awaiting us, if we mean to discover in what ways the just life is better than the unjust. Which are we to take up now?

Surely the one that follows next in order. Since the philosophers are those who can apprehend the eternal and unchanging, while those who cannot do so, but are lost in the mazes of multiplicity and change, are not philosophers, which of the two ought to be in control of a state?

I wonder what would be a reasonable solution. To establish as Guardians whichever of the two appear competent to guard the laws and ways of life in society.

True.

Well, there can be no question whether a guardian who is to keep watch over anything needs to be keen-sighted or blind. And is not blindness precisely the condition of men who are entirely cut off from knowledge of any reality, and have in their soul no clear pattern of perfect truth, which they might study in every detail and constantly refer to, as a painter looks at his model, before they proceed to embody notions of justice, honour, and goodness in earthly institutions or, in their character of Guardians, to preserve such institutions as already exist?

Certainly such a condition is very like blindness. Shall we, then, make such as these our Guardians in preference to men who, besides their knowledge of realities, are in no way inferior to them in experience and in every excellence of character? It would be absurd not to choose the philosophers, whose knowledge is perhaps their greatest point of superiority, provided they do not lack those other qualifications.

What we have to explain, then, is how those qualifications can be combined in the same persons with philosophy.

Certainly.

The first thing, as we said at the outset, is to get a clear view of their inborn disposition. When we are satisfied on that head, I think we shall agree that such a combination of qualities is possible and that we need look no further for men fit to be in control of a commonwealth. One trait of the philosophic nature we may take as already granted: a constant passion for any knowledge that will reveal to them something of that reality which endures for ever and is not always passing into and out of existence. And, we may add, their desire is to know the whole of that reality; they will not willingly renounce any part of it as relatively small and insignificant, as we said before when we compared them to the lover and to the man who covets honour.

True.

Is there not another trait which the nature we are seeking cannot fail to possess—truthfulness, a love of truth and a hatred of falsehood that will not tolerate untruth in any form?

Yes, it is natural to expect that.

It is not merely natural, but entirely necessary that an instinctive passion for any object should extend to all that is closely akin to it; and there is nothing more closely akin to wisdom than truth. So the same nature cannot love wisdom and falsehood; the genuine lover of knowledge cannot fail, from his youth up, to strive after the whole of truth.

I perfectly agree.

Now we surely know that when a man’s desires set strongly in one direction, in every other channel they flow more feebly, like a stream diverted into another bed. So when the current has set towards knowledge and all that goes with it, desire will

Excerpt from *The Republic* of Plato, translated by Francis MacDonald Cornford. Published by Oxford University Press, London, 1941. Used by permission of Oxford University Press.
abandon those pleasures of which the body is the instrument and be concerned only with the pleasure which the soul enjoys independently—if, that is to say, the love of wisdom is more than a mere pretence. Accordingly, such a one will be temperate and no lover of money; for he will be the last person to care about the things for the sake of which money is eagerly sought and lavishly spent.

That is true.

Again, in seeking to distinguish the philosophic nature, you must not overlook the least touch of meanness. Nothing could be more contrary than pettiness to a mind constantly bent on grasping the whole of things, both divine and human.

Quite true.

And do you suppose that one who is so high-minded and whose thought can contemplate all time and all existence will count this life of man a matter of much concern?

No, he could not.

So for such a man death will have no terrors.

None.

A mean and cowardly nature, then, can have no part in the genuine pursuit of wisdom.

I think not.

And if a man is temperate and free from the love of money, meanness, pretentiousness, and cowardice, he will not be hard to deal with or dishonest. So, as another indication of the philosophic temper, you will observe whether, from youth up, he is fair-minded, gentle, and sociable.

Certainly.

Also you will not fail to notice whether he is quick or slow to learn. No one can be expected to take a reasonable delight in a task in which much painful effort makes little headway. And if he cannot retain what he learns, his forgetfulness will leave no room in his head for knowledge; and so, having all his toil for nothing, he can only end by hating himself as well as his fruitless occupation. We must not, then, count a forgetful mind as competent to pursue wisdom; we must require a good memory.

By all means.

Further, there is in some natures a crudity and awkwardness that can only tend to a lack of measure and proportion; and there is a close affinity [attraction or kinship] between proportion and truth.

Hence, besides our other requirements, we shall look for a mind endowed with measure and grace, which will be instinctively drawn to see every reality in its true light.

Yes.

Well then, now that we have enumerated the qualities of a mind destined to take its full part in the apprehension of reality, have you any doubt about their being indispensable and all necessarily going together?

None whatever.

Then have you any fault to find with a pursuit which none can worthily follow who is not by nature quick to learn and to remember, magnanimous [unselfish] and gracious, the friend and kinsman of truth, justice, courage, temperance?

No... .

Well then, when time and education have brought such characters as these to maturity, would you entrust the care of your commonwealth to anyone else?


Activity Options

1. **Determining Main Ideas**  With a partner, role-play a conversation between Socrates and Glaucon about why philosophers should control the government.

2. **Drawing Conclusions**  List qualities of an ideal statesman according to this excerpt. Then decide whether Pericles fits the description of an ideal ruler based on what you have read about him.

3. **Analyzing Issues**  Discuss with your classmates which political leaders in countries around the world today best exemplify Plato’s ideal ruler.
One should not regard democracy, in the way some are now accustomed to do, as being simply where the multitude is in control (for, in fact, both in oligarchies and everywhere else, the greater part is in control), nor should one regard oligarchy as being where few have control over the regime. For if the whole number were 1,300, and 1,000 of these were rich but gave no share in rule to the 300 who, though free and similar in other respects, were poor, no one would say that they were running a democracy. Likewise too, if the poor were few but stronger than the well-off, who were more numerous, no one would call such a regime an oligarchy if the others, though wealthy, had no share in the honors. It should, then, rather be said that popular rule is when the free are in control and oligarchy is when the rich are; but it happens that the first are many and the second few, since many are free and few are rich. For otherwise there would be an oligarchy if offices were distributed according to size, as some say is the case in Ethiopia, or according to beauty, because the beautiful and the tall are few in number. Yet it is not even enough to distinguish these regimes by these criteria alone. Rather, since there are several parts to the populace and to oligarchy, it is necessary to grasp further that neither would there be popular rule if the free who were few were ruling over those who were a majority and not free (as, for example, in Apollonia on the Ionian Gulf and in Thera, for in each of these cities the honors belonged to those who, though few among many, were superior in good birth and had got first possession of the colonies), nor would there be popular rule if the rich were superior in numbers (as, for example, in Colophon long ago, for there the majority had acquired much substance before the war against the Lydians). But it is democracy when the free and needy who are the majority have control of rule, and it is oligarchy when the rich and better born who are few have control.


Discussion Questions

1. Summarizing Greek city-states adopted several different forms of government—monarchy, aristocracy, oligarchy, and direct democracy. Which two forms does Aristotle discuss in this passage?

2. Clarifying What two criteria did Aristotle use to describe the difference between these two forms of government?

3. Drawing Conclusions Which definition best describes the form of government that exists in the United States today? Explain your answer.
The great playwright Sophocles was born just before the Greek city-states faced the challenge of the Persian invasions. He lived through the golden age of Athens, when that city gave birth to a flowering of art, architecture, literature, and philosophy. The plays he wrote—only a few of which survive—put a new stamp on theater and influenced drama in the Western world for centuries.

Sophocles was born to a successful manufacturer of weapons in the town of Colonus, near Athens. When Sophocles was six years old, the Persians invaded Greece but met defeat in the famous Battle of Marathon. Just ten years later, the Greeks won another great victory when they destroyed the Persian fleet at Salamis. The young Sophocles led the chorus that sang a song of victory to mark this triumph.

By age 28, Sophocles had written at least one play, which he entered in an annual drama competition against Aeschylus. That playwright was almost 30 years older than Sophocles and his reputation was already established. Nevertheless, the judges found the play of Sophocles superior, and he won first prize. It was not the last time he would be honored in this way. Throughout his life, he won 18 first prizes and many second prizes, but never anything lower.

Sophocles played an active role in Athenian life. He was a close friend of the politician Pericles, the philosopher Socrates, and the historian Herodotus. He took part in the political life of Athens, serving once as treasurer and twice as a general. He also acted as a priest to one god and founded a shrine to another god. While these activities contributed to the civic life of Athens, they are not Sophocles’ main claim to fame.

His major achievement was the writing of about 125 tragic plays. Unfortunately, only seven still survive in complete form. It is from those plays, the few fragments that survived, and the comments of his contemporaries that Sophocles is known as one of the world’s major dramatists. His most well-known works are the plays *Antigone*, *Oedipus Rex*, *Electra*, and *Oedipus at Colonus*. *Antigone* and *Electra* are especially notable as the first plays to portray heroic women.

Before Sophocles, Greek theater was dominated by the work of Aeschylus. Plays were built around a chorus that commented on the action, which was dramatized by two characters at a time. The characters and members of the chorus all wore masks, and the Greek gods played major roles.

Sophocles began working in this style but eventually pointed the theater in new directions. He made the masks more expressive, enhancing the effect of his productions. He also added painted scenery to provide a more interesting setting for the action.

Most important, he introduced a third character to the plays. This step allowed him to explore more complex human interactions.

That change went to the heart of Sophocles’ drama. He was the founder of theater that explored the human condition. The gods play a role in his works, but not prominently. The action arises directly from the nature of the human characters. Sophocles’ writing shows a person in crisis—often a crisis that arises directly from that person’s identity. His characters suffer great pain as they wrestle with difficult questions of life: What is fate? What is justice? Each major character, though, must face personal responsibility for his or her actions. By watching them confront this crisis, the audience learns something essential about what it is to be a human being.

**Questions**

1. **Determining Main Ideas** How does the quotation from Sophocles at the top of the page relate to his approach to drama?
2. **Making Inferences** Sophocles was active in many aspects of Athenian life. What does this suggest about the Athenian view of citizenship?
3. **Drawing Conclusions** How did the changes that Sophocles made to theatrical practice add to the impact of his plays?
1. The Legalists of ancient China thought that a single strong ruler should maintain harmony in the state by using generous rewards and harsh punishments.
   a. Which of the Greek forms of government is most like the Legalist ideal? Why? 

   b. What might the Legalists have liked about the system of government in Sparta? What might they have disapproved of?

2. Confucius emphasized the values of social order, harmony, and respect for authority.
   What values did Athens emphasize? 

3. To stop criticism of his government, Emperor Shi Huangdi killed scholars and burned “useless” books. How did the government of Athens react to Socrates’ questioning of traditional values?

4. Confucius thought that education could change a poor person into a gentleman who could work in the civil service to help a ruler govern well.
   a. What was the goal of education in Sparta? 
   b. What do you think should be the purpose of education? Give reasons for your answer.

5. Confucius thought that rulers should be virtuous and kind.
   a. What qualities did Plato think a philosopher-king should have? 
   b. What qualities do you think a good ruler should have? Give reasons for your answer.
RETEACHING ACTIVITY  Democracy and Greece’s Golden Age

Determining Main Ideas
Choose the word that most accurately completes each sentence below. Write that word in the blank provided.

1. A form of government in which citizens rule directly and not through representatives is called ____________.

2. ____________ was the wise statesman who led Athens during much of its golden age.

3. A temple crafted by the sculptor Phidias to honor the goddess Athena was the ____________.

4. The Greek values of harmony, order, balance, and proportion in art served as the standard for what became known as ____________.

5. A ____________ was a serious drama about common themes such as love, hate, and betrayal.

6. The greatest historian of the Greek classical age was ____________.

7. Greek city-states Athens and Sparta fought each other in the ____________.

8. Greek thinkers who were determined to seek the truth were called ____________.

9. The ____________ were a group of thinkers who questioned the existence of the traditional Greek gods.

10. One thinker who developed a method of teaching using questions and answers was ____________.

11. ____________ was a famous thinker who set forth his idea of a perfectly governed society in The Republic.

12. A philosopher who opened a school in Athens called the Lyceum was ____________.