

# GREECE DOCUMENTS FOR ANALYSIS

## DOCUMENT 4

Excerpt from Plutarch's Life of Lycurgus (King of Sparta)

First he toughened the girls physically by making them run and wrestle and throw the discus and javelin. Thereby their children in embryo would make a strong start in strong bodies and would develop better while the women themselves would also bear their pregnancies with vigor and would meet the challenge of childbirth in a successful, relaxed way... As a result the women came to talk as well as to think in a way that Leonidas' wife Gorgo is said to have done. For when some woman, evidently a foreigner, said to her "You Spartan women are the only ones who can rule men," she replied "That is because we are the only ones who give birth to men."

## DOCUMENT 5

Aristotle

The citizen should be molded to suit the form of government under which he lives. The customary branches of education are in number four; they are—(1) reading and writing, (2) gymnastic exercises, (3) music, to which is sometimes added (4) drawing. Of these, reading and writing and drawing are regarded as useful for the purposes of life in a variety of ways, and gymnastic exercises are thought to infuse courage. Concerning music a doubt may be raised.—in our own day most men cultivate it for the sake of pleasure, but originally it was included in education, because nature herself, as has been often said, requires that we should be able, not only to work well, but to use leisure well; for, what ought we to do when at leisure? Clearly we ought not to be amusing ourselves, for then amusement would be the end of life. But if this is inconceivable, we should introduce amusements only at suitable times, and they should be our medicines, for the emotion which they create in the soul is a relaxation, and from the pleasure we obtain rest.....

## DOCUMENT 6

Pericles, an Athenian leader

"Furthermore, wealth is for us something to use, not something to brag about. And as to poverty, there is no shame in admitting to it—the real shame is in not taking action to escape from it."

## DOCUMENT 8

Aristotle on Slavery (Athens) c. 330 BCE

Is there any one intended by nature to be a slave, and for whom such a condition is appropriate and right, or rather is not all slavery a violation of nature? There is no difficulty in answering this question, on grounds both of reason and of fact. For that some should rule and others be ruled is a thing not only necessary, but it is natural; from the hour of their birth, some are marked out to be subjects, others to be rulers... Again, the male is by nature superior, and the female inferior; and the one rules, and the other is ruled; this principle, of necessity, extends to all mankind.

Xenophon. On Athens

Now as for slaves and metics in Athens, they live a most undisciplined life: one is not permitted to strike them there and a slave will not stand out of the way for you there. Let me explain why. If the law permitted a free man to strike a slave or a metic or a freedman, he would often find that he had mistaken an Athenian for a slave and struck him, for, so far as clothing and general appearance are concerned, the common people look just the same as the slaves and the metics.

DOCUMENT 9

A Spartan Poem by Tyrtaeus

Here is a man who proves himself to be valiant in war. With a sudden rush he turns to flight the rugged battalions of the enemy, and sustains the beating waves of assault. And he who so falls among the champions and loses his sweet life, so blessing with honor his city, his father, and all his people. With wounds in his chest, where the spear that he was facing has transfixed. Such a man is lamented alike by the young and the elders, and all his city goes into mourning and grieves for his loss.

The Funeral Oration of Pericles (431 BCE)

Our constitution is called a democracy because the power is in the hands not of a minority but of the whole people. When it is a question of settling private disputes, everyone is equal before the law; when it is a question of putting one person before another in position of public responsibility, what counts is not membership of a particular class, but the actual ability which the man possesses. No one, so long as he has it in him to be of service to the state, is kept in political obscurity because of poverty. And, just as our political life is free and open so is our day-to-day life in our relations with each other. We do not get into a state with our next door neighbor if he enjoys himself in his own way, nor do we give him the kind of blank looks which though do no real harm, still do hurt people's feelings. We are free and tolerant in our private lives; but in public affairs we keep to the law. This is because it commands our deep respect.

We give our obedience to those whom we put in positions of authority, and we obey the laws themselves, especially those which are for the protection of the oppressed, and those unwritten laws which it is an acknowledged shame to break. Here each individual is interested not only in his own affairs but in the affairs of the state as well; even those who are mostly occupied with the affairs of their own business are extremely well informed on general politics- this is a peculiarity of ours: we do not say that a man who takes no interest in politics is a man who minds his own business; we say that he has business here at all. We Athenians, in our own persons take our decisions on polity or submit them to proper discussions: for we do not think there is an incompatibility between words and deeds; the worst thing is to rush into action before the consequences have been properly debated...