

CHAPTER
5

Section 1

GUIDED READING

Cultures of the Mountains and the Sea

A. Analyzing Causes and Recognizing Effects As you read this section, make notes in the chart to explain how each geographic characteristic or historical event influenced the history and culture of early Greek civilization.

History and Culture	
1. Location "around" a sea	
2. Rugged mountains	
3. Little fertile farmland	
4. Moderate climate	
5. Mycenaean adaptation of Minoan culture	
6. The Trojan War	
7. The collapse of Mycenaean civilization	

B. Determining Main Ideas On the back of this paper, explain the significance of **myths** and the epics of **Homer** in ancient Greek culture.

CHAPTER
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GUIDED READING *Warring City-States*

Section 2

A. Analyzing Causes and Recognizing Effects As you read about the growth of Greek city-states, answer the questions about events in the time line. (Some dates are approximate.)

725 B.C.	Sparta conquers Messenia.	→	1. How did Sparta treat the Messenians?
650 B.C.	Spartans put down a revolt by Messenians.	↗	2. What type of society did Sparta create in response to the revolt?
621 B.C.	Draco writes the first legal code.	↗	3. How did Athenians avoid major political upheavals?
594 B.C.	Athenian aristocrats choose Solon to govern.	↗	4. What economic and political reforms did Solon initiate?
500 B.C.	Cleisthenes introduces political reforms in Athens.	↗	5. What steps did Cleisthenes take to create a limited democracy in Athens?
490 B.C.	Athenians defeat Persians in battle at Marathon.	↗	6. What advantages did the Greek soldiers have over the Persians?
479 B.C.	Greeks defeat remaining Persian army.	↘	7. What were the consequences of the Persian Wars?

B. Determining Main Ideas On the back of this paper, explain the relationship between the polis and monarchy, aristocracy, oligarchy, tyrants, and democracy.

CHAPTER
5**Section 3****GUIDED READING***Democracy and Greece's
Golden Age*

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?
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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?
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Greek philosophers search for truth.

5. What was Plato's vision of the ideal society?	6. What is the philosophic legacy of Aristotle?
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B. Analyzing Causes and Recognizing Effects On the back of this paper, briefly explain the causes and consequences of the **Peloponnesian War**.

CHAPTER
5**GUIDED READING** *Alexander's Empire***Section 4**

A. Analyzing Causes and Recognizing Effects As you read about the empire building of Alexander, note the goals and results of some of his actions.

Action(s)	Goal(s)	Result(s)
1. Led soldiers across Hellespont into Anatolia		
2. Launched surprise attack against Persians near Issus		
3. Rejected Darius' peace settlement of all lands west of Euphrates River		
4. Launched a phalanx attack followed by a cavalry charge at Gaugamela		
5. Led army into Indus Valley		

B. Drawing Conclusions On the back of this paper, explain how **Philip II** and **Demosthenes** are linked in the history of classical Greece.

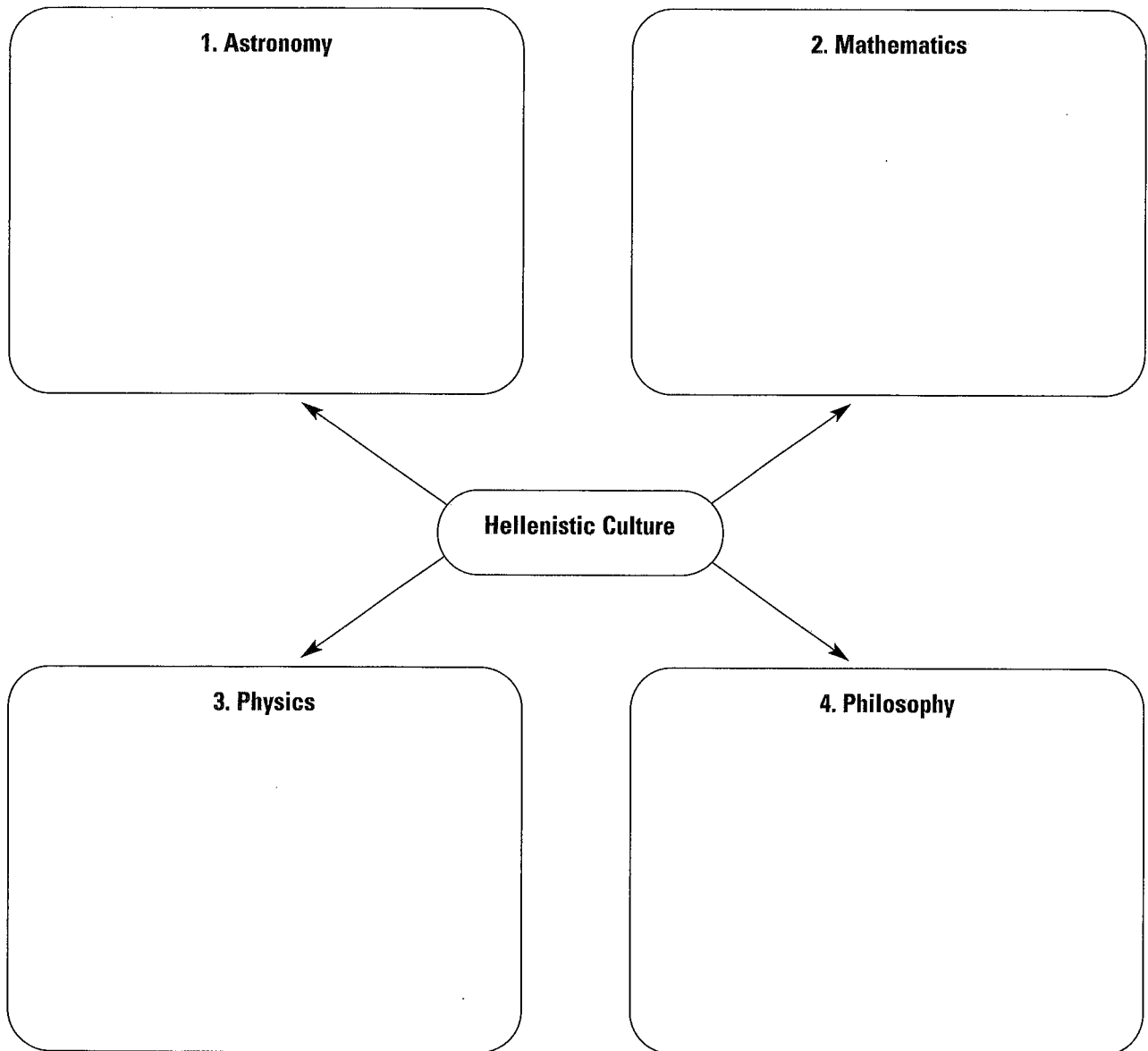
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Section 5

GUIDED READING

*The Spread of
Hellenistic Culture*

A. Summarizing As you read this section, fill in the diagram by listing the achievements of Hellenistic scholars and philosophers.



B. Clarifying Define **Hellenistic** and explain how **Alexandria** became a center of Hellenistic culture.

A. Multiple Choice Circle the letter before the term or name that best completes the sentence.

1. Athens developed a form of government in which the people rule, which is called (a) aristocracy (b) democracy (c) oligarchy.
2. The Greeks often explained a mystery of nature through a traditional story called a (a) myth (b) tragedy (c) comedy.
3. The Greek epic the *Iliad* was written by (a) Socrates (b) Aristotle (c) Homer.
4. The form of government in which a king rules is called (a) monarchy (b) aristocracy (c) direct democracy.
5. The Greek philosopher whose work provided the basis of the scientific method used today was (a) Socrates (b) Plato (c) Aristotle.
6. The blending of Greek culture with Egyptian, Persian, and Indian influences formed a culture known as (a) Mycenaean (b) Hellenistic (c) Dorian.

B. Completion Select the term or name that best completes the sentence.

epic
polis
Plato

acropolis
tragedy
comedy

Alexander the Great
Darius III
Euclid

1. The Macedonian king who conquered the Persian Empire and promoted a blend of Greek and Eastern customs was _____.
2. A long narrative poem that celebrates heroic deeds is called an _____.
3. A serious drama about such common themes as love, hate, war, or betrayal is called a _____.
4. The fundamental political unit in ancient Greece was the city-state, or _____.
5. The Greek philosopher who wrote *The Republic* was _____.
6. A Hellenistic mathematician whose work forms the basis for present-day courses in geometry was _____.

C. Writing Write a comparison-contrast essay on the causes and results of the following wars.

Trojan War

Persian Wars

Peloponnesian War

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Section 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?

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

- b. What probably were Pericles' motives in comparing Athens and Sparta?

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

CHAPTER

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GEOGRAPHY APPLICATION: HUMAN-ENVIRONMENT INTERACTION

The Peloponnesian War

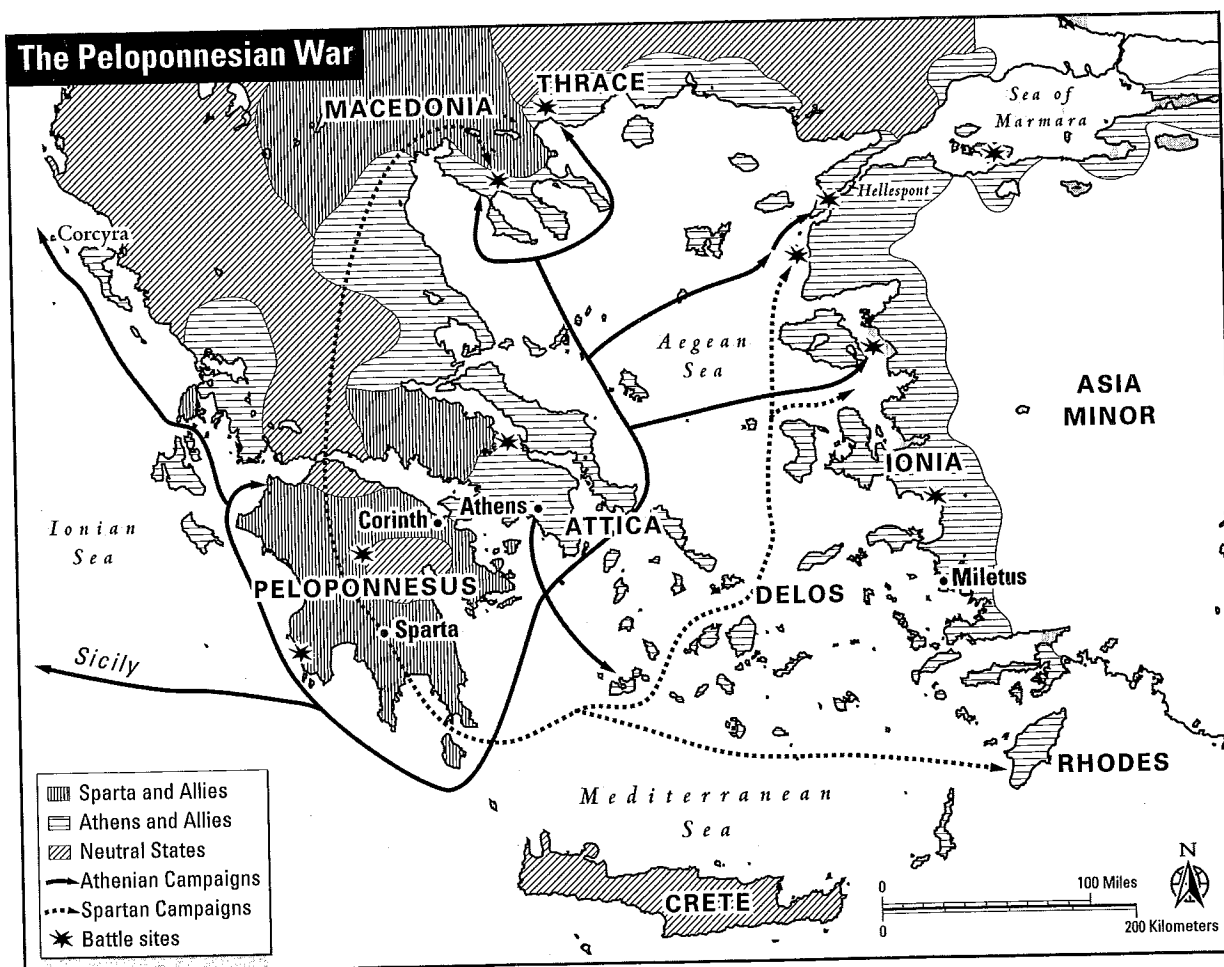
Section 3

Directions: Read the paragraphs below and study the map carefully. Then answer the questions that follow.

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. _____

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

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

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

6. Why was this war called the Peloponnesian War? _____

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

PRIMARY SOURCE *from The History of Herodotus***Section 2**

Herodotus, who is often regarded as the first historian, was a Greek scholar who lived in the fifth century B.C. In this passage he describes the battle of Marathon, waged between the Persians (whom Herodotus sometimes refers to as Medes) and the Greeks in 490 B.C. during the Persian Wars. Miltiades, one of ten Greek generals, has persuaded the other generals to fight the Persians at once, although some generals wanted to avoid battle when the Persians so greatly outnumbered the Greeks. As you read this excerpt, think about why the outnumbered Greeks defeated the Persians.

111. Then at length, when his [Miltiades'] own turn was come, the Athenian battle was set in array, and this was the order of it. Callimachus the Polemarch led the right wing; for it was at that time a rule with the Athenians to give the right wing to the Polemarch. After this followed the tribes, according as they were numbered, in an unbroken line; while last of all came the Plataeans, forming the left wing. And ever since that day it has been a custom with the Athenians, in the sacrifices and assemblies held each fifth year at Athens, for the Athenian herald to implore the blessing of the gods on the Plataeans conjointly with the Athenians. Now, as they marshalled [arranged in battle order] the host upon the field of Marathon, in order that the Athenian front might be of equal length with the Median, the ranks of the centre were diminished, and it became the weakest part of the line, while the wings were both made strong with depth of many ranks.

112. So when the battle was set in array, and the victims showed themselves favourable, instantly the Athenians, so soon as they were let go, charged the barbarians at a run. Now the distance between the two armies was little short of eight furlongs [less than one mile]. The Persians, therefore, when they saw the Greeks coming on at speed, made ready to receive them, although it seemed to them that the Athenians were bereft of their senses, and bent upon their own destruction; for they saw a mere handful of men coming on at a run without either horsemen or archers. Such was the opinion of the barbarians; but the Athenians in close array fell upon them, and fought in a manner worthy of being recorded. They were the first of the Greeks, so far as I know, who introduced the custom of charging the enemy at a run, and they were likewise the first who dared to look upon the Median garb, and to face men clad in that fashion. Until this time the very name of the Medes had been a

terror to the Greeks to hear.

113. The two armies fought together on the plain of Marathon for a length of time; and in the mid battle, where the Persians themselves and the Sacæ had their place, the barbarians were victorious, and broke and pursued the Greeks into the inner country; but on the two wings the Athenians and the Plataeans defeated the enemy. Having so done, they suffered the routed [defeated] barbarians to fly at their ease, and joining the two wings in one, fell upon those who had broken their own centre, and fought and conquered them. These likewise fled, and now the Athenians hung upon the runaways and cut them down, chasing them all the way to the shore, on reaching which they laid hold of the ships and called aloud for fire.

114. It was in the struggle here that Callimachus the Polemarch, after greatly distinguishing himself, lost his life; Stesilaüs too, the son of Thrasilaüs, one of the generals, was slain; and Cynægirus, the son of Euphorion, having seized on a vessel of the enemy's by the ornament at the stern, had his hand cut off by the blow of an axe, and so perished; as likewise did many other Athenians of note and name.

from George Rawlinson, trans., The History of Herodotus (Chicago: Encyclopædia Britannica, 1952), 207–208.

Discussion Questions

1. **Making Inferences** Who joined the Athenians to fight the Persians at the battle of Marathon?
2. **Clarifying** According to this account, what famous Greeks died in the battle?
3. **Drawing Conclusions** Why do you think the Greeks defeated the Persians in this battle?

PRIMARY SOURCE **Plague in Athens** by Thucydides

Section 3

Thucydides, an Athenian historian, fought in the Peloponnesian War between Athens and Sparta. After being exiled by the Athenians following a particularly costly defeat, Thucydides spent the next 20 years writing a history of the war. This excerpt from his History describes an outbreak of an unidentified disease that caused a deadly plague in Athens in 430 B.C., at the height of the war.

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.

from C.F. Smith, trans., History by Thucydides (Loeb, 1919). Reprinted in John Carey, ed., Eyewitness to History (New York: Avon, 1987), 1-2.

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.

CHAPTER
5**Section 1****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

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?

from Francis Cornford, trans., *The Republic of Plato* (London: Oxford University Press, 1974), 189–192.

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.

CHAPTER

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Section 3

PRIMARY SOURCE *from Politics*
by Aristotle

The Greek philosopher Aristotle (384–322 B.C.) spent 20 years at Plato's Academy. He eventually started his own school and tutored Alexander until his royal student became the king of Macedonia. Aristotle wrote influential books on many different topics, including biology, rhetoric, poetry, and politics. As you read this passage from Book IV of Aristotle's Politics, think about how he uses logic to arrive at definitions of two principal forms of government that existed in ancient Greece.

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.

from The Politics of Aristotle, Peter L. Phillips Simpson, trans. (Chapel Hill, North Carolina: The University of North Carolina Press: 1997), 175–176.

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.

CHAPTER

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Section 1

LITERATURE SELECTION *from Odyssey*
by Homer

The Odyssey, the second of Homer's epics, tells the story of Odysseus and his ten-year journey home from the Trojan War after taking part in a ten-year siege of Troy by the Greeks. In this excerpt, Odysseus, disguised as a beggar, is reunited with his wife Penelope after killing all of his rivals who wanted to marry her. To the annoyance of their son Telemachos, Penelope refuses to believe that Odysseus has returned. As you read, think about how Penelope is finally persuaded of her husband's identity.

- Penelope spoke, and came down from the chamber, her heart pondering much, whether to keep away and question her dear husband, or to go up to him and kiss his head, taking his hands. But then, when she came in and stepped over the stone threshold,
- 5 she sat across from him in the firelight, facing Odysseus, by the opposite wall, while he was seated by the tall pillar, looking downward, and waiting to find out if his majestic wife would have anything to say to him, now that she saw him. She sat a long time in silence, and her heart was wondering.
- 10 Sometimes she would look at him, with her eyes full upon him, and again would fail to know him in the foul clothing he wore. Telemachos spoke to her and called her by name and scolded her: "My mother, my harsh mother with the hard heart inside you, why do you withdraw so from my father, and do not
- 15 sit beside him and ask him questions and find out about him? No other woman, with spirit as stubborn as yours, would keep back as you are doing from her husband who, after much suffering, came at last in the twentieth year back to his own country. But always you have a heart that is harder than stone within you."
- 20 Circumspect [wise; careful] Penelope said to him in answer: "My child, the spirit that is in me is full of wonderment, and I cannot find anything to say to him, nor question him, nor look him straight in the face. But if he is truly Odysseus, and he has come home, then we shall find other ways, and better,
- 25 to recognize each other, for we have signs that we know of between the two of us only, but they are secret from others." So she spoke, and much-enduring noble Odysseus smiled, and presently spoke in winged words to Telemachos: "Telemachos, leave your mother to examine me in the palace
- 30 as she will, and presently she will understand better; but now that I am dirty and wear foul clothing upon me, she dislikes me for that, and says I am not her husband. But let us make our plans how all will come out best for us. For when one has killed only one man in a community,
- 35 and then there are not many avengers to follow, even so, he flees into exile, leaving kinsmen and country. But we have killed what held the city together, the finest young men in Ithaka. It is what I would have you consider." Then the thoughtful Telemachos said to him in answer:

- 40 "You must look to this yourself, dear father; for they say
you have the best mind among men for craft, and there is
no other man among mortal men who can contend with you.
We shall follow you eagerly; I think that we shall not
come short in warcraft, in so far as the strength stays with us."
- 45 Then resourceful Odysseus spoke in turn and answered him:
"So I will tell you the way of it, how it seems best to me.
First, all go and wash, and put your tunics upon you,
and tell the women in the palace to choose out their clothing.
Then let the inspired singer take his clear-sounding lyre,
50 and give us the lead for festive dance, so that anyone
who is outside, some one of the neighbors, or a person going
along the street, who hears us, will think we are having a wedding.
Let no rumor go abroad in the town that the suitors
have been murdered, until such time as we can make our way
55 out to our estate with its many trees, and once there
see what profitable plan the Olympian shows us."
So he spoke, and they listened well to him and obeyed him.
First they went and washed, and put their tunics upon them,
and the women arrayed themselves in their finery, while the inspired
60 singer took up his hollowed lyre and stirred up within them
the impulse for the sweetness of song and the stately dancing.
Now the great house resounded aloud to the thud of their footsteps,
as the men celebrated there, and fair-girdled women;
and thus would a person speak outside the house who heard them:
65 "Surely now someone has married our much-sought-after
queen; hard-hearted, she had no patience to keep the great house
for her own wedded lord to the end, till he came back to her."
So would a person speak, but they did not know what had happened.
Now the housekeeper Eurynome bathed great-hearted
70 Odysseus in his own house, and anointed him with olive oil,
and threw a beautiful mantle and a tunic about him;
and over his head Athene suffused [spread over] great beauty, to make him
taller to behold and thicker, and on his head she arranged
the curling locks that hung down like hyacinthine petals.
75 And as when a master craftsman overlays gold on silver,
and he is one who was taught by Hephaistos [Greek god of fire] and Pallas Athene
in art complete, and grace is on every work he finishes;
so Athene gilded with grace his head and his shoulders.
Then, looking like an immortal, he strode forth from the bath,
80 and came back then and sat on the chair from which he had risen,
opposite his wife, and now he spoke to her, saying:
"You are so strange. The gods, who have their homes on Olympos,
have made your heart more stubborn than for the rest of womankind.
No other woman, with spirit as stubborn as yours, would keep back
85 as you are doing from her husband who, after much suffering,
came at last in the twentieth year back to his own country.
Come then, nurse, make me up a bed, so that I can use it
here; for this woman has a heart of iron within her."
Circumspect Penelope said to him in answer:
90 "You are so strange. I am not being proud, nor indifferent,

- nor puzzled beyond need, but I know very well what you looked like when you went in the ship with the sweeping oars, from Ithaka. Come then, Eurykleia, and make up a firm bed for him outside the well-fashioned chamber: that very bed that he himself
- 95 built. Put the firm bed here outside for him, and cover it over with fleeces and blankets, and with shining coverlets." So she spoke to her husband, trying him out, but Odysseus spoke in anger to his virtuous-minded lady:
- "What you have said, dear lady, has hurt my heart deeply. What man
- 100 has put my bed in another place? But it would be difficult for even a very expert one, unless a god, coming to help in person, were easily to change its position. But there is no mortal man alive, no strong man, who lightly could move the weight elsewhere. There is one particular feature
- 105 in the bed's construction. I myself, no other man, made it. There was the bole of an olive tree with long leaves growing strongly in the courtyard, and it was thick, like a column. I laid down my chamber around this, and built it, until I finished it, with close-set stones, and roofed it well over,
- 110 and added the compacted doors, fitting closely together. Then I cut away the foliage of the long-leaved olive, and trimmed the trunk from the roots up, planing it with a brazen adze [axe-like tool], well and expertly, and trued it straight to a chalkline, making a bed post of it, and bored all holes with an auger.
- 115 I began with this and built my bed, until it was finished, and decorated it with gold and silver and ivory. Then I lashed it with thongs of oxhide, dyed bright with purple. There is its character, as I tell you; but I do not know now, dear lady, whether my bed is still in place, or if some man
- 120 has cut underneath the stump of the olive, and moved it elsewhere." So he spoke, and her knees and the heart within her went slack as she recognized the clear proofs that Odysseus had given; but then she burst into tears and ran straight to him, throwing her arms around the neck of Odysseus, and kissed his head, saying:
- 125 "Do not be angry with me, Odysseus, since, beyond other men, you have the most understanding. The gods granted us misery, in jealousy over the thought that we two, always together, should enjoy our youth, and then come to the threshold of old age. Then do not now be angry with me nor blame me, because
- 130 I did not greet you, as I do now, at first when I saw you. For always the spirit deep in my very heart was fearful that some one of mortal men would come my way and deceive me with words. For there are many who scheme for wicked advantage.

from Richmond Lattimore, trans., *The Iliad and the Odyssey of Homer*. Reprinted in *Great Books of the Western World* (Chicago: Encyclopædia Britannica, 1993), 524–528.

Discussion Questions

1. **Recognizing Effects** How does Penelope respond before she is sure that Odysseus is her husband?
2. **Clarifying** What proof does Odysseus give that he is Penelope's husband?
3. **Drawing Conclusions** Based on your reading of this excerpt, what kind of person do you think Penelope is?

CHAPTER
5**HISTORYMAKERS****Sophocles**
*Author of the Human Drama***Section 3**

"Many are the wonders of the world, but none is more wonderful than man."
—Sophocles, *Antigone*

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 that 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?

CHAPTER
5

HISTORYMAKERS **Archimedes**
Genius of Legend, Genius in Fact

Section 5

"Give me a place to stand on, and I can move the earth."—Archimedes explaining the use of levers and pulleys

Thinker and creative genius, the Greek mathematician Archimedes was famous in the ancient world for his inventions. He created devices used in peace and weapons used in war. He also did some important work that advanced mathematics. Many colorful legends arose about him—and many of them can be dismissed. Yet they cannot detract from his numerous accomplishments.

Archimedes's interest in science and mathematics should not be surprising. His father was an astronomer, which at the time was seen as a branch of mathematics. Archimedes was born around 287 B.C. in Syracuse, Sicily, a Greek colony. He studied for a while in Alexandria at the school founded by Euclid, another great Greek mathematician.

Archimedes lived the rest of his life in Syracuse. In mathematics Archimedes explored many different ideas. For example, he tried to find the volume or area of a variety of geometric shapes, such as circles, cones, spheres, and cylinders. In this work, he used ratios to find the area of these figures.

Archimedes often performed tasks on behalf of Hieron, the king of Syracuse. One story says that the king gave a goldsmith a quantity of gold and told him to make a crown. When it was finished, the king suspected that the goldsmith had placed silver inside, making the crown less valuable. The king asked Archimedes to find out if that were true. The mathematician used logic to discover the principle that explains the forces that keep a solid body afloat in water. With that knowledge, he could test the crown by comparing its weight in water against the weight of the correct quantity of gold. According to the story, Archimedes hit upon this idea one day as he rested in a bath. "*Eureka!*" (I have discovered it!), he yelled as he ran into the street—still naked from his bath.

While the details of this story are doubtful, there are several inventions of Archimedes that establish his brilliance. While in Egypt, he invented a device called the Archimedes screw. Because it could lift water to higher levels, the screw was useful for irrigating farmland. He also discovered the

lever and the pulley, which could be used to move heavy objects. This invention prompted his statement that he could move the world. Finally, he designed and built a planetarium that showed the movement of the sun, the moon, and the five known planets. According to one account, the machine worked so well that it showed eclipses of the sun and moon. Among his most spectacular inventions were machines used for war. An ancient historian described what happened when the Romans attacked Syracuse:

Archimedes began to work his engines and hurled against the land forces all sorts of missiles and huge masses of stones, which . . . knocked down in heaps those who stood in the way and threw the ranks in disorder . . . [He also used machines against ships.] Often there was the fearful sight of a ship lifted out of the sea into mid-air and whirled about as it hung there, until the men had been thrown out. . . .

Nevertheless, the Romans eventually captured Syracuse. The Roman general ordered his men to spare the people of the city. For some reason, that order was ignored with Archimedes. Upon finding him, a Roman soldier told him that he was to go see the Roman general. However, Archimedes delayed until he could finish working on a mathematical problem. The soldier, angry at him for disobeying, killed him. While the details are obscured by legend, the result is undisputed. The general ". . . turned away from the slayer as from a polluted person, and sought out the relatives of Archimedes to do them honor."

Questions

1. **Distinguishing Fact from Opinion** How can historians examine sources to separate legend from fact?
2. **Drawing Conclusions** Which of Archimedes' inventions do you think was the most significant? Explain.
3. **Making Inferences** Why do you think the Roman general reacted as he did to Archimedes' death?

CHAPTER
5
Section 3

CONNECTIONS ACROSS TIME AND CULTURES

*Ideas of Government in
Greece and China*

THEMATIC CONNECTION:
POWER AND AUTHORITY

In ancient Greece, city-states adopted several different forms of government, including monarchy, aristocracy, oligarchy, tyranny, and democracy. In Chapter 4, you learned about the conflicting ideas of Confucius and the Legalists about the best way to govern. To increase your understanding of these varied ideas about government, answer the following questions.

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. _____

CHAPTER
5

Section 1

RETEACHING ACTIVITY

*Cultures of the
Mountains and the Sea*

Determining Main Ideas

The following questions deal with the development of Greek culture. Answer them in the space provided.

1. What geographic factors shaped Greek life?

2. What were some characteristics of Mycenaean civilization?

3. What role did Greek epics and mythology play in the culture?

Reading Comprehension

Find the name or term in the second column that best matches the description in the first column. Then write the letter of your answer in the blank.

- | | |
|--|-----------------|
| 4. ____ Tiryns and Athens were two cities that belonged to this civilization | a. Trojan War |
| 5. ____ Mycenaeans' 10-year struggle with Troy, a city in Anatolia | b. epic |
| 6. ____ Blind storyteller of Greece | c. <i>Iliad</i> |
| 7. ____ General term for a narrative poem celebrating heroic deeds | d. Mycenaean |
| 8. ____ Homer's great poem set against the backdrop of the Trojan War | e. Zeus |
| 9. ____ In Greece, traditional stories about their gods | f. Homer |
| 10. ____ The ruler of the Greek gods who lived on Mount Olympus | g. myths |

CHAPTER

5

Section 2

RETEACHING ACTIVITY

*Warring City-States***Multiple Choice**

Choose the best answer for each item. Write the letter of your answer in the blank.

- _____ 1. A city-state in Greece was called a
 - a. metropolis.
 - b. province.
 - c. satrap.
 - d. polis.
- _____ 2. A fortified hilltop where citizens gathered to discuss city government was called
 - a. a metropolis.
 - b. a phalanx.
 - c. a stadium.
 - d. an acropolis.
- _____ 3. A system of government ruled by a single person, called a king, was known as
 - a. an empire.
 - b. a monarchy.
 - c. a dynasty.
 - d. a polis.
- _____ 4. A government ruled by a small group of noble, land-owning families was
 - a. an aristocracy.
 - b. a monarchy.
 - c. a polis.
 - d. a democracy.
- _____ 5. In Greece, a person who seized control of the government by appealing to the common people for support was
 - a. a tyrant.
 - b. a king.
 - c. a dictator.
 - d. a revolutionary.
- _____ 6. Rule by the people became known as
 - a. oligarchy.
 - b. tyranny.
 - c. democracy.
 - d. monarchy.
- _____ 7. The Athenian ruler who outlawed debt slavery was
 - a. Draco.
 - b. Solon.
 - c. Darius.
 - d. Cleisthenes.
- _____ 8. A city-state that built a military state rather than a democracy was
 - a. Athens.
 - b. Peloponnesus.
 - c. Corinth.
 - d. Sparta.
- _____ 9. A fighting form in which foot soldiers hold a spear in one hand and a shield in the other and stand side-by-side was a
 - a. helot.
 - b. tyrant.
 - c. troop.
 - d. phalanx.
- _____ 10. All of the following are consequences of the Persian Wars *except*:
 - a. Greek city-states felt a new sense of freedom.
 - b. Delian League headquarters was moved to Sparta.
 - c. Athens became the leader of the Delian League.
 - d. Athens entered a golden age.

CHAPTER
5

Section 3

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.

philosophers	Parthenon	tragedy
indirect democracy	philosophers	perspective
Thucydides	Plato	Pantheon
Trojan War	direct democracy	comedy
Peloponnesian War	Aristotle	Sophists
Pericles	Socrates	

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 _____.

CHAPTER

5

Section 4

RETEACHING ACTIVITY *Alexander's Empire***Clarifying**

Write T in the blank if the statement is true. If the statement is false, write F in the blank and then write the corrected statement on the line below it.

- ____ 1. Philip II was the king of Peloponnesia who hoped to take control of Greece.

- ____ 2. Philip organized his troops into phalanxes armed with 18-foot pikes and prepared to attack Greece.

- ____ 3. The Macedonians defeated the Greeks at the battle of Chaeronea, which ended Greek independence.

- ____ 4. Philip's son Demosthenes proclaimed himself king of Macedonia upon Philip's death.

- ____ 5. Darius III attempted to lead Persian forces against the Macedonians, but failed.

- ____ 6. Alexander founded the city of Alexandria at the mouth of the Nile River in Egypt, one of a dozen cities he eventually named after himself.

- ____ 7. Alexander and his exhausted forces finally turned back toward home after winning a particularly fierce battle in Persepolis.

- ____ 8. Alexander died at the age of 32 during brutal fighting in Babylon.

- ____ 9. Three leaders took control of Alexander's empire after his death: Antigonus in Macedonia and the Greek city-states, Ptolemy in Egypt, and Seleucus in Arabia.

- ____ 10. Alexander's conquests brought about a vibrant new culture that blended Greek and Eastern customs.

CHAPTER
5**Section 5****RETEACHING ACTIVITY***The Spread of
Hellenistic Culture****Determining Main Ideas***

The following questions deal with the Hellenistic culture that flourished throughout Greece, Egypt, and Asia. Answer them in the space provided.

1. How did Alexander's conquests affect Greek culture?

2. What influences blended to form the new Hellenistic culture?

3. Which city was the center of commerce and Hellenistic civilization?

4. What attractions lured visitors to this city?

5. What significant scientific conclusions did Aristarchus, an astronomer, reach?

6. What scientific measurement did Erathosthenes, the director of the Alexandrian Library, make?
How accurate was he?

7. What contributions to mathematics did Euclid make?

8. What two contributions to mathematics and physics did Archimedes make?

9. The school of philosophy called Stoicism held what beliefs?

10. What is the significance of the Colossus of Rhodes:

