

AN ROINN OIDEACHAIS

THE JUNIOR CERTIFICATE

FIRST-YEAR COURSE IN CLASSICAL STUDIES

GUIDELINES FOR TEACHERS

THE JUNIOR CERTIFICATE

AIMS AND PRINCIPLES

1. The general aim of education is to contribute towards the development of all aspects of the individual, including aesthetic, creative, critical, cultural, emotional, intellectual, moral, physical, political, social and spiritual development, for personal and family life, for working life, for living in the community and for leisure.

2. The Junior Certificate programme aims to
 - reinforce and further develop in the young person the knowledge, understanding, skills and competencies acquired at primary level;
 - extend and deepen the range and quality of the young person's educational experience in terms of knowledge, understanding, skills and competencies;
 - develop the young person's personal and social confidence, initiative and competence through a broad, well-balanced general education;
 - prepare the young person for the requirements of further programmes of study, of employment or of life outside full-time education;
 - contribute to the moral and spiritual development of the young person and to develop a tolerance and respect for the values and beliefs of others;
 - prepare the young person for the responsibilities of citizenship in the national context and in the context of the wider European Community.

3. The Junior Certificate programme is based on the following principles:
 - breadth and balance: in the final phase of compulsory schooling, every young person should have a wide range of educational experiences. Particular attention must be given to reinforcing and developing the skills of numeracy, literacy and oracy. Particular emphasis should be given to social and environmental education, science and technology and modern languages.

- relevance: curriculum provision should address the immediate and prospective needs of the young person, in the context of the cultural, economic and social environment.
- quality: every young person should be challenged to achieve the highest possible standards of excellence, with due regard to different aptitudes and abilities and to international comparisons.

The curriculum should provide a wide range of educational experiences within a supportive and formative environment. It should draw on the aesthetic and creative, the ethical, the linguistic, the mathematical, the physical, the scientific and technological, the social, environmental and political and the spiritual domains.

4. Each Junior Certificate syllabus is presented for implementation within the general curriculum context outlined above.

F O R E W O R D

The Junior Certificate programme came into operation for the first time in September 1989, and the first examinations on it were held in 1992. The process of curriculum reform was marked by a phased programme of syllabus revision and accompanying support for teachers through in-service courses and teaching guidelines.

Ten subjects were involved in the first phase of syllabus revision. The second phase contains six subjects. The third and final phase includes the classical subjects.

Syllabuses have been devised by course committees established by the National Council for Curriculum and Assessment. These course committees were also responsible for drawing up Guidelines as aids to teachers in interpreting and implementing the syllabuses.

These Guidelines are not prescriptive. Each teacher is free to choose his or her preferred teaching methodology for the achievement of the specified objectives and desired outcomes of each syllabus. These Guidelines offer some suggestions which may be of further help to teachers. Particular attention is paid to aspects of the new syllabus with which teachers might not be very familiar.

The Guidelines are but one part of an overall programme of support for teachers. It is envisaged, for example, that in-service courses will focus on many issues raised in the Guidelines.

Some general features should inform the teaching and learning associated with the new syllabuses -

- Each syllabus should be taught with conscious reference to the overall aims of the Junior Certificate programme (see inside front cover). Numerous opportunities exist for cross-curriculum linkages and these should be taken.

- Teaching practice should highlight the economic, social and cultural implications of Ireland's membership of the European community and the challenges and opportunities which this provides within a wider context of citizenship.

- Where they arise, issues related to the environment should be treated in a balanced fashion as between the need to conserve and protect the natural environment and the legitimate needs of economic development and industrial activity.

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INTRODUCTION

[1] **THE JUNIOR CERTIFICATE SYLLABUS IN CLASSICAL STUDIES**

The Syllabus consists of two stages:

Stage I: a course of study for first year which serves as a general introduction to the Classical World.

Stage II: a two-year programme consisting of an in-depth study of a selected number of prescribed topics, upon which assessment in the Junior Certificate Examination is to be based.

Before setting out to teach the First Year Course in Classical Studies teachers should consult the Department of Education Junior Certificate syllabus in Classical Studies.

The syllabus is offered at two levels, Ordinary and Higher. The syllabus framework is common to both levels. Consequently students at both levels are enabled to work together until the end of the three year cycle. Differentiation between the two levels in the terminal assessment will be carried out by examining one part in every topic - part (b) - at greater depth on the Higher Level paper.

These Guidelines for the First Year Course in Classical Studies have been prepared for the assistance of teachers since no textbook covers the entire content of the syllabus. It is hoped that these Guidelines will enable teachers (i) to understand the nature of the syllabus and (ii) to approach the teaching of Classical Studies with confidence. However it is not intended in these Guidelines to cover every aspect of the Ancient World and teachers are free to explore further aspects which are of particular interest to themselves. It is also important to realise that many of the topics overlap and that there are many versions of a number of the legends.

In teaching the First Year Course it should be borne in mind that it is not only a foundation for further study, but also a coherent and complete unit of study in itself for those who may not continue with Classical Studies after the first year. The Guidelines are not prescriptive but simply offer one set of suggestions for teaching the subject which can also be taught in other ways. Teachers in the classroom may adopt whatever approach or combination of approaches

they wish to the syllabus. However, no matter what approach is adopted the method of teaching must allow the student to learn through active participation. Examples of suggested activities are included below. The approach and methods adopted in teaching the syllabus should also enable and encourage both teachers and students to achieve the aims and objectives of the syllabus.

[2] **IMPORTANCE OF CLASSICAL STUDIES IN THE EDUCATIONAL PROCESS**

In his psychology of education Herbart emphasises the part played by existing knowledge, which he calls "apperception mass", in the acquisition of new knowledge. New knowledge should always be a development of previous knowledge. The greater the interest in an object the greater the attention we give it but interest depends on the "apperception masses" that can be brought into relation with the given object.

Classical Studies then, because of its influence on so many areas, would seem to be an important subject in creating a foundation or "apperception mass". The child who is familiar with the story of Troy will appreciate the level to which Yeats is raising Maud Gonne when he addresses her in "No Second Troy"; the student who is familiar with Virgil will appreciate more fully the pain expressed in Purcell's music "Dido and Aeneas"; the child who has met Io in the story of Prometheus will understand more fully Claude Lorraine's picture 'Juno confiding Io to Argus' in the National Gallery.

The classics are often charged with being too "academic". This is not the case. Most children enjoy legends and children who can enjoy ET and men from outer space can also enjoy Heracles, Odysseus or Theseus from the Ancient World. Children from the city centre very often live closest to the Classical buildings and can easily be trained to identify and distinguish the Doric, Ionic and Corinthian orders of architecture. It is merely a matter of looking at the top of the column!

Again, most children are fascinated by the apparent contradiction of the train tracks which they know are parallel and yet which seem to converge in the distance. It is only a short step then to explaining that the lines on the Parthenon are all curved or that there are different ways of looking at reality. Indeed the great educationalist Bruner in his book "On Knowing" states that "the foundations of any subject may be taught to anybody, at any age in some form. The basic

ideas that lie at the heart of all science and mathematics and the basic themes that give form to life and literature are as simple as they are powerful". This is indeed the case with Classical Studies.

[3] APPROACHES TO THE TEACHING OF CLASSICAL STUDIES

A wide variety of classroom approaches may be used in teaching Classical Studies. The teacher's choice of approaches should be such as to ensure adequate treatment of the course objectives outlined in the syllabus. They should be carefully planned and executed, and should be conditioned by the following special considerations:-

(i) Students should be enabled and encouraged to enjoy Classical Studies

If a story-centred approach is used, as suggested in the syllabus, students will enjoy the subject. The Aegean can be introduced, for example, with the story of King Aegeus, or, Athens with the story of the contest between Athene and Poseidon and most will enjoy trying to solve the Riddle of the Sphinx.

Young students love to trace and colour. When learning about the Gods they could be encouraged to trace and colour each God with their own appropriate symbols. This will increase the students' enjoyment of this particular topic.

Mime too is a favourite mode of communication in first year. A student could mime, for example, some of the labours of Heracles, with the other students guessing what is being mimed. Alternatively a simple play, based on one of the stories, could be written and acted out by the students.

Quiz games are always popular. They are an excellent form of recall, and homework in preparation for a quiz, will focus the students' attention on the names of important places and personages.

Range of vocabulary can be increased in an enjoyable way if studied in relation to the story. For example, when studying Mount Olympus as the home of the Gods, words such as "inhabit", "habitation" and the French verb "habiter" can be introduced. Similarly the word "deity" can be introduced, perhaps in a quiz entitled "Who is the deity of?"

A little music based on a theme from the Ancient World could be introduced at the beginning or end of a class, and this would undoubtedly be welcomed by the students.

The teacher should try to make the student aware of the languages of the Ancient World. If given a copy of the Greek alphabet, students will enjoy writing, in Greek letters, their own names or the names of the Gods. Should the ethos of the school allow, the Latin "Our Father" could be used as a class prayer.

The great beauty of Classical Studies is that it can be connected, in an enjoyable way, with almost any other subject.

ii) The teacher should rely on primary evidence where possible

The main primary sources are given under each topic in the Guidelines. The concept of primary evidence should be explained to the students.

To start in our own country it might be pointed out that Newgrange in Co. Meath and the Céide fields in Co. Mayo are examples of primary evidence from the Stone Age in Ireland; the gold lunulae in the National Museum are evidence of the Bronze Age; the Turoe Stone in Galway - the Iron Age; the High Crosses, Round Towers, Chalices and Manuscripts are evidence of Christianity. If there are important features in the students' own locality these might also be pointed out.

One can then point out that the literature, field monuments and artifacts of Ancient Greece and Rome provide us with primary evidence for our knowledge of the ancient, classical world. Homer's "Iliad" and "Odyssey" tell us about the Bronze Age and the Story of Troy. They are examples of "oral" literature, which is discussed in further detail on page 13. We can learn something of the great achievements of Athens in the 5th century B.C. from the plays of Aeschylus, Sophocles, Euripides and Aristophanes, from the philosophy of Socrates and Plato, from the medical ethics of Hippocrates, from the architecture of Callicrates and Ictinus, from the sculpture of Phidias and from the beauty of the Athenian vases. The mound at Marathon is a reminder of the dead of the Persian War and through the writings of the historian Thucydides we can get a first hand account

of the plague at Athens or listen once again to the speeches of that great Athenian statesman, Pericles.

On the Roman side, we can turn to the great architectural features of Rome herself such as the Colosseum or Amphitheatre, Hadrian's Pantheon, the Ara Pacis (altar of peace of Augustus), the column of Trajan, the equestrian monument to Marcus Aurelius, the triumphal arches of Titus and Constantine as examples of primary source materials. Many passages in Virgil are also suitable for first year the description of Charon on the River Styx, the warrior princess Camilla and the great shield being made for Aeneas by the Cyclopes, under Mount Etna in Sicily.

But it is to nature that we owe one of the best records of Roman civilisation - Pompeii. On August 24th, 79 AD, the city of Pompeii was enveloped by volcanic sediments from an eruption of Vesuvius and was not unearthed again until the 1800's. These excavations continue to this day at Pompeii. Here truly is recorded a day in the life of a Roman city - the inhabitants in their final seconds of life, the animals, houses, inns, baths, theatres, amphitheatre, paintings, mosaics, jewellery, and the great centre of their lives - the Forum. In his letters to Tacitus, Pliny the Younger describes the events of that morning. Surely no modern newspaper could have recorded so well the dying moments of Pompeii.

(iii) Students should be shown how to conduct a critical examination of source materials.

Students can be taught to examine material critically even in this First Year Course. In the case of Greek art, they can be shown that there is a normal progression from the Stylised to the Naturalistic. This can best be done by taking an example from each of the three great periods of art - the Archaic, the Classical and the Hellenistic. Taking the Auxerre Kore as an example of Archaic art it can be shown that the artist is having difficulty in representing things in a natural way, and so this figure has a triangular face, cotton-wool like hair, and a gown without folds, and she is standing rather stiffly, looking straight ahead. By comparing this with the Goddesses of the Parthenon frieze, one can immediately see that now in the Classical period the sculptor has no difficulty in representing the human anatomy, the natural folds of the drapery or whatever position is

assigned to the chosen figures. One can further identify another distinctive feature of the art of this period in the "serenity" of the face, which shows humans at their most balanced. By the Hellenistic period, the artist adds a further dimension - human emotion, best seen in the pain of Laokoon as he is strangled with his sons by the serpents. The history of Greek sculpture therefore, shows that man learned very gradually how to present things in a realistic way. Students could then be asked to observe the gradual progression in the attempts made at drawing by a very young brother or sister - they will draw a circle before a square, a square before a diamond, and a man or woman with a head sitting on a body long before they can draw one with a neck!

Another useful exercise is to create a framework for the student which can be applied to any work of art. Taking "The Mourning Athene" as an example, students might examine it under the following headings:

- Theme * how do we know that it is Athene? → by the helmet, spear
- Stylised or Realistic * movement (stance)
* drapery
* expression
- Atmosphere * what makes it sad?
- Purpose * where might you find it?
votive relief
- Chronology * where does it fit in?
(Early Classical)
why would you not say
Archaic?
why would you not say
Hellenistic?

First year students can also be helped to understand Greek philosophy by means of very basic exercises in philosophic thinking. Most students enjoy an exercise on the question of "What is reality?" By observing their desks they can be led to discover that there is a difference between

what we know to be there (Plato) and what we actually see (Aristotle). They will soon agree that there are two kinds of "reality" -the desk as they know it with its rectangular top and four legs and the desk as they see it from another angle with perhaps only one, two or three legs and part of a top! They can then be shown how ideas like these can be translated into art by means of symbolism. In Raphael's "School of Athens" Plato points upwards, and this gesture is a symbolic reminder of his philosophic theory of the ideal form, while Aristotle points downwards, thereby symbolically reminding us of his more earth bound philosophy.

In a similar way, first year students can be helped in their study of classical architecture by means of simple illustrations of, for example, a basic law of perception - that the eye can be deceived. Train tracks are parallel but when we look at them from a distance, they appear to converge and this too is the way we must draw them. The ancient Greeks, realising that our eyes fool us, built the Parthenon in such a way that all the lines look straight yet each is designed with a curve!

In dealing with the literature of the Ancient World, one should distinguish between oral literature and written literature. Some of the problems of oral literature could then be discussed - the fact that the story may change somewhat as it is passed from mouth to mouth, thus accounting for a number of versions of the same story, all of which are acceptable. Students should also realise that in the case of the oral tale the pace of the story is determined by the person telling the tale, and the listener cannot flick back over the pages as the reader of a written tale can. It can then be pointed out that, since the storyteller is controlling the pace of the delivery of the story, techniques must be used which help the listeners to follow the story. Hence a major feature of oral literature is repetition.

The students' attention could also be drawn to the fact that many of the characters in Ancient Literature are going on a journey - Odysseus is travelling home to Ithaca; Aeneas to Italy; Heracles around the world performing tasks or "labours" which might make him immortal. They might then be encouraged to write their own stories using travel as a theme.

- (iv) The need to preserve classical culture and to transmit it to future generations should be impressed upon the students

This might be done by perhaps telling a story from the ancient world to a member of their family, by helping others identify the architectural orders and classical features of the buildings around them and by taking care of and encouraging others to take care of the ancient remains in their own locality.

- (v) Students should be made aware of the influence of Greek and Roman Civilisation on later European culture

There is a section in each topic dealing with the influence of Greek and Roman Civilization on later European culture. There is hardly any area in life where the influence of the Greeks and Romans is not felt. They have influenced religion, literature, philosophy, painting, sculpture, music, ballet, porcelain, jewellery, medicine, law, mathematics, science, English and European languages, games, physical education, and more recently, advertising (e.g. the Cyclops on the potato crisp bag; Asterix was the star of the "Irish Times"; Argus, with his electronic eye, watching the neighbourhood!).

- (vi) Suggestions for an approach to a topic

When the teacher is preparing a class the following should be included where appropriate:-

- a map of the area relevant to the topic
- an outline of the class theme or topic
- a summary of the main points relevant to the topic
- primary sources
- influence on European culture
- sources where relevant materials may be obtained
- suggested activities for students
- related topics

[4] THE CROSS-CURRICULAR VALUE OF CLASSICAL STUDIES

A study of Greek and Roman Civilization has cross-curricular value in the following areas:-

- (a) Religion: It is interesting that behind what were probably the two greatest civilizations, the concept of religion is very strong. It pervaded the whole of life. The Gods were worshipped in the home and in the great temples; in the theatre and on the battlefields; in life and in death. A study of Greek and Roman culture, therefore, helps us to understand the role of religion in society.
- (b) As a social study: The Greek "polis" of 5th century B.C. Athens could be seen as a microcosm where one could study religion, art, architecture, social structures and politics, family and public life, the role of women and the problems of life - problems which are still with us today and which were dealt with so well in the great classical plays. We can study there too the old education system which produced great men such as Pericles, Aeschylus, Sophocles, Euripides, Hippocrates, Socrates, Thucydides and Phidias.
- (c) As an aid to perceptual development: Through a study of classical art, sculpture and architecture, and of the images in the epics and the plots and characters in the plays, students can develop their perceptual awareness.
- (d) As a basis for creative writing: To be creative the child must be exposed to fantasy, and one of the most important aspects of Classical Studies in first year is its high content of myth and legend.

One can help students to create their own stories by drawing their attention to certain aspects of the legends. For example, central to most of the legends is the concept of Travel. Students will quickly see that travel can be a very useful framework for the construction of a story of their own. All one needs is a main character moving from place to place, and a plausible motive for his/her travelling.

The student might attempt a story by following instructions such as these:-

- (i) Decide on a reason for travelling.
- (ii) Draw a visual plan e.g. a road.
- (iii) Mark a number of points on the road where the main character will stop.
- (iv) Decide on a reason for stopping, e.g.
 - hunger
 - weather
 - fear
 - to meet another character
 - wild animal
 - monster
 - vision
 - to make a visit
 - to revisit something/someone
- (v) At each point describe
 - what you encounter
 - your feelings.
- (vi) Reach your destination or finish your travels for some other reason.

In describing a character, a method similar to that used in the oral epic could be introduced, i.e. the use of formulae. For example, the student could be taught to describe a certain number of features as follows:-

- age: young/old
- face - skin
- hair
- clothes
- shoes
- manner of moving

Passages from the Táin and the Fiannaíocht could be read to provide students with ideas for their own stories.

One could also discuss with them the various points where a story might start the use of flashback, movement from reality to imagination, and the use of dialogue.

The story can also be used to extend students' vocabulary. For example, the words "deity", "encounter" and, from the story of Tantalus, the word "tantalise", will usually be new discoveries for first year students.

It is the story too which fixes in the student's mind much of the geography of the classical world. The Aegean, Hellespont, Athens, Crete, Mycenae, Ithaca, Troy, Carthage, Rome - all have stories associated with them.

- (e) Moral development and personality: Because the student can stand back and examine the characters in literature in an objective way the latter can become powerful models of behaviour. One can profitably reflect on:
- the prudent behaviour of Odysseus in relation to the lovely Nausicaa (The Odyssey)
 - the heartbreak of Dido after she allows her heart rule her head (The Aeneid)
 - the "pietas" and "gravitas" of Aeneas in his attitude to the Gods, his family, his community and the State (The Aeneid)
 - the fidelity of Penelope in contrast to the infidelity of Clytemnestra (The Odyssey)
 - the breakdown of Athens and the didactic role of the poet as Aristophanes recalls Aeschylus from the Underworld (The Frogs)
 - the problem of family breakdown (Medea)
 - Tyranny and Defiance (Prometheus Bound)
 - the sensitive and moving treatment of adoption, murder, incest, suicide (King Oedipus).

In his essay on "Literature and the Development of Personality", Professor E.F. O'Doherty discusses the role of literature in the formation of personality. "It begins", he says, "in Plato with the teaching of the great myths and takes on body in Aristotle with the theory of Catharsis. But it is in the use by Freud of the Greek myths to teach us about ourselves that we see the true function of literature in personality growth". Continuing he says "When a class of future psychiatrists asks for a reading list, I usually recommend Sophocles, Dante and Shakespeare".

- (f) As a means of comprehensive personal development: Education of the whole person was the aim of Greek education and this continues to be accepted as a primary aim of education today. A classical education takes account of the spiritual and moral, the aesthetic and the social; it prepares students for work, for leisure and for further study and above all it places them firmly within the classical European tradition.

FIRST YEAR COURSE

IN

CLASSICAL STUDIES

[I] **INTRODUCTORY LESSON ON GREEK AND ROMAN CIVILISATIONS**

- 1.1 What are Classical Studies? A study of the civilisations of Greece and Rome, i.e. of the literature, philosophy, art, architecture, political and social life of the Greeks and Romans. Chronologically Greek Civilisation is earlier than Roman Civilisation.
- 1.2 Origin and spread of Greek Civilisation:
- (i) In Greece the basic unit was the "polis", or city state. Greece, therefore, was a country comprised of city states.
 - (ii) Greece and Macedonia with Philip II
 - (iii) Greece, Macedonia, Asia Minor, the Middle East and Egypt, with Alexander the Great.
- 1.3 Origin and spread of Roman civilisation:
- Rome expanded through:-
- (i) Italy
 - (ii) East Mediterranean (destruction of Carthage)
 - (iii) West Mediterranean (much of the area earlier controlled by Alexander the Great).
- 1.4 The concept of empire needs to be explained. It is not just a country but extends over a wide area. Use of maps helps to simplify the explanation of this concept.
- 1.5 Meeting of Greek and Roman Empires
- Alexander the Great had no heir
 - His generals took over and quarrelled
 - Rome was strong and expanding, and moved in
- 1.6 Why are Greek and Roman Civilisations so similar?

- Romans admired what the Greeks had done
- Through the process of education they absorbed the literature, philosophy, art and science of the Greeks
- They also added new features e.g. amphitheatre

1.7 Languages

- Greeks → Greek
- Romans → Latin

1.8 Why are Greek and Roman Civilisations important today? How have they influenced our world?

The following is a list of areas of contemporary life which have been influenced by Greek and/or Roman Civilisation. Practical illustrations of this influence are given in relation to each area.

- (i) Architecture - Neo-classical architecture e.g. G.P.O.
Four Courts, Bank of Ireland (College Green), in Dublin
- (ii) Sculpture - Various public buildings, streetstatues, busts
- (iii) Painting Themes of paintings such as the following in the National Gallery of Ireland:-
Acis & Galatea: Poussin
Juno Confiding Io to Argus: Claude Lorraine
The Judgement of Paris: after Rubens
The Funeral of Patroclus: David Penelope
Brings the Bow of Odysseus to her Suitors: Padovanino
The Youthful Romulus: Lemaire
- in the Vatican:-
Raphael: School of Athens

in Trinity College, Dublin:-

Decoration of the Chi (x) Rho (p)
letters in the Book of Kells

- (iv) Porcelain - Themes illustrated on Wedgwood China
 - Shapes designed for Aynsley China
- (v) Literature - O'Casey: "Juno and the Paycock"
 - Joyce: "Ulysses" (Odysseus)
- (vi) Medicine - Achilles tendon - Achilles heel - Styx
 - Hippocratic Oath
- (vii) Law - Latin terms such as "Caveat emptor" (buyer beware)
 - Rhetoric
- (viii) Philosophy - The Greek derivation of the word 'philosophy'
 - The abiding place of Plato and Aristotle
- (ix) Religion - The influence of Greece and Rome upon Christianity e.g.
 - Birth and death of Christ under Roman administration
 - Spread of Christianity facilitated by Roman transport system
 - St. Paul's insistence on his legal rights as a Roman citizen led to his trial in Rome
 - Much of the New Testament was written in Greek
 - Influence of Greek Philosophy and Roman Law on the development of Christian Theology and Canon Law
 - Use of basilica as design for Christian place of worship.

- (x) Maths
 - Use of terms in mathematics such as, π (pi) σ sigma, ε delta
 - formulae for volume of a cylinder i.e. $\pi^2 h$; area of a circle, i.e. πr^2
 - Pythagoras' Theorem – square on the hypotenuse.....
- (xi) Science
 - Archimedes' Principle: the Eureka/bath story
 - Notation in physics
- (xii) Music
 - Offenbach: Orpheus in the Underworld – Overture
 - Beethoven: Creatures of Prometheus; Ruins of Athens; Coriolan
- (xiii) Astronomy
 - Names of constellations and planets
- (xiv) Astrology
 - Signs of the zodiac and horoscopes
- (xv) Sport
 - The Olympic Games

(xvi) English & Modern European Languages

English	agoraphobia	liberate
	astronaut	megalithic
	chronology	minister
	cosmopolitan	monosyllable
	dialogue	politics
	epidemic	sociology
	geography	theology
	horticulture	
French	fille	mère
	fil	père
	mer	pont
Italian	chiesa	mercato
	corpo	matrimonio

	grammo	monumento
Spanish	ciudad	llegar
	cuerpo	Mercado
	fruta	pan

[2] **MYTHS AND LEGENDS OF ANCIENT GREECE**

This section of the First Year syllabus in Classical Studies consists of the following eight topics:

- (i) The Gods of Mount Olympus
- (ii) Heroes of Ancient Greece
- (iii) The Story of Theseus
- (iv) The Theban Cycle
- (v) The Story of the House of Atreus and the Trojan War
- (vi) The Return of Greek Heroes from Troy
- (vii) An Introduction to Athens
- (viii) The Journey of Aeneas.

Five of these topics should be covered, and it is recommended that a story-centred approach should be used in dealing with them. The story, however, should also be used as the basis for concurrent exploration and discussion of various relevant aspects of Greek civilisation. It should be noted that the myths and legends described below may have different interpretations, depending on the sources from which they are taken. The amount of detail given in these Guidelines for each topic varies. Teachers are not to interpret from this that one topic is more important than another. All topics are of equal importance. In these Guidelines reference has been made principally to the following two source books:

Robert Graves: "The Greek Myths"

Edith Hamilton: "Mythology"

Where other materials are available reference to them is also given.

2.1 **THE GODS OF MOUNT OLYMPUS**

- (i) Look at a Map of Mount Olympus to place its location in context
- (ii) Mount Olympus as home of Gods → mystery → legend
- (iii) First Gods - Uranus (Father Heaven)
Ge (Mother Earth)
- (iv) Their children - Monsters/Giants → Briareus,
Cyclopes etc.
Titans → Cronus, Rhea etc.
- (v) Olympians - Children of Titans
- (vi) The fourteen most important Olympian Gods
 - Zeus → Kings, storms
 - Hera → Queen, marriage
 - Poseidon → Sea
 - Hades → Underworld
 - Hestia → Hearth
 - Demeter → Crops
 - Apollo → Light, (sun), hunting, music,
medicine, prophecy
 - Artemis → Light, (moon), hunting
 - Aphrodite → Love (Eros, Roman Cupid, is her son)
 - Athene (Athena) → War, wisdom, crafts
 - Hermes → Messenger God
 - Dionysus → Theatre, festival, wine
 - Hephaestus → Blacksmith (makes Shield of Aeneas
under Mount Etna), God of Fire

	Ares	→	War
(vii)	<u>Symbols of Gods</u>	→	necessary for identification in works of art
	Zeus	→	Crown, thunderbolt
	Hera	→	Crown, apple tree, cuckoo on a sceptre, pomegranate (left hand)
	Poseidon	→	Trident, fish, golden chariot and white horses
	Hades	→	Crown, skulls, tombstones
	Hestia	→	Hearth
	Demeter	→	Corn, poppies
	Apollo	→	Sun, bow & arrow, deer, mouse, lyre
	Artemis	→	Knee-length tunic of saffron with red hem, moon, bow & arrow, deer, quail
	Aphrodite	→	Heart, scallop shell, girdle
	Athene	→	Helmet, spear, Aegis with Medusa
	Hermes	→	Winged sandals, round hat, staff with ribbons
	Dionysus	→	Horns and crown of serpents, vines, wine cup, theatre
	Hephaestus	→	Forge, hammer, anvil etc.
	Ares	→	Helmet, shield, weapons
(viii)	<u>Nature of Gods</u>	—	immortal
		—	can intermarry
		—	change appearance
		—	intervene in human life
(ix)	<u>Stories of Gods</u>	—	e.g. Birth of Athene from head of Zeus; Birth of Aphrodite from sea on a shell; Hephaestus lives under Mount Etna and is lame (see Graves)

(x) Greek names of Gods with their Roman equivalents

<u>Greek</u>	<u>Roman</u>
Zeus	Jupiter
Hera	Juno
Poseidon	Neptune
Hades	Pluto
Hestia	Vesta
Demeter	Ceres
Apollo	Apollo
Artemis	Diana
Aphrodite	Venus
Athene	Minerva
Hermes	Mercury
Dionysus	Bacchus
Hephaestus	Vulcan
Ares	Mars

(xi) Names of Roman Gods that occur in Modern English Vocabulary –some examples:

Drama -	-	O'Casey, "Juno and the Paycock"	
Constellations	-	Pluto, Neptune etc.	
Calendar	-	(Month of) March	- Mars
Food	-	Cereal	- Ceres
Geography/Geology	-	Volcano	- Vulcan

(xii) Some aspects of Greek civilisation with which the Gods were specifically associated

Oracles	-	Apollo	(Delphi)
Festivals	-	Theatre	- Dionysus (Athens)
	-	Games	- Zeus (Olympia)

- Procession – Athene (Athens)
 - Mysteries – Demeter (Eleusis)
- Buildings - Temples, altars, theatres, etc.
- Art - Painting, mosaic, sculpture, vases
- (xiii) Some examples of the influence of Greek Gods on European Culture
- Art - Botticelli: "Birth of Venus"
 - Sculpture - Bernini: "Apollo & Daphne"
 - Music - Respighi: "Birth of Venus" from Botticelli's picture
 - Literature - Milton, Shakespeare, Yeats, O'Casey
 - Porcelain - Pompeii Vase, Portland Vase, Wedgwood
- (xiv) Primary Sources for the study of the Greek Gods
- Literature - Homer, Virgil, Playwrights e.g. Aeschylus, Sophocles, Euripides, Aristophanes
 - Monuments - Sculpture of Parthenon etc.
 - Artifacts - Vase painting
 - Coins
- (xv) Additional reading material for Teachers
- Cambridge School Classics Project
 - "Aspects of Greek Life" -Longman
- (xvi) Suggested Activities for Students
- Find and colour Mount Olympus on a map
 - Draw a family tree of the Gods
 - Draw or colour a picture of each of the 14 Gods of Mount Olympus
 - Draw symbols for each God
 - Tell a story of a God e.g. Birth of Athene; how Hephaestus became lame
 - Find a work of art, piece of music or literary work which features a God or Goddess

- Games:
 - Hold a class quiz based on Greek and Latin names and functions of Gods
 - Mime a God and get the class to guess the particular God
- Word recognition, e.g. Deity

2.2 HEROES OF ANCIENT GREECE

2.2.1 Prometheus

(i) Primary Sources

"Prometheus Bound" by Aeschylus, is the primary source for this legend. Another primary source is "Works and Days" by Hesiod (a contemporary of Homer)

(ii) Main Points of the Legend of Prometheus

- Name - forethought → he was regarded as a prophet
- Titan
- Helped Zeus (Olympian) against Titans
- Gift of fire and other knowledge learnt from Athene → to man
- Zeus annoyed → Pandora to punish.

(iii) Further Legends associated with Prometheus include:

- His rescue by Heracles
- Io
- Pandora's Box

(iv) Plants associated with Prometheus

- Fennel - hid fire in stalk of fennel
- Crocus -grew from blood
 - saffron
 - double stem

(v) Influence on European Culture

Art	-	Prometheus → Titian, Michelangelo, Rubens Io → C. Lorraine, (National Gallery, Dublin)
Sculpture	-	On the Statue of Athene, by Phidias, (originally in the Parthenon) → the birth of Pandora was carved on the base
Ballet	-	Beethoven "The Creatures of Prometheus"
Music	-	Schubert -music → Goethe's Poem
Literature	-	Byron, Shelley, Robert Bridges, Gide, Goethe

(vi) Suggested Activities for Students

- Discuss reasons why fire would have been important for man
- Draw a picture or write a story or poem about Prometheus
- Act out the story -simple plot makes it very suitable.

2.2.2 Perseus

(i) Obtain a Map of the Mycenae area to put its location into context

(ii) The Legend

- Perseus and his mother → ark → sea → Dictys - fisherman
- Brought to King Polydectes of Seriphos
- Polydectes wanted to marry Danaë but Perseus did not want this → offered Gorgon's head to Polydectes
- Set off to find the Gorgons
- Help from Athene - Shield
Hermes - Sickle
- Needed sandals, wallet, helmet from Stygian Nymphs
- Visited Graeae - three sisters of Gorgons one eye, one tooth
- Went to Stygian Nymphs for sandals, wallet helmet
- Went to Gorgons - Medusa → mortal
- Stheno → immortal
- Euryale → immortal

- They had serpents for hair, huge teeth and protruding tongues
Medusa was so ugly that she turned all to stone
- Perseus cut off Medusa's head and out popped:
 - o Pegasus, the winged horse
 - o Chrysaor the warrior (father of Geryon a three headed man, siamese children?)
 - o He put the head into a wallet and fled
- On return journey
 - Showed head to Atlas → Mount Atlas
 - Fell in love with Andromeda
 - At Seriphos turned Polydectes and his guests to stone → stone circle
- Head to Athene → aegis
- Ruled in Tiryns
- Founded Mycenae

(iii) Main Points

- Name → destroyer
- Son of Zeus and Danaë
- Killed Medusa, the Gorgon
- Turned Atlas into a mountain (Mount Atlas) by showing him the Gorgon's Head
- Founded Mycenae → Mycos -Mushroom

(iv) Primary Sources

- Gorgon Head on the Pediment of Temple C at Selinus in Sicily
- Gorgon Pediment, temple of Artemis, Corcyra
- Gorgon Vases (Richter: "A Handbook of Greek Art")
- Coins - (e.g. Pegasus)

- (v) Influence on European Culture
- Art - Pompeii, Titian, Rubens, Delacroix
- Sculpture - Perseus holding head of Medusa, by Cellini, in Florence
- (vi) Additional reading material for Teachers
 -"Aspects of Greek Life", Longman
- (vii) Suggested Activities for Students
- Draw a picture of Medusa, Graeae and Pegasus
 - Hold a class quiz on the story
 - Prepare a series of drawings based on different aspects of the story.
 Each part could be done by a different group of students in the class.
- (viii) Related Topics which may be associated with Perseus
- Athenian Pottery
 - Perseus occurred as a theme on the Black Figure vases of the Archaic period
 - Distinguish between Black & Red Figure Ware
 - History of Art
 - Archaic → Auxerre Kore (Louvre)
 - Classical → Venus Genetrix (Louvre)
 - Hellenistic → Laocoon

2.2.3 Heracles (Latin Hercules)

- (i) Examine a Map showing Argos, Thebes, Mycenae, Crete and Thrace
- (ii) Main Points
- Born at Thebes
 - Name means Glory of Hera
 - Son of Alcmene and Zeus, Great-grandson of Perseus
 - Also called Alcides

- Birthday - 4th day of every month
- Symbols - lion skin and club - short tunic - arrows (see Richter: "Handbook of Greek Art")
- To rule at Argos but Eurystheus born first
- Early life → great strength
- Classical education
- The Straits of Gibraltar → The Pillars of Heracles

(iii) Heracles had to perform 12 labours for Eurystheus in order to become immortal. The Twelve Labours of Heracles are given below. Details of each labour will be obtained from The Greek Myths by R. Graves and from Who's who in the Ancient World by Betty Radice.

(iv) The Twelve Labours of Heracles

- (1) To kill Nemean Lion
- (2) To kill Lernaean Hydra (Lerna near Argos)
- (3) To capture Hind of Ceryneia
- (4) To bring the Boar of Erymanthus back alive
- (5) To clean the stables of King Augeas
- (6) To kill the Stymphalian Birds in Arcadia
- (7) To bring the Cretan Bull back alive to Crete
- (8) To bring the Mares of Diomedes back alive from Thrace to Eurystheus
- (9) To bring to Eurystheus the Girdle of Queen Hippolyte, Queen of the Amazons
- (10) To capture the Cattle of Geryon
- (11) To bring the Apples of the Hesperides to Eurystheus
- (12) To bring Cerberus up from the Lower World

(v) Death of Heracles

When Heracles fell in love with another woman, Iole, his wife, Deianira, sent him a poisoned shirt. Its poisons were released when he put the shirt on. In despair,

- he climbed on a pyre and died
 - mortal part to Tartarus
 - immortal part to Olympus
 - becomes porter of Olympus
- the Athenians were the first to worship him as a God
- Deianira killed herself after his death.

(vi) Primary Sources

- Euripides: "Heracles" and "Alcestitis"
- Aristophanes: "The Frogs"
- Pediment of Temple of Aphaia, Aegina (see Richter: "Handbook of Greek Art")
- Metopes - Temple of Zeus Olympia (The Labours of Heracles)
- The Farnese Hercules (copy of a statue by Lysippus in Naples Museum)
- Vase → Nessos Painter (see Richter: "Handbook of Greek Art")
- Paintings - Pompeii

(vii) Influence on European Culture

- | | | | |
|------------|---|--------------------|--|
| Literature | - | Chaucer's | "Monk's Tale" |
| | - | Ronsard: | "Hercule Chrétien" (as a Christian Symbol) |
| Philosophy | - | Stoic Philosophers | |

- | | | |
|------------|---|--|
| Art | - | Campanile, Florence; Pulpit, Pisa |
| | - | Paintings entitled "The Choice of Hercules" by Carracci, Veronese and Poussin |
| | - | Sculpture, "Hercules Slaying the Lernaean Hydra", by Tacca (Milltown Gift, National Gallery, Dublin) |
| Music | - | 18th century Italian and German opera, "Hercules at the Crossroads" |
| Psychology | - | i.e. experiences in early life influence later life, as noted in the life of Heracles. |

(viii) Suggested Activities for Students

- Draw pictures of some or all of the Labours of Heracles
- Hold a class quiz based on the twelve labours
- List 12 tasks which would form a basis for a student's own story

Expand the student's capacity for written work in English by describing

- a monster
- a character
- a place
- ancestors
- using a journey and describing events on the way

2.2.4 Jason

- (i) Using a Map, show the location of Hellespont and Colchis
- (ii) How the Hellespont got its name. (Modern Dardanelles). In order to put the legend of Jason into context it is necessary to tell the story of Helle and her brother Phrixus. While they were escaping from their cruel step-mother on a winged and golden-fleeced ram they had to fly over the sea. Helle fell off the ram and drowned. The point where she drowned became known as the Hellespont. The fleece of their golden ram was taken to Colchis, on the Black Sea, where it was guarded by a dragon.

(iii) Legend of Jason and the Golden Fleece

- Originally called Diomedes - given the name Jason by the centaur who reared him
- Son of Aeson, who should have had the throne, but his half-brother Pelias took it
- Prophecy that Pelias would lose throne to a one-sandalled man
- Jason arrived with one sandal - other lost crossing river with Hera on back (old woman)
- Pelias sent Jason to get the Golden Fleece - guarded by dragon - in belief he would die
- Ship built by Argus - called Argo
- Heroes went in ship with Jason → Argonauts (Orpheus and Hercules go too)
- Went to palace of King Aeëtes at Colchis
- Medea (King's daughter) fell in love with Jason
- To get the fleece he had to perform the following tasks:
 1. Yoke two bulls made by Hephaestus
 2. Plough field of Ares
 3. Sow Serpent's teeth
 4. Get by the dragon
- Medea (witch) helped and he got the fleece
- He married Medea. They returned to Corinth. He was unfaithful. She killed her children in revenge.
- Jason died later when a piece of the Argo fell on his head.

(iv) Primary Sources

- Apollonius Rhodius: "Argonautica"
- Euripides: "Medea"
- Pausanias - saw the memorial to the children in Corinth (Pausanias: "Guide to Greece "Book II).
- Parthenon Metope - centaur (copy National Gallery)

(v) Influence on later European Culture

- Literature - Corneille: "Médée"; Anouilh: "Medée"
- Music - Cherubini: "Medea" (Opera)
- Film - Pasolini with Maria Callas

(vi) Suggested Activities for Students

- Draw or find a picture based on the story
- Similarities and differences when compared with the story of Cinderella - step-mother, one sandal, ugly sisters, tasks

2.3 THE STORY OF THESEUS (CONTEMPORARY OF HERACLES)

(i) Use a Map to show the relative locations of Troezen, Athens and Crete

(ii) Legends related to Theseus

(a) The Six Labours of Theseus on his way to Athens

- (1) At Epidauros, Theseus met a cripple with a huge club.
Theseus killed him and took the club
- (2) Killed the "pinebender"
- (3) Killed the wild sow
- (4) A man sitting on a rock forced passers-by to wash his feet. He pushed them over a cliff into the sea. He was killed by Theseus
- (5) Killed a famous wrestler
- (6) Killed the man who kept the lodging house. There were two beds in the lodging house
 - o a long bed → stretched people to fit
 - o A short bed → cut off their legs to fit.

(b) The Killing of the Minotaur

- King Minos of Crete ordered that every nine years 7 boys and 7 girls be sent from Athens to Crete to be devoured by the Minotaur in revenge for the killing (in Athens) of his own son
- Moral of the story was that in exacting revenge for the death

of his son (Androgeos), King Minos lost his step-son (the Minotaur)

- Ariadne, daughter of Minos, fell in love with Theseus
- Ariadne helped him get into the labyrinth with magic ball of thread given to her by Dedalus (who designed and built it)
- Theseus went in and killed the Minotaur
- He took Ariadne with him to be his wife
- On the way home they stopped on the island of Naxos. One legend says that Dionysus married Ariadne
- He had promised his father that before leaving Athens he would hoist a white sail on his return journey if he had successfully killed the Minotaur. He forgot and left the black sail flying.
- Aegeus saw the black sail and threw himself off the Acropolis (site of temple of Wingless Victory)
- Aegean Sea is called after him
- Theseus later married Phaedra (sister of Ariadne) to make amends for abandoning Ariadne.

(iii) Main Points

- Name → he who deposits - sword and sandals deposited by his father under rock in Troezen
- Father - King Aegeus of Athens
- Born - Troezen in Peloponnese - grew up there
- Later went back to Athens → 6 labours on way back
- Medea who married Aegeus tried to kill him → she fled
- Sacrificed to Athene the White Cretan Bull of Heracles
- Killed the Minotaur
- After father's death took over control of Attica
- Minted money
- Four years in Underworld → rescued by Heracles

- Death → pushed off mountain
- His ghost appeared at the Battle of Marathon 490BC
(Athenians v Persians → Athenians won)
- Bones buried in the "Theseum" in Athens. (Also called the Temple of Hephaestus)

(iv) Primary Sources

- Literature
 - Plutarch: "Life of Theseus"
 - Ovid: "The Heroides" and "Metamorphoses"
 - Catullus - Poem 64
- Sculpture
 - Sleeping Ariadne (Vatican). (See Richter's "Handbook of Greek Art")
- Architecture
 - Scenes of Theseus' life can be seen in Theseum in Athens
 - Fresco – Herculaneum
 - Vase from Vulci - British Museum

(v) Influence on Later European Culture

- | | |
|--------|---|
| Novels | <ul style="list-style-type: none"> - Mary Renault: "The King must Die" and "The Bull from the Sea" - Cottrell's "The Bull of Minos" - Gide: "Thésée" |
| Plays | <ul style="list-style-type: none"> - Racine: "Phédre" - Shakespeare: "Midsummer Night's Dream" → setting |
| | <p>Poetry - Boccaccio: "Thesida" → Chaucer's "Knight's Tale"</p> <ul style="list-style-type: none"> - Dante: "Divine Comedy" |
| Art | <ul style="list-style-type: none"> - Poussin: "Theseus finding his father's arms" |

- Canova: "Theseus and the dead Minotaur" (statue)
 - Picasso: "Vollard Suite"
 - Michael Ayrton: "Maze with Minotaur and Daedalus" (Arkville, New York State)
 - Titian, Tintoretto and Raphael paintings of "Ariadne"
- Music
- Richard Strauss: "Ariadne on Naxos" (opera)

(vi) Recommended Activities for Students

- Draw or colour a picture of the Minotaur
- Draw a maze. Construct a game in which the student must find his/her way out of the maze having killed the Minotaur.
- Tell the story of how the Aegean Sea got its name

(vii) Related Topics

1. The Palace at Knossos in Crete was excavated by Sir Arthur Evans in 1900. It is believed to be the Palace of King Minos and the home of the Minotaur.

It is suggested that in a description of the main features of the Palace the following should be included:-

- o The Throne Room with stone throne and frescoed walls
- o The Queen's Room - frescoes of Dolphins and dancing girls
- o The Hall of the double axes -outline of axes incised into the walls
- o Large jars → Pithol
- o Linear A + B tablets

(Linear B tablets were found on the site. They were deciphered by Michael Ventris and found to be written in Ancient Greek. Linear B tablets

were also found on the mainland, at Mycenae).

Sir. A. Evans called the Civilisation at Crete the Minoan Civilisation, after King Minos. It represents the Cretan Bronze Age. This culture greatly influenced the Mycenaeans who succeeded the Minoans in control of the Aegean. Sir Arthur Evans was keeper of the Ashmolean Museum in Oxford and the "Arthur Evans Room" there has on display many interesting items from Crete, including a replica of the stone throne from the Throne Room at Knossos. (Ref: "Arthur Evans and the Palace of Minos", Ann Brown (Ashmolean Museum)).

2. Monsters from the Ancient World (see R. Graves: "The Greek Myths")
 - The Chimaera and Story of Bellerophon (Iliad)
 - Briareus (Aegaeon) – Iliad
 - Argus
 - Cerberus
 - Pegasus
 - Medusa
 - Scylla & Charybdis (Odyssey)

2.4 THE THEBAN CYCLE

- (i) Using a map, show the relative location of Thebes, Athens and Argos
- (ii) Legend
 - Laius married Jocasta and lived in Thebes
 - Oracle said his child would kill him
 - Put nails in feet of child and sent him to the mountains
 - a shepherd found the child, called him Oedipus, and took him to King Polybus in Corinth
 - Meanwhile Oedipus went to the Oracle and he was told that he would kill his father and marry his mother. He decided to leave Corinth for Thebes

- Laius also decided to go to the Oracle to get advice on the riddle of the Sphinx. He met Oedipus and Laius was killed in an angry exchange.
- Oedipus continued to Thebes. He married Jocasta, who was in reality his mother and they had four children.
- Polybus of Corinth died and the truth was revealed
- Jocasta killed herself
- Oedipus made himself blind
- Oedipus was banished from Thebes by Creon
- He went to Colonus near Athens and was welcomed by Theseus
- Later Polyneices and Eteocles became co-kings of Thebes
- They quarrelled and Polyneices was driven out by his brother
- Polyneices came back with six others to attack Thebes → the Seven against Thebes
- The two brothers fought and killed each other
- Creon said Eteocles could be given a burial but Polyneices could not be buried
- Antigone built a pyre and buried Polyneices
- Creon said she had to be buried alive in the tomb also because of her disobedience
- But Haemon, son of Creon, married her and sent her out to a shepherd
- She had a son who returned to Thebes but Creon recognised him because of a serpent mark on his body and condemned him to death
- Antigone and Haemon killed themselves

(iii) Main Points

- Theban Cycle - Oedipus at Thebes (King Oedipus)
Oedipus at Colonus (banished)
The Seven Against Thebes
Antigone
Name - Oedipus → swollen foot
- Son of Laius and Jocasta
- Children - Antigone, Ismene, Polyneices, Eteocles

- Solved riddle of Sphinx
- Killed his father and married his mother

(iv) Primary Sources

- Aeschylus - The Seven against Thebes
- Sophocles - The Theban Plays
- Euripides - The Suppliants
- Statius - The Thebaid

(v) Influence on European Culture

- Literature - Influenced Yeats, Shelley, Eliot, Seneca, Corneille, Cocteau, Gide
- Psychology - Freud's "Oedipus Complex" in psychoanalysis
- Music - Stravinsky: "Oedipus Rex";
Honegger: "Antigone"
- Film - Pasolini: "Oedipus Rex"

(vi) Suggested Activities for Students

- Riddle of Sphinx → what has four legs in the morning, two legs at noon and three legs in the evening?
- Discussion on the role of the Gods and the Oracle
- Discussion on Greek burial customs - pyre and importance of burial
- The River Styx and the Underworld

(vii) Related Topics

- Distinguish between Tragedy and Comedy
- The four main playwrights of Athens
 - Aeschylus
 - Sophocles
 - Euripides
 - Aristophanes
- Two main parts in a play (1) Scenes

(2) Chorus

- The Greek Theatre
 - Shape
 - Seating Arrangements
 - Acoustics → masks
 - Buskins
 - Machines
 - crane → Gods
 - revolving stage
 - The Oracle

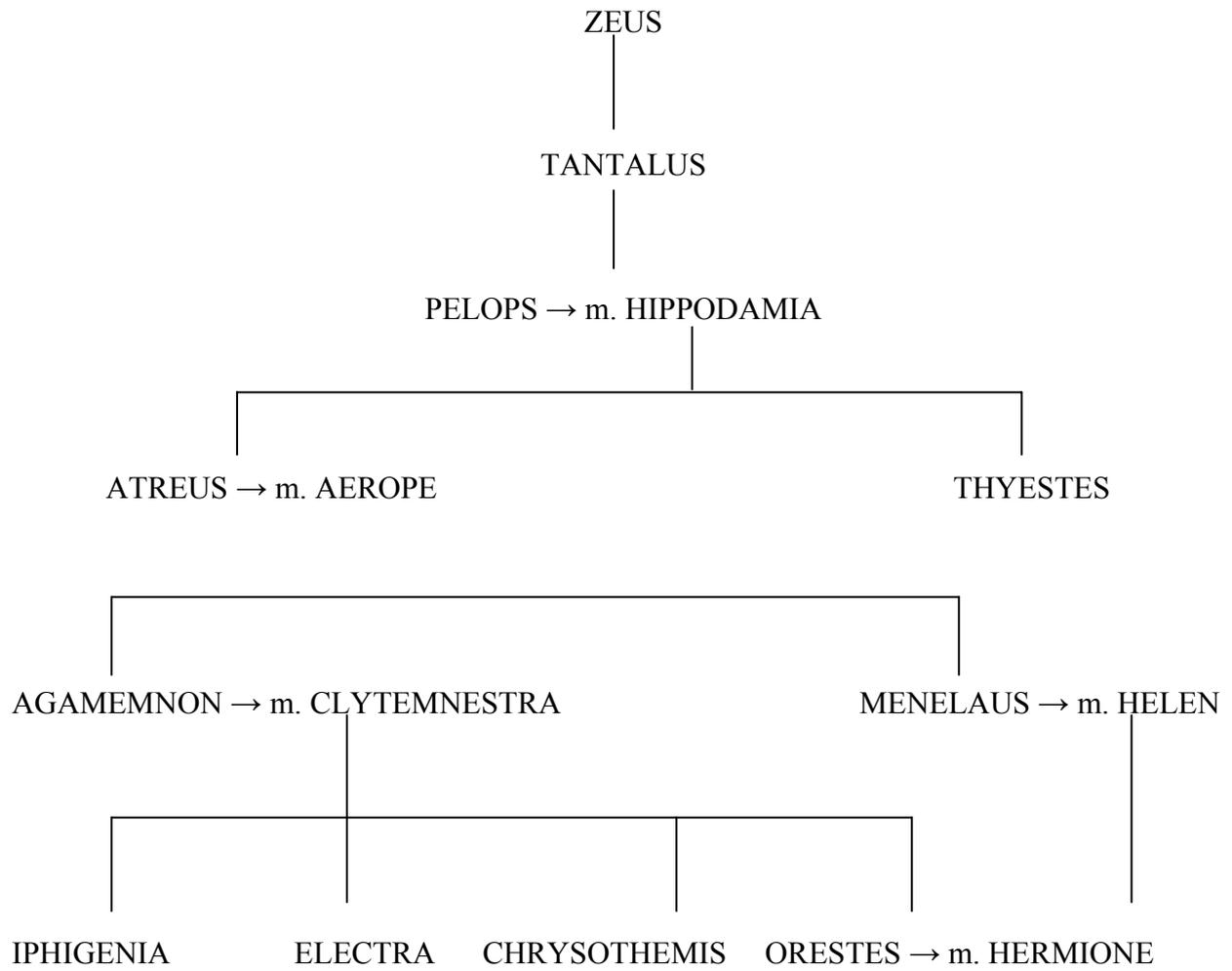
2.5 THE STORY OF THE HOUSE OF ATREUS AND THE TROJAN WAR.

2.5.1 The House of Atreus

- (i) Using a map locate: Lydia (A. Minor), Peloponnese, Crete, Mycenae, Sparta, Ithaca, Aulis and Troy.
 - (ii) Figure 1. describes the Family Tree of the House of Atreus.
- The house of Atreus descended from Zeus through Tantalus → the origin of the word "tantalise" in English is outlined below.
 - The children of Tantalus were Pelops and Niobe. (Pelops gave his name to the Peloponnese).
 - Pelops married Hippodamia (in order to do so, he had to win a chariot race against her father!).
 - E. Pediment Temple of Zeus, Olympia.
 - Their children were Atreus and Thyestes.
 - Oracle → the ruler of Mycenae would be Atreus or Thyestes.

- Thyestes said he would resign his claim to the throne if the sun went backwards → it did → the last time the sun set in the east!
- Therefore Atreus became ruler of Mycenae.
- He later killed the sons of Thyestes.
- Thyestes put a curse on the house of Atreus.
- Atreus's sons → Agamemnon and Menelaus.
- Agamemnon succeeded Atreus as King of Mycenae (Mycenae → Mycos = mushroom)
- Agamemnon married Clytemnestra.
- Menelaus became King of Sparta.
- He married Helen.

FIGURE 1: FAMILY TREE OF THE HOUSE OF ATREUS



(iii) The Story of Tantalus

Because of crimes against Zeus, Tantalus was sent to the Underworld and punished.

When Odysseus visited the Underworld he saw Tantalus and witnessed the awful agonies that the latter had to bear.

Tantalus was an old man standing in a pool of water which almost reached to his chin. He was very thirsty but each time he bent to get a drink the water disappeared and he remained parched. Also, trees laden with fruit dangled over his head - pears, pomegranates, apples, figs and olives, but when he tried to reach them the wind blew them upwards out of his reach.

2.5.2 The Trojan War

(i) Using a map show the relative locations of - Troy, Mount Ida, Sparta, Crete, Mycenae, Pylos, Ithaca, Thessaly and Aulis.

(ii) It might be best to break this topic into four units as follows:-

(a) The Golden Apple

(b) The Sacrifice of Iphigenia

(c) The War itself

(d) The Wooden Horse

(a) The Golden Apple

- This story provides the reasons for the war

- Peleus and Thetis (parents of Achilles) were getting married.

- All the Gods and Goddesses were invited except Eris, Goddess of Strife, who always caused trouble.

- Eris was determined to cause trouble and so sent down a Golden Apple with the words "for the fairest".

- Since each of the Goddesses, Hera, Aphrodite and Athene thought she was the fairest, a contest had to be held.
- None of the Gods was willing to judge the contest lest the losers were annoyed.
- They decided a mortal - Paris – must judge it.
- Hermes went with the three Goddesses to Mount Ida to meet Paris.
- Each Goddess tried to bribe Paris into choosing her.
- He choose Aphrodite and she in return promised him the most beautiful girl Helen.
- Helen lived in Sparta with her husband Menelaus (brother of Agamemnon).
- Menelaus went to a funeral in Crete.
- While he was away Paris stole Helen and took her to Troy.
- When Menelaus discovered what had happened he went to his brother, the High King Agamemnon.
- Agamemnon, King of Mycenae, asked the princes of Greece to help him invade Troy.
- The most important men to go with him were:-

Menelaus	Sparta
Nestor	Pylos
Odysseus	Ithaca
Achilles	Phthia, Thessaly
Patroclus	Opus (Patroclus was a friend and cousin of Achilles)
Ajax	Salamis
Diomedes	Argos
- They all met at Aulis (across from the island of Euboea).
- Agamemnon offered sacrifice to the Gods.

- During the sacrifice a serpent attacked a nest of nine sparrows and killed them.
- This was an omen that the war would go on for nine years.
- They set off but landed in Mysia by mistake.
- They fought with the natives and some were killed or wounded.
- They washed their wounds in the hot springs of Smyrna (Izmir, Turkey), now called the "Baths of Agamemnon".
- They set sail again but a wind blew them home.

(b) The Sacrifice of Iphigenia

- The fleet met at Aulis for a second time.
- But the wind was not favourable.
- The prophet, Calchas, said Agamemnon had to sacrifice his most beautiful daughter, Iphigenia, to Artemis.
- Agamemnon refused, saying his wife Clytemnestra would not let her go.
-
- Some of the men then threatened to go home if Agamemnon did not sacrifice his daughter.
- It was decided then, to trick Iphigenia into coming to Aulis.
- They would tell her that Achilles wanted to marry her.
- Odysseus went with this message and she came.
- When Achilles found that his name had been used to trick her, he offered to save her.
- But she consented to die for the glory of Greece.
- She put her neck to the sacrificial axe. (Some say she was spared and carried off by the Gods).
- The winds dropped and the fleet set sail again for Troy.

(c) The Trojan War

- Primary source, Homer's "The Iliad". (The War, Hector's Funeral).

- "The Iliad" deals with the war in its tenth year.
- There was a plague in the Greek camp.
- Calchas, the prophet said it was because Apollo was annoyed → Agamemnon had taken as his girl, the lovely daughter of Apollo's priest.
- Agamemnon would not give her back to her father.
- Finally, Agamemnon agreed to return her if he could have instead, Briseis, the girl of Achilles.
- Agamemnon took Briseis.
- Achilles was very annoyed, refused to fight for the Greeks and went to his tent.
- Another Greek, Diomedes, met Glaucus one of the Trojan allies and they decided not to fight since their grandfathers were friends.
- The Greeks began to lose.
- Patroclus, friend and cousin of Achilles, tried to get the latter to return to the war.
- Achilles refused so Patroclus asked for
 - (i) Achilles' armour
 - (2) His army - the Myrmidons. (See R.Graves for "Ant" legends).
- Achilles agreed but told Patroclus to remain at the ships and not to go to the battlefield.
- Patroclus however went onto the battlefield and was killed.
- Achilles was broken hearted at the death of his friend and vowed to take revenge.
- He went back into the war and killed Hector, son of King Priam of Troy.
- He tied Hector's body to a chariot and dragged it three times around the walls of Troy.
- He then took the body back to the Greek camp thus preventing Hector's burial.
- The old King Priam -left at night for Achilles' tent and begged Achilles to give back the body.
- Achilles agreed and the body was taken back for burial.
- The "Iliad" ended with the funeral games for Hector.
- Achilles was later killed by Paris who shot an arrow through his heel.

- Odysseus and Ajax competed for his divine armour and Odysseus won it.

(d) The wooden Horse

- The "Odyssey", Books III and VIII –told by the bard in the Phaeacian Palace, and the "Aeneid", Book II (The Wooden Horse) - told by Aeneas to Dido in Carthage are primary sources in this regard.
- The war dragged on and, in the end, the Greeks, inspired by Athene (Minerva), tricked the Trojans.
- Epeius built a gigantic wooden horse and filled it with Greek warriors.
- The remainder of the Greeks sailed away to the island of Tenedos.
- Laocoon, the priest of Apollo, warned the Trojans not to bring the horse in as it would lead to Troy's destruction.
- A young stranger then arrived called Sinon - he was a Greek and had been captured by the Trojans - he was in chains.
- The Trojans took pity on him and removed the chains.
- Meanwhile two large Serpents came from the sea and strangled Laocoon and his sons.
- The Trojans then decided to bring the horse into Troy - they broke down part of the walls to allow it to enter.
- Sinon, who proved in fact to be a Greek spy, allowed the Greeks out of the Wooden Horse and they set fire to Troy.
- Aeneas, describing the fire, said "it was like fire catching a cornfield when wild winds are blowing" (Virgil).

(iii) Primary Sources for the Trojan War

(a) Literature:

Aeschylus: "Oresteia"

Sophocles: "Ajax"

Euripides: "Hecabe", "Iphigenia in Aulis", "Iphigenia in Tauris", "The Trojan Women".

(b) Field Monuments of the Bronze Age

- Troy (especially the Sloping Walls).
- Mycenae - The Grave Circles - "The Mask of Agamemnon"
- The Tholos Tombs - "Treasury of Atreus"
- Pylos - Mycenaean Palace
- Knossos - Palace and throne room.

(c) Art

Sculpture: "Laocoon", Vatican Museum (copy Powerscourt, Enniskerry), Bronze copy, Milltown Gift, National Gallery, Dublin.

E. Pediment - Temple of Zeus, Olympia (race of Pelops).

Vases: Black Figure Vase of Ajax and Achilles playing draughts, by Exekias (Richter).

Painting: Wall painting, Pompeii, "Achilles At Skyros"

(iv) Influence on European Culture

(a) Literature:

- Roman - Virgil, Ovid, Seneca.
- English - Marlowe, Shakespeare, Milton, Keats, Coleridge.
- Anglo - Irish - especially Yeats: "No Second Troy"
- French - Ronsard, Racine
- German - Goethe: Iphigenia
- Italian - Dante: "Divine Comedy"

(b) Art

In the National Gallery in Dublin "Judgement of Paris" - after Rubens, and "Funeral of Patroclus" - David In London - "Building of the Trojan Horse", Tiepolo

(c) Music

- Offenbach: "La Belle Hélène" - operetta.
 Gluck: 12 "Iphigenia in Aulis" after Euripides and Racine"
 Iphigenia in Tauris" after Euripides
 Cherubini: "Iphigenia in Aulis"
 Piccinni: "Iphigenia in Tauris"
 Berlioz: "The Trojans" - opera.

(v) Additional Reading Material for Teachers

"A Handbook of Greek Art" (G. Richter). "Homer" by M. Thorpe (Inside the Ancient World Series)

Slides and Pictures of Troy and Mycenae.

(vi) Recommended Activities for Students

See Appendix A – Junior Certificate Classical Studies syllabus.

Retell the story in the students' own words and include a discussion on

- The Sacrifice of Iphigenia
- The feelings of Agamemnon and Achilles when Achilles refused to fight
- The feelings of Andromache as Hector went off to fight
- Astyanax, when he is frightened by his father's helmet (read the passage)

Hold a class quiz on this topic:

Which side was on? [Greeks
 [Trojans
 [Gods

Draw a picture of the scene you liked best.

Make up a play on one or more of the scenes.

Discuss the idea of Symbolism e.g. The Wooden Horse as a symbol of treachery

(vii) Related Topics

Introduction to Archaeology. Explain how archaeologists meticulously carry out their work by:-

- (1) Making a Grid
- (2) Tying the Grid in with the Ordinance Survey map
- (3) Work → Slow and Careful – trowel
– brushes
- (4) Sketching the finds
- (5) Recording the finds correctly – the area is placed on a grid and the depth is noted.
- (6) Interpreting the data

Description of the life of a famous archaeologist e.g. Schliemann.

Heinrich Schliemann found Troy. He is regarded as the father of Archaeology. However he did not carry out his excavation work properly

- (1) He went too fast and dug large trenches
- (2) He did not record the finds properly
- (3) He could not interpret the finds properly because he did not record correctly
- (4) He had a romantic nature and made up a story about Priam's Treasure

His later excavations at Mycenae and Tiryns were carried out more scientifically

2.6 THE RETURN OF GREEK HEROES FROM TROY.

- (i) Using a map show the relative locations of Argos, Pylos, Sparta, Mycenae, Ithaca and Troy

(ii) The Return of Agamemnon –

(a) Primary Sources

Aeschylus: "Agamemnon" (opening scene and 11s.788 sq. – scene where he returns and his wife spreads out a crimson carpet). Retell this story to the Class.

Homer: "Odyssey" Book III and Book XI.

(b) Summary of the Story

- Agamemnon was King of Mycenae. He was a brother of Menelaus.
- They were called the Atreidae because they were sons of Atreus
 - It was Agamemnon who organised the fleet to sail to Troy to get Helen back
 - When the war was over Agamemnon returned home with Cassandra, daughter of King Priam of Troy
 - For a long time his wife, Clytemnestra, had been faithful to him but finally she fell in love with Aegisthus.
 - When Agamemnon returned she and Aegisthus pretended to welcome him by preparing a banquet
 - However they killed Agamemnon and Cassandra when they attended the banquet
 - Aegisthus then reigned in Mycenae for seven years
 - In the eighth year Orestes, son of Agamemnon, backed by his sister Electra, avenged the death of his father by killing Aegisthus and Clytemnestra
 - Many years later Orestes united the House of Atreus and the House of Thyestes, thus ending the curse
 - Orestes died of a snake bite when he was seventy years old.

(iii) The Wanderings of Odysseus

(a) Primary Source – “The Odyssey”

(b) Summary of the Story

- Odysseus was son of King Laertes of Ithaca
- His wife was Penelope
- Their son was Telemachus -he was a baby when Odysseus left for Troy
- Odysseus was not keen to go to Troy as an oracle warned him he would not return till the twentieth year (see R. Graves: "Greek Myths", Vol. 2 : 160, f)
- Weather conditions and the intervention of the Gods prevented Odysseus from returning home immediately after the fall of Troy

- On Odysseus's journey back (see "The Odyssey" for details) he visited the following:
 - (i) The Cicones - Ismarus
 - (2) The Lotus-Eaters
 - (3) The Cyclopes (see Homer's "Odyssey" Book IX and Virgil's "Aeneid" Book III)
 - (4) Island of Aeolia - North of Sicily
 - (5) The Laestrygonians
 - (6) Circe
 - (7) The Underworld
 - (8) He returns to Circe for the body of Elpenor
 - (9) The Sirens
 - (10) The Wandering Rocks (Virgil → between Sicily and Italy)

There were dangers on each side in

- (a) Scylla
- (b) Charybdis
- (11) The Island of the Sun
- (12) Scylla and Charybdis again
- (13) Calypso -island of Ogygia
- (14) The Phaeacians - Island of Scherie
- (15) Ithaca (island west of Greece)

(iv) Main Points

- After the war at Troy many important Greeks were dead
 - Patroclus was killed by Hector
 - Achilles was killed by Paris

- Ajax went mad and killed himself
- The remaining Greek heroes were anxious to get home
 - Nestor returned to Pylos
 - Menelaus returned with Helen to Sparta
 - Diomedes returned to Argos
 - Agamemnon however ran into trouble when he got home to Mycenae
 - Odysseus was prevented from returning home to Ithaca for another ten years.

(v) Primary Sources

(a) Literature

Aeschylus: "Oresteian Trilogy"

Sophocles: "Ajax"

Euripides: "Hecuba"

Plutarch: "Age of Alexander"

(Story that Alexander died from water from the River Styx which was gathered in the hoof of a mule).

(b) Monumental Remains

Troy - The complete city

Mycenae - Grave Circle A "Mask of Agamemnon"
(believed, incorrectly, by Schliemann, to be that of Agamemnon)

- Tholos Tomb - "Treasury of Atreus" (believed, incorrectly, to be the tomb of Atreus)

(c) Art

- "Apotheosis of Homer", British Museum, London
(Hellenistic Period)

- "Portrait of Homer", Boston (Hellenistic Period),
(Pictures in Richter).

(vi) Influence on European Culture

(a) Literature

James Joyce:	"Ulysses"
Shakespeare:	"Troilus and Cressida"
Tennyson's poems	e.g. "The Lotus Eaters"
Bellay's Sonnet:	"Heureux qui, comme Ulysse, a fait un beau voyage"
Sartre:	"Les Mouches"
A. Gide:	"Philoctete"
T.S. Eliot:	"The Family Reunion, Sweeney among the Nightingales"
Eugene O'Neill:	"Mourning becomes Electra"
C. Wolf:	"Cassandra"

(b) Art

Pintoricchio:	"Penelope & Telemachus"
Patinir:	"Charon crossing the River Styx"
Piero di Cosimo:	"Scenes from the Odyssey"
Delacroix:	"Dante and Virgil crossing the Styx"

(c) Tapestry

Tapestry of Baroque period designed by Jordaens

(d) Music

William Walton:	"Troilus & Cressida" – opera
Dalapiccolo:	"Ulysses" – opera
Seiber:	"Ulysses" - based on Joyce's work
Offenbach:	"Orpheus in the Underworld" (overture)
Mozart:	"I domeneus"

- (e) Advertising - "Cyclops" used on a potato crisp bag!
- (f) Sport - "Cyclops", the service line machine, used in the tennis matches at Wimbledon

(vii) Additional Reading and other Materials for Teachers

- Michael Wood: "In Search of the Trojan War"
- M. Thorpe: "Homer" (Inside the Ancient World Series)
- M. Sargent: "Mycenae" (Aspects of Greek Life Series - Longman)
- O. Taplin: "Greek Fire"
- Slides or Pictures of Troy
- Slides or pictures of Mycenae showing Grave Circle A and its finds, including "Mask of Agamemnon" and "The Treasury of Atreus".

(viii) Recommended Activities for Students

- Draw pictures of the scenes in the story
- Mime some of the situations in which Odysseus found himself and involve all members of the class in guessing the mime content.
- Hold a class quiz on places and characters encountered in Odysseus's travels.

(ix) Related Topics

- Moral Behaviour

Using Nausicaa as a model hold a discussion on moral behaviour

2.7 AN INTRODUCTION TO ATHENS

- (I) Using a map show the locations of Greece, Peloponnese, Athens, Ionian Sea, Aegean Sea, Mediterranean, Asia Minor and Persia.

(II) Geography

- Greece - mainland Greece → Attica → Athens Peloponnese
- Sea - (1) Aegean (story of Aegeus)

- (2) Mediterranean (Crete → Minotaur)
- (3) Ionian

(III) The Acropolis

- Word means "City on a Hill" (polis = city)
- From earliest times there was a settlement there since
 - o Athens had a fine climate
 - o The high mass of flat topped rock offered a safe place from the enemy
 - o It was near the sea

(IV) Myths

- (1) Theseus
 - mythical founder of the city
 - relate the story of Minotaur
 - "The Theseum" → a temple in Athens where scenes depicting the life of Theseus can be seen. It is now called the Temple of Hephaestus.

- (2) How did Athens get its name?
 - There was a contest between Athene and Poseidon for control of Attica
 - In the contest each offered a gift
 - Athene → olive tree
 - Poseidon → spring (water)
 - Athene's gift was judged to be the best → won
 - On the West Pediment of the Parthenon there is a sculpture depicting this contest.

- (3) The Birth of Athene
 - She sprang from the head of her father, Zeus

- Hephaestus struck him on the head with an axe
- Athene appeared fully armed
- On the East Pediment of the Parthenon there is a sculpture representing the birth of Athene.

(v) Athenian Rulers

- In earliest times the Athenians were ruled by Kings and Aristocrats (The Eupatrids). Their laws favoured the rich.
- The ordinary people "The Many" became discontented. They forced the rulers to take account of their needs.
- By the 5th century B.C. - the age of Pericles there is a democracy. The state is ruled by the Assembly which includes all the male Athenian citizens.

(vi) Important Athenian Rulers

- (1) Theseus - Legendary King who brought a number of communities together and formed the state.

(2) A King and Archons

- They ruled together
- They were subject to a Council called the Areopagus which met on the hill of Mars
- Since all were Eupatrids - their laws favoured the rich
- The poor could be sold as slaves if they did not pay their debts
- This type of government is called an Oligarchy (i.e. rule by the few)

(3) Draco - 7th century B.C.

- Draco introduced written law. The ordinary people now had a framework within which to judge their grievances

- Magistrates need no longer be Eupatrids
- The lot of the The Many (οἱ πολλοί) i.e. the common people was improved but the laws were still severe. (We use the term "Draconian Law" today for a severe law).

(4) Solon 6th century B.C.

- Solon was a Eupatrid and he was a wise man
- He was allowed to be a Dictator
- He modified Draco's law and further helped the poor
- One could no longer be enslaved for debt
- One could be admitted to the Council by virtue of property and not just birth
- After Solon made the laws he left Athens to allow them be tested [The story of Solon and Croesus is to be found in Herodotus: Book I]
- He visited Croesus, King of Lydia.
- Croesus asked him who was the happiest man on Earth
- Solon replied one could not count oneself happy till one had a peaceful death
- Later Croesus was attacked by the Persians and was placed on a pyre to die
- He shouted Solon's name and was saved and befriended by the Persian King.

(5) Pisistratus 6th century B.C.

- Pisistratus was a Eupatrid
- He was a Tyrant. He became absolute ruler by seizing the Acropolis and Government.
- He allowed existing system and laws to remain
- He administered the city well and provided culture for The Many. He put emphasis on Drama and Epic e.g. Homer. Black Figure pottery was

exported. The construction of the Temple to Zeus Olympias was begun at this time and the Temple to Athene was rebuilt.

- He was driven out by other nobles but he got back again by a trick:
- He dressed a beautiful, tall woman in armour to look like Athene. He gave her a chariot in which she drove him to the Acropolis. The Athenians believed it was Athene and accepted Pisistratus back again (Herodotus)
- He had therefore tricked them twice!
- He was important because he continued the movement towards Democracy, started by Solon.

[N.B. A tyrant in Athens was an absolute ruler but not necessarily in today's negative sense. Pisistratus is an example of a good tyrant!].

(6) Cleisthenes 5th century B.C.

- He was a member of the famous Alcmaeonidae family which had been banished from Athens on a number of occasions
- He realised that the state (Polis) was being threatened by the aristocratic tribes since some of them were too powerful
- He created ten new tribes. Each tribe received an equal number of parishes
- He divided Attica into
 - city
 - inland
 - coast
- He gave the tribes parishes from each area
- If someone was becoming too powerful he could be "ostracised". His name could be written on a broken piece of pottery (Ostrakon) and the man whose name appeared most often was ostracised and banished from Athens for 10 years.
(Thucydides was ostracised).
- Cleisthenes therefore moved Athens a step further towards democracy.

(7) Pericles 5th century B.C. (500 - 429 B.C.)

The Athenian state (Polis) was at its most perfect now. There was Democracy and Equality between the classes.

- Pericles was a member of famous Alcmaeonidae family
- He was a great general and statesman
- Athens became the political, intellectual and artistic centre of Greece
- Pericles carried on the cultural policy of Pisistratus
- By means of the money from the Delian League he commissioned the buildings on the Acropolis
- He also built "The Long Wall" between Athens and Piraeus
- These projects created much employment at the time
- He died, as a result of the plague, in 429 B.C.

(vii) The Delian League

- The Persians were constantly attacking Greece.
- The Greeks beat the Persians in three important battles
 - (1) Marathon 490 B.C. (marathon race from this!)
 - (2) Salamis 480 B.C. (a sea battle)
 - (3) Platea 479 B.C.
- The Greeks decided to protect themselves against the Persians by forming a strong fleet.
- They set up a League of the cities around the Aegean
- the Delian League
- These cities gave money for the upkeep of the fleet
- The League was controlled by Athens
- The money collected was kept for safety reasons, on the tiny island of Delos. The league was therefore called "The Delian League"

- In 449 B.C. Pericles made peace with the Persians
- The money was transferred to Athens
- Commercial disputes were also judged in Athens
- Therefore Athens became very powerful and with the Delian League the Athenian Empire was established.
- Pericles persuaded the league cities to allow him use the money for buildings on the Acropolis since these buildings would bring renown to the whole of Greece.

(VIII) The Buildings on the Acropolis

<u>Building</u>	<u>Order</u>	<u>Architect</u>
1. Propylaea	Doric	Mnesicles
2. Parthenon	Doric	Callicrates } Ictinus }
3. Erechtheum	Ionic	Mnesicles
4. Athene Nike	Ionic	Callicrates

1. The Propylaea

- Gateway
- 5th century B.C.
- Doric external columns (with Ionic internal columns)
- Commissioned by Pericles
- Architect Mnesicles
- Central hall with Ionic columns and coffered marble ceiling (Pausanias refers to it)
- Chamber to the side with pictures by Polygnotos.

2. The Parthenon

- Doric
- 5th century B.C
- Commissioned by Pericles

- Dedicated to Athene, the Virgin
- Architects - Callicrates
 - Ictinus
- Sculptor - Phidias and his pupils
- Material used was pentelic marble
- Sculpture:
 - o Pediments - Birth of Athene (East)
 - Contest between Athene and Poseidon (West)
 - o External Frieze - the Lapiths & Centaurs(Metopes)
 - (see xi below)
 - o Internal Frieze - the Panathenaic Procession.

3. Erechtheum

- Ionic
- 5th century B.C.
- Dedicated to - Athene Polias
 - (Protectress)
 - Poseidon
- Commissioned by Pericles
- Architect Mnesicles
- The building was composed of marble
- It was called after King Erechtheus, an early king of Athens
- The Erechtheum was unusual because:-
 - o It was built on different levels due to the sloping nature of the ground
 - o It had an irregular plan because of the existing olive tree, trident mark and tomb of Erechtheus
 - o It had a caryatid porch
 - o It contained inscriptions → workmen, materials and wages

4. Temple of Athene Nike

- Ionic
- Commissioned by Pericles
- 5th century B.C.
- Architect Callicrates
- Material - pentelic marble
- Commemorated Greek victory over Persians

N.B. The sculptures of the Greek temples were originally painted.

(IX) The Panathenaic Festival

- In honour of the Birth of Athene, the Panathenaic Festival was held in August.
The Festival included;-
 - Procession and Sacrifice
- Games
- Theatre

(x) Panathenaic Procession

- The procession was held every four years in honour of Athene. The procession started from Agora and went to the Acropolis along the Sacred Way
- An animal was sacrificed
- A peplos (robe) was presented to a statue of Athene
- This was later put on display in the Caryatid porch
- The internal frieze of the Parthenon acts as an important historical record, and gives us information about the procession.

The frieze is a major artistic achievement in itself. It shows the artist at a high stage of development in terms of:-

- (a) organisation of space
- (b) realism
 - anatomy of man and animal
 - drapery
 - movement
- (c) contrast

The frieze has the quality of serenity which is so typical of the classical period.

(xi) The Lapiths and Centaurs

- The Centaurs had a horse's body and a man's head.
They were from Thessaly
- The Lapiths, their neighbours, were ordinary human beings
- The Centaurs were invited to the wedding of the Lapith King.
- Became drunk at the wedding and tried to steal the bride and other women
- A battle resulted. The Centaurs were defeated
- The Metopes, on one side of the Parthenon, show the Lapiths and Centaurs
- The Lapiths and Centaurs symbolise the struggle between civilisation and barbarism.

(XII) Athenian Life during the Rule of Pericles

- Greece was divided into a number of city states
- Each city state was called a "polis" and was completely independent
- Athens was the most powerful city state
- Athenian life was centred on the Agora (market place).

(XIII) Religion

- Like all Greek states Athens worshipped the Gods of Mount Olympus
- But like other city states she had her own special God - this was Athene -who gave the city its name
- The interest of the Athenians in religion was shown in
 1. Temples (on the Acropolis)
 2. Offering of sacrifice and libation to the Gods
 3. Belief in oracles and omens
 4. Festivals to the Gods
 - The Panathenaic Festival
 - The Festival to Dionysus

5. Belief in immortality → Underworld (Hades)

(XIV) Entertainment

- This could be
 - (a) Public Entertainment
 - Festivals with Games (contests), Theatre (Drama & Music) and Processions (esp. Panathenaic)
 - Gymnasium
 - Listening to court cases
 - Listening to the Philosophers → Socrates
 - (b) Private Entertainment
 - Playing games like dice and knuckle bones
 - Chatting in the Agora (market place).

(xv) Government

- The form of Government was Democracy
- The Supreme Ruling Body was the **Assembly** (Ecclesia) which consisted of all the male citizens of Attica. It met once a month and all were expected to attend - the poor were paid expenses. The Assembly was responsible for Administration, Justice and the Army and Navy. Anyone could propose a motion, anyone could speak. Its business was prepared beforehand by a committee known as the **Boulé**. This consisted of 500 people, 50 from each tribe, which were chosen each year. From this committee a smaller or inner council was set up comprising 50 members. The inner Council had a different chairman each day!
- The Government was set up in such a way that no one individual had too much power.
- The rich were expected to help the state e.g.
 - finance a play

- pay for a warship.

(xvi) Justice

- The Assembly judged. There were no professional judges.
- Each person presented his own case in court
- The winner decided on a punishment
- The loser suggested an alternative punishment
- The Jury chose between the two
- Socrates was put on trial for corrupting the youth of Athens. He was in fact trying to get them to look for Truth i.e. how are we to live? He was condemned to death by poisoning (hemlock) (cf. Aristophanes: "The Frogs").

(XVII) Army & Navy

- Controlled by 10 generals → Strategoi (word "strategy" in English comes from this)
- The Strategoi were elected each year by the Assembly
- The Strategoi were chosen because of their special competencies
- It was through this office and through the Assembly that Pericles was chosen as ruler for so long
- The army was the only place where property mattered and everyone provided their own equipment.

(XVIII) Athenian Education

- Formal → school
- Informal → through the workings of the State

Formal Education

- 3 main periods → The Old Education
- The New Education and Sophists
- Hellenistic Education

(XIX) The Old Education (600 - 450 B.C.)

- Pericles was educated under this system
- Emphasis on the WHOLE MAN → training of body and mind
→ for good citizenship
- Important concepts
 - (a) KALOS K'AGATHOS (the man both beautiful and good)
 - (b) AIDOS (respect for the Gods, one's fellow men and one self)
 - (c) ARETE (excellence)
- Boys only attended.
- There were three stages in this education system:
 - (1) Primary 7 - 14 years
 - private fee-paying schools
 - conditions for school were laid down by the state
 - major subjects were: physical education, music and recitation (HOMER)
 - minor subjects were reading, writing and arithmetic
 - 2 locations
 - PALAESTRA (Physical Education)
 - MUSIC SCHOOL (Music and all other subjects).
 - (2) Secondary Stage 14 -18 years
 - informal education in citizenship
 - under the ELDERS of the city
 - attended
 - law courts
 - political discussion in Assembly
 - theatre
 - voluntary attendance at the gymnasium
 - (3) Military Training 18 -20 years (Ephetic training) (the EPHEBE was a citizen aged 18 - 20)

- voluntary
 - gymnasium
- weapons
- sport
- } defence

Most boys completed the primary stage of education. There was no formal education for girls. They were trained at home in housekeeping, child rearing, weaving etc. Athens depended on the public spirit of the boys to take up training for her defence.

The major figures of the Golden Age of Athens were educated under "The Old Education" system. These included:-

- Pericles
- Phidias
- Aeschylus
- Sophocles
- Euripides
- Socrates
- Hippocrates
- Thucydides

(xx) The New Education and the Sophists (450 -338 B.C.)

This period covered:-

- The Golden Age of Athens under the leadership of Pericles
- The decline of Athens after the death of Pericles and during the Peloponnesian War 431-404 B.C. (between Athens and Sparta → Athens defeated).
- The struggle between the various political parties after his death
- The fall of Greece to Philip II of Macedonia at the battle of Chaeronea (338 B.C.)

The following factors brought about changes in education:-

- Democracy with its emphasis on equality of class made the individual more interested in Self Advancement.
- There was therefore less interest in service to the State.
- The Sophists, with their emphasis on DIALECTIC and RHETORIC, offered man new techniques for success by showing him how to win an argument.
- The importance of the Gods and Myth, as explanation, was diminished by a new emphasis on REASON in Science and Philosophy.
- There were 3 stages in this education system
 - (a) Primary stage 7-14 years
 - increasing emphasis on linguistic skills
 - music declined in importance
 - physical education became more specialised
 - (b) Secondary level 14-18 years
 - Two forms - free education in the street with Socrates
 - fee-paying education under the Sophists

Therefore secondary education was now available to the poor.

Girls, if allowed out, could listen to Socrates.
 - © Military education 18-20 years. Very few now chose to follow a military education, preferring to continue their study with Socrates or the Sophists.

(xxi) Socrates (469-399 B.C.)

- An Athenian philosopher. His Father was a sculptor. His Mother was a midwife. His Wife was called Xanthippe. She had a bad temper.
- He spent his early life in the army and in public office.
- He always went barefoot.

- He was ugly but had a beautiful soul (ET!).
- Although poor he charged no fee.
- Discussions were held on the streets of Athens.
- His most famous pupil was PLATO.
- He wrote nothing but we know about him, through the works of Plato.
- He contributed to the intellectual revolt in Athens by applying to philosophy the rational principles of Science.
- Socratic method was investigation by question and answer. This led to self knowledge, which in turn made people aware of their own ignorance and they became imbued with knowledge and truth, in particular.
- "Virtue is Knowledge"; to be good you must know what is good.
- He criticised the Sophists for emphasis on technique of argument without regard for morality or truth.
- Because he led one to question things he was accused of corrupting the youth of Athens. He was brought to trial, found guilty and his death was by hemlock poisoning.
- He emphasised dance rather than physical education for a balanced growth of body and soul.
- The term "Platonic friendship" comes from a description by Plato, in "The Symposium", of the relationship between Socrates and Alcibiades.
- Aristophanes' "The Clouds" deals with Socrates and the New Learning.
- A caricature of Socrates, by Aristophanes, is to be found in "The Clouds".
- Because he charged no fee, poor boys could now have a higher education.
- He has been described as "the greatest of good men and the wisest"
- He was 40 years old when Pericles died.

(xxii) The Sophists

- The first professional teachers.
- Teachers of "SOPHIA" → wisdom.
- They travelled from place to place and charged a fee.
- Method of teaching was by LECTURE, just like a modern university.
- Taught - DIALECTIC (rules of argument)

- RHETORIC (art of persuasion)
- Also Geometry and Astronomy.
- This method of education became popular because it taught men how to advance and provided them with a vocational education.
- They were, however, more interested in winning an argument than in depth of knowledge, truth or morality. The Sophists were criticised by Socrates and Plato for this.
- The Sophists were not interested in the existence of the Gods or the nature of man and therefore training in citizenship was neglected.
- Homer was still studied but only for the sake of grammar rather than for literary and moral value.
- Prominent in university of Athens during the Roman period.
- Some Sophists were good, others bad. One of the best and most influential was ISOCRATES. He laid the foundation for Hellenistic Education which emphasised the moral aspect of Rhetoric.

(xxiii) Isocrates (436-338 B.C.)

- He was Athenian and taught in the period after the death of Pericles (7 years old when Pericles died).
 - He set up school in Athens near the Gymnasium (Lyceum).
 - He was a good teacher but charged a high fee.
 - Secondary education as a training for the orator.
 - His aim was Rhetoric with a moral purpose
 - Subjects
 - Rhetoric
 - Dialectic
 - Astronomy
 - Geometry
 - Important in introducing History
 - Herodotus
 - Thucydides
- as part of rhetorical study.

- He saw Rhetoric as the culture of the mind and the instrument of practical politics.
- One should focus on the good and not the evil things in life.
- With him Rhetoric was a school of morals not merely a technique for getting on.
- He laid the foundation for Hellenistic education.

(xxiv) Plato (427-347 B.C.)

- An Athenian philosopher. He was a pupil of Socrates and a teacher of Aristotle.
- His school in Athens was known as "The Academy"
- After the death of Pericles there was a bitter party struggle and a general decline in Athens.
- Plato sought a cure for the ills of society in philosophy.
- He believed that the problems would never be solved until there were Philosophers as Rulers.
- In "The Republic" he set out how the perfect state should be organised and how each group within that State should be educated.
- The Perfect State should have three tiers
 - (i) At the bottom: the general body of citizens
 - (ii) In the middle:
 - civil service}
 - and army } The Guardians}
 - (iii) At the top: the rulers }
- Education of the Rulers
 - (1) Up to 18 years - gymnastics, music, literature, mathematics
 - (2) 18 -20 years - compulsory physical and military education
 - (3) 20 -30 years - advanced studies, especially mathematics
 - (4) 30 -40 years - dialectic
 - (5) 35 -50 years - experience in public life

Only after this rigorous education was one fit to become a ruler.

- In the "Laws", he dealt with the education of the ordinary people. He was the first to recognise the importance of early childhood in the moulding of character.
- He condemned the Sophists for their interest in the strongest argument rather than truth.
- His "Academy" was in operation at about the same time as the School of Isocrates in Athens.

(xxv) Hellenistic Education (338 B.C. on)

- For the first time girls were admitted to formal education at both primary and secondary level.
- The main emphasis was on RHETORIC.
- Hellenistic Education involved 3 stages.

(1) Primary 7-14 years

- girls and boys
- location
 - Palaestra
 - Music School
- main subjects
 - Basic Rhetoric
 - Basic Philosophy

(2) Secondary 15-18 years

- girls and boys
- higher study of
 - Rhetoric and, in particular, the Classical Authors
 - Philosophy
- minor subjects
 - Mathematics
 - Astronomy
 - Music

(3) Ephectic Training - advanced gymnastics

- This was Greek education in its mature form and it was in this form that it spread to the Empire of Alexander and Rome.
- The most famous teacher and philosopher of the time was Aristotle.

(xxvi) Alexander the Great (356-323 B.C.)

- King of Macedon.
- Son of Philip II of Macedon.
- Educated by Aristotle.
- Defeated the Persian King Darius III.
- Founded Alexandria.
- Life in Plutarch's "The Age of Alexander".
Campaigns in Arrian's "The Campaigns of Alexander"
- His favourite horse was called BUCEPHALUS. The town of Bucephala (modern Jhelum in Pakistan) was founded to commemorate him. (See Plutarch for story of how Alexander broke the horse in).

(xxvii) Aristotle (384 -322 B.C.)

- He was born in Stagira in Thrace and studied under Plato in Athens. He was a tutor to the young Alexander the Great.
- He set up a school in Athens at the Lyceum in 335 B.C. This was considered to be the first university.
- He also established a library and museum.
- One of his most important works, "The Nicomachean Ethics", deals with the principles of human conduct wherein he noted that
 - the aim of one's life should be the "Good".
 - we achieve the "Good" through Happiness.
 - by Happiness he means Contemplation (not wealth, honour or pleasure).
 - Contemplation was the activity of the intellect and is the highest form of leisure. (Leisure therefore is not mere amusement).

- In "The Politics" he dealt with Education. To the existing subjects he added Music and Art.
- Music provided something more than pleasure – it was "a stimulus to goodness, capable of having an effect on the character".
- Children appreciate music better if they learn to perform rather than listen.

(xxviii) School Life in Athens

- The wealthy Athenian would have had a Spartan nurse (Spartans renowned for discipline)
- At seven the nurse was replaced by a slave, known as a PAIDAGOGOS (Pedagogue). Later the word 'pedagogue' came to mean a teacher.

The Paidagogos:

- accompanied the boy to and from school
- carried his satchel
- protected him from harm
- supervised his manners
- was a symbol of parental authority
- was more important than the teacher because he taught the boy how to behave.
- The teacher was of low status and limited personal qualifications.
- The school day
 - the student left home in early morning for school with the pedagogue. He carried a lantern in Winter
 - in the morning the student went to the palaestra for physical exercise
 - home for
 - lunch
 - bath

- in the afternoon, the student returned, for reading and writing, to the Music School.
- Breaks
 - no weekend break
 - no school holidays
 - but there were days off for festivals.
- Discipline was severe.
- Students could bring their pets to school (dog, pet leopard).
- Students often had spectators in their classes.
- Learned the alphabet by rhymed syllables.

(xxix) Influence of Greek Education

(a) Rome

- Greek education reached Rome in its mature form.
- Schools were in private hands.
- Three stages
 - (1) Elementary 7-12 years
 - the 3 R's
 - (2) Secondary 12-16 years
 - grammar
 - literature
 - introduction to rhetoric
 - (3) Higher education
 - rhetoric.

(See also part (f) of An Introduction to the Roman World).

(b) Judea

- First to identify religion with morality.
- Started with adult education.
- School was a place of - learning

- prayer

- Recognised the rights of the child.
- Both rich and poor got an elementary education.
- The main contribution from the Greek world was the introduction of GYMNASTICS.

(xxx) Spartan Education

- A contrast to Athenian Education since it was utilitarian and prepared students for military life.
- Preparation for military life started from birth. Puny babies were exposed to the elements and left to die.
- There was a harsh upbringing with incessant corporal punishment.

(a) Boys

- At 7 years their education started. It consisted of state training for 13 years
From 7-11 years boys were educated at home in games and physical training
From 12-15 they attended boarding school
From 15-18 they had military training
From 18-20 spying.
- Perfect obedience was demanded.
- Finesse in theft was highly regarded but it was a disgrace to be found out!
- Teaching of Rhetoric was forbidden but LACONISM (brief pointed phrase) was taught e.g. "Breakfast here, Supper in Hades "
- Arithmetic was reduced to counting heads in the army.
- If they failed to satisfy their master, then their thumbs were bitten off.

(b) Girls

- Lived at home. They were trained in
 - wrestling
 - running
 - discus
 - darts
- They were expected to praise the exploits of the men.
- Ideal of a hero from
 - Homer
 - Tyrtaeus (national poet)

Xenophon (Athenian writer and friend of Socrates) had his sons educated in Sparta because he thought that the free intellectual life of Athens was leading to its decline. For him moral training was a cultivation of good health.

(xxxii) Drama

- Greek drama reached its height during the age of Pericles.
- Tragedy included:
 - Aeschylus (525-456 B.C.): "Prometheus Bound".
 - Sophocles (496-406 B.C.): "King Oedipus".
 - Euripides (480-406 B.C.): "Medea".
- Comedy
 - Aristophanes: "The Frogs".
 - Role of Playwright
 - To entertain
 - To teach.
- Aristophanes', "The Frogs", is a comment on the decline of Athens which he blamed on the fact that there were no longer any great dramatists in Athens. He had to go to Hades to bring back Euripides. However he brought back Aeschylus.

- Drama took place in a semicircular theatre built into the hillside. It had a circular orchestra. The best extant example of a Greek theatre is at Epidaurus. [This contrasts with the Roman Theatre which had a "D" shaped orchestra as seen in Pompeii].
- The Greek God of drama was Dionysus.

(xxxii) History

The two important historians at the time of Pericles were:

- (a) Herodotus who wrote about the Persian and Peloponnesian Wars and
- (b) Thucydides who wrote about the Peloponnesian War.

(a) Herodotus (480- 425 B.C.)

- The father of history. He was born in Halicarnassus.
- He knew Pericles and gave a public reading of his own history at Athens.
- "The Histories" deal with the early Persian Wars and the later part of the Peloponnesian War.
- He also tells us about the Alcmaeonidae family i.e. the family of Pericles.

(b) Thucydides (460-400 B.C.)

- An Athenian, he was a General in the early stages of the Peloponnesian Wars.
- He wrote a history of the Peloponnesian Wars which includes important passages on:
 - Pericles' Funeral Oration
 - The Plague at Athens
 - The Sicilian Expedition (Alcibiades).
- He was against Pericles using the money of the Delian League for the buildings on the Acropolis.

- He was ostracized in 443 B.C.

(xxxiii) Medicine

The 5th century B.C. saw the separation of medicine from superstition with the arrival of Hippocrates.

Hippocrates (460-399 B.C.)

- The father of medicine, he was born in Cos.
- He set up a School at the shrine of Asclepius in Cos. He also taught all over Greece.
- He was mentioned by Plato - already famous then.
- His method included careful observation and induction (i.e. reasoning from particular cases to the general).
- He wrote "Epidemics, Prognostics and Effects of Environment on Health".
- He was involved in all branches of medicine and surgery.
- He outlined the signs of approaching death.
- The ethics of Greek medicine are best seen in "The Hippocratic Oath".
- In his "Aphorisms" he said
"Life is short and the Art long; the opportunity fleeting; experiment dangerous and judgement difficult".

(xxxiv) Science

- Aristotle made biology a science.
- He spent two years at the seaside, on Mytilene, and studied molluscs (cuttlefish) and crabs.
- He discovered that the egg of the eel develops into a Flatfish before becoming an eel.
- He also studied bees, the horsefly and the cicada (grasshopper).

(xxxv) Houses

- Simple in contrast to the beautiful public buildings of the time. They were built around a courtyard.
- The basic furniture included chests, beds, couches, tables and cooking utensils.

(xxxvi) Clothes

Two garments made of an oblong piece of cloth (woollen or linen) were worn.

- (1) tunic, gown, known as a Chiton. It was long and worn by women and older men or short and worn by young men and children.
- (2) a cloak -the man's cloak was called a **Himation** and the woman's a **Peplos**.

Footware consisted of: sandals which were worn by both men and women and boots which were worn by men only.

Jewellery was made of gold and silver

- bracelets
- necklaces
- earrings

- Make-up was pale
- Perfume was worn
- People washed in cold baths. They had no soap but had real sponges.

- (xxxvii) Toys included:
- rattles
 - dolls
 - tops
 - hoops
 - knucklebones
 - balls

(xxxviii) Burials

- Burials took place outside the city.
- Graves were marked by Stelai.
- Belief in after life, particularly in Hades.

(xxxix) Athenian Coins

- (1) Early coins were engraved with a wheel, Gorgon's head and/or triskeles.
- (2) In the early 6th century, Athene was on oneside of the coin while an Owl was on the otherside.

(xl) The Language

The language spoken was ancient Greek. Many words in common usage today are derived from ancient Greek e.g.:

- stratégos -general → strategy
- taktikos - putting into order in a battle → tactician
- logos - a word
- techné - skill → technology
- gé - earth → geography
- historia - enquiry → history
- botané - botany
- chronos - chronology
- anaesthesia (lack of feeling) → anaesthetics.

(xli) The Hellenistic Period

- From the death of Alexander, in 323 B.C., to the overthrow of the Hellenistic states by Rome.
 - Greek culture spread from Greece into Asia Minor, the Middle East and Egypt.
 - The Kings became the patrons of the Arts (greater wealth).

 - The new centres of culture were the new royal capitals - Pella, Pergamon, Antioch and Alexandria.
 - The leading names in Philosophy, Literature, Science and Art were men of the old Greek cities.
- (a) Athens was still an important cultural centre, in spite of her political decline.

- Philosophy was the area least affected by royal patronage and Athens remained the important centre of philosophy with Plato's Academy and Aristotle's Lyceum still continuing
- However there were New Philosophies
 - Stoicism
 - Epicureanism
- There was a shift from political and social issues to individual ethics
- The concept of Democracy became less important though the word remains.

(b) Alexandria became an important cultural centre.

- An important library was set up by Ptolemy I, on the advice of Demetrius of Athens. When ships arrived at the city, any texts on board were confiscated for the library and the owners given copies instead!
- In the area of drama there was a decline in the standard of tragedy, though the classical dramatists were still very important.
- Comedy became important through Menander of Athens. He influenced the Romans, in particular Plautus and Terence.
- Poetry developed with Callimachus (craftsmanship), Apollonius (Argonautica) and Theocritus (pastoral poetry).
- Important historians of the period were Hieronymus of Cardia, and Timaeus of Sicily.
- Science was studied for its own sake rather than for practical purposes. However the study of military science was important and is referred to in Philo's 'On Artillery Construction'
- Science had earlier been associated with Philosophy but now the emphasis was on scientific research and there was dissection and vivisection of criminals by the anatomists, Herophilus and Erasistratus.
- In the area of Mathematics there was much research by Euclid who set down in writing the theorem of Pythagoras.

- Archimedes of Syracuse discovered the principles of displacement by plunging in and out of his bath!
- In the area of geography, Eratosthenes, of Cyrene discovered the circumference of the earth by measuring the angle of the sun's rays at two different points – Alexandria and Syene (Aswan) at the same time of the day.

(c) Pergamon (Bergama, Turkey)

- The great cultural centre of the Hellenistic World.
- Pergamene school - Important Sculptures:-
 - The Dying Gaul } Commemorates} the defeat of
 - The Gaul Killing } the Gauls by
 - his wife } Attalus I
 - Marsyas
 - Laocoon
- Gods fighting Giants on famous Pergamonaltar of Eumenes II.
- Medical School, associated with Asklepios.
- Important library which had a copy of Phidias's statue of Athene Parthenos.
- Landscape gardeners were employed in Pergamon.
- Attalus also set up bronze statues on the Acropolis in Athens. (See Richter: "A Handbook of Greek Art").

(xlii) Sport in the Ancient World

Sport was an important part of Greek and Roman life.

- It was associated with festivals
- An important aspect of Greek education
- Physical training was important as a preparation for war

- It is featured in Greek and Roman literature.

Sport in Greek and Roman literature

- "Iliad" Book XXIII -Funeral Games of Patroclus include:
 - (1) Chariot Race
 - (2) Boxing
 - (3) Wrestling
 - (4) Running
 - (5) Sword Fight
 - (6) Archery
 - (7) Javelins
- "Odyssey" Book VIII -The Phaeacian Games in honour of Odysseus include:
 - (1) Running
 - (2) Wrestling
 - (3) Jumping
 - (4) Disk throwing - Odysseus won this event
 - (5) Boxing
- "The Aeneid" - Funeral Games in Sicily for Anchises, father of Aeneas include
 - (1) Boat Race
 - (2) Running
 - (3) Boxing
 - (4) Bows and Arrows
- The Olympic Games
 - Held at Olympia (W. Peloponnese)

- In honour of Zeus
- Festival of sport, music and literary competition
- Held every four years, from 776 B.C. on.
- The Chief events were:
 - Running
 - Chariot Races
 - Pancration (combination of wrestling and boxing)
 - Pentathlon (combination of long jump, discus, javelin, running and wrestling)
- Prizes:-
 - Olive wreath
 - Free maintenance for life in one's own city

The games were abolished by the emperor Theodosius in 393 AD and were revived in 1896. They continue to the present day as an international sporting event.

- Olympiad was a period of 4 years between Olympic games. This was used by Greeks to date events.

(XLIII) Primary Sources

(a) Literature

- Plays by Aeschylus, Sophocles, Euripides and Aristophanes.
- Philosophy
 - of Socrates in Plato's "The Last Days of Socrates"
 - Plato's "The Republic"
 - Aristotle's "The Ethics" and "The Politics".
- History
 - Herodotus' "The Histories"
 - Thucydides' "The Peloponnesian War"
 - Plutarch's "The Rise and Fall of Athens"
- Medicine
 - Text of "The Hippocratic Oath" in "The Legacy of Greece" (Livingstone, Oxford 1922)
- Archaeology
 - Pausanias' "Guide to Greece" Vol. 1 etc.

- (b) Architecture - The buildings on the Acropolis, in Athens, and throughout the city.
- (c) Sculpture - The Elgin Marbles in the British Museum.
- The free-standing sculpture of the Archaic, Classical and Hellenistic periods.
- The Attic Grave Stelai.
- (d) Vases - Red and Black Figure Athenian Vases (examples in Classical Museum, U.C.D.)
- (e) Inscriptions - On buildings, vases and stelai.

(xiv) Influence on European Culture

(a) Art and Architecture

- Greek Art and Architecture were the inspiration for the Art and Architecture of the Roman, Renaissance and Neo-Classical periods.
- Raphael's "School of Athens" features Plato, Aristotle, Heraclitus and a student of Euclid. (Raphael was superintendent of Antiquities in St. Peter's).
- Apollonius' "Belvedere Torso" inspired some of Michelangelo's Sistine Chapel figures.
- Veronese's "The Family of Darius before Alexander" (National Gallery, London).
- Rodin's "The Fallen Caryatid bearing her stone"

(b) Literature

- Roman literature.
- 17th century French drama of Corneille and Racine.
- J. Anouilh's "Antigone", Sartre's "Les Mouches".
- Shakespeare, Milton, T.S. Eliot, E. O'Neil and many others.

(c) Philosophy

- The philosophy of Plato and Aristotle still influences Western thought.
- The Irish Monk, Eriugena, was a Neoplatonist.

(d) Music

- Beethoven: "The Creatures of Prometheus" (ballet); "The Ruins of Athens".

- Cherubini: "Medea" (opera)
- Hadley: "Antigone".
- Schubert: "Prometheus" (for Goethe's poem).
- Stanford: "Oedipus Rex".
- Gluck: "Iphigenia in Tauris" and "Iphigenia in Aulis".
- Stravinsky: "Oedipus Rex"

(e) Medicine

- Hippocratic Oath still taken today.

(XLV) Additional Reading and Other Materials for Teachers

- Susan Woodford: "The Parthenon" C.U.P. 1991
- Roger and Sarah Nicols: "Greek everyday life" (Aspects of Greek Life Series).
- Kenneth McLeish: "The Greek Theatre" (Aspects of Greek Life Series)
- Kenneth McLeish: "Greek Art and Architecture" (Aspects of Greek Life Series).
- Kenneth McLeish: "Greek Exploration and Sea Faring" (Aspects of Greek Life Series)
- The Cambridge School Classics Project – Foundation course, Folders I-V.
- E.B. Castle: "Ancient Education and Today".
- Buchanan: "Greek Athletics" (Aspects of Greek Life Series)
- J. Boardman: "Greek Art"
- R. Browning: "The Greek World"
- B.W. Wilson and D. Miller: "Stories from Herodotus"
- Farrell and Coff: Tales from Herodotus.
- The sculpture Museums in Oxford and Cambridge have replicas of the main works of art.
- The Classical Museum U.C.D. - Athenian Vases etc.

(xlvi) Suggested Activities for Students

- To identify the Doric, Ionic and Corinthian Orders in buildings.
- Look for buildings with Greek influence in their own locality.
- Make up a play or mime based on a Greek legend.
- Hold a class quiz based on the main personages and places associated with Athens.
- Visit the Classical Museum in U.C.D.

(xlvii) Related Topics

- | | | | |
|---|----------|---|--|
| - | Theatre | - | main playwrights of Athens |
| | | - | difference between Greek and Roman theatre (orchestra) |
| | | - | elements of a play |
| | | - | scenes |
| | | - | chorus |
| | | - | masks |
| | | - | tragic and comic |
| | | - | sound |
| | | - | shape of theatre |
| | | - | mouthpiece of mask |
| - | Medicine | - | Apollo - God of Medicine |
| | | - | Asclepius, his son |
| | | - | Hippocrates - follower of Asclepius |
| | | - | Achilles and the River Styx → Achilles' heel. |

2.8 **THE JOURNEY OF AENEAS 3**

- (i) Using a map show the locations of: Troy, Mount Ida, Thrace, Delos, Crete, Strophades, Actium, Corfu, Sicily, Carthage, Tyre, and Rome.
- (ii) Primary Source
"The Aeneid".
- (iii) Summary of the "Journey"
- As Troy burned, Aeneas's mother Venus appeared and told her son to flee. She said it was the Gods who were to blame for the fall of Troy.
 - Anchises picked up the statues of the family Gods (Penates) and then Aeneas lifted him onto his back as he was an old and feeble man. Aeneas took Ascanius, his son, by the hand and his wife Creusa walked beside them. This was a classic example of Roman "pietas" and the reason why Aeneas was referred to as "pius"

Aeneas. They arranged to meet their friends and servants at a hillock outside Troy and near Mount Ida.

- When Aeneas arrived at the hill he realised his wife was not there. He was desperate and rushed back to Troy. He searched the burning city for his wife but could not find her. Finally the ghost of his wife appeared. The Gods had taken her and she told Aeneas not to worry but to go to Italy where he would marry a new Queen.
- Aeneas, broken-hearted, returned to the hill where the others were waiting. They built ships and set out on their journey which led them along the following route:-

(1) Thrace (NE of Troy - the Cicone area of the Odyssey)

- Aeneas intended to build a city there and call it after himself but when he began to prepare the ground, blood oozed from the roots of the plants. It was the burial place of Polydorus the son of King Priam of Troy, who was killed by his treacherous host. Aeneas therefore moved on.

(2) Delos (Aegean Sea)

- Aeneas entered the temple of Apollo. The oracle told him to move on to the place of his ancestors. Anchises interpreted this to be Crete.

(3) Crete (Mediterranean Sea)

- They went to Knossos. One legend says that Aeneas's ancestors were from Crete. However, while sleeping, Aeneas had a vision. The Penates appeared and told him to go to Italy. (Another legend says his ancestors were from Italy). They set off again.

(4) The Strophades Islands (Ionian Sea, W Peloponnese)

- The Harpies lived here. Celaeno, one of the Harpies, told them that Italy was their destination. Anchises told them to move on.

They passed Ithaca (home of Odysseus), visited Leucate and arrived in Actium.

(5) Actium (W. Greece)

- Aeneas held the Trojan Games here
- He fixed a shield on one of the doors in their memory. It had been taken from the Greeks during the Trojan War.
- They then moved on to Buthrotum.

(6) Buthrotum (on the Greek mainland opposite Corfu)

- Aeneas was surprised to meet Andromache here. Andromache was the wife of Hector who was killed by Achilles during the Trojan War. Andromache was now married to another son of Priam - Helenus - and they lived here in Greece. Andromache enquired about Aeneas's young son Ascanius. Helenus then appeared. He had built Buthrotum to resemble Troy. Aeneas referred to it as the "Little Troy". Helenus, prophesied the remainder of Aeneas's journey [Carthage was not mentioned]. He said Aeneas would know, by a sign, when to build his city in Italy. The city was to be built when Aeneas saw a white sow with thirty young. He had to offer sacrifice and clothe himself in a purple garment.
- Before they left, Andromache gave gifts of mantles to Ascanius who reminded her of her little dead son Astyanax.

(7) Ceraunia (coast of Albania)

- They sailed north to Ceraunia and beached for the night. From here they could see Italy (this was the shortest distance across the Adriatic to Italy).

(8) Italy (South Coast)

- On reaching Italy they saw Minerva's temple and the prophetic sign of the four white horses. These were the sign of the war which they had to fight in Italy. They sacrificed to Juno, as Helenus had suggested, and continued on their way until they reached Tarentum. From here it was said that they could see Mount Etna (Sicily) and hear Charybdis (the whirlpool). They continued not knowing where they were and drifted to Sicily.

(9) Sicily (Cyclops Harbour - East Coast)

- From here they could see Mount Etna
- A stranger - dirty and hungry – appeared from the forest. He was Achaemenides. He said he was a Greek and was left there by Odysseus and his men when they visited the Cyclops cave. He described the giants and the cave of Polyphemus. He related how Odysseus and his men blinded the Cyclops. Polyphemus then appeared and they took the stranger on board and moved off (read the passage on Polyphemus in "Aeneid" Book III).
- They decided not to go near Scylla and Charybdis (this was between Sicily and the toe of Italy and would have been the shortest way to the west coast of Italy).
[Sailing between Scylla and Charybdis is used idiomatically to indicate a choice of situations where each alternative presents danger].
- They took the longer journey around Sicily instead and passed by Selinus. Shortly after, Aeneas' father, Anchises, died. They left Sicily again.
- Juno asked Aeolus, the God of Winds, to start a storm. Aeneas and his men were caught out at sea in the storm. Neptune, God of the Sea, stilled the storm and Aeneas, exhausted, made for the nearest coast, which was Africa.

(10) Carthage

- Aeneas met Queen Dido. She was from Tyre (Phoenicia - known today as Lebanon).
- Her husband was Sychaeus; she loved him deeply but he was killed by her brother.
- She had to escape to avoid being killed also and she was building a new city in Carthage. She was very beautiful and was compared to Diana.
- She was independent and intelligent and was making her own laws and directing the work. She was cultured, and the temple to Juno which she was building showed her love of art. It featured pictures of the Trojan war including Aeneas himself. She was loved by her people who respected and looked up to her. She had high morals and had taken an oath to her dead husband never to marry again.
- Juno and Venus plotted to make Aeneas and Dido fall in love. Venus sent Cupid (in the form of Ascanius) to give presents to Dido and Cupid would then make her fall for Aeneas. Dido felt uneasy at falling in love with Aeneas. She did not want to break her oath to her dead husband. She discussed the situation with her sister Anna who persuaded her to allow herself fall for Aeneas for the following reasons:
 - she was lonely and had no children
 - she was surrounded in Africa by enemies
 - her brother could come from Tyre and kill her too
 - if she married Aeneas it would bring fame to Carthage
- Next day Aeneas and Dido went hunting. The Gods sent a heavy shower and they sheltered in the same cave! Dido and Venus considered that there was a marriage. Aeneas, however, although he liked Dido did not consider it a marriage. Jupiter sent Mercury to tell Aeneas that he had to continue to Italy. Aeneas was upset and wondered how he would tell Dido. He ordered his

men to prepare the boats. Dido then realised that Aeneas was going and she was very angry. She called him a traitor. She felt very let down and also felt she had let herself down. She asked Anna to try and persuade him to stay.

- But for Aeneas, following the Will of the Gods was more important and so he vowed to leave. Dido asked Anna to build a pyre so that she could destroy everything associated with Aeneas. Anna built the pyre and Dido stepped onto it and killed herself. By now Aeneas had left and was heading for Sicily again. From the sea he could see the flames and guessed what Dido was doing.

(11) Sicily

- Aeneas and his men arrived in Sicily for a second time. It was here his father had died twelve months earlier. Aeneas decided to have games in his honour. Before the games he went to the burial mound and offered sacrifice.
- The games consisted of:-
 - (a) a boat race
 - (b) a running race
 - (c) bow and arrow competition
 - (d) a boxing competition
 - (e) a parade of horses, led by Ascanius.

(Contrast these games with the Games for Patroclus in Book XXIII of the "Iliad").

- Juno made the women go mad and they set fire to the ships.
- Aeneas was now seven years wandering and wondered if he should stay in Sicily. But the prophet Nautes told him to continue his journey with a small group and leave the older people behind in Sicily to found a city of their own.

(12) Italy (Cumae -W. Coast)

- Here Aeneas met the Sibyl, a Goddess, who acted as his guide and brought him to the Underworld. He saw the golden temple at Diana's wood.
- Daedalus built this temple to Diana
- The sculptures tell stories of Crete.
- To get to the Underworld they needed the Golden Bough. They got the Golden Bough by following a pair of doves.
- They crossed the River Styx in Charon's boat (read passage in "Aeneid", Book VI)
- In the Underworld he met the spirits of:-
 - (a) Dido - she was still very angry and would not speak to him
 - (b) Those who died in the Trojan War
 - (c) The man rolling the boulder to the top of the mountain (Sisyphus)
 - (d) Spirits who would later become important people in Rome
- Silvius, his son, by the queen he would marry when he arrived in Italy
- Romulus, son of Mars, who gave Rome its name
- The Kings of Rome, including Numa, who would give Rome her laws
- Augustus who would become the first Roman Emperor.

[A philosophy of reincarnation is used to explain how the spirits leave the Underworld to become these future figures]

The philosophy of empire as explained by Virgil and Augustus was to put down the proud and bring peace to the world. (Book VI the "Aeneid").

(13) Latium

- Aeneas sailed up the River Tiber from Cumae. He engaged in war with Turnus.

- Turnus was to marry Lavinia, the daughter of King Latinus, but a prophet told Latinus that his daughter would marry a stranger. Turnus was annoyed and therefore engaged in war with Aeneas.
- Venus got Vulcan to make armour for Aeneas including the famous shield with scenes of the future Rome and Augustus.
- Camilla, the warrior maiden, fought the Trojans and was killed by Arruns. Camilla was named after her mother. To escape the enemy, her father cast her across a river on a spear. She was brought up in a forest. She wore tiger skin. As soon as she could walk she was given a bow and arrow. She rode out, in regal splendour, on her horse to join Turnus, dressed in purple cloak with a golden bow and arrow.

(Virgil: "Aeneid" Books VII and XI)

- Turnus was killed (the "Aeneid" ends here)
- Aeneas married Lavinia and his city was later called Rome, after Romulus (Story of Romulus and Remus).

(iv) Main Points

- Aeneas means praiseworthy
- Aeneas was a Trojan prince who survived the sack of Troy
- He was a cousin of Hector
- His mother was Venus (Aphrodite)
- Jupiter was his grandfather
- His father was Anchises (a mortal)
- His son was Ascanius (Iulus)
- His wife was Creusa
- The ancestry of Aeneas was discussed in Book XX of the "Iliad", when Aeneas met Achilles in single combat
- When Aeneas met Achilles in the Trojan War he was in danger of being killed but Poseidon lifted him into the air and saved him
- Aeneas was very important because he would leave Troy after it was burnt and would go, at the Gods' command, to Italy, to build a new Troy
- This new city would later become Rome and its first Emperor would be Augustus, who claimed direct descent from Iulus (Ascanius), son of Aeneas. The poem, the "Aeneid",

was commissioned by Augustus during whose reign Virgil wrote. (Augustus was emperor at the time of the birth of Christ).

- In legend therefore, through Aeneas, Rome was connected with Bronze Age Troy.

(v) Plants, referred to in Virgil

The Golden Bough was like the mistletoe. (The hyacinth is used to describe Odysseus's hair)

(vi) Influence on European Culture

- (a) Literature
- The divisions in Virgil's Underworld seem to prefigure subsequent aspects of Christianity. He had a major influence on all Epic writers after him. In Dante, Virgil is the guide through Hell.
 - Chaucer: "The House of Fame", "Legend of good Women"
 - Marlow: "Tragedy of Dido"

Further authors influenced include:-

Statius, Spenser, Milton, Dryden and C.D. Lewis

- (b) Art
- Painting: Poussin, "Virgil being crowned by Apollo" on the Title page of "Virgil", produced for Louis XIII, in 1641.
 - Mantegna - drawing for a monument to Virgil (Louvre)
 - Sculpture: Bernini, "Aeneas carrying his father".
 - Francini brothers, "Aeneas carrying his father" - Stucco work, Riverstown House, Glanmire, Co.Cork
 - A statue of Virgil, at Mantua.
- (c) Music
- Purcell: "Dido and Aeneas"
 - Colgrass: "Virgil's Dream"
 - Varesco: "Idomeneus, King of Crete" (based on Virgil)
 - Berlioz: "The Trojans" in two parts, "The Taking of Troy" and "The Trojans at Carthage"
 - Offenbach: "Orpheus in the Underworld".

(vii) Additional Materials for Teachers

As well as the Primary Sources noted above the following would aid in the teaching of this section:

Slides and pictures of Troy and Rome.

Guide book to Riverstown House, Cork (picture of Aeneas leaving Troy with his father and son).

Slides of Cambridge Latin Course, Unit 5.

(viii) Suggested Activities for Students

Hold a class quiz based on the people and places in the Aeneid.

Draw a picture to depict an episode in the Aeneid.

Listen to Purcell's "Dido and Aeneas" or Offenbach's "Orpheus in the Underworld".

(ix) Related Topics

(i) Story of Daedalus and his son Icarus

Daedalus was a skilled artist, architect, sculptor and inventor.

He built the Labyrinth at Knossos, Crete, but was locked up in the Labyrinth, with his son, Icarus. To escape, he made wings of feathers and wax. However Icarus flew too near the sun. The wings melted and he fell into the sea.

The island of Icaria and the Icarian Sea are named after him. He is buried on the Island. His nephew Talos made the first saw from the jaw bone of a serpent. Daedalic art of Archaic Period (e.g. Auxerre Kore) is named after him. He influenced Joyce, Gide, L. Cottrell and Mary Renault.

(2) Story of Orpheus and Eurydice

Orpheus lived in Thrace near Mount Olympus. He was a singer, musician and poet. He sang so sweetly that he could tame wild beasts, trees bowed to him, and most violent men became gentler on hearing him sing. He went on the expedition of the Argonauts and surpassed the Song of the Sirens. He was married to Eurydice, daughter of Apollo, whom he loved dearly. However Eurydice died of a snake bite and Orpheus went to Hades to get her back and charmed everyone there with his song. Hades and Persephone agreed to give her back on condition that he would not look back before he left the Underworld.

He looked back and she died again. One story says he was torn to pieces by the women of Thrace who were jealous of his fidelity to Eurydice. His head and lyre floated to Lesbos which became the seat of lyric poetry. Tradition says he is the ancestor of Homer and Hesiod. He influenced Plato, Virgil, Ovid, Euripides, Milton, Rilke, Anouilh, the films of M. Camus and Cocteau, the music of Offenbach, Gluck and Monteverdi and the ballet of Stravinsky.

(3) Roman Character

- Aeneas described as "Pius" Aeneas
- Importance of devotion to
 - Gods
 - Family
 - Community & State

(4) Writing Techniques

- (a) - Theme of travel as basis for a story
- Ways of moving the character on
 - weather conditions
 - fear
 - chance
 - visit someone
 - revisit a place
 - see a monument, painting, sculpture
- (b) Plot - Linear → beginning to end.
or
- Flashback format → middle to beginning and then to end; or end to beginning to end.

(5) Read Kavanagh's "Memory of Brother Michael".

(6) Great Epic Poets

(a) Homer

He was born somewhere in Ionia. A blind poet, he composed "The Iliad", which is the story of the Trojan War, and "The Odyssey", which describes the wanderings of Odysseus on his way home to Ithaca.

"The Iliad" and "The Odyssey" are oral (primary) Epics. Homer is praised as an Epic poet in Aristotle's "Poetics". Homer influenced western literature more than any other writer - Virgil, Dante, Chapman, Keats, Pope, Arnold.

He is featured in the paintings of Raphael ("Parnassus"); and Ingres ("Apotheosis of Homer"); and in sculpture - "Homer", 2nd century B.C. (copy Boston); - and "Apotheosis of Homer", 2nd century B.C. (British Museum).

(b) Virgil (70-19 B.C.)

He was born near Mantua, in Italy and educated at Cremona and Milan. He came to Rome and became a close friend of Horace. He spent the last ten years of his life in Naples and died at Brindisi (Italy) while returning from Greece. He is buried in Naples.

His most important work is "The Aeneid" which describes the wanderings of Aeneas from Troy to Italy and celebrates the achievements of Rome and Augustus.

He influenced western literature especially Chaucer, Dante, Dryden and H. Broch (novel "The Death of Virgil" 1945). A picture, by Poussin, on the title page of the royal edition of "Virgil" (1641), features Virgil being crowned by Apollo.

(c) An example of an Irish Epic is The Táin.

[3] **AN INTRODUCTION TO THE ROMAN WORLD**

In this part the Roman world should be explored by using topographical, monumental and literary evidence which relates to Rome. Five of the following topics should be covered (the letters a- h refer to the topics as listed in the syllabus):-

- (a) The foundation of Rome
- (b) Roman Character
- (c) Rome as Capital of the Empire
- (d) Roman Religion
- (e) Everyday life in Rome
- (f) Roman Education
- (g) Roman Government and Administration
- (h) Entertainment and amenities.

In these Guidelines topics (a), (d) and (f) are dealt with in some detail. In the case of the remaining topics the teacher should include details on the same lines as those outlined for (a), (d) and (f). The amount of detail given for each topic varies. Teachers are not to interpret from this that one topic is more important than another. All eight topics are of equal importance. Primary evidence and resource materials for teachers are included to assist in the teaching of all topics.

[a] THE FOUNDATION OF ROME

(i) Using a map locate the following places: Troy, Rome, Carthage, Egypt, the Mediterranean, the Tiber and the seven hills of Rome. Rome started as a settlement of agricultural people on the left bank of the Tiber. It became a city under Romulus and eventually expanded into a huge Empire which circled the Mediterranean.

(ii) Geographical Site

The greatness of Rome is partly due to its geographical location

- a natural fortress with seven hills
- with good soil for agriculture
- it is situated on the River Tiber 16 miles from the sea which is important for trade and travel
- pleasant climate
- scenic

Therefore it is a suitable place for a settlement.

(iii) The Foundation Legends

The story of Rome begins with MYTHS. Myths are important because:-

- The Romans believed them
- Used by the Roman writers
- The themes of these myths are still important in the world's literature, art and music.

(iv) The Main Myths include:-

- Aeneas connecting Rome with Troy

- The Seven Kings beginning with Romulus, who gave Rome its name
- The Sabine Women
- The part played by MARS
- The Tarquins

- AENEAS
 - The story of Aeneas links Rome with Troy (see "The Journey of Aeneas " in "Myths and Legends of Ancient Greece" - in the syllabus and in these Guidelines)
 - Aeneas arrived in Latium and married Lavinia, the king's daughter, after a terrible war with Turnus her old suitor.
 - He established a city called Lavinium and lived there for three years.
 - His son Ascanius (also called Ilus or Iulus) then took over and ruled for thirty years.
 - He transferred his seat from Lavinium to ALBA LONGA.
 - His descendants were kings for 300 years.
 - One of these kings was NUMITOR.

- ROMULUS AND REMUS
 - Numitor had a daughter RHEA SILVIA.
 - He was deposed by his brother, Amulius, who compelled Rhea Silvia to become a VESTAL VIRGIN. (This meant she could not marry).
 - Rhea Silvia had twins, by MARS
 - ROMULUS
 - REMUS.
 - Her uncle imprisoned her and threw the babies into the TIBER.
 - They were suckled by a WOLF and given food by a WOODPECKER until one day a shepherd found them and brought them home.
 - When they grew up they restored Numitor to his throne and built a city of their own.
 - They quarrelled over who should become ruler and asign from 12 vultures suggested that it should be Romulus.
 - Romulus cast a spear from the AVENTINE to the PALATINE and there built the walls of his new city (square walls).
 - Remus, out of jealousy, jumped over the walls to prove they were useless as a defence and was killed by Romulus.
 - Romulus then named his city, after himself, ROME, on the 21st April, 753 B.C.

o THE SABINE WOMEN

- Romulus built a sanctuary, on the CAPITOL Hill, for the homeless.
- The Romans wanted to marry but there were not enough women.
- Romulus invited his neighbours, the SABINES, who lived on QUIRINAL Hill, to a festival and his warriors carried away the women.
- The King of the Sabines was annoyed and declared war on Romulus.
- The Sabines captured the Capitol with the aid of TARPEIA who offered to open the gate if she were given their jewellery.
- The Sabines however threw their shields at her and crushed her to death.
- This place, called the TARPEIAN ROCK, is where traitors were executed ever after.
- The Sabines and Romans eventually made peace and were united.
- The valley between the two tribes became their FORUM (market and meeting place).
- Romulus was swept up in a whirlwind one day and was never seen again.
- He was worshipped as a God under the name of QUIRINUS who is associated with MARS.
- Romulus was succeeded by a Sabine king, called NUMA.
- Numa brought peace and gave Rome its LAWS.
- The Sabine kings were later overrun by the Etruscans (The TARQUIN Kings).

o MARS

- In the beginning the Gods had no images. They were regarded as forces (NUMINA).
- Mars was worshipped as the God of Agriculture.
- He was associated with the wolf.
- He was later associated with strength and manliness.
- Under Greek influence he was associated with ARES and became known as the God of War.
- CAMPUS MARTIUS (The Field of Mars) was an open space where armies paraded and military and athletic sports took place. This later became the site of the Pantheon of Agrippa (27 B.C.).
- MARCH (Martius) is called after Mars.
- QUIRINUS, a form of Mars, was the name given to Romulus when he was made a God after his death.

o THE TARQUINS

The three Tarquin Kings were all Etruscans

- (1) Tarquinus Priscus (616-579 B.C.)
- Descended from a Greek family
 - An Etruscan refugee. He was an employee of the Roman royal family and
 - Subdued the whole of Etruria (The Etruscans).
 - Brought the Etruscan emblems of sovereignty to Rome
 - the Curule, an ivory folding chair
 - the rods and axes (the "Fasces" - the word 'fascism' comes from this)
 - Built the great sewer (Cloaca Maxima) which still runs below the Forum.
- (2) Servius Tullius (578-535 B.C.)
- Son-in-law of Tarquinius Priscus.
 - He extended the power of Rome to the Latins.
 - Surrounded Rome with a great wall; parts of which still exist.
 - Organised people by land, not birth, and this annoyed the nobles.
 - He founded the Chief Assembly of the Roman People, Comitia Centuriata.
 - He was murdered and the throne was seized by Tarquinius Superbus.
- (3) Tarquinius Superbus (Tarquin the Proud) (534-510 B.C.)
- He murdered the king, Servius Tullius, and seized the throne.
 - Reigned as a Tyrant and oppressed the people.
 - His son attacked a Roman matron, LUCRETIA.
 - The people were annoyed over this and rose against him.
 - He was expelled.

This marks the end of the Kings of Rome and the beginning of the Republic. Rome was now ruled by two consuls from 509 B.C who held office for one year only and shared power.

- These first consuls were
- BRUTUS, nephew of Tarquin
 - The husband of LUCRETIA.

[In Athens at this time the despots, the PISISTRATIDAE, were expelled].

(v) Archaeological Evidence

- The settlement of the first shepherds on the left bank of the Tiber below the Palatine consisted of RECTANGULAR HUTS.
- On PALATINE, the SQUARE CITY WALLS were built in 753 B.C. and associated with Romulus.
- The Forum , which is located in a valley between the Palatine and Esquiline hills. It was originally a market place for agriculturists. Later it became the political, religious and commercial centre of Republican and Imperial Rome.
- The great sewer, CLOACA MAXIMA, below the Forum is the work of the first Tarquin king.
- The massive CIRCULAR WALLS which follow the original walls of SERVIUS TULLIUS are still to be partially found in front of the Central Station.
- The remains of the port of OSTIA, the legendary landing place of AENEAS.

(vi) Primary Sources

Virgil: "The Aeneid".

Plutarch's "Lives" (Romulus; Numa Pompilius).

Livy: "History of Rome".

Ovid: "The Fasti".

Coins.

Bronze Wolf 3rd Century B.C. - (Capitoline Museum)

Archaeological remains of Rome (outlined above).

(vii) Influence on European Culture

- Literature - Statius, Marlowe, Dante, Spenser, Chaucer, Milton, Dryden, C.S. Lewis

- Art - Lemaire: "The Young Romulus" (National Gallery, Ireland).

Botticelli: "Venus and Mars"
(National Gallery, London)

Also paintings by Poussin, Rubens, David.

Sculpture - Giovanni da Bologna : "Statue of the Sabines".

- Music - Purcell: "Dido and Aeneas".

Berlioz: "Roman Carnival" and "Les Troyens"

Holst: "The Planets" (piece on Mars)

(viii) Additional Reading Material for Teachers

Leonardo B. Dal Maso: "Rome of the Caesars".

Patricia Corbett: "Roman Art".

(ix) Suggested Activities for Students

- Retell the stories of Aeneas and Romulus and Remus.
- Draw pictures based on the stories
- Imagine you are Romulus living on the Palatine Hill. Describe:
 - o your hut, its shape etc.
 - o shape of walls around the city
 - o the geographical features around you
 - o what you find pleasant about your life
 - o your neighbours
- Retell the story of the Tarquin Kings.

(b) ROMAN CHARACTER, as illustrated in Stories of

(i) Early Heroes

Primary Sources:

Aeneas	-	Virgil: "The Aeneid"
Horatius	-	Livy, Book II, Chapter 10
Mucius Scaevola	-	Livy, Book II, Chapters 12, 13.
Brutus	-	Livy, Book I, chapters 56- 60
Coriolanus	-	Plutarch's "Lives"
Cincinnatus	-	Livy, Book III
Camillus	-	Plutarch's "Lives"
Manilius	-	Livy, Book V.

(ii) Eminent Roman Women

Primary Sources

Lucretia	-	Livy, Book I; Ovid, "Fasti"
Tarpeia	-	Livy, Book I

- Verginia - Livy, Book III; Chapters 44- 58
 Cornelia - Plutarch's "Lives".

(iii) Outstanding Personalities in the Later Republic

Primary Sources

Quintus Fabius

- Maximus Cunctator - Plutarch's "Lives"

The Scipios - Cicero's dialogues "On Friendship" and "On the Republic"

Cato, The Elder - Plutarch's "Lives"

The Gracchi - Plutarch's "Lives"

Cato, The Younger - Plutarch's "Lives"

Pompey - Plutarch's "Lives"

Cicero - Plutarch's "Lives"

Caesar - Plutarch's "Lives"

(Teachers should note that the references given above in (i), (ii) and (iii) are not the only primary sources).

(iv) The notions of pietas and gravitas should be introduced and illustrated in this topic, at an appropriate level.

(v) Additional Reading Material for Teachers

- "Who's Who in the Ancient World": by Betty Radice (Penguin).
- "The Oxford Companion to Classical Literature" by Sir Paul Harvey.

[c] ROME AS CAPITAL OF THE EMPIRE including -

- (i) An outline of its growth from city state to Empire
- (ii) Geography of the Empire
- (iii) A Roman conquest e.g. the invasion of Gaul or Britain
- (iv) Communications within the Empire
- (v) The "Pax Romana"
- (vi) The rise of Christianity within the confines of the Empire.

(vii) Primary Sources

Caesar: "The Gallic Wars", for Gaul and Britain (Books IV and V deal with Britain).

Tacitus: "Agricola"

Lactor Series II (eleven), "Literary Sources for Roman Britain", J.C. Mann and P.G.

Penman.

Lactor 8, "Inscriptions of the Roman Empire"

Lactor 7, "Roman Politics"

Horace: "Satires" Book I, 5 (travel)

"Res Gestae Divi Augusti": Brunt and Moore, Oxford

Pliny the Younger: "Letters" 10, 96, 97

Tacitus: "Annals" (15. 44)

New Testament

Cambridge School Classics Project: "Lugdunum", a letter of Eusebius (from his History of the Church v.i)

Art: at Pergamon, in Asia Minor, Attalus I celebrated his victory over the Gauls (Galatians) by dedicating a series of sculptures to Athene (see Richter).

(viii) Additional Reading Material for Teachers

Cambridge School Classics Project.

H.H. Scullard: "From the Gracchi to Nero" (133 B.C. - A.D.68)

E.T. Salmon: "A History of the Roman World" (30 B.C. - A.D. 138)

Classical Atlas: M. Grant: "Ancient History Atlas" Arthur Banks: "A World Atlas of Military History" Vol. I –to 1500 A.D.

R.J. Talbert: "The Atlas of Classical History".

Richter: "A Handbook of Greek Art" (for pictures of the Gauls).

[d] ROMAN RELIGION

(i) DI INDIGETES (Native Gods)

o Origin

→ forces (NUMINA) → no images

→ associated with an agricultural people

→ functioned as household spirits who acted as guardians, and also as field spirits who guarded crop production.

- House Spirits
 - JANUS (doorway)
 - VESTA (hearth)
 - PENATES (cupboard).

- Field Spirits
 - TERMINALIA (boundary stones)
 - TELLUS (earth)
 - CERES (crops)
 - SATURNUS (sowing)
 - PALES (herds)
 - OPS (harvest).

- Importance of the Gods. They fostered PIETAS and brought peace, PAX DEORUM
- As the early people became involved with other tribes, particularly in fighting, MARS became the God of War and JUPITER the God of Justice.
- As the agricultural tribes became part of the city of Rome, their gods moved with them and became both family and state gods
 - VESTA (hearth of the state)
 - JUPITER (justice)
 - MARS (war)
 - JANUS (gateway of the city)
 - PENATES (family and state)
 - LARES (family and state through the fields)
 - JUNO (added later by the state).

This led to organised state religion within the city walls. Religion was removed from the ordinary people and the rituals were performed by PRIESTS.

(ii) DI MANES (spirits of the Dead)

- benevolent
- they existed outside the city walls since the dead were buried outside the city walls
- later associated with the Underworld
- there were two festivals associated with Di Manes:-
 - a rose and violet festival where flowers were put on the graves

- o Parentalia, held in February, was introduced by Aeneas.

(iii) DI NOVENSILES (Imported Gods)

- DIANA → Latium
- MINERVA → Etruscans
- APOLLO → Cumae and the Sibyl
- CERES → Demeter (also an original Ceres)
- MERCURY → trade with Sicily
- ASCLEPIUS → pestilence in Italy.

(iv) Historical Development in Roman Religion

- Eventually the Italian origin of the old Gods was forgotten and the Gods became identified with the Greek Gods in appearance, function and legend.
- The Etruscans changed old Roman ideas by introducing:
 - temples
 - divination by augurs and omens (e.g. bird flight)
 Increasing failure of the state to satisfy religious needs and so the educated classes turned to philosophy.
- In the last century B.C. the masses turned to Oriental forms of worship and the educated to the philosophy of the
 - Stoics
 - Epicureans
 - Neo-Pythagoreans.
- Augustus revived religion since he wanted to restore PIETAS and PAX DEORUM. (Cicero, Virgil, Horace and Livy also favoured the traditional rites).

(v) KING NUMA (Primary Source: Plutarch's "Lives")

- o A Sabine King (Sabines connected with Sparta)
- o Succeeded Romulus
- o Born 21st April, 753 B.C., the day Rome was founded
- o A man of great justice and virtue
- o The gates of war were closed for his 43 years reign. PEACE reigned. This is referred to as the First Golden Age of Rome.
- o He was over 80 when he died.

- There were two stone coffins, one with his body and one with his holy books at his burial.
- He reorganised the calendar to 12 months instead of 10.
- He established various kinds of priests
 - PONTIFICES who looked after ritual
 - FECIALES who were guardians of peace and tried to settle disputes by dialogue
 - SALII who looked after the Shields.

(vi) Story of the Shields and the Salii

- In earlier times, in Rome, there was a terrible pestilence
 - A bronze shield was dropped from heaven and this put an end to the pestilence
 - Numa decided to have 11 other similar shields made so that the true one could not be identified and stolen
 - The Shields were carried by the Salii through Rome on a festival day in March
 - The Salii did a jumping dance while carrying them
 - They wore short purple tunics and a broad belt studded with brass; they also wore brass helmets
 - They clashed a dagger on the Shields as they walked
 - The Shields were called ANCILIA

(vii) Story of a Feast Hosted by Numa

- Numa invited a number of citizens to a meal.
- The dishes and food were very ordinary.
- A Goddess changed everything into a rich feast with beautiful drinking vessels. (The marriage feast at Cana !).

(viii) The Story of Picus and Faunus

- Two satyrs, Picus and Faunus, frequented the area around Mount Aventine and went around the city playing tricks
- Numa ensnared them one day with wine and honey

- At first they tried to frighten him by changing shape but when this did not work they revealed secrets and charms to him
- They said that thunder and lightning (Jupiter) could be charmed by onions, hair and pilchards!

(ix) Festivals

- (1) The Earliest Festivals were associated with agricultural people. The motivation in the festivals was FERTILITY. The festival of Field Spirits was for successful crops and the festival of LUPERCALIA was for human fertility. The Lupercalia was the most important festival and lasted, until 494 A.D.

The Lupercalia

- An annual festival, in February, in honour of Faunus.
- Associated with the Lupercal cave on the Palatine Hill where Romulus and Remus were suckled by the wolf.
- Two naked youths with belts of goat skin struck the people with strips of goat hide to encourage fertility.
- A purification festival.
- On 44 BC Mark Anthony offered Julius Caesar a crown at this festival which he refused

(2) The Republican Period

The festivals became associated with public games known as the LUDI.

- o The games were held to win the favour of a particular God
- o An exact ritual had to be followed or it had to be repeated
- o Different to Greek games in that there were no athletic contests
- o The main LUDI of this period were:-

- (a) LUDI ROMANI (MAGNI) for JUPITER, held in September. It originated as a result of a victorious campaign.

The games consisted of:

- procession with images of the Gods

- chariot races-military routines
- plays, LUDI SCAENICI, became part of the festival later
- 15 days duration.

(b) LUDI PLEBEII, the Plebeian form of the Ludi Romani.

(c) LUDI APOLLINARES for APOLLO, held in July
 . origin → crisis in Second Punic War

The games consisted mostly of dramatic performances over nine days with one day of games in the circus.

(d) LUDI MEGALENSES for CYBELE, held in April

- origin → the arrival, from Phrygia, of the sacred stone of Cybele
- Mainly dramatic performances with one day of games in the circus.

(e) LUDI CERIALES for CERES, held in April

- plebeian festival
- only one day of games.

(f) LUDI FLORALES for FLORA, held in April- May

- flower festival
- men wore flowers
- women wore colourful dresses
- plays and hunting animals in the circus
- put on by the State with the aim of getting votes.

(g) GLADIATORS were introduced into the public games at the end of The Republican Period.

(h) Julius Caesar introduced Mock Sea Battles (NAUMACHIAE).

Augustus built a special basin, called the 'Naumachia', on the right bank of the Tiber for these mock sea battles. Claudius gave a famous Naumachia in which two fleets representing Sicily and Rhodes were involved. Each heat consisted of 12 triremes.

- combatants were prisoners or criminals
- fought till death unless spared by the Emperor.

(3) The Imperial Period

- The Games above continued but others were added.

(a) LUDI SAECULARES

- Augustus 17 B.C.
- Claudius 47 A.D.
- Domitian 87 A.D.

(b) LUDI MARTIALES ~ MARS

origin → on the return of Augustus from the East, the games were a celebration. Afterwards the games were held on the birthdays of Emperors.

- (c) AGON
- imitation of the Olympic Games
 - introduced by Nero
 - every 4 years

- (d) LUDI TROIAE - associated with funeral games of ANCHISES.
These were revised by Julius Caesar.

(x) Sacrifices

- Offerings to the Gods → a sin offering (e.g. pig)
→ gift offering.
- Worshipper took part in the offering.
- Ritual
 - o Unblemished victims
 - o head of animal sprinkled with wine and cake crumbs
 - o priest, with his head covered, said prayers
 - o a flute was played throughout the ritual
 - o ritual must be perfect or else it was restarted.
- The prayers were called CARMINA and were chanted.
- Motives → for purification of the city, army, crops etc.
 - to express gratitude for favours received
 - to call on the Gods of the ENEMY to desert the enemy

If prayer succeeded, the people who had been threatened offered games and/or temple to the Gods of the Enemy

→ dedication of a soldier in war

→ VOTA PUBLICA

(1) 1st day of official year Capitoline Hill

(2) Every five years on Campus Martius.

(xi) Marriage

There were two kinds of marriage:-

(1) By mutual consent; there were no rights on either side. The bride remained under the protection of her father.

OR

(2) A woman came into the complete power of her husband. This marriage was arranged by her father. A pledge and ring were received when the marriage was arranged. Certain days and months were regarded as being unlucky i.e. March, May and June. The Bride dedicated her toga and toys to the Lares of her father's house and left them there.

Bridal dress included:

- a gown with girdle
- a red veil
- saffron shoes
- a wreath of flowers on her hair, combed into six locks.

Ceremony:

- the bride and groom were brought together by a married woman and they clasped hands
- prayers and sacrifice
- guests wished them luck.

The feast was held at the house of the bride's father. There was a procession to her new home led by flute players and torch bearers. The door posts were anointed and decked with flowers. The bride was carried across the threshold. The bridegroom welcomed her with fire and water and more prayers were said. The next day the couple gave a feast.

(xii) Burial Customs

There was great importance and solemnity attached to a burial.

Funeral Rites:

- custom of catching the last breath by a relative, slave or gladiator
- the eyes were closed
- children closed the eyes of their parents
- cry to try to call back the spirit to ensure the person was dead
- the body was anointed with perfume

- dress
 - toga
 - black cloth → the poor
 - robe of office → officials
- if merited, a crown was placed on the head of the corpse
- a piece of money was put in the mouth of the dead person. This symbolised the fare for Charon's boat
- lying in state
 - in the atrium of the house
 - with feet towards the door
 - and surrounded by torches and incense.

Funeral Procession:

- friends carried the body
- children were always buried at night in torchlight (adults in the day)
- the body was placed on a wooden bier
- trumpeters and flute players led the procession
- sons walked with heads covered; daughters uncovered
- black dress

Burial:

- outside the city usually
- young children beneath the house
- cremation prohibited inside city for fear of fire

Inhumation:

- coffins were made of stone, lead or clay and sometimes large demi-amphorae were used as coffins

Cremation:

- pyre
 - pitch or papyrus
 - set on fire with torches
 - fire put out with wine
 - bones collected in an urn later.

- Earth had to be thrown on body before burial

- If the ceremony was not performed by the heir he had to offer sacrifices to the Earth & Ceres

Public Funerals:

- choruses sang the deeds of the deceased person

- followed by mimes and dancers

- busts of the dead carried by freed slaves

- people of rank walked in the procession

- the procession went to the Forum first

- an oration was delivered there

Military Funerals:

- on battlefield, the dead were buried in long graves

- burial rites

- funeral oration

- great leaders were brought home if possible.

Funeral Rites after Burial:

- for nine days after the burial the heirs could not divide goods or make claims against the estate
- the period ended with a feast
- mourning period, for an adult it was 8 - 10 months, for children 3 - 10 months, according to their age.

Belief in the Afterlife:

- a coin was put in the mouth of the corpse to pay for Charon's boat trip
- some believed the body passed in a perfect state to another life → inhumation
- others believed only the spirit passed on → cremation
- Virgil, in "The Aeneid", describes the Underworld (Book VI). Access to the Underworld was achieved by crossing the River Styx in Charon's boat
- two main areas → TARTARUS
→ ELYSIUM
- God of the Underworld → DIS (Pluto)
- The Underworld was guarded by the three-headed dog CERBERUS
- The Champs Elysées in Paris is named after the Elysian Fields.

(xiii) The Vestal Virgins (See Plutarch's "Lives" → Numa)

- The Vestal Virgins were created by Numa. They guarded the perpetual fire to VESTA in the city. They took a vow of virginity for 30 years.
- Privileges in return:
 - "The Fasces", symbols of authority, were carried before them when they travelled
 - they could save a criminal from execution if they met him on their journey
 - if you pressed upon the chair on which they were carried you were killed.
- They were scourged for a minor fault by the high priest. If they broke the vow of chastity they were buried alive near the COLLINA GATE. The high priest was their guardian. GEGANIA and VERENIA were the names of the first two virgins.
- The vestals were daughters of patrician families. There were originally four in number, later on there were six.
- The temple of Vesta (attributed to Numa) was circular.

(xiv) Primary Sources

Plutarch's "Lives" (Numa Pompilius and Romulus).

Virgil: "Aeneid" (The Underworld and The Games).

See also Jo-Ann Shelton: "As the Romans Did" – a source book on Roman Society (OUP).

(xv) Influence on European Culture

- General customs of burial and marriage
- The divisions of the Underworld reflect the concepts of Hell and Heaven in Christianity
- Fortune telling, by opening Virgil at random, existed till the 17th century
- Chaucer: "The House of Fame"
- Dante - Virgil was his guide through Hell
- From the Renaissance on, Virgil has been a major influence in Epic writing
- Poussin - Virgil being crowned by Apollo.
- Hermann Broch: "The Death of Virgil".
- Purcell: "Dido and Aeneas".

(xvi) Additional Materials for Teachers

"The Romans and their Gods", R.M. Ogilvie, Chatto and Windus, 1974.

"Roman Religion", Michael Massey. (Aspects of Roman Life Series -Longman).

(xvii) Suggested Activities for Students

- Draw pictures to illustrate the stories associated with Numa.
- Draw and colour a Roman bride.

[e] EVERYDAY LIFE IN ROME including

- (i) The family and household
- (ii) Living accommodation (domus, insula, villa).
- (iii) Forum, basilica, shops, trades and professions, money and commerce generally
- (iv) Class divisions into patricians and plebeians
- (v) Patrons and clients
- (vi) Status of girls and women
- (vii) Slaves of town and country, Spartacus
- (viii) Time divisions of day and night

(ix) Primary Sources

Primary Sources can be found in the following books:

Jo-Ann Shelton: "As the Romans Did" - a source book on Roman Society (Oxford University Press).

"Roman Civilisation": Source Book I, "The Republic"; Source Book II, "The Empire", Naphtali Lewis and Meyer Reinhold (Harper).

"Aspects of Roman Life", Peter Hodge (see workcards for references).

(x) Additional Materials for Teachers

The Cambridge School Classics Project: "The Roman World". (See Teacher's Handbooks).

"Living in Imperial Rome", Eilis Dillon (book suitable for students to read)

"Everyday Life in Ancient Rome", F.R. Cowell (book suitable for students to read)

"Daily Life in Ancient Rome", J. Carcopino

"Pompeii", Ian Andrews

"Rome of the Caesars", Leonardo B. Dal Maso

"Roman Art", Patricia Corbett

Aspects of Roman Life Series:

- "Roman Technology and Crafts", Miranda Green
- "The Roman House", Peter Hodge
- "Roman Trade and Travel", Peter Hodge
- "Roman Family Life", Peter Hodge
- "Roman Towns", Peter Hodge
- "Roman Archaeology", Miranda Green

[f] ROMAN EDUCATION

(i) Status of Children

When born the PATERFAMILIAS (head of the household) would decide whether to accept the child or not.

- If the child was not accepted it could be exposed to die or sold into slavery
- If accepted the child was well cared for by the parents, in a good moral and religious climate at home. The father was stern. Obedience was important.
- Respect for the child was seen in the garment worn
 - o TOGA PRAETEXTA, a long white garment with purple stripe, similar to that worn by priests

- TOGA VIRILIS replaced the Toga Praetexta at puberty.
- The importance of the garment was seen in
 - the ritual associated with the replacement of one garment by the other
 - the importance of the stages in life which it marked; the TOGA VIRILIS denoted citizenship.
- CATO is an example of the Roman's great love for children
 - present at the washing of his child after birth
 - taught him to read
 - did not want him reprimanded by a slave
 - wrote history stories in large print for him
 - taught him games and how to fight.

(ii) Primary, Secondary and Higher Education

(1) Old Roman Education (Earliest times to 250 B.C.)

- In this period there were no schools
- Education took place at home.
- Aim
 - good morals
 - patriotism
 - preparation for adult life.
- Up to age 7 years, in the care of the mother.
- From 7 years on, boys received a stern training under their father
 - his constant companion
 - religion → approval of the Gods sought for everything
→ the father acted as family priest, conducting the rituals.
 - Respect for ancestral custom → stories of forefathers
- Moral education
 - gravitas
 - pietas
 - justice and moderation
- Practical Duties
 - farming, the market
- Reading and Writing
 - just sufficient for home and state

- The 12 Tables of the Law were taught.
- Girls were trained, by their mother, in household duties.

Therefore early Roman education was very religious in orientation and also very utilitarian.

Schools were not necessary for this type of education and when some were set up at the end of the period they supplemented the subjects taught at home.

(2) Transition Period (250 -100 B.C.)

- Contact with Greece through
 - o the Greek colonies
 - o influx of Greek slaves
 - o Romans visiting Greece
- This resulted in the introduction of literary subjects
- Andronicus translated Homer into Latin.
- Schools of GRAMMATICUS or LITTERATUS were introduced; Homer was the favourite author
- With the birth of Latin literature, schools multiplied and the old tradition of home education was replaced by the school.

(3) The Roman Schools (100 B.C. to 100 A.D.)

- The Greek School was now accepted.
- Hellenised Roman education.

3 stages

Primary (The LUDI LITTERARII)

- 7 -12 years
- reading, writing and elementary arithmetic

Secondary (Grammar School)

- 12 -16 years
- grammar and literature with correct pronunciation and intelligent expression
- method used included reproduction of stories in their own words
- not every child passed from primary to secondary level.

Higher Education (School of Rhetoric)

- ability in public speaking for public life

- sometimes travelled abroad to complete their education.

(iii) Schools, Teachers and Pedagogues

Schools could be in any building. They were often in a porch closed off by a piece of cloth.

Benches were used. Flogging was allowed. ORBILIUS known as "the flogger", taught Horace.

The cane and whip were used.

- the pupil sometimes taken up on the shoulders of a companion to be whipped by the master. This is depicted in a mural in Pompeii.
- mentioned by Ausonius in relation to his young grandson going to school; also mentioned by St. Augustine in his Confessions.
- Quintilian was against this type of punishment.

The School Day started at dawn, without breakfast, and ended with a bath. There was no gymnasium as in the Greek schools. Holidays were from the end of July to mid-October and also on festival days. Sometimes tutors were employed at home.

Teachers were paid low fees. They were of poor quality. There was no need for evidence of good character. Only the wealthy could demand higher standards

- the primary teacher was called the LUDI MAGISTER
- the secondary teacher, the GRAMMATICUS.

Pedagogues were usually Greek slaves. They supervised the manners and morals of the child.

They reported to the parents on the child's school progress. They accompanied the child to school and carried his school satchel. They taught him Greek.

(iv) Teaching and Writing Materials

- work tablets
- books were cheap and plentiful; slaves were copyists
- the pupil said the letters first and then wrote them down with the teacher guiding his hand over the tablet
- later, he formed sentences with stylus on wax or reed pen and ink on papyrus

- counting on the abacus
- tables recited in unison
- teaching based on memory and repetition.

(v) Curriculum and Study of Rhetoric

- The purpose of Rhetoric was to develop oratorical ability necessary for lawyers, leaders of the assemblies and senators

- Method:

(1) Preliminary exercises (PROGYMNASMATA)

- narrative based on fables or history
- arguments for or against proposals
- discussion of laws
- explanation of pithy sayings.

(2) Formal rhetoric - 5 elements

- "inventio", finding of suitable matter
- "dispositio", arrangement of the matter
- "elocutio", appropriate diction
- "memoria", remembering the matter, arrangement and diction
- "pronuntiatio", tone and gesture.

(3) Final stage "declamatio" practice in delivering speeches

(vi) Important Writers on Roman Education

Cato (234 -149 B.C.)

- "The orator is the good man skilled in speech"
- favoured a return to the simpler Roman society of the previous century
- critical of Hellenistic ideas and moral laxity
- features in Plutarch's "Lives" where there is a description of his role as a father.

Cicero (106 B.C. -43 B.C.)

- greatest orator of his day
- influenced by ISOCRATES
- introduced Greek philosophical theories to the Romans
- developed Latin prose to perfection
- saw the family as the source of all fruitful education and parental example as the foundation of manly character
- added the concept of "HUMANITAS" (human kindness and moral refinement) to the old Roman virtues of "Pietas" and "Gravitas"
- he influenced Quintilian.

Quintilian (35 A.D. – 100 A.D.)

- first professor of rhetoric at Rome
- the orator must be a good man
- the master should be a moral man
- the nurse should be of good character and have excellent speech
- young child should enjoy learning and be rewarded; he condemned flogging
- right and wrong should be taught at a very early age
- deportment of the teacher → neither too severe nor too familiar
- refrain from sarcasm
- praised music but did not place it on the curriculum
- disregarded gymnastics.

Seneca (4 B.C. - 65 A.D.)

- Stoic
- "A good judge condemns wrong deeds but does not hate the wrong-doer"
- Disagreed with corporal punishment
- Against gymnastics but approved of walking

(vii) Primary Sources

- Horace: "Epistles" Book 2.1.70 (on Orbilius);
Horace: "Satires" Book 1.1.25; Book 1.6.72
Martial: "Epigrams" Book 9.68
Catullus: "The Poems"; (Penguin Classics)
Juvenal: "Satire" 7, Schools and Schoolmasters. See also Jo-Ann Shelton: "As the Romans Did" for references to Pliny, Quintilian, Tacitus and Seneca.
Cicero: "To Family and Friends", "De Republica" I,XXII, 36
Cato: "De Re Rustica"
Plutarch's "Lives" (Marcus Cato)
Petronius: "Satyricon"

(viii) Influence on European Culture

- Literature - Cicero influenced St. Jerome, St. Ambrose, Petrarch, Erasmus, Burke, Churchill, Gibbon, Mirabeau.
Quintilian influenced the Renaissance scholars.
Seneca influenced the late Elizabethan and Jacobean writers, Chaucer, Dante, Petrarch, Erasmus, Bacon.
- Art - Rubens: "A Dying Seneca".
Steen: "The Village School"(National Gallery, Ireland).

(ix) Additional Reading Material for Teachers

- "Roman Education", Robin Barrow
"Greek and Roman Education", Inside the Ancient World Series -(Macmillan)
"Roman Education", J.A. Harrison (Ancient World in Action Series, 1978 - Bell and Hyman, London).
"As the Romans Did", Jo-Ann Shelton (O.U.P.)

(x) Suggested Activities for Students

- Draw a picture of Cato caring for his son.
Prepare a speech on any topic related to school life.

What is the difference between school in ancient Rome and school today? Have a debate.

(xi) Greek and Roman Education Compared

- Greek education placed great emphasis on the whole man
- It encouraged the study of subjects for their own sake
- Gymnastics and music were an important part of the curriculum
- Roman education emphasised the importance of the family in the formation of the child
- It was a utilitarian education which placed no emphasis on the whole man
- Gymnastics and music were unimportant
- Its main emphasis was on rhetoric and with a decline in morals, the moral value of rhetoric was lost.

[g] ROMAN GOVERNMENT AND ADMINISTRATION i n c l u d i n g

- (i) Transition from monarchy to republic (noting long survival of Roman Republic)
- (ii) The Senate
- (iii) Assemblies (comitia)
- (iv) Magistrates (consul, censor, praetor, dictator, tribune of the people)
- (v) Elections
- (vi) Provincial government and administration e.g. Verres, Pilate, Pliny

(vii) Primary Sources

Polybius: "History of the World"

The following source books:

Jo-Ann Shelton: "As the Romans Did" -a source book on Roman Society (O.U.P)
Naphtali Lewis and Meyer Reinhold: "Roman Civilisation" - Source Book I, "The Republic" and Source Book II, "The Empire" (Harper)

Cicero: The Verrine Speeches

Tacitus "Annals 15;

Four Gospels → Pilate

Pliny: "Natural History".

(viii) Additional Material for Teachers

"Rome", Books I and II, (with Transparencies). Milliken Publishing Co., St. Louis Missouri, 1970.

[h] ENTERTAINMENT AND AMENITIES including

- (i) Theatres
- (ii) Amphitheatres
- (iii) Aqueducts
- (iv) Baths
- (v) "Panem et circenses"
- (vi) Meals and diet.
- (vii) Primary Sources

For Primary Sources refer to "Aspects of Roman Life" by Peter Hodge (see work cards for specific references)

Also the following source books:

Jo-Ann Shelton: "As the Romans Did" - a source book on Roman Society (O.U.P.)

"Roman Civilisation" -Source Book I, "The Republic".Source Book II, "The Empire" by Naphtali Lewis and Meyer Reinhold (Harper).

(viii) Additional Materials for Teachers

Leonardo B. Dal Maso: "Rome of the Caesars"

Patricia Corbett: "Roman Art"

Ian Andrews: "Pompeii"

Aspects of Roman Life Series:

- "Roman Sport and Entertainment", David Buchanan-
- Roman Towns", Peter Hodge.