

TSEFX TRIAL HSC EXAM PREPARATION LECTURE 2012



SPARTAN SOCIETY TO THE BATTLE OF LEUCTRA 371 BC

R. Skinner 2012

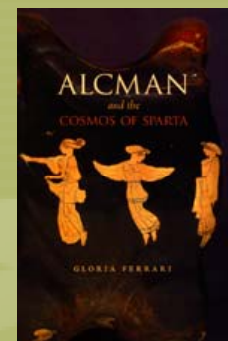
Students can access this presentation via
www.tsfx.com.au/lectures/updates/nsw

ANCIENT SOURCES

Spartan:

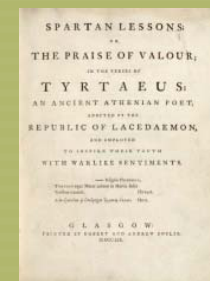
- **Alcman:**

- Wrote *partheneia* (maiden songs), and *prooimia* (preludes to recitations of epic poetry). Much of what little exists consists of scraps and fragments.
- Verses meant to be performed within the social, political and religious context of Sparta.
- Content focused on nature and some social aspects, eg food.



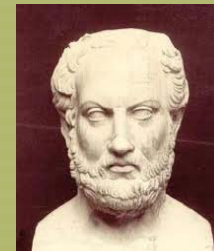
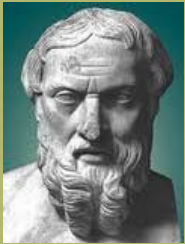
- **Tyrtaeus:**

- War poetry – possibly connected with the first Messenian war.
- Fragments that exist show exhortations to bravery and a warning against the disgrace of cowardice.
- The popularity of these in the Spartan led custom of soldiers singing them round the camp fires at night, the *polemarch* rewarding the best singer singer with a piece of meat (Athenaeus).
- Some were sung by Spartan warriors into battle (Pausanias).

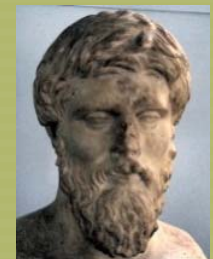
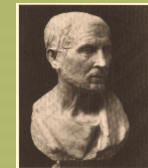
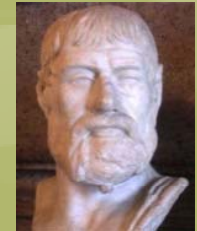
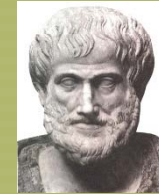
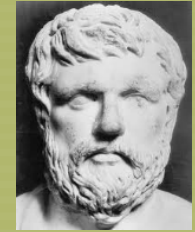


Greek writers' views of Sparta:

- **Herodotus:** references to Sparta in the *Histories* are primarily about foreign policy and criticism of aspects of the Spartan constitution:
 - Book I – the rise of Sparta (65–68).
 - Book V – the background of Cleomenes I, king of Sparta, and his half brother Dorieus; freeing of Athens by Sparta, and its subsequent attacks on Athens.
 - Book VI – the Athenian request for assistance of Cleomenes of Sparta in dealing with the traitors who had served King Darius; the history behind Sparta having two kings and their powers; dethronement of Demaratus, the other king of Sparta, due to his supposed false lineage; arrest of the traitors in Aegina by Cleomenes and the new king. Leotychides; suicide of Cleomenes in a fit of madness, possibly caused by his war with Argos.
 - Book VII – details of Battle of Thermopylae.
 - Book IX – details of the battles of Plataea and Mycale.
- **Thucydides:** *History of the Peloponnesian War* detailing conflict between Athens and Sparta including causes, development and conduct of the war (433-411 BC). A lot of detail – main thematic elements:
 - Athenian perspective
 - discusses Spartan foreign policy
 - admires Spartan *eumonia*.

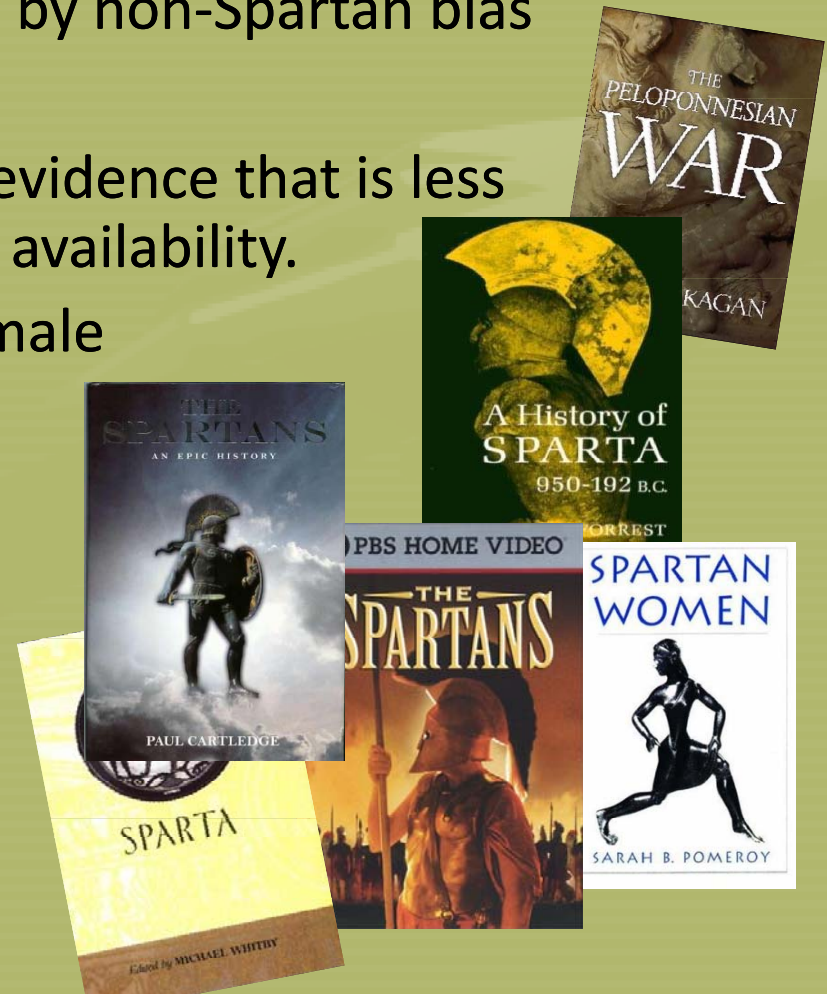


- **Xenophon:** the *Hellenica* provides a continuation of the account of Peloponnesian War from where Thucydides stops and *Constitution of the Lacedaemonians* provides considerable detail on Spartan society:
 - admiring of Spartans
 - details of Spartan military system, social customs and laws.
- **Aristotle:** Athenian, philosophical writing from perspective of Athenian constitutional superiority, gives contrast between Athens and Sparta
- **Pausanias:** *Description of Greece* is essentially a travel guide around the Peloponnese written in 2nd century BC:
 - some details on Spartan customs and constitutional arrangements
 - noted important features of Lakonian geography and prominent structures.
- **Theocritus:** 3rd century BC poetic allusions to religious practices
- **Athenaeus:** the *Deipnosophistae* (3rd century AD) provides detail on dining and sexuality – incorporated **Phylarchus** (3rd century BC)
- **Polybius:** 3rd century AD, comments on ‘Spartan mixed constitution’
- **Plutarch:** written in 1st century AD, *Life of Lykurgus* includes extracts from Tyrtaeus (now lost) and the *rhētra*:
 - gives detailed account of Spartan political and social structure
 - expresses critical view of Lykurgus’ role.



MODERN SOURCES

- All the extant classical literature about Sparta was written by men.
- Most literary sources contribute to some degree to the Spartan mirage – often compounded by non-Spartan bias (e.g. Aristotle)
- Inclination to look to archaeological evidence that is less affected by the tradition – limited by availability.
- Modern scholarship predominantly male
e.g. Paul Cartledge, W.G. Forrest, Donald Kagan, Michael Whitby, etc.
- Be aware of Spartan mirage.
- Bettany Hughes on Sparta generally
- Sarah Pomeroy on women in Sparta



WHAT'S WRONG WITH THIS PICTURE?





Equipping a Spartan Hoplite

Bronze helmet in Corinthian style, weighing 3-4 kg

3m long dual headed thrusting spear (*dory*)

Distinctive red cape (*phoinikis*) not worn in battle

Short stabbing sword (*kopis*) attached at the waist

Greaves made from leather or bronze

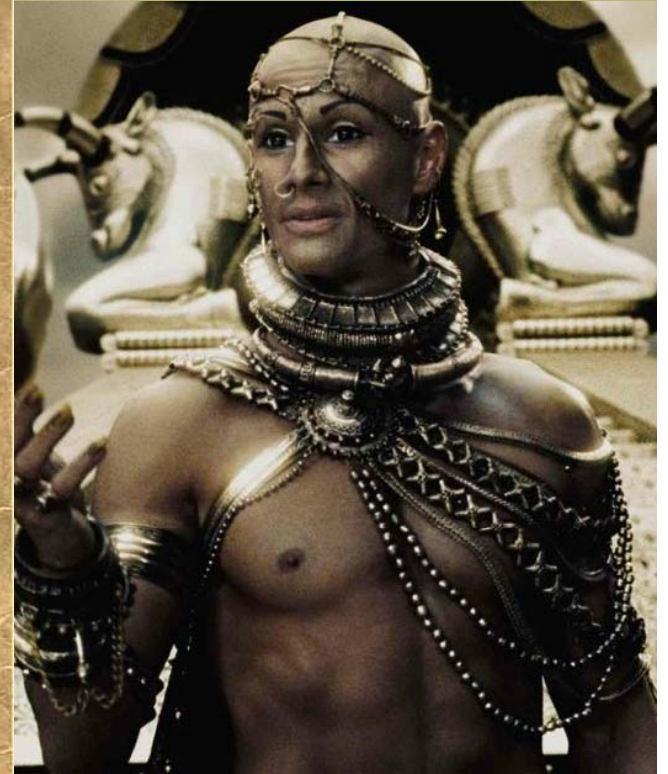
Protective corselet of leather or glued linen (*cuirass*)

Bronze and wood shield (*aspida*) with the letter Λ (Lambda)



MOVIES ARE NOT RELIABLE AS HISTORY

- Xerxes



- Hoplites



"Miltiades dedicates to Zeus"

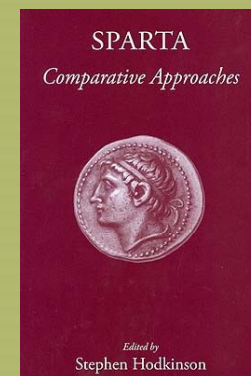


SOCIAL STRUCTURE & POLITICAL ORGANISATION

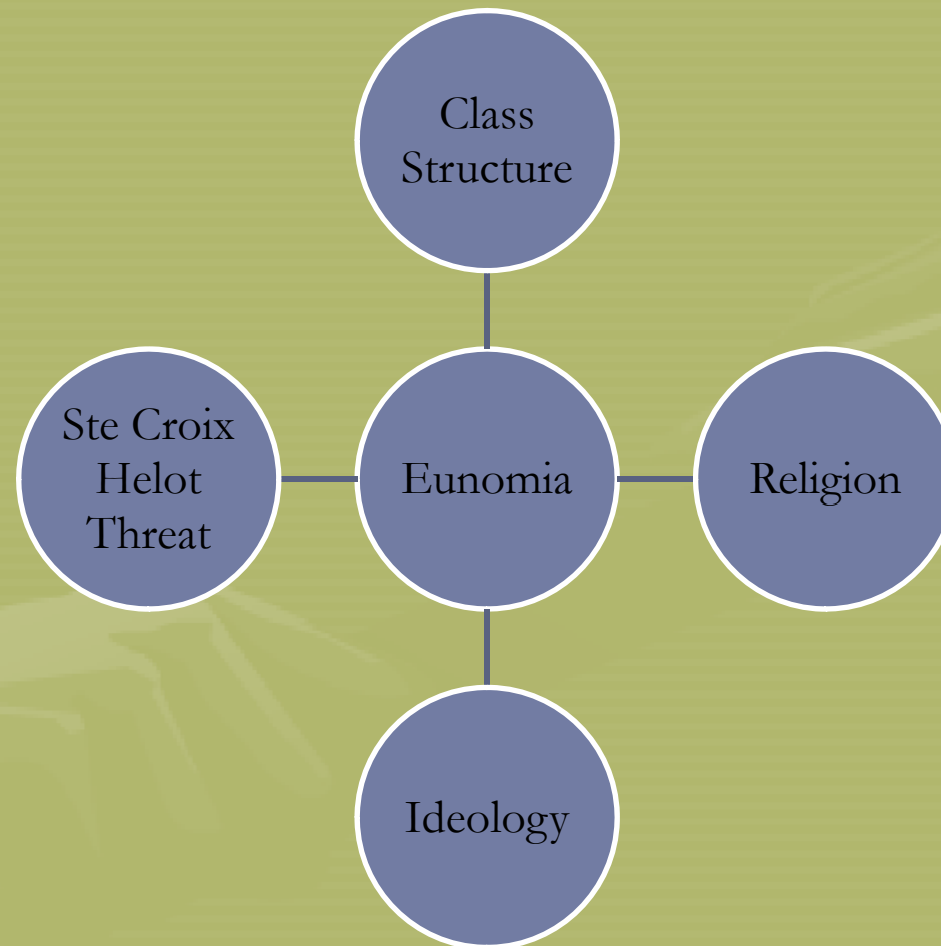
“The organisation in the classical period of Spartan Society can be summarized under three headings:

- First a political system in which power and decision making were divided among the kings, ephors, elders (*gerousia*) and assembly (*ekklesia*)...
- Secondly, a military and economic system according to which full citizenship was extended to a body of several thousand men (Spartiates) who became full time hoplites supported by produce delivered by the helots who worked their lands...
- Thirdly a social and ritual system as part of which every citizen was compelled, especially during upbringing to accept a common public way of life...”

Stephen Hodkinson

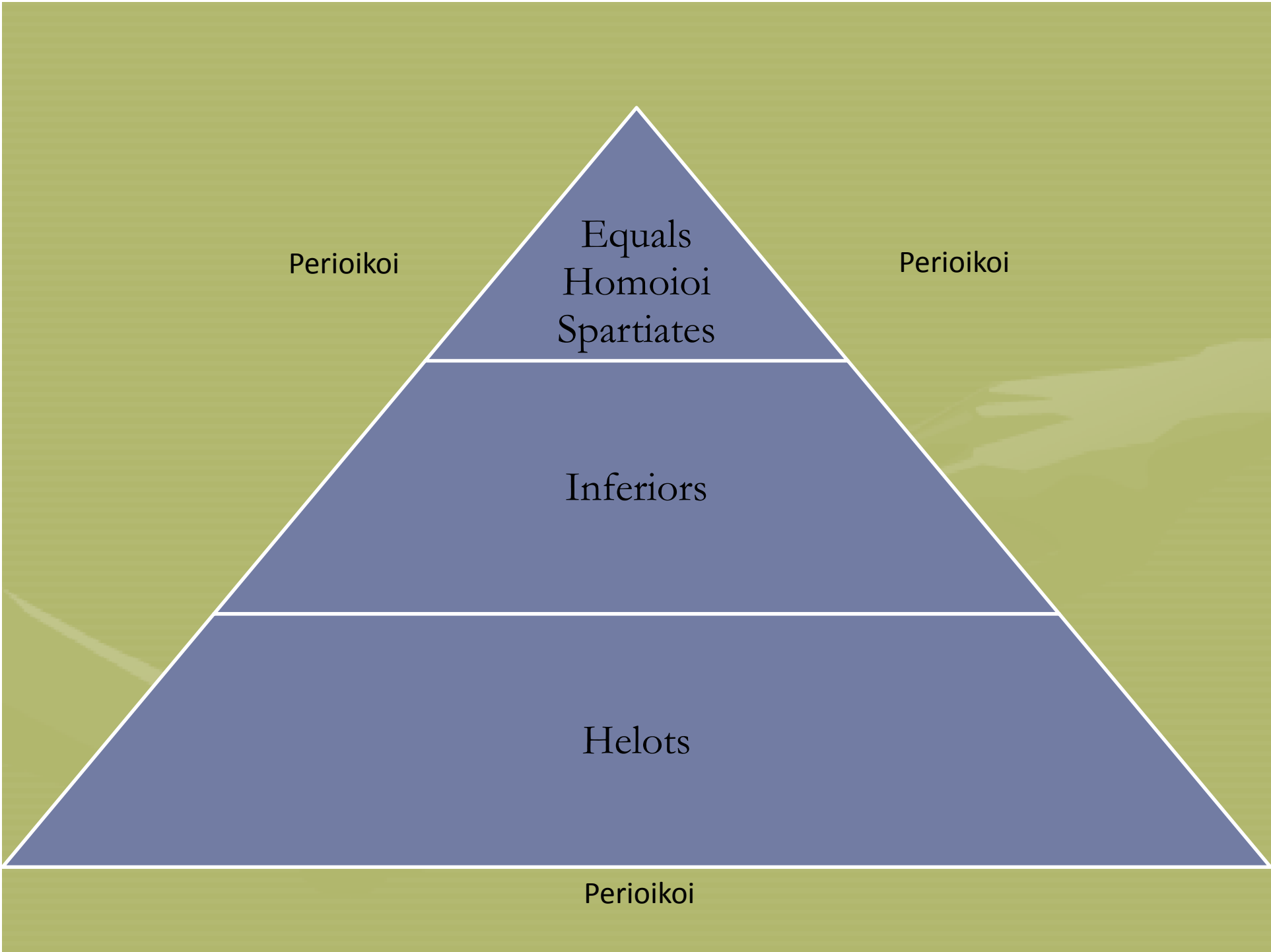


- The successful operation of these three systems was to produce uniformity and the achievement of *eunomia* (balance/equilibrium).



LYKURGAN REFORMS

- Whether Lykurgus existed as a man, or not, is inconclusive.
- The social system that he is supposed to have created is one of the most distinctive aspects of life in ancient Sparta.
- Three fixed and immobile classes in society:
 - The *Spartiatī* (Spartiates) formed the citizen body – divided into peers and inferiors – preserved an elite (oligarchy).
 - The *perioikoi* formed townships of loyal Messenians and remnants of unimportant Dorian tribes – without land they monopolised industry and trade.
 - The helots, the state-owned "slave" under-class, were allotted to Spartans to work the *kleroi* given to them at birth – constituted the workforce that freed the citizens for public service.



SPARTIATES

Citizenship and power was based on **four criteria**:

- Birth – proof of descent from original Dorian conquerors
- Training – submission to and completion of the *agoge*
- Land – ownership of a plot of public land (*kleros*)
- Syssitia – membership of and continued payment of contributions to a syssition

Bronze Statue attributed to be Agesilaos II (444-360 BC)



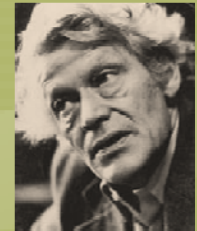
PERIOIKOI

- Graham Shipley argues that distance from Sparta was a limiting factor in the degree of active intervention and control.
- Sparta sometimes sent judges to settle differences between *perioikoi* (as in the island of Kythera).
- They have been seen as the probable power behind Sparta's elementary economy, since the Spartans were not allowed to practice any trade or work.
- They could be put to death by the ephors without trial for a few, very serious offences.
- By 4th century BC critical decline in Spartiate numbers suggests increasing reliance on *perioikoi* (e.g. Leuctra) see Cameron Hawkins article :
grbs.library.duke.edu/article/download/12941/2051



HELOTS

- Tyrtaeus describes them as “asses under great loads; under painful necessity to bring their masters full half the fruits their ploughed land produced.”
- Distinction between Lakonian and Messenian helots.
- G.E.M. de Ste. Croix argues the latter were a dispossessed class whose risings against the Spartiates were an inevitable response to their oppression by exploitative elite.
- Thucydides asserts that control of Messenian helots was constant concern for Spartans leading to impact on policy:
 - In 478 BC the refusal of Sparta to continue leadership of Hellenic League and pursue the retreating Persian forces , opening the way for Athens and subsequently the Delian League.
 - In 424 BC after the siege of Pylos, the best helot fighters were singled out and killed.



SYSSITIA

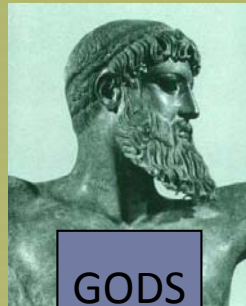
- This describes the common meals taken in the communal messes as part of the *agoge*. Students were admitted at the age of 20.
- A *syssition* consisted of about 15 Spartiates (Plutarch).
- Before the 5th century BC this ritual was also referred to as the *andreia* ('belonging to men'). The objective was that men would eat and fight in the same groups.
- Meals were overseen by a *polemarchos* – commander of a *mora* (576 men), one of six in the Spartan army on campaign (Xenophon).
- This was a daily obligation that was total – no person, not even the kings, could be absent without good excuse, such as the performance of a sacrifice.
- In adulthood (over age 30), a Spartiate would continue take his meals in his *syssition* and was obligated to supply specific amounts of food to it on a monthly basis.

HOPLITES

Spartans were *hoplitai* (armed men) who fought in formation (*phalanx*) – their armour and weaponry consisted of:

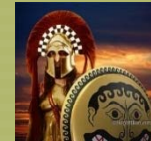
- *aspida* – Spartan equivalent to *hoplon* was a large, round wood and metal shield (large enough to act as a stretcher to be carried on if wounded), that covered the hoplite from chin to mid-thigh – usually emblazoned with the Greek letter 'λ' (*lambda*) for Lacaedaemon.
- *dory* – a pike or thrusting spear – wooden handle (4 cm thick and between 1.5-3 metres long) with a metal (iron) spearhead.
- helmet (Corinthian style) – mainly bronze but reinforced with iron and decorated with horses hair.
- *kopis* – short slashing sword made of cast piece of bronze or iron (about 60 cm in length).
- *cuirass* – body armour made from leather, glued layers of linen and metal in form of a padded corset.
- *greaves* – usually bronze, sometimes leather.
- *phoinikis* – red wool cloak.

SPARTAN CHAIN OF COMMAND



GODS

KING



POLEMARCHS



SPARTIATES



PERIOKOI AND HELOTS
LIGHT ARMED SKIRMISHERS



TACTICAL NUMBERS

- During the Persian wars the army was arranged in *lochoi* - a *lochos* was 1,000 men (Herodotus).
- According to Thucydides, at Mantinea (418 BC) there were 7 *lochoi* present, each subdivided into four *pentekostyes* (companies) of 128 and 16 *enōmotiai* (sworn bands) of 32 men, giving a total of 3584 men for the main Spartan army.
- By the end of the Peloponnesian War the basic Spartan unit remained the *enōmotia*, with 36 men in three files of twelve under an *enōmotarches*. Two *enōmotiai* formed a *pentēkostys* of 72 men under a *pentēkontēr*, and two *pentēkostyai* were grouped into a *lochos* of 144 men under a *lochagos*. Four *lochoi* formed a *mora* (division) of 576 men under a *polemarchos*, as the largest single tactical unit of the Spartan army (Xenophon).

EDUCATION

“ [the *agoge* was one of] an endless series of official measures illustrating another general feature of Spartan organization, namely the concerted effort to minimize the importance of family life....and to emphasize rather the cardinal and overriding significance of communal ties.”

Paul Cartledge



paides

- From age of 7, boys were put into 'packs' within a prefect system – each attached to an older youth (*eirena*) supervised by an older male called a *paidonomos* (boy herdsman).
- At 10 the boys took part in competitive exercises, music dancing and athletics.
- From age of 12 boys would enter into an institutionalised relationship with a young adult male Spartan – it is not clear if this was sexual, as pederasty was a crime in Spartan society.
- Once a year, during this phase they were tested for their endurance by having to run a gauntlet of being severely whipped while having to steal cheeses from the altar at the temple of Artemis Orthia (Plutarch and Xenophon).

- At 12 the boys also entered full training.
- Reading and writing were taught 'no more than was necessary', but music and dancing were regarded as essential.
- Their hair was cut short and they were only permitted one garment for the year.
- They went barefoot and exercised naked.
- They slept on a bed of rushes and were given very little food. It was believed that a simple diet produced taller and healthier people.
- Stealing food taught them self reliance and they were only punished if careless enough to be caught.
- It was this harsh treatment that prompted Plato to speak of Sparta as a type of 'armed camp'



paidiskoi

- From age of 18, students became reserve members of the Spartan army. They also (or probably just a small group of very promising ones) were taken into the *krypteia*, testing their skills by declaring war on the Helot population, which encouraged the students to murder those who were out at night and to take their food.



hēbōntes

- From age of 20, they became fully part of the *syssitia* and Spartan army although they continued to live in barracks and continued to compete for a place among the Spartan royal guard of honour, the *hippeis*.
- The core objective of the *agoge* was the discipline of the *phalanx*:
 - to serve the *polis* (city state)
 - endure hardship
 - show obedience to superiors
 - prefer death to defeat



MIRAGE

- The legend of Helen helped shape the image of Spartan women. She was considered the most beautiful woman in the world, wealthy and able to dominate men.
- Helen's divinity was able, according to Herodotus to transform an ugly baby brought to the shrine, into the most beautiful woman of all Sparta.
- Spartan girls and women were presented as conspicuously immodest and physical:
“No Spartan girl could ever be modest, even if she wanted to be, they go outside their houses with the boys with naked thighs and open dresses and they race and wrestle with the boys...”

Euripides' *Andromache* (427 BC)



SPARTIATE WOMEN

- Spartan women were not engaged in menial activities and their male children were being raised in the *agoge*, so their time was also used to exercise, feasting and dancing.
- Spartan women were forbidden from wearing make-up, jewellery or perfume (Plutarch).
- Women wore clothing which was made from a big square piece of linen or wool. They used pins in various places to hold it together. Unlike the men's tunics, which went to the knees, the women's dresses usually always went down to the ankles.



SPARTAN WIVES

“ A modern feminist might perhaps approve their equal though separate education, which may have included an intellectual element; their frankness of utterance; their liberated attire; their freedom from sedentary and stultifying domestic chores; their control and management of households; their public valuation; and above all their property rights. On the other side, however, the modern feminist is unlikely to be over-impressed by the way they were seized and had as wives in the domicile of their husbands, who could lend them for extra marital procreation... and finally and perhaps least of all by the overriding emphasis placed upon the women’s child-bearing potential by men who monopolized the political direction of a peculiarly masculine society.”



Paul Cartledge

POLYANDRY

- “ His bride at the same time was scheming and helping to plan how they might meet each other unobserved at a suitable time... Such intercourse was not only an exercise in self control and moderation but also meant that partners were fertile physically, always fresh for love and ready for intercourse rather than being satiated and impotent from unlimited sexual activity...
- “On the other hand, if a man did not want to have intercourse with his wife but wanted children of whom he could be proud, he [Lykurgus] made it legal for him to choose a woman who was the mother of a fine family...and if he persuaded her husband, he produced children with her.”

Xenophon

- Xenophon’s description of husband doubling postdates the Peloponnesian War and Leuctra indicating extreme circumstances requiring change.



DOMESTIC DUTIES

- It was accepted that Lycurgus wished to relieve women from the burden of housework and labours such as weaving – all such work was undertaken by helots.
- As mothers, their role was to perpetuate secular and religious values – they raised their sons to be warriors.
- Young housewives took control of their house without the presence of their husband who remained at the barracks.
- Much of the management of an estate (*kleros*) and the everyday household economy rested with women.
- “ When an Ionian woman was proud of something she had woven, a Spartan woman showed off her four well behaved sons and said these should be the work of a noble woman, and she should swell with pride and boast of them.”

Plutarch *Sayings of Spartan Women*

RELIGIOUS INVOLVEMENT

- In comparison with women of Athens, the activities of Spartan women included substantially more opportunities for racing and far less for weaving. Alcman's poetry tells us of sumptuous banquets and the drinking of unmixed wine in association with festivities.
- Even when the rituals were enacted by women only they were considered an essential part of the religious life of all citizens.
- Votive offerings by women are evidence of close relationships with female divinities.
- Freeborn women wove for ritual purposes. Pausanias reports that every year women wove a chiton for Apollo of Amyclae in a room designated as the *chitona*.
- Weaving instruments and plaques depicting textiles have also been discovered at the Shrine of Artemis Orthia.
- Women also participated in games connected to religious celebrations.

- Competitive racing and trials of strength were part of the physical education of women, just as it was for men. Some took place as part of religious festivals such as the races in honour of Helen and Hera
- Theocritus reports that 240 maidens rubbed their nude bodies with oil as men did and raced along the Eurotas. That the girls were said to be as old as Helen was when she married Menelaus suggests that the races were associated with puberty.
- The women's race at the *Heraea* in Elis was the female equivalent of the Olympics:
“The games consisted of a race between virgins...their hair hangs down, they wear a shirt that reaches to a little above the knee, the right shoulder is bare to the breast.”

Pausanius



PRIESTESSES OF ARTEMIS ORTHIA

“The priestess, holding the *xoanon*, (wooden image of Artemis), stands by the Ephebes. It is usually light because it is very small; but if those who administer the whipping ever decrease the whipping because of the beauty or high status of the ephebe, then the *xoanon* becomes heavy for the woman and no longer easy to carry. She blames those who administer the whipping and says she is being weighed down because of them.”

Pausanius



NON-SPARTIATE WOMEN

- Lower class inhabitants far outnumbered the Spartiates but even less is known about lower class women.
- Women as helots and *perioikoi* would have engaged in various labour intensive tasks including domestic and cottage craft.
- Spartan nurses were highly praised. Plutarch points out that they were famous for raising children to be happy but not finicky or afraid of the dark. Alcibiades supposedly had a helot nurse.
- Lower class women were allowed to share in the *Hyakinthia*, offering dinner to everyone including helots. Dining together was a rite of inclusion expressing the solidarity of the entire population.
- Despite Lycurgus' strict moral regime, by the end of the 5th century BC, as large amounts of gold and silver became available, prostitutes became more accessible.

- Xenophon tells us that the Gerousia ordered Cinadon to go to *Aulon*, a *perioikoi* community and return with a woman reputed to be corrupting Spartans of all ages.
- Female slavery and prostitution remain areas of modern scholarly speculation – e.g. Pomeroy.



SCULPTURE



Bronze mirror with a support in the form of a nude girl, second half of 6th century BC

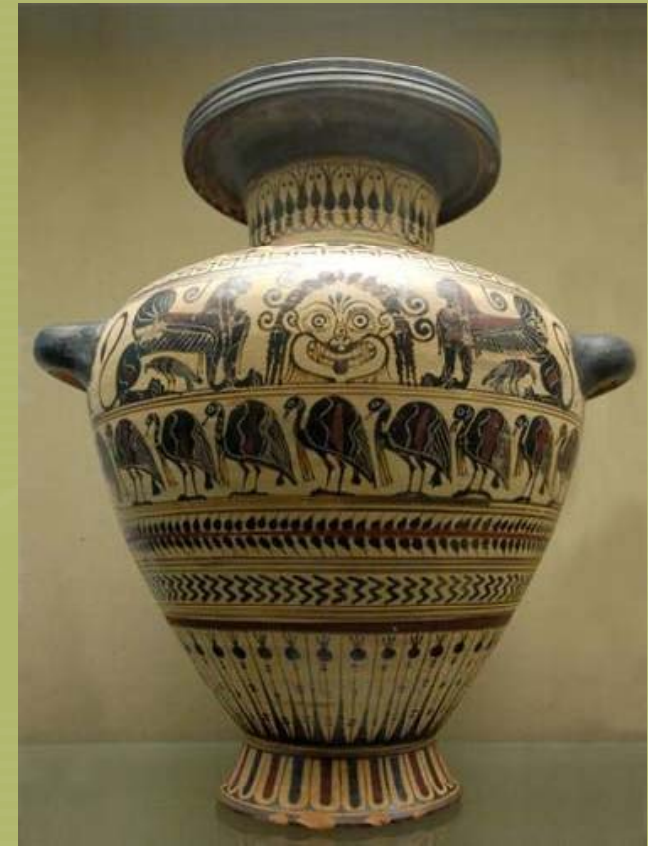


Figurine of a Girl Runner, bronze, 550–540 BC

PAINTED VASES



Black-figure kylix, 590–550 BC



Black-figured hydria with a gorgon's head, sphinxes and cranes, 540-530 BC

IVORY AND BONE CARVING



Bone stand with relief of a centaur, 550-500 BC

EXAM ESSENTIAL

- Ensure you allocate appropriate time to each of the parts of the examination question.
- Use the marks for each part as a guide.
- The 2011 question has FOUR parts, which could be addressed as follows:
 - a) 2 marks : 3.5 mins
 - b) 3 marks : 5.5 mins
 - c) 5 marks : 9 mins
 - d) 15 marks : 24 mins*

TOTAL: 42 mins

*Up to 3 mins should be kept to plan especially d).



2011 MARKERS' COMMENTS

a) Most candidates provided **accurate and relevant information** on the Great Rhetra. In weaker responses, candidates could only state one feature.

b) Most candidates outlined the main features of the *syssitia*. In weaker responses, candidates confused the *syssitia* with other groups in Spartan society.

c) In better responses, candidates wrote an **informed and detailed description** of the role of the *ekklesia*.

In weaker responses, candidates did not provide much detail, or they provided answers on the role of the *ephorate* or the *gerousia*.

d) In better responses, candidates **integrated the evidence** in Source *R* and other sources to provide well-structured and **detailed information** on people's lives in Sparta.

In weaker responses, candidates provided limited information with little reference to Source *R* and other evidence.

ANSWERING PARTS (a), (b) & (c)

- These three parts are usually answered in succession in the same answer booklet.
- Part (a):
 - should be short and directly related to the question
 - no essay structure
 - write in sentences (1-3)
- Part (b):
 - needs to have detail but should be brief and succinct
 - often this is a descriptive response
 - no essay structure
 - write in sentences (2-4)
- Part (c)
 - will require detail and may need evidence
 - may need more than one paragraph
 - no essay structure – work out what aspects you are needing to write about and then start on first of these – no introduction

ANSWERING PART (d)

- This part is usually answered in a separate answer booklet – do it first?

Take 2-3 minutes to plan – the response to this part is essentially a mini-essay. Ensure your introductory paragraph addresses the question focus AND links to the source specified. Your introduction **must contain your thesis** which the essay will follow. About 6-8 lines.

The body paragraphs must have a specific structure. You need an opening topic sentence(s) which outlines which part of the argument this paragraph is going to discuss. Support the argument with specific factual detail. You should try to refer to appropriate sources as evidence to support. – at least one such source per paragraph. Ensure that each paragraph is linked. Do not write a series of unrelated paragraphs – marking requirements emphasise an integrated response.

In your concluding paragraph, sum up the argument of the essay. Do not bring in any new information here.

PAST QUESTIONS

- Past HSC Exam papers are available from NSW Board of Studies website: www.boardofstudies.nsw.edu.au
- Attempting these to an approximate time limit and submitting to your teacher for marking/comment is one of the most effective means of revision for the Trial HSC and the exam itself.
- These should always be handwritten in black ink.
- Also note the Standards Package – see your teacher.
- Practice will hone:
 - writing technique
 - focus
 - content
 - familiarity with examinable syllabus content.

START ANCIENT HISTORY REVISION NOW

It is not too late

4 x 50 minutes per week = 3 hours per week

10 weeks x 4 responses =

40 PRACTICE ANSWERS

(ALL Qs FOR THE PAST 10 YEARS)



“Luck is what happens
when preparation meets
opportunity.”
-Elmer Leterman