

# History of Ancient Greece

## Institute for the Study of Western Civilization

### Week 14: The Battle of Salamis 480 BC





**THE BATTLE OF SALAMIS IS THE WHOLE NIGHT**

# HISTORY OF ANCIENT GREECE WEEK 14

## PART ONE: BATTLE OF SALAMIS

## PART TWO: PERICLES AND THE FREEDOM OF ATHENS





# THE GOLDEN AGE, 480-399 BC



“The period which intervened between the birth of Pericles and the death of Aristotle,” wrote Shelley, “is undoubtedly, whether considered in itself or with reference to the effect which it has produced upon the subsequent destinies of civilized man, the most memorable in the history of the world.” (with apologies to Jesus of Nazareth)



# Aeschylus & *The Oresteia*



The Oresteia is our rite of passage  
from savagery to civilization.



## GREECE THE FIFTH CENTURY BC

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# ATHENS TAKES THE LEAD





# Athena

Athena (Minerva) was the daughter of Zeus.

She sprang full grown in armor from his forehead, thus has no mother.

She was fierce and brave in battle (Iliad) but, only fights to protect the state and home from outside enemies.

She was the goddess of the city- esp Athens, handicrafts, and agriculture.

She invented the bridle, which permitted man to tame horses, ~~the trumpet~~, the flute, the pot, the rake,

the plow,

the yoke,

the ship, and

the chariot.

She was the embodiment of wisdom, reason, and purity.

She was Zeus's favorite child and was allowed to use his weapons including his thunderbolt.

Her favorite city was Athens.

Her tree was the olive.

The owl was her bird.

She was a virgin goddess.

com  
ele  
?



# FOUR BIG BATTLES OF THE PERSIAN WARS

## I. Marathon 2. Themopylae 3. Salamis 4. Platea























Achilles

Odysseus

Agamemnon

Nestor

during  
(1100-479 BC)





Mt. Olympus

Lemnos

Ioannina

Larissa

Corfu

Volos

A

e

g

e

a

n

Leucas

Delphi

Chalcis

Cephalonia

Patras

ATHENS

Zacynthos

Corinth

Olympia

Andros

Sparta

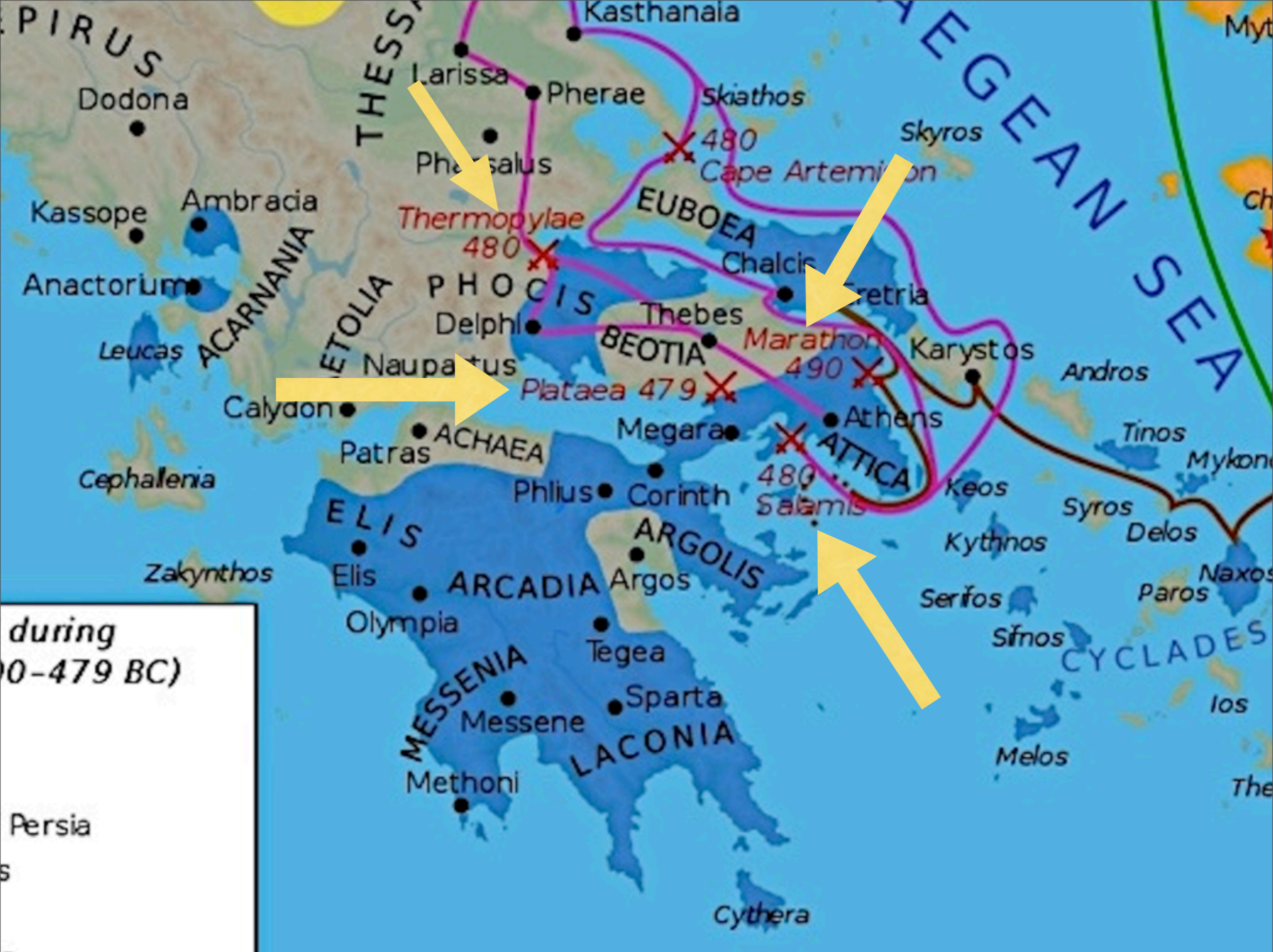
Naxos





Athens

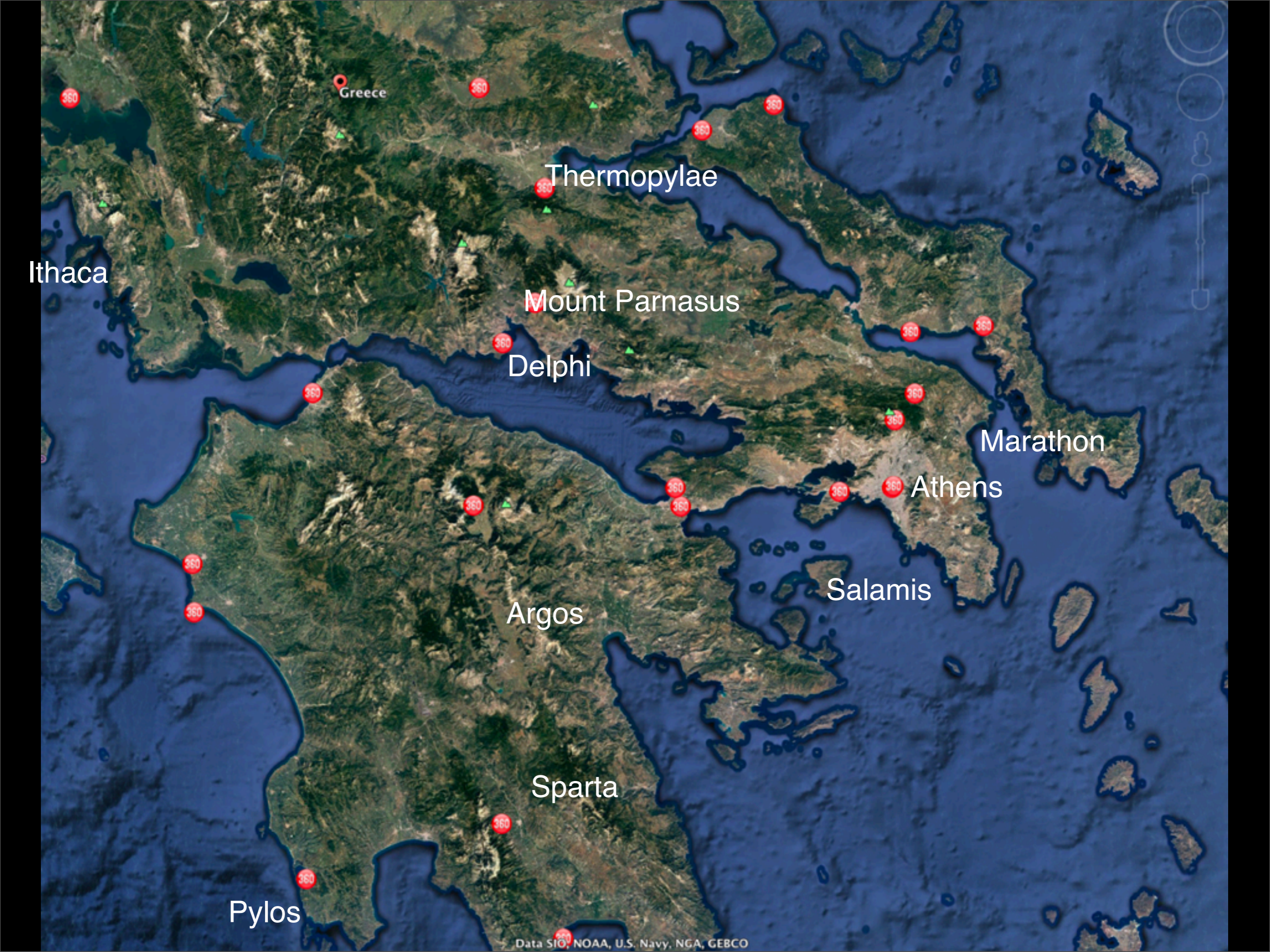




during  
490-479 BC)

Persia





Ithaca

Greece

Thermopylae

Mount Parnasus

Delphi

Argos

Sparta

Pylos

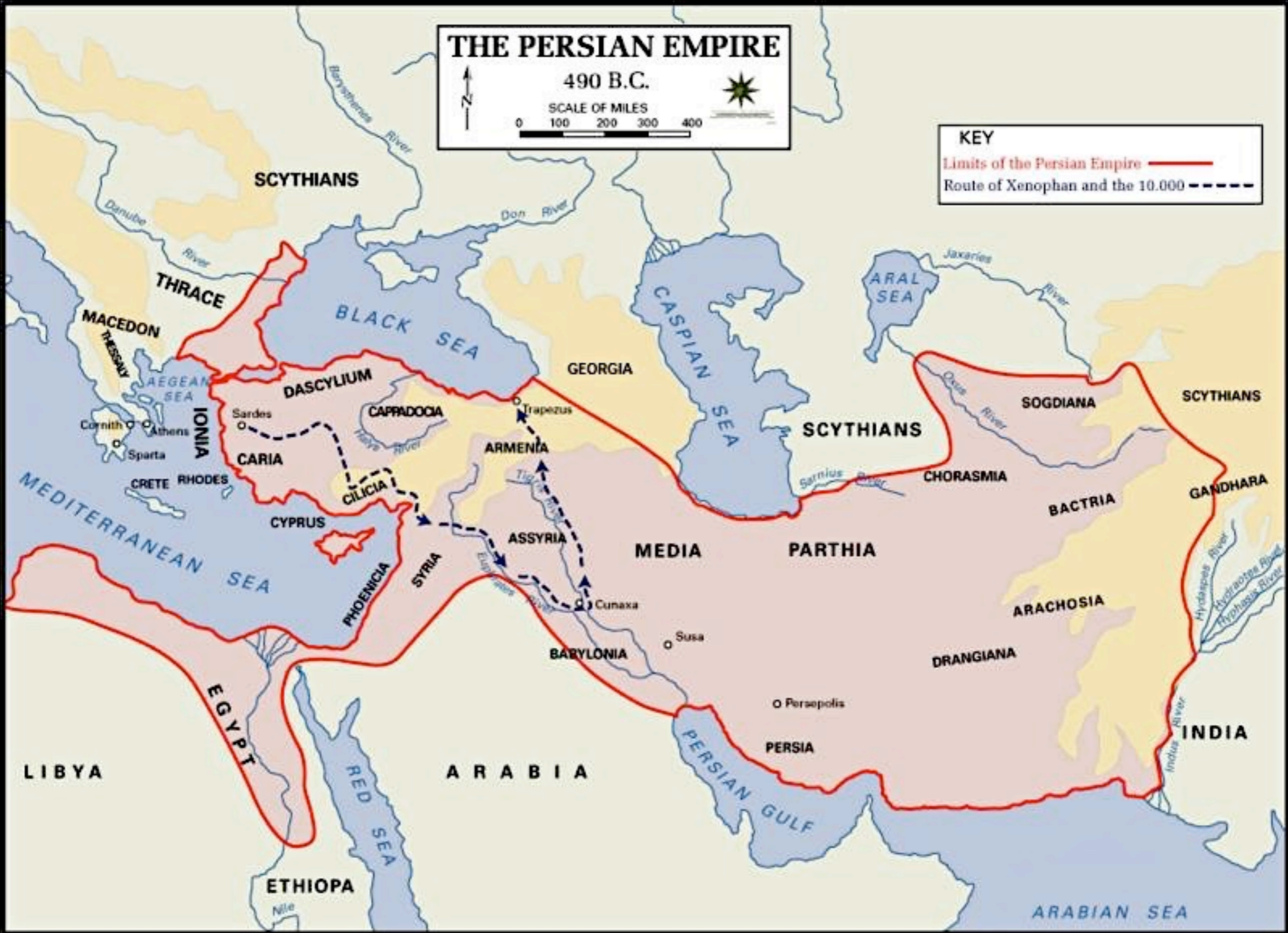
Marathon

Athens

Salamis

Data SIO, NOAA, U.S. Navy, NGA, GEBCO



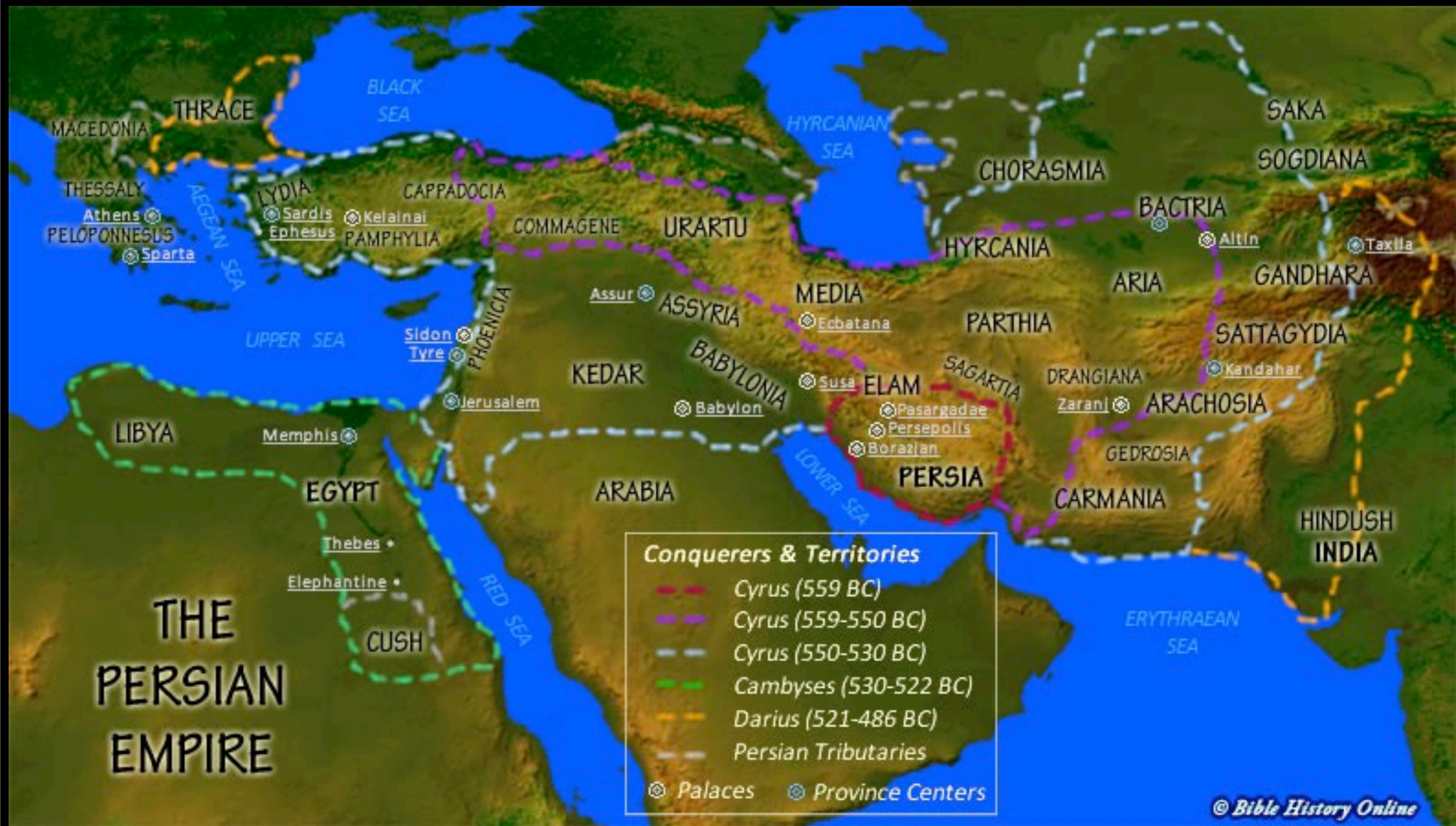




# CYRUS THE GREAT 576-530 BC











The Ionian Coast  
of Asia Minor  
700-500 BC

Smyrna  
Colophon  
Ephesus  
Samos  
Miletus  
Halicanarsus  
(World of  
Homer)



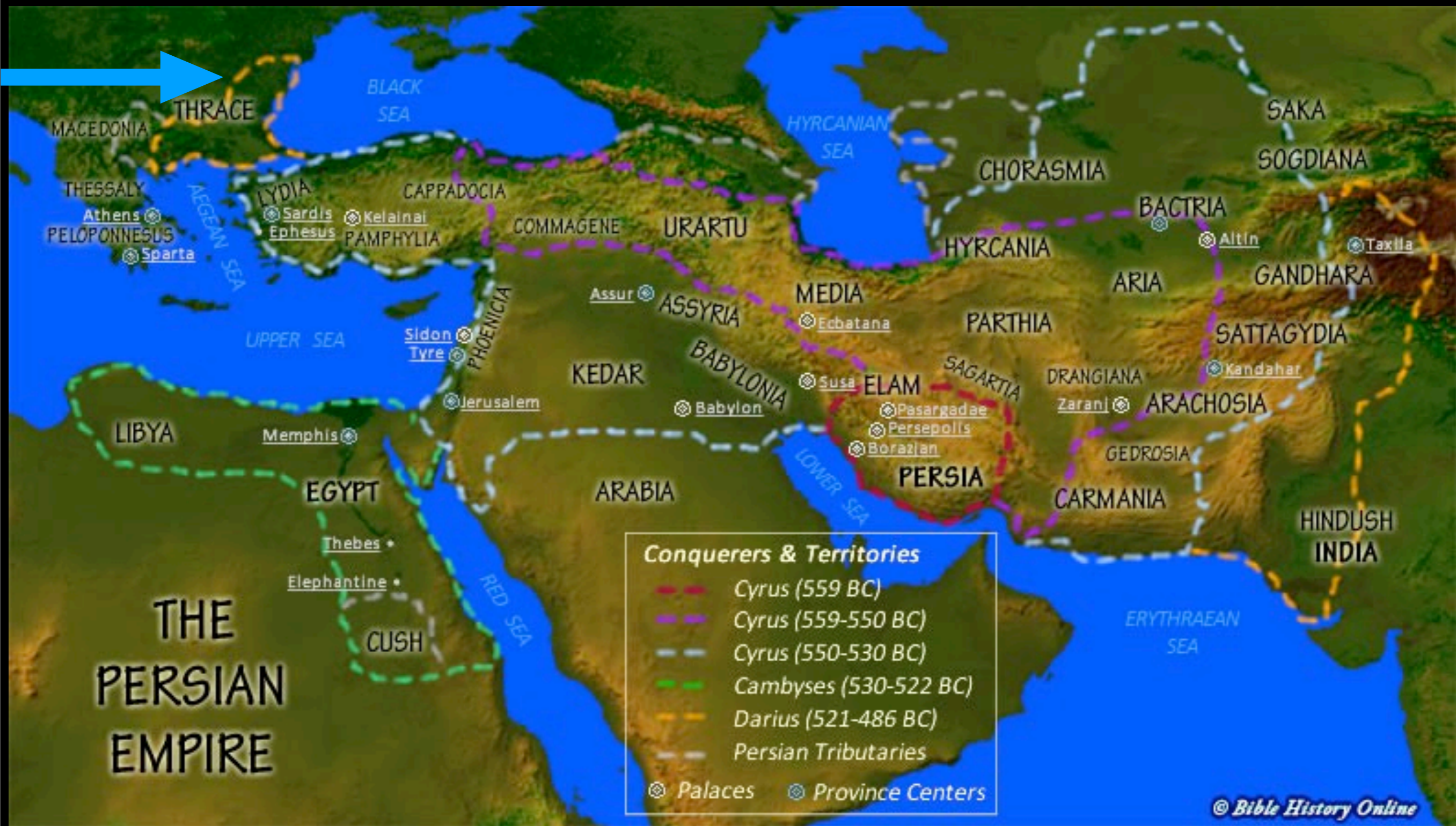
# IONIAN REVOLT

- **Persia took control of all Greek city-states along coast of Asia Minor in 547 BC**
  - **Region known as Ionia**
- **Ionian city-states rebelled against Persian rule in 499 BC**
  - **Sought aid from mainland Greece**
    - **Only Athens and Eretria responded**
    - **This aid allowed Ionia city-states to put up fierce resistance to Persians**
      - **But revolt was nonetheless defeated by 494 BC**





# Darius, Greece, 490 BC







**PERSIAN INVASIONS OF GREECE, 490—479 B.C.**







# SEPTEMBER 8, 480 BC THERMOPYLAE









735 BC Spartans invade Messenia  
(1<sup>st</sup> Messenian War)

700 BC  
670 BC Messenian Helots revolt  
(2<sup>nd</sup> Messenian War)

650 BC "Lycurgus" introduces radical  
new Spartan system

**LYCURGUS** Law giver

600 BC  
Peloponnesian League

## SEP 8, 480 BC THERMOPYLAE

490 BC Persian Wars: Marathon  
479 BC Persian Wars: Thermopylae / Artemisium  
Persian Wars: Plataea / Salamis

Peloponnesian War (vs  
Athens)

400 BC Defeat at Leuctra: End



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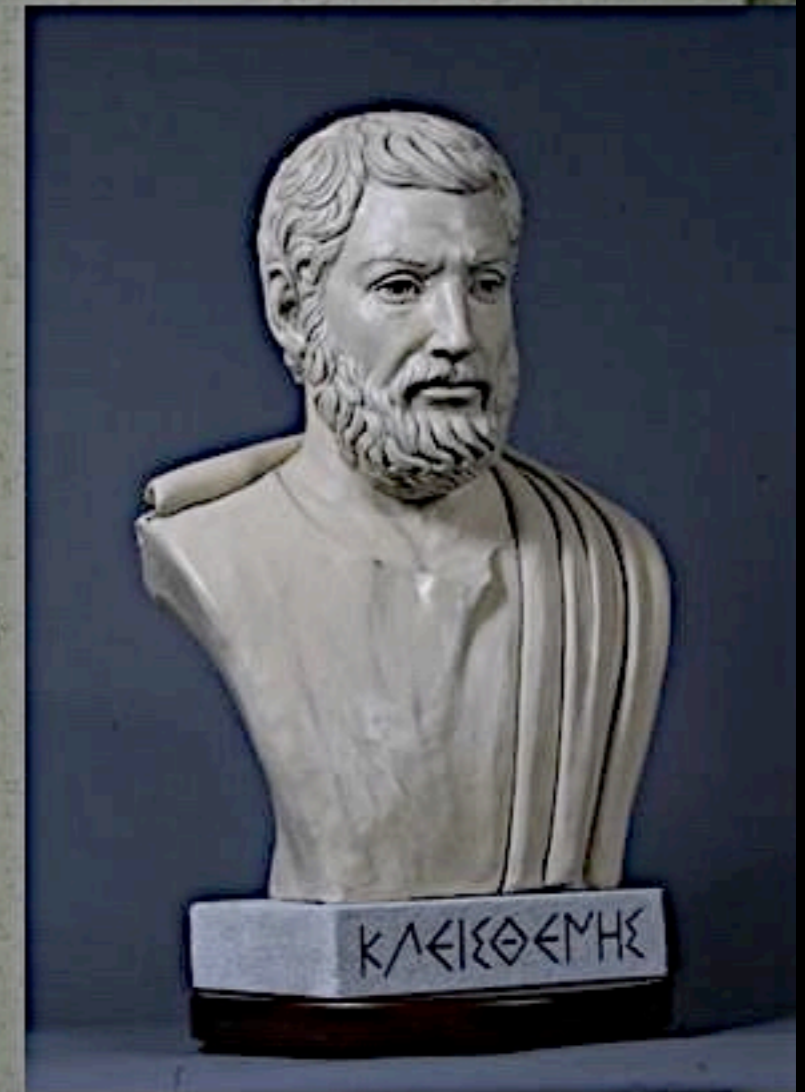


# Cleisthenes and the Birth of Democracy

507 BC

After Pisistratus died, Cleisthenes takes leadership of Athens

- Finished what previous three had started – empowering common people
- Re-designed electoral districts – no longer divided by wealth
- Created “Council of Five Hundred”
  - 500 people chosen by chance each year to help run government
  - Most people participated once in their lifetime
  - Leather merchant can become general!
  - **Common people rule the country**





# 507 REVOLUTION OF CLEISTHENES

## SUPREMACY OF TERRITORIALITY

His first reform struck at the very framework of Attic aristocracy—those four tribes and 360 clans whose leadership, by centuries of tradition, was in the hands of the oldest and richest families. Cleisthenes **abolished this kinship classification**, and replaced it with a **territorial division** into ten tribes, each composed of a (varying) number of demes. To prevent the formation of geographical or occupational blocs, such as the old parties of Mountain, Shore, and Plain, each tribe was to be composed of an equal number of demes, or districts, from the city, from the coast, and from the interior. To offset the sanctity that religion had given to the old division, religious ceremonies were instituted for each new tribe or deme, and a famous ancient hero of the locality was made its deity or patron saint.



# Supremacy of territoriality

The invention of the Greek city-state (polis) thus establishing the prototype for all Western political organization:

**territorial state/territory as basic unit of all Western pol org**

Supremacy of territoriality over all other forms of human association is neither natural nor inevitable)

vs: Israel="Chosen People" association of The Covenant  
where The People exist apart from any locality  
"Tradition on wheels"

vs: India= The Caste (as opposed to legal / geo associations)

vs. Egypt= Theocracy / all indiv are mem of Pharoah's house

vs. Islam= Allah



# ADVANTAGES OF TERRITORIALITY

for democracy it is easier

all citizens of territory equal (neutral)

equal under the law

vs, religious association (Islam, priests etc)

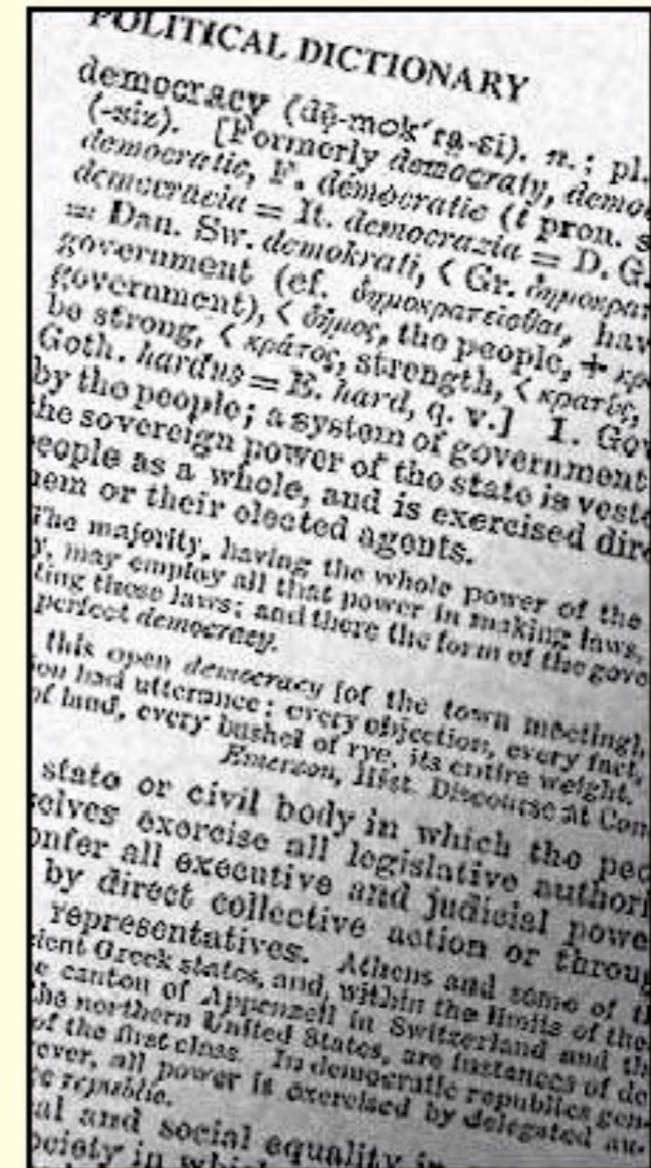
allows separation of church and state (313)



# Athenian Democracy

## REFORMS OF CLEISTHENES

- **Cleisthenes kept promise to demos**
  - Population of city and region divided into ten tribes
  - Each included people from all walks of life
  - Each elected representatives to the Council, elected generals and public officials, and jurors to Supreme Court
- Cleisthenes permanently broke power of old aristocracy and established the foundation for democracy





# BATTLE OF MARATHON

490 BC

- Eretria fell quickly to the Persians
- Persians then entered the plain of Marathon and headed for Athens
  - Athenians wasted several days debating strategy
    - Finally decided to request reinforcement from Sparta and send 9000 hoplite army meet Persians at Marathon
  - By the time Spartan reinforcement arrived, Athens had won battle
    - By using new tactic of “collapsing center”





# AFTERMATH OF MARATHON

- Athenians saw victory at Marathon as vindication of their adoption of democratic reforms of Cleisthenes
  - More democratic reforms followed
    - More elected offices opened up to demos
    - Introduction of practice of ostracism
      - To check against overly ambitious men
      - To make a clear-cut decision between conflicting policies advocated by different individuals
- Athens also embarked on huge naval construction program
  - Financed by silver in Laurium
  - Resulted in fleet of 200 ships





# The Battle of Salamis 480



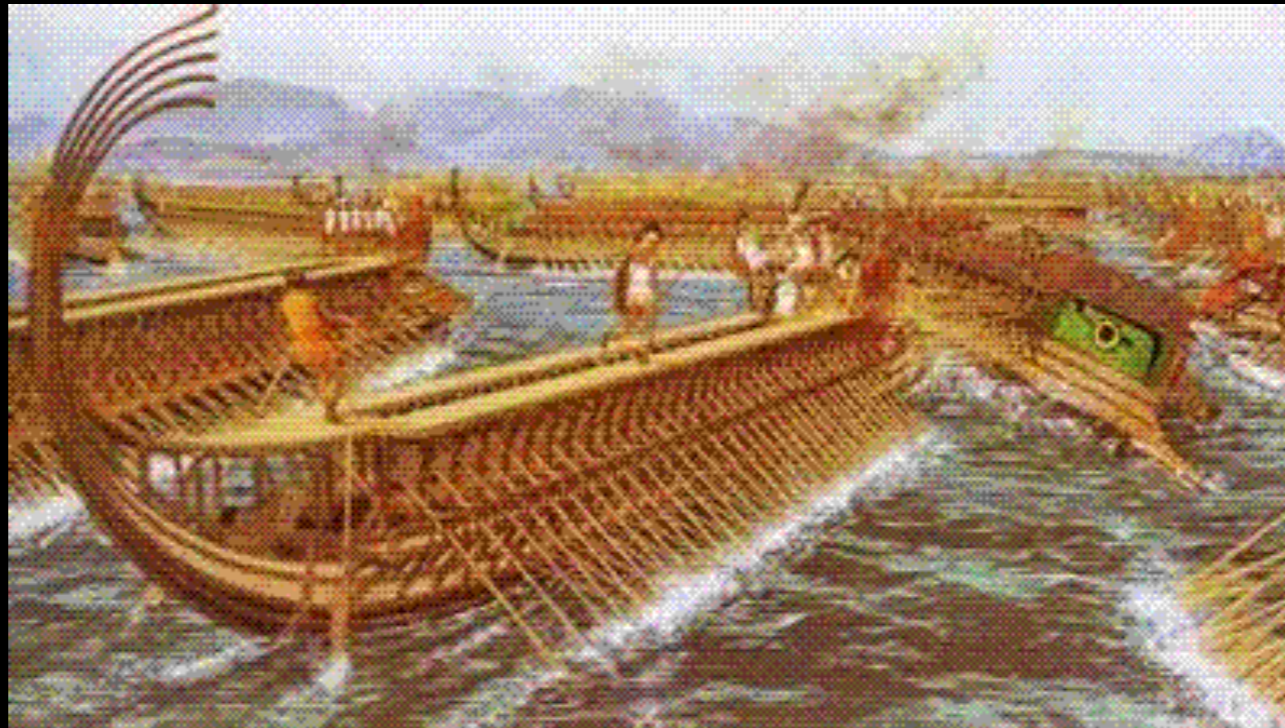




He who commands the sea has  
command of everything.

~ Themistocles

AZ QUOTES





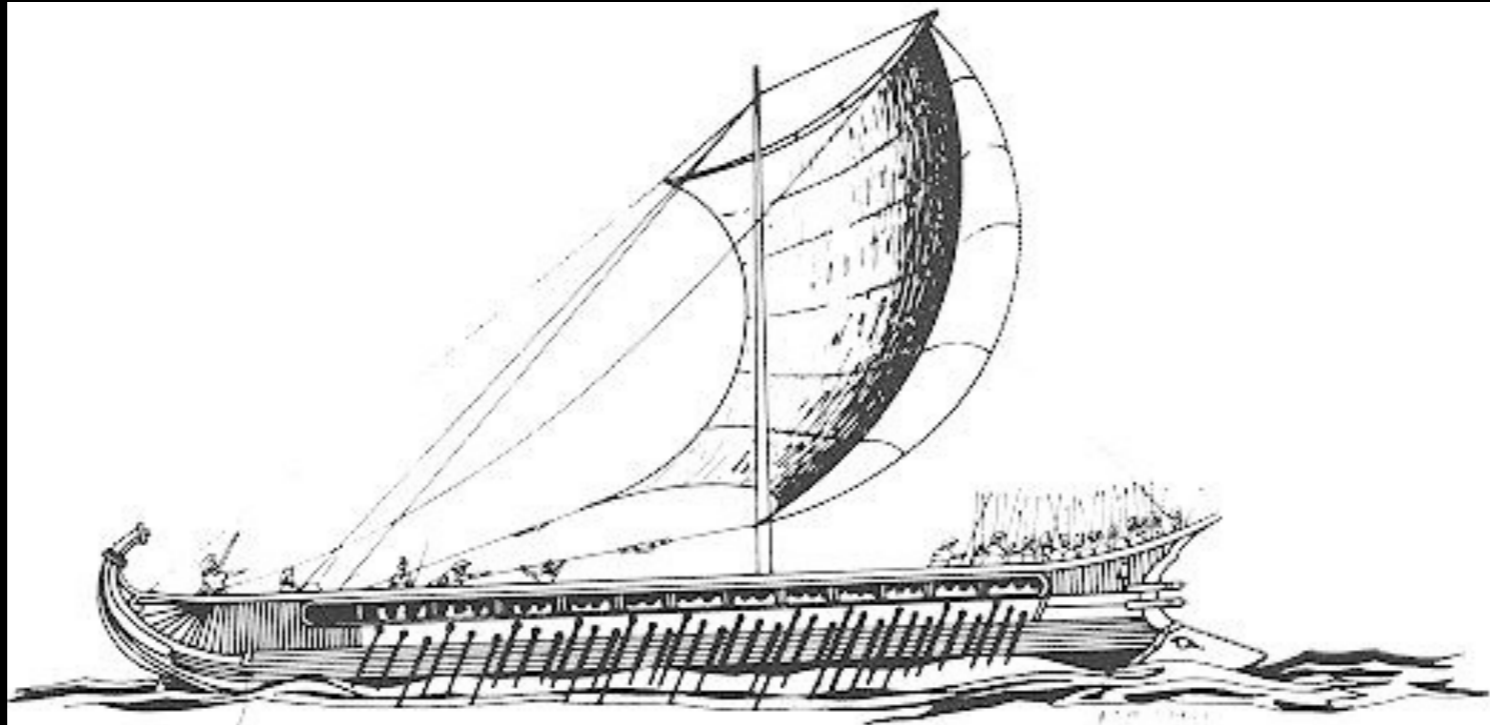
“To Live as You Please”  
Salamis,  
September 28, 480 B.C.

“O sons of Greece, go forward! Free your native soil. Free your children, your wives, the images of your fathers’ gods, and the tombs of your ancestors! Now the fight is for all that.”

—AESCHYLUS, *The Persians* (401–4)



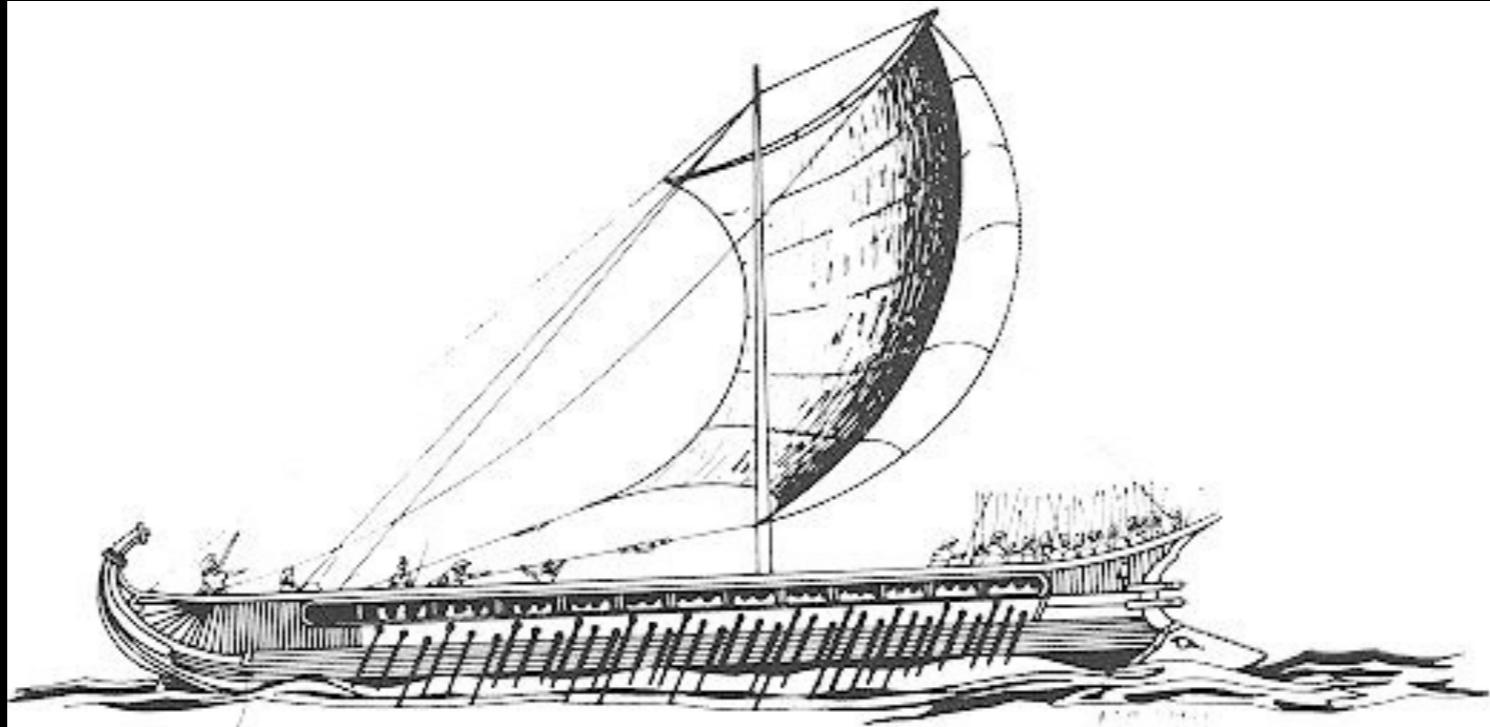
# THE TRIREME



Originally a Phoenician invention, an ancient trireme in battle was a rowing, not a sailing, ship. Usually, 170 sailors powered the vessel. An additional crew of thirty or so marines, archers, and helmsmen crowded above on the decks. Unlike the oarsmen in later European galleys, rowers sat three horizontal levels, one on top of another, each one pulling a single oar of a standard length. **The great strength of the trireme's design was its extraordinary ratio between weight, speed, and propulsion.**



# THE TRIREME



The sleekness of the ship and the intricate arrangement of the oarsmen made it possible for two hundred men in a few seconds to reach speeds of nearly nine knots. That quickness and agility ensured that its chief weapon—a two-pronged bronze ram fitted at the waterline of the prow—could smash right through any ship on the seas. So complex was the ancient design of vessel, oar, and sail that in the sixteenth century when Venetian shipwrights attempted to duplicate the Athenian method of oarage, the result was mostly unseaworthy galleys. Modern engineers have still not mastered the ancient design, despite the use of advanced computer technology and some 2,500 years of nautical expertise.



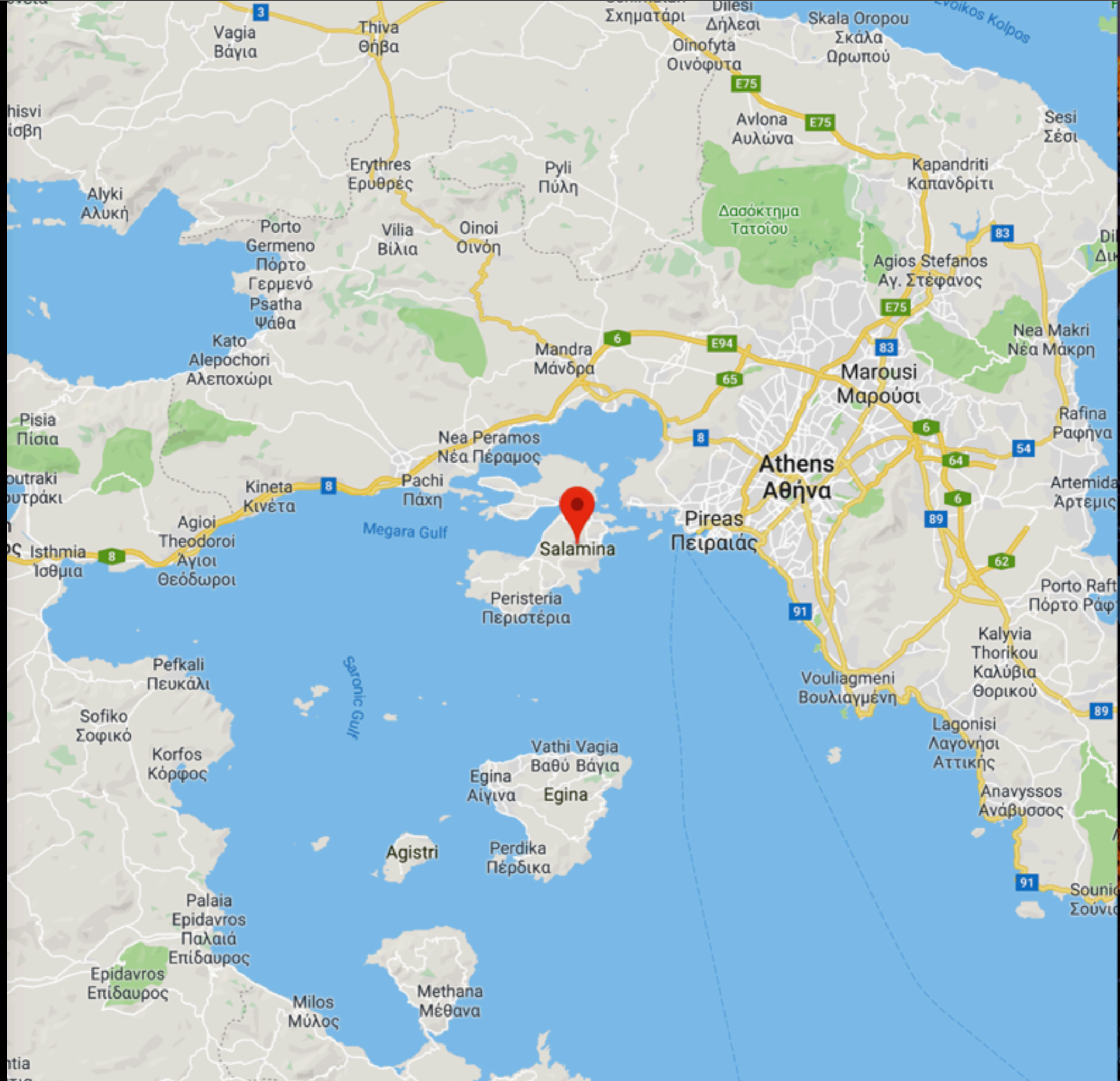


Wednesday February 5, 2020





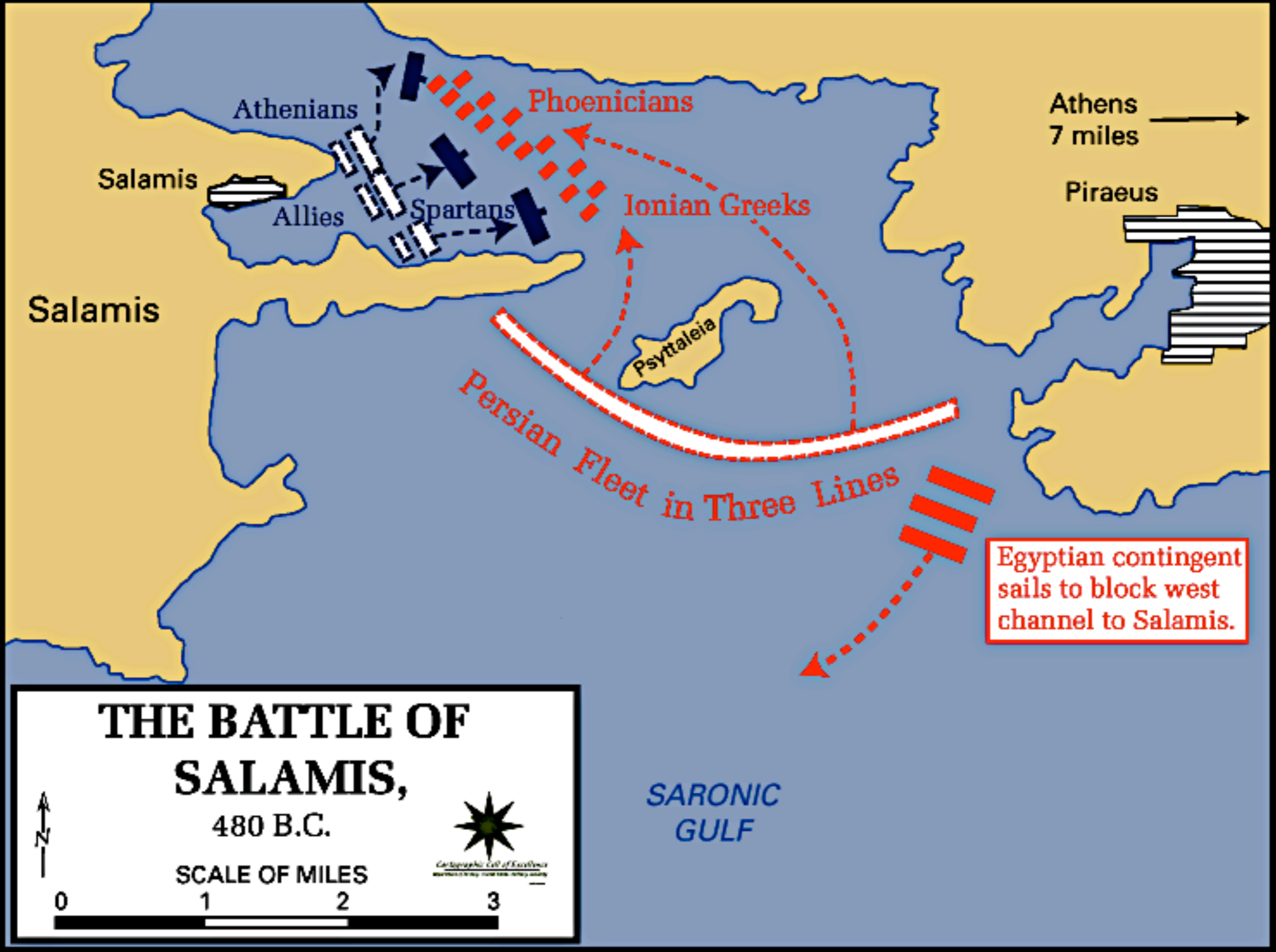






















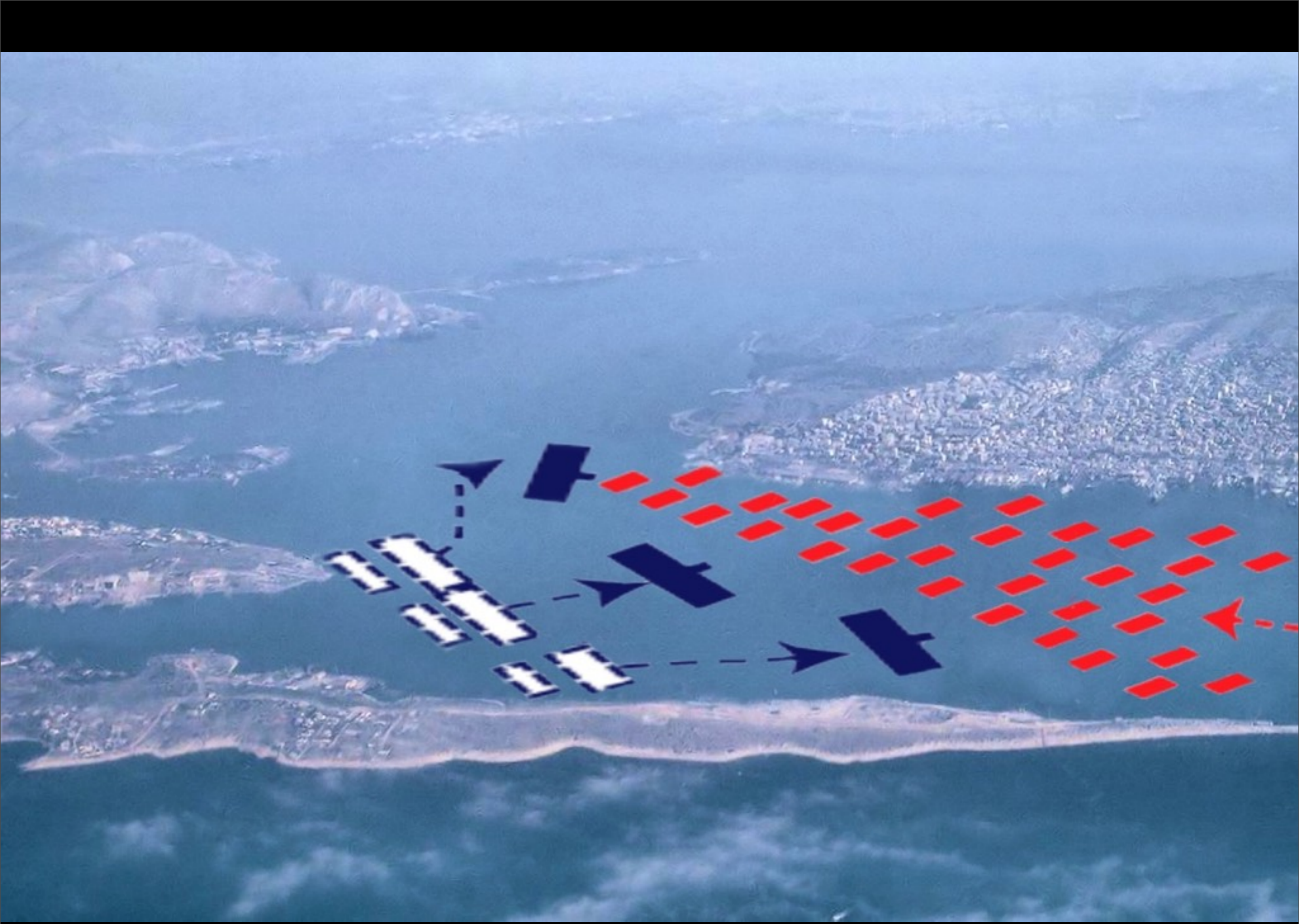


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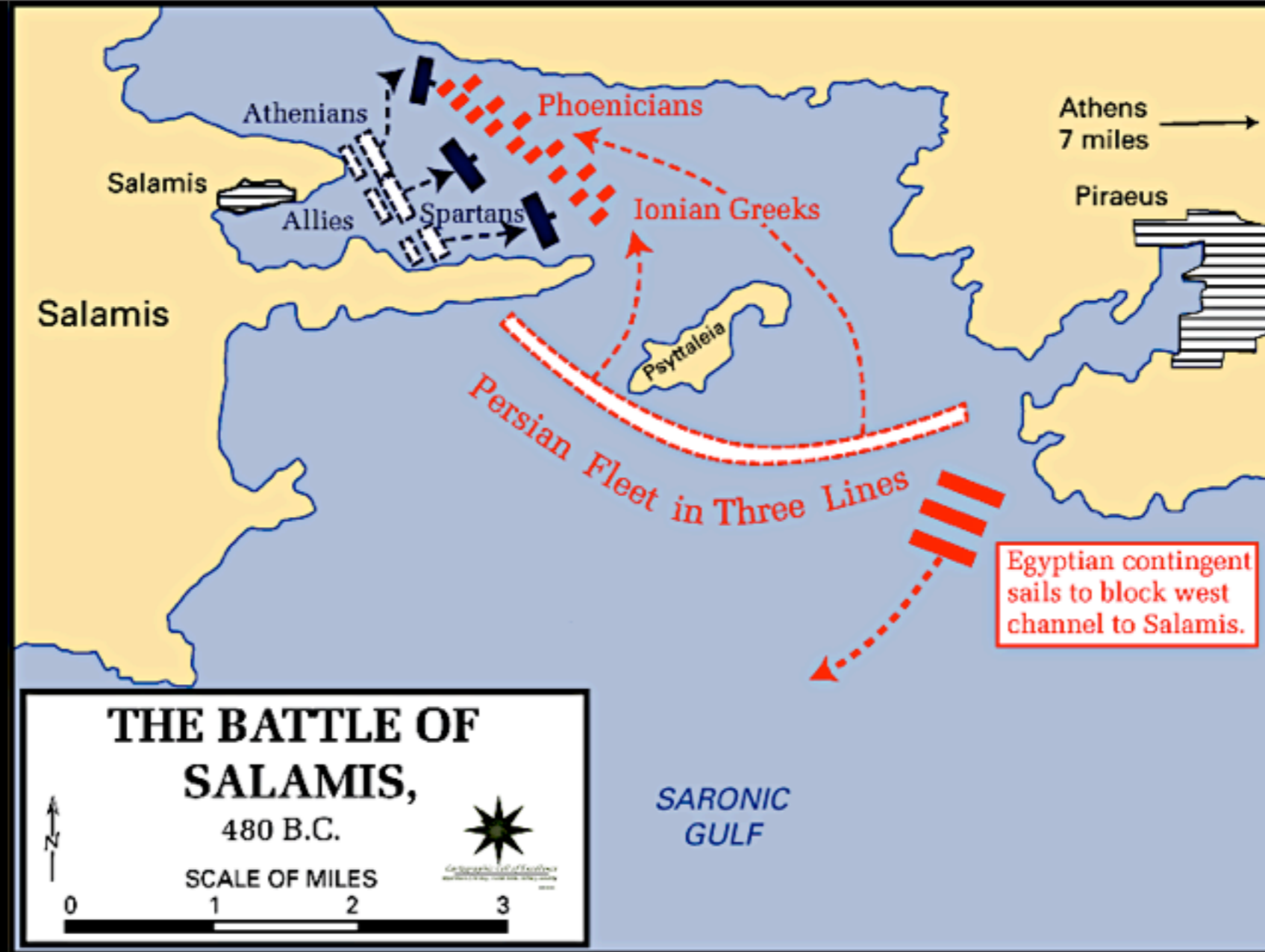






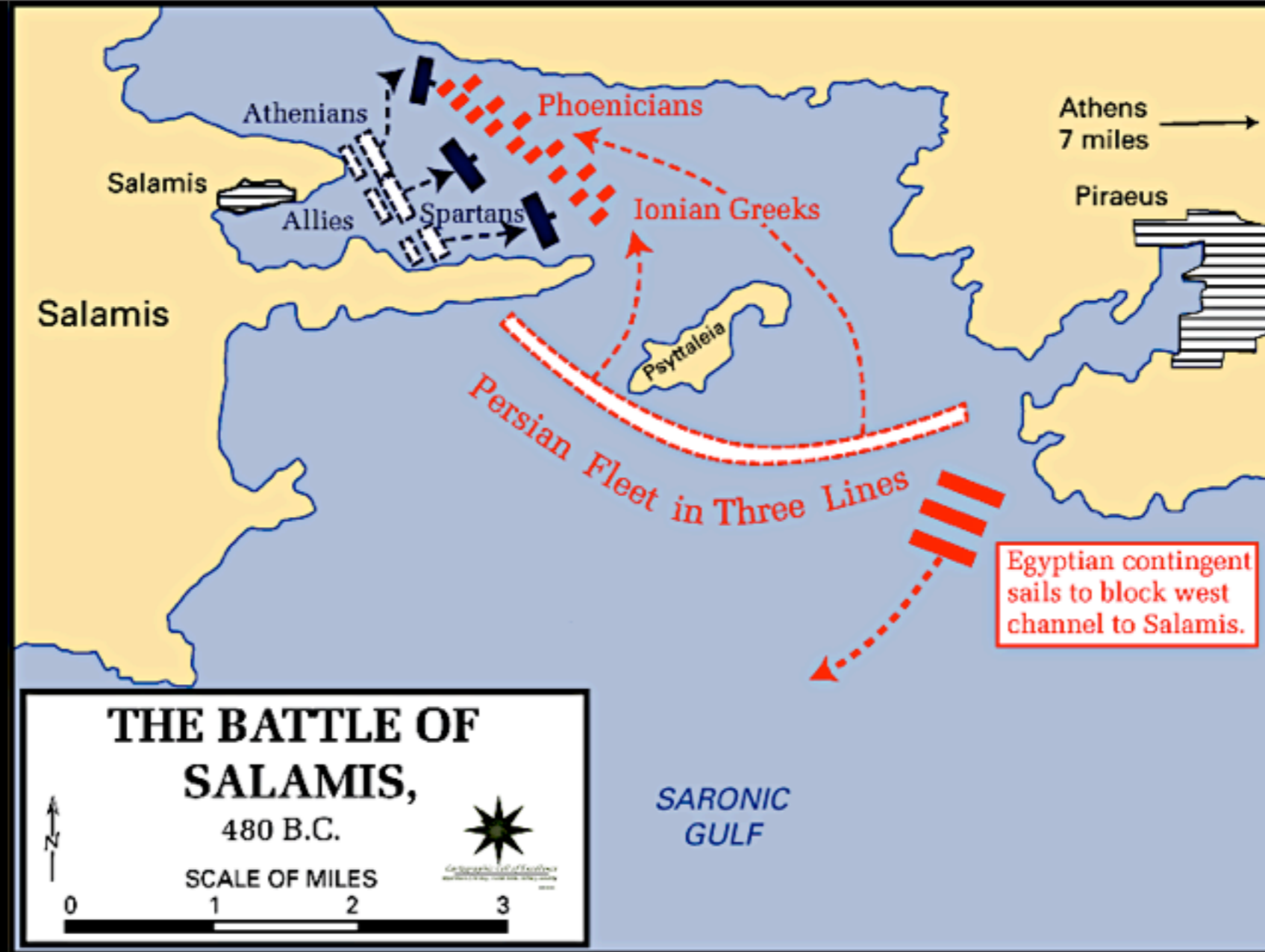
SALAMIS





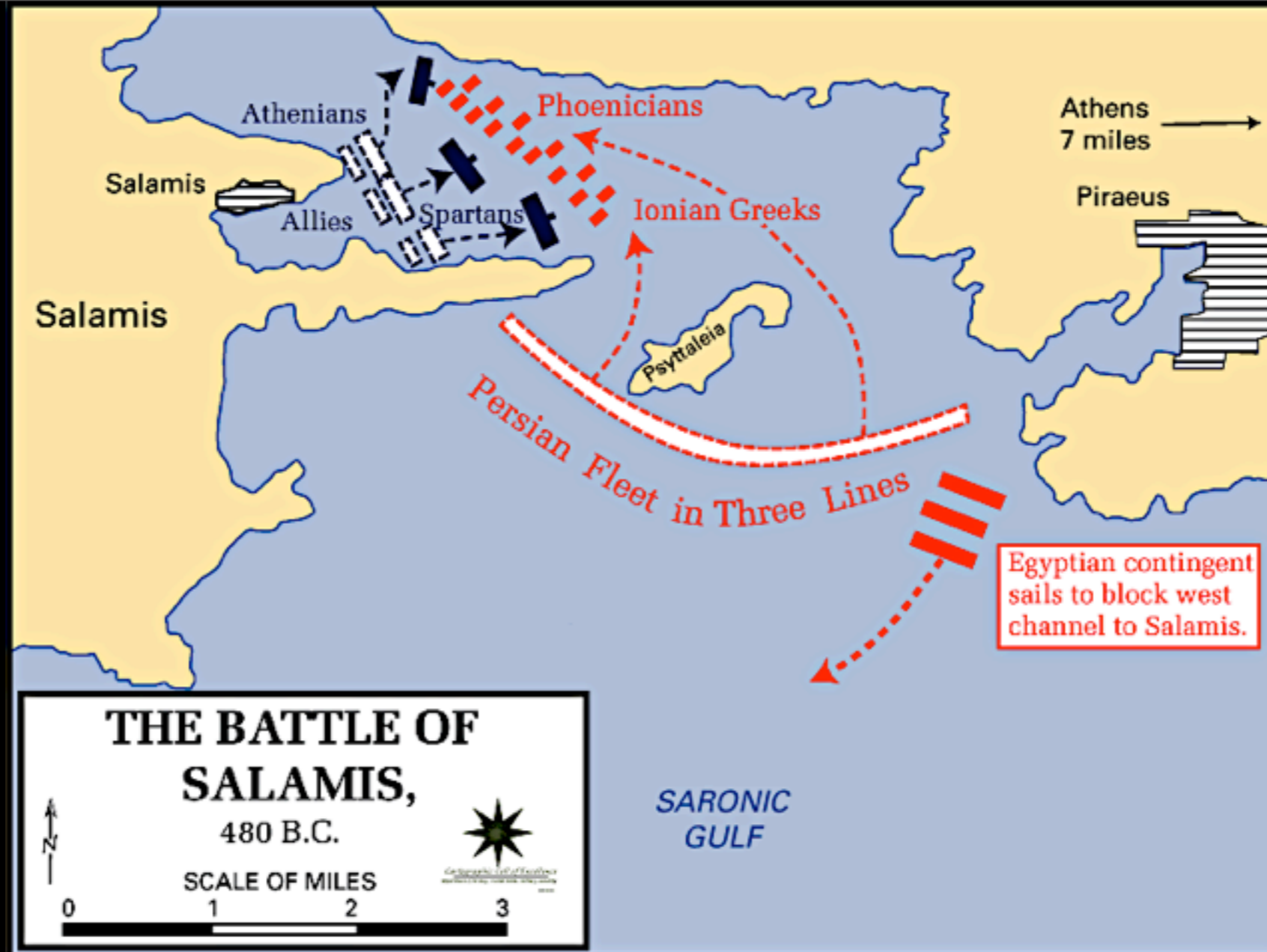
Because the frenzied Greeks were determined to annihilate the occupiers of their homeland, and since, as Herodotus points out, “the greater part of the Barbarians drowned at sea because they did not know how to swim,” Salamis remains one of the most deadly battles in the entire history of naval warfare.





More perished in the tiny strait than at Lepanto (ca. 40,000–50,000), Spanish Armada (20,000–30,000), Spanish and French together at Trafalgar (14,000), the British at Jutland (6,784), or the Japanese at Midway (2,155).



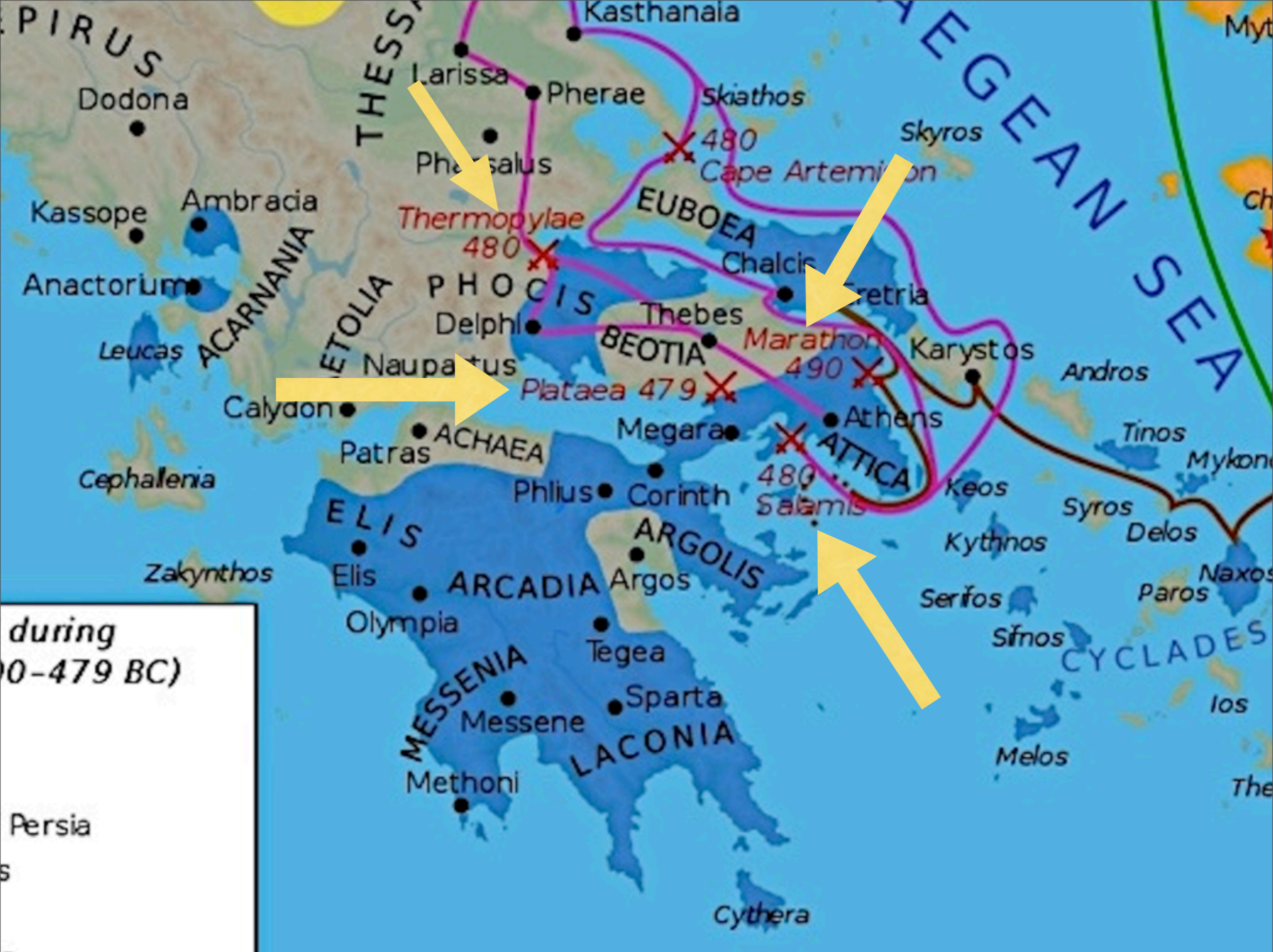


In contrast, only forty Greek triremes were lost, and we should imagine that the majority of those 8,000 Greeks who abandoned their ships were saved. Herodotus says only a “few” of the Greeks drowned, the majority swimming across the strait to safety. Rarely in the history of warfare has there occurred such a one-sided catastrophe—and rarely in the age before gunpowder have so many been slaughtered in a few hours. Victor Davis Hanson









during  
(490-479 BC)

Persia



# Statue to commemorate the Battle of Salamis, September 28, 480 BC



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## Pericles (495-429)

Aristocrat who leads the democratic party (Peoples Party) like Thomas Jefferson, FDR  
father Xanthippus fought at Marathon  
mother Agariste, niece of Cleisthenes

He absorbed the rapidly growing culture of his epoch, and united in his mind and policy all the threads of Athenian civilization— economic, military, literary, artistic, and philosophical.

Even the comic poets, who disliked him, spoke of him as “the Olympian,” who wielded the thunder and lightning of such eloquence as Athens had never heard before;





## Citizenship

Pericles (451) carried through the Assembly a restriction of the franchise to the legitimate offspring of an Athenian father and an Athenian mother.

No legal marriage was to be permitted between a citizen and a noncitizen.

It was a measure aimed to discourage intermarriage with foreigners, to reduce illegitimate births, and perhaps to reserve to the jealous burghers of Athens the material rewards of citizenship and empire.



Citizenship is limited, first, by the fact that only a minority of the people can read. It is limited physically by the difficulty of reaching Athens from the remoter towns of Attica. The franchise is restricted to those sons, of two free Athenian parents, who have reached the age of twenty-one; and only they and their families enjoy civil rights, or directly bear the military and fiscal burdens of the state. Within this jealously circumscribed circle of 50,000 citizens out of an Attic population of 300,000, political power, in the days of Pericles, is formally equal; each citizen enjoys and insists upon equal rights at law and in the Assembly. To the Athenian a citizen is a man who not only votes, but takes his turn, by lot and rote, as magistrate or judge, and as soldier.

## A CITIZEN'S STATE.



All of the 115,000 slaves of Attica,  
all women,  
many workingmen,  
all of the 28,500 resident aliens,  
and consequently a great part of  
the trading class, are excluded  
from the franchise.





Thucydides said that the Athenians were the first Greeks to walk in the streets unarmed. A "civilian" society."



"There are few words which are used more loosely than the word 'Civilization.' What does it mean? It means a society based upon the opinion of civilians. It means that violence, the rule of warriors and despotic chiefs, the conditions of camps and warfare, of riot and tyranny, give place to parliaments where laws are made, and independent courts of justice in which over long periods those laws are maintained. That is Civilization—and in its soil grow continually freedom, comfort and culture. When Civilization reigns, in any country, a wider and less harassed life is afforded to the masses of the people. The traditions of the past are cherished, and the inheritance bequeathed to us by former wise or valiant men becomes a rich estate to be enjoyed and used by all. The central principle of Civilization is the subordination of the ruling authority to the settled customs of the people and to their will as expressed through the Constitution. In this Island we have today achieved in a high degree the blessings of Civilization. There is freedom: there is law; there is love of country; there is a great measure of good will between classes: there is a widening prosperity. There are unmeasured opportunities of correcting abuses and making further progress." Winston Churchill





Pericles (495-429 BC) and Aspasia (470-400 BC)



# A WOMAN PHILOSOPHER



Arriving in Athens about 450, Aspasia opened a school of rhetoric and philosophy, and boldly encouraged the public emergence and higher education of women. Many girls of good family came to her classes, and some husbands brought their wives to study with her. Men also attended her lectures, among them Pericles and Socrates, and probably Anaxagoras, Euripides, Alcibiades, and Pheidias.





Aspasia made his home a French Enlightenment salon, where the art and science, the literature, philosophy, and statesmanship of Athens were brought together in mutual stimulation. Socrates marveled at her eloquence, and credited her with composing the funeral oration that Pericles delivered after the first casualties of the "Peloponnesian War.



Aspasia became the uncrowned queen of Athens, setting fashion's tone, and giving to the women of the city an exciting example of mental and moral freedom.



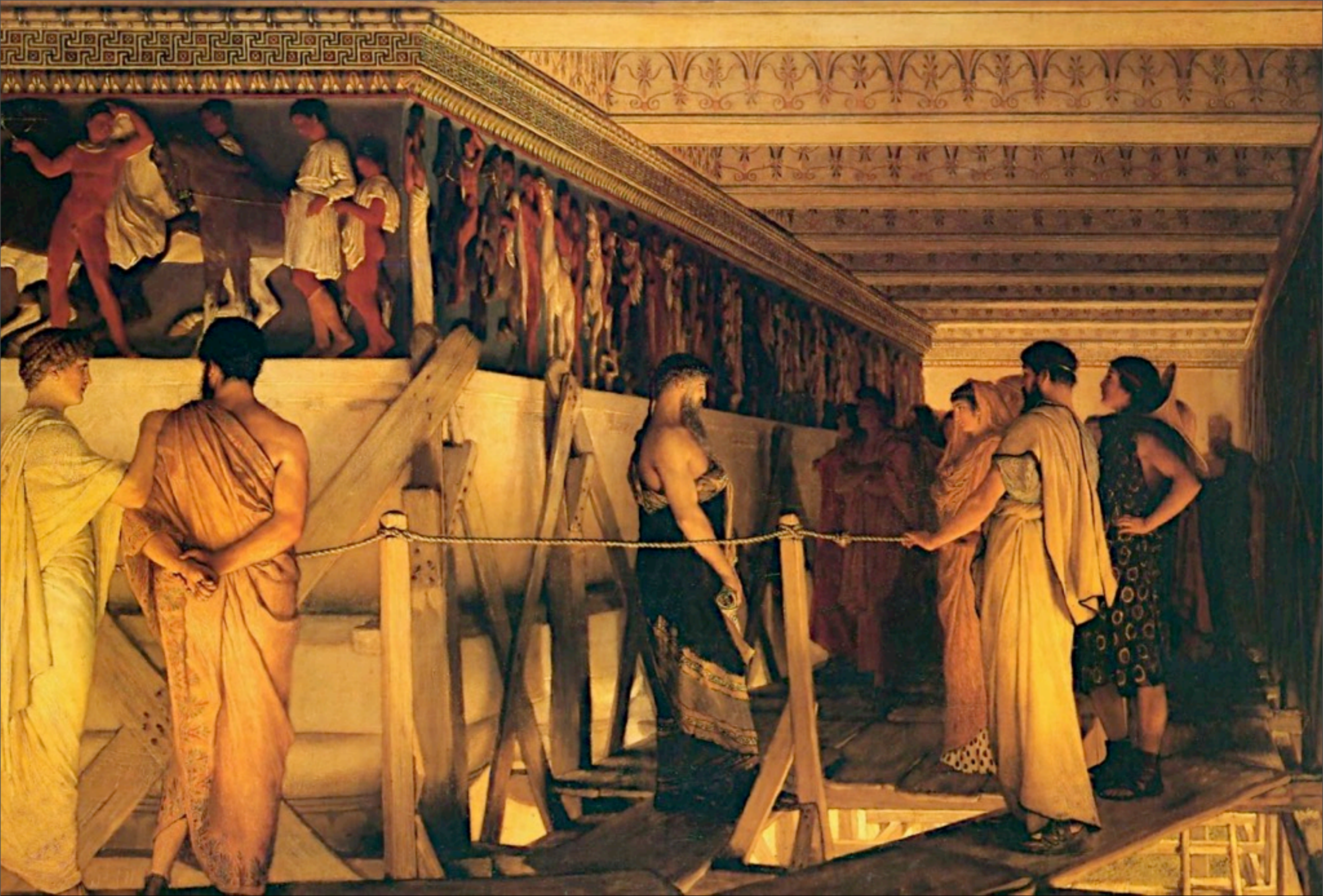


Oligarchic conservative enemies  
of democracy  
use Aspasia to get at Pericles  
bring her to trial for "impiety"



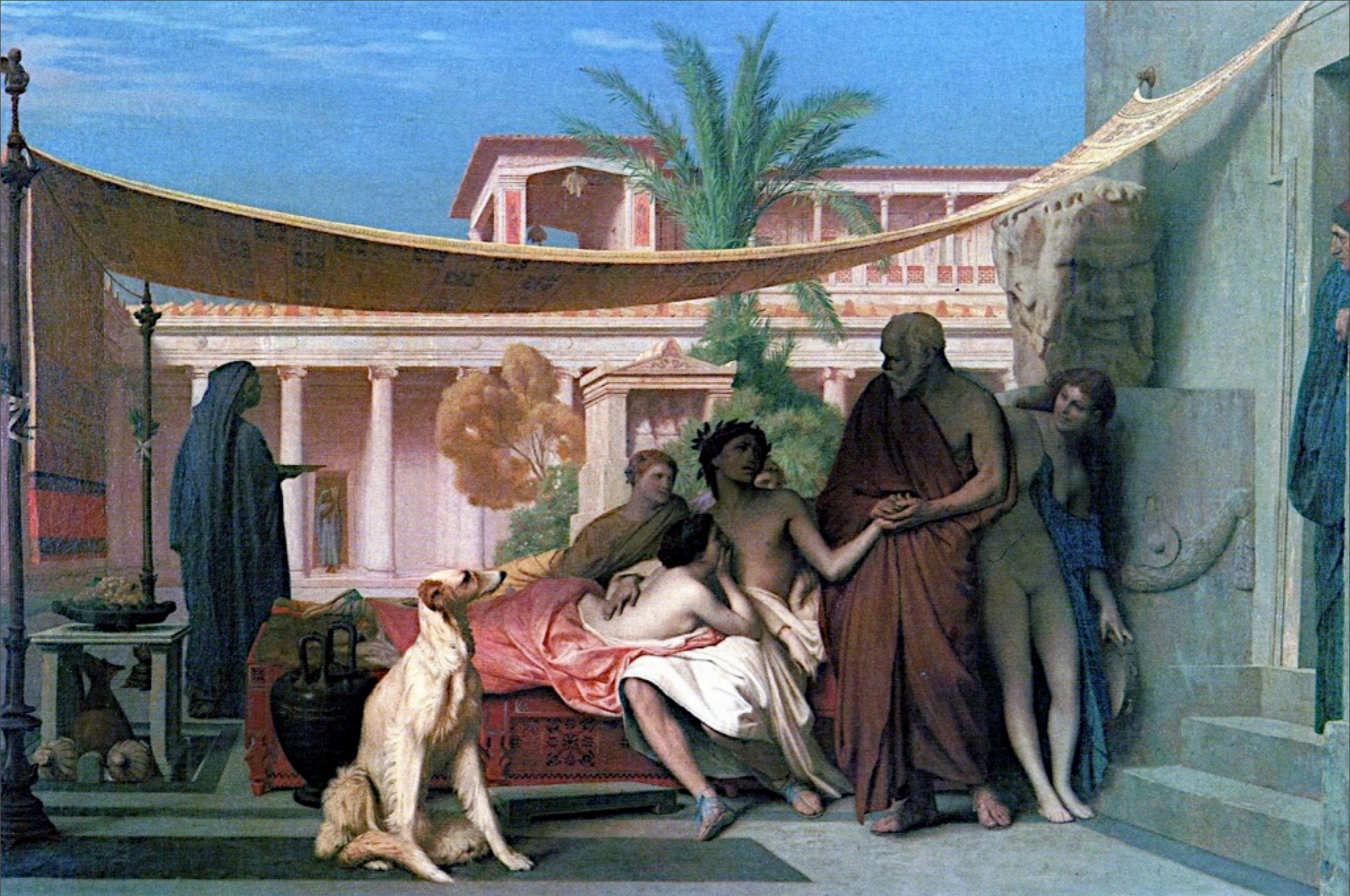
Pericles defends her at her trial  
case dismissed.  
but his power waning with all  
the enemies after him.  
when dies in 429 losing power.





Sculptor Phidias shows Parthenon frieze to Pericles, Aspasia, Alcibiades





Alcibiades at the home of Aspasia with Socrates.



**Pericles' Funeral Oration** is a famous speech from Thucydides' *History of the Peloponnesian War*. The speech was delivered by Pericles at the end of the first year of the Peloponnesian War (431–404 BC) as a part of the annual public funeral for the war dead.





# Pericles' Funeral Oration



"If we look to the laws, they afford equal justice to all in their private differences...if a man is able to serve the state, he is not hindered by the obscurity of his condition.

The freedom we enjoy in our government extends also to our ordinary life. There, far from exercising a jealous surveillance over each other, we do not feel called upon to be angry with our neighbor for doing what he likes..." These lines form the roots of the famous phrase "equal justice under law."



# Pericles' Funeral Oration



The liberality of which Pericles spoke also extended to Athens' foreign policy: "We throw open our city to the world, and never by alien acts exclude foreigners from any opportunity of learning or observing, although the eyes of an enemy may occasionally profit by our liberality..." Yet Athens' values of equality and openness do not, according to Pericles, hinder Athens' greatness, indeed, they enhance it, "...advancement in public life falls to reputations for capacity, class considerations not being allowed to interfere with merit...our ordinary citizens, though occupied with the pursuits of industry, are still fair judges of public matters...at Athens we live exactly as we please, and yet are just as ready to encounter every legitimate danger."



1. Persia, Babylon, Egypt, no rights
2. Greece, Miletus, democracy
3. Athens Pericles 431 BC
4. Roman Republic, Constitution
5. Barbarian tribes, blood rights
6. 12thC Henry II, Common Law, parliament
7. 1215 Magna Carta, absolute rights (Habeas Corpus)
8. Parliament, 1300s, when meet, who elected
9. 1531, Henry VIII & Parliament partners
10. Charles I: arrest MPs Civil War  
Parliament Supreme
11. Confirmed 1688: Bill of Rights
- 12 1776 no taxation w/ rep
13. 1789 French Rev goes wrong
14. 19th C Civil War; RIGHTS TO ALL Free the slaves
15. 1989 & 1991 Freedom for all.



# THE GREEK'S DISCOVERY OF THE POWER OF FREEDOM

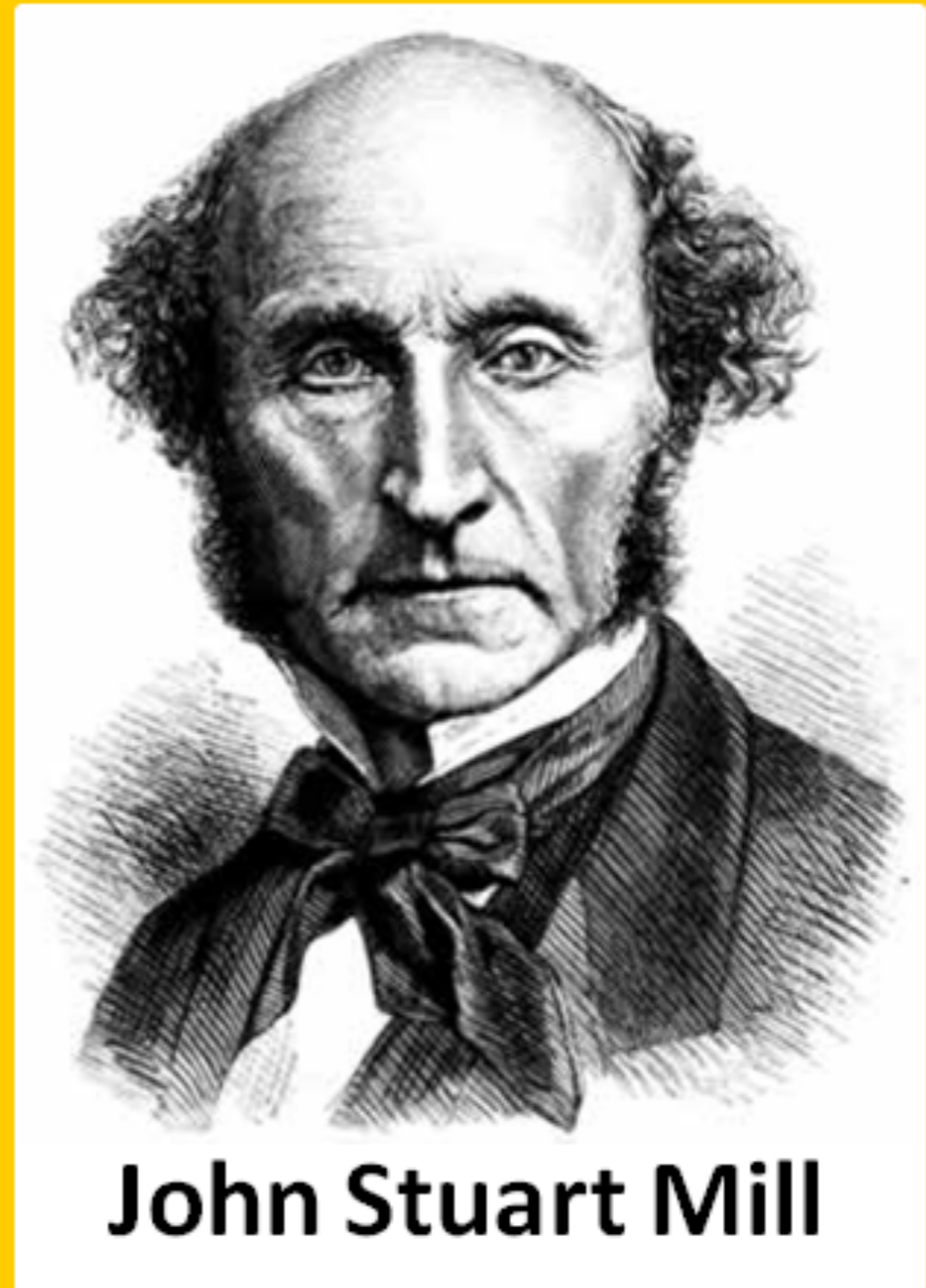
John Stuart Mill, *On Liberty*, 1859

1. Human beings are most creative when free.
2. Human beings are happiest when free. (?)
3. freedom of speech
4. freedom of print (no restrictions)
5. freedom of association
6. freedom of sexes, equality
7. women's equality and women's vote



# What is liberalism?

People understand their own business, and their own interests better, and care for them more, than the government does or can be expected to do.



**John Stuart Mill**

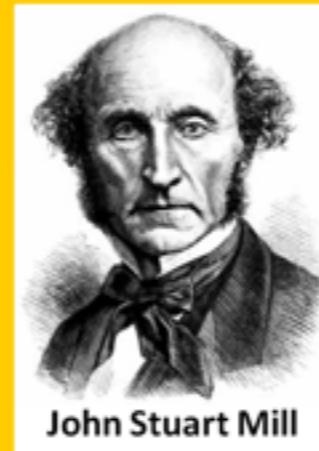
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*Graphic by Mark Pack / [www.MarkPack.org.uk](http://www.MarkPack.org.uk)*

The central principle of Civilization is the subordination of the ruling authority to the settled customs of the people and to their will as expressed through the Constitution



## Aeschylus & *The Oresteia*



The *Oresteia* is our rite of passage  
from savagery to civilization.  
From Bronze Age Charioteers to  
citizens of democracy.



Aeschylus & *The Oresteia*



## Homer and Athenian Democracy

How to interpret Homeric themes in a democracy.

How to understand militant heroism in a society that requires communal co-operation.



The Dilemma. The Iliad and Athens  
Achilles and Agamemnon.

At the center of the Heroic Ideal is a terrible dilemma.

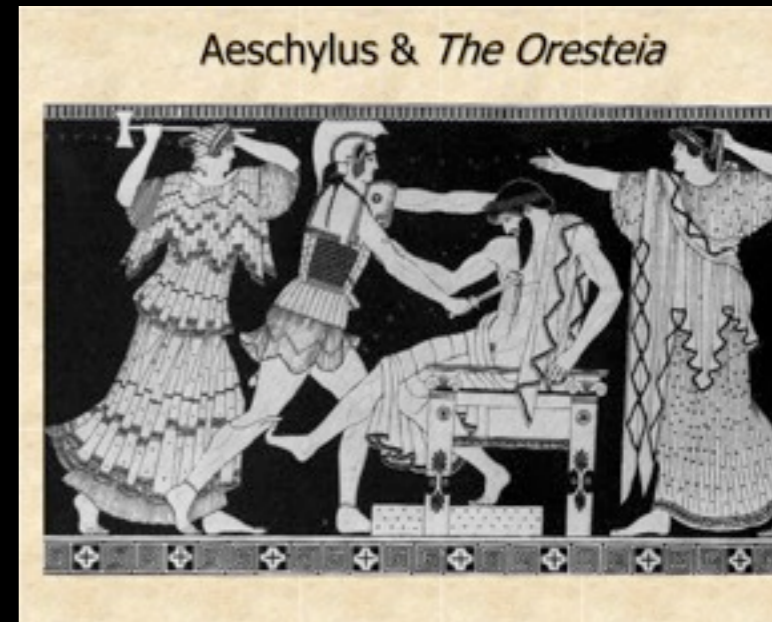
The hero must always test himself against his own  
conscience.

That is the only court of opinion that matters.

Has he been true to his own self, true to his  
convictions, has he fought as hard as he should?

Thus the Heroic Ideal centers on the individual.

But the goal of all Heroic behavior is finally the  
applause of one's fellow men.



Homer  
and  
Athenian  
Democracy



Honor and fame are worthwhile in this code.

So what happens when one's own conscience sets  
oneself against one's fellow men?

Which is more important?

This is the theme of the Iliad.

Homer and all others understood the terrible dilemma

"Sing the anger of Peleus' son Achilles  
and its devastation

which put pains thousandfold  
upon the Achaens ,

hurled in their multitudes

to the house of Hades

strong souls of heroes

but gave their bodies

to be the delicate feasting

of dogs....."

Homer  
and  
Athenian  
Democracy



Aeschylus & *The Oresteia*



Orestes is acquitted and restored to his fathers' lands in Argos, while Athena persuades the Furies, the demons of the primitive vendetta-law, to become benevolent patrons, changing their names to 'Eumenides', the Kindly Ones of Athens. The final choruses are in the mood of Beethoven's Hymn to Joy: let us rejoice, the spirit of man has triumphed over the harsher elements of life—a new order has been born.







# History of Ancient Greece

## Institute for the Study of Western Civilization

### Week 14: PERICLES

