

431-421 – Battle of Amphipolis

The battle of Amphipolis was fought during the Peloponnesian War. The battle was between Sparta and Athens in 422 BCE.

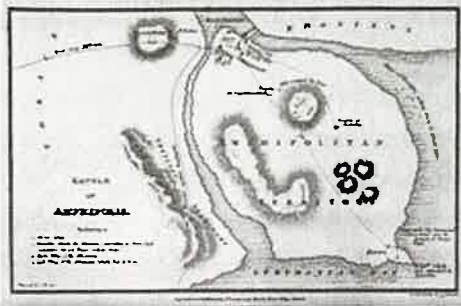


Figure 1; A map demonstrating the battle arrangements according to Thucydides. (Image from; https://en.wikipedia.org/wiki/Battle_of_Amphipolis).

In 424/3 BCE the Spartan General and Officer Brasidas sieged Amphipolis. This was an Athenian colony in Thrace (Thuc, 4.102.1). As a reaction to this siege, the Athenian General, Eucles, sent for help from Thasos, where Thucydides, who was at this time a general, stationed there (Thuc, 4.104.4-5).

On the hearing of this, Brasidas came up with the tactical idea of offering safe passage to anyone who wanted to leave the city and the promise to those who wanted to stay, they could keep their own properties when he would take the city (Thuc, 4.105.1-2). This had a huge effect as Amphipolis surrendered before Thucydides could arrive (Thuc, 4.105.1-2). Of course, this would have scared the Athenians, as many more of their allies and colonies could be captured by the Spartans. If the Spartans could take Amphipolis so quickly, she could do it to the others as well.

This battle was the last major battle between Sparta and Athens (Foster E. 2017, p.310). Brasidas' plan for the battle was to send 150 men as his first attack in order to panic the Athenians who were unprepared. His second attack would be his main force, which would come across a now panicked and disorganized army (Foster E. 2017, p.310). This plan was perfectly executed and worked. Cleon, the Athenian general, did not predict this or organize his troops, showing his incapability to lead as well as showing Brasidas' intelligence when it came to military strategies and execution.

Figure 2; Map of Ancient Greece and her Polies (Image from; <http://www.whoosh.org/issue18/dickson1.html>)

Due to Cleon's inexperience and impatience, the Athenian army retreats which leads to a double attack (Foster E. 2017, p.310). The Athenians are blown with side attacks from the left and creates even more confusion for Cleon and his men (Foster E. 2017, p.310). During this final attack, Brasidas is wounded and Cleon is killed (Foster E. 2017, p.310).



The victorious side was Brasidas and the Spartans. Brasidas died after the battle however, he lived long enough to hear of his victory (Thuc, 5.10). After the death of Brasidas, the people of Amphipolis honored him with games, sacrifice and named him the founder of their colony. Brasidas was buried in the city (Thuc, 5.11).

After this battle, both the Athenians and Spartans called for a discontinuation of the war and thus followed by the Peace of Nicias in 421 BCE (Thuc, 5.21.34).

Let List!

Good effort.

To improve

- ① Do not simply follow Thucydides blindly? Read more sources and scholarship. Be critical of the ancient sources. Was Thuc. fair to Kleon here?
- ② Read more?
- ③ Proof read more carefully

So

431-421 – Battle of Megara

The battle of Megara was fought between Athens and Megara, an ally of Sparta, in 424 BCE. Megara was in the country of Megarid, which lay between Greece and the Peloponnese.



Figure 1; Map of Greek Polies. (Image from: <https://historianerdicus.wordpress.com/2013/01/27/the-causes-of-the-peloponnesian-war-the-megarian-decrees/>)

The battle took place in the first decade in Peloponnesian War and during the Archidamian phase (Wick T.E, Wick T.T., 1979, p. 1-14). The information on the affairs of Megara in the fifth century are incomplete. The information regarding her internal politics and whether Megara was a democracy or an oligarchy during this period (Phoenix. 1968, p. 200-225).

It is thought that Megara was most likely to be an oligarchy as she had a presence among the Peloponnesian League. However, Megara severed her ties with the League in order to form an alliance with Athens. This was to protect and safeguard their interests and from Corinth (Phoenix. 1968, p. 200-225). Megara was under Athenian control. (Wick T.E, Wick T.T., 1979, p. 1-14).

Not long after the Megarians rejoined the Peloponnesian League after butchering the Athenians in their territory. The motive behind this is unclear (Phoenix. 1968, p. 200-225). There is a suggestion that the Athenians became very oppressive or the reason behind the attack was due to the dramatic shift of Megara's radical change in domestic politics (Phoenix. 1968, p. 200-225).

After this Megara was excluded from any Athenian trade etc. There was a huge outbreak of hostility between Sparta and Athens, Megara become one of the main battle grounds (Phoenix. 1968, p. 200-225). The hostile forces cut off Megara's links with many including Boeotia which led to her increasing isolation (Phoenix. 1968, p. 200-225).

Brasidas during an assault. (Image from: <https://en.wikipedia.org/wiki/Brasidas>)



In 427 BCE Megara submitted to the Spartans and Thebans. This made Megara a ally of Sparta and under her control. As allies Sparta, Corinth and Thebes needed to protect and defend Megara from Athens. (Phoenix. 1968, p. 200-225). The switching of alliances continued constantly as Megara was suppressed continuously. When Brasidas came to Megara he demanded their alliance and submission. Megara was now, once again, in an awkward position between Sparta and Athens. (Phoenix. 1968, p. 218).

Brasidas outmaneuvered the Athenian force and took Megara. Many fled to Nisaea and supported the Athenians later in the war (Phoenix. 1968, p. 218-220). The battle began when Brasidas came with a larger army than the Athenians. The war between Athens and Sparta in Megara came to an end when Athens, finally took the long walls of Megara (Phoenix. 1968, p. 221). However, Megara was still a part of the Peloponnesian League so, when the Peloponnesian army came to Megara, both the remaining Spartans and Athenian armies and her allies fled from Megara.

Ref List?

6

Good effort.

To improve:

- ① Provide references throughout
- ② Use the ancient sources, not just scholarship.
- ③ Be critical and analytical.
How could you essentially ignore the Megarian Decree?
- ④ You must research more.
- ⑤ Proof read more carefully

431-421 BCE – Priestess of Athena Nike

The High Priestess of Athena Nike was one of the leaders of the cult of Athena, which also has the High Priestess of Poseidon-Erechtheus and the High Priestess of Athena Polias, in Athens. *Ref.*

Figure 1: Athena, the Goddess of wisdom, handicraft and war. (Image from: <https://en.wikipedia.org/wiki/Athena>).

The Athena Nike office was established or perhaps revived in the middle of the 5th century in Athens (Hurwit J.M. 1999, p.50). The Priestess of Athena Nike, like the High-Priestess of Poseidon-Erechtheus, would serve for life (Hurwit J.M. 1999, p.50). However, the Priestess of Athena Nike was chosen from a lot of Athenian women no matter who was in their *oikos* and how much wealth they had (Hurwit J.M. 1999, p.50). They were not chosen specifically from one ancient aristocratic family; this was called democracy's priestess (Hurwit J.M. 1999, p.50). A candidate chosen to be a priestess, from the whole population of the polis, needed to have an appropriate religious name, or some sort of religious connection to be selected. *Ref.*

This is due to the priesthood representing the divine (Attic Inscriptions Online, 2016, IG13 1330). *Superscript*

Figure 2: Goddess Nike of Strength and Victory. (Image from: https://en.wikipedia.org/wiki/Nike_%28mythology%29)



No?
USE appropriate sources
The Temple of Athena Nike was finally completed in 420 BCE during the peace of Nicias (Wikipedia.org, Temple of Athena Nike). Here both the Goddess Athena and the Goddess Nike were worshiped. It is very clear that the first known Priestess of Athena Nike was Myrrhine (Hurwit J.M. 1999, p.50). The first priestess of Athena Nike is known due to her funerary monument that honors her as the Priestess of Athena Nike and that she died in the late 5th century (Connelly J.B. 2007, p.227). The mention of her father, Kallimachos, suggests that Myrrhine was qualified for the priestess by ancestry (Attic inscriptions online, 2016, IG13 1330). *Ref.*

Figure 3: Temple of Athena Nike. (Image from: https://en.wikipedia.org/wiki/Temple_of_Athena_Nike)



Myrrhine, like the priestesses after her, would have been given a contract which stated that she was given a yearly salary of 50 drakhmai, as well as, the legs and the skin of the animals sacrificed at public festivals (Hurwit J.M. 1999, p.50). This decree to pay the priestess is dated to either 424 or 423 BCE. There was a large time leap of over a decade between the decree about the temple of Athena Nike and the establishment of the priesthood (Attic Inscriptions Online, 2013, IG 13 36). There is an idea that the works within the decree had only then been implemented with a new priestess or that she was appointed immediately and there was some sort of issue about timing or even financial strains created by the Peloponnesian War (Attic Inscriptions Online, 2013, IG 13 36). *Do you agree?*

As the priestess was given money, Myrrhine had more freedom than most women in Athens at the time. The priestess's responsibilities included the daily maintenance and activities of the cult under her charge and could be expected to be at the temple on a regular basis (Hurwit J.M. 1999, p.50). There is a fragmented speech by Lykourgos that gives an insight to the powers of the priestess. "It has been laid down by decree that the priestess also must add her seal to the register". The priestess' seal demonstrates some level of authority with the administration of the poils (Connelly J.B. 2007, p.217). *Orphan quote*

Very good work. You have clearly worked more on this entry than on the others. Work to achieve your potential, not just to pass?

To improve

- ① Proofread more carefully
- ② Be more critical of scholarship.
You can present your own view with evidence. You do not have to just agree with scholarship