

The *polis* (city-state), *poleis*

- Aristotle, *Politics* 4.1297b15-28: The first form of constitution which succeeded to monarchy in ancient Greece was one in which the soldiery formed the citizen body. At first it consisted only of cavalry. Military strength and superiority were then the prerogative of that arm; infantry is useless without a system of tactics; and as the experience and the rules required for such a system did not exist in early times, the strength of armies lay in their cavalry. When, however, states began to increase in size, and infantry forces acquired a greater degree of strength, more persons were admitted to the enjoyment of political rights. For this reason the name 'democracy' was given at that time to constitutions which we now call 'polities'. Yet strictly speaking the ancient 'polities' were oligarchical and monarchical. With their population still small, states had no large 'middle class'; and the body of the people, still few in number, and because of the military organisation of the times, were more ready to tolerate government from above.

The *oikos* (family)

- Xenophon, *Oeconomicus* 6.4-8: Well then, said Socrates, 'economics' appeared to us to be a branch of knowledge, and this branch of knowledge appeared to be the one which enables men to secure an increase in their household (*oikos*); the household seemed to be the sum total of one's possessions, and we defined as 'possessions' whatever each person found useful for his life; finally we discovered that all things which could be made to serve a purpose were useful. It did not seem to us possible to learn all the existing trades, and we agreed with the practice of cities in rejecting the trades known as artisans' trades (*banausikai*) on the grounds that they seem to disfigure the bodies and weaken the souls. The clearest proof of the matter we said to be this: if enemies were to invade the land, one should divide the farmers and artisans into two groups and ask them whether they decided to defend the land or whether they would give up the land and man the ramparts. We believe that in these circumstances those who live on the land would vote to defend it, while craftsmen would refuse to fight and, according to their training, prefer to sit without incurring toil or danger. We then reached the following verdict: for a gentleman (*kalos kagathos*) there is no work or science better than agriculture, and it is from it that men procure the necessities of life.

The family

- *Philia (friendship), philos, philoi v. echthra (enmity), echthroi*
- *Arete (excellence), time (honour)*
- *The land, kleros (lot), self-sufficiency, enktesis ges kai oikias (ownership of land and house)*
- *Xenophon, Ways and Means (Poroi) 2: Further, since there are within the walls many empty spaces without houses, if the city were to confer on worthy candidates the right to own land on which to build houses, I believe that there would be many more foreigners and of greater distinction who would be keen to live in Athens.*
- *Solon: Pentacosiomedimni, Hippeis, Zeugitae, Thetes*
- *Kyrios (guardian)*

Citizen rights and ownership of land

- Dionysius of Halicarnassus, *On Lysias* 34: When the people had returned from Piraeus, although they had passed a decree which brought about a reconciliation with the men of the city and established a general amnesty, there was a fear that the common people, having recovered their former power, would again harass the rich. Many speeches were made on this subject. Phormisius, one of those who had returned with the people, introduced a proposal to the effect that once the exiles had come back citizen rights should not be given to all, but should be restricted to those who owned land; this is also what the Lacedaemonians wanted. Had this decree been voted some 5000 Athenians would have been deprived of their civic rights.

- The rise of the *nouveaux riches*
- Preservation of the *oikos*, religion, political implications
- *Philia* (friendship): *eranoi* (interest-free loans), legal help

Tribes and kinship groups

- Tribes, phratries (brotherhoods) and *phrateres*, clans (*gene*)
- Hellenes and Hellas (Thessaly), Dorians and Ionians, the Mycenaean world
- Cleisthenes' reforms (507): *trittys*, *trittyes*, demes and demarch, the Council (*Boule*)
- The Apaturia, Pericles' citizenship law (451)

The *Polis*

- Codification of laws
- Improvement in general of the social and economic position of the citizens
- The 'hoplite reform' in the 7th century
- Citizen and non-citizen, Chios:
- Theopompus, *Philippika* 17: The people of Chios were the first Greeks after the Thessalians and the Lacedaemonians to make use of slaves, but they did not acquire them in the same way as these ... they have acquired barbarians as their servants and have done so by purchasing them for a price.
- The spread of coinage
- The *ethnos* (people/tribe), Boeotia, Macedonia, Thessaly:
- Thucydides 3.94.4: The Aetolian nation, although numerous and warlike, yet dwelt in unwallled villages scattered far apart.

The model of the *polis*:

- the elimination of internal subjects
- all citizens were on the same level of political and legal equality
- non-citizens had no share in the city's politics
- non-citizens were divided into free men (metics) and slaves
- exclusive citizen body closed to outsiders
- right to own land
- the *nouveaux riches*
- Decline of the *polis* and the rise of monarchy in the fourth century, mercenaries, social conflicts (*staseis*), tyranny, rhetors

Aristocratic values

- Agriculture v. banausic occupations
- Solon's law against idleness and instruction of citizens to teach their sons a trade:
- Plutarch, *Solon* 22: Solon turned the attention of citizens towards the crafts and drew up a law that a son who had not been taught a trade (*techne*) by his father was under no obligation to support him ... and ordered the Council of the Areopagus to examine how every man got his living and to punish the idle.
- Law forbidding anyone to reproach another with his poverty or his trade:
- Demosthenes, *Against Euboulides* 30: And, men of Athens, the reproaches which Euboulides has heaped upon us are not only contrary to the decree which regulates the market place, but also contrary to the laws which declare that whoever reproaches either a male or a female citizen with the trade he or she carries on in the market is liable to be punished for evil-speaking.
- But Cleon the tanner, Hyperbolus the lamp-maker, Cleophon the lyre-maker
- The 'agonal' concept of Greek life
- Praise of *techne* (skill), *technai* taught by the sophists were rhetoric, Pericles' Funeral Speech in Thucydides (2.35-46), *misthoi* and the Theoric Fund

Liturgies

- Trierarchy and choregia:
- Xenophon, *Oeconomicus* 2.5-8: In the first place I see you are compelled to offer many lavish sacrifices, otherwise you would be on bad terms with gods and men. Then it is your duty to entertain many strangers, and to do this in grand style. Then you must invite your fellow-citizens to dinner and shower benefits on them, or you would be destitute of allies. Furthermore I notice that the city is already laying heavy expenses on you, for keeping horses, acting as choregus, gymnasiarch or undertaking some important function, and should war break out, I know that they will impose on you the trierarchy, the soldiers' pay and contributions so great that you will not find it easy to bear them. And if ever you are thought to have fallen short in the performance of these duties, I know that the Athenians will punish you just as much as if they had caught you stealing their own property. In addition I can see you fancy you are wealthy, you are not interested in devices to raise money, and you devote your attention to young boys, as though you were in a position to do this. For these reasons I feel sorry for you and I fear that some irreparable disaster may overtake you and plunge you in deep poverty. In my case, should I be in need of anything, I know (and this you admit yourself) that there are people who will help me, and they need provide only very little to flood me with wealth. But your friends, who have more than enough for their lifestyle than you have for yours, only look to you in the expectation of some advantage.