

Reconceptualising Citizenship: Analysing Mothax Recognition within Spartan Societal Boundaries and Its Implications

Outlining the Main Argument

The main argument for my essay is to assess the underdeveloped understanding of the Mothax (Andrew J. Bayliss, 2020, 'The Spartans') from ancient sources compared to modern assessments, and whether or not the collective conclusion is viable from my point of view.

The Mothax thus far have been severely ignored by those who have chosen to write of Sparta and her society, now being one of the most inchoate concepts from her existence past the 9th Century to the Battle of Leuctra (Plutarch, '*Pelopidas*', 20) in 371 BCE that marked her initial downfall from then on. Very few ancient sources refer to the class as 'Mothax', instead describing what the class is (Xenophon, '*Hellenica*', 5.3.9) – also, modern sources that use the ancients to write of the Mothax fail to write of why this class exists in the first place, and at what point does a Mothax become apart of that class, and ends?

For this, my essay plan entails specifically noting the lack of sources relevant to the Mothax today, explicit context on the Spartan Mirage, its effects on all the recordings of Sparta and most importantly the Mothax, and why this is so significant to take into consideration when beginning to understand the differences between ancient and modern perspectives. This is especially prevalent then throughout the documentation of Sparta; it also means that in the writings of both [ancient and modern], major details regarding Sparta's social structure and the classes within her oligarchic (Xenophon, '*Constitution of the Lacedaimonians*', 1-15) are left out and continue to do so until eventually, they surface again, yet this pattern leads to the dilution of this material.

In conclusion, whilst much of my essay will be discussing the issues of documentation and the trustworthiness of sources on both Sparta and the Mothax, another focus will be on how our modern society will deal with the issues raised when facing the continual ignorance and overlooking of details of Sparta like the Mothax, and the result of it in the future. As historians, we are responsible for keeping the existence of the past alive for future generations, and if I were to fail to voice this concern within my essay, it would void the entire reason for doing so in the first place (Penelope J. Corfield, 2008, 'All people are living histories – which is why History matters').