1. Aus welchen Gründen stieg Athen im 5. Jahrhundert v. Chr. zur bedeutendsten griechischen Polis auf?

Das Silber: Die reichen Vorkommen von Kupfer, Blei, Zink und Silber, die in den Bergwerken von Laureion abgebaut wurden.

Die Perserkriege: Die Siege des Athenischen Heeres und der mit den Einkünften aus dem Silberbergbau finanzierten Athenischen Kriegsflotte gegen das persische Heer zwischen 490 (Marathon) und 480 v. Chr. Die Athener befreiten die griechischen Kolonien an der Küste Kleinasiens (heutige Türkei) von der Oberherrschaft der persischen Könige.

2. Wie und warum veränderte sich die politische und soziale Situation der Besitzlosen (Theten) in Athen nach den Perserkriegen (-> Perikles)?

Besitzlose und Lohnarbeiter (Theten) waren bis zu den Perserkriegen zwar die Teilnahme an der Volksversammlung erlaubt, sie waren aber de facto von politischer Mitbestimmung ausgeschlossen. Nachdem Theten als Ruderer auf den Kriegsschiffen eine wichtige Rolle bei der Besiegung der Persischen Flotte gespielt hatten, wurde ihnen mit der Bezahlung von Taugeldern unter Perikles die Teilnahme am politischen Leben ermöglicht.

Pericles promoted a social policy that is judged by some contemporary historians as "radical". Civil servants, as well as all citizens who served as jurymen in court, chosen by lot, were paid fees – two oboles a day. All citizens were allowed to watch theatrical plays without paying.

3. Ökonomie: Was bedeutet oikos? Erkläre, wie die Wirtschaft im antiken Griechenland ursprünglich strukturiert war!


4. Hoplitenpoliteia: Erkläre diesen Begriff!

Insbesondere in der Frage des Krieges gab es aber in vielen Stadtstaaten demokratische Mitbestimmungsrechte der Bevölkerung. Es wird hier von sogenannter Hoplitenpoliteia gesprochen. So stimmten in Sparta alle Teilnehmer der Wehrversammlung, also der Versammlung aller wehrpflichtigen Bürger (= Hopliten) über Krieg oder Frieden ab.

5. Metöken (metics): Wer gehörte zu dieser Bevölkerungsgruppe? Was unterschied sie von Staatsbürgern (citizens)?

Handlender und auch Handwerker in Athen waren mehrheitlich sogenannte Metöken (metics), das heißt "Mitbewohner", die aus anderen Teilen Griechenlands nach Athen eingewandert waren. Sie waren zwar verpflichtet, Abgaben und Steuern zu bezahlen, nahmen aber nicht als Hopliten an Kriegen teil und waren auch ohne politische Mitbestimmungsrechte. Pericles' most controversial measure was a law of limiting Athenian citizenship to those of Athenian parentage on both sides, so that metics (migrants living in Athens with non-Athenian parents) remained without political rights.

6. Homeric society: What were the relations of patronage in the Homeric society like? What role did honor ("time") play?

Relations of patronage involved responsibilities on both sides. A noble warrior and his humble client (Follower = retainer) were assumed to be fundamentally different sorts of people, but both were also expected to take account of each other's (fundamentally different) needs. Aristocrats lived their lives in pursuit of honor, which took material form in followers (or retainers) and treasure. Treasures were given as gifts, awarded as prizes for retainers or carried off as loot. In the Iliad, Achilles sees nothing shameful in his relation with his slave-girl, Briseis, whose husband and brothers he killed. He refers to her as his "prize of honor" and says, "so I from my heart loved this one, even though I won her with my spear." This is no doubt how "time" first came to mean both "honor" and "price" – in such a world, no one sensed any sort of contradiction between the two.
7. **Axial Age** - Explain the meaning of the term Axial Age.

The core period of Jasper's Axial age – The 6th century BC (= the lifetimes of Pythagoras, Confucius, and the Buddha) – corresponds almost exactly to the period in which coinage was invented. It was the first period in history in which human beings applied **principles of reasoned inquiry** to the great questions of human existence. China, India, and the Mediterranean saw the emergence of remarkably parallel **philosophical trends**, from **skepticism** and **materialism** to **idealism**. From 800 BC to 600 AD, all of today's major **world religions**: Prophetic **Judaism, Buddhism, Hinduism, Confucianism, Taoism, Christianity, and Islam**.

8. **Coinage**: When and how was it first introduced?

Explain the role warfare did play in the development of coinage and why war (and coinage) were an impetus for the development of market trade.

Coinage = independently in three different places, almost simultaneously: China, India, and in the lands surrounding the Aegean Sea (=Ancient Greece), in each case, between roughly 600 and 500 BC.

**Lydia**, in western Anatolia (now Turkey), sometime **around 600 BC** = first coins = round lumps of a gold-silver alloy = hammered with some kind of insignia. Coins = manufactured in a royal mint.

the innovation spread and states everywhere started issuing their own coinage = a wide variety of different currency systems = around 500 BC = every Greek city-state producing its own coins as a mark of **civic independence**

**precious metals** = had long been the media of international trade; but had been stockpiled in ingot form in temples or in the hands of the rich = **dethesaurized** = removed from the temples = coins produced

important factor = **war** = **precious things** are **plundered** = soldiers = access to a great deal of loot, gold and silver = a large population of people with precious metal in their possession and a need for everyday necessities = Where there are people who want to buy there will be people willing to sell = markets = highly **convenient** for governments = much easier for them to **provision** large standing armies = constant warfare was a powerful **impetus** for the development of market trade

**credit VERSUS coinage**: credit arrangements & debt relations are relations of **trust**. Someone accepting gold or silver (coins) in exchange for merchandise, on the other hand, need trust nothing more than the accuracy of the scales

**New kind of army** = made up of **common people** trained as **soldiers** (**hoplites**). The period when the Greeks began to use coinage = the period when they developed their famous phalanx tactics, which required constant drill and training of a considerable number of hoplite soldiers

Governments establish uniform national markets = by insisting that only their own coins were acceptable as **fees, fines, or taxes**.
9. **Debt crisis in Ancient Greece**: What does the term crisis literally mean? Account for the two possible outcomes a debt crisis could have.

Greek word *crisis* (κρίσις) literally refers to a crossroads: it is the point where things could go either two different ways, a point where a decision has to be taken.

**two possible outcomes** = first = that the aristocrats could win, and the poor remain in bonded servitude, become "slaves of the rich" - most people would end up clients of some wealthy patron = sharecroppers on their own land = militarily ineffective.

second = popular factions could prevail, institute the popular program of distribution of lands and safeguards against debt bondage = creating the basis for a class of free farmers whose children would, in turn, be free to spend much of their time training for war and actually **going to war**.

10. **What solutions** did Ancient Greek city states find to deal with the debt crisis? What was changed in Athens during the rule of Solon? What role did coinage play in maintaining the freedom of Greek citizens? Account for the social policy promoted by Pericles.

The **solution** most Greek cities ultimately found = Rather than institutionalize periodic amnesties (like the "Law of Jubilee"), Greek cities tended to adopt legislation limiting the amount of agricultural land, one person could own and abolishing debt bondage altogether (= Solon) to forestall future crises = policy of expansion, shipping off the children of the poor to founded military colonies overseas.

**Solon** (Σόλων) = Athenians in debt bondage & Athenians who had been sold abroad as slaves = freed

All Athenian citizens to be admitted into the **Ekklesia**, the popular assembly, and for a **court** to be formed from all citizens. By giving common people, even the poorest ones known as the **Thetes**, the power not only to elect officials but also to call them to account

**Pericles** (Περικλῆς) was elected **strategist** (military commander) promoted a **social policy** = Civil servants & all citizens who served as jurors in court, chosen by lot, were paid **fees** – two obols a day. All citizens were allowed to watch theatrical plays without paying.
11. **Military-coinage-slavery-complex**: Explain the meaning of this concept and give reasons, why Alexander the Great's empire can be seen as an example for a military-coinage-slavery-complex.

It was slavery, that made all the economical, political and philosophical progress possible. Enormous numbers of people were being enslaved in many of the wars, and, of course, many slaves ended up working in the mines, producing even more gold, silver, and copper. 

*military-coinage-slavery complex* describes how it worked in practice: Macedonian king Alexander set out to conquer the Persian empire in 333 B.C. He had borrowed much of the money with which to pay and provision his troops, and he minted his first coins, used to pay his creditors and continue to support the money, by melting down gold and silver plundered after his initial victories over the Persian king. His expeditionary force which numbered some 120,000 men needed to be paid half a ton of silver a day just for wages. For this reason, conquest meant that the existing Persian system of mines and mints had to be reorganized around providing for the invading army; and ancient mines, of course, were worked by slaves. In turn, most slaves in mines were war captives:

In 332 B.C. the Phoenician city of Tyre was destroyed after a prolonged siege by Alexander the Great: ten thousand died in battle, and the thirty thousand survivors were sold into slavery and presumably most of them ended up working in mines. One can see how this process might feed upon itself. Alexander dethesaurized the gold and silver reserves of Babylonian and Persian temples, and insisted that all taxes to his new government be paid in his own money. The result was to "release the accumulated specie of century onto the market in a matter of months," something like 180,000 talents, or in contemporary terms, an estimated $ 285 billion.

12. What was the "Hellenistic civilization"?

The **Hellenistic civilization** - representing a fusion of the Ancient Greek world with that of the Near East and the Middle East was sparked by the conquests of Alexander the Great. The term "Hellenistic" itself is derived from ἕλλην (Héllēn), the Greeks' traditional name for themselves. The Greek language became the lingua franca through the Hellenistic world and Greek culture, religion, art and literature still permeated Rome's rule, whose elite spoke and read Greek as well as Latin.
13. Who were the Phoenicians? Why was it not a winning proposition to be a *great trading nation* during the Axial Age?

The Phoenicians were considered the greatest navigators, merchants and bankers of antiquity. They were also great inventors, having been the first to develop both the alphabet - later taken over by the Greeks - and the abacus. The Phoenician trading fleet is said to have travelled on the Atlantic Ocean as far as to the Ivory Coast and Nigeria. Yet for centuries after the invention of coinage, they preferred to continue conducting business as they always had, with unwrought ingots and promissory notes. Phoenician cities struck no coins until 365 BC. *Carthage*, the great Phoenician colony in North Africa that came to dominate commerce in the Western Mediterranean until it was defeated by the Romans, did so when forced to pay Sicilian *mercenaries*; and its issues were marked in Punic, "for the people of the camp."

In the extraordinary violence of the Axial Age, being a *great trading nation* like the Phoenicians rather than, say, an aggressive military power like Alexander's Macedonia or later Rome was not, ultimately, a winning proposition. In 332 B.C. the Phoenician city of *Tyre* was *destroyed* after a prolonged siege by *Alexander the Great*: ten thousand died in battle, and the thirty thousand survivors were sold into *slavery* and presumably most of them ended up working in mines.

14. Plato's *Republic*: What is, according to Plato, the *art of governance*? What does he propose?

The proposal "*justice consists in two things: telling the truth, and always paying one's debts*" is demolished

A Sophist says, all talk of *"justice"* is designed to *justify* the *interests* of the powerful. Rulers are like shepherds. We like to think of them as benevolently tending their flocks, but what do shepherds ultimately *do* with sheep? They kill and eat them, or sell the meat for money.

Socrates responds: The art of shepherding aims to ensure the well-being of sheep, whether or not the shepherd is also a businessman who knows how to extract a profit from them. The *art of governance* must have its own intrinsic aim apart from any profit one might also get from it: the establishment of *social justice*!

It's only the existence of money, Socrates suggests, that allows us to imagine that all pursuits are really ultimately the pursuit of *power*, advantage, or *self-interest*. The question is how to ensure that those who hold political office will do so not for gain, but rather for honor. Socrates eventually proposes: *philosopher kings*

the *abolition* of marriage, the family, and *private property*.

- **Discussion**: What is justice? What role should justice play in society and in politics? What are your proposals for a just society?
15. **Patriarchy in Ancient Greece**: How was a man's honor defined, how was a woman's honor defined? What did this have to do with the "dangers and freedoms of the marketplace"?

The Greek obsession with male **honor** goes back to an aristocratic rebellion against the values of the marketplace. For the aristocrats, **money** was the embodiment of **corruption** = a measure of everything that honor was not. Aristocrats disdained the market. A man of honor should be able to raise everything he needed on his own estate (= **oikos**), and never have to handle cash at all.

At every point they tried to set themselves apart from the values of the marketplace: to contrast the sophisticated courtesans who attended to them at their drinking clubs, and common prostitutes, the **porne** housed in brothels near the agora, brothels often sponsored by the democratic polis itself.

Already by the age of Socrates, while a man's **honor** was tied to disdain for commerce and assertiveness in **public life**, a woman's **honor** had come to be defined in almost exclusively sexual terms: as a matter of **virginity** and **chastity**, to the extent that respectable women were expected to be shut up inside the household and any woman who played a part in public life was considered for that reason a **prostitute**. The Assyrian habit of **veiling** was adopted in Greece: women in democratic Athens, unlike those of Persia or Syria, were expected to wear veils when they ventured out in public.

To suggest a man's honor could be bought with money became a terrible insult. On the other hand, everyone wanted money, everyone, high and low, needed it. This was a profound change. In the Homeric world, we hear almost no discussion of those things like food, shelter, clothing: It is simply assumed that everybody has them. A man with no possessions could, become a retainer in some rich man's household.

The **prostitute** was a potent **symbol** for what had changed, since while some of them were slaves, others were simply **poor**; the fact that their basic needs could no longer be taken for granted was precisely what made them **submit to others' desires**. This extreme fear of dependency on others' whims lies at the basis of the Greek obsession with the self-sufficient household. And it lies behind the unusually assiduous efforts of the male citizens of Greek city-states - like the later Romans - to insulate their wives and daughters from both the dangers and the freedoms of the **marketplace**. As a result, respectable women became invisible, largely removed from the high dramas of economic and political life.

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