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                    ┌─── Book 1
                    │
                    │    Book 2
                    │
                    │    Book 3
        Telemachus ─┤
                    │    Book 4 ──────────── Book 15 ─┐
  The               │                                  │    Book 17 ─┐
 Odyssey ─┤         │                                  │    Book 18 ─┤
          │         │         Book 16 ─── Book 19 ─── Book 22
          │                              │    Book 20 ─┤
          │                              │    Book 21 ─┘
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The stories of Odysseus and Telemachus develop separately, but are intertwined. They merge when father and son meet again in Book 16, plan their vengeance in Books 17–21 and fight together in Book 22.

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                    ┌─── Book 5
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                    │    Book 6
        Odysseus ───┤
                    │    Book 7
                    │
                    └─── Book 8 ─── Book 13 ─── Book 14
                          │
             ┌────────┬───┴───┬────────┐
          Book 9   Book 10  Book 11  Book 12
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The structure of Homer's Odyssey

The structure and values of Homeric society

Historical background

The events of the *Odyssey* are set in the time of the Mycenaean Age and the fall of Troy, i.e. around 1250 BC, but some of the social customs reflect those of the eighth century BC and are therefore describing the practices of Homer's contemporaries. Following the collapse of the Mycenaean civilisation, Greece entered what is now termed a 'Dark Age', where literacy and technical skills lay dormant. This period lasted about 400 years and by 800 BC the Greeks were emerging into a new period of trade and growth. The *polis*, an independent community, was developing as the distinct form of government and Greek states were no longer ruled by kings. A central feature of the *polis* was the national assembly, which does appear in Homer, but not often and not with any significant outcomes from its meetings.

The Age of the hero

Homer's world depicts that of the Mycenean Age, several centuries before the *polis* became important. The Mycenean Age is also called the Heroic Age, when a man's worth was judged by the public recognition he received for his actions. The hero might be the king or he might be a warrior; he was always a nobleman.

The prestige of the nobleman often depended on his achievements and the public recognition of these – the competition for public honours was thus intense. To gain these honours, one had to prove at all costs that one was superior. Winning and saving face

The themes in the plays of **Aeschylus** show a concern for the new democracy in Athens and justice between the states which Greece was divided into. He also displayed a religious belief in the power of the old gods which could be painful but in the end was just and unavoidable.

Sophocles almost bridges the time from Aeschylus to the more 'modern' Euripides. He was too young to fight in the Persian wars but played a full role in politics and was a friend of the great Athenian leader of the time, Perikles. His plays were not very political nor full of deep religious insights. The conflicts in his plays tend to be worked out in human terms, although the gods and fate do work in the background. He introduced the third actor which allowed for a more complex plot. In general, the role of the chorus became less central and he concentrated on the role of the tragic hero.

Euripides was born a little later than Sophocles but died in the same year. He appears very 'modern' (i.e. 'up-to-date with the spirit of the time'); this period, as well as being that of the Peloponnesian War, was also the age of the 'Sophists'. These were teachers who would, for a fee, teach anything from rhetoric to astronomy. This was an age of intellectual freedom. Traditional moral values and religious beliefs were questioned. Characters in plays by Euripides argue about accepted values and question the behaviour of the gods. Heroic figures were often portrayed as less than heroic. Euripides added technical innovations, using artificial prologues and set debates, and resolved endings with gods being 'flown' using stage machinery (**deus ex machina**). The role of chorus was sometimes reduced to a decorative interlude. More of his plays exist than of the other two combined (19 survive). His different approaches can perhaps be better appreciated than those of Sophocles. Euripides was the most popular of the three during the classical period.

Plots

Plots were from mythology, although occasionally contemporary events could be used (as Aeschylus did when he wrote *The Persians*, which reflected events from the recent Persian wars the Greeks had faced).

- Tales concerned the problems of the human life and the nature of the gods. By using myth, the religious function of drama was satisfied.
- Subjects of the plays were moral and emotional. Although the subject matter was very familiar to the audience, this allowed them to concentrate on the irony of the situations the characters were placed in, and to appreciate the subtle allusions the poet introduced.
- No suspense, in the sense that the outcome was dictated, but the poet was free to interpret the myth in his own way.
- Personal motivations of the characters and the outside forces that were driving their actions were important to the audience.
- The dramatic reinterpretation and explanation of the myth was tied up with the educational purpose of drama.
- Themes were universal and can still be seen to have relevance today.

The Death of Pentheus

Almost every tourist who visits Pompeii goes to the House of the Vettii. This is partly because, unlike many other Pompeian houses, it has been extensively restored, and this gives the visitor a good idea of its original appearance. In particular, the many wall paintings have been left *in situ*, offering a rare opportunity to appreciate these art works in their original surroundings.

Death of Pentheus

The painting of the death of Pentheus is just one panel of a wall in a room that has three major mythological paintings framed by **trompe l'oeil** (illusionist) windows with views of elaborate buildings beyond. Furthermore, the so-called Pentheus room is only one of several rooms in the comparatively small House of the Vettii which are decorated with finely executed paintings.

The three panels of the Pentheus room are linked by theme and a common background colour (yellow). The Death of Pentheus is noteworthy for the way the artist has chosen to portray the dramatic instant before the unfortunate Pentheus is torn apart by the frenzied women – the tension, the emotion, the anticipation are conveyed convincingly within a very formal structure.

The myth

Pentheus, king of the city-state of Thebes, in Greece, has forbidden the worship of Dionysos in his kingdom. The god takes his revenge. He inflicts temporary insanity on a group of female worshippers (Bacchantes), including the king's mother. He then induces Pentheus to spy on their revelry on a mountainside, whereupon the women discover the king and tear him to pieces. His mother carries his head triumphantly into the city, only to regain her sanity and realise she has participated in the murder of her own son.
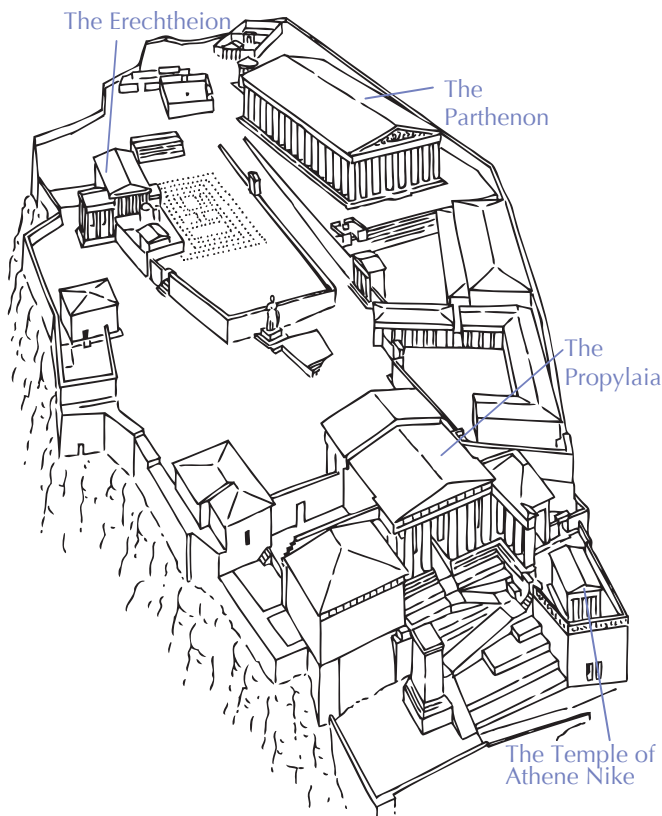
Athene and the Akropolis

The most important cult on the Akropolis was that of *Athene Polias*, the patron goddess of the city (*polis*). This was a primitive statue that was supposed to have fallen to earth in the time of the legendary king Erechtheus. Erechtheus was supposed to have founded the *Panathenaia* which celebrated Athene's birthday.

Peisistratus inaugurated the Great Panathenaia, an impressive civic procession which brought a new robe to this goddess every four years. The statue of Athene Polias was stored in the Erechtheion.

- The Parthenon was dedicated to the *Athene Parthenos* or Athene the Virgin. A beautiful new cult statue made of ivory and gold was made by Pheidias as part of the new temple.
- There was yet another large bronze statue of Athene on the Akropolis which stood outdoors and could be seen from as far away as the harbour of Athens at Peiraieus (about 10 km away). This was the famous statue of *Athene Promarchos* or Athene the Warrior.

The Akropolis was not a place restricted to great temples dedicated to Athene. There were many shrines, small buildings, statues and reliefs dotted around the site. When the Athenians returned after the Persian war was over, they decided not to rebuild what had been destroyed, but to start again from scratch. Many of the statues and reliefs damaged by the Persians were buried on the Akropolis because they were considered sacred items. Some of these, such as the *Kritios Boy*, were later discovered by archaeologists, undisturbed from the time they were deposited in the 480s BC.

The Erechtheion

The Parthenon

The Propylaia

The Temple of Athene Nike

Overall view of the Akropolis

clock called a **klepsydra**, and each case was heard in a single day. Character witnesses and witnesses to give evidence were often called, and there might be strong pleas for sympathy or efforts to influence the jurors. It does not seem likely, however, that bribery was much used, as there were so many jurors and their allocation to any particular case was random and took place immediately before the trial. There was no right to object to jurors, as it was assumed that the random selection avoided obvious bias.
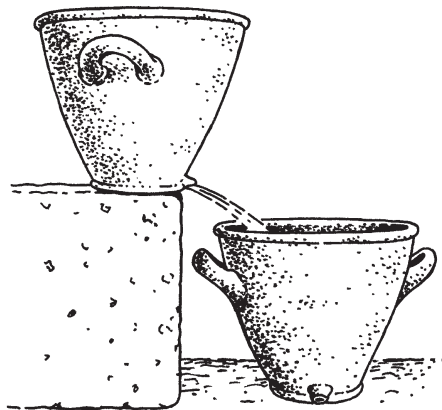
*A **klepsydra** (water clock) in use*

When both sides had been heard, jurors voted for either a guilty or innocent verdict by dropping an object into an urn. In the time of Pericles, the objects may have been pebbles, but in the 4th century BC a juror had two bronze disks, with small knobs on them. On the disk for the prosecutor the knob was hollow, while on the disk for the defendant the knob was solid. Each juror made his decision and placed the disks in two urns, keeping his finger over the end of the knob so it could not be seen which disk was going into which urn. The votes of one urn, made of wood, were discarded, and the votes in the other, made of bronze, were counted. If it contained more disks with solid knobs the accused was deemed innocent, but if there were more disks with hollow knobs, the prosecutor was considered to have won the case.

There followed a second vote; the prosecutor and defendant proposed alternative penalties, and jurors indicated their preference by scratching a long or short line on a wax tablet. A long line favoured the heavier penalty.

Jurors were paid by the state if selected to hear a case. In 458 BC, a law proposed by Pericles gave them 2 obols a day, and this was increased in 425 BC to 3 obols. It was a very modest sum but a worthwhile addition to the income of the poor, and equally attractive to the elderly who had more time to spare.

Activity 8L: The Athenian law courts	Ans p. 402

1. **a.** How many people served on a jury?
   b. Describe how they delivered their verdicts.
2. Give two reasons why bribery was unlikely in a trial.
3. Athenian courts had no lawyers. What took their place instead?

From a red-figure vase, 4th century BC.
Sacrifices were made at family festivals

Family festivals

Birth

At the birth of a baby, women were assisted by midwives. Childbirth was risky – mostly because girls were married so young that their bodies were not yet mature for child bearing. After the child was born, the father decided 'what to do with it'. If it was deformed or very sick or if the *oikos* simply could not afford another child, he might decide to expose it by leaving it outside the city. It is likely that more girls than boys were exposed in this way, because a family needed sons to look after its land and provide for the parents in their old age.

If the father accepted the baby, the door of the house was decorated and the women who had assisted at the birth purified themselves by washing. The baby was carried round the household fire, symbolically introducing it to worship of the gods.

On the tenth day after birth, the baby was named by the father and a family feast was held. Sacrifice was made to the gods.
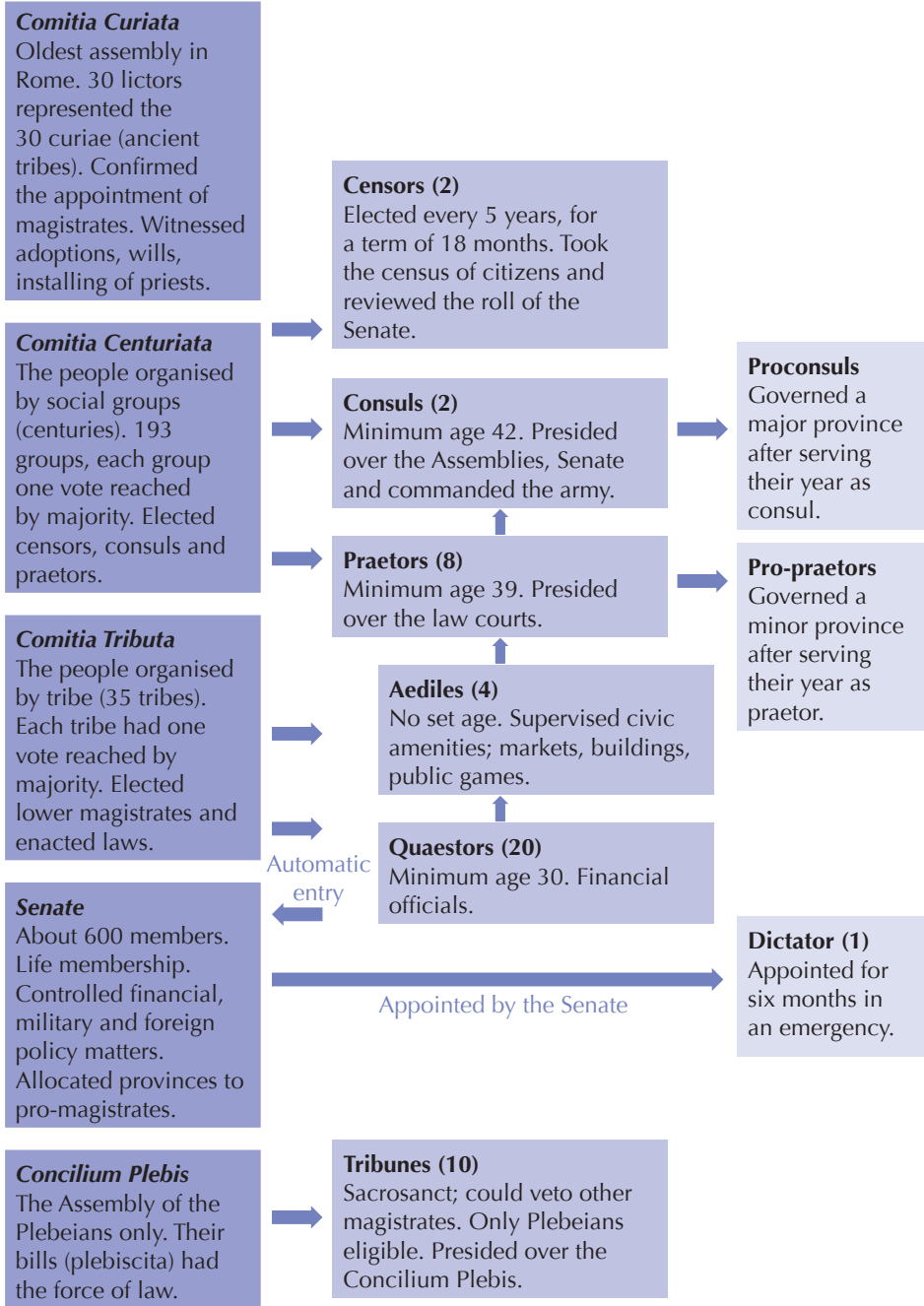
Later the child was introduced to the *phratry* and the father had to swear an oath that the child was a citizen 'being born to him from a citizen mother, properly married'.

Weddings

Marriage ceremony – from a 5th-century toilet box

Comitia Curiata
Oldest assembly in Rome. 30 lictors represented the 30 curiae (ancient tribes). Confirmed the appointment of magistrates. Witnessed adoptions, wills, installing of priests.

Comitia Centuriata
The people organised by social groups (centuries). 193 groups, each group one vote reached by majority. Elected censors, consuls and praetors.

Comitia Tributa
The people organised by tribe (35 tribes). Each tribe had one vote reached by majority. Elected lower magistrates and enacted laws.

Senate
About 600 members. Life membership. Controlled financial, military and foreign policy matters. Allocated provinces to pro-magistrates.

Concilium Plebis
The Assembly of the Plebeians only. Their bills (plebiscita) had the force of law.

Censors (2)
Elected every 5 years, for a term of 18 months. Took the census of citizens and reviewed the roll of the Senate.

Consuls (2)
Minimum age 42. Presided over the Assemblies, Senate and commanded the army.

Praetors (8)
Minimum age 39. Presided over the law courts.

Aediles (4)
No set age. Supervised civic amenities; markets, buildings, public games.

Automatic entry

Quaestors (20)
Minimum age 30. Financial officials.

Appointed by the Senate

Tribunes (10)
Sacrosanct; could veto other magistrates. Only Plebeians eligible. Presided over the Concilium Plebis.

Proconsuls
Governed a major province after serving their year as consul.

Pro-praetors
Governed a minor province after serving their year as praetor.

Dictator (1)
Appointed for six months in an emergency.

The structure of government in the Roman Republic

Roman Social Life

NCEA Level 2 Classical Studies material covered in this chapter includes material for the following.

- The externally assessed **Achievement Standard 91203 (2.4) 'Examine socio-political life in the classical world'**. The socio-political life of the classical world discussed in this chapter is *Roman social life*.
  See Chapter 7 for:
  – explanation of this Achievement Standard
  – criteria for 'Achieved', 'Merit' and 'Excellence' grades
  – explanatory notes which include definitions and explanations of key terms.
  The specific context for external assessment will be provided in the Assessment Specifications.

- The internally assessed **Achievement Standard 91202 (2.3) 'Demonstrate understanding of a significant event in the classical world'**.
  See Chapter 12 for:
  – explanation of this Achievement Standard
  – criteria for 'Achieved', 'Merit' and 'Excellence' grades
  – explanatory notes which include definitions and explanations of key terms.
  The information in this chapter could help to demonstrate understanding of a significant event, for example the events at Masada and the social consequences of these events for Rome.

- The internally assessed **Achievement Standard 91204 (2.5) 'Demonstrate understanding of the relationship between aspects of the classical world and aspects of other cultures'**.
  See Chapter 13 for:
  – explanation of this Achievement Standard
  – criteria for 'Achieved', 'Merit' and 'Excellence' grades
  – explanatory notes which include definitions and explanations of key terms.
  The information in this chapter could help to demonstrate a relationship between socio-political life in the classical world and aspects of other cultures.

A brief history of Rome

The city of Rome was built on a number of small hills beside the river Tiber some 15 km from the sea, where a small island meant the river could be easily crossed. The hills gave protection from floods and enemies, and herds and flocks could be pastured there above the swamps of the surrounding plain.

Archaeological evidence suggests the hills were inhabited by farmers as early as 1000 BC, but according to tradition the city was founded by Romulus in 753 BC and was ruled by kings for nearly 150 years. During these years, Rome became dominant over much of the surrounding plain of Latium, and though farming was still the primary occupation, trade also contributed to the growing prosperity of the settlement.

The Roman king had many duties – as chief judge, chief priest of the Roman religion and as army commander. To assist him, a council of the most prosperous landowners, called the **senate**, would meet, deliberate, and give advice when consulted.

Pick out the two or three most significant or important points. Jot down how your examination of the evidence brought you to this conclusion.

Make sure that the conclusions you have made are sound (that is, that they are true and stand up to scrutiny) and that they are well developed.

Go back to the evidence and discard anything that is now irrelevant.

Planning and presenting your work

Planning the presentation

Check the instructions on your task sheet to see in what format the information should be presented.

Careful planning at this stage will save you time later on.

Presenting your work

At this stage all the work you have done will bear fruit and you should be more than ready to complete your presentation, according to the instructions on your task sheet.

Remember that to get an idea across you should 'say it' three times. For almost every method of presentation, therefore, it is a good idea make your points in an introduction, elaborate on them in the main body of your work, and draw the reader's or listener's attention to them again in the conclusion.

Checking your work and proofreading thoroughly is vital. It ensures that the work is well presented and also helps you check that your ideas are clearly set out. The marking sheet is an invaluable aid in the checking process, as is explained below.

Check that you have not plagiarised (that is, copied without acknowledging) anyone else's work by mistake. If you made careful notes while gathering evidence (see above), you should be able to identify direct quotes from other sources. If you are not sure whether any part of your presentation is in your own words, leave it out. Plagiarism is unethical.

Make sure you have drawn attention to your primary sources, by stating clearly that you have used a primary source for a specific piece of evidence.

Finally, before you hand in your work, make sure you have included everything that was asked for in the task sheet; for example, bibliography, time planning sheet, authentication document, your copy of the marking sheet.

Using the marking sheet or assessment schedule

The marking sheet or assessment schedule are both very useful tools to help you successfully complete the task you have been set.

When you are first issued with the task, you should check through the mark sheet that you are given and make sure you understand what is required for each level. If, at any stage of the process, you are unsure that you are on the right track, check the mark sheet or assessment schedule again to make sure.

When you are nearing the end of your task, use the mark sheet to check how you would grade your own work. Go through the requirements for each grade and check off that you have fulfilled them. Often the difference between 'Achieved' and 'Merit', or between

Achievement Standard 91204 (Classical Studies 2.5)

NCEA Level 2 Classical Studies material covered in this chapter includes material for the internally assessed **Achievement Standard 91204 (2.5) 'Demonstrate understanding of the relationship between aspects of the classical world and aspects of other cultures'**. *Demonstrating an understanding of the relationship* may include:
• exploring the influence of classical ideas and values on other cultures
• comparing and contrasting aspects of the classical world with aspects of other cultures.
Relationship may be explained through a focus on aspects such as:
• mythology and religion
• public entertainment
• art and architecture
• literature
• rites of passage
• justice and legal systems
• science and ethics.
At all levels of achievement, you are required to provide evidence from primary sources. Primary source material is something that was written or created at or around the time you are dealing with. Examples of this are quotations from Greek or Roman writers in translation, photos of works of art, archaeological evidence, and Greek or Roman terms. This evidence must be specifically related to the context you have chosen.
In order to demonstrate a perceptive understanding of the relationship you have chosen, you should also provide a range of secondary source information, gathered from such sources as books, websites, encyclopaedias and later works of art and architecture.
All sources and references must be acknowledged in your bibliography, which you should compile as you work through your assignment.

Assessment criteria

Achieved	Merit	Excellence
• Demonstrate understanding of the relationship between aspects of the classical world and aspects of other cultures.	• Demonstrate *in-depth* understanding of the relationship between aspects of the classical world and aspects of other cultures.	• Demonstrate *perceptive* understanding of the relationship between aspects of the classical world and aspects of other cultures.

Definitions and explanations

Demonstrate understanding: you are required to use primary source evidence and to explain the relationship between aspects of the classical world and aspects of other cultures. (It is likely that you will have studied a similar context and will be knowledgeable about the general setting in terms of time, place and historical/social/ artistic aspects. For example, you may have studied the orders of classical architecture and be asked to demonstrate understanding of their relationship with modern architecture.)

- offer them food and drink
- offer a gift to take away with them.

Guests should

- answer all questions
- not outstay their welcome
- reciprocate gifts.

In Book 1 of Homer's *Odyssey*, Telemachus illustrates the correct behaviour expected of a host in the way he converses with Mentes, makes him welcome and feeds him, shielding him from the Suitors' arrogant and anti-social behaviour.

Activity 2D: Calypso   (page 25)

The following points should be included. Write your answer in paragraph format – do not use bullet points in an essay-type exam answer.

Odysseus does not want to stay on Calypso's island, because:

- although Calypso is beautiful, divine and immortal, she does not have the human qualities of Penelope
- Penelope is described as the *wise* Penelope, whose intelligence makes her a match for the *clever* Odysseus
- Odysseus needs to be in a community where he can relate to others and be respected as leader
- he cannot be a hero in a place where his reputation will not be established and immortalised
- he wants to be with his wife and son.

Activity 2E: Homer's gods   (page 26)

The following points should be included. Write your answer in paragraph format – do not use bullet points in an essay-type exam answer.

Council of the gods

- The gods appear uninterested in human affairs until someone tells them about an incident which affects the gods themselves; e.g. Athene is concerned about her favourite, Odysseus, who is not being allowed to go home. The council only acts because Athene is upset.
- The gods feel that man brings his own misfortunes upon himself; e.g. Aegisthus did not listen to the advice of Hermes not to pursue another man's wife.

Poseidon

- is annoyed with Odysseus for not appreciating the gods' help in Troy and for displaying hubris in claiming the victory as his own
- hates Odysseus because he blinded his (Poseidon's) son Polyphemus (the Cyclops)
- wants to stop Odysseus ever getting home.

Athene (visiting Telemachus)

- is protective of Odysseus and therefore also of his son, Telemachus
- she always wants to help them; e.g. she wants to get Odysseus home safely and to inspire Telemachus to stand up to the Suitors and become a man who will help Odysseus upon his return.

Activity 8I: The duties of a citizen   (page 221)

1. Duties included two years' compulsory full-time military service when aged 18–20, and being available for active military service when called up, until the age of 60.
2. **a.** Chosen by lot.
   b. Could be held only once.
3. 1995 positions (chosen by lot).
4. Directly elected and could be re-elected as often as the people wanted.

Activity 8J: The *ecclesia* and the *boule*   (page 224)

The *ecclesia* was the body of all citizens meeting four times each *prytany* to discuss measures and vote on them. It made all laws and important decisions.

The *boule* was on duty all the time to act as the executive arm of the people, carrying out assembly decisions. It was also the people's administrative arm, and performed routine duties like supervising officials, military matters, and public works, receiving foreign communications and drawing up the assembly agenda.

Activity 8K: The power of Pericles   (page 225)

Write your answer along the following lines.

Introduction

Summarise the question you are going to answer.

Body of the essay

Paragraphs as required on:
- Personal qualities, expand on his oratorical and debating skills, personal integrity, high intelligence and farsightedness.
- Policies and programmes – expand on his democratic measures, including payment for jurors and state officials, belief every citizen should play a part in his state imperialism towards Athenian allies, encouragement of Athenian economic growth, building programme in Athens (especially on the Acropolis), patronage of the arts.
- Repeated election as *strategos* – after 445 he was re-elected 15 times in succession.
- The relative powers and responsibilities of *strategoi* and archons – *strategoi* had great prestige – each tribe elected the man they considered their best as often as they wanted him; in command of the army and navy; very influential in the *boule* and *ecclesia*; all 10 had equal power but some like Pericles had more mana. Their power not unlimited; answerable for their actions each month to the *boule* and *ecclesia*; examined at the end of their tenure; could be fined, exiled, executed.
- Archons, the one-time rulers of Athens, now elected by lot from the top three classes – some think the *thetes*, members of the lowest and poorest class, were also eligible. Consequently archons had much less prestige than *strategoi*. Their power also limited; now simply judges, officials in religious ceremonies. Ex-archons still members of the Areopagus Council; this too was reduced in power to a court for trying cases of homicide.

Conclusion

Summarise Pericles' achievements, especially association with height of Athenian democracy and Acropolis buildings.