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Chapter 1 : The Failure of Democracy

Chapter Summary. Two of the most popular personifications in the vase paintings made during the Peloponnesian War are Eukleia and Eunomia, the personifications of Good Repute and Good Order.

Viewing per- se duraturo e una solida competenza². Il terzo capitolo Humanising Greek places and spaces: Local Personifications and Athenian Nel secondo capitolo Names or comments? Imperialism illustra tre particolari tipi di personi- The Birth of Political Personification in Greece icazioni di luoghi e spazi geografici: Il valore politico delle personi- zioni e ricezioni delle innovazioni iconografiche. Smith, Polis and Personification in Classical Athenian Art elementi centrali del paragrafo dedicato alla puni- between the gods con un approfondimento sulle trice di quanto eccede la misura. Meidias, attivo tra il e il I poeti del documenti iconografici di grande interesse e pro- V sec. Le possibili forme 1. Le personificazioni riconducibili al mondo di Le personificazioni di concetti politici astratti, Afrodite Eudaimonia, Eutykia, Harmonia, come Basileia e Soteria, e quelle legate alle feste Hygieia, Paidia, Peitho. Nelle considerazioni sul Civic festivals and other peacetime pleasures. Eukleia and Eunomia ne, sono passate in rassegna nel secondo paragrafo 7 bonanno ; Friend Nessun mento e modello per i successivi usi propagandi- documento iconografico permette di riconoscere stici e politici delle immagini. Eirene revisited viene recuperata Demo- Politic at home and abroad. La mancanza di testi esplicativi nei documenti me. In molti casi le illu- come fenomeno analogo a quello della personii- strazioni a ine volume sono davvero di dimensio- cazione di concetti astratti. La parte conclusiva del ni non adeguate a una corretta lettura dei reperti. Smith, Polis and Personification in Classical Athenian Art delle personificazioni presenti nelle manifestazio- ologici. Atti del convegno di studio del Lexicon Iconographicum Numismaticae Milano 25 ottobre , Roma, Categorie e rappresentazioni, Casoria, Princeton University , Ann Arbor. The representation of abstract concepts. From antiquity to Byzantium, Aldershot, Personification and the divine in ancient Greece, Londra.

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Chapter 2 : Aristocracy Or Democracy? Eukleia And Eunomia Between The Gods Â» Brill Online

Eukleia And Eunomia Between The Gods in public processions Chapter Six Aristocracy or democracy? Eukleia and Eunomia between the gods Eukleia.

As Confucius told his disciple Tsze-Leung, three things are needed for government: Trust should be guarded to the end: Thomas Jefferson Democracy is merely rule by the electable aristocracy. Rousseau A government that robs Peter to pay Paul can always rely on the support of Paul. George Bernard Shaw Democracy must be more than two wolves and a sheep voting on what to have for dinner. Plato, ancient Greek Philosopher Our great democracies still tend to think that a stupid man is more likely to be honest than a clever man and our politicians take advantage of this by pretending to be even more stupid than God made them. These are strange, heady days. When the citizen soldiers loyal military might, saved the city state from invaders, they began to demand equal rights with the nobles. Early Mediterranean History demonstrates that the rise and fall of city states is determined by the degree of equality enjoyed by the general public. Prosperity is tied to equality in areas of politics, economics, social standing and education. As soon as disparity becomes evident, faith, confidence and trust begin to erode and the city state begins its decline. They usually attributed divine intervention claiming divine authority. It was direct participatory decision making rather than the representative one favoured by Western Civilisation. Simply voting every few years is not real democracy. These texts articulate that humans elect an assembly of men to represent them and its laws are the will of the people. God exists, but government makes and enforces laws entirely for the public good without interest in religion. These texts contain magnificent words written to describe what it means to be human. But after years do we have a true democracy of the people, by the people and for the people? The establishment is still cosy, and the vested interests are still active. A handful of powerful people still direct a lot of the traffic, and there is still far too much information suppressed by people who regard democracy as a rhetorical flourish. A benevolent dictator is better than a democratically elected government that rules in the interests of a select few who put it into power. Singapore is often held up as an example of an autocratic state that succeeds because it appears to put the interests of its citizens at a high level. David Van Reybrouck believes the rise of Donald Trump, and Brexit indicate we are facing a major crisis of democracy - a democratic fatigue syndrome due to a fundamental disconnect between representative democracy and the people. The symptoms he cites are low voter turn out, declining party membership and government paralysis. It is my contention that our representatives have lost control of how we are governed. It has been usurped by vested interests beyond the reach of elected representatives. Barack Obama, despite good intentions has found it virtually impossible to change things. Donald Trump claims he can fix the problem. The Bush administration, Canada, Australia and England tend to elect governments who owe favours to powerful vested interests. Murdoch, through his vast media empire, claims he decides which government is elected. This debauches the will of the people. At times they appear more sensitive to public disquiet than some democracies. There is no doubt that most politicians are well intentioned, but the way our system currently works means that their focus is too often on winning and retaining office: Democracy is not elections, even though every manual on the subject tells us otherwise. The American Founding fathers may have broken the shackles of monarchy, but they entrenched divisionary politics. Increasingly the subject of rising doubt underlined by growing citizen distrust with elected representatives and governments across the majority of Western democracies. Perceptions of malaise and gridlock increase as our political system fails to grapple with the big public policy challenges of our time. The situation in other states is not much better. The leadership ballot will be conducted by postal vote and the factional bosses will Hoover up all the ballots from the stacks and fill them out. Like everything in the modern Labor party, this exercise in democracy will just be an illusion. The party itself is now little more than an illusion. There is not much there any more. What type of place is western democracy going to be? Is it going to be a place with a collapsing rule of law, with mass surveillance of entire populations? The west is becoming

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a place where the best and the brightest, who keep the government, hold the government to account, are ending up in asylum or in exile in other countries. Leadership We no longer practise capital punishment in prisons; we do it in politics. Leaders are in short supply; they are either led by the nose, the polls, or followers - intent on obliging corporate sponsors, dodgy donors or rabid ideologues. Much of this makes news; none of it is new. The media has a duty to scrutinise the use of power. No editor wants to give aid to murderous enemies, but abuses of power must be revealed. Protecting the lives of its citizens is a first, sacred duty of government. Reporting often exposes an ill that government has not recognised or been willing to acknowledge. The state is not omniscient or omnipotent. Nor is it unknown for government to conceal its own mistakes. But there is danger, too, when the respect due to "national security" is diluted by accusations that prove unsubstantiated. From the Pentagon Papers on, there is a whole history of authority crying wolf. Over the past two decades, citizens have been exiting en masse from political parties and participation. Better, more strategic leadership is seen as the solution to making what most believe to still be the optimal political system for the 21st century live up to its potential. First, Western-style political systems and institutions -- derived as they are from 19th-century ideas about how politics should be organised -- are no longer optimal, nor even functional in the 21st century. Nor can they be rescued by the panacea of better leadership. This is because, over the last 20 years, these systems have become increasingly isolated from the world around them. As a result, they are increasingly unfit for their purpose for the 21st century. Second, this isolation is the result of fundamental and irreversible changes to the configurations of political and economic activity that have occurred worldwide from the early s onwards. The changes have particularly focused around the rapid global rollout and take-up of interconnected communications, notably the internet, combined with the rapid spread of liberal market systems on a global scale, otherwise known as globalisation. The combined effects of globalisation and the massive take-up of virtual interconnectedness have super-spiced, super-scaled and made super-complex the dynamics of political and economic activity. In effect, these fundamental changes have profoundly undercut the functionality of Western democracy. Western democracy, otherwise known as liberal democracy, assumes the world around it will and always move in a comparatively slow, sequential way. This allows political leaders and elected representatives sufficient time to decide on policy and legislate for it in a deliberative fashion. It also assumes the political party system will always be the best way to aggregate and adequately represent and respond to the political voices and concerns of its citizens. It assumes elected representatives and parliaments are the prime decision-makers and policymakers because they are best able to understand, anticipate and shape the world around them. But in the context of globalisation and an exponential increase in connectedness, none of these organising principles apply with any consistency or coherency any longer. It has become nearly impossible for elected politicians and parliaments to know or anticipate what is going on in the super-fast and super-complex world that now surrounds them. It is also becoming more and more difficult for parliaments to create timely or coherent public policy or legislative frameworks to anticipate and manage major change, or command consensus around it. Moreover, it has become increasingly difficult for political parties, organised as they are around 19th-century social and economic cleavages of class, geography and ideology, to relate to, let alone effectively represent, the rapidly changing, fragmenting political voices and endlessly reconfiguring political identities of a social media-driven citizenry. Our democratic system is profoundly struggling to maintain functionality and legitimacy in the West. A lot of people died as a result of the failure of European democracy in the s. In essence, the Chinese Communist Party has been quietly instituting a major program of public participation and grassroots decision-making through town meetings, community-based assemblies and what we would recognise in the West as large-scale focus groups. This may not be democracy as the West knows it. But in a 21st century world that is increasingly bypassing parliaments and political parties, it may point to a future where political systems are judged more on direct public participation than adherence to 19th-century institutions and processes. Now, when that argument has become the preserve of dissidents within this system, the foreign policy establishment has swung round to a near-gnostic view of intel, with more than a whiff of old Soviet-era logic. Democracy and freedom must be

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preserved by their abnegation at a higher level -- entrusted to a series of guardians who will ensure its spirit only by traducing it at every opportunity. The contradictions of this have now become obvious to millions of people, which is why the defenders of the system have been reduced to spitting absurdity. How do we restore faith, confidence and trust in our democratic institutions? We do need to provide resuscitation by breathing new life into our democracies. The thing is, though, all of these protests happened in a time when the government was still somewhat sensitive to the needs of their constituents. He cited a recent Princeton University study that declared the US an oligarchy, rather than a democracy. We aim to change that over time, starting at the local level. The exception appears to be Singapore. One can argue that even in the most democratic countries, anaemic leaders are captives of their parties. Trump, despite his boorishness, is the exception. Authoritarians claim they create order and efficiency while democracies create chaos and impede growth. Encouraging signs occur in countries with histories of autocrats -- Spain, the Baltic states, Serbia, Croatia -- We, the people, are the guardians and custodians of our freedoms through democracies - the power that is in everyone of us. Democracy is not threatened by the actions of a few, but the inactions of the many.

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Chapter 3 : Athens in the Sixth Century

Eukleia and Eunomia between the gods -- Visual personifications in literature and art: Aristophanes' Eirene and her attendants -- Ephemeral personifications: civic festivals and other peacetime pleasures -- Masculine people in feminine places: the body politic at home and abroad -- The mother of wealth: Eirene revisited -- From oikos to polis.

The idea in Greek became the more philosophical term eunomia and its opposite dusnomia, the Hellenes not deifying either of the concepts. Here, it is clear that the Greek term gave equal responsibility to every member of society for the care and protection of his fellow citizens, implying, again, the importance of citizen participation in all aspects of the good running of the poleis rather than the social responsibilities of the upper echelons of society to guard and protect their inferiors in the social hierarchy such as existed in Egypt. Eunomia was, it would appear, something brought by the metrioi or mesoi, the middle men in society, not something brought by the greed of the wealthy, nor the struggling poor, though it would be through that eunomia that all would ultimately benefit, counteracting the oligarchy of the aristocrats and avoiding the okhlokratia, mob rule, of the poor. Perhaps the best definition of what eunomia meant to the Hellenes comes from Aristotle in the Nicomachean Ethics: A doctor, for example, does not deliberate about whether he will succeed in curing or an orator as to whether he will persuade, or a politician if he will produce eunomia "good order" as his telos "ultimate goal. In Politics he says that political regimes can only be properly discussed in the light of being successfully run through the practice of eunomia. Furthermore, both Herodotus and Thucydides use the term in reference to the reforms of Lykourgos of Sparta. Thus we must take eunomia to exist in one way when the established laws are obeyed, and in another when the laws are in fact obeyed are well established "for even badly established laws may be obeyed. Greek uses two terms, thesmos and nomos. MacDowell puts it succinctly: So the use of this word does not necessarily mean that a particular rule has been written down. Nevertheless, by the fourth century nomos was the normal word for a statute, a law published in writing and validated by a political process. Indeed, Ostwald ibid has gone as far as to suggest that the change in terminology was not a gradual evolution but rather a definite act of policy on the part of Kleisthenes, though this will inevitably remain a proposition which is impossible to prove or disprove. Such a law was termed a psephisma from psephos; a pebble. The sources show an overlapping of the terms in the 5th century, nomos referring to the old laws such as those of Solon which had been imposed and psephismata referring to those passed by the Ekklesia in more recent times, again underlining the differences in the pre democratic period and the democratic period. In addition, the fact that the law of nomos would be inscribed on either wooden or stone tables and erected in the agora whereas the psephismata only were if the intention were that they become nomoi does seem to demonstrate a difference in the concept of the two different system or occasionally three if a speaker chose to refer to the archaic term Thesmos in order to underline the antiquity of a law for the contemporary populace at Athens of the 5th and 4th centuries. A further implication lies in the fact that the Hellenic tyrannies and monarchies are never described using the term eunomia, though Spartan diarchy is cf above , giving the idea that neither of these is a system which combines good laws with proper obedience by choice, an idea built in to the Greek word peitharkheia. From this we can intuit that eunomia held the wider connotation of voluntary obedience, participation in society and each individual citizen playing his role in the successful functioning of the running of that society, something which must have been part of the constitutional make up of Aegina, Korinth, Thebes, Sparta, Crete, Megara, Lokris and Opous as these cities are cited as examples of eunomia. Though it is interesting to note that Hdt, 2. This information he claimed to have gleaned from the Priests of Thoth. Ergo, though monarchy, aristocracy, tyranny, democracy was apparently the standard evolutionary process, it was in the states where the knowledge of belonging, the knowledge of the state, that brought the voluntary obedience to good law and therefore the balance of eunomia as opposed to the imbalance of dusnomia; in other words, Kosmos achieved Nomos through the process of Eunomia. This was most certainly not something which suddenly appeared under Solon through one singular

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piece of legislative and constitutional reform; indeed, the lawgiver mentions that Assembly before which he laid down his proposals of reforms. Hippias and Hipparkhos, his sons and successors, were credited with bringing poets to Athens such as Anakreon of Teos and Simonides of Keos – Ath Pol, The governance of Hippias and Hipparkhos began as a well organized and reconciliatory system. Further proof comes the following year with the archonship of Miltiades of the Philtaidai, another family who had been opposed to the tyranny. ML 6 Despite the fact that the Alkmaeonidai are known to have been in exile again prior to , this does show the apparent open nature of the rule at the start. There is further evidence that the policies of their father in both domestic and foreign affairs were continued by the sons until Hipparkhos – the erotikos – offended a young couple, Harmodios and Aristogeiton. Such a public slight to family honour was not to be ignored and they in turn took their revenge. Hipparkhos was assassinated in , after which Hippias assumed full control in Athens. The popular tyranny was to be brought down as a result of a jealousy in love, resulting in the intervention of Sparta and the Kleisthenic reforms. It was the exiled Alkmaeonidai who were to lead the movement for the removal of Hippias, something which the Athenians, who now viewed the executed Harmodios and Aristogeiton as attempted liberators, were ready to support. They failed on their own, being heavily defeated at the Battle of Leipsydrion in the region of Akharnae and therefore widened their search for support. This they achieved by an act of piety. The sum required for its reconstruction was set at talents, though only approximately a quarter of this was raised through a subscription for all the Hellenic poleis, this including, according to Herodotus 2. The rest of the funding was supplied from the wealth of the sacred site. The Alkmaeonidai took on the contract and, despite stone for the frontage being stipulated, they paid for it to be made from Parian marble at their own cost. After another slightly more successful attempt to take Athens under arms, managing to seize Leipsydrion on the spurs of Parnes, they turned to the Oracle to help. This did put the Spartans in an awkward position. Peisistratos had cultivated the xenia – political friendship – with Sparta; breaking such would be a difficult decision. Hippias was granted five days to take his entire family and household away and never to return, a pillar of atimia being set up on the Akropolis depriving the Peisistratidai of all rights in perpetuity. In , it became obvious that there was a need for a further reformation of the Solonic code in order that it be practicable and the foundation of a truly democratic system; the need for eunomia was as great as it had been in the post Solonic period. The difficulties showed themselves in the renewed conflict in desires at least between the Plain and the Coast, though this time under new leaders – Kleisthenes of the Alkmaeonidai and Isagoras.

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Chapter 4 : 'Eunomia' by Solon | Baring the Aegis

Eukleia and Eunomia between the gods Eukleia Eunomia A joint cult of Eukleia and Eunomia at Athens? Democracy and more civic virtues in fourth century Athens Tykhe.

The World of Athens, 5. Starr A History of the Ancient World, pp. These two men, in conjunction with others, are responsible for the development of what is known as the radical Athenian democracy of the second half of the fifth century – the system discussed in Chapter 5 of WA. Our understanding of Athenian democracy in the fifth century is limited by two factors. The principal obstacle is our lack of evidence. It offers a general history of the Athenian constitution from the period of the kings down to B. While this is an invaluable document, its reliability is not always above question, nor, in the second portion of the work, is it always clear whether, and to what degree, the description of the make-up and functioning of various offices and official bodies is valid for the fifth century. In the end, there are some questions we simply cannot answer, or at least not as accurately as we might wish. The second obstacle is the complexity of the constitution itself, and its evolution over time. The general system that we refer to as "the radical democracy" seems to have been in place by , but it is often difficult to give a precise date for the institution of specific features of that system, while modifications of various sorts – some temporary, some permanent – were introduced throughout the fifth and fourth centuries. The contrast to the Solonian ideal of eunomia harmonious governance is significant in that it implies not simply the acknowledgment of the legitimate claims of the lower orders, but a notion of equality before the law. Yet the Cleisthenic constitution did not in fact seem to have democracy democratia, or "the rule of the demos" as its goal. Instead, Cleisthenes appears to have had the much more modest aims of limiting the powers of the aristocratic oligarchy and, as we have seen, blunting the factional infighting among the more powerful members of that oligarchy. The deliberative powers and authority of the popular assembly the ecclesia were probably relatively limited. By tradition the nine elected archons had been prominent individuals entrusted with the chief executive, judicial, and military authority in the state. Ten strategoi were elected each year one from each tribe and given control of military affairs under the ultimate direction, of course, of the ecclesia. Given that Athens was in an almost perpetual state of war in this period, the office entailed a good deal of prestige and, in practical terms, political influence. Moreover, in contrast to the archons, the strategoi could continue to be re-elected for consecutive terms and thus had the opportunity to build a political dynasty over the years. Whether or not the institution of the strategoi was consciously designed to undermine the authority of the archonship, the latter office soon declined in importance: Both of these moves suggest that the office was becoming more of an administrative and honorific post and was losing its importance as an executive office. The archons oversaw the running of specific courts but, unlike a modern judge, did not make rulings or instruct the juries: The three chief archons also oversaw the administration of the important religious festivals and might even play an important role in them, but, again, they functioned mainly in a supervisory capacity. With the decline of the archonship the Council of the Areopagus soon saw its traditional authority draining away. The result of these various modifications was the increased prestige and authority of the ten strategoi and, still more, of the ecclesia itself. While administrative duties were delegated to various boards and officials, it was the ecclesia that determined not only questions of war and peace or military policy, but in theory, at least even such relatively trivial matters as the pensions bestowed upon particular individuals. By the time of Aristotle, there were 40 regular meetings of the ecclesia each year four during each prytany [see below] , which all male citizens who were at least 18 years of age were eligible to attend although in practice it seems unlikely that those living at the far reaches of Attica would have found it practical to do so, especially those at the lower end of the socio-economic scale. It is generally estimated that an average meeting would have drawn around 5, people out of a total of approximately 20, to 50, citizens. In practice, the ecclesia must have delegated a good deal of the day-to-day business of state to the appropriate boards or individuals, since it would have been impractical for a body of that size, meeting only three or four

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times a month, to look after such matters properly. On the other hand, all state officials were acutely aware that, at the end of their year in office, an account of their actions had to be submitted to the people for scrutiny. The only requirements for holding office were that the individual be over thirty years old, a citizen. During this period, they were said to be "in prytany. The practical administration of state business was delegated to boards consisting of ten individuals selected by lot. Again, since these individuals served for only one year and were forbidden to serve consecutive terms, it is unlikely that they possessed any particular expertise that would have qualified them for their positions. These boards included the astynomoi charged with maintaining streets and highways, the agoranomoi in charge of policing the markets, collecting fees from retailers, and guaranteeing the quality of goods sold, the metronomoi who made certain that all weights and measures used were accurate, and the grammateis who provided all official state secretaries. The Eleven were the closest thing Athens had to a police force: The producers of Law and Order would have been out of luck in ancient Athens. For one citizen wantonly to man-handle or constrain another was a matter of hybris in the legal sense of "assault and battery": Under such circumstances, paramilitary forces such as the modern police department are quite problematic, since they empower certain citizens to behave in a fashion that is overtly "undemocratic. Because the Scythians were slaves owned by the state, they were able to restrain Athenian citizens without fear of legal redress against their master. This is clearly a system more concerned with guarding against the possibility of corruption or undue political authority than with ensuring competence in its various officials. Under the radical democracy, all state officials with the exception of the strategoi and one or two other offices not of concern to us were appointed by lot from the general populace. There was a property qualification for the higher offices, but it does not appear to have been strictly enforced. Since all officials again, with the exception of the strategoi were limited to a single term of one year, and since there was little in the way of a civil service to provide continuity, the result was very much government by amateurs. There was little chance of another Pisistratus arising in such a political climate, where power was diluted and where the demos had ample opportunity to participate in government. Once each year a special meeting of the ecclesia was held where a vote was taken on the issue of whether any individual was felt to be a threat to the democracy. If that vote was positive, a second assembly was held where people would vote by scratching names on potsherds Greek: The "winner" of this vote was then exiled for ten years. This popularity vote in reverse offered a crude but effective means of further ensuring that the authority of the demos remained unimpaired. The second thing to note is the lack of a head of state. With the extension of the use of lot in the early fifth century, the archonship was drained of much of its authority: In the early fifth century the office of strategos came to fulfill that function, but by the later years of the century the strategoi, while influential, enjoyed no particular authority over the ecclesia. If you look for the equivalent of a prime minister or president in the radical Athenian democracy, you cannot find one. On any particular day the epistates of the current prytaneis see WA 5. In theory, anyone could address the ecclesia and, if persuasive, formulate state policy; in practice, certain individuals gained particular authority through the popularity of their policies or the force of their personalities. Ironically, many rhetores were in fact dyed-in-the-wool aristocrats: It was open to abuse, however, since a rabble-rouser could easily gain power by stirring up the ecclesia for his own purposes. This began to happen in the 400s, after the death of Pericles, as various leaders such as the notorious Cleon whom we will meet later came to prominence through a policy of pandering to the lower classes and inciting the ecclesia against the wealthy. Thus "democracy" at times degenerated into mob rule and class warfare. These courts relied on immense juries the typical size was selected by lot, who functioned as an extension of the ecclesia. Often the cases brought before these courts were overtly political in nature:

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Chapter 5 : Polis and Personification in Classical Athenian Art

Aristocracy Or Democracy? Eukleia And Eunomia Between The Gods Chapter Seven. Visual Personifications In Literature And Art: Aristophanes' Eirene And Her Attendants.

Monumenta Graeca et Romana, The present study originates in the A. Thirty-two black-and-white plates with figures showing mostly vases, but also two statues, two statue bases, one altar, and fifteen votive and document reliefs complete the work. Bibliographic references, including publications up to , and a list of abbreviations precede the text. Viewing personifications in Classical Athens, p. On the vase, the personified Persuasion Peitho and Health Hygieia are depicted among various heroic and divine figures. The hydria in London serves as a starting point for S. The representation of abstract concepts - B. Personification and the divine in ancient Greece, London, ; B. From antiquity to Byzantium, Aldershot, Before concluding the chapter with a synopsis of the entire book, S. In Chapter Two Names or comments? The birth of political personification in Greece, p. I will have to disagree with the A. In many instances, this transformation originated in a particular political context, a point which renders the A. After referring to the works of Homer and Hesiod, S. As it stands, the reader is left with a rather overgeneralized statement. Following an examination of personified abstract concepts, such as Nike, Peitho, Ananke, and Bia as symbolic figures, S. Chapter Three Humanising Greek places and spaces: Local personifications and Athenian imperialism, p. With respect to the family of Okeanos, S. Revue des livres theriomorphic representations toward humanised ones. Personified rivers never lost their association with the bull, although most of them appear as young men with horns see the representation of Kephisos on the famous relief of Xenokrateia in the National Museum, Athens, inv. The same applies to the personifications of Eleusis, Delos, Euboia, and Lemnos, whereas, in my view, political motivation does not really account for the use of the personified demos of Melite. In the final section of the chapter, S. The brevity of this discussion does not do justice to the subject, however, and the reader is left wondering about its pertinence to the topic of personified localities. Right and retribution, p. Ultimately, I think that the connection drawn between the statue at Rhamnous and the cup by the Kodros Painter is rather forced. Nike and Hera depicted in the act of libation. Eine Monographie, Bern, The exclusion of Eros from this chapter, due to the A. After brief encounters with Philia, Arete, and Harmonia, S. In the subchapter addressing Peitho one of the longer ones in the book , S. After a cursory discussion of Harmonia, S. Chapter Six Aristocracy or democracy? Eukleia and Eunomia between the gods, p. They appear together in vase painting in the last two decades of the fifth century, often in association with Aphrodite. Chapter Seven Visual personifications in literature and art: Yet, in discussing Opora and Theoria as attendants of Eirene, S. Civic festivals and other peacetime pleasures, p. It seems as if S. In addition, one wonders why the personification of Theoria is treated in the previous chapter and not together with Pompe, Pandaisia, and Pannychis, since these are all related to religious activities. Although there are no figures in Athenian vase painting that can be securely identified as personifications of Pan-Hellenic 1 The A. BCE , which explicitly refers to a sanctuary that Eukleia and Eunomia shared. In Chapter Nine Masculine people in feminine places: The body politic at home and abroad, p. At the outset of the chapter, S. Yet, I fail to follow the A. In her brief discussion of the so-called Tyche of Antiocheia, however, the A. In this context, S. The largest part of the chapter deals with the personification of the Athenian Demos in literary sources and visual media, especially on document reliefs, a subject studied extensively by M. After a brief introduction to the historical events of the first three decades of the fourth century BCE, Chapter Ten The mother of wealth: Instead, most of the chapter is dedicated to Ploutos, his connections with Eleusis and the Eleusinian deities, as well as his iconography as a child in the visual arts and as an older blind man in literary sources. A substantial part of Chapter Eleven From oikos to polis: Democracy and more civic virtues in fourth century Athens, p. Although it is not entirely clear, S. Although an admittedly complex subject, one should reconsider whether or not maenads bearing names associated with virtues ought to be identified as personifications, as S. The questions

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pertaining to the cult of Homonoia in Athens and her presence in the visual arts are indeed exceedingly complicated, and the reader is thankful that S. Although Demokratia appears on the famous anti-tyranny decree from the Athenian Agora Agora I , most of the material evidence associated with the personified democracy is lost and known only through later literary sources. In Chapter Twelve Conclusion, p. The study closes with a catalogue p. Each group is arranged in roughly chronological order. The individual entries are concise but nevertheless very informative. The seven separate indices p. Although the reader will appreciate how richly illustrated the volume is, the photographs are often too small. Studying a phenomenon that has attracted the attention of a large number of scholars is always a difficult task; one must define precisely which gap in scholarship the new study is supposed to close. The structure of the book and the rather inexplicable brevity of several chapters dampen the clarity of the argument that the A. For example, personified localities are discussed in Chapters Three and Nine, Eirene in Chapters Seven and Ten, personified religious activities, such as Theoria, in Chapter Seven, while the analysis of personifications, such as Pompe, is found in Chapter Eight. The general structure seems at times thematic, and at others chrono- logical. In addition, the reader repeatedly encounters overgeneralized statements and imprecisely defined terms that distort the fact that the A. Preziosi per la messa a punto del metodo sono, tra gli altri, i contributi di William M. Turner sulle connessioni strutturali fra rito e teatro.

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Chapter 6 : EUNOMIA – Was it ever only the impossible Greek dream? – Musings on History

Eukleia and Eunomia between the gods --Visual personifications in literature and art: Aristophanes' Eirene and her attendants --Ephemeral personifications: civic festivals and other peacetime pleasures --Masculine people in feminine places: the body politic at home and abroad.

Biography[edit] Solon was born in Athens around BC. After repeated disasters, Solon was able to increase the morale and spirits of his body of troops on the strength of a poem he wrote about the islands. The dispute was referred to the Spartans, who eventually awarded possession of the island to Athens on the strength of the case that Solon put to them. Knowing that he was about to cancel all debts, these friends took out loans and promptly bought some land. Suspected of complicity, Solon complied with his own law and released his own debtors, amounting to 5 talents or 15 according to some sources. His friends never repaid their debts. Next, Solon sailed to Cyprus , where he oversaw the construction of a new capital for a local king, in gratitude for which the king named it Soloi. According to Herodotus and Plutarch, he met with Croesus and gave the Lydian king advice, which Croesus failed to appreciate until it was too late. Croesus had considered himself to be the happiest man alive and Solon had advised him, "Count no man happy until he be dead. In protest, and as an example to others, Solon stood outside his own home in full armour, urging all who passed to resist the machinations of the would-be tyrant. His efforts were in vain. Solon died shortly after Peisistratos usurped by force the autocratic power that Athens had once freely bestowed upon him. When someone asked, "Why should you waste your time on it? In Sicyon , Cleisthenes had usurped power on behalf of an Ionian minority. In Megara , Theagenes had come to power as an enemy of the local oligarchs. The son-in-law of Theagenes, an Athenian nobleman named Cylon , made an unsuccessful attempt to seize power in Athens in BC. Solon was described by Plutarch as having been temporarily awarded autocratic powers by Athenian citizens on the grounds that he had the "wisdom" to sort out their differences for them in a peaceful and equitable manner. Some modern scholars believe these powers were in fact granted some years after Solon had been archon, when he would have been a member of the Areopagus and probably a more respected statesman by his peers. Economic and ideological rivalry is a common theme in ancient sources. This same account is substantially taken up about three centuries later by the author of the Aristotelian Athenaion Politeia but with an interesting variation: For the constitution they were under was oligarchic in every respect and especially in that the poor, along with their wives and children, were in slavery to the rich All the land was in the hands of a few. And if men did not pay their rents, they themselves and their children were liable to be seized as slaves. A still more significant variation in the ancient historical account appears in the writing of Plutarch in the late 1st – early 2nd century AD: The city was divided into as many parties as there were geographical divisions in its territory. For the party of the people of the hills was most in favour of democracy, that of the people of the plain was most in favour of oligarchy, while the third group, the people of the coast, which preferred a mixed form of constitution somewhat between the other two, formed an obstruction and prevented the other groups from gaining control. Their goal was control of the central government at Athens and with it dominance over their rivals from other districts of Attika. In most Greek city states, a farmer could conveniently reside in town and travel to and from his fields every day. According to Thucydides , on the other hand, most Athenians continued to live in rural settlements right up until the Peloponnesian War. An Athenian belonged not only to a phyle or tribe and one of its subdivisions, the phratry or brotherhood, but also to an extended family, clan or genos. It has been argued that these interconnecting units of kinship reinforced a hierarchic structure with aristocratic clans at the top. In that case, the struggle between rich and poor was the struggle between powerful aristocrats and the weaker affiliates of their rivals or perhaps even with their own rebellious affiliates. Originally the axones recorded laws enacted by Draco in the late 7th Century traditionally BC. Moreover, the language of his laws was archaic even by the standards of the fifth century and this caused interpretation problems for ancient commentators. This distinction, though somewhat artificial, does at least provide a

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convenient framework within which to consider the laws that have been attributed to Solon. Some short-term consequences of his reforms are considered at the end of the section. The nine archons took the oath of office while ceremonially standing on a stone in the agora, declaring their readiness to dedicate a golden statue if they should ever be found to have violated the laws. According to the Constitution of the Athenians, Solon legislated for all citizens to be admitted into the Ekklesia [66] and for a court the Heliaia to be formed from all the citizens. However some scholars have doubted whether Solon actually included the Thetes in the Ekklesia, this being considered too bold a move for any aristocrat in the archaic period. However, many modern scholars have doubted this also. The Solonian constitution divided citizens into four political classes defined according to assessable property [66] [75] a classification that might previously have served the state for military or taxation purposes only. According to the Athenian Constitution, only the pentakosiomedimnoi were eligible for election to high office as archons and therefore only they gained admission into the Areopagus. Most Athenians were still living in rural settlements right up to the Peloponnesian War. The typical farming family, even in classical times, barely produced enough to satisfy its own needs. The specific economic reforms credited to Solon are these: This is one of the earliest known coins. Fathers were encouraged to find trades for their sons; if they did not, there would be no legal requirement for sons to maintain their fathers in old age. By early sixth century the Athenians were using silver in the form of a variety of bullion silver pieces for monetary payments. Athenian black-figure pottery was exported in increasing quantities and good quality throughout the Aegean between BC and BC, a success story that coincided with a decline in trade in Corinthian pottery. However, the encouragement of olive production for export could actually have led to increased hardship for many Athenians to the extent that it led to a reduction in the amount of land dedicated to grain. Moral reform[edit] In his poems, Solon portrays Athens as being under threat from the unrestrained greed and arrogance of its citizens. This was no disadvantage to a clan with large landholdings since it could always rent out farms in a sharecropping system. A family struggling on a small farm however could not use the farm as security for a loan even if it owned the farm. Instead the farmer would have to offer himself and his family as security, providing some form of slave labour in lieu of repayment. Equally, a family might voluntarily pledge part of its farm income or labour to a powerful clan in return for its protection. This 6th century Athenian black-figure urn, in the British Museum, depicts the olive harvest. Many farmers, enslaved for debt, would have worked on large estates for their creditors. Many scholars are content to accept the account given by the ancient sources, interpreting it as a cancellation of debts, while others interpret it as the abolition of a type of feudal relationship, and some prefer to explore new possibilities for interpretation. Some Athenians had already been sold into slavery abroad and some had fled abroad to escape enslavement – Solon proudly records in verse the return of this diaspora. According to Herodotus [] the country was bound by Solon to maintain his reforms for 10 years, whereas according to Plutarch [59] and the author of the Athenian Constitution [] reputedly Aristotle the contracted period was instead years. A modern scholar [] considers the time-span given by Herodotus to be historically accurate because it fits the 10 years that Solon was said to have been absent from the country. There were irregularities in the new governmental procedures, elected officials sometimes refused to stand down from their posts and occasionally important posts were left vacant. It has even been said that some people blamed Solon for their troubles. It is possible that some fragments have been wrongly attributed to him [] and some scholars have detected interpolations by later authors. Most of the extant verses show him writing in the role of a political activist determined to assert personal authority and leadership and they have been described by the German classicist Wilamowitz as a "versified harangue" Eine Volksrede in Versen. However, poetry is not an ideal genre for communicating facts and very little detailed information can be derived from the surviving fragments. Some wicked men are rich, some good are poor; We will not change our virtue for their store: Formerly they boasted of me vainly; with averted eyes Now they look askance upon me; friends no more but enemies. Let us go to Salamis to fight for the island We desire, and drive away our bitter shame! According to a surviving fragment from a work "Brothers" by the comic playwright Philemon, [] Solon established publicly

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funded brothels at Athens in order to "democratize" the availability of sexual pleasure. In particular, the orator Aeschines cites laws excluding slaves from wrestling halls and forbidding them to enter pederastic relationships with the sons of citizens. Nor can any complete and authentic collection of his statutes have survived for ancient scholars to consult. According to some ancient authors Solon had taken the future tyrant Peisistratos as his eromenos. Aristotle, writing around BC, attempted to refute that belief, claiming that "those are manifestly talking nonsense who pretend that Solon was the lover of Peisistratos, for their ages do not admit of it," as Solon was about thirty years older than Peisistratos. And they say Solon loved [Peisistratos]; and that is the reason, I suppose, that when afterwards they differed about the government, their enmity never produced any hot and violent passion, they remembered their old kindnesses, and retained "Still in its embers living the strong fire" of their love and dear affection. Despite its persistence, however, it is not known whether the account is historical or fabricated. Whatever its source, later generations lent credence to the narrative.

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Chapter 7 : Economy and the Polis Flashcards by Danika Brown | Brainscape

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Shapiro, *Personifications in Greek art*. Thirty-two black-and-white plates with figures showing mostly vases, but also two statues, two statue bases, one altar, and fifteen votive and document reliefs complete the work. Bibliographic references, including publications up to , and a list of abbreviations precede the text. Viewing personifications in Classical Athens, p. On the vase, the personified Persuasion Peitho and Health Hygieia are depicted among various heroic and divine figures. The hydria in London serves as a starting point for S. It is perhaps due to the introductory nature of the chapter that we are left wondering what is political or civic about the presence of Hygieia and Peitho on the London hydria. In my view, this opinion is based on a misunderstanding of political or civic art of the Archaic period, generated in part through an overemphasis on the alleged connection between the institution of democracy and the rise of political art in Athens. Before concluding the chapter with a synopsis of the entire book, S. The birth of political personification in Greece, p. I will have to disagree with the A. In many instances, this transformation originated in a particular political context, a point which renders the A. After referring to the works of Homer and Hesiod, S. Even though I am not entirely in agreement were tragedians less interested in politics? As it stands, the reader is left with a rather overgeneralized statement. Following an examination of personified abstract concepts, such as Nike, Peitho, Ananke, and Bia 2 as symbolic figures, S. Eine Monographie, Bern, Local personifications and Athenian imperialism, p. With respect to the family of Okeanos, S. Personified rivers never lost their association with the bull, although most of them appear as young men with horns see the representation of Kephisos on the famous relief of Xenokrateia in the National Museum, Athens, inv. The same applies to the personifications of Eleusis, Delos, Euboia, and Lemnos, whereas, in my view, political motivation does not really account for the use of the personified demos of Melite. In the final section of the chapter, S. The brevity of this discussion does not do justice to the subject, however, and the reader is left wondering about its pertinence to the topic of personified localities. Right and retribution, p. After a short introduction to the well-known problems confronting a clear-cut definition of the ancient terms nemesis and themis, S. In the part focusing on Themis, S. While the Delphic iconographic elements of the scene are patently discernible, following the traditional dating of the statue in Rhamnous and of the cup in Berlin, one should reverse S. Ultimately, I think that the connection drawn between the statue at Rhamnous and the cup by the Kodros Painter is rather forced. Nike and Hera depicted in the act of libation. The exclusion of Eros from this chapter, due to the A. After brief encounters with Philia, Arete, and Harmonia, S. Here, I am not quite sure whether I understand S. In the subchapter addressing Peitho one of the longer ones in the book , S. After a cursory discussion of Harmonia, S. Eukleia and Eunomia between the gods, p. They appear together in vase painting in the last two decades of the fifth century, often in association with Aphrodite. Yet, in discussing Opora and Theoria as attendants of Eirene, S. Civic festivals and other peacetime pleasures, p. It seems as if S. In addition, one wonders why the personification of Theoria is treated in the previous chapter and not together with Pompe, Pandaisia, and Pannychis, since these are all related to religious activities. Although there are no figures in Athenian vase painting that can be securely identified as personifications of Pan-Hellenic festivals, 11 there is literary evidence for two paintings that depicted Alkibiades with the personified Nemean, Delphic, and Olympic games. Meyer, *Die Personifikation der Stadt Antiocheia*. The body politic at home and abroad, p. At the outset of the chapter, S. Yet, I fail to follow the A. In her brief discussion of the so-called Tyche of Antiocheia, however, the A. In this context, S. The largest part of the chapter deals with the personification of the Athenian Demos in literary sources and visual media, especially on document reliefs, a subject studied extensively by M. Sehnsucht, *Hoffnung und Verspreche* Even though the A. Instead, most of the chapter is dedicated to Ploutos, his connections with Eleusis and the Eleusinian deities, as well as his iconography as a child in the visual arts and as an older blind man in literary sources. Democracy and more civic virtues in

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fourth century Athens, p. Although it is not entirely clear, S. In her analysis of the rarely "if ever" depicted Philia, the A. Although an admittedly complex subject, one should reconsider whether or not maenads bearing names associated with virtues ought to be identified as personifications, as S. The questions pertaining to the cult of Homonoia in Athens and her presence in the visual arts are indeed exceedingly complicated, and the reader is thankful that S. Although Demokratia appears on the famous anti-tyranny decree from the Athenian Agora Agora I , most of the material evidence associated with the personified democracy is lost and known only through later literary sources. The study closes with a catalogue p. Each group is arranged in roughly chronological order. The individual entries are concise but nevertheless very informative. The seven separate indices p. Although the reader will appreciate how richly illustrated the volume is, the photographs are often too small. The structure of the book and the rather inexplicable brevity of several chapters dampen the clarity of the argument that the A. For example, personified localities are discussed in Chapters Three and Nine, Eirene in Chapters Seven and Ten, personified religious activities, such as Theoria, in Chapter Seven, while the analysis of personifications, such as Pompe, is found in Chapter Eight. The representation of abstract concepts - B. Personification and the divine in ancient Greece, London, ; B. Borg, Der Logos des Mythos. From antiquity to Byzantium, Aldershot, The volume was published in the same year as S. BCE , which explicitly refers to a sanctuary that Eukleia and Eunomia shared.

Chapter 8 : Solon, Univ. of Saskatchewan

Peisistratos' championing of the lower class of Athens, is an early example of populism. While in power, Peisistratos did not hesitate to confront the aristocracy, and he greatly reduced their privileges, confiscated their lands and gave them to the poor, and funded many religious and artistic programs.

Chapter 9 : Polis and Personification in Classical Athenian Art : Amy C. Smith :

7 Chapter Six (Aristocracy or democracy? Eukleia and Eunomia between the gods, p.) focuses on Eukleia and Eunomia, two personifications worshipped in Athens from the early fifth and fourth centuries, respectively.