

ANCIENT HISTORY

SPARTAN SOCIETY

GLOSSARY

Agoge: Educational System for sons of Spartiates

Atimia: Loss of Honour

Gerousia: Council of elder noblemen

Ekklesia: The Assembly

Eirens: Older Youths aged 16-19

Ephorate: 5 Magistrates

Homoioi: The Equals

Klerois: The Land Allotment

Kothon: Drinking cup popular for campaigns

Krypteia: Secret Police

Lakedaimonian: Spartans and Dwellers around from Lakonia

Partheniai: Children of unmarried girls- speculated as offspring of unions of Spartan + helots

Pelanors: Iron Bars used for currency

Perioikoi: Householders surrounding Sparta who were not citizens

Phratria: Brotherhood

Rhetra: Oracles, Lykurgus's laws

Serfs: Helots

Skias: Area containing tents

Syssitia: Common Messes

CONSIDERING SOURCES

- What type of written source?
- Who wrote the source?
- Would they be in a position to have access to Sparta?
- Date of source?
- Audience of Source
- Limitations of Source – incomplete, fragments of info, what does source not reveal

THE HISTORIANS

Herodotus

- Aim was to account for Greek and Persian wars (490- 479)
- Digression of Spartans in Book 6 enlightens of attitudes to Spartans + military superiority
- Leaves out later literary traditions of Sparta- this was not his intention

Thuc

- Thuc wrote about Sparta in Pelop period where Athens was hostile towards Spartan society
- Provides info of Spartan warfare, workings of constitution + helots presented as back-ward-implausible as demonstrated through adaptable nature + Brasidas
- Thuc is subjective + detached observer of Spartan society

Xenophon 4th Century

- Following Sparta's success of Peloponnesian war Xeno wrote 'Constitution of the Lak' as a pamphlet in praise of Sparta
- Xenophon was Athenian but as a result of his exile became political + militarily involved with Sparta (Bias witness)
- Xeno's account can be considered excessive – draws attention to superiority of Sparta compared to other places
- Although Xeno disapproves corrupt Spartan officials however down plays Krypteia

Plutarch 2nd Century

- Had access to Delphi + archives of shrine and a wide range of sources eg. Great Rhetra
- Writing ethical biography rather than history- not recorder of history but instead aimed to highlight the moral qualities worthy of praise (events secondary to life)
- Claims that he only used sources that were at least contradicted by other authors he used- work valuable as record for thoughts about Lyk + tradition
- Pausanias 2nd Century AD
- Lived when Greece was controlled by Romans – takes readers on of Lakonia (buildings, history + legends)

THE GEOGRAPHICAL SETTING, NATURAL FEATURES AND RESOURCES OF ANCIENT SPARTA

Who were the Spartans?

- 11th Century southern Greece invaded by the Dorians – formed a distinctive community in the territory of Lakonia
- Spartans justified invasion claiming they were the Sons of Herakles returning as rightful owners

Lakonia before the Spartans

- Bronze Age civilisation (Mycenaean) ruled by warrior kings flourished during 1600-1000BC- mentioned in Homer's Iliad The Trojan War

The Establishment of Sparta

- By 10th century BC Doric settlements near river Eurotas – 9th Century 5 villages joined to make Sparta
- West of Eurotas valley, and across the mountains lies plains of Messenia- ideally suited to agriculture
- Through military successes and seizures of land Spartans enslaved the Messenians – First Messenian War (735-716BC) + Second Messenian War(640-620BC)

River Valley and Mountain Barriers

- Sparta situated end of fertile river plain 14km long- territory ran to sea at Gytheon 46km away from Lakonian Gulf
- Alluvial plain of river Eurotas rich soil made intensive agriculture possible
- Lakonia possessed mountains that hemmed the river valley + separated it from Arigold + Messenia- natural defensive barrier against enemies (did not have to build a defensive wall until 2nd Century BC)
- Mountains included Mt Taygetos and Mt Parnon – Sparta had harsh winters while summer heat sat on the town

Resources

- Limestone + Marble quarried from mountains while wood was felled from forests -Iron mined by the Spartans
- Rich soil supported barley crops – olive tree planted, orchards cultivated + grapes were grown
- Also possessed sheep + goats known for cheeses made from goats milk while Sparta's honey was famous
- Sheep produced fine wool + pigs were kept and eaten
- Hides of animals tanned to make leather while also breeding horses
- Port at Gytheon gave access to fish + seafood- murex mollusc + shellfish harvested to make purple-red murex dye

SIGNIFICANT SITES: SPARTA

Site of Sparta

- Availability of fresh water supply was vital to settlement of Sparta- archaeological work suggests that Dorians originally lived in scattered settlements
- Sparta formed by amalgamation of 3 tribes eventually developing into 4 komai: Limnai, Pitana, Kynosoura + Mesoa
- In 9th century BC these settlements joined together to make a polis- Amyklai later became part of this synoecism in 750BC (by King Teleclus)
- Temples and Shrines were built in + near the town- later a theatre was constructed
- The town had an agora/ market place for trade + social life
- Thuc suggests that Sparta was an insignificant that in future there would be no ruins- flawed as Pausanias 'Description of Greece' contended that Sparta had many fine temples + monuments (Temple of Athena Chaikoikos)
- No built acropolis instead hills in the city, of which was called the Spartan acropolis

Sparta and Colonization

- 8th + 7th centuries BC Sparta attempted colonization- Taras flourished and survived 706BC
- Sparta also went to Knidos (Asia Minor), Thera (Agean) + Kyrene (Libya) -6th century attempt to plant a colony at Kinyps (Libya) + Herakleia (Sicily) failed
- Through this colonization Spartan trade + culture contact was extensive- goods found throughout Mediterranean + Italy + Gaul

Social Structure and Political Organisation

NOTE: It is easier to label parts of the constitution than to understand workings

Early Social Structure

- 8th-7th century Sparta like Greek city states with strict Hierarchy – no one equal
 - Royalty/Aristocracy
 - Aristocrats- wealthy land owners
 - Lower classes assumed to practice trade + crafts (traded in Lakonia + Med)
 - Helots- property of the state assigned to work on land
 - Perioikoi – pre-Dorians who were not enslaved

Lykourgan Social Structure

- System aimed to bring social levelling- 5th C. Spartan Citizens were the Homoioi
- Homoioi does not imply equals but rather similar
- Sparta was tribal split into 3 named Hylleis, Pamhyloi + Dymanes – a man was born Spartan through legitimate birth, membership of clan + phratria
- However inequality was still evident – men who could compete in Pan-Hellenic equestrian comps (bred horses needed large land)

Citizenship

- Carried social, political, military + religious obligations-unacceptable conduct lead to atimia

Xenophon- Spartan Society (Great Rhetra)

1. Procreation outlined that the production of children was the most important role of a women
 - Believed that physically able parents would produce strong children – women also encouraged to have 'contests of speed and strength' with one another
2. Sex and Marriage outlined that men and women should marry at their physical peak- help with production of children
 - If a man should not wish to marry it was lawful for him to have children by a fertile + well-bred women subject to fathers consent
 - If old man married a young wife – old man would introduce women to a physically able man to produce physically able children
3. Education of Sexes – Agoge
 - Educational system for boys in army barracks for military + physical training
 - Three Stages of Agoge- Paides (7-17) Paidiskoi (18-19) Hebontes (20-29)
 - Highest office holder Trainer-in Chief were assigned to boys- young adults possessing whips were also assigned to 'administer punishment when necessary'

Age 7-12

- From age of 7 boys put into packs within a prefect system- each attached to older youth (eirens) supervised by older male (paidonomos)- most capable boy (bouagos) was a 'cattle leader'
- Wore a chiton hair cut short
- Boys wore single garment all year round+ no shoes so as to adapt to conditions
- Eiren gave enough food to boys 'just the right amount for them never to become too sluggish through being too full'- adapt better to accepting any type food + permit them to engage in stealing to avoid starvation (punished those who did not succeed)
- 'by training the boys in all these ways he would make them more resourceful'
- Authorised for any citizen to give boys instruction- gave a sense of respect + by the time of adulthood individuals were controlled
- Once a year boys tested for endurance risked being whipped while having to steal cheese from altar at Temple of Artemis Orthia

Age 12

- Wore a himation – expected to walk in silence with hand inside cloaks

Age 18-20

- From 18 boys became reserve members of Spartan armies- from 20 they became fully part of Syssitia + competed for hippeis
- Called an Eiren – long hair sign of manhood
- In order to complete the Agoge – Eirens carried out a ritual ball game in the city's theatre as a 'rite of passage'

Academic Education

- Although Spartan education was not as well-rounded there are indications of literacy – Plutarch 'learned only enough to serve their needs'
- Music was considered important- thought to make a man brave (accompanied hoplites to war)
- Poetry + chanting involved training and practice- learnt Tyrtaios by heart

Social Education

- Plutarch 'was calculated to make them obey commands well, endure hardships and be victorious in battle'
- Thuc produced 'state-induced courage'- struggle for dominance within and between groups

4. Men's love for boys

- Age of 12 boys took on a male lover (erastis) – accepted and approved of in society
- If a man admired a boy's personality and should seek to befriend them Lycurgus would approve considering it as the finest training
- Sparta lovers should refrain from molesting boys

5. Kleros Land Allotment (Plutarch)

- Redistribution of land involved Lyk to persuade Spartans to combine land so it could be redistribute equally
- Distributed Laconia to the perioeci in 30,000 lots + divided city of Sparta into 9000
- Historians speculate whether this land distribution is true – believe that land distribution only happened in 3rd C. under Agis + Kleomenes III then attributed to Lyk
- There were instances on inequality as some had more land-Xeno discusses more wealthy Spartans that could make larger contributions to messes
- Thomas J. Figueira argues an alternate Kleros model – Kleos existed in 7th C. and was not divisible and all those who passed agoge were given lots of land (extra land could be accumulated)
- 'for the majority of Spartiates c.500, the kleros represented the main component of their assets' Figueira

6. Boys developing into youth- age where boys were overloaded with greatest amount of work to be occupied

- Encouraged to 'proceed in silence'- became self-controlled + humble

7. Yong Adults- Divide and conquer

- Ephors select 3 Hippagretae who picks 100 men
- Two groups independently strive to ensure that it will prove superior- if cities in trouble will unite
- Principle anger must never prevail over law

8. Lifestyles- Common Messes

- Communal messes reducing disobedience to a minimum – stopped excessive drinking
- Mixed ages together – would be beneficial for younger men to benefit from experience of elders
- Same rations improve strength + physique of hard workers
- Called phiditia by Spartans
- Good provided by monthly contributions of mess members – 77 litres of barley

Gaining Membership of a mess

- Some groups exclusive others easy to get into- all members had to accept
- Inability to join gain election to any mess group meant social exclusion – daily attendance to evening meals obligatory

9. Discipline ban

- Each man to be master of his own children + others- constant discipline
- Sharing resources + food – even those who possess little can benefit from everything in the country whenever they are in need

10. Material Wealth + Success

- Banned all free pursuit of wealth – “person who helps his companions taking physical labour is more reputable than the one who spends money”
- The former service comes from the heart, whereas the latter is a function of being rich
- Possesses of silver + gold are fined- ‘only iron should be used as currency’ Plutarch

11. Craft + Trade (Plutarch)

- Banned useless crafts + eliminated common currency to prevent foreign goods + trade
- Craft was limited to everyday essential items- furniture, beds + chairs + kothon

12. Death- honourable death preferable to life of disgrace

- ‘Clearly glory is the close companion of bravery: indeed everyone wants some alliance with brave men’
- Disgrace given to cowards- not surprising that death is preferred to life of dishonour
- Those who showed cowardice in battle were excluded socially labelled tressas – those who surrendered in battle (Athenians at Sphacteria) stripped of citizenship

13. Excellence cultivated up to old age (The Elders and Gerousia)

- Making Elders supreme judges in capital cases – produced more respect for old age than for those at peak of strength
- Its combination with the Kings' arrogant rule and the right to an equal vote...produced security and at the same time sound sense (Plutarch)
- Comprised of 28 elders always siding with Kings when it involved resisting democracy yet in turn preventing tyranny
- Elected by acclamation in the ekklesia + elected for life (Plutarch)
- Was a court dealing with capital offences- tried cases involving Kings + imposed loss of citizenship
- Determined agenda for the ekklesia + possessed power to cancel its decisions

14. Virtue

- Made compulsory for everyone to develop all the virtue as public duty – equal share in the state to all law-abiding citizens
- Anyone who did not conform to laws no longer considered one of the Equals

15. Organisation on Campaign

- Manoeuvrable- able to adapt direction to face enemies
- Made camps circular as more defensible
- Slept with weapons close at hand
- "Spartans alone are real are real masters of the craft of war"

16. Kingship

- King should perform public sacrifices + lead armies wherever city dispatches it
- Double portion at meals only to bestow the extra to someone who they respected
- Not much above the level of private citizens
- Honours of king after death- 'they have given special honour to Spartan kings not as humans but as heroes'

ARISTOTLE CRITICISMS

- **Spartan Women**

- Living 'intemperately, enjoying every license and luxury'
- 'men are dominated by women'
- Influence of the Spartan women have been very harmful'
- Lyk endeavoured to bring them under control of his laws, but that when they resisted he gave up the attempt'

- **Property**
 - Something like 2/5th of land is possessed by women
 - Too much land for agriculture 'although the land was sufficient to support 1,500 cavalry + 30,000 heavy infantry the number fell to below 1,000
 - If many are born (from a family) and the land distributed accordingly, many must inevitably become poor
- **The Ephors**
 - Lack of means make them open to bribery (as many men who are poor are part of board)
 - Power is 'excessive and virtually that of a tyrant, even the Spartan Kings were forced to curry favour with them'
 - Live a life of 'undue ease'
- **Board of Elders**
 - Even the law giver himself has no confidence in them as good men- the situation becomes dangerous
 - Taking bribes and showing favouritism
 - Men's ambition and their desire to make money are among the most frequent causes of deliberate acts of injustice'
- **The Kings**
 - Because Kings are poor rulers Spartan regard 'disagreement between the two kings are making for stability in the state
- **Economy**
 - He has produced a state which has no money, but is full of individuals eager to make money for themselves

Spartan Kings

- King Agis
- King Charilus
- King Archidameus

Roles and privileges of the two kings

- Dual kingship- 2 hereditary + co-equal kings holding office for life + head of Spartan state (Agiad + Eurypontid family)

Military

- Commanded the army on foreign expeditions (Aristotle)
- After Kleomenes + Demaratos (c510BC) only one king led army into battle- other remained in Sparta (Herodotus)

- King in battle had absolute right of life or death – king constituted 'an independent + permanent generalship' Aristotle
- King received part of booty from war also possessing bodyguard of 300 hoplites

Religious

- Kings has 2 priesthods – Zeus Lacaedaemonios + Uranious (good or bad fortune blamed on them)
- Each month Kings made sacrificed to Apollo for city- made first offerings at sacrifice +all hides were their property
- Kings 1st to sit at syssition given a double helping which they gave away to an individual which they respected
- Before campaigns they sacrificed to Zeus also responsible for safekeeping of oracles

Political

- Before 6th century kings could declare war- when kings entered ekklesia all stood except for ephors
- Controlled foreign affairs by selecting officials who entertained
- Members of gerousia possessing one vote each + seat of honour at religious festivals

Judicial

- Presided over adoption of children, marriage of heiresses whose father died + public roads

Ephorate

- 5 magistrates elected by citizens by lot each year – Spartiates 30+ eligible for position
- Ephor could only hold office once while 2 went with king on campaign
- Power to fine magistrates + held power of kings- exile, sentence to death + fine
- Ephors chaired meetings of Gerousia + issued orders for mobilising Spartan Army introducing taxes for its supply

Ekklesia

- Membership consisted of male Spartiates 30+ - completed agoge + member of syssition
- Elected members of Gerousia + ephors (confined from sight to remove bias)- should have provided power but ephors were able to override its decisions
- Possessed power to sanction foreign treaties- also possessing power to declare war + choose king who would lead army
- Ekklesia met once a month outdoors- voted yes or no by acclamation also physically dividing

SOCIAL STRUCTURE

Spartiates

- Male citizens 30+- born of 2 Spartiate parents + survived infantile fitness test on Mount Taygetus
- Belonged to Syssition + owned a Kleros- passed all stages of Agoge
- Were considered Homioi sharing in a communal society- were instances of inequality (Herodotus)
- Never numbered more than 10,000 + held all political power- forbidden from engaging in any profession except army

Periokoi

- Spartan officials could be placed in Perikoi towns- not citizens
- Made up ½ the Spartan Army + allied to Sparta- rep of community expected to pay respects at death services for kings
- Held a monopoly on trade + manufacturing- held an autonomous status however could not form Allies

Inferiors

- Mothax were individuals who participated in the agoge but did not become citizens
- On founding Spartan colony group called partheniai assisted- did not fit in to Spartan society and were illegitimate children of Spartan mother + helot father
- Xeno describes hypomeiones- could have included those who showed cowardice in battle also could include failures of Agoge or those who could not contribute to syssitia
- Neohamodeis were former helots whose military service had been rewarded with freedom
- Tresantes- those who lost citizenship through cowardice in war- tremblers

Helots

- Lowest stratum comprising of 70% of the population- had no political rights(170,000- 224,000)
- Not slaves but state owned, serfs bound to the land- could not be bought + sold (Theopompus)
- Most Messnians made helots when land was conquered by Spartans-carried out menial labour + chores
- Entitled to a proportion of what was produced- obliged to pay a fixed amount to owner of Kleros (Tyrateus)
- Soartiate who took more than entitlement was cursed in public- lived in family units+ separate communities
- According to Xeno, Helots were
 - Publically humiliated by Spartan masters
 - Fight in foreign wars
 - Subject to random killing by Krypteia

- Selected for public beatings as an inducement for other helots to behave
- War declared on them each year by newly elected magistrates (ephors)

Role of the Spartan Army

- Hegemony in Pelop League as a result of military success- Greek states admired Spartan military prowess
- Role as hoplites in the phalanx was central to Spartan education- Spartiate lifestyle revolved around syssitia
- Army was seen as the 'walls' of Sparta (Pausanias)- times of peace army served to protect the polis and prevent Helot revolts
- Army did not lose a fight between Messenian Wars – Battle of Leuktra 371 BC
- Hair care- that it makes the handsome better-looking and the ugly more frightening.
- also had less rigorous exercises, and they allowed the young men a regime in other respects less restricted and supervised, so that for them alone war was a rest from the preparation for war

Control of Helots

- The Military
- Duty of Spartiate was to protect state against Helot insurrection
- At war helots were used as military servants
- Syssitia
- Food produced by Helots- provided to members of each syssition (company of 15 men)
- Krypteia
- Secret police force – age 18 young men in Agoge were co-opted to murder helots + take their food
- Not clear whether this was a rite of passage
- Paul Cartledge 'murder selected trouble making helots and spread terror among the rest'

ROLE AND STATUS OF WOMEN IN SPARTAN SOCIETY

Women in Society

- Secondary to males- no conspicuous role for female members of royal families
- May still exert influence- Herodotus Gorgo daughter of King Kleomenes advised him against a bribe
- Restricted by tradition and custom subject to authority of father or husband- significant role at religious festivals (singing, + dancing naked)
- Cult of Artemis Orthia entrusted to a priestess of Goddess
- In some instances it is debated that Spartan women were more liberated- able to have alternate sexual intercourse to produce healthy children
- In other instances more confined than Athens + Corinth- marriage was arranged by father + king and infanticide was state controlled

- Land Ownership and Inheritance
 - In families where there was no son to inherit daughters could inherit Kelros
 - Marriage allowed women to tend both husband + own land
 - Did not lose control of inherited property after marriage- able to acquire wealth from fathers + husbands
 - Responsible for overseeing of Kleroi in absence of men- some feared this would lead to gynaikokratia (government by women)
 - Aristotle notes that 4th C 2/5th land were in hands of women
 - Keeping property in the family through marriage of heiresses was practice in elite + royal families- Horse ownership was elite activity of wealthy women + men
 - 4th C. Kyniska horses won 4 horse chariot race at Olympia in 396 + 392 BC

The education and physical training of Spartan Girls

- Girls stayed in Oikos- assumed they learnt to weave as they made ritual garments for statues
- Physical training of athletics and wrestling, discus + jav was practiced in public with women (young, mature + pregnant women) naked or scarcely dressed

Spartan Women , Oikos + Appearance

- Considerable autonomy over oikos- Barton Kunstler argues that women had control over helots + domestic servants
- Although it seems lyk banned pointless crafts poet Alkman described purple clothes + coiled snake bracelet + mitra worn by girls in his chorus – archaeological evidence for female adornment
 - Ivory Brooch Plate
 - Pins to hold Peplos
 - Bronze Mirror

Spartan women as keepers of Spartan Spirit

- Women supported brave men but excluded men who were cowards in battle

Lycurgus (the Great Rhetra)

- Rules and structure of the Spartan state reputedly established by legendary law-giver, Lykurgus (Plutarch)
- Different accounts of Lykurgus' birth, travels, death and activities as a law-maker and leader (Plutarch)
- Lykurgus laid out institutions that would provide 'eumonia' (an excellent order of things')
- Originally a King for 8 months- when Brothers widow was found to be pregnant he claimed he would exercise his power instead as a prodikoi (defenders in legal proceedings)
- Travelled to Crete where he studied forms of gov associated with men of high rep + influenced by Thales (lyric poet) as songs 'were arguments to evoke ready obedience and concord'- 'Thus in a sense Thales paved the way for Lykurgus' instruction of the Spartiates

- Sailed to Asia to observe the contrast in the ways of life + gov – also encountered poems of Homer in Ionia (containing political + educational elements)
- Egyptians claimed that Lykurgus visited them- impressed by the separation of warrior class from the others
- 'They recognised a natural leader with the ability to attract a following' (Plutarch)

Constitution

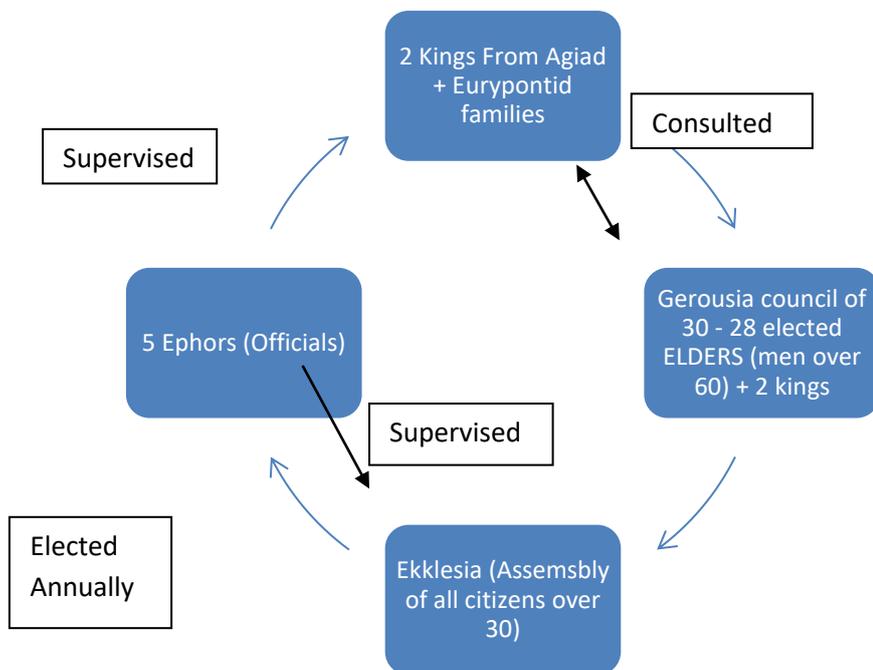
- Public had a 'yes or no vote' however could not debate policy
- Although other Greek City states experienced political upheaval (Athens the oligarchic) revolution Sparta's constitution remained unchanged from 7-4th CBC

Greek Views of Sparta's mixed constitution

- Greek city states came to admire royal, oligarchic + democratic elements
- Some descriptions of Spartan system is not as stable in reality

The Great Rhetra

- Lykurgus travelled to Delphi – after sacrificing to the god and consulting him then returning with the famous oracle in which Pythia called him 'dear to the gods'
- Pythia stated that Gods granted the Good Order and promised that constitution would be by far the finest of all
- Plutarch's source value lies in that he quotes documents that are the earliest constitutional texts
- Great Rhetra account is that it does not mention the Ehpors suggesting that it was set up later- Plutarch also states King Poldoros + Theopompos added an additional clause limiting peoples power
- David Ogen suggests the 'Rider' was the first document with the 'Great Rhetra' coming afterward, obeying the ordinances and keeping them straight"
- Tyraios "First in the council should be the god-honored kings...the elders and the common men



Interpreting the Archaeological evidence

- Little known about Spartan society resulting from bias + incomplete nature of written sources + ambiguity of sources
- Much debate around Lykurgus as real vs. mythical
 - 9th C Hammond linked Lyk with the initial union of Spartan people
 - 700BC Huxley dated Lyk through name found on discus at Olympia
 - Mythical Figure- Jones "Whether he was a god or man, Lyk was a mythical figure"
 - Hooker 'Spartans preserved little about the man...beyond what is questionable'
 - Andrewes - 'one of the most frauds in history'
- Language shifts between detail and meagre – archaeologists find material helpful in finding lost remains
- Mentions 63 temples, sanctuaries + sacred areas + 7 cult statues + 2 gymnasiums also mapping the choros

The Economy

- Lead tin+ copper had to be imported- 7-6th C. BC- strong domestic + foreign markets for luxury goods
- Aristocratic Spartans expressed their taste through black-glazed pottery + fine goods
- 7th C. problem for historians to establish that occupations were filled by peri/helots/ skilled foreign slaves or free foreign craft workers
- Gitiadas was an artitecht + sculptor Spartan citizen- Athena Chalkioikos

Did Spartans Practice Craft?

- Cartledge points out 'Spartan Mirage' is fallible- Chr. Christou interpreted a potter's kiln found at Mesoa as resulted to Spartans who were practicing manual craft 600BC
- Hereditary occupational groups at Sparta were remarked by Herodotus- Teletas + Ariston brothers who built Zeus sculpture at Olympia
- Perhaps skilled ivory carvers came from Med- imported from Syria to Sparta

LAND OWNERSHIP

Agriculture

- Work completed by Helots- fertile valleys of Eurotas + Pamisos allowed production of all cultivated food

Kleroi

- Wealth supposedly derived from land ownership- basic land holding cultivated by Helots who annually gave a proportion of produce to landholders(Tyrtaeus)
- Land division also included Periokoi – Lyk supposedly gave 30,000 allotments (Plutarch)

TECHNOLOGY

Metallurgy

- Iron extracted from the ore in a crucible over a pit furnace fired by charcoal – Spartans came to dominate the area surrounding them as weapons were iron not bronze
- Metal routes were established in Bronze Age- when Sparta entered Peloponnesse combining metals well known
- Image of Apollo at Amyklai + Athena Chalkioikos prop made from separate sheets of bronze made through hammer driven technique
- Lead made votive offerings – (lead figure from Sanctuary of Artemis)

Weapons and Armour

- Periokoi made armour + weapons-leather, copper, tin + iron in supply
- Spartiates were forbidden from any trade or work – instead were Hoplitai who fought in formation (phalanx)
 - Aspida – large round wood + metal shield emblazoned with the letter A for Lacaedaemon
 - Dory – pike of thrusting spear with wooden handle + iron spearhead
 - Helmet – mainly bronze but reinforced with iron + horses hair
 - Kopis – short slashing sword made of iron or bronze
 - Curiass – body armour made from leather, glue layers of linen + metal
 - Phoinikis – red wool cloak

Pottery

- Pottery + bronze work vases valued over other Greek centres (Herod)
- Spartans included craftsman, potters, painters, bakers + musicians before 6th C
- Clay came from city of Sparta- painted with a reddish clay which turned black

Economic Roles

- Perioikoi
 - Artisans + merchants keeping profits + acquired wealth
 - Inclination for Per not to join Helot uprising maintained \$ status quo

ECONOMIC EXCHANGE

Iron Bars

- Currency consisted of iron splits which prevented acquisition of gold + silver
- Neither Per + Helots were prohibited from acquiring silver or gold- acquirement of wealth was probable
- Use of iron restricted trading compounded with Spartan Xenophobia
- Plutarch's moralistic account must not be considered as fact- early Sparta coinage not essential to trade rather bartering (Grain exchanged for meat)
- Barter economy turned into a monetary economy – 6th C iron bars introduced
 - Facilitate trade but not hinder it
 - Intended to isolate Spartan \$- no source describes a person using bars in transaction
 - Figueira argues that Spartans held secret stocks of precious metal at late as 5th C (units of Aiginia)
 - Inscription from Sparta- Pelop war Sparta's allies made contributions in different currencies
 - Bribes were also paid in coinage – Figureria 'was enacted analogously to the operation of a modern 'black economy'

Interpreting evidence of Spartan Trade 7-6th centuries BC

- Archaeology is useful in helping map out the extent of Spartan trade- limitations as most trade was organic
- Gift-exchange was one of the ways that ancient peoples established diplomatic relationships – luxury goods rather than trade objects

Reconstructing Spartan trade and trade routes

- Cartledge, Lane, Cook, Roebuck have stressed Spartan links with merchants in Taras, Corinth, Knidos + Samos in distribution of pottery
- Desire for Ivory led to importation of ivory from Syria- eastern decorative patterns on ivories moralised

Trade and relations with Samos

- Samos was a political and commercial ally of Sparta from 7th -6th Century- resulted from lots of Samian pottery found in Sparta
- Nafissi suggests importance of ethnic ties between Sparta and places she traded with

Giglio Shipwreck

- 1961 shipwreck was found on Giglio and contained iron bars, bronze helmet, Samian + Lakonian pottery

Spartan trading links and metal-trading routes

- Strong connection between find spots of Lakonian bronzes outside Sparta and long-established routes used in the trading and transportation of metals- trading of tin from Brittany in France

New Evidence for Spartan importation of lead from Athens

- Until recently thought lead was mined in Laconia-2001 David Gill discovered that this lead for votive offerings imported from Attica

Trade

- Horses + Cartorian hounds were exported to other Greek poeis
- Wool + flax were Lakonian textiles prized by other Greek states
- Gytheion was a main trading port

Decline of Spartan Economy

- Late 6th century Spartan luxury goods declined in quantity- gradually
- Resulted in a decline in aristocratic patronage of potters, metal workers and craftsmen

EVERYDAY LIFE IN SPARTA

Daily life and leisure activities

- Spartiates had no manual labour to occupy them- hunted wild game, met with masses, rode horses + raced chariots while women carried out exercise, feasting + dancing

Athletics

- Spartans played field sports naked- Pausanias mentions the dromos where youths practiced
- All field sports were played, stadion, discus, javelin, jumping + wrestling + boxing
- Spartans achieved good results in Olympic games between 720BC and 576BC 46/81
- Spartan training was rigorous + famous for running
- Hetoimokles + Hipposthenes won wrestling 11 times (Pausanias)

Hunting

- Most popular past times was hunting those without horses ran by feet and were aided by helots and dogs
- Lakonian hounds were prized throughout Greece for their hunting ability- Mt. Taygetos was known as the hunting ground
- Boar hunting involved great danger- killing of first boar was a rite of passage confirming a man's manliness (andreia)

Equestrian Sports

- Sparta famous for horses there was a shrine dedicated to the 'horse-breeding Poseidon'
- Spartans of wealthier classes had names related to horses – Hippokrates 'superior in horse'
- Equestrian sport was both demonstration of skill and endurance + outlet for competitive display of wealth invested in horse + luxury trappings
- Hippeis signified both social status + economic class
- Late 5th C stele lists 43 4 horse chariot races + 21 horse victories- lists equestrian festivals held throughout Lakonia + Messenia
- BlackHodkinsin 'the existence of irregular circuit of annual games at which horse-owning Spartiates could pursue equestrian competition
- Great success at Olympic games- Kyniska raised horses and won at the Olympic games
- Women rose chariots around Sparta in the Hyakinthia + could breed and train horses for Pan-Hellenic competition- carried prestige + glory

Cock and Boar fighting

- Strong game birds were symbolic of maleness- cocks fought to the death (Plutarch)
- Compared by Greeks to hoplite soldiers
- Also assumed that wild board kept in captivity and matched against each other
- Pausinas describes that an area known as the Plan of Trees were where adolescents were divided into 2 teams and fought- beforehand each team has to fight a boar

Banquets

- Sysmposion was a banquet usually associated with religious festivals – as Sparta adopted prohibition and held an aim of a sober celebration unlike other states
- Kylikes depict banquets either a sysposion or a more lively kosmos

Food in Spartan Society

- Black broth was made of pork, vinegar + blood- Barley made up bread + porridge
- Range of fruits consumed + figs were specified donation to messes- olives + olive oil + cheese were common
- Honey was provided by hives however meat (fish, pork + poultry) was rare

CLOTHING IN SPARTAN SOCIETY

Symbolic messages

- David speaks of 'language of dress'- importance of uniforms put value on uniformity and equality

Spartiate clothing

- Ordinary clothing was a cheap coarse cloak tribon- the phoinikis marked a Spartiate soldier
- Other clothing was strictly regulated through the Agoge
 - Boys – Chiton (wrapped rectangle of cloth)
 - Age 12 – Himation oblong looking shawl
- Spartan males hair represented exclusion + inclusion- beards a sign of manliness

Social Outcasts

- Old bachelors were stripped of Spartan status – ephors forced them to parade naked in winter
- Cowards were not allowed to wear the red cloak – made to wear a cloak with distinctive coloured patches – forced to shave off half a beard

Helot clothing

- Helots had to wear s kynr (dog skin cap) and dress in skins of animals- dehumanizing

Female Clothing

- Wore a chiton but the formal garment was a peplos made of wool- small lead figures indicate that there was elaborate patterns worn
- Spartan women were known as 'thigh-revealers'
- Bronze and ivory pins + brooches were worn- combs worn on special occasions

Marriage Customs

- Display of women doing gymnastics naked was opportunity for males to choose a bride- Spartan males appeared to marry in their 20s while their brides were in teens
- Spartan women provided with dowry that would assist in matrimony- family prestige + status also important

Abduction of Bride

- Marriage began with a hasty first sexual union- ceremony focused on grooms strength and ability to hold her captive
- Bridesmaid shaved of brides hair dressed in a himation and layed down in dark waiting for husband- men allowed to ease into heterosexual relations

Wife Sharing

- Practiced Eurgenics believed that unsatisfied sexual longing when had an outlet would produce fitter babies
- Wives were loaned to other men for purposed of reproduction- best human stock would breed for benefit of society
- Children were a form of common property

CULTURAL LIFE

- Early Sparta produced fine and prized pottery, ivories, bronzes + everyday items and objects- most painted vessels have been found not in Sparta but Italy, Nth Africa, Egypt + Greece

Art

Sculpture

- Sparta underwent a Golden Age from 650- 550BC- Spartan sculptors were active not only in Sparta but also at centres such as Olympia + Delphi
- Casting of lead figurines – votive offerings found at the sanctuary of Artemis Orthia
- Stone sculpture involves reliefs in limestone and in marble while stone sculpture in round less common- pyramidal stone with depictions of Menelaos + Helen + Dioskouroi

Bronze

- The statue of Apollo at Amyklai was famous in antiquity with Pausanias also speaking approvingly of the statue of Athena Chalkiokos
- Large numbers of small bronze objects have been found while massive bronze vessels exported from Sparta have been found in Italy, France + Switzerland
- Large Bronze Vessels
 - 6th C large bronze bowl made for King Kroisos of Lydia in Asia Minor has been recorded by Herodotos
 - 1851 bronze hydria was found at Grachwil – object was not practical use as a water carrier but a symbol to impress
 - Fragmentary Hydria has been found in Italy the central neck on the vessel depicting helmeted hoplite soldier in full armour
 - Krater was found in Burgundy – mixing bowl designed for display rather than practical use (200kg)
- Smaller Bronze Objects
 - Brooches, pins, horse trappings, polished mirrors + miniatures of soldiers in armour- may have been votive offerings or elements of larger decorative scheme
 - Votive male athlete found in Lakonia- offerings at religious shrines most probably in commemoration of youths' athleticism

Painted Vases

- Lakonian pottery for a period of 100 years was a significant export commodity
- Examples of Lakonian pottery still exist – red figure and black decoration similar to Corinthian and Athenian vase painting century later
- Lakonian 7th C- Vessels possessed a geometric decoration with animal or human figures depicted as a significant part of the larger decorative scheme
 - Pyxis depicting male dancers + lyres in a decorative band National Archaeological Museum Athens
- Lakonian II 6th C- friezes, decorative bands made up of animals or birds
 - Lakonian fish Kylix from Taras
- Lakonian III (late 6th Century) – depicted a scene of narrative story and are of great helpfulness to a historian as they depict scenes showing riding, hunting + fighting
 - The Arkesilas Cup

Bone and Ivory Carving

- Ivory was another Export product- reflecting high quality of craftsmen and was imported from Syria reasoned from the strong artistic east influence
- Often used to make votive offerings at shrines + combs- examples at Artemis Orthia
- 7th C ivory plaque has been found depicting a warship leaving/ entering a port and is reasoned as a decoration that may have been affixed to a piece of furniture

ARCHITECTURE

Amyklaion

- One of many shrines built on hill of Hagia Kyriake at Amyklai
- Known as a Throne of Apollo – stoa like building with altar that surrounded on 3 sides colossal column shape statue of Apollo (designed was Bathykles)
- The Bronze statue of Apollo showed him wearing a helmet + carrying a spear and arrow
 - Pausanias 'ancient and without artistry' + 'Except for the face and the extremities of its feet and hands, it looks like a bronze pole'
- Hykinthia took place at this location
- Pausanias asserts that is admired in antiquity as most significant shrine in all Lacedaemon

Votive Offerings

- Archaeological investigation of site has suggested that it was a religious cult centre prior to Spartans leading to speculation that Hykinthos was an earlier pre-Dorian god – pottery + fragments of metals objects (7th C BC) left as votive offerings

Menelaion

- Shrine to the deified Menelaos + Helen built on hill of Profitis Ilias overlooking Mnt Taygetus + Eurtoas valley
- Excavations have found votive objects including ceramic figures and urns inscribed with dedications to Helen

Sanctuary of Artemis Orthia

- Located between Limnai + west bank of Eurotas river- dates from 8th BC
- Carved ivory images found at site show the winged Goddess grasping an animal in either hand- perhaps sacrifice??
- Xenophon describes site as place of annual endurance of the youths for the Agoge

Writing + Literature

Alcman

- Wrote Partheneia (maiden songs) and Prooimia (preludes to recitations of epic poetry) – what exists today is mostly fragments
- Verses meant to be performed within the political, social + religious context of Sparta with nature a main point of focus

Tyrtaeus

- War poetry possibly connected with 1st Messenian War- fragments that exist show praise of bravery while warning against cowardice
- Athenaeus comments that popularity of works within Sparta is evident through the army, verses leading soldiers around camp fires- the polemarch rewarding best singer with a piece of meat
- Tyrtaeus's songs were sung in battle accompanied by lyre as stated by Pausanius

RELIGION

- Religion was a way in which the community could come together + uniting the gods with social + political institutions
- Fact kings were chief priests enhances this amalgamation of religion and government

The Hykinthia Festival

- Named after Hyakinthos, youth who was a lover of Apollo- died when Apollo accidentally hit him with discus
- Flower of red Hykinth believed to have grown from blood- Apollo ordained annual festival
- Festival was held at shrine of Amyclae – located the statue of Apollo, tomb of Hykanthios + open area for dancing
- Apollo was represented as an archer and had a number of sanctuaries- Pausanias describes a 45 feet high statue of him and was believed to send messages through the oracle at Delphi
- Festival took place in July over 3 days – Athenaeus provides an account of the festival

- 1st Stage: rites + sorrow in mourning with a banning on wear wreaths and singing joyful songs- offerings placed on tomb while eating of bread and cakes forbidden rather a special funeral meal followed by a day of ritual grief
- 2nd Stage: Spartans rejoiced in honour of Apollo- wreaths, singing, sacrifice, festive meal served by slaves, procession of Amyclae + singing (paeon hymn), dancing + offering Apollo a tunic woven by Spartan women
- Hooker contends that the festival is a festival for the dead on one hand, combined with thanksgiving for life on the other

Interpretations of Cult

- Hykinithia interpreted as 'cult of the dead' as flower grows in summer + died in winter- therefore cult interpreted as a 'dying vegetation cult' (Richer) related to renewal of world
- Festival focuses on incorporation which highlights unity + social cohesion particularly between age groups
- Celebration of youth + beauty was vital to festival+ endorsement of intense male- male relationships

Poseidon

- Greek god of sea, horses and earthquakes having a number of sanctuaries- one at Tainaron was where helots could take refuge
- Poseidon was the brother of Zeus and Spartans were assumed to be punished by him for murdering helots who sought refuge in his sanctuary by earthquake

The Gymnopaediae Festival

- 'Festival of Unarmed boys'- held in the Spartan Agora commemorating the battle of Thyrea fought against Argos 550 BC
- Festival involved choral performances, setting up images of Apollo + Artemis boxing amongst boys + men (accompanied by flutes + lyre)
- Although it seems festival was violent it was very much a rite of passage – holds the warrior code to initiate youth to a state of physical superiority
- Older men who were unmarried or without children unable to participate

Hero Cults at Sparta

- To Greeks a hero was someone whose exploits while still alive suggested something more than human- after death he was considered not as a God but still divine and worthy of a cult
- A Heroon might have been a tomb without a body, image of the hero of place for offerings

The Cult of Lycurgus

- Herodotus tells that oracle of Apollo at Delphi was believed to have recognised Lyk's divinity and after death a temple was built in his honour
- Plutarch contends that Lyk as a hero was esteemed for wisdom + virtue – "for he has a temple and each year sacrifices are offered to him as though to a god"

The Cult of Dioskouroi

- 'the youths of Zeus' called Kastor and Polydeukes were legendary divine twins who were brothers of Helen- legend had it that twins took turns protecting Sparta
- One lived underground in Therpne while other lived with Gods on Mount Olympus – Alkman believed that both lived in a 'god-built home beneath the earth'
- Dio were credited with ability to help those who fell into peril in battle + tamers of horses
- They were associated with athletic contests hailed as starters of racers – Pindar (poet) mentions both in relation to Pan-Hellenic Olympic games
 - "they have a great care for men of justice"

Depictions

- White marble relief 6th C BC show twins symmetrical facing each other and holding spears- depicted nude symbolising heroic stature + association with athletics
- The Egg at the top of relief is allusion to their birth from an egg

Cult of the Goddess Artemis Orthia

- Artemis was goddess of birth + fertility + protector of children + women's health while Orthia was an earlier Spartan goddess to which little is known- combined to create NEW GODDESS
- Sanctuary of AO was located between Eurotas river and Limnai village outside centre of Sparta- temples, altars + area for spectators
- Pottery fragments on site have lead to view that as cult existed as early as 10th C BC
- The Cult had the following features
 - May/ June time of separation of young men + cheese stealing ritual- songs + dances were followed by a parade of men in fine clothes after challenge
 - At site Archaeologists have found small lead votive figurines + pots (Nicholson Museum) and masks (7th BC) used in cult

Interpretations of Festival

- Interpreted as a tire of passage as only in his situation would the fittest survive—Pausanias account of whipping ritual is valuable as he suggests that 'the bloodletting was developed as a substitute for human sacrifice

Archaeological materials found at the sanctuary

- Lead figurines and votive offerings (mass produced from moulds) + over 200 ivory objects were also found on the site
- Many offerings found are brooch plates depicting goddess or animals + small statuettes of animals such as sheep, stags + lions
- Grotesque masks made of terracotta

The Karneia Festival

- Harvest festival celebrating the 9 days during the month of August- celebration of migration, colonisation of city, foundation of Doric peoples + various military events
- Men divided into 9 groups of 3 phratries who dined together + occupied skias (area containing tents)
- Some citizens carried models of rafts symbolising the coming of the Dorians- activities were meant to represent the early history of Sparta (migration + colonisation)
- There was also a sacrifice of a Ram 'Karnos'- reflected in rams stone head from Phlomochori Lakonia

Foot race

- One activity carried out was the foot race resembling chase of prey
- Young man (dressed as Karnos) who first prayed to the gods for the city ran while an unmarried man (staphulodromoi) chased him
- Young man ahead of rest was dressed in wooden fillets which reflected an account of human sacrifice by the Thesalians as described by Herodotus – prob derived from Karneios
- If the forerunner was caught it was a good omen if not future sucked
- Primarily the agamoi (unmarried/ without children) that participated in race – 5 unmarried people (karneatai) were chosen from each phyle to cover costs of festival
- Demetrios of Skepis described festival as a reflection of the military training system (also reflected in views of Modern historians)
- Pacifist nature of Karneia (Spartans not allowed to participate in wars)- reason for late arrival of Spartans in Battle of Marathon in 490 BC

DEATH AND BURIAL AT SPARTA

- Often ancient Greeks were fearful of the dead where body was usually cremated and later boned were collected and buried with ceremony- Spartan practiced burial alternatively
- Plutarch outlines that funeral customs were inspired by Lykourgos who “did away with superstitions altogether” achieved through:
 - Bodies were allowed to be buried within city- would make man accustomed to death
 - Permitted nothing to be buried with them- not allowed to inscribe name of dead on tomb unless it was a man who died in battle or women in sacred office

Archaeological evidence for Spartan burial

- Graves excavated from 1964- 1995 have revealed that Spartans were not always buried without goods- weapons, funerary pottery contradicts Plutarch

Spartan Burials

1. Contracted body with stone pillow burials 900BC- the complete skeletons found in contracted position, like a foetus with a stone as a pillow
2. Jar (pithos) burials with associated grave goods, about 750BC- Pottery containers (pithoi) were found containing calcinated bones

3. Four Graves in the Mesoa quarter of city Sparta, 600 BC- 1964 Ch. Christou discovered cist-graves (lined cavities in the ground) and the grave was marked by a late 7th C relief amphora depicting a hunting + battle scene
4. Two Storey Tombs, early 6th Century BC to 2nd century BC- Stella Raftopoulou has interpreted site as place of some form of worship, possibly a hero cult + 22 Lakonian vessels have been found reasoned as pottery dinner service at a funerary banquet

The Funeral and the Burial of the King

- There is not archaeological evidence of a royal burial but it is known that the kings had elaborate funerals + special burial rites- Plutarch states that this was because kings were treated 'not as mere men, but as heroes'
- Herodotus notes:
 - Horse riders took news of kings death all over Lakonia- women beat cauldrons as signal (one man + women from each household put on mourning clothes)
 - Heavy fines for non compliance + people (both Spartiates + perioikoi) attended funeral
 - Communal display of grief with men + women striking foreheads- wailing + praise for deceased king
 - If King was killed in war there would be a statue made for him + carried to burial on bier followed by 10 day mourning

Tombs + Cenotaphs at Sparta

- A tomb was reward for soldiers valour in battle- known from Pausania's account that Sparta was packed with tombs + cenotaphs
- Cenotaph for Brasidas who died in Pelop War who was buried in Amphipolis in Nt Greece + stone inscribed in Sparta listing all the men who fought at Thermopylai 300 Spartans
- Tyrtaious specifies tomb as soldiers reward- "his fame and good name will never perish utterly, for he is immortal in the grave"
- "Spartan society sought conformity from the cradle to the grave"