The Coming of the Greeks

A. Geography and Chronology: Basic Terms

Aegean: a) The Aegean Sea: the northeastern part of the Mediterranean Sea, between Greece and Asia Minor (Anatolia, i.e., modern Turkey).

b) The region and civilization of the Aegean, consisting of the islands in the Aegean Sea proper, and the countries bordering on it: the Greek mainland in the West, the coastal areas of Asia Minor (Anatolia) in the East.

Bronze Age: ca. 3000-1100 BC

"Dark Ages" = Iron Age: ca. 1100-800 BC

Historical Period: The time from ca. 800 BC onwards

Archaic Age: ca. 800-500 BC

Classical Age: ca. 500-300 BC

Hellenistic Age: ca. 300-30 BC

Roman Period: ca. 30 BC-AD 500

B. Bronze Age Civilization in the Aegean

Superseding the Neolithic (Late Stone Age, ca. 7th-3rd millenium BC), the Bronze Age begins in the late 4th millenium in southern Asia Minor, around 3000 BC in Crete and the Kyklades Islands, and around 2800 BC on the Greek mainland; but not until 2400 BC in northern Greece and northern Anatolia. (All Bronze Age dates are merely approximations.) Archaeologists distinguish the following four major areas of Bronze Age civilization in the Aegean, each with its own Early, Middle, and Late Bronze Age Periods:

- Helladic: The Greek mainland
- Cycladic: The Kyklades, the chain of islands in the western Aegean between the Greek mainland and the island of Crete: chiefly Delos, Paros, Naxos, Melos, and Thera.
- Minoan: The island of Crete (Crete), at the southern border of the Aegean.
- Troy: Northwestern Anatolia, centered on the City of Troy.
C. Minoan Krete

The Bronze Age civilization on the island of Krete (Crete) is called Minoan after Krete's legendary King Minos. Throughout the Bronze Age, most of the population of Krete was not Greek but related to the people who inhabited mainland Greece, the Aegean islands, and the coast of Asia Minor during the Neolithic and the Early Bronze Age, i.e., before the arrival of the Greeks in the North of the mainland, and of other Indo-European peoples, such as Hittites and Luwians, in eastern Anatolia from about 2000 BC onwards. There is no evidence of a Greek presence on Krete before the middle of the 15th century. But there is plenty of evidence for Minoan cultural influence on the mainland after ca. 1600 BC, and probably earlier.

Between 2000 and 1400 BC, Krete shows several cultural (and perhaps political) centers, each characterized by a sprawling palace complex. The largest of these is at Knossos and may have been the residence of the rulers of a unified island, if such there was. The Minoan state (or states) was governed through an elaborate bureaucracy, aided by a form of writing known as Linear Script A. Cities and palaces were not fortified or even walled, despite often being close to the shore: apparently there were no violent struggles within the island, and no fears of raiders from the sea. But one should assume that piracy was endemic, as it has been through most of the history of the Mediterranean; hence the tradition current among the Greeks of a much later age that the Minoans exercised a "thalassocracy," i.e., constituted a major naval power capable of suppressing piracy and keeping Krete safe from invaders, may be correct. There certainly is evidence of Minoan settlements overseas: on islands of the Aegean, in Asia Minor, and possibly in the Western Mediterranean around Sicily.

About 1450 BC, Greek (i.e., Mycenaean) invaders from the mainland assumed control at least of Knossos, and perhaps of much of the island. Ca. 1400 the Palace at Knossos was destroyed, by earthquake or violence, never to be rebuilt. Until the arrival and settlement of Dorian Greeks ca. 1100-900 BC, Minoan Krete continues to prosper, but no longer amounts to a major center within the civilization of the Aegean world.

D. Mycenaean Greece

The first Greeks entered mainland Greece from the North around 1900 BC, i.e., with the beginning of the Middle Bronze Age (Middle Helladic). Their arrival was not peaceful; like most Indo-European peoples, the newcomers were warlike nomads and hunters, in contrast, it seems, to the sedentary farmers inhabiting Early Bronze Age Greece. Within a century or so, the invaders gained control at least of part of the mainland, and their language eventually replaced that of the pre-Greek, non-Indoeuropean population. Many traces of that pre-Greek language survive, however, especially in place names and words denoting things unknown to the invaders (e.g., most ‘Greek’ names ending in -sos, -nthos, -ndos, -enai). On the other hand, the invaders themselves adopted the higher civilization of the conquered, including many of its religious features (including the concept of a powerful mother/virgin goddess), and probably intermarried with the pre-Greek population. By the beginning of the Late Bronze Age (Late Helladic), ca. 1600 BC, the Greek-speaking invaders had established mastery of most of Greece, and their civilization is nowadays usually called Mycenaean, after the city-fortress of Mykenai, one of the most important Bronze Age sites on the Greek mainland. To themselves, however, and to the Greeks of the Historical Period (i.e., from about the
called the "Dark Ages" of ancient Greece.

End of arts and crafts sank depressingly low. Thus the Iron Age (1100-800 BC) is often
labeled as a time of despair and decline. The evolution of art and culture was lost. The
famous Mycenaean civilization, known as "Mycenae" (c. 1450-1200 BC),
died out when Greece was invaded by the Dorians and Northwest Greeks.

The Mycenaean World collapsed in a general upheaval that shook the Aggaean
world. The Mycenaeans were powerful, rich, and wealthy. They traded across the Aegean.
Around 1450, Mycenaeans appeared on the scene, apparently sacked Mycenaeon.

Mycenaean culture flourished in the regions of their homeland, Western was common,
overlooking the island of their city of their wealth. Mycenae was a center of Mycenaean
trades and commerce, with Mycenaeans in the Phoenician, Egyptian, Theban, Tyrian, and
Babylonian cultures.

Mycenaean Greece was not a unified state, but a combination of dozens of kingdoms.

Direct precursor of the Greek alphabet was known as Greek (or Archaic-Kyprian). The
form of Greek spoken in the 8th century BC onward, the Mycenaean were known as
Aeolic (or Archais, "Atlanta" in Greek).
citizen body meeting in Assembly. (Representative government was largely unknown and utilized the principle that at least all major policy decisions are made by the citizen and excludes the right to vote and hold at least some political offices. A representative government, on the other hand, is open to all members of the community, or in which exclusions are made by a few individuals, who then govern the rest of the community.)

In the classical period, the supporters of democracy preferred to call their favored form of government a "democracy," a few hundred individuals. Today, in the ideological shuffle of most democracies and the "rule of the people" by a few hundred individuals, who then govern the rest of the community, or in which exclusions are made by a few individuals, who then govern the rest of the community.

Moreover, but not all members of the community hold political rights. However, many democracies do not extend those rights to the rule of a minority. In some cases, a form of government in which all policy decisions are made by a few hundred individuals, who then govern the rest of the community, or in which exclusions are made by a few individuals, who then govern the rest of the community.

Despite its name, "democracy" need not be the rule of a minority. In some cases, a form of government in which all policy decisions are made by a few hundred individuals, who then govern the rest of the community, or in which exclusions are made by a few individuals, who then govern the rest of the community.

The classical period saw democracy as a universal form of government that was generally considered to be a good thing. However, enough theory does not exist for a democracy to be practical. The term "democracy" is derived from the Greek "demos," which means "people." In a wider sense, the term "democracy" means a government in which the people have a say in the running of the government. Political participation is limited to a segment of the community, but a segment defined by property requirements or a combination of both.

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in the ancient world.) Note, however, that eligibility for higher office may be tied to certain qualifications (usually a property minimum), and that day-to-day and administrative decisions may be handled by a select body, i.e., a Council of State. As a form of government, democracy first appears in the 6th century.

Citizens (polítai): Throughout the Greek World (in fact, the Ancient World), the terms and concepts of ‘Citizen,’ ‘member of a community,’ and the like always were understood as referring to free adult males only. In an oligarchy, the term ‘Citizen’ usually refers to those members of the community who possess full political rights. Women could not vote or hold office, and while in some cases they enjoyed the rights of citizens in matters of civil law, they were nowhere considered citizens in a political sense.

Slaves (douloi): Slavery was common throughout the Greek (again, the Ancient) World; being taken as a prisoner in war or captured by pirates usually meant to be sold into slavery, and children born to slaves were considered the same from birth. Slaves had no political or personal rights, and little—if any—protection under the law; under no circumstances were they considered ‘members of the community.’

C. Government: Basic Institutions

The King. Still real at the beginning of the Archaic Age, kingship has virtually disappeared by the 6th century in most states (except Sparta, Epeiros, Makedon, and a few others), and ‘executive power’ has been transferred to one or (usually) several elected officials (variously titled Archons, Prytans, or Ephors) that hold office for a 1-year term. In some places, the King remains a hereditary Chief Priest, or retains religious and/or judicial functions as an elected official within a republican framework (whether aristocratic, oligarchic, or democratic).

Eponymy: the practice of naming years after an (elected) official. In the official calendar of most Greek states, years were not numbered consecutively but instead were named after an annual official. (Terms of office usually correspond to the calendar year—in most states, from summer/fall to summer/fall.) Thus, e.g., the year 431 BC (more precisely, 432/1) at Athens was known as "the year when Pythodoros was Archon," whereas in Sparta, it was called "the year when Ainesias was Ephor."

Council of State: (some Poleis have more than one). Size varies from as little as 30 (in Sparta) to several dozens or hundreds (in most states) to 1,000 or more (e.g., at Rhegion in southern Italy). Eligibility may be tied to certain qualifications, especially in oligarchic or aristocratic states, where political power tends to be centered in the Council.

The Assembly: Composed of all full citizens willing and able to attend (i.e., not an elected representative body). Usually elects officials and councillors, enacts laws, and may decide other important matters. The agenda is usually prepared and often controlled by the Council, however, and in the Archaic Period, the Assembly in most states probably merely voted, without debate. In democracies of the Classical Period, the Assembly generally becomes the most important institution, often deciding even routine day-to-day business. In oligarchies, its powers tend to remain limited similar to those common throughout the Archaic Age.

demás: The People. The term originally denoted the rural population and villages in the territory of a Polis, but from about 600 BC onward, the entire Citizen Body.
Sparta

A. General Terms

Lakonia: The southeastern Peloponnese.

Lakedaimon: Another name for Lakonia, but especially denoting the State, i.e., the Polis of Sparta.

Sparta: Not really a City but a community made up of five neighboring villages (Pitana, Mesoa, Limnai, Konooura, and Amyklai) in central Lakonia on the Eurotas river, unwalled and unfortified. Note that 'Sparta' is rarely used in Greek when reference is made to the Spartan State as a political entity: the proper term was Lakedaimon, and its People (whom we call 'Spartans')—Spartiates and Perioikoi alike—were called hoi Lakedaimonioi, 'The Lakedaimonians'.

Messenia: The southwestern Peloponnese, with perhaps the best farm land in Greece. The population was mixed: partly (pre-Dorian) Mycenaean/Akhaians remnants, speaking a form of Arkadic, partly Dorian newcomers. Conquered by Sparta between ca. 740 and 600 BC; the population (with few exceptions) reduced to Helot status.

Peloponnesian League: Formally, "The Lakedaimonians and Their Allies." A system of alliance, formed ca. 555 BC, between Sparta, Korinth, Megara, and most smaller Poleis of the Peloponnese; it did not include Argos and Arkadia, the former in particular being an inveterate and implacable enemy of Sparta. The League conducted joint military operations under Spartan leadership, and the ability to draw on the alliance's resources made Sparta the leading power in the Greek World. However, Sparta refrained from interfering with its Allies' internal affairs, and could not mount League operations without the majority assent of the Allied States.
Uplifting was mostly directed toward Messenians.

In general, freedom and independence: the deepened affection for their kinship and a certain desire to
Messenian always retained a fringe sense of their unique identity and a foreign desire to
feel joined to the rest of the Aegean World. They seem to have been able to
form families and live in their own houses and—in Messenian at least—communities. Those of
the few families who lived in non-Greek houses the freemasonry seems to have been able to
break away from. Unlike the Greeks in the rest of the Aegean World, they seem to have been able to
thepcrux themacuma, unguentum seleni (a meta of epigram). The theme of their house was
a spatiale whose lands they worked, by any individual's standards, their houses were
not personal but held no political rights; their lives were not enjoyed by the
item mentioned a 10-800 BC. Thus unreasonably the entire population of Messenian
(i.e., Macedonian/Athens) of Lycia is reduced to the theme of the
Dryas (Helles or Helenai) (Appartently, "Careless.," Or initially most of the pre-Dorian
Helots)

Periodical never seem to have been a threat to participate the
item "...to dwell on all the "Mostly Donalas, party descriptors of those pre-

anymore, but in a lower category of partake known as homophones, the intercessors.

Although the theme levelable for military service be does not belong to the homological
model to refer his family, losses his political heritage (a, e, to call and hold order);
who no longer able to make the required contributions to the cause, of whom is
been amendment to one of the Millenarian Messenians (Spartan) upon the part of 20, or
be good part also in a truly earthed role of qualification. Any partake, who forms the
this defense in number is partly attributable to instruction protection, but in
ca. 5,000 in 800 BC. No more than 3,000 of the party of the century;
excellency (Spartan) while the 10,000 in the 7th century, after numbers are down and reading:
Spartiates (Spartiates) The Citizens of the Polis of Sparta (Dorians all) living themselves
now are homophones. They show above political rights, and they show are
B. Society
C. Institutions

kósmos: "The Order." The Spartan Constitution, politically and socially, as established by the (legendary?) lawgiver Lykourgos, supposedly in the 8th century but more likely during the early 6th.

Great Rhetra: "The Great Statute." A response of the Delphic Oracle, probably of the 8th century BC, defining the powers of the Kings, the Council, and the Assembly.

Kings (arkhagétaí, "founder-leaders," or basileis): Always two, hereditary, one each from the Royal Houses of the Agiads and the Euryponídeis. By the 6th century, the Kings have lost much of their political power to the Ephors; but they are still the Chief Priests and retain some judicial functions. Most importantly, they remain Commanders-in-Chief of the army (in person, leading from the front, and frequently getting killed in the process), and thus retain considerable influence in matters of foreign policy and state security.

Ephors (éphoroi, "Overseers, Supervisors"): There are 5 Ephors, elected annually (apparently no re-election was possible). Established 757 (?) BC for purposes not entirely clear, by the 6th century they have become the State's principal officers in all areas except warfare. One of the Ephors (perhaps the oldest, or the one elected first: we do not know) served as the Ephor Eponymous, i.e., the year was named after him.

Gerousia: The Council of Elders, consisting of 28 members elected for life (minimum age: 60), plus the Two Kings, who convene and preside over its meetings. The Gerousia discussed matters of state, acted as a high court of justice, and may have had to approve of any legislative proposal before it could be submitted to the Assembly.

apélla: The Assembly, open to all full-rights Spartiates. Apparently there was no debate, only approval or rejection of a proposal. Elects all councillors and officials, by acclamation.

dámós (Doric for démos): The People of Lakedaimon, including both Spartiates and Perioikoi; but only the former have political rights.

krypteía: The 'Secret Police.' Young Spartiates aged 18-20, assigned to keep the Helots under surveillance and authorized to assassinate those conspiring or thought capable of conspiring against the kósmos.

syssitia: The Military dining (age 20-60) and living (age 20-30) Messes of adult Spartiates.

xenēlastasia: Expulsion of Foreigners; ordered periodically by the Ephors.
Athens in the Archaic Period

A. Archaic Institutions, ca. 800-600

The 'Nine Archons': A collective term, in use since ca. 600 BC, to denote the Basileus, the Polemarch, the Archeon, and the six Epitropoi. Families were eligible to hold any of these offices during the Archaic Age.

Basileus: The Chief Justice, especially in criminal trials, and Chief Priest of the State Religion. Gradually loses power to the Epitropoi, and during the 8th century, was no longer a hereditary monarch, but appointed from among the 6 Archons, who had been elected annually from 683/2, then 683/2 onwards.

Polemarch (polemarchos): The 'War Leader', Commander-in-Chief of the army, also Chief Justice for justice in lawsuits involving foreigners. Originally perhaps an office held during the 7th century, from 683/2 on an elected annual basis.

Archeon (archos): An annually elected official first instituted in 683/2, as Chief Justice for justice in lawsuits involving foreigners. Originally responsible for functioning as a type of executive and administrative body, but subsequently became the representative of the King, with increasing authority.

Ekklesia: The Assembly of Citizens. Whether attendance and participation (i.e., voting) in the Assembly was open to all members of the community, or tied to certain qualifications, remains uncertain.

The citizen body of archaic Athens was organized into 4 "Tribes," in theory including all members of the Bronze Age. Each Tribe descended from a common ancestor, usually a mythical hero of the Bronze Age.

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Phratry (*phratria*): "Brotherhood." Each Tribe is divided into 3 Phratries. In the Archaic Age, Athenian citizenship seems to have been defined as being a registered member of a Phratry.

**B. The Solonic Reforms, 594/3 (?)**

Existing institutions (see above) remain largely unchanged. The most significant aspect of Solon's governmental reforms is the introduction of a *timocratic system*, i.e., division of the Citizen Body according to property (or census) classes with varying political rights.

**First Property Class** (*pentakosiomédimnoi*): Citizens owning landholdings that yield an annual average of at least 500 measures (*médimnoi*; 1 *médimnos* = 13.5 American gallons = 52 liters) of agricultural produce (chiefly grain, oil, and wine). Usually serve in cavalry.

**Second Property Class** (*hippéis*, 'Knights'): Citizens owning landholdings that yield an annual average of at least 300 measures of agricultural produce. Usually serve in cavalry.

**Third Property Class = Zeugites (**zeugitai**): Citizens owning landholdings that yield an annual average of at least 200 measures of agricultural produce. Provide bulk of the Hoplite infantry.

**Fourth Property Class = Thêtes**: Citizens owning no property, or only landholdings that yield an annual average of less than 200 measures of agricultural produce. Little employment in warfare. Thetes may be estimated to comprise ca. 50-70 percent of the adult, free, male population of Attika in the 6th century.

*Note 1*: Although the Solonic census qualifications define income solely in terms of agricultural produce, a conversion mechanism (the details of which are unknown) was established—either by Solon himself or not much later—that allowed income derived from property other than landholdings (i.e., commerce) to qualify for the Property Classes.

*Note 2*: The 4 Solonic Property Classes must not be confused with the 4 Ionic Tribes (*phylai*) of Athens.

Archons (all nine) must come from the 1st or 2nd Class.

Treasurers (*tamiai*) must come from the 1st Class only.

Lesser officials may come from the 1st, 2nd, or 3rd Class, but not from the 4th.

Attendance and voting in the Assembly is open to all Citizens, regardless of property qualification. From now on, the Assembly may also meet as a Court of Law to decide appeals against judgments of Tribal and Phratry courts, and to try Citizens being prosecuted for political offenses against the State.

**Timocratic Principle**: the system of tying a citizen's political (*not* legal) rights and privileges to different levels of property qualifications: the higher an office, the greater the wealth required to be eligible. Undemocratic, but a major departure from the Aristocratic Principle, under which eligibility for public office was defined by descent from a Noble Family. Unlike an aristocracy, a timocratic system permits—in fact, counts on—social mobility due to economic improvement.
The Council or Five Hundred. Composed of 50 members from each of the Ten Boulé. The Council of the People (the Dēmos, pl. dēmeis; "Towship, tribe") in Assembly in the City (anē)

The People of Athens: the sovereign Citizen Body of the Athenian State. Each Boulé is composed of 3 tribes annually. 10 new tribes are added on a 10/50

C. The Kleisthenic Reforms, 508/7 - 501

Greek Councils (plus, strateis): General. The are 10 Strateis elected annually, 1 from each tribe (plus, strateis; pl. stratēgoi). The Chief on land and sea (usually in groups of 2-3) are in charge of public security, and continue largely independent. The 10 are elected by the entire Assembly, and serve as Commanders-in-
Athenian Government under the Democracy, 462/1-322

A. Social Structure

The four Property Classes introduced by Solon remain in effect. For the second half of the 5th century, the male adult population of the Polis of Athens may be estimated at anywhere between 70,000 and 100,000: ca. 40,000-50,000 Citizens, plus 30,000-40,000 Metics and Slaves.

First Class (pentakosionêdinnoi)
Second Class (hippês)
Third Class = Zeugites (zeugitai)

Citizens qualifying for the first three Property Classes serve in the Hoplite infantry or in the cavalry (1st and 2nd Class only). Mostly landowners (in Attika or in Athenian settlements overseas), many of them live several hours’ or days’ journey from the City—a fact that makes frequent participation in the Assembly difficult. Ca. 20,000-23,000.

Fourth Class = Thêtês: serve primarily as rowers in the Fleet; also in light infantry and other supporting roles. Mostly small farmers, small craftsmen, and wage laborers, living in or near the City. As day-to-day governance passes from the two Councils (Boulê and Areiopagos) to the Assembly between 500 and 461 BC, the Thetic Class—within easy access of the City—gains growing influence in the political process. Ca. 20,000-25,000.

Metics (mêtoikoi): Resident Aliens and Athenian Freedmen. Metics are not Citizens and have no political rights. They are permitted to live, work, and do business in Athens, but may not own real estate. In times of war, they are liable for military service. Ca. 5,000-10,000.

Slaves (douloi): No personal or political rights. Freedmen (i.e., former slaves) do not become Citizens but attain Metic status. Ca. 25,000-30,000.

B. Institutions

I. Elections

The minimum age required for all public offices seems to have been 30 years. The term of office was one year. Re-election was possible, without limits, for Generals and Treasurers, and perhaps for most other offices except (it seems) Archons; Members of the Council of Five Hundred were limited to two terms. Officials took office at the beginning of the Attic year, i.e., in July. At least Zeugite (3rd Class) property qualification seems to have been required for all offices except the Heliaia (below, B.IV), but apparently this was not enforced any longer in the 4th century, and perhaps not even in the later 5th.

Sortition (klêrôsis): Except for Generals and other senior military officers, all public offices are filled by lot, in a two-stage process: (1) For every position to be filled, 10 nominees are chosen by direct election; (2) Out this pool of 10 nominees, one is selected by lot to hold the office.

dokimaía: Scrutiny of qualifications for office, required of all candidates. Qualifications include proof of citizenship, military service, payment of taxes, good treatment of parents. Carried out by the Boulê for would-be Archons and Councillors, by the Heliaia for all other offices.
powers, fairly exercised (and thus little known to us).

mainly exclusive with the House. Its appearance to me, however, certain emerGENCY
462/1 BC, the Aristocrats remained firmly entrenched in certain judgment functions,
in the Assembly is for life (except in the event of death of an apostate), and limited to one constituent political power in
of representatives, formally known as the Arizonans, and sometimes the 200-300 in number. (Quoting from
of the Council of the Rock)

Arizonians (el alio dicto, 200-300 members, more formally 200-300, "the Arizonans on the Rock"

"Ancestral business year is divided into 10 fiscal years.

PRYMAS (pronounced): The period of office of one President Section, 35 or 60 days hence the

well as those of the full Council, and, if convened, the Assembly.

The orations on the floor of the House of Representatives, when delivered, are known as the Prymas (sing. Prymas, pl. Prymasi). The orations of the
during their term of office. The 200-300 members, or 200-300, "the Prymasi"

Sections of equal size; the 200 members from each, also divided into 10

PRYMASI (pronounced): The 200 members of the Prymasi.

For meetings of the Assembly, Council or Prymasi, pay 3 Days per day of attendance, or 30

daily except on Fridays (1), for a total of 200-300 days a year), and printed the special orders. It met

The noblest example of government and public affairs. It met

When Wares, by determining the number of candidates, no citizen could serve in the council, more

days for their election, on which the candidates for the Prymasi were elected to the 200-300 in Council,

The two-step election process was established locally, a Delegate elected to 3 Council

Sections of equal size; the Prymasi of 200 members each, and the Council

Boule: The Council of Five Hundred. Composed of 500 members from each of the Ten

First 1 or 2 days, then up to 9 days, for each meeting of the Prymasi they attended.

During the 4th century, citizens were not paid for taking part in an assembly.

Crisis in the country, Citizens were not paid for taking part in an assembly.

Decision (pragmata) is made by simple majority vote for certain matters. (Ex:"

December, including the 20-30 day business. Any citizen may propose measures to be discussed

Council, or to all citizens. They are held at noon. Heats are regularly 40 times a year.

Elections: The Assembly, the most important part of government under the democracy.
III. Major Officials

Strategos (plur. stratēgoi): 'General.' There are 10 Strategoi elected annually, one from each Tribe (but all are elected by the entire Assembly). The most important public office in Athens. They serve as Commanders-in-Chief on land and sea (usually in groups of 2-5), are in charge of public security, and responsible for foreign policy. May convene Boulē and Ekklesia. Note: Generals are chosen by direct election, not by sortition. Pay: 3 Drachms = 18 Obols per day, or more.

Archons (árkhontes): originally Nine—the Basileus, Polemarch, Archon Eponymous, and the Six Thesmothetai. In 487/6, the Secretary of the Thesmothetai becomes a tenth Archon, with one Archon henceforth to be selected from each Tribe, by sortition. (Despite now being ten in number, they remain known collectively as 'The Nine Archons.') By the mid-5th century, the Archons have lost most political and executive powers; their functions have been reduced to mainly judicial ones, i.e., presiding over a panel of the Heliaia. Since 457, Citizens of the Zeugite (3rd) Class are eligible for the Archonship. Upon completing their year in office, all former Archons continue to become life members of the Areiopagos Council; no re-election to an archonship appears to have been possible. (A former Archon, of course, could subsequently hold any other office, such as a generalship.) Pay: 4 Obols per day.

Treasurers (tamlai, sing. tamlas): There are two principal Boards of Treasurers, consisting of 10 members each, selected by lot, from the 1st property class only.


tamlai tēs Theōt: "Treasurers of the Goddess" (i.e., Athena), in charge of the State Main Treasury (the funds within which, technically, belonged to Her).

tamlai tōn állōn theōn: "Treasurers of the other gods," administering the funds associated with the cults of the other deities recognized by the Athenian State.

Hellenotamiai: the Ten Treasurers of the Delian League, in charge of the League Treasury (on the island of Delos; moved to Athens in 454).

Auditors (logistai): A Board of Thirty, to examine former officials' accounts—a procedure known as euthýnai ("Accounting") and required of all officials after leaving office.

Exactors (práktai): A Board of Ten, to collect fees, fines, and confiscations ordered by the Courts.

Sellers (pōlētai): A Board of Ten, to list payments owed by persons holding a public contract (e.g., for the collection of taxes, rents on the use of public and sacred land, and mining royalties; or for various other concessions). Contracts are awarded by the Boulē, through auction to the highest bidder.

Receivers (apodēktai): A Board of Ten, to collect and record payments made by persons holding a public contract.
IV. Justice

Heliaia: The High Court of Justice. Since the reforms of Kleisthenes, a pool of 6,000 Jurors (heliastai) is selected by lot annually (600 from each Tribe). All Citizens, including Thetes (4th Class), are eligible to serve. Out of this pool, up to ten panels of 200 Jurors or more (in multiples of 100) are selected by lot each day to function as individual trial courts for civil and most criminal suits. Each panel is presided over by one of the Archons. Juror’s pay: 2 Obols per day until 425 BC, 3 Obols thereafter.

eisangelia: A formal trial, by either the Boulê or the Assembly, for crimes against the State, such as
- treason
- attempting to overthrow the constitution
- taking bribes as an orator (i.e., a politician)
- making false promises to the People
- damaging naval dockyards
- burning public documents, places, or property
- irresponsible or malicious prosecution
- disorderly behavior at a public religious function
- cheating or abuse of power against one’s children, one’s ward, or one’s wife (if an heiress).

The penalty upon conviction could be a fine, exile, or death.

graphê paranómôn: A charge of introducing a bill contrary to law; to be tried by the Heliaia. Penalty on conviction was a fine.

V. Liturgies

Liturgy (leitourgía): "Public Service," the organization or performance of a public function by a Private Citizen at his own expense (in full or in part). This could be voluntary, but since the mid-5th century, Citizens with more than 3 Talents (= 18,000 Drachms) worth of property were legally required to assume a Liturgy at certain intervals. Liturgies came in various forms, the two most important (and prestigious) being:

Choregy (khôrêgia): Fitting out (with costumes: the more lavish, the better) and training (in singing and dancing) the Chorus for a dramatic performance (chiefly Tragedy or Comedy) at one of the public Festivals.

Trierarchy (triérarkhia): Fitting out and maintaining a Trireme for the Athenian Navy, plus training her crew. (This entails the choice of either commanding the ship in person or appointing its captain.) The ship and crew’s salary are provided by the State, but a Trierarch will often supplement the crew’s pay out of his own pocket.

C. Coins and Monetary Units

Talent (tâlanton, plur. tâlanta, "Load, Scales"): properly a measure of weight, ca. 58 pounds; subdivided into 60 Mines (mnai). As a monetary unit, 1 Talent of silver was reckoned as equivalent to 6,000 Drachms; a Talent of gold, twelve times that amount. (When no metal is specified, silver is always implied.)

Drachm (drakhmê, plur. drakhmat, "Handful"): a silver coin worth 6 Obols.

Obol (obolôs, plur. oboloî, "Spit"): the smallest silver coin, worth 8 khalkoi (copper pieces).