

GREEK THOUGHT AND IDEALS

I. THE BODY

- A. Beauty/Nudity/Sexuality
- B. Physical Training: City States Provided *Gymnasia*
 - 1. Led to Athletic Emphasis
 - 2. Greek Games:

Game	Location	In Honor Of	Winners' Prize
Olympian	Olympia	Zeus	Crown of Wild Olives
Isthmian	Corinth-Isthmia	Poseidon	Crown of Dry Celery
Pythian	Delphi	Apollo	Crown of Bay Leaves
Nemean	Nemea	Zeus	Crown of Fresh Celery

II. WHOLENESS

- A. Greek ideal: ἀρετή (*arete*) = “excellence”
 - 1. Emphasis on Balance (see Symmetry, below)
 - 2. Broadness (e.g., Athletics Included Music)
- B. Fanaticism Rejected

III. RHETORIC

- A. = The Art of Oratory; Taught by **Sophists** (from 2nd half of 5th cent)
 - 1. **Protagoras** (ca 450 BC): Agnostic; taught Subjectivism (no absolute statement of truth)
 - 2. Sophist's Ideas
 - a. Human institutions/values are from convention/law (*nomos*) rather than nature
 - b. One can argue either side in a debate, since truth is relative
- B. **Plato** vs. Sophists
 - 1. Plato Opposed Spurious Arguments and Fixed Divisions of Oratory
 - 2. He Gave Helpful Principles Beyond Artificial Devices
- C. **Isocrates**, Political Rhetoric vs. **Aristotle**, Philosophical Rhetoric in Greek Education
- D. After Aristotle, three kinds of rhetoric:
 - 1. Forensic (Judicial): Main Object is Persuasion in Courts
 - 2. Deliberative (Political): Assembly and Public Debate
 - 3. Epideictic (Ceremonial): Oratory at Feasts, Events

IV. REASON

- A. Reason leads to belief that universe is governed by law/order; inquiry is possible
- B. Confidence in reason leads to nature/possibility of knowledge: Epistemology
 - 1. One view: reality is static(?)
 - 2. Heraclitus: Change = essence of universe (Flux Theory); influence on Plato
- C. **Form**: Logic & Clarity (e.g.: Plays focus on one main topic/concept, avoiding complicating details)
- D. Love of **Symmetry**: Seen in **Architecture**

THE HELLENISTIC WORLD

I. EDUCATION

- A. From Age 7, Males: “Elementary School”
 - under a *paedagogos* = slave escort/teacher
- B. 14-18: “High School”
- C. At 18, young men were *Ephēbi*
 - 1. Much activity in *Gymnasium* (public exercise grounds)
 - 2. Training for citizenship in the *Polis*

II. THE *POLIS*

- A. Greek city with citizenship
- B. Physical elements of a *Polis*:

Pausanias *Description of Greece* 10:

IV.[1] Such were the memorable exploits of the Phocians. From Chaeroneia it is twenty stades to Panopeus, a city of the Phocians, if one can give the name of city to those who possess no government offices (ἀρχεῖα), no gymnasium (γυμνασίον), no theater, no market-place (ἀγοράη), no water descending to a fountain, but live in bare shelters just like mountain cabins, right on a ravine.

- 1. **Temples and Shrines**
 - a. Temples (sanctuaries) not intended for congregations; a house for the god
 - b. Shrines = any holy place; 100s in any large city; some were altars
- 2. ***Bouleuterion***: The Council House for the City’s Senate
- 3. Gymnasia and Palestra
 - a. **Gymnasium**: open athletic grounds or complex (from *gymnos*, “naked”)
 - 1) Originally for exercise, scope of the activity widened
 - 2) Became cultural training grounds for the body and mind (i.e., the Academy)
 - c. ***Palaestra*** = enclosed exercise structure
- 4. **Theater**
 - a. Greek theaters built on natural slope; stage is simple circle
 - b. Roman: more often built up on flat ground, with complex stage buildings
- 5. ***Agora*** (Latin ***Forum***)
 - a. Greek word often translated “market-place”
 - b. Heart and soul of Greek city
 - 1) Civic center: basilica hall for government, assembly
 - 2) Market: rows of shops
 - 3) Religious center: contained shrines, temples
 - c. Generally rectangular, bordered by stoas
 - d. ***Stoa***: roofed colonnade provided shelter from elements
- 6. Baths and Fountains
 - a. Associated with hellenistic gymnasium
 - b. Chambers: ***apodyterium*** (changing room); ***caldarium*** (hot room for sweating), ***tepidarium*** (medium temperature room for main bathing), and ***frigidarium*** (cold bath)