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## GREEK BOARDS

Please do not open this booklet until asked to do so at 10:00. It must be collected promptly at 10:50.

Read all the way through the examination before addressing any of the separate parts. Budget your time. I cannot give credit for blank spaces, and there is no penalty for guessing wrong.

You may use the back of these pages, but telegraphic answers should suffice. Abbreviate (e.g. Cl. = Clytemnestra). Whole sentences are usually not needed. Content matters, not syntax or style.

Please do not lose time telling me more than has been asked on a particular question, e.g., by going into related issues. Be an Athenian. Keep moving. Be as specific and concrete as possible.



*Paris leads Helen away from the palace of Menelaos  
Attic red-figure skyphos, ca. 485 BCE*

## Persuasion

Πειθῶ  
(Peithō)

Persuasion was a concrete enough concept for the 5<sup>th</sup> century Greeks to be depicted as a goddess, Peithō. Persuasion can disrupt households and cause wars, as in the above case of Paris's leading Helen away with the help of Peithō as well as Aphrodite. Yet Persuasion is also the basis of politics.

## I. Selling war

Themistocles shows a remarkable ability to get his way. In as many instances as you can recall from Herodotus and Thucydides, answer the following:

Whom does T. persuade?	To do what?	How does T. persuade them?	Why does he need to do so?
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The Persians also debate politics, though perhaps to less effect. For example, what animal selects a king of Persia?

But, then, how did a mule depose Astyages?

While the Athenians style themselves “the education of Greece,” in Pericles’ famous words from his funeral oration, what strengths can the Spartans claim for themselves in Herodotus and Thucydides?

As he is considering and executing his invasion of Greece, Xerxes receives numerous warnings from human counselors and divine signs. Describe how in various instances Xerxes manages to ignore the warnings.

## II. Persuasion, child of Ruin / Persuasion, mother of Democracy

In the *Agamemnon*, the elders trace their troubles back to “the wretched spirit of Persuasion (Πειθώ), / conniving child of Ruin (“Ατη, Atē)” (Ag. 385-86), who seduced Paris into seducing Helen. In the first two plays, destructive Peithō keeps working across gender lines.

How does Electra in *The Libation Bearers* parallel and transform aspects of Cassandra in the *Agamemnon* as the two women persuade Orestes and the chorus of elders, respectively? In the following grid, note similarities or telling oppositions:

	Cassandra	Electra
Circumstances:		
Goal:		
Persuasive powers:		
Images used:		
Outcome:		

In the *Agamemnon*, Helen's sister becomes the embodiment of destructive, man-destroying Peithō when she lures Agamemnon to his death on the red robes. In *The Libation Bearers*, Orestes restages that ritual but only manages to perpetuate the cycle of vendetta. As always in the trilogy, three's a charm.

How does the ending of *The Furies* (after Orestes' exit) restage and successfully reverse these two earlier rituals? Some possible dimensions: images, props, speech types, use of space.

How does this final ritual get beyond the pernicious female v. male / male v. female dimension of the earlier exchanges?

How does the solution that Athena brokers earlier in *The Furies* relocate and transform Persuasion in its social functioning?

The Athenians, saviors of Greece in Herodotus and founders of democratic justice in Aeschylus, have become imperialists in Thucydides' account. How do they justify enslaving other Greek states?