

Classical Civilisation

Topic: Foundation Stories

This topic covers the following:

1 The Naming of Athens: The contest between Athena and Poseidon

2 The Founding of Athens: Theseus

3 The Founding of Rome: Aeneas

4 The Founding of Rome: Romulus and Remus

5 Plutarch's Parallel Lives: Comparison of Theseus and Romulus

Name:

Scheme of Learning: Myth and the City: Foundation Stories

Topic Sequence:

1	2	3	4	5	6	7	8
Gods and Goddesses	Religion in the City: Temples	Heracles: The Universal Hero	Myth and the City	Festivals	Myths and Symbols of Power	Death and Burial	Journey to the Underworld

Topic Overview:

This is the fourth topic of the GCSE Classical Civilisations course, and the main aim is to provide pupils with a thorough understanding of how myths were important to cities in Ancient times. This is a topic that builds on pupils prior knowledge of Gods and Goddesses and continues to build on their knowledge of Greek and Roman heroes. In fact, the concept of the hero drives this topic with a study of Theseus and Athens, and Aeneas and Rome, as well as a comparison between Theseus and Romulus focusing on their qualities as a hero. The topic focuses on the key myths and stories in the founding of Athens and Rome, and requires pupils to know the stories, but also why they are so important to these cities. It is also where a number of new ancient authors are introduced such as Livy and Plutarch, along with further opportunities to bring in additional extracts from The Aeneid in an attempt to build pupils resilience in reading these ancient books.

Lesson Sequence:

The lessons have been sequenced to build pupils' understanding and knowledge of how two cities, Athens and Rome, have been founded on myths and foundation stories, and why that is important to these two key cities and civilisations. The aim is to build on pupils' prior knowledge of gods and goddesses and connect that to these foundation stories, but also develop their knowledge of heroes much further.

The first lesson uses provides an overview of two key myths surrounding Athens: the contest between Athena and Poseidon for patronage of Athens, and Theseus' connection to Athens and its growth into a powerful city. The first lesson uses the knowledge map for ancient Greece foundation stories as the basis of this lesson and provides pupils with an overview of each myth so pupils can place their future learning in context. The next two lessons explore the contest between Athena and Poseidon and relate it to a temple they learnt in the last topic, the Parthenon, by looking at how this myth is presented in the pediment.

The next set of lessons look at the second hero of the course, Theseus, and his connection to Athens. It builds on their previous knowledge of Heracles, he was Theseus' cousin. The pupils look at Theseus' early-life and his labours, with a real focus on his exploits in Crete when killing the Minotaur. All of these labours and the myth of the Minotaur are all analysed further in the final lesson of the sequence on Greek myth when pupils have to apply their knowledge of Theseus by analysing a kylix which depicts all of Theseus' adventures.

Like all previous topics, the focus then switches to Rome and its foundations, with a real emphasise on the Roman hero, Aeneas. This is a key moment where pupils can really begin to see a difference between Ancient Greece and Rome emerging. The character of Aeneas is very different to Theseus and Heracles, and pupils understand that through the exploration of Aeneas, his leaving of Troy, and his journey to Italy. It is also an opportune moment to read a longer extract from The Aeneid by reading the full chapter of The Fall of Troy, setting the scene for Aeneas' departure from Troy whilst using the words of Virgil. Pupils will analyse this extract in depth, and further, smaller extracts when exploring his journey.

The final sequence of lessons explores the myth of Romulus and Remus and the founding of Rome. Pupils will build on their knowledge from Aeneas, and see how the most powerful city on the Ancient World was founded. They will learn this story through the work of Livy and also question his reliability as an historian. This will be the first time that pupils are introduced to another ancient writer, Plutarch, when they are asked to compare a Greek hero, Theseus, against Romulus, and this then concludes this topic.

Sequence of Lessons:

1	Foundation Stories 1 – Athens (Overview)
2	Foundation Stories 2 – Athens (Contest)
3	Foundation Stories 3 – Athens (Pediment)
4	Foundation Stories 4 – Theseus (Early-Life)
5	Foundation Stories 5 – Theseus (Labours)
6	Foundation Stories 6 – Theseus (Minotaur)
7	Foundation Stories 7 – Theseus (Kylix)
8	Foundation Stories 8 – Rome (Overview)
9	Foundation Stories 9 – Aeneas (Fall of Troy)
10	Foundation Stories 10 – Aeneas (Journey)
11	Foundation Stories 11 – Aeneas (Arrival)
12	Foundation Stories 12 – Founding of Rome
13	Foundation Stories 13 – Comparison of Theseus and Romulus
14	Foundation Stories 14 – Theseus and Romulus Exam Practice
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Topic Resources:

Knowledge Map:	7. Knowledge Map: Foundation Stories (Ancient Greece)	Prescribed Sources:	4. Prescribed Sources: Foundation Stories
	8. Knowledge Map: Foundation Stories (Ancient Rome)		

Assessment:

Knowledge:	20 question knowledge test
Application of Knowledge:	A section on identifying a god/goddess, a metope of Heracles that also assesses their knowledge on Ancient Olympia, and a series of 1 and 2 mark questions on the foundation stories of Athens and Rome.

Supportive Reading:

The Aeneid Virgil	Chapter 2: The Fall of Troy
	Chapter 3: The Wanderings

In this topic, we will learn about the myth surrounding the naming of Athens and the role Theseus played in the development of Athens. For Rome, we will explore the role Aeneas played in the founding of Rome, as well as the myth of Romulus and Remus. While exploring both cities we will look at how and why the myths of are depicted as they are and what they meant to Athenians and Romans.

The Naming of Athens: Athena and Poseidon

1	Origins	The story of Athens' naming has not been recorded in one definitive version anywhere. Essentially, it has been reconstructed through examining existing evidence, and stories that have been passed down.
2	West Pediment of Parthenon	The most obvious source of evidence is the Western Pediment of the Parthenon. Although it has not survived it does show the story of Poseidon and Athena's attempts to claim the patronage (to support the city) by offering the people of Athens a gift.
3	Pausanias	Despite the Western Pediment not surviving, we know what it did look like due to the Greek geographer, Pausanias, who drew and wrote about it in detail.
4	Background	The legend starts with King Cecrops founding a city in Attica (region of Greece) and him needing a name for it. At this time, gods travelled the land seeking cities to lay their patronage on. As Cecrops gave worship to Poseidon and Athena, both arrived at the city to claim it for themselves.
5	Poseidon's Claim	Poseidon arrived first and struck the centre of the Acropolis with his trident created a hole in the ground. From this hole, sea water sprang up.
6	Athena's Claim	Athena arrived next and she planted an olive tree on the Acropolis.
7	Athena Awarded Patronage	Zeus and Cecrops judged the gifts. Poseidon gave water but it was salty and was largely unusable. Athena's gift was central to the Greeks' way of life, both as food and oil. Weighing these up, Athena was judged the victor and she named the city after herself.

Theseus: Early-Life and Importance to Athens

8	Importance to Athens	Although not the founder of Athens, as its king, Theseus made Athens the most influential city in Greece, united all of Attica under its rule, and he reformed how Athens was run and governed.
9	Theseus' Parents	Theseus is the son of King Aegeus of Athens, and Aethra , the daughter of King Pittheus of Troezen, a small city south of Athens.
10	Poseidon	After becoming pregnant, Aethra experienced a dream in which Athena commanded her to travel to the island of Sphairia. As she lay on the shore, Poseidon visited her and coupled with her so the child she carried now had both human and godly characteristics.
11	Rivalry	King Aegeus was concerned that now he had an heir to his throne, Theseus' cousins would be jealous and try to kill him. To avoid this he left Aethra and Theseus in Troezen.
12	Challenge	Aegeus left Theseus a challenge to prove his worth as king. He left his sword and sandals under a rock and told Aethra that if Theseus was worthy, he would be able to lift the rock and return the sword and sandals to him.
13	Challenge Accepted	When Theseus came of age, he was told of his parentage and accepted his father's challenge. He easily lifted the rock and took the sandals and sword. He now had to return them to Athens.
14	Return to Athens	Theseus had two options to return to Athens: (1) the easy route via sea which Aethra and Pittheus begged him to take or, (2) the difficult route by land which was full of dangers featuring villains and monsters. Theseus took option two inspired by his cousin Heracles .
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The Labours of Theseus

19	Labour 1: Periphetes - The Club Bearer	Periphetes was a handit that would stand at the side of the road, jump out and beat travellers to death with his club. Theseus spotted him before he could pounce, grappled with him, then beat him with his own club which he then kept.	
20	Labour 2: Sinis - The Pine Bender	Sinis was a robber that would tie his victims to the ends of bent pine trees, then release the trees which would tear his victims in two. Theseus tied Sinis to two trees and had him ripped in half.	
21	Labour 3: Crommyonian Sow	The Crommyonian Sow was terrorising the region. Two versions exist which see the sow as a female pig, the other was a female thief who was nicknamed a 'sow' due to her beast-like behaviour. Each version sees Theseus kill the sow.	
22	Labour 4: Sciron	Sciron was an old man who would sit on a path by a cliff's edge. He would ask passers-by to wash his feet then kick them off the cliff before they were eaten by a giant turtle. Theseus caught the old man and flung him off the cliff.	
23	Labour 5: Cercyon	As a show of strength, King Cercyon would challenge visitors to a wrestling match with the winner becoming king. Theseus defeated Cercyon and became King of Eleusis but did not stay as he wanted to be King of Athens.	
24	Labour 6: Procrustes	Procrustes used to invite travellers to stay in his magical bed. Once accepted, they would lay on the bed. If they were too short, he would stretch them out; if they were too tall, he would use his axe to chop off their feet or head. Theseus persuaded Procrustes to test it, and Theseus quickly cut off his head.	

Theseus Returns to Athens

25	Theseus remains anonymous	When Theseus arrives in Athens he does not reveal who he is to King Aegeus (his father) until he had a plan. Unfortunately, Aegeus' wife, Medea , knew who he was and persuaded Aegeus that he was a threat. He had to prove his heroism by defeating the Bull of Marathon that was terrorising the region.	
26	The Bull of Marathon	In fact, the bull was the same bull that Heracles had driven back from Crete. Theseus , like Heracles , easily took control of the bull and rode it back to Athens to scenes of great joy, before he sacrificed it to Athena .	
27	Medea Dies	Having failed to see Theseus die, Medea chose to poison him but she failed. During the sacrifice of the Marathon Bull, Theseus pulled out his sword to carve the meat. Aegeus instantly recognised the sword, and in the excitement knocked over the poison meant for Theseus .	
28	Theseus becomes heir to Athens	Aegeus declared Theseus his heir to the throne and the citizens of Athens were jubilant.	
29	The Minotaur	Each year, seven girls and boys were sent to Crete by Athens as sacrifice to the Minotaur . Theseus , thinking this was unjust, volunteers and hopes to kill the Minotaur (half bull, half human). Theseus defeats the Minotaur in his labyrinth before fleeing Crete.	
30	Theseus becomes King of Athens	Upon his return to Athens, Theseus was supposed to show a white sail if he was alive and successful, a black one if he was not. Theseus forgot to change the sail to white, and King Aegeus , seeing the black sail, commits suicide at the thought of having lost his long-lost son. Theseus , in tragic circumstances, would become King of Athens.	

In this topic, we will learn about the myths that saw the foundation of Rome. We start with Aeneas and his intrepid journey from the defeated city of Troy to Latium, the area of Italy where Rome would be founded. We also learn about the founding of Rome itself and how two twins, their grand plans, and their falling out led to the creation of a city that would rule the world.

Aeneas: The First Hero of Rome

1	Aeneas' Parents	Similarly to Greek heroes, Aeneas had both mortal and immortal parents. His mother was Venus, the Roman goddess of love, and Anchises, a member of the royal family of Troy.
2	Royal Family of Troy	The last royal family of Troy was led by King Priam. He had many famous children: Hector and Paris being the most famous. Anchises, Aeneas' father, was King Priam's cousin.
3	The Trojan War	The Trojan War is the most famous war in Ancient Greek history. The Greeks lay siege to Troy after Paris took King Menelaus' wife, Helen, back to Troy. The war would last ten years, and the last two would be the focus of the famous Homer book, <i>The Iliad</i> .
4	Aeneas in the Trojan War	Having grown up in Troy, Aeneas became a fierce warrior and fought in the 10-year war against the Greeks. He is mentioned in Homer's <i>Iliad</i> as a brave soldier and loved by the gods. He survived the ten-year onslaught.
5	The Fall of Troy	After ten years of fighting, the Greeks had been unable to defeat the Trojans so turned to Odysseus, King of Ithaca. His plan of hiding armed inside a wooden horse worked and the Greeks burnt Troy to the ground, killing the Trojan King, Priam, in the process.
6	Aeneas Leaves Troy	Following the fall of Troy, Aeneas fled Troy with his father, Anchises, his wife, Creusa, and his son, Ascanius. During the chaos of leaving, his wife, Creusa, was killed. The story of Aeneas leaving Troy and leading the Trojans to a new life, is the basis of Virgil's <i>Aeneid</i> .
7	Public Penates	As well as his family, Aeneas also took some sacred objects with him from Troy, which would be dedicated to the new city he would found. These are called the Public Penates .
8	Aeneas' Journey	Aeneas' travels would take him across the Aegean Sea to Macedon, from Macedon to Sicily, and then from Sicily to the west coast of Italy. It is here that he would build his new city.
9	Pietas	Throughout his journey, Aeneas displayed his pietas. This is the most important heroic quality to the Romans and means a 'sense of duty', and a respect for your family, your gods, and your city.
10	Laurentum	Laurentum is the area where Aeneas would settle and create his new city.
11	War and Peace with King Latinus	After arriving in Latium, Aeneas engaged in a war with a local tribe led by King Latinus of Laurentum. After defeating him, he made peace with him and founded a new city, Lavinium.
12	Importance of Aeneas to Rome	Aeneas did not found Rome but is hugely important to Rome. Many years later, the first Emperor of Rome, Augustus Caesar traced his family back to Aeneas in order to legitimise their rule. By doing this he could claim he was related to the gods.
13	Aeneas to Romulus	Romulus would be the founder of Rome and he would be directly descended from Aeneas, although there is around 14 generations between them.

Livy – The Historian

14	Livy	Livy's full name is Titus Livius and he was born in Padua in Northern Italy, in either 64BC or 59BC.
15	Context	He was born during the time of the Civil War between Julius Caesar and Pompey Magnus. He would have been about 16 years old when Julius Caesar was assassinated in Rome. His early adulthood was lived under the first Emperor of Rome, Augustus Caesar, after he defeated all of his uncle's (Julius Caesar) enemies. During his lifetime he saw the fall of the Roman Republic and the start of the Roman Empire.
16	Early History of Rome	His most famous work is his <i>Early History of Rome</i> , which comes in five books.
17	Unreliable Historian	We have to be very careful to describe Livy as an historian; his writing is not like a modern historian. He never referenced sources of evidence, his research, or any other materials, as a modern historian would do. Therefore, there could be a large margin of error in what Livy writes, especially as many of his 'sources' were oral accounts of what happened. This makes him unreliable as an historian.

Aeneas' Journey from Troy to Italy



A Troy

Aeneas' home and the city he would flee after the Trojan War.

B Thrace

Aeneas' original place to build a city, but bad omens suggested he should move on.

C Delos

When Aeneas lands in Delos, he meets Apollo who tells him to travel where his ancestors lay.

D Crete

Whilst resting in Crete, Aeneas has a vision telling him to travel to Italy.

E Strophades Islands

Aeneas and his crew are attacked by Harpies (half-bird, half-woman creatures). After defeating them, the Harpies reveal that Latium was where he would build a city.

F Buthrotum

Aeneas meets Andromache, wife of the Trojan hero, Hector.

G Sicily

Aeneas meets Achaemenides, a Greek who retells Odysseus' tales. His father would also die and be buried here.

H Carthage

Aeneas meets Queen Dido and they fall in love. However, Aeneas would continue his quest and Dido would commit suicide.

I Eryx

Aeneas enters the Underworld here and is visited by fallen Trojan warriors and Dido. He is also visited by future Roman leaders.

J Latium

It is here that Aeneas would settle and build his city, Lavinium but only after defeating King Latinus in a war. This would also mark the end of Virgil's *Aeneid*.

Romulus and Remus: The Founding of Rome

18	Romulus and Remus' Parents	Romulus and Remus were the twin sons of King Numitor's daughter Rhea Silvia. Their father was the God of War, Mars.
19	King Numitor's Death	King Numitor was killed by his brother, Amulius. Fearing revenge, Amulius had all Numitor's male heirs killed, and his daughter Rhea Silvia was made a Vestal Virgin.
20	Rhea Silvia and Mars	Yet, Rhea fell in love with Mars and they had twin boys. Fearing the wrath of Mars, he had Rhea imprisoned and had a servant put the boys into the river Tiber.
21	She-Wolf Protects Twins	The servant could not kill the boys so placed them in a basket and hoped that someone would rescue them. A she-wolf found the boys and protected them, and then eventually a shepherd who would name them Romulus and Remus.
22	Remus Captured	When older, Romulus and Remus became shepherds who got into a fight with shepherds of King Amulius. Remus was captured by soldiers unaware of who he really was.
23	Amulius Killed	When Romulus rescued Remus, he killed Amulius in the process. When the city learned of who the boys really were, they offered the crown to them as joint kings. The twins turned down the offer as they wanted to found their own city.
24	Location of Rome	They travelled to where Rome is located today. They both liked the area but wanted to build the city on a different hill to each other; Romulus on the Palatine Hill, Remus on the Aventine Hill.
25	Augury	After both read an augury differently, they both claimed victory. Both went on to build walls around their respective hills and quarrelled continuously.
26	Remus Killed	During one bad fight, Romulus killed Remus. He would go on to build his city called Rome and it was officially founded on 21st April 753BC, and he was named its first king.

Glossary: Foundation Stories

	Keyword	Definition
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Myth and Belief

Many cities in the Classical world sought to link their beginnings to the gods and heroes. In Ancient times it was normal for cities and peoples to have a story about their origins which would tie into mythology in some way, often involving the gods. These stories form part of the identity of the city, and perhaps be used to explain a specific role that was fulfilled by the city. Athens and Rome were no different.

Stories of how cities were founded were passed down by oral tradition and were not written down until the cities were well established. In some instances, even when they were written down, opinions differed as to how the city was created. This means that one single version of a city's foundation did not exist. We saw this in the sculpture of Zeus' temple at Olympia and the involvement of Heracles and Zeus in the founding of the Olympic Games.

When we read the accounts of Athens' and Rome's founding we are again presented with the same issues. However, when reading the accounts of Rome's founding through Livy and Plutarch, they at least appear aware of the problem when writing their own histories, and ancient writers in general saw no issue in presenting their own opinion alongside that of others when writing their own accounts.

With this in mind, did the Greeks and Romans actually believe these events happened? Again, we cannot be sure. Myths were recorded by men who had the time to engage in writing, such as the wealthy. We cannot be sure of the extent to which the peasant farmer, butcher, or blacksmith would have engaged with these. However, a city's founding myth could give its population a sense of unity and patriotism. Irrespective of whether the whole population believed it, what we do know is that the stories were important enough that men in power in Greece and Rome thought to record them in writing and represent them in their cities' architecture.

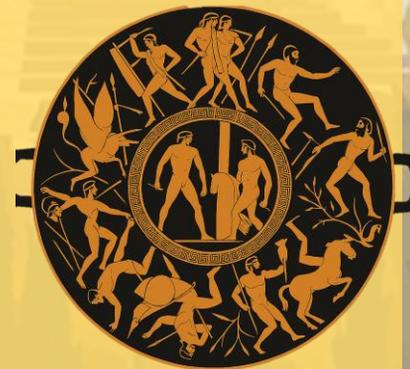
Ancient Athens:

We will examine two important stories in the founding of Athens:

- The naming of Athens (the contest between Athena and Poseidon)
- Theseus and Athens

These two stories will be explored through two key visual sources:

- The western pediment of the Parthenon
- The Theseus Kylix



Ancient Rome:

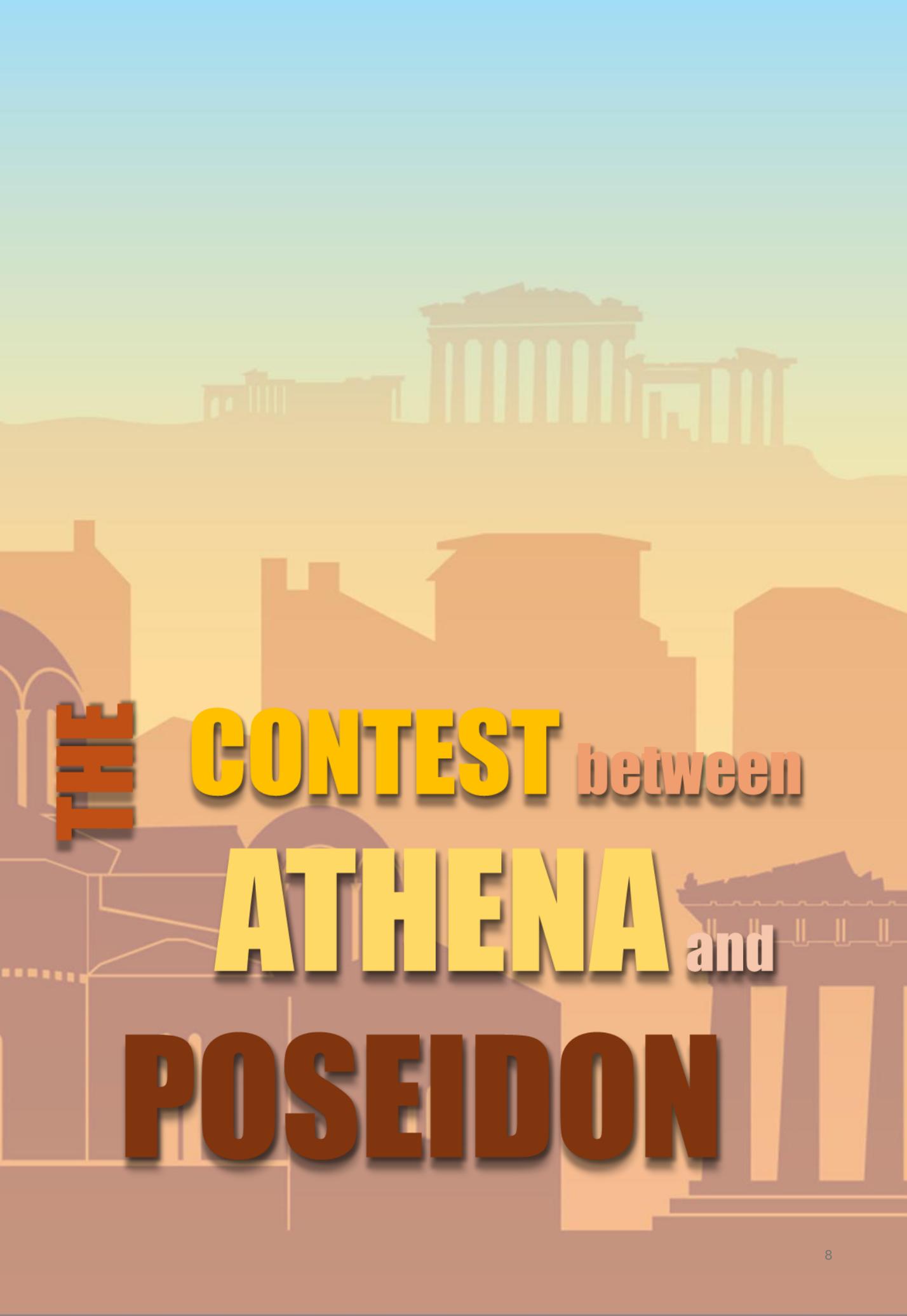
We will examine two important stories in the founding of Rome:

- The story of Aeneas and his journey from Troy to Italy
- The founding of Rome by Romulus

These two stories will be explored through two key written sources:

- Virgil's *The Aeneid*
- Livy's *Early History of Rome*





THE CONTEST between

ATHENA and

POSEIDON

Task: Read the following information.

The Naming of Athens: Athena and Poseidon

The story of the naming of Athens. Goes that when the city was in its infancy, it did not yet have a patron deity, as was common. The growing city attracted the attention of gods and both Poseidon and Athena presented themselves as candidates for the role, and this meant that a choice had to be made between them. It was decided that each God would provide a gift for the city and that the people would decide which one was better. And thereby choose their patron deity. Poseidon went first and struck the earth with his Trident, creating a spring and so providing the city with access to water, but also symbolising the potential for the city to become a naval power. However, the water was salty, and the people couldn't drink it. Athena went next and made an olive tree grow in the city. The tree not only could provide food and fuel but was a symbol of peace and prosperity. Under the guidance of King Cecrops, and under the supervision of Zeus, the people chose Athena as the winner of the contest and named the city Athens in her honour. Of course, the gods can be jealous beings, and Poseidon was not happy that his gift. Steamed worse. As a result, whenever the city suffered a misfortune at sea, it was often attributed to the displeasure of the god and not having been chosen as the city's patron deity.

The Significance of the Naming of Athens Myth

A lot of things would often be attributed in some way to the mythological origins of a city or people, and the wider stories associated with it. This myth serves to illustrate Athens as having a divine link, stronger than most as the city is directly named after a goddess. A piece of context here is that it was actually debated whether the city was named after the goddess, or the other way around, with modern scholars preferring the latter explanation. In any case, there was a clear ability to link the city and its people to divinity, which could be used to justify the leading role that city gained within the Greek world in the 5th century BC.

The Western Pediment of the Parthenon

The story of Athens' naming was not recorded in one definitive version. We have instead reconstructed it through examining the existing evidence. The story was sculpted into the western pediment of the Parthenon in the fifth century BC. Although it has not survived, its existence was recorded by the Greek geographer, Pausanias, in the second century BC. What is presented is a modern interpretation of a number of ancient sources, including the tradition of it being passed on through story-telling.

The Erechtheion

As part of Pericles' building programme on the Acropolis, The Erechtheion was constructed in the 420s BC. The Erechtheion was a temple dedicated to Athena, Poseidon and a legendary king of Athens called Erechtheus. The temple contained a well that was believed to be the place where Poseidon struck the Acropolis with his trident. The temple also had a small walled garden that contained the olive tree believed to be planted by Athena. In addition to these two gods, the temple also held the graves of the legendary kings Cecrops and Erechtheus.

Task: Using the above information, complete the summary sheet about the significance of the naming of Athens myth. Be precise and detailed in your completion of it.

The Naming of Athens



The Gods

Main Characters:

Poseidon

Athena

Zeus

The Mortals

King Cecrops

The story:



Part One:

The background to the naming of Athens:



Part Two:

Poseidon's Gift:



Part Three:

Athena's Gift:



Part Four:

The Judgement:

Why might it be important for the city of Athens to link itself to a God?

The Erechtheion:

All temples have two pediments found at the end of each temple above the frieze, and they are created by the natural triangular shape that is formed by the gabled (sloped) roof of Greek temples. The pediment is one area of a temple where relief sculpture would be displayed. The sculpture displayed would be chosen specifically to project an image or message to the people viewing it, and would usually be about one specific story or myth.

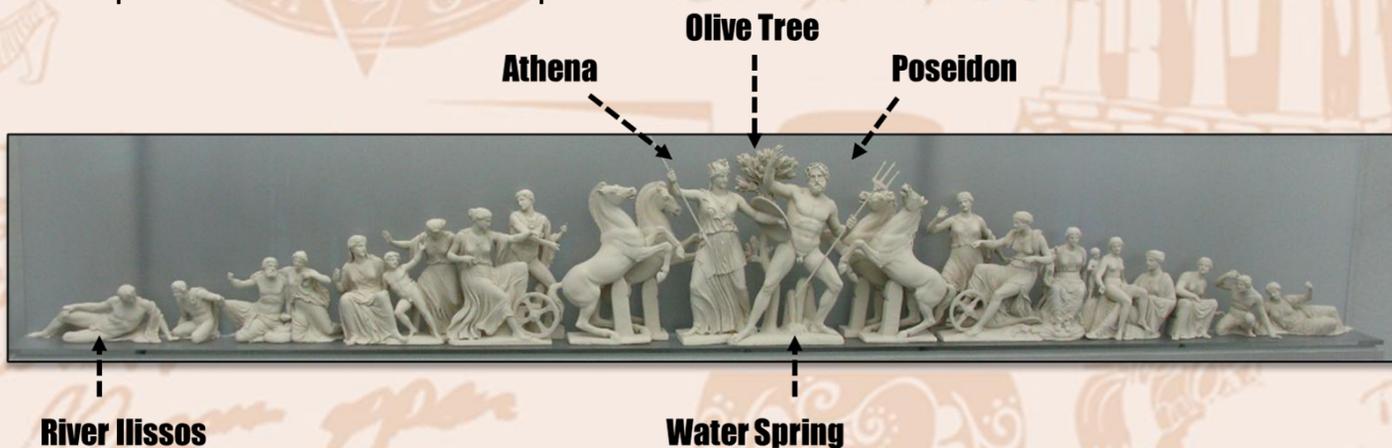
It is a difficult area to design a sculpture for as it is triangular in shape, and it is the two lower corners and the decreasing height of the triangle that are the most difficult aspects to design.



pediment

the triangular upper part of the front of a classical building, typically displaying relief sculpture.

The success of a pediment can be judged through three key criteria, and these are exactly the same when judging metopes or friezes, and something we have looked at before: **the scene is recognisable, the scene is dynamic and contains movement/action, and the potential blank space in the pediment is cleverly filled.** Below is a reconstruction of the western pediment of the Parthenon and it depicts the contest between Athena and Poseidon.



Looking at the reconstruction, you can see the shape of the pediment influencing the design of the sculpture. Centrally, we have our key characters standing upright, and then as we move away from the main characters, we can see how the artist has changed the position and posture of other characters to accommodate the shape of the pediment. This is no easy task.

Task: Read the following analysis of the western pediment of the Parthenon and use it to complete the diagram and task on the next page.

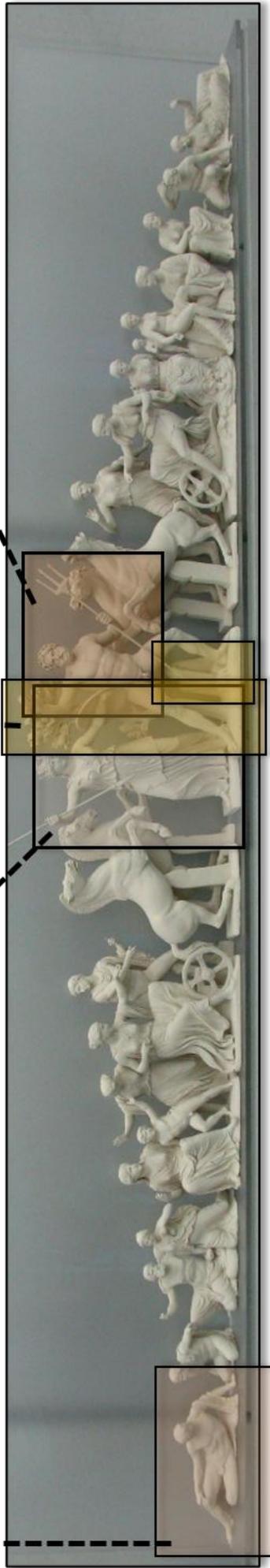
The western pediment of the Parthenon shows the contest between Athena and Poseidon over who should name the city. The majority of the sculptures from the pediment are lost. The two central figures, which are only fragmentary, were probably striding away from each other but turning to look back. Poseidon's torso survives, however, and it gives a very good indication of how he was portrayed. This massive piece of marble already indicates the level of muscularity that was shown. Poseidon's physical strength was clearly a focus, and the back view of his extensive muscles is noteworthy. The attention paid to the back of the sculpture suggests they were probably put on public display before being attached to the pediments, and that when sculpting figures dedicated to the gods, every angle and viewpoint was significant, even if mortals would not have been able to see it. This explains why such detail and attention has gone into the sculptures when they would have been placed so high up; the gods could still them. This would have contrasted with the clothed Athena, whose power is shown in a very different way. This opposition would have made for an interesting visual dynamic. The Ilissos River is personified in the left corner of the pediment. As with the east pediment on the temple of Zeus at Olympia, this locates the events of the myth. If we contrast the two rivers, we can see significant development in the treatment of the body. The sculptor has managed to depict a successful twist of the body. The figure's anatomy is likewise more realistic as its ribs are not as protruding and exaggerated. As a consequence, the flesh seems softer.

Ilissos River

Athena

Olive Tree and Water Spring:

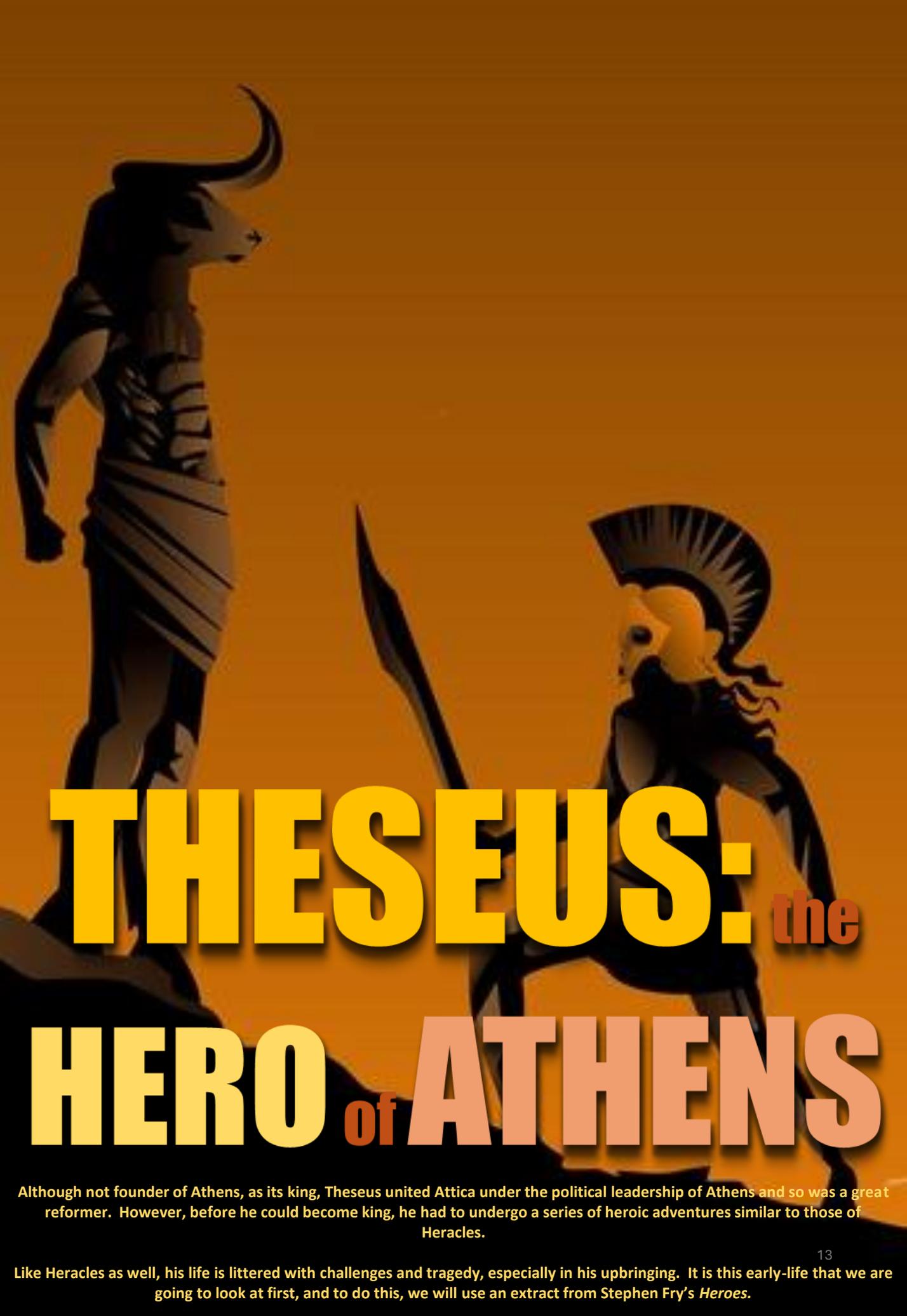
Poseidon



Why is the scene instantly recognisable?

How has the sculptor created realism in the scene?

How effectively is the space on the pediment used?



THESEUS: the HERO of ATHENS

Although not founder of Athens, as its king, Theseus united Attica under the political leadership of Athens and so was a great reformer. However, before he could become king, he had to undergo a series of heroic adventures similar to those of Heracles.

Like Heracles as well, his life is littered with challenges and tragedy, especially in his upbringing. It is this early-life that we are going to look at first, and to do this, we will use an extract from Stephen Fry's *Heroes*.

THE CHOSEN ONE

It's the archetype of fiction for children, young adults and – let's be honest – pretend grown-ups like us too. A mysterious absent father. A doting mother who encourages you to believe that you are special. The Chosen One. 'You're a wizard, Harry!' that kind of thing.

It goes like this.

You grow up in the city state of Troezen in the backwaters of the northeastern Peloponnese. Your mother is Aethra, daughter of the local king, Pittheus.* You are a member of a royal house, yet you are treated differently because you have no father.

Who is – or was – he?

Your mother is exasperatingly playful on the subject.

'Perhaps he is a great king.'

'Greater than grandfather Pittheus?'

'Maybe. But perhaps he is a god.'

'My father a god?'

'You never know.'

'Well, I am faster and stronger than any of the other boys. Cleverer too. Handsomer.'

'You're not good at everything, Theseus.'

'I am! What aren't I good at?'

'Modesty.'

* The same Aethra to whom Bellicophon had once been engaged.

'Poo! Honesty is more important.'

'Let's just say immodesty is rather unattractive. Your father really wouldn't approve.'

'Which father? The king or the god?'

And so the teasing and the gentle bickering would go on as you grow from boisterous toddler to proud child.

One great and happy day your cousin Heracles comes to stay at the palace. He is related to your mother through an important ancestor called Pelops.* You have worshipped him from the first moment you heard stories of his extraordinary adventures. The monsters he has slain, the tasks he has performed. His strength. His courage. When he arrives he slings a lion skin down in front of the fire. The pelt of the Thespian Lion, the first of his great conquests.† All the other palace children scream and run away. You are only six but you run up and seize the lion by its mane. You roll round and round on the floor with it, roaring and roaring. You try to strangle it. A laughing Heracles plucks you up.

'Here's a young fellow after my own heart. What's your name, copper-top?'

'Theseus please.'

'Well, Theseus Please. Plan to grow up a hero?'

'Oh yes, cousin, yes indeed.'

And he laughs and puts you down on the lion skin and from that moment on you know that it is your destiny, even though you are not entirely sure what the word means, to be a hero.

On your twelfth birthday your mother takes your hand and leads you out of Troezen and up a path that leads to a

* In Euripides *Heracleidae* or 'Children of Heracles', it is given that Aethra was the daughter of Pelops's son Pittheus, making him the common grandfather of Heracles and Theseus. Hence my occasional use of the word 'cousin' when talking of the two heroes.

† See the story of Heracles (page 19).

promontory with a view over the whole city and surrounding countryside. She indicates a great rock.

'Theseus, if you can roll that rock away I will tell you all about your father.'

You leap at the rock. You push it with arms stretched out, you turn round and strain against it with your back. You heave, you yell, you swarm all over the rock, but at last you fall exhausted to the ground. The great boulder has not budged by so much as the breadth of your little finger.

'Come on, little Sisyphus, we'll try again next year,' says your mother.

And each birthday from then on you go together to the rock. 'I do believe,' your mother says some years later, 'that you are growing the outlines of something approaching a beard, Theseus.'

'It will give me strength,' you say. 'This is the year.'

But it is not the year. Nor is the next. You grow impatient. No one can match you in a foot race, even if you give them a half *stadion* start. No one can throw a javelin or discus further. Troezen seems too small for your ambitions. You are not quite sure what they are, but you know that somehow you will shake the world.

You are almost weary as you trudge up the hill with your mother this particular birthday. The rock is a fake test. It will never move.

But you are wrong.

UNDER THE ROCK

Theseus did not feel that he was stronger this birthday than last. The palace guards joked with him that he was now tall enough to be one of their number if he chose. His beard

sometimes needed trimming. It was darker than his hair, which was an unusual russet kind of red. He had hated that when he was young, but he was used to it by now. A girl he liked had told him it was attractive.

Otherwise he was the same old Theseus.

But this time the rock shifted! It really moved. Theseus could have sworn it was not the same rock, but that was nonsense. Perhaps he was not the same Theseus. He braced, dug in his feet and pushed further. With almost comical ease the rock turned one whole revolution towards the edge of the path, then another.

'Shall I let it roll down the hill?'

'No, you can leave it just where it is.' His mother was smiling. 'It's now exactly where it was before your father rolled it to the place it has stood for the last eighteen years.'

'But what does it all mean?'

'Have a dig in the ground and see if you can find anything.'

The grass was white where the boulder had rested on it all those years. Theseus scabbled at the earth until his fingers found something and he came up with a pair of sandals, one of which was a little perished or had perhaps been chewed by beetles.

'Great,' he said. 'Just what I wanted for my birthday. Some old leather sandals.'

'Keep digging,' his mother said, smiling.

He dug deeper and his fingers closed around something cold and metallic. He pulled up a sword, which gleamed like silver.

'Whose is this?'

'It was your father's, but now it's yours.'

'Who was he?'

'Sit down on the bank and I will tell you.' Aethra patted the grass. 'Your father was and is King AEGEUS of Athens.'

'Athens!'

'He married twice, but neither union was blessed with children. He wanted a son and so he visited the oracle at Delphi. You know how strange her pronouncements can be. This was one of the strangest of all.'

Aegeus must not loosen the bulging mouth of the wineskin until he has reached the heights of Athens, or he will die of grief.

'What does that mean?'

'Exactly. Now Aegeus happened to be a close friend of my father, good King Pittheus.'

'Grandfather?'

'Your grandpapa, exactly. So Aegeus went out of his way to stop by here in Troezen while travelling back from Delphi to see if perhaps Pittheus might be able to interpret the words of the oracle for him.'

'And could he?'

'Well now, Theseus, here you have to admire your grandfather's cunning. He did understand the prophecy. He understood it perfectly. "The bulging mouth of the wineskin" meant, so far as he could see, Aegeus's . . . manhood, let us say. So the prophecy was saying to Aegeus, "Don't . . . er . . . conjoin with any woman until you return to Athens."'
'Conjoin? That's a new one.'

'Shush. Now, Pittheus thought it might be rather wonderful for me, his daughter, to carry a child by a king of such a great city as Athens. It would allow the baby — you as it turned out — to be king of a united Athens and Troezen. So grandfather pretended he thought the prophecy meant that Aegeus should abstain from drinking wine until he got home to Athens. He then called for me and told me to show Aegeus round the palace and gardens. One thing led to another. We found ourselves in my bedchambers and . . .'

' . . . I was conceived,' said a stunned Theseus.

'Yes, but there's more,' said Aethra, crimson with embarrassment. She had always known this day would come and had rehearsed her telling Theseus the story of his birth many times, but now that the day had come the words seemed to stick in her throat.

'More?'

'That night, after Aegeus, your father, had . . . had . . .'
' . . . had loosened his bulging wineskin?'

'Yes, that. He rolled off and fell asleep. I couldn't sleep, though. I went to the spring, the one down there dedicated to Poseidon, to cleanse myself and think. My father had sent me to sleep with a stranger so that he could play at politics. I was angry, but I had found to my surprise I liked Aegeus. He was kindly, manly and . . . exciting.'

'Mother, please . . .'

'But when I washed myself in the waters of the spring, who do you think arose from the pool?'

'Who?'

'The god Poseidon.'

'What?'

'And he . . . he took me too.'

'He . . . he . . . he . . .?'

'It's not funny, Theseus . . .'

'I'm not laughing, mother. Believe me, I am not laughing. I'm just trying to understand. Don't tell me Poseidon loosened *his* bulging wineskin?'

'I swear to you, it's all true. The very same night that I slept with Aegeus, Poseidon took me too.'

'So which one is my father?'

'Both, I am quite sure of it. I returned to Aegeus's bed, and when he awoke in the morning he embraced me and apologised. He was married, you see, so he could hardly take

me back to Athens with him. We left the bedchamber before anyone else was awake and he brought me up to this place. He buried his sword and his sandals just there, and rolled the rock over the place. "If our union of last night bears fruit and a boy child is born to you, let him move the rock when he is man enough and tell him who he is. Then he may come to Athens and claim his birthright."

As you can easily imagine, Theseus was thunderstruck by the news. His mother's teasing over the years had convinced him that the idea that his mysterious father was a king or god was nothing but childish fantasy.

'So grandpapa knew the prophecy meant that Aegeus, my father, would have a son the next time he . . . he had sex? And he decided you should be the mother?'

'That's right.'

'But the prophecy said Aegeus should not loosen his bulging wineskin — where do these oracles get their metaphors from? — before he got to Athens, or he would die of grief.'

'Well, yes . . .'

'But he did loosen it before he got to Athens. Has he since died of grief?'

'Well, no, he hasn't,' Aethra conceded.

'Oracles!'

They talked and talked until the evening star had risen.

Mother and son wound their way home, Theseus swishing the sword at the long grass. When they arrived at the palace, Aethra sought for them an immediate interview with King Pittheus.

'So, my boy. Now you know your history. A son of Troezen and a son of Athens. Think what this will mean for the Peloponnese! We can unite our fleets and rule Attica. Corinth will be furious. And Sparta! Ha, won't they spit with envy! Now, what to do first? We'll equip a ship for you as soon as

possible to sail over to Piraeus — tomorrow! why not? — and you can get yourself up to the Athenian court and make yourself known to old Aegeus. He'll be so tickled! You know he married Jason's widow, don't you — Medea of Colchis? Terrifying woman by all accounts*. A sorceress and murderer of her own close kin. I'll hunt out a present for you, a little treasure of some kind you can give them both with my regards. Oh, that was a good night's work. What a good night's work that was.'

Pittheus embraced his daughter and punched his grandson playfully on the arm.

Theseus had other ideas. He went to his room and wrapped his few possessions in a handkerchief. A Prince of Troezen arriving by ship, holding some jewelled trinket and waving a silver sword with a 'Hello, daddy, it's me!' — how heroic was that? Not heroic at all. Would Heracles have presented himself like that, like an spoiled princeling? Never. Theseus knew that when he entered Athens he should enter as a hero — and he thought he had an idea how that could be achieved.

There were only two ways to get to Athens from Troezen. By sea, across the waters of the Saronic Gulf, or by foot, walking around its coastline. The latter was a long and arduous journey, but more than that, it was notoriously dangerous. Some of the most brutal and merciless outlaws, robbers and murderers in all of Greece lay in wait there. Naturally it was the route any self-respecting hero would take. If Theseus arrived in Athens having rid the highway of its legendary brigands, now that *would* be something . . .

Theseus put on his father's old sandals, buckled the sword

* How Medea acquired such a dreadful reputation, and how she came to be in Athens, you will recall, is told in the story of Jason (pages 234 and 239).

to his belt, wrapped his few other possessions and slipped out.

A few moments later he was back. He scribbled a note to his mother and grandfather and left it on the bed.

'Didn't like the idea of a sea voyage. Thought I'd go on foot. Love, Theseus.'

Task: Using the information you read about Theseus' early-life, answer the following questions.

1. Describe who each of the following people are:

Name	Description
Aegeus	
Pittheus	
Aethra	

2. Why had Aegeus visited the Oracle at Delphi?

3. Explain why Theseus has three parents.

4. Why did Aegeus leave Aethra and Theseus in Troezen rather than take them to Athens?

5. Describe the challenge that Aegeus left Theseus so that he may prove his worth as an heir to the throne of Athens?

After he retrieved his father's items, Aethra told Theseus that if he returned to Athens with them, he would become king. There were two ways to Athens. The easiest was by boat, and both Aethra and Pittheus begged Theseus to take that route. The route via land was full of peril, containing villains, criminals, and monsters, as Pittheus told Theseus:

'Some of these creatures Heracles cut off and destroyed as he went about, but some escaped his notice as he passed by, crouching down and shrinking back, and were overlooked in their abjectness. And when Heracles, met with calamity...in the regions of Hellas the old villainies burst forth and broke out anew, there being none to rebuke and none to restrain him.'

Plutarch, *Life of Theseus*, 6.5

What Plutarch is suggesting is that since Heracles ascension to a god, the areas around Athens have seen the reemergence of villains and criminals who previously had hidden in fear of Heracles.

Theseus chose to return to Athens by road and to purposefully tackle the villains and criminals so that he could arrive in Athens having proved himself a hero.

We are going to study these challenges (or labours) that Theseus took on his journey to Athens, and we will be applying them to a source called The Theseus Kylix, which can be seen below..



Kylix showing the labours of Theseus, British Museum.

440-430BC

Painted by 'The Codrus Painter'

Round the central design is a frieze composed of a series of groups representing six more of the Labours of Theseus, in a different order to the well-known story.

Task: Read the following information about the challenges that Theseus faced on his journey to Athens.

1 **First Challenge: Periphetes**

The first challenge for Theseus was Periphetes – the club bearer. This bandit would hide on the side of the road, jump out and beat travellers to death with his club. Theseus spotted him before he could pounce, grappled with him, then beat him with his own club. As a prize, Theseus took the club and used it in his subsequent challenges.

2 **Second Challenge: Sinis**

The second challenge was Sinis – the pine bender. Sinis was a robber who would tie his victims to the ends of bent pine trees then release them tearing them to pieces. In one version of the myth Theseus tricked Sinis by asking for Sinis to help him bend a pine. Once both men had bent the pine back Theseus let go and flung Sinis to his death. In another version of the myth Theseus tied Sinis to two pines and he was torn in two. After he slew Sinis, Theseus courted his daughter Perigune and she bore him a son called Melanippus.

On the kylix, Sinis is seated on a hill top beside a tall pine tree. Theseus has seized him by the right-arm and with the other hand draws down the top of a pine tree. Sinis has thrown one arm around the pine and presses his right foot against a rock.

3 **Third Challenge: Crommyonian Sow**

Unlike the two previous challenges, Theseus sought out the Crommyonian sow as, according to Plutarch:

...he might not be thought to perform all his exploits under compulsion, and at the same time because he thought that while the brave man ought to attack villainous men only in self-defence, he should seek occasion to risk his life in battle with the nobler beasts.

Plutarch, Life of Theseus, 9.1

Another version of the myth states that the sow actually referred to a female thief who was nicknamed ‘the sow’ on account of her beast-like behaviour. In both versions of the myth, Theseus simply kills the sow.

On the kylix, the sow of Crommyon springs upward against Theseus, who advances with sword drawn back and left hand raised and wrapped in a mantle as a shield. Beside the sow an old woman stands, she has a long chiton and a mass of white hair. She is probably Phaea (the Grey One), the old woman who reared the sow.

4 **Fourth Challenge: Sciron**

Sciron was an old man who would sit on a path by the cliff’s edge. He would ask passers-by to wash his feet. As they bent to wash them he would kick them into the sea. They would then be consumed by a giant turtle. Theseus caught the old man by the feet and threw him off the cliff.

On the kylix, Theseus swings over his head the foot-stool to strike down Sciron, who has fallen backwards to the right on the hill in an attitude balancing that of Procrustes (the Sixth Challenge). He is bald over the forehead, and his shaggy hair and beard; at the foot of the hill is the tortoise, half seen, as though climbing out of the water.

5

Fifth Challenge: Cercyon

Next Theseus arrived at Eleusis, a city ruled by King Cercyon. As a show of strength, Cercyon would challenge passers-by to a wrestling match. The winner would become king of Eleusis. The geographer Pausanias, noted about Cercyon:

He is said to have treated strangers wickedly, especially in wrestling with them against their will. So even to my day this place is called the Wrestling Ground of Cercyon...Cercyon is said to have killed all those who tried a bout with him except Theseus, who are matched him mainly by his skill. For Theseus was the first to discover the art of wrestling, and through him afterwards was established the teaching of the art. Before him men used in wrestling only size and strength of body.

Pausanias, Description of Greece, 1.39.3

Having defeated Cercyon, Theseus became king of Eleusis. Despite this, Theseus moved on to Athens.

On the kylix, Theseus is pulling Cercyon's body towards him. His body position suggests that he is ready to throw Cercyon backwards across his thighs. The left arm of Cercyon hangs uselessly behind the back of Theseus. Beside the men, there is a club hanging up and a spear or staff leaning against the wall.

6

Sixth Challenge: Procrustes

Procrustes posed the last of Theseus' six challenges on the way to Athens. This foe would invite visitors to stay a night on a 'magical' bed that would fit anyone. Once they accepted, he would lay them on the bed. If they were too small, he would use his mallet to stretch them out. If they were too tall, he would use his axe to chop off their feet and head. Theseus compelled Procrustes to lay on his own bed to test it before he tried to sleep on it. When Procrustes lay on the bed, Theseus quickly chopped off his head and made him suffer the same fate as his many victims before him.

On the kylix, Procrustes has fallen backwards on his bed, supporting himself with his right hand, and, with his left hand and foot feebly raised, tries to ward off the blow which Theseus, swinging over his back the double axe, is dealing with him.

7

Seventh Challenge: Bull of Marathon

When Theseus arrived in Athens he found his father under the control of the witch Medea. In order not to arouse suspicion, Theseus did not reveal himself to his father until he had a plan of action. Unfortunately for Theseus, Medea knew who he was and convinced his father that the stranger posed a threat to Athens. Accordingly, she arranged for Theseus to prove his heroism by defeating the Bull of Marathon that had terrorised Attica ever since Heracles brought it to king Eurystheus as part of his labours (was previously known as the Cretan Bull. Theseus accepted the challenge and easily mastered the bull and marched it through Athens before sacrificing it.

With her first attempt thwarted, Medea then arranged to have Theseus poisoned during the sacrifice. During the meal, Theseus pulled out his father's sword as if to carve the meat from the sacrifice. Aegeus immediately recognised the sword and in his excitement knocked over the poison. Aegeus legally recognised Theseus as his heir in front of the citizens of Athens so there could be no doubt of his right to the throne. The spilling of the poison exposed Medea's wickedness and she was forced to flee Athens.

On the kylix, the bull, charging fiercely, is being ridden by Theseus, who, with right leg supported against a rock and left knee pressed against the bull's shoulder, throws his weight back on a cord in his left hand, which is fastened to the animal's horns.

Task: Answer the following questions using the information about the challenges Theseus faced.

1. What prize did Theseus take after defeating Periphetes in his first challenge?

2. Describe how Theseus is said to have defeated Sinis?

3. The Crommyonian Sow was the first beast that Theseus fought. According to Plutarch why did he seek out the sow?

4. How did Sciron kill his victims?

5. How did Theseus become King of Eleusis?

6. How did Procrustes kill his victims?

7. The Bull of Marathon was also known by which other name, and why?

8. Why did Theseus have to fight the Bull of Marathon? Explain the story behind it.

Read the following two definitions.

Dangerous

able or likely to cause harm or injury.

Challenging

testing one's abilities; demanding.

1. Complete the chart below by dividing Theseus' challenges into Dangerous or Challenging, or both.

Challenge	Dangerous	Challenging
Periphetes		
Sinis		
Crommyonian Sow		
Sciron		
Cercyon		
Procrustes		
Bull of Marathon		

2. Which of the above would you argue was Theseus' most dangerous labour, and why?

3. Which of the above would you argue was Theseus' most challenging labour, and why?

Task: Using the information you have just read can you identify on the Kylix each of the challenges, and make three bullet.

F

A

Kylix showing the labours of Theseus, British Museum



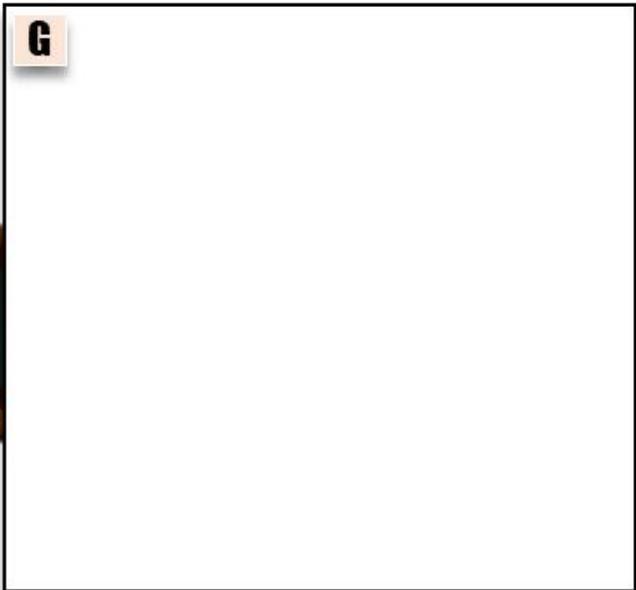
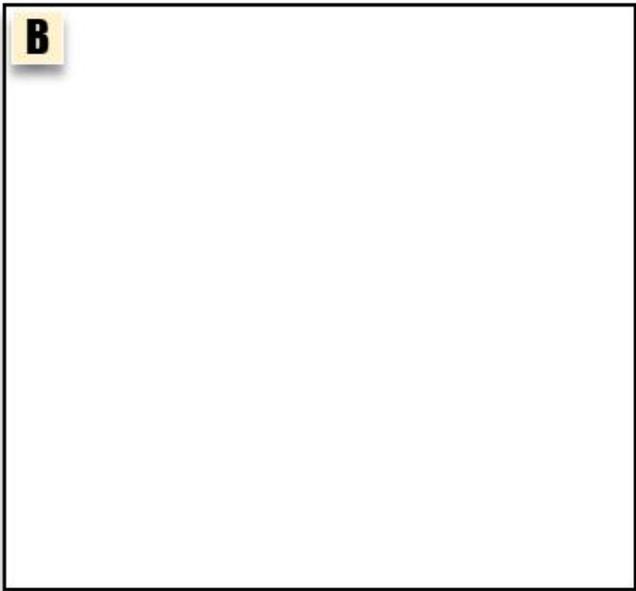
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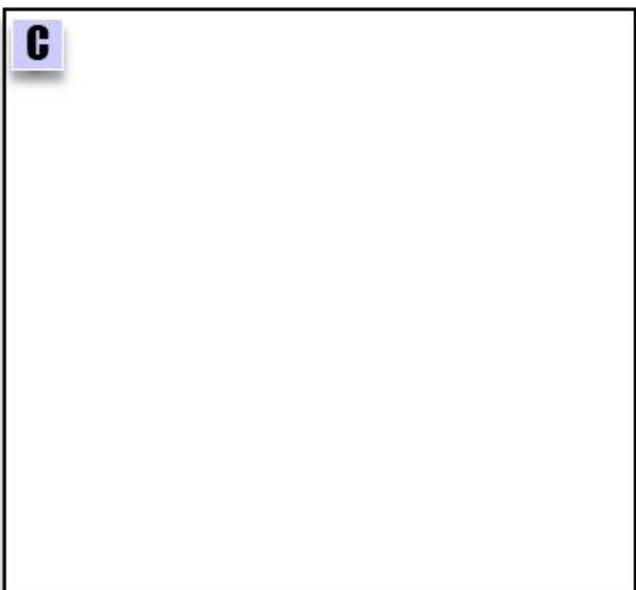
Points about what happened on each challenge.



B



C



Myth of Theseus and the Minotaur

As a consequence of his son Androgeus' death, Minos, the king of Crete, demanded that seven girls and seven boys be sent each year from Athens to Crete as sacrifice to the Minotaur. Theseus' return coincided with this sacrifice. The youths for sacrifice were chosen by lot from the citizen families of Athens. Showing his courage again, Theseus volunteered for the sacrifice.

When in Crete, Theseus met Ariadne, daughter of Minos. Having fallen in love with Theseus, Ariadne gave him a ball of wool so he would not get lost in the labyrinth and a sword so he could kill the Minotaur. On the kylix, Theseus, with his sword in his right hand, moves to the left, looking back, and dragging with his left hand the Minotaur by the left horn out of the building. The Minotaur has apparently fallen forward, dying. Only his right arm and body to the waist are visible, the rest being concealed behind the building. Theseus was successful in his mission and left the labyrinth having killed the beast.

Ariadne ran off with Theseus when he boarded his ship to return to Athens. Theseus left Ariadne on the island of Naxos before returning to Athens.

There are several different versions of the Theseus myth. One says that Ariadne was pregnant with Theseus' child and while they rested on Naxos. Theseus went to secure the ship. Whilst on board he was swept away by storms and unable to return. At this point the women of Naxos looked after Ariadne until she gave birth to their son. She then lived out her life on Naxos.

Another version states that Theseus fell in love with another woman and abandoned Ariadne on Naxos, taking away his other bride instead.

A final version states that while on Naxos, Athena came to Theseus in a dream and told him that Dionysus had chosen Ariadne for his bride and that Theseus was to leave her on Naxos so she could be with the god.

Upon returning to Athens, Theseus was meant to remove the black sail of grief and replace it with a white sail that signified that he was safe and that his mission had been successful. Theseus forgot to show this sail and when Aegeus saw the black sail, believing Theseus to be dead, he threw himself from the city walls into the sea. When Theseus found out about this he was distraught and honoured his father with a state burial and sacrifices worthy of a king. The Aegean sea is said to be named after Theseus' father.

Task: Using the information above, answer the following questions.

1. Why was the king of Crete so angry with Athens? Explain your answer fully.

2. As a consequence of his anger, what did King Minos demand from Athens each year?

3. Who was Ariadne and how did she help Theseus in his mission to kill the Minotaur?

4. Having killed the Minotaur and escaped Crete, Theseus left Ariadne on the island of Naxos. There are three different versions of why he might have done this. What are they?

1

2

3

5. Despite Theseus' success, his father, King Aegeus kills himself upon his return to Athens. What caused him to do this?

6. Please complete the annotation of the Kylix on pages 24 and 25 with the myth of the Minotaur.

Theseus as King of Athens

As king of Athens, Theseus brought about a number of reforms to Attica. First, he realised that the region around Athens was made up of a lot of small warring towns. The region lacked unity and because of this it was weak – demonstrated by Crete’s previous victories in the area.

Theseus travelled to each of these towns and negotiated their allegiance to Athens. He won them over by promising that they would not be ruled by a king but would take part in a democracy. This would give them the opportunity to vote for their leaders. Theseus would be the commander in time of war and keeper of the laws, but in all else they would be equal.

The towns agreed and so Athens the city was formed. To firmly place Athens at the centre of the alliance, Theseus destroyed all the town halls and council chambers in the smaller town and built a new council chamber and town hall in Athens.

To unite the religions of the area, he initiated the Panathenaic Games. Within these games, all Athenians would have an opportunity to contest and represent their tribe.

Therefore, although Theseus did not found Athens, he is credited with uniting the city with neighbouring towns. He introduced democracy, which made all citizens equal and marked Athens out from other kingdoms that were ruled by a king. This trait gave Athens its identity in the ancient world and laid the marker that others followed, or tried to suppress.

In Theseus, Athens thought it had a hero that could match the great Heracles. Indeed, many of his later adventures involved him fighting alongside Heracles. For example, they were both aboard the Argo helping Jason on his quest for the Golden Fleece.

Task: Using the information above, answer the following questions.

1. Read the extract carefully. Identify, and then highlight, as many different things that Theseus introduced or achieved as king of Athens. There should be four things.
2. Complete the table below using the information above.

Reform Introduced	Why it was important to Athens?



THE FOUNDING OF
ROME: AENEAS

THE FALL OF TROY

The Trojan War was between the Greeks and the Trojans. Following the Judgement of Paris, Paris, a prince of Troy, was given the hand of Helen, the most beautiful mortal on Earth, by Aphrodite. The problem was that she was already married to King Menelaus of Sparta, and following her abduction, the Greeks came together to seek revenge on Troy. Under the leadership of King Menelaus and his brother, King Agamemnon of Mycenae, the Greeks launched a thousand ships against Troy and laid siege to the city for ten years. During that ten years though they could not break into Troy and the Trojans kept them at bay.

This mythical war included some of the great heroes of the age from both sides. The most significant for the Greeks was Achilles and Odysseus; for the Trojans it was Hector and Aeneas. During the war, Achilles brutally killed the greatest of Trojan warriors, Hector. So angry was he with Hector, that Achilles refused to bury him and even dragged his body around the walls of Troy on the back of a chariot.

Despite the size of the Greek army and its numerous heroes, the Greek forces could not force their way into the city, nor force the Trojans to surrender; the war was effectively at stalemate. The end of the war was brought about not by power and armies, but by an ambitious plan put forward by Odysseus, the king of Ithaca. He suggested that rather than defeating the Trojans by force, they could trick their way into the city. He suggested that the Greeks build a large horse made of wood, large enough to hold inside it a small collection of armed men. The horse would be left outside Troy's walls, and the Greek forces would retreat out of sight. The aim was for the Trojans to think the Greeks had given up and had left this horse as an offering to the gods. They hoped the Trojans would take the offering into the city. At night, when the city was sleeping, the armed troops would escape out of the horse, open the city gates, through which the returning Greek army would pour.

The plan worked perfectly. Despite the misgivings of some Trojans, the horse was taken into the city, the Trojans thinking it was an offering to the gods, and they celebrated the end of the war. During the night, the soldiers came out of the horse, opened the gates, and the Greek army sacked the city of Troy, burning it to the ground. From this burning city, a Trojan hero, Aeneas, would be destined to lead some Trojans from the burning city to found a new civilisation; this civilisation would eventually end up being the ancestor of Rome.

The Aeneid by Virgil is a book that celebrates the founding of Rome. It charts the difficult and unknown journey that Aeneas and his followers make around the Mediterranean until they eventually land in Italy. Aeneas would be one of the most important people in the founding of Rome; he would be celebrated throughout its history. Yet, unlike his Greek counterparts, he was not an obvious hero in that he did not have the ego or desire to be a hero, he was quite reluctant to fulfil his destiny. And yet, it was destiny. He was the son of the goddess Venus and the mortal Anchises, and it was preordained he would lead them from Troy.

Importantly, the second chapter of the book focuses on the fall of Troy. It is amongst the burning city that Aeneas reluctantly agrees to his fate. He would only do this after several interventions by Venus herself, the ghost of the dead hero, Hector, and the ghost of his wife, Cruesa. Only after these, will Aeneas commit to what he has to do.

The Aeneid by Virgil is as important to Romans as The Iliad and The Odyssey by Homer are to the Greeks; its importance cannot be understated.

Task: Read the following extract from Virgil's *The Aeneid* very carefully. Your task is to consider how Aeneas is presented in the text. What do we learn about Aeneas and his character from this extract? You may annotate the text with your ideas.

The Aeneid: Book 2: The Fall of Troy

Extract 1

Lines 254-297

The Greeks Take the City

Context:

The following extract is when Aeneas is describing how the Greeks start to attack the city following the success of the Trojan Horse. The extract sees the ghost of Hector, a famous Trojan hero and the son of the King of Troy, who has recently been killed by Achilles.

From this extract, what can we learn about Aeneas and his character?

When reading the extract, consider Aeneas' voice and the tone in which he speaks, as well as what he says.

BKII:254-297 THE GREEKS TAKE THE CITY

And now the Greek phalanx of battle-ready ships sailed from Tenedos, in the benign stillness of the silent moon, seeking the known shore, when the royal galley raised a torch, and Sinon, protected by the gods' unjust doom, sets free the Greeks imprisoned by planks of pine, in the horses' belly. Opened, it releases them to the air, and sliding down a lowered rope, Thessandrus, and Sthenelus, the leaders, and fatal Ulysses, emerge joyfully from their wooden cave, with Acamas, Thoas, Peleus's son Neoptolemus, the noble Machaon, Menelaus, and Epeus who himself devised this trick. They invade the city that's drowned in sleep and wine, kill the watchmen, welcome their comrades at the open gates, and link their clandestine ranks. It was the hour when first sleep begins for weary mortals, and steals over them as the sweetest gift of the gods. See, in dream, before my eyes, Hector seemed to stand there, saddest of all and pouring out great tears, torn by the chariot, as once he was, black with bloody dust,

and his swollen feet pierced by the thongs. Ah, how he looked! How changed he was from that Hector who returned wearing Achilles's armour, or who set Trojan flames to the Greek ships! His beard was ragged, his hair matted with blood, bearing those many wounds he received dragged around the walls of his city. And I seemed to weep myself, calling out to him, and speaking to him in words of sorrow: "Oh light of the Troad, surest hope of the Trojans, what has so delayed you? What shore do you come from Hector, the long-awaited? Weary from the many troubles of our people and our city I see you, oh, after the death of so many of your kin! What shameful events have marred that clear face? And why do I see these wounds?" He does not reply, nor does he wait on my idle questions, but dragging heavy sighs from the depths of his heart, he says: "Ah! Son of the goddess, fly, tear yourself from the flames. The enemy has taken the walls: Troy falls from her high place. Enough has been given to Priam and your country: if Pergama could be saved by any hand, it would have been saved by this. Troy entrusts her sacred relics and household gods to you: take them as friends of your fate, seek mighty walls for them, those you will found at last when you have wandered the seas." So he speaks, and brings the sacred headbands in his hands from the innermost shrine, potent Vesta, and the undying flame.

Task: Read the following extracts from Virgil's *The Aeneid* very carefully. Your task is to consider how Aeneas is presented in each of the extracts. What do we learn about Aeneas and his character from each one? Annotate the text with your ideas.

The Aeneid: Book 2: The Fall of Troy

Extract 2

Lines 298-354

Aeneas Gathers his Comrades

Context:

The following extract is when Aeneas realises that the Greeks are attacking and destroying Troy that he decides to respond.

From this extract, what can we learn about Aeneas and his character?

When reading the extract, consider Aeneas' voice and the tone in which he speaks, as well as what he says.

is ready for the slaughter: barely the first few guards at the gates attempt to fight, and they resist in blind conflict." By these words from Othrys' son, and divine will, I'm thrust amongst the weapons and the flames, where the dismal Fury sounds, and the roar, and the clamour rising to the sky. Friends joined me, visible in the moonlight, Ripheus, and Epytus, mighty in battle, Hypanis and Dymas, gathered to my side, and young Coroebus, Mygdon's son: by chance he'd arrived in Troy at that time, burning with mad love for Cassandra, and brought help, as a potential son-in-law, to Priam, and the Trojans,

unlucky man, who didn't listen to the prophecy of his frenzied bride! When I saw them crowded there eager for battle, I began as follows: "Warriors, bravest of frustrated spirits, if your ardent desire is fixed on following me to the end, you can see our cause's fate. All the gods by whom this empire was supported have departed, leaving behind their temples and their altars: you aid a burning city: let us die and rush into battle. The beaten have one refuge, to have no hope of refuge."

The Aeneid: Book 2: The Fall of Troy

Extract 3

Lines 559-587

Aeneas Sees Helen

Context:

The following extract describes the events that occur after he has just witnessed the death of King Priam, the king of Troy. He was about the same age as Aeneas' father and he witnessed him being slaughtered on an altar by a Greek warrior.

From this extract, what can we learn about Aeneas and his character?

When reading the extract, consider Aeneas' voice and the tone in which he speaks, as well as what he says.

BKII:559-587 AENEAS SEES HELEN

Then for the first time a wild terror gripped me. I stood amazed: my dear father's image rose before me as I saw a king, of like age, with a cruel wound, breathing his life away: and my Creusa, forlorn, and the ransacked house, and the fate of little Iulus. I looked back, and considered the troops that were round me. They had all left me, wearied, and hurled their bodies to earth, or sick with misery dropped into the flames. So I was alone now, when I saw the daughter of Tyndareus, Helen, close to Vesta's portal, hiding silently in the secret shrine: the bright flames gave me light, as I wandered, gazing everywhere, randomly. Afraid of Trojans angered at the fall of Troy, Greek vengeance, and the fury of a husband she deserted, she, the mutual curse of Troy and her own country, had concealed herself and crouched, a hated thing, by the altars. Fire blazed in my spirit: anger rose to avenge my fallen land, and to exact the punishment for her wickedness. "Shall she, unharmed, see Sparta again and her native Mycenae, and see her house and husband, parents and children, and go in the triumphant role of a queen, attended by a crowd of Trojan women and Phrygian servants? When Priam has been put to the sword? Troy consumed with fire? The Dardanian shore soaked again and again with blood? No. Though there's no great glory in a woman's punishment, and such a conquest wins no praise, still I will be praised for extinguishing wickedness and exacting well-earned punishment, and I'll delight in having filled my soul with the flame of revenge, and appeased my people's ashes."

Extract 4

Lines 588-623

Aeneas is Visited by his Mother Venus

Context:

The following extract is where Aeneas is describing how he is stopped from seeking vengeance on Helen by his mother, Venus. She once more tells him of his destiny and that he should leave Troy.

From this extract, what can we learn about Aeneas and his character?

When reading the extract, consider Aeneas' voice and the tone in which he speaks, as well as what he says.

I blurted out these words, and was rushing on with raging mind, when my dear mother came to my vision, never before so bright to my eyes, shining with pure light in the night, goddess for sure, such as she may be seen by the gods, and taking me by the right hand, stopped me, and, then, imparted these words to me from her rose-tinted lips: "My son, what pain stirs such uncontrollable anger? Why this rage? Where has your care for what is ours vanished? First will you not see whether Creusa, your wife, and your child Ascanius still live, and where you have left your father Anchises worn-out with age? The Greek ranks surround them on all sides, and if my love did not protect them, the flames would have caught them before now, and the enemy swords drunk of their blood. You do not hate the face of the Spartan daughter of Tyndareus, nor is Paris to blame: the ruthlessness of the gods, of the gods, brought down this power, and toppled Troy from its heights. See (for I'll tear away all the mist that now, shrouding your sight, dims your mortal vision, and darkens everything with moisture: don't be afraid of what your mother commands, or refuse to obey her wisdom): here, where you see shattered heaps of stone torn from stone, and smoke billowing mixed with dust, Neptune is shaking the walls, and the foundations, stirred by his mighty trident, and tearing the whole city up by its roots. There, Juno, the fiercest, is first to take the Scaean Gate, and, sword at her side, calls on her troops from the ships, in rage. Now, see, Tritonian Pallas, standing on the highest towers, sending lightning from the storm-cloud, and her grim Gorgon breastplate. Father Jupiter himself supplies the Greeks with courage, and fortunate strength, himself excites the gods against the Trojan army. Hurry your departure, son, and put an end to your efforts. I will not leave you, and I will place you safe at your father's door." She spoke, and hid herself in the dense shadows of night. Dreadful shapes appeared, and the vast powers of gods opposed to Troy.

Extract 5

Lines 705-729

Aeneas and his Family Leave Troy

Context:

The following extract is where Aeneas is describing him returning to his father, wife and son. He has recently just been visited by his mother, Venus, who instructed him to leave Troy as his destiny lies elsewhere. He returns home to find his father reluctant to leave.

From this extract, what can we learn about Aeneas and his character?

When reading the extract, consider Aeneas' voice and the tone in which he speaks, as well as what he says.

BKII:705-729 AENEAS AND HIS FAMILY LEAVE TROY

He speaks, and now the fire is more audible, through the city, and the blaze rolls its tide nearer. "Come then, dear father, clasp my neck: I will carry you on my shoulders: that task won't weigh on me. Whatever may happen, it will be for us both, the same shared risk, and the same salvation. Let little Iulus come with me, and let my wife follow our footsteps at a distance. You servants, give your attention to what I'm saying. At the entrance to the city there's a mound, an ancient temple of forsaken Ceres, and a venerable cypress nearby, protected through the years by the reverence of our fathers: let's head to that one place by diverse paths. You, father, take the sacred objects, and our country's gods, in your hands: until I've washed in running water, it would be a sin for me, coming from such fighting and recent slaughter, to touch them." So saying, bowing my neck, I spread a cloak made of a tawny lion's hide over my broad shoulders, and bend to the task: little Iulus clasps his hand in mine, and follows his father's longer strides. My wife walks behind. We walk on through the shadows of places, and I whom till then no shower of spears, nor crowd of Greeks in hostile array, could move, now I'm terrified by every breeze, and startled by every noise, anxious, and fearful equally for my companion and my burden.

Extract 6

Lines 730-795

The Loss of Creusa

Context:

The following extract is where Aeneas has started to leave Troy with his family. In the chaos of Troy, somehow Creusa, Aeneas' wife, becomes lost. Aeneas in desperation to find her returns to Troy to find her. He does but she is in the form of a ghost which means she had been killed.

From this extract, what can we learn about Aeneas and his character?

When reading the extract, consider Aeneas' voice and the tone in which he speaks, as well as what he says.

redoubling my useless cries, again and again.
Searching, and raging endlessly among the city roofs,
the unhappy ghost and true shadow of Creusa
appeared before my eyes, in a form greater than I'd known.
I was dumbfounded, my hair stood on end, and my voice
stuck in my throat. Then she spoke and with these words
mitigated my distress: "Oh sweet husband, what use is it
to indulge in such mad grief? This has not happened
without the divine will: neither its laws nor the ruler
of great Olympus let you take Creusa with you,
away from here. Yours is long exile, you must plough
a vast reach of sea: and you will come to Hesperia's land,
where Lydian Tiber flows in gentle course among the farmers'
rich fields. There, happiness, kingship and a royal wife
will be yours. Banish these tears for your beloved Creusa.
I, a Trojan woman, and daughter-in-law to divine Venus,
shall never see the noble halls of the Dolopians,
or Myrmidons, or go as slave to some Greek wife:
instead the great mother of the gods keeps me on this shore.
Now farewell, and preserve your love for the son we share."
When she had spoken these words, leaving me weeping
and wanting to say so many things, she faded into thin air.
Three times I tried to throw my arms about her neck:
three times her form fled my hands, clasped in vain,
like the light breeze, most of all like a winged dream.
So at last when night was done, I returned to my friends.

1. How has Aeneas been portrayed in Virgil's The Aeneid?

2. How different is Aeneas to Theseus that we studied in the first part of the topic?

1.0: Introduction to the Early History of Rome

1.0

I do not know whether I would achieve anything worthy of the effort involved, if I were to write down the history of the Roman people from the foundation of the city. Nor would I dare to say it if I did know, since naturally I think that the theme is not only old, but also clichéd; as long as the constant succession of new writers believe either that the information they present is more accurate, or that their writing will improve upon the less sophisticated efforts of the ancient authors. But, however this will turn out, it will be a pleasure to have done everything in my power to commemorate the deeds of the greatest and most powerful people on earth. And, if my own reputation is to become obscure in such a great crowd of writers, then I would be cheered by the greatness and renown of those who take the limelight from my name. Besides, my subject is one which involves huge exertion: it must look back over more than seven hundred years, and has advanced from small beginnings to the present day, where it considers itself burdened by its own greatness.

I also have no doubt at all that for the majority of readers, the earliest origins and the period which follows them will offer little enjoyment. They will hasten to the present, in which the might of a long-distinguished people is consuming itself. I, on the contrary, will seek an additional reward for my efforts in this task, so I might look away from the troubles which our age has witnessed for so many years. I will achieve this so long as I devote my entire mind to these ancient records and am not distracted, nor privy to any of the cares which, even if they could not divert a writer's soul from the truth, might still cause it anxiety.

It is not my intention either to confirm or deny the traditions which came before the city was founded, or whilst it was in the process of being built; they are more suited to decorating the stories of the poet than the uncorrupted records of the historian. This indulgence is granted to the ancients; by mixing human actions with divine ones, they might make the origins of cities more sacred. But, if it is appropriate for any nation to claim its beginnings are sacred and refer back to divine founders, then Rome is that nation. Her military fame is so great that when she claims that her founder and her father's founder was Mars, the races of mankind should submit to this with as good a grace as they submit to the Roman empire. But I will give no particular importance to stories such as these, no matter how they are regarded and judged.

These are the questions upon which I would like every reader to focus his mind: what was life like? What about its customs? Through which men, and by which policies in war and peace was the empire established and made to grow? Then let him consider how, just as discipline has declined little by little, morals were first to diminish, and sank lower and lower before beginning the headlong plunge which has brought us to the present day. Now, we can neither endure our vices nor their cures.

What makes the study of history particularly wholesome and fruitful is this: the viewing of lessons from every experience, set forth clearly as if upon a monument. From these, you can choose for yourself and your own republic what to imitate, and avoid what is shameful from its beginning and shameful at its end. As for the rest, either my passion for my work deceives me, or no other state was ever greater, or more virtuous, or richer in good examples; nor did greed and decadence make their way into society so late anywhere else; nor were modest means and frugality held in such honour and esteem. The less wealthy a man was, the less was his greed; recently, riches have given rise to avarice, and excessive pleasures have produced a longing to carry luxury and desire to the point of personal and universal ruin.

But complaints are unlikely to be agreeable, even when they might seem necessary. So, let the beginning of all such projects be without them. We would be better off to begin with good omens and, if we historians had the same customs as the poets, prayers to the gods and goddesses, so they might grant us success in the great task we have undertaken.

Livy is a Roman, and a Roman Historian.

This is the introduction to Livy's Early History of Rome in which Livy is outlining the purpose of his book.

Essentially, he has been asked, interestingly by the Emperor of Rome, Augustus, to write a history of Rome from its ancestral roots in Troy to the crowning of Augustus as Emperor.

It is worth remembering that the job an historian is to seek the truth of something that has happened in the past by evaluating the evidence left behind. The evidence should be a reliable or trustworthy as possible and free from favouring one side or another, as much as possible. A good historian also tries to be as impartial as possible in the way they write about history.

It appears in Livy's writing that he is not attempting to be either impartial, nor is he seeking to check the reliability or trustworthiness of evidence.

There is a line in the text that suggests Livy will select what evidence he wishes when writing this history of Rome. By doing so he is saying he is going to deselect or ignore bits of evidence that does not suit him or his version of history.

Indeed, Livy goes further and says he is not even going to try and be impartial; it suggests he is even going to write this history to highlight how great the Roman Empire is.

The text is littered with assertions that Rome is the greatest of all civilisations, that its history should be celebrated.

Task: Using the information on the previous page, answer the following questions.

- 1. Using a highlighter, can you highlight evidence that Livy favours Rome, and is not impartial.
- 2. What is your strongest piece of evidence to demonstrate that Livy favours Rome? Write out the quotation below.

- 3. Using a highlighter, can you highlight evidence that Livy is selective with what evidence he will and will not use.
- 4. What is your strongest piece of evidence to demonstrate that Livy selects evidence? Write out the quotation below.

- 5. Should we trust Livy as an historian? On the line of trust below, mark where you think Livy should be placed.

Completely Untrustworthy **Completely Trustworthy**

- 6. Explain why you placed Livy where you did on the line.

1.1: Aeneas' Arrival in Italy

1.1

First of all, it is generally agreed that when Troy was captured, furious, vengeful anger fell upon the other Trojans. Only two, Aeneas and Antenor, were kept from all the punishments of war by the Achaeans; this was because of a long-standing pact of friendship, and how they had always advocated peace and the return of Helen. They then suffered a variety of adversities.

Antenor was with a crowd of Eneti, who had been exiled from Paphlagonia in a revolt, and were looking for a home and a ruler, as they had also lost their king, Pylaemenes, at Troy. They came with Antenor to the innermost cove of the Adriatic Sea. There they drove out the Euganei, who lived between the sea and the Alps, and the Trojans and Eneti took over the land. In fact, the first place they came to is called Troy, and the name of the district is "Trojan", but the people as a whole are known as the Veneti.

Aeneas was driven from his home by a similar disaster, but the fates guided him to a greater destiny, and he came first to Macedonia. From there he was carried off to Sicily in his search for a homeland, and from Sicily held his course across the sea to the land of Laurentum. This place is also called Troy.

When the Trojans landed there, they set about driving spoils from the fields, since, after their endless wanderings, they had no belongings apart from their arms and their ships. But King Latinus and the Aborigines, who occupied the land at that time, rushed from their city and their fields, armed to hold off the force of the invaders.

From this point, there are two versions of the story. Some say that when Latinus was defeated in battle he made peace with Aeneas, and later, an alliance of marriage.

Others claim that when battle lines had been drawn, Latinus advanced before the trumpet had sung the starting signal, and, surrounded by his generals, called the leader of the foreigners to a conference. Then he asked: who were they; where had they come from; what misfortune had made them leave their home; and what were they looking for when they came to Laurentum? He learned that the throng were Trojans, and their leader was Aeneas, son of Anchises and Venus; their fatherland had been burned and they were driven from their home to find a new place to settle, and somewhere they could build a city. He admired the fame of the people, and the hero, with his spirit equally prepared for war and peace, and so gave his hand in a pledge of eternal friendship. Then the leaders made a treaty, and the two armies saluted one another.

Aeneas received Latinus' hospitality, and Latinus, in the presence of his household gods, added domestic treaty to public treaty by giving his daughter's hand in marriage to Aeneas. This event confirmed the Trojans' hope that they had at last brought their wanderings to an end, in a permanent settlement. They built a town, which Aeneas named Lavinium, after his wife. After a short while, the new marriage produced a son, and his parents named him Ascanius.

This section of Livy's *Early History of Rome* looks at the ancestral origins of Rome. It is very much focused on the Trojan hero, Aeneas, and his journey from Troy to Italy.

It starts by focusing not just on Aeneas but Aeneas and one other key Trojan, Antenor.

Livy explains what happens to Antenor after he left Troy and how he founded a civilisation, the Veneti. This civilisation would also be found in modern-day northern Italy.

Livy then moves to looking at Aeneas, and he does this in much more detail than Antenor.

He writes of Aeneas' flight from Troy, his journey around the Mediterranean, and his eventual arrival in Italy. He arrives in a place called Laurentum.

It is in Laurentum that he meets and King Latinus who understandably sees Aeneas and his followers as a potential threat to his community.

Whilst they eventually make peace, Livy explains there are two versions of how this peace comes about – either through Aeneas defeating King Latinus or through King Latinus understanding who Aeneas is and stopping any potential battle.

Whilst the stories of how peace may have been achieved may vary, the outcome is not in dispute. Aeneas marries King Latinus' daughter and settles in the area – he has effectively led the refugees from a defeated Troy to Italy where he will found this new civilisation.

Task: Answer the following questions using the information about on the previous page.

1. There are two versions of how Aeneas and King Latinus come to peace. Can you highlight the two different versions using two different colours.
2. In your own words, describe the two versions of how they came to peace.

Version 1:

Version 2:

3. Which of the versions do you think is the most realistic and why?

4. Using a highlighter, highlight the section that focuses on Aeneas' new settlement.

5. What was the name of Aeneas' new settlement?

6. Why was Aeneas' new settlement named what it was?

7. What is the name of Aeneas' wife and son?



THE FOUNDING OF
ROME:
ROMULUS
AND REMUS

The Story of Romulus and Remus

Long ago, before Christianity, in the fine city of Alba Longa, Italy, lived King Numitor. All was not well in Alba Longa because the king's younger brother, Amulius, wanted the throne for himself and took it from the king. Amulius was adamant that nobody should threaten his new position so just to make sure, he had Numitor's sons killed and made his only daughter, Rhea Silvia, become a Priestess of Vesta where she was not allowed to marry or have children as Amulius was worried that she might have a son one day to threaten his throne.



However, the plan backfired as Rhea Silvia fell in love with Mars, the Roman God of War, and they had twin sons. Usually, the punishment for going against the rules of the Priestesses of Vesta was death, but Mars was a hugely powerful man and Amulius feared him. Instead, he imprisoned Rhea Silvia and ordered a servant to take the twins and put them in the River Tiber.

Unbeknown to Amulius, when the servant arrived at the river, he could not bring himself to throw the babies in so he left them in their basket and let them float downstream, where he hoped they might be rescued.

Good fortune was on the side of the twins as a she-wolf found them and pulled them to safety, where she protected and cared for them while a friendly woodpecker helped them to find food. The animals looked after the twins until a passing shepherd found them and took them home to be cared for by him and his wife. They named the boys Romulus and Remus.



The shepherd and his wife loved and brought up the two boys as their own, both becoming shepherds like their father.

The Story of Romulus and Remus

One day, whilst the boys were with their sheep, they came across some shepherds of King Amulius and the men ended up fighting. Remus was captured and taken back to King Amulius, who did not recognise him as he believed they had died a long time ago.

Meanwhile, Romulus gathered a group of shepherds to go and rescue Remus. Eventually, Romulus managed to free Remus but in the process, killed King Amulius.

You'd have thought that the city people would be angry with the two boys, but they found out their real identities and offered to crown them as joint kings. Surprisingly, the boys turned down the offer as they wanted to build their own city.



They finally found the place they wanted as their city – where Rome stands to this day. However, it wasn't plain sailing as the two boys disagreed as to which hill the city should be built on. Romulus favoured Palatine Hill, whereas Remus preferred Aventine Hill so they decided to wait for a sign from the God Augury to tell them where to build.

The sign came in the shape of a number of vultures, although Romulus saw six and Remus saw twelve so each brother thought they had won. Not managing to see eye-to-eye, Romulus went on to build a wall around Palatine Hill but Remus, being jealous, taunted his brother and they ended up in a fight where Remus was killed by Romulus.

Romulus, being alone, was now free to build his city as he wished. The city was finished on the 21st April 753BC; Romulus made himself king and named the city 'Rome' from his own name. This was the beginning of the growth of one of the most powerful cities in the world for the next thousand years.



1.3: The Link Between Aeneas and Romulus and Remus

1.3

Then came the reign of Silvius, the son of Ascanius, born, as one might expect, in the forest. He fathered Aeneas Silvius, and he in turn fathered Latinus Silvius. He established several colonies, where the people were known as the Ancient Latins; the family name 'Silvius' was retained by all those who ruled at Alba. From Latinus came Alba; from Alba, Atys; from Atys, Capys; from Capys, Capetus; and from Capetus, Tiberinus. Tiberinus was drowned when crossing the River Albula, and so gave it the name, 'Tiber', which is well-known by later generations. Then came the reign of Tiberinus' son Agrippa, and after Agrippa, Romulus Silvius, who inherited the throne from his father. After Romulus was struck by lightning and killed, power was passed down from him to Aventinus. This king was buried on the hill which is now part of the city of Rome, and bears his name. Proca's reign came next; he fathered Numitor and Amulius, and left the ancient kingdom of the Silvian race to Numitor, who was the eldest. Force, however, proved stronger than their father's wishes or respect for elders: Amulius drove out his brother and seized the throne. He piled crime upon crime and murdered his brother's son, then he appointed his brother's daughter, Rhea Silvia, a Vestal as an apparent act of honour. In fact, by designating her for permanent virginity, he was depriving her of ever having children.

This is another extract from Livy's Early History of Rome in which he attempts to connect the founding hero, Aeneas to the actual founder of Rome, Romulus.

It starts with Aeneas' son, Ascanius, and his founding of the city of Alba Longa.

There are several generations between Aeneas and Romulus' mother Rhea Silvia.

It is important to understand this connection though as many, particularly Emperor Augustus, will often try to connect themselves and their families to Romulus and by doing so, Aeneas.

The story of Rhea Silvia and her two sons, Romulus and Remus, and the founding of Rome will be told by Livy in later extracts from his book.

1. List all the kings of Alba Longa from Ascanius to Amulius, and in order.

	Name of King		Name of King
1		8	
2		9	
3		10	
4		11	
5		12	
6		13	
7		14	

1.4: The Story Of Romulus and Remus

1.4

I believe, however, that the fates were intent on founding this great city, and aiding the beginnings of an empire second only to the heavens. The Vestal was abducted, and when she had given birth to twin boys, claimed that Mars was the father of her uncertain children; whether she believed it, or because it seemed more honourable if a god was responsible for her misdeed. But neither gods nor men protected her or her offspring from the king’s cruelty: he called for the priestess to be fettered and imprisoned, and the boys to be thrown into the river. By some divine providence, the Tiber had burst its banks into stagnant pools, and gave no access whatsoever to its regular course. Despite the river’s unusually gentle flow, the men who had taken the twins were given some hope they would drown, as they were only babies. So, they went to carry out the king’s command and threw the boys into the closest overflow pool, where the fig tree Ruminalis (formerly Romularis, so they say) now stands. At this time, the area was an unoccupied wilderness.

The story goes that when the floating basket, in which the twins had been abandoned, was left in the dry by the receding water, a thirsty she-wolf came down from the mountains and turned her path toward their cries. She offered the babies her teat to suckle so gently that the king’s herdsman came across her licking them with her tongue; tradition names this man Faustulus, and says that he took them to his home and gave them to his wife, Larentia, to raise. Some believe that Larentia was nicknamed “she-wolf” amongst the shepherds due to her promiscuity, and from this, the marvellous story emerged.

So the twins, born and raised in this way, began to roam the mountain glens as soon as they had passed the threshold of adolescence, hunting game (they neglected neither the homestead nor the flocks). From doing this, they grew strong in body and soul, and would not only take on wild beasts, but attack robbers laden with plunder. They would divide up what they took amongst the shepherds, with whom they shared their troubles and jokes, and their gang of young men grew bigger each day.

This extract from Livy's Early History of Rome looks at the story of Romulus and Remus and the founding of Rome.

This extract concentrates on the early part of the story where King Numitor has been deposed by his brother, Amulius.

It tells of how Amulius saw a threat in Rhea Silvia, the daughter of Numitor. If she was ever to have a family, in theory, they would be the rightful heirs to the throne - Amulius wanted to avoid this at all costs.

Therefore, he made her a Vestal in which a vow of chastity was required. In theory, she would never have a child.

However, things did not work out like that and she did father a child, twins, in fact, and their father was said to have been none other than the God of War himself, Mars.

Rhea Silvia was to be imprisoned for her actions, Amulius, seeing the threat these two children posed, put into place a plan to have them killed by drowning in the river Tiber.

The twins, in a basket, survived and was cared for by a she-wolf before a shepherd, Faustulus, found the boys and with his wife, Larentia, raised them.

The boys would grow up unaware of their true heritage.

1. Describe the actions King Amulius took with regards to Rhea Silvia, and explain why they failed.

2. Describe the actions King Amulius took with Romulus and Remus, and explain why they failed.

1.6 – 1.7 The Founding Rome

1.6

So the state of Alba was given over to Numitor, and Romulus and Remus were seized by a desire to found a city in the land where they were abandoned, and then raised. The Alban and Latin populations were both too large, and then there were the shepherds on top of their numbers. Altogether, it was easy for them to hope that both Alba and Latium would seem small next to the city they would build. Their grandfather’s curse; kingly greed, and the ugly dispute which arose from it, on a perfectly civilised occasion; interrupted these deliberations.

Since they were twins and could not be distinguished by age, it was decided that the gods who protected those places should send an augury which would decide the name of the new city, and, when it had been built, who would govern it. Romulus took the Palatine as his place for observing the augury, and Remus, the Aventine.

1.7

Remus was the first to receive the augury: six vultures. Just as that omen had been reported, twice the number appeared to Romulus, and each king was saluted by their own followers: the first group prioritised time as a mark of honour, and the second, the number of birds. They entered a verbal conflict, which then turned to an angry struggle leading to bloodshed. In the ensuing clash, Remus was cut down.

The more popular story is that Remus leapt over the new walls in mockery of his brother, so Romulus killed him, and added these words as a rebuke: “So anyone who leaps over my walls will die!” So Romulus gained sole power, and when the city was established, it took its founder’s name. First, he fortified the Palatine, upon which he himself had been raised. He made sacrifice to other gods according to Alban ritual, but used Greek custom for Hercules, according to the instructions of Evander.

The next extract is also from Livy's Early History Rome and the story jumps from the boys growing up to them becoming aware of their heritage to overthrowing their uncle, King Amulius, restoring Numitor to the throne.

The extract mainly focuses on Romulus and Remus and what happens after this.

Both boys would have been in line for the throne to Alba Longa which has its roots right back to Aeneas' son, Ascanius.

However, both boys wanted to found their own city rather than lead Alba Longa that seemed cursed.

They wanted to found this city near Alba Longa on either the Aventine or Palatine Hills in the area. Romulus wanting the Palatine and Remus the Aventine.

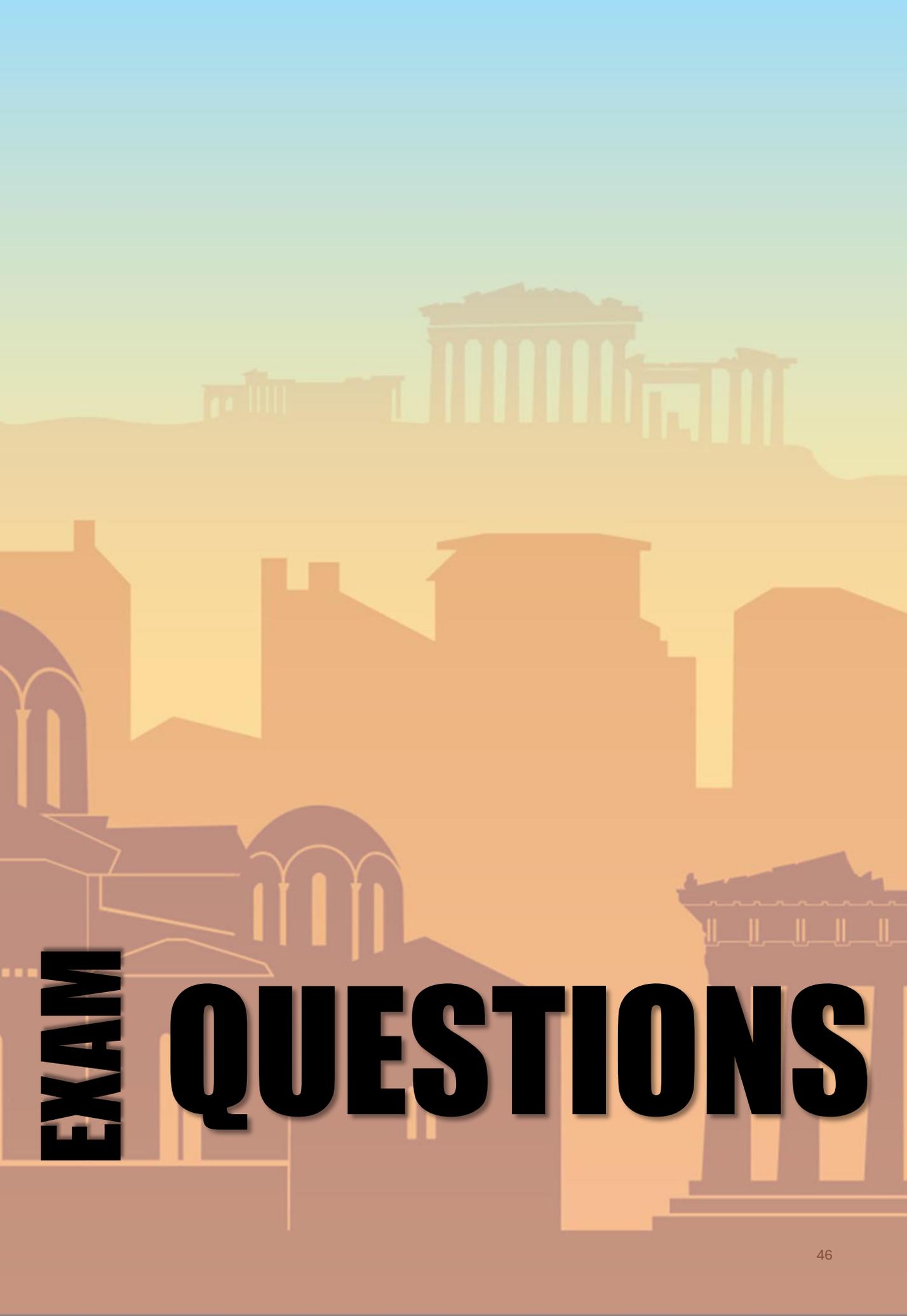
Neither could agree so they sought a solution in an augury – the behaviour and flight patterns of birds – to tell them an answer.

The problem lay in that the augury was interpreted by both Romulus and Remus to support their case. As neither could agree, they fought and Remus was killed by his brother, Romulus.

Livy does offer an alternative to this, but both conclude with Romulus victorious and founding a city after his own name, Rome.

1. What is an augury?

2. Describe the outcome of the augury that Romulus and Remus used to decide where to build Rome.



EXAM

QUESTIONS

Source A: Pottery depicting Poseidon



Study Source A:

1a Give **one** detail from **Source A** that identifies this god as Poseidon.

----- (1)

1b Give **one** responsibility that Poseidon had.

----- (1)

1c Why was this responsibility important to the Greeks?

----- (1)

2 With which goddess did Poseidon compete for the naming of Athens?

----- (1)

3a What gift did each god give to try and win the competition?

- -----
- -----

3b Why was the goddess's gift more useful?

----- (2)

Source A: A section of the pediment from the Parthenon



Study Source A

1(a) What myth is depicted on the western pediment of the Parthenon?

(1)

(b) State three reasons why Source A could be considered a piece of well-sculpted frieze.

1. -----

2. -----

3. -----

Source D: A Greek Temple



Study Source D:

1 What is the name of the Greek temple shown in **Source D**?

(1)

2 The pediments on the temple shown in Source D depict two scenes. What were the two scenes depicted on the eastern and western pediments?

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- -----

(2)

3 Why did the Greeks who built the temple decide to use these myths?

(1)

4

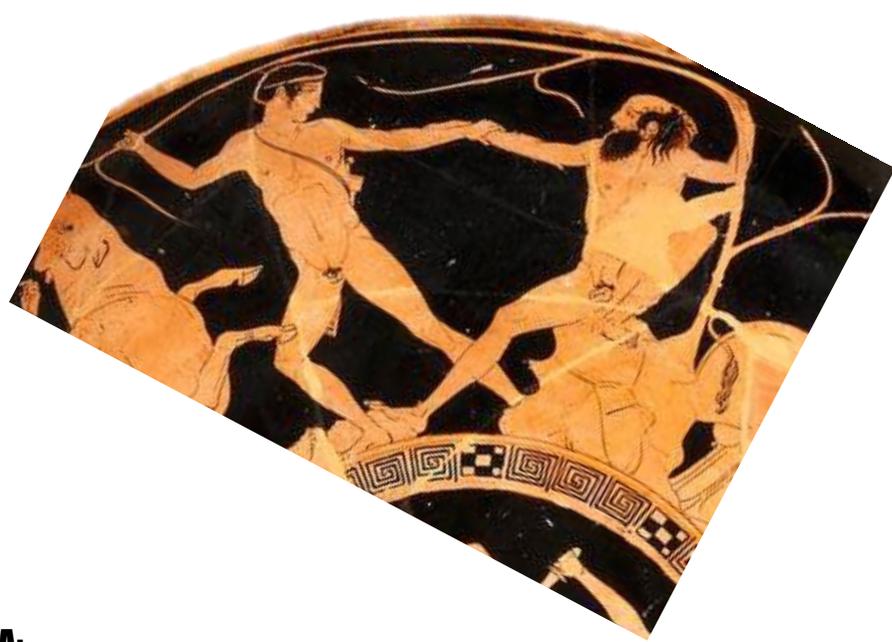
Give two ways in which the scene on the Western Pediment of the Greek temple shown in Source D could be considered a successful sculpture. You must support your points with details from the scene.

■ -----

■ -----

(2)

Source A: A scene from the British Museum's Theseus Kylix



Study Source A:

1a Who helped Theseus complete the task shown in Source A?

(1)

2 How did Theseus defeat this person? Give two details.

- -----
-
- -----
-

(2)

3 What city was Theseus travelling from when he met the person shown in Source B?

(1)

4 Who was the king of this city?

(1)

Source A: A scene from the British Museum's Theseus Kylix



Study Source A:

1a Who helped Theseus complete the task shown in Source A?

(1)

1b State two things this person did to help Theseus.

■ -----

■ -----

(2)

2a What was the Theseus meant to do to his ship as he returned from Crete?

(1)

2b Why was it important for Theseus to do this?

(1)

3a State **two** reforms Theseus made to Attica once he became King of Athens.

■

■

(2)

3b Why were these reforms important to Athens?

(2)

Source B: An extract from Plutarch's Parallel Lives

Although not suffering any wrong himself, set out on behalf of others against villains ... he voluntarily sailed with young maidens and youthful boys; offering himself as food for some wild beast, or sacrificial victim for the tomb of Androgeus, or – and this is the mildest form of the story – to be enslaved to some arrogant and hostile men without glory in shameful service. Whatever the reason, there is no word grand enough for his courage, or greatness of spirit, or sense of justice on behalf of the common people, or yearning for honour and excellence.

Study Source B:

4a What is the name of the hero Plutarch is writing about in **Source B**?

----- (1)

4b Give **two** details about the place that the hero 'voluntarily sailed' to (lines 1-2).

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■ -----

4c How did the hero manage to survive against the 'wild beast' (line 2)? Make **three** points. (2)

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Study Source D: An extract from a Greek historian called Diodorus Siculus

After successfully accomplishing the deeds which we have mentioned, Theseus came to Athens and by means of the tokens caused Aegeus to recognise him. Then he grappled with the Marathonian bull which Heracles in the performance of one of his Labours had brought from Crete to the Peloponnesus, and mastering the animal he brought it to Athens; this bull Aegeus received from him and sacrificed to Apollo.

It remains for us now to speak of the Minotaur which was slain by Theseus, in order that we may complete our account of the deeds of Theseus. But we must revert to earlier times and set forth the facts which are interwoven with this performance, in order that the whole narrative may be clear.

Study Source E: The British Museum's Theseus Kylix



Study Source D and E

8 'Theseus is worthy of his heroic status.' How far do you agree with this statement? Use **Source D and E** and your own knowledge to answer the question.

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Source G: An extract from Livy's Early History of Rome

Amulius drove out his brother and seized the throne. He piled crime upon crime and murdered his brother's son, then he appointed his brother's daughter, Rhea Silvia, a Vestal as an apparent act of honour. . . I believe, however, that the fates were intent on founding this great city, and aiding the beginnings of an empire second only to the heavens. The Vestal was abducted, and when she had given birth to twin boys, claiming that Mars was the father of her uncertain children; whether she believed it, or because it seemed more honourable if a god was responsible for her misdeed. But neither gods nor men protected her or her offspring from the king's cruelty.

Study Source G:

15a 'He appointed...Rhea Silvia, a Vestal as an apparent act of honour' (lines 2-3). What was Amulius' real reason for making Rhea Silvia a Vestal Virgin?

(1)

15b State **two** acts of 'cruelty' (lin 7) Amulius showed towards Rhea Silvia and her sons.

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(2)

16a State **two** reasons why Romulus and Remus fought each other.

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■ -----

16b Why was the outcome of the fight significant to the Romans?

(1)

17a State **one** responsibility Mars held.

(1)

17b What was the name of the area in Rome associated with Mars?

(1)

17c Why was this area important for the Romans?

(1)

Source H: An extract from Livy's Early History of Rome

He learned that the throng were Trojans, and their leader was Aeneas, son of Anchises and Venus; their fatherland had been burned and they were driven from their home to find a new place to settle, and somewhere they could build a city. He admired the fame of the people, and the hero, with his spirit equally prepared for war and peace, and so gave his hand in a pledge of eternal friendship.

Study Source H:

11a Who gave a 'pledge of eternal friendship' (line 4) to Aeneas?

----- (1)

11b In what land do the events described in **Source H** take place?

----- (1)

11c According to Livy, what are this man and Aeneas doing immediately before the discussion described in **Source H**?

----- (1)

12a According to Livy, what did the 'eternal friendship' all Aeneas to do? Give **two** details.

■ -----

----- (2)

12b Why were these things important for the future city of Rome?

Source F: An extract from Livy's Early History of Rome

I believe, however, that the fates were intent on founding this great city, and aiding the beginnings of an empire second only to the heavens. The Vestal was abducted, and when she had given birth to twin boys, claimed that Mars was the father of her uncertain children; whether she believed it, or because it seemed more honourable if a god was responsible for her misdeed. But neither gods nor men protected her or her offspring from the king's cruelty.

Study Source F:

10a What is the name of the 'great city' (line 1) Livy is referring to in **Source F**? **(1)**

10b What is the name of the 'Vestal' (line 2) that had been abducted? **(1)**

10c What is the name of the king (line 5) who is acting cruelly? **(1)**

11 Give **three** details of what happened to the twins **after** the events described in **Source F** but **before** they were discovered by the shepherd Faustulus. **(1)**

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- -----
- -----

12a Name the two hills that Romulus and Remus wanted to found their city on. **(2)**

- -----

- ----- **(2)**

12b How did Romulus and Remus decide which hill should be chosen? **(1)**

Source F: An extract from Livy's Early History of Rome

Aeneas was driven from his home by a similar disaster, but the fates guided him to a greater destiny, and he came first to Macedonia. From there he was carried off to Sicily in his search for a homeland, and from Sicily held his course across the sea to the land of Laurentum ... there, they set about driving spoils from the fields, since, after their endless wanderings, they had no belongings apart from their arms and their ships.

Study Source F:

9a What is the name of the city that Aeneas has been driven from?
----- (1)

9b What religious objects did Aeneas bring with him from this city?
----- (1)

9c According to Livy, what happened after Aeneas and his men had been 'driving spoils from the fields' (line 4) that led to him founding Lavinium? Give **three** details.
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■ -----

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----- (3)

10a What is the name of Aeneas' son?
----- (1)

10b What is the name of the city Aeneas' son founded?
----- (1)

