



Daily life in Athen

WHY ATHEN

Δῆμος



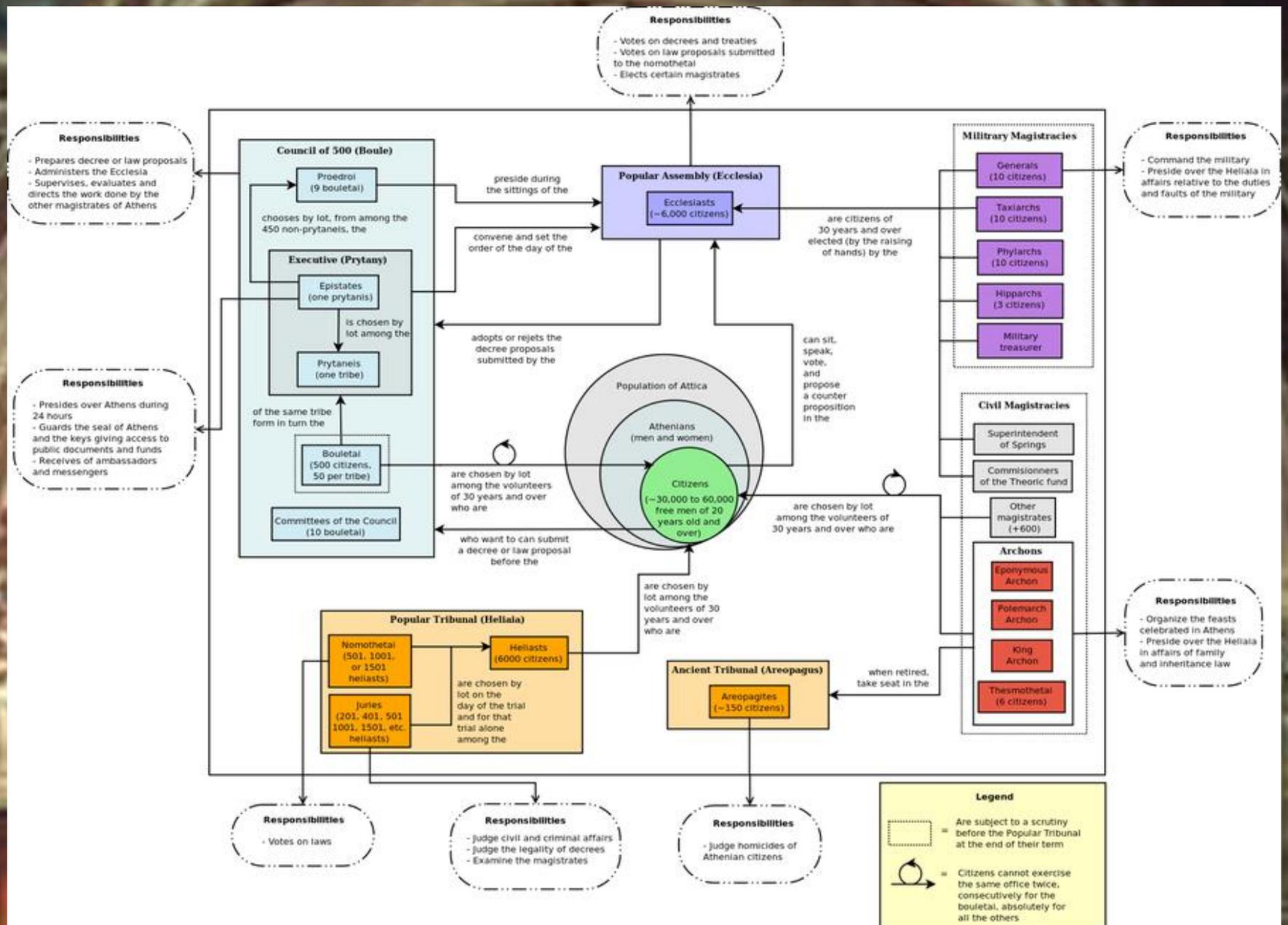
The word democracy (*dēmokratia*) derives from *dēmos*, which refers to the entire citizen body, and *kratos*, meaning rule

The assembly met at least once a month, more likely two or three times, on the **Pnyx** hill in a dedicated space which could accommodate around 6000 citizens.

Only:

- *male*
- *adult*
- *Athenian citizens*
- *who had completed their military training as Ephebos*
had the right to vote in Athens.

Others were Atimos - literally **without honour or value**, was likewise disenfranchised and disempowered, making them unable to carry out the political functions of a citizen



Assembly/Ecclesia -(*Ekklesia*, ἐκκλησία) was the regular gathering of male Athenian citizens (women also enjoyed a certain citizen status, but without political rights) to listen to, discuss, and vote on decrees that affected every aspect of Athenian life, both public and private, from financial matters to religious ones, from public festivals to war, from treaties with foreign powers to regulations governing ferry boats.

Freedom of speech – for everyone parrhesia

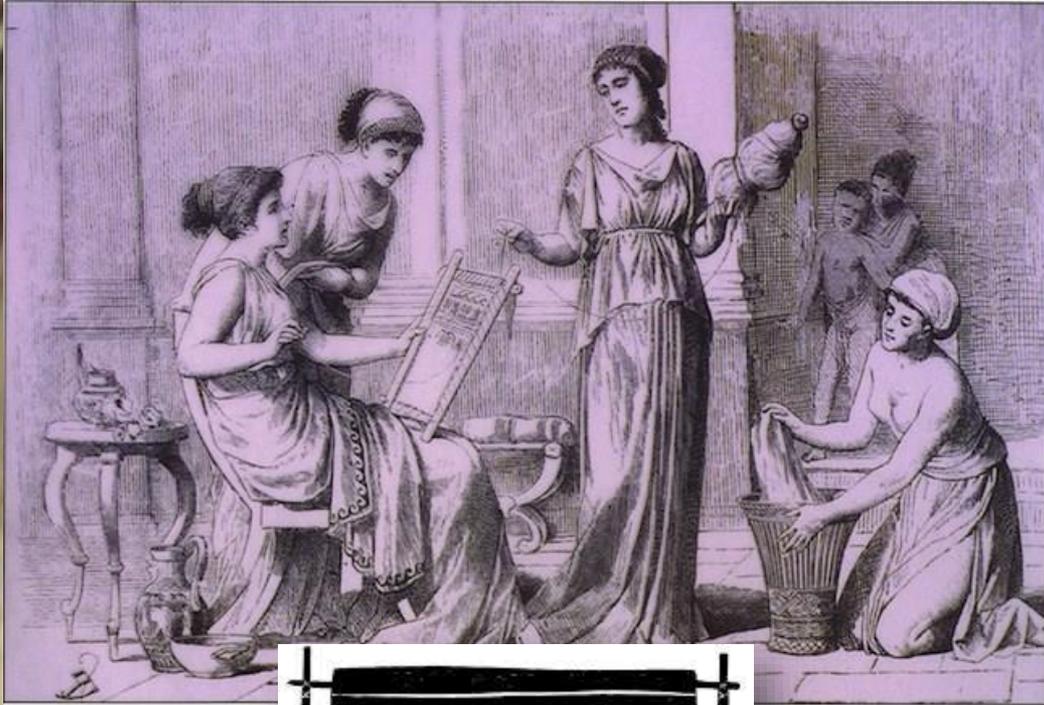
Vide: the Constitution of USA; Bill of rights – first amendment

The Council/The Boule

Courts



EXCLUDED 1: women



When a woman was born, her family announced her birth by pinning some **sheep's wool** to front door.

Men decided about women's life

- father /brother
- Husband
- Son

Athenian girls were **not formally educated**; instead, their mothers taught them **the domestic skills** necessary for running a household.

Marriage



A classical Athenian marriage was concerned with the **production of children** who could inherit their parents' property. Women often married relatives. This was especially the case of women with no brothers whose **nearest male relative** was given the first option of marrying her.

“We keep **hetaerae** for the sake of pleasure, **females slaves** for our daily care and **wives** to give us legitimate children and to be the guardians of our households.” Demosthenes



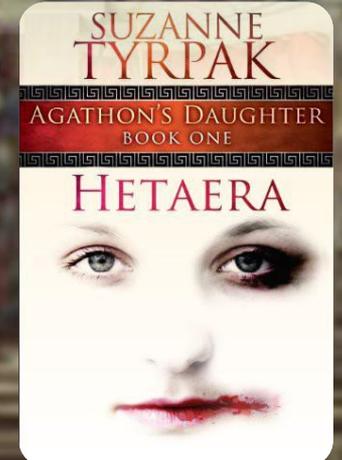
◁ A reconstruction of women's dress. The figure on the left is wearing the long tunic. The figure on the right wears a long tunic covered by a *himation* and a head-scarf. The figure in the centre has her *himation* wrapped round her.

◁◁ Figures from Athenian vases showing women's dress. The top figure wears the Doric *peplos*. The two below wear the more fashionable long Athenian tunic. The lower figures show ways of wearing the *himation*.

Hipponax of Ephesus (sixth century B.C.) wrote, “The two best days in a woman's life are when someone marries her and when he carries her dead body to the grave” (Fragment 68, West). Sophocles, an Athenian male of the fifth

SPECIAL CASE HATERAI

First of all, hetero *were muses, girlfriends and intelligent counselor*, and communication with these women not only was not considered in antiquity something reprehensible, but it *was honorable*.



Jean Gerome (1824–1904): *Socrates seeking Alcibiades in the house of Aspasia*, 1861.



"Now, since it is thought that he proceeded thus against the Samians to gratify Aspasia, this may be a fitting place to raise the query ***what great art or power this woman had, that she managed as she pleased the foremost men of the state, and afforded the philosophers occasion to discuss her in exalted terms and at great length.***"

Plutarch, Pericles,

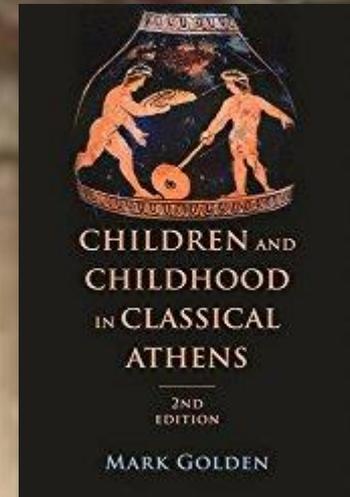




"only area of Greek life in which a woman could approach anything like the influence of a man".

CHILDREN

- Survival was very difficult for infants born in ancient Athens.
- An infant with any imperfection, was often killed or abandoned.
- Sometimes abandoned infants were taken in and adopted by a wealthy family, but most of the time they became slaves of the adoptive family.
- The Greek culture believed that play was important and embodied the word *paignia* as the goddess of playfulness. Hermes was one of the most playful gods, always getting into playful mischief and making deals to get out of tough spots.





EXCLUDED 2 - METOIKOI

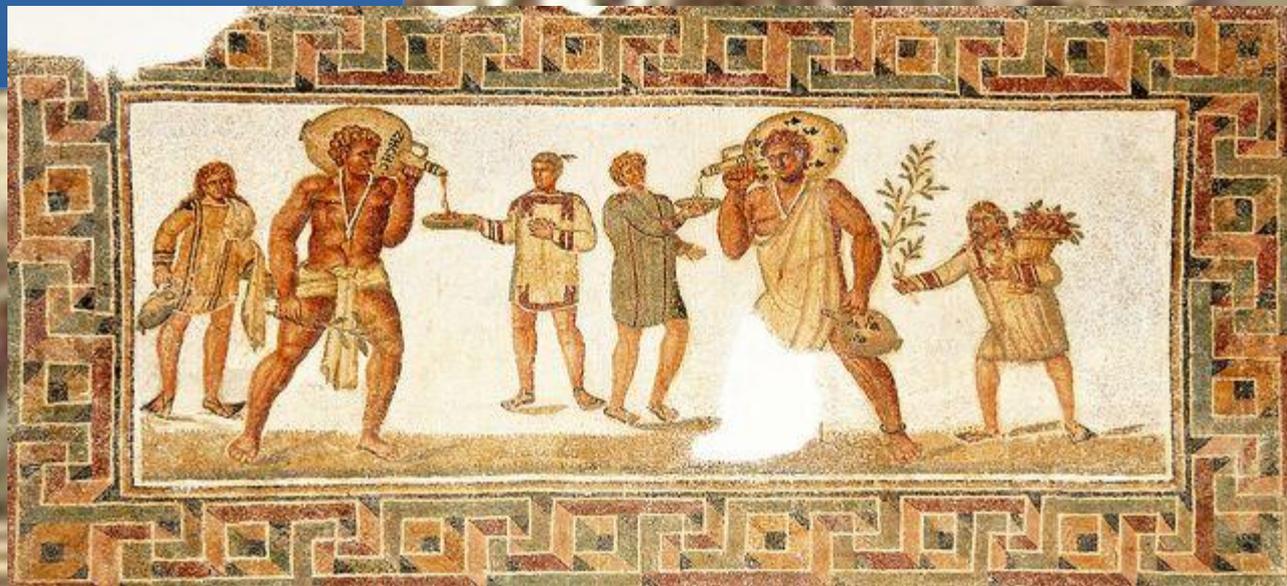
Metics typically shared the burdens of CITIZENSHIP without any of its privileges. Like citizens, they had to perform military service and, if wealthy enough, were subject to the **special tax** contributions (*eisphora*) and tax services ("liturgies", for example, paying for a warship or funding a tragic chorus) contributed by wealthy Athenians.



EXCLUDED 3 - SLAVES

SOURCES

- War
- Piracy and banditry
- Slave trade
- Abandoned children



A photograph of a young Black man standing on a beach, shirtless, with a boat visible in the background. The image is used as a background for a text overlay.

There are **27**
million slaves in
the world today...

...more than at any time in
human history

Breakfasts of the Ancient Greeks

Most ancient Greeks had the same thing for breakfast: bread dipped in wine. The bread was made from barley, the main source of all breads in ancient times. It was probably hard, so the wine would soften it up and make it easier to eat. Sure, they could have used water, but where's the fun in that? The Greeks also ate something called a *teganites* (τηγανίτης), which would have resembled a pancake. These were made with wheat flour, olive oil, honey and curdled milk. They were usually topped with honey or cheese.

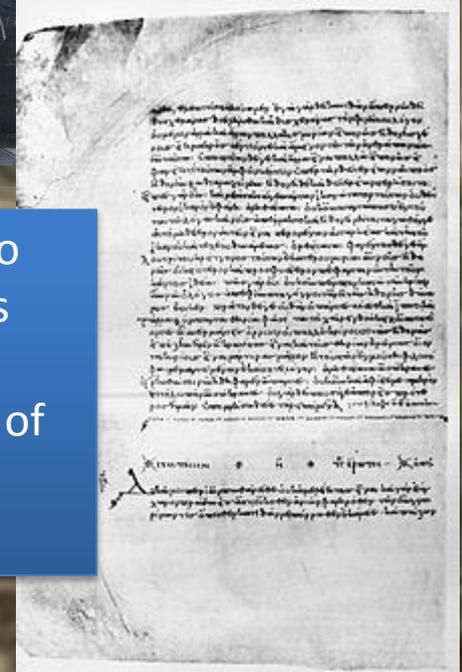
Lunchtime for the Greeks

They had more of that bread and wine!

What a surprise! But they were drinking a bit more of the wine. Lunch was considered a midday snack, so it was common for the Greeks to dine on relatively light things like figs, salted fish, cheeses, olives and more bread.

In ancient times, it was when everyone would gather with friends and perhaps discuss things like philosophy or maybe just daily events. Note that I said "friends," not "family." Men and women normally ate separately. If a family had slaves, they would serve the men dinner first, then the women, then themselves. If the family didn't have slaves, the women of the house served the men first, then they ate themselves when the men were done. Dinner was when most of the food was consumed. The ancient Greeks would eat eggs from quail and hens, fish, legumes, olives, cheeses, breads, figs and any vegetables they could grow. They might include arugula, asparagus, cabbage, carrots and cucumbers. Meat was reserved for the wealthy.

συμπόσιον *symposion* or *symposio*



For Diotima, the most correct use of love of other human beings is to direct one's mind to love of Divinity.^[5] The beautiful beloved inspires the mind and the soul and directs one's attention to spiritual things. One proceeds from recognition of another's beauty, to appreciation of Beauty as it exists apart from any individual, to consideration of Divinity, the source of Beauty, to love of Divinity.



