



A ROMAN ROADS MEDIA *Video Course*

Old Western Culture

*A Christian Approach to the Great Books*

THE GREEKS

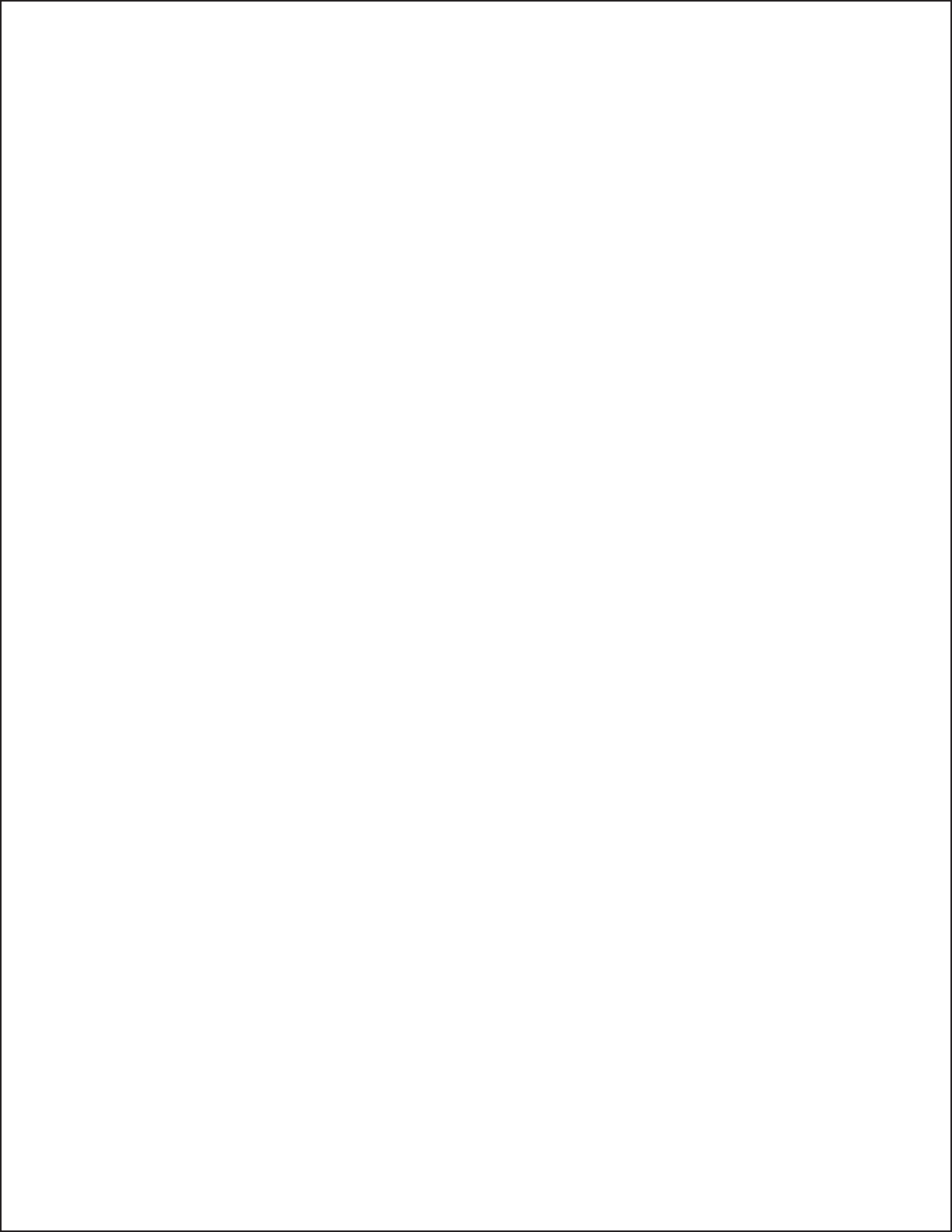
THE  
HISTORIES

*Herodotus, Thucydides,  
and Xenophon*



Wesley Callihan

*Workbook and Answer Key*





Old Western Culture

*A Christian Approach to the Great Books*

Year 1: The Greeks

Unit 3

**The Histories**

*Herodotus, Thucydides, and Xenophon*



A ROMAN ROADS MEDIA *Video Course*

*Workbook and Answer Key*

**Please Note:** *This workbook may be periodically updated, expanded, or revised.  
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## ABOUT ROMAN ROADS MEDIA



ROMAN  
ROADS  
MEDIA

Roman Roads combines its technical expertise with the experience of established authorities in the field of classical education to create quality video resources tailored to the homeschooler. Just as the first century roads of the Roman Empire were the physical means by which the early church spread the gospel far and wide, so Roman Roads Media uses today's technology to bring timeless truth, goodness, and beauty into your home. By combining clear instruction with visual aids and examples, we help inspire in your children a lifelong love of learning. As homeschool graduates themselves, our producers know the value of excellent educational tools, and strive to ensure that Roman Roads' materials are of the highest caliber.

## ABOUT OLD WESTERN CULTURE

*Old Western Culture: A Christian Approach to the Great Books* is an integrated humanities course designed to give students an overview of Western culture by studying the great books from a Christian perspective. The video series consists of four courses, designed to be completed over four years:

### Year 1: The Greeks

- Unit 1: The Epics—The Poems of Homer
- Unit 2: Drama and Lyric—The Tragedies, Comedies, and Minor Poems
- Unit 3: The Histories—Herodotus, Thucydides, and Xenophon
- Unit 4: The Philosophers—Aristotle and Plato

### Year 2: The Romans

Currently under development

### Year 3: Christendom

Currently under development

### Year 4: The Moderns

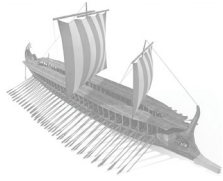
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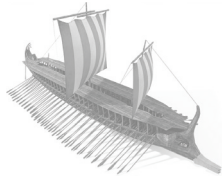
Wesley Callihan, *Old Western Culture: The Epics*  
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## Introduction and Overview

If you could take only ten books to a deserted island on which you were to be marooned for the rest of your life, what would they be? As Mortimer Adler says, this is no game—we are all in precisely that position. We are simply unable to read all the books there are; therefore, we had better choose well. Some books exercise our minds by their rigor and move our spirits by their beauty with every reading. Some books help us communicate with our culture because they have been a common element in education for centuries. Some books aid our understanding of the physical world by a clear exposition of careful observations by powerful minds. But only a very few books do any of these things well. And as C. S. Lewis says, old books give us a radically different perspective on life and our assumptions, and no modern books can do this at all, no matter how good they are.

As Christians, we understand that ours is a historical faith, one that originated, developed, and grew in certain times at certain places. To study and understand the long stream of history and thought and to comprehend our place in that stream is to increase our appreciation of our cultural inheritance, our ability to use wisely and build faithfully upon that inheritance, and our ability to understand and respond to God's work in history.



*"A Reading of Homer," Sir Lawrence Alma-Tadema, 1885*

The conclusion we may draw from all of this is that the old books are best, and the best of the old books are the best of all. That is why we read the great books. Join us in Old Western Culture as we explore the best of the old books from a Christian perspective!

## ABOUT THE INSTRUCTOR



*Dani and Wes Callihan*

Wesley Callihan grew up on a farm in Idaho and earned a bachelor's in history from the University of Idaho in 1983. He has taught at Logos School, the University of Idaho, and New St. Andrews College (all in Moscow, Idaho) and at Veritas Academy in Lancaster, Pennsylvania. He has written curriculum for a number of Christian Schools, including several members of the Association of Classical and Christian Schools. Veritas Press has published his great books study guides for homeschoolers. Mr. Callihan speaks regularly at conferences for classical Christian educators in home and private schools and teaches summer intensive Latin courses. He has written columns and short fiction for *Credenda/Agenda* and *Antithesis*, and contributed to the book *Classical Education and the Home School*, published by





Canon Press. In 1997 Mr. Callihan launched Schola Classical Tutorials, a program of live internet courses in the great books and the classical languages, as another ongoing contribution to the growing classical Christian education movement.

Wes and his wife, Dani, have six children, four of them married, and six grandchildren. Wes and Dani and the two remaining kids live near Wes's parents in an old farmhouse in northern Idaho, where they all use the cold winters as an excuse to read and the hot summers as another excuse to read.



*The Callihan Clan*

## HOW TO USE THIS COURSE

*Old Western Culture: A Christian Approach to the Great Books* is a four-year course of study designed for grades 9–12. Each year of *Old Western Culture* is a double-credit literature and social studies course. The four units that make up each year may also be used individually as one-quarter electives.

## RECOMMENDED SCHEDULE

*Old Western Culture* is designed to accommodate a traditional nine-week term (for a thirty-six-week school year). A recommended schedule is provided below. We expect the average student to spend one to three hours per day on this course: first completing the assigned readings and answering the workbook questions under the “Reading” header, and then watching the lectures and answering the video questions under the “Lecture” header.

## MATERIALS

- **DVD Lessons.** Instructor Wes Callihan's deep knowledge of the classics and decades of teaching experience are a rich resource for homeschool families.
- **The Great Books.** *Old Western Culture* immerses students in reading the classics themselves rather than just reading about them. Families have several options for acquiring the texts:
  1. Purchase the recommended translations. Visit the *Old Western Culture: The Greeks* page at [www.romanroadsmedia.com](http://www.romanroadsmedia.com), and click on the “Books” tab for Amazon links. We highly encourage purchasing the recommended translations for this unit of *Old Western Culture* — *The Landmark Herodotus* and *The Landmark Thucydides* — as they contain valuable maps, timelines, charts, and summaries.
  2. Use copies you already own, even if they're not the recommended translations. Mr. Callihan frequently emphasizes the benefit of referencing multiple translations.
  3. Download ebook versions of the original source texts at [romanroadsmedia.com/materials](http://romanroadsmedia.com/materials). These digital text versions are not the recommended translations, but they are satisfactory.
- **The Student Workbook.** Purchase a hard copy, or download a free PDF at [romanroadsmedia.com/materials](http://romanroadsmedia.com/materials). The workbook questions allow students to test their understanding of the reading

assignments and the lectures. If you can't remember the answer to a video lecture question, visit the section of the DVD menu labeled "Study Question Links," which hyperlinks each video lecture question to the relevant chapter of the lecture where the question is addressed.

- **Guide to the Art.** This insert included with every DVD extends the curriculum into an exploration of ancient art and more recent artistic responses to the literature.
- **Additional Resources.** Visit [romanroadsmedia.com/materials](http://romanroadsmedia.com/materials) for an up-to-date list of additional resources.

### ADDITIONAL ASSIGNMENTS

In addition to the reading, lectures, and workbook questions, students will complete the following:

- **Term Paper.** The lists of discussion topics at the end of each lesson in the student workbook is a good place to look for paper topics. Students should also feel free to come up with their own original topics as long as they are based on the term's lectures or reading. We recommend a paper length of 750–1,200 words.
- **Final Exam.** Visit [www.romanroadsmedia.com/materials](http://www.romanroadsmedia.com/materials) to download the most recent final exams. Two options, Exam A and Exam B, are provided. The exams are similar in style and difficulty, but the content varies. Students who score lower than 90 percent on Exam A should take Exam B two days later to help reinforce subject mastery.

### AGE LEVEL

In *Old Western Culture* students will encounter mature themes such as paganism, sexual immorality, detailed battle descriptions (mostly in actual reading), and nudity in classical painting and sculpture. We recommend the series for ages fourteen and above, but of course parents will want to consider the maturity levels of their children and decide whether *Old Western Culture* will be appropriate.



## RECOMMENDED NINE-WEEK SCHEDULE

Key: Watch Lectures   Answer Workbook Questions   Read Texts   Complete Additional Assignments

WEEK	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
1	Lecture 1 Video Questions	<i>Herodotus</i> , Book 1	Lecture 2 Video Questions	<i>Herodotus</i> , Book 2	<i>Herodotus</i> , Book 3
2	<i>Herodotus</i> , Book 4	Reading Questions	Lecture 3 Video Questions	<i>Herodotus</i> , Book 5	<i>Herodotus</i> , Book 6*
3	Reading Questions	Lecture 4 Video Questions	<i>Herodotus</i> , Book 7* Reading Questions	Lecture 5 Video Questions	<i>Herodotus</i> , Book 8
4	<i>Herodotus</i> , Book 9	Reading Questions	Lecture 6 Video Questions	<i>Thucydides</i> , Book 1 Reading Questions	Lecture 7 Video Questions
5	<i>Thucydides</i> , Book 2	Reading Questions	Lecture 8 Video Questions	<i>Thucydides</i> , Book 3	<i>Thucydides</i> , Book 4
6	<i>Thucydides</i> , Book 5	Reading Questions	Lecture 9 Reading Questions Paper: Thesis Statement Due	<i>Thucydides</i> , Book 6	<i>Thucydides</i> , Book 7
7	<i>Thucydides</i> , Book 8	Reading Questions	Lecture 10 Video Questions	<i>Xenophon</i> , Books 1–2	<i>Xenophon</i> , Books 3–4
8	<i>Xenophon</i> , Books 5–6	<i>Xenophon</i> , Book 7	Reading Questions	Lecture 11 Video Questions	Lecture 12 Video Questions Paper: Draft Due
9	Exam A		Exam B (if score on Exam A is below 90%)		Paper: Final Due

\*Assignment differs from those given on DVD. Follow this schedule.



## Lesson 1: Overview of Greek History

Note: Because the four quarters that make up year one of *Old Western Culture* were designed to accommodate an optional “unit studies” function, some of the content in *Greeks: The Histories* will overlap with *Greeks: Drama and Lyric*. (Specifically, the political backdrop to drama in 5th century B.C. Athens.) The student should feel free to reference their notes and answers from *Greeks: Drama and Lyric*.

### READING

No reading for this lesson.

### LECTURE

Watch Lecture 1, and then answer the following study questions.

1. The Greek city states were not united by a common government. What united them?

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2. What were the three most famous battles of the Greco Persian wars?

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3. In what ways did Athens become like Persia between the time of the Greco Persian Wars and the Peloponnesian War?

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4. Why was the Delian League treasury built on the Island of Delos?

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5. How does the financial arrangement that developed out of the Delian League (of small city states sending money to the league rather than troops) end up back-firing for the small city states?

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6. How is the rebuilding of the Acropolis funded?

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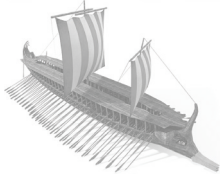
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## DISCUSSION TOPICS

7. Does the American view of civilization line up more with the Greek or Persian mindset? (As characterized by Herodotus.) Has it changed over time?
8. Historical readings of the United States Constitution interpret Article 1, Section 8 as a prohibition against the federal government maintaining a standing army. How might the history of the Peloponnesian Wars have influenced our (classically educated!) founding fathers with regard to what role the military should have in the relationship between the states and federal government? How were the American colonies similar to the Greek city states? How were they different? Are there parallels between the original arrangement of the Delian League and the original role of the state militias? Why or why not?





## Lesson 2: Herodotus I

# The Story of Croesus

### READING

Read Herodotus, *The Histories*, Book 1 (recommended edition: *The Landmark Herodotus*) and answer the following questions. Remember: Complete all reading and study questions from reading before watching the lecture.

1. What do the Persians claim started their hostilities with the Greeks (Hellenes)?

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2. Back to which man does Herodotus trace Croesus' lineage?

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3. What surprising thing does Solon say must happen before a man can be said to be truly happy?

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4. After Croesus' son dies an accidental death during a boar hunt, what finally stops Croesus' grieving?

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5. What ruse did Peisistratos use to gain control of Athens the second time?

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6. How was Croesus related to Astyages, conquered king of the Medes?

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7. How did Cyrus “punish” the River Gyndes for carrying off one of his horses? What picture does this and the previous question paint of Cyrus?

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## LECTURE

Watch Lecture 2, and then answer the following study questions,

8. What three reasons does Herodotus give for writing *The Histories*?

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9. Why won't Solon declare Croesus the happiest man in the world?

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10. What response does Croesus receive from the Oracle at Delphi?

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11. Why does Herodotus say Croesus was the cause of the Greco-Persian Wars?

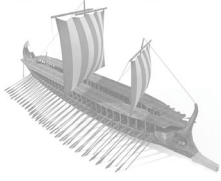
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## Lesson 3: Herodotus 2

# Stories of Egypt and the Other Nations

### READING

Herodotus, Books 2–4

1. Who ruled the Persians after Cyrus died?

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2. Name an innovation which Herodotus says originated with the Egyptians which we use regularly today.

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3. What are some animals native to Egypt which Herodotus describes?

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4. Did Herodotus think that Homer told what truly happened to Helen during the Trojan war?

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5. How was the great pyramid of Cheops built?

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6. What wickednesses does Cambyses commit that cause Herodotus to doubt his sanity? What final thing convinces Herodotus?

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7. What common saying could paraphrase Darius' statement in 3.72, "Our goal is the same, though the methods we practice to reach it may differ"? What does this section reveal about his philosophy of morality?

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8. What events led up to Darius first considering war against Greece?

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9. By what strategem was Babylon finally taken for the second time?

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10. Why does Darius ask the Scythian king to bring him earth and water?

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11. What gifts were actually sent and what did they mean?

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12. What caused Darius finally to abandon his attack on the Scythians?

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## LECTURE

Watch Lecture 3 and then answer the following study questions:

13. What happens to Helen in the Egyptian version of the story?

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14. What clue does Herodotus give us that is compelling evidence to the modern mind that the Phoenicians did in fact sail around Africa?

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15. What was meant by the old meaning of the word *world* in the Middle Ages?

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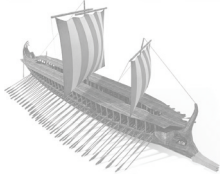
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## DISCUSSION TOPICS

18. How might a “Great Books” based education be more in line with the Medieval concept of Digressio than an approach that isolates subjects into disciplines like Literature, History, and Philosophy?



## Lesson 4: Herodotus 3

# The Beginning of the Persian Wars & the Battle of Marathon

### READING

Herodotus, Books 5–6

1. How does Herodotus say the Greeks got the art of writing?

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2. How did the Athenians get rid of their tyrants?

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3. How did the Athenians react to the capture of Miletus?

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4. How did the Persians treat the Ionians in this suppression?

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5. Why did the Spartans not come in time to help the Athenians?

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6. How did the Athenians and Plataeans win the battle?

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7. How many men were killed on each side?

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## LECTURE

Watch Lecture 4, and then answer the following study questions.

8. What Greek military action sparks the full fury of the Persians?

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9. What advantage did the Greeks gain at the Battle of Marathon by attacking when they did?

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10. Why do many historians consider the Battle of Marathon a turning point in Western Civilization?

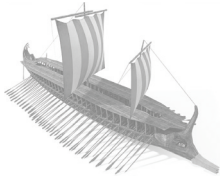
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## Lesson 5: Herodotus 4 The Battle of Thermopylae

### READING

Herodotus, Book 7

1. What finally influenced Xerxes to march against the Greeks?

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2. How was the bridge over the Hellespont built?

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3. How large was Xerxes' army and how were they counted?

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4. What is Herodotus' point in 7.139?

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5. What happened at the sea battle of Artemesium?

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6. Who was the leader of the Spartans (Lacedaemonians) at the land battle of Thermopylae?

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7. Describe the course of the battle of Thermopylae. Who won and why?

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## LECTURE

Watch Lecture 5, and then answer the following study questions.

8. What life changing event prevents Darius from exacting revenge on the Greeks?

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9. What is Mardonius' ulterior motive for wanting Xerxes to avenge his father's defeat in Greece?

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10. What reason does Mr. Callihan give for supposing that the vision appearing to Xerxes at night may have been an angel sent by the true God?

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11. Why does Xerxes have his men whip and "shackle" the Hellespont?

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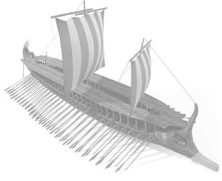
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12. What echo of Homer do we see in Herodotus?

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## Lesson 6

# The Battle of Salamis & the End of the Persian Wars

### READING

Herodotus, Books 8–9

1. Describe the Persian destruction of the Acropolis.

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2. Why was Sicinnus (Sikinnos) role in the battle of Salamis so crucial?

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3. After defeat at Salamis, what was Xerxes greatest fear for his army? (8.97)

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4. What did the Persian at the dinner party tell Thersander (Thersandros) that was so astonishing?

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5. What differences in the Greek and the Barbarian character become evident in Pausanias' treatment of the body of Mardonius?

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6. What point did Pausanias make with the preparation of the Persian and Spartan meals?

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## LECTURE

Watch Lecture 6, and then answer the following study questions.

7. What does Themistocles argue Apollo's reference to the "wooden walls" refers to?

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8. Why did the Greeks want to lure the Persians into Salamis Bay?

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9. Why are there so few triremes that have survived to this day?

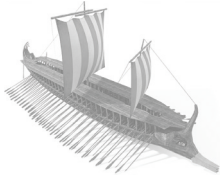
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## Lesson 7: Thucydides 1

# Thucydides' Philosophy of History & the Beginning of the Peloponnesian War

### READING

Thucydides, Book 1 (recommended edition: *The Landmark Thucydides*)

1. How does Thucydides describe how Athens and Sparta spent their time between the Persian and Peloponnesian Wars? How does this relate to what he says in section 1.1?

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2. Why did he write this history? What does he believe is true about the relationship between the past and the future? What motivation does this give us for studying the “great books”?

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3. What does Thucydides believe was the real cause of the war?

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4. How was Athens drawn in? Section 1.44 Which side does Athens decide to join, and why?

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5. Sections 1.89 through 1.118 are a flashback, covering the “Pentecontaetia” (the 50 years from the Persian War to the Peloponnesian War), describing the buildup of Athenian imperial and naval power. How did Athens begin to act toward its allies during the Pentecontaetia?

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## LECTURE

Watch Lecture 7, and then answer the following study questions.

6. Why does Thucydides call the Peloponnesian War the greatest war that ever was?

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7. According to Thucydides, what is the constant in history?

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8. Who does Thucydides say he’s writing for?

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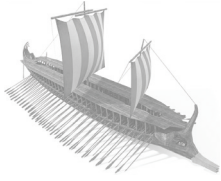
9. What is the demeanor of the Athenians at the beginning of the war?

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## Lesson 8: Thucydides 2

# The Early Years, Pericles, and the Great Plague

### READING

Thucydides, Book 2

1. What is the general atmosphere in Greece at the beginning of the war?

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2. What happened to the public attitude of Athens toward Pericles when the Peloponnesians invaded their land?

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3. Sections 2.34–2.46 contain Pericles' funeral oration. Why does Pericles praise Athens so much? What comfort does he offer the surviving relatives of the slain men?

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4. How did Pericles' advice in 2.13 and 2.14 contribute to the plague? What effect did the plague have on morality in Athens?

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5. According to Thucydides, why did Athens ultimately lose the war? Instead of following Pericles' advice, what did they do instead?

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6. What changed the tide of battle back to the Athenians' favor in the battle of Naupactus? What happened to triremes when they were rammed and split? (read the footnote 2.91.3a)

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## LECTURE

Watch Lecture 8, and then answer the following study questions.

7. What comparison does Mr. Callihan make between the outbreak of the Peloponnesian war and the outbreak of WWI?

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8. What is the primary subject of praise in Pericles' funeral oration?

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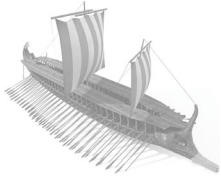
9. What was the complaint of the Roman emperor Julian the Apostate concerning plagues?

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## Lesson 9: Thucydides 3

# Mytiline, Exile, Revolution, and Melos

### READING

Thucydides, Books 3–5

1. What changed the Athenians' minds in the affair of Mytilene? How does Thucydides describe Cleon?

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2. What caused the Spartans to side with the Thebans and destroy the Plataeans, when the Thebans and Plataeans argued over Plataea's fate?

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3. Why did the Athenians reject the treaty offer by the Spartans?

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4. What did the Spartan prisoner mean about the "clever arrows"?

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5. After the fall of Amphipolis, for what reasons did other Thracian cities now go over to the Spartan side?

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6. What brought about the peace of Nicias? 5.18 What generally were the terms?

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7. Why was the treaty broken?

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## LECTURE

Watch Lecture 9, and then answer the following study questions.

8. What determined the length of the eight books of *History of the Peloponnesian War*?

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9. What does Diodotus appeal to in his debate with Cleon?

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10. What was Edmund Burke's critique of revolutions?

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11. What famous line does Alcibiades say to the Melians?

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12. Why is the Athenian argument in the Melian Dialogue particularly ironic?

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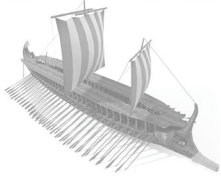
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## DISCUSSION TOPICS

13. Was the American war for independence a revolution in the traditional sense of the word? Why or why not? Would Edmund Burke's critique of revolutions apply to that war?



## Lesson 10: Thucydides 4 The Sicilian Campaign & the Downfall of Athens

### READING

Thucydides, Books 6–8

1. Why did Alcibiades and the other Athenians want to go to war against Sicily?

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2. Why was Alcibiades recalled from the Sicilian campaign and what was his response?

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3. Why did Nicias abort the attempted retreat from Sicily?

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4. How did the Sicilians prevent the nighttime overland escape of the Athenians?

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5. What was the final fate of Nicias and Demosthenes? What is Thucydides' judgment of Nicias's life?

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6. Why were the Athenians so concerned about the revolt of Chios?

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7. What did Alcibiades do to try to ensure his return to Athens?

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8. What does Thucydides think of the new government after the overthrow of the oligarchy of 400? What did they do about Alcibiades?

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## LECTURE

Watch Lecture 10, and then answer the following study questions.

9. What kind of man was Alcibiades?

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10. What were two of Nicias' fatal flaws, and how did they contribute to the massacre of the Sicilian Expedition?

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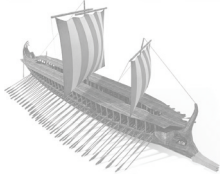
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11. What are the four Athenian reactions to defeat?

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## Lesson 11: Xenophon

# The March of the Ten Thousand

### READING

Xenophon, Books 1–7

1. According to chapter 1, why did Cyrus decide to attack the King and take over the throne?

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2. How is Cyrus described by Xenophon?

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3. What gets Xenophon himself involved in the leadership of the army?

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4. Book 3: (Chapter 2) What does Xenophon think is the real danger? What is the plan he suggests?

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5. What overall impression of Xenophon as a leader do you have from the reading?

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6. Why did Xenophon refuse the offer of supreme command of the army?

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## LECTURE

Watch Lecture 11, and then answer the following study questions.

7. Why are there so many Greek mercenaries available to Cyrus?

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8. What happens to Cyrus the Younger at Cunaxa? What is the result?

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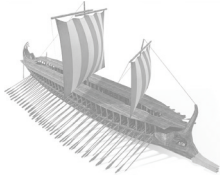
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9. What does the Greek army do when their generals are murdered by Tissaphernes?

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## Lesson 12

# The Lessons of Greek History

### READING

No reading assignment

### LECTURE

Watch Lecture 12, and then answer the following study questions.

1. Herodotus recounts the Greco-Persian wars as a clash of what, primarily?

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2. The “Golden age of Greece” in the 5th century B.C. centers around what city?

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3. To what civic model did the founding fathers turn to primarily?

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4. Why did Americans avoid the term “democrat” or “democratic” until (approximately) the era of Andrew Jackson?

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5. In what ancient lawgiver do we see an example of checks and balances?

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6. How can Thucydides' account of the Peloponnesian War be read as a Greek tragedy?

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# Answer Key

## Lesson 1

### Overview of Greek History

1. The Greek city states were united by a common culture, language, and religion.
2. The three most famous battles of the Greco Persian wars were the Battle of Marathon (490 B.C.), the Battle of Thermopylae (480 B.C.), and the Battle of Salamis Bay (480 B.C.).
3. During the period between the Greco Persian Wars and the Peloponnesian War, the cultural values of Athens transitioned from an emphasis on individual liberty, and the life of the mind to a more Persian mindset that was focused on power, luxury, and material wealth.
4. The Delian League and its treasury were based on the island of Delos because the island was sacred to Apollo, and thus politically neutral.
5. The arrangement back-fires for the small city states because one result of financing Athens to take responsibility for the common defense is that the ensuing military power is now centralized and loyal to Athens, who can now throw her imperial weight around and bully the smaller states. Under the original arrangement of sending troops and material, there was an internal balance of power because the military was composed of numerous factions, each loyal to their own city state.
6. The beautification of Athens and rebuilding of the Acropolis is funded by the Delian League treasury, money that was designated for the common defense of the League.

## Lesson 2

### Herodotus 1: The Story of Croesus

1. The Persians blame the Greeks for being “insensible” enough to mount a whole war for an abducted woman, and for their destruction of Troy during that war, as Troy was a city in a region the Persians count as their own. (Herodotus, *The Histories*, 1.4–5)
2. Back to Gyges, who stole the throne of Sardis from Kandaules. (1.8–26)
3. According to Solon, a man must have died before it can be said that he was truly happy. (1.32)
4. Croesus finally stops grieving when he gets word that Cyrus son of Cambyses had conquered the Medes thereby growing the Persian empire. (1.45–46)
5. Peisistratos entered Athens with a tall woman dressed as Athena and with heralds proclaiming that Athena herself was bringing him to the Acropolis. (1.60)
6. Astyages was his brother-in-law. (1.73)
7. He set his whole army to dividing the river into channels. (1.190) From these stories, Cyrus sounds like a man who was used to getting his own way and not used to being thwarted by anyone or anything.
8. Herodotus gives three reasons for writing *The Histories*: First, to tell the story. Second, to record the great deeds done on both sides. Third, to uncover the cause of the tension between East and West.





9. Solon won't declare Croesus the happiest man in the world because his life is not over and he can't judge a man's life until he has died well.
10. The Oracle tells Croesus that if he goes to war against Persia, he will destroy a great nation.
11. Herodotus blames Croesus for the beginnings of the Greco-Persian Wars because Croesus initiated the oppression of Greek city states before he was conquered by Cyrus. Cyrus (a Persian) continued the practice, now bringing direct hostility between East and West.

## Lesson 3

### Herodotus 2: Stories of Egypt and the Other Nations

1. Cyrus' son by Cassandane, Cambyses, ruled after he died. (2.1)
2. Herodotus says that the Egyptians were the first to use the 12 month calendar. (2.4)
3. Some correct answers are crocodiles, hippopotamus, ibises. (2.68 ? )
4. No. Herodotus says Homer believed that Helen to have been protected in Egypt during the Trojan war, but nonetheless Homer chose to place her in Troy in his Iliad to create better dramatic effect. (2.120)
5. Labor gangs of 100,000 men worked in three-month shifts to move quarried stone to the correct spot, while the underground chambers of the pyramid were created and then the pyramid itself took twenty years to complete. (2.124–125)
6. Cambyses slaughters the supposed god of his Egyptian tributaries, mocking them for putting their trust in flesh and blood. The Egyptians blame his madness on this, but Herodotus says Cambyses was already going insane prior to this. Regardless of when Cambyses went insane, however, he then performed crimes even against his own family and country. He killed his brother, fearing he would prove a rival. He also killed his sister-wife when she said something that irritated him. He killed the son of the man he most honored of the Persians, and even tried to kill Croesus when Croesus tried to advise him. In the end, he also opened ancient graves and inspected the corpses and derided and mocked the statue and sanctuary of a Greek god. Herodotus sums up, "only a madman would treat such things as a laughing matter." (3.29–38)
7. "The ends justify the means" paraphrases Darius' statement here in book 3. His is, essentially, a utilitarian philosophy of morality, that is, whatever is most useful and expedient to get us to what we wish to accomplish is the right thing. In this philosophy, right and wrong are only relative to the goal at hand, whether that goal be a good one, or a bad.
8. Darius sprained his ankle in a hunt, and after much discomfort managed to find a Greek physician named Democedes who could cure his foot. Democedes became quite influential in Darius' court after curing him and later curing one of his wives (in exchange for a favor). And yet, Democedes lacked one thing: the freedom to return to Greece. So, he asked Darius' wife whom he cured to do him the favor of suggesting that Greece ought to be Darius' next conquest and name Democedes a worthy guide to their scouting expeditions there. Darius liked the idea, and so came to first consider war against Greece. (3.129–134)

9. A Persian man, Zopyros was motivated by a portent to consider ways he might gain access to Babylon which had held out against the Persian siege for 20 months. He finally came to the idea that he should mutilate himself, cutting off his nose and ears and whipping himself and then presenting himself to Darius. Zopyros proposed to go to Babylon in his current condition, blaming his mutilation on Darius and claiming to have deserted. He would then get himself appointed to a troop of men inside Babylon. Zopyros made plans to attack the most weak and ineffective Persian soldiers, chosen out by Darius to stand near Babylon, and when these Persians had been conquered, to further ingratiate himself with the Babylonians to the point of being trusted with the gates of the city himself. He could then allow the Persians into the city. (3.150–160)
10. Darius asks the Scythian king to stop fleeing tirelessly from him rather than standing to fight. And Darius asks for the Scythian king to bring him earth and water if he feels his company is too weak to stand and fight and wishes simply to submit to Darius. (4.126)
11. The Scythians instead sent a bird, a mouse, a frog and five arrows. The Persians finally concluded that they meant this: “Persians, unless you turn into birds and fly up into the sky, or mice and descend underground, or frogs and hop into the lakes, you will be shot by these arrows and never return home.” (4.131–132)
12. Darius observed confusion in the Scythian ranks and when he found out that they were chasing a hare in their camp he realized that the Scythians barely gave the Persians a second thought while camped right across from them. Their lack of concern and clear confidence made him think it wise to retreat as quickly and quietly as possible. (4.134)
13. In the Egyptian version of the story, when Paris steals Helen, he gets blown off course and lands in Egypt, where the Egyptians take Helen and send Paris to Troy empty-handed. The Greeks sack Troy, discover Helen isn’t there, and return home, but Menelaus also gets blown off course and lands in Egypt, where the Egyptians tell him they have his wife.
14. Herodotus dismisses the Phoenician account because they claim that when they reached the tip of Africa the mid-day sun was to their right, and not their left when they faced West. Their observation makes sense, given our current understanding of the equator (they were South of the equator), but Herodotus doesn’t take it seriously and makes it clear that this was regarded as nonsense at the time, indicating to us that it was probably not made-up.
15. Our English word “world” used to have a similar meaning to the old understanding of “universe” (Greek: κόσμος/cosmos, Latin: mundus)—not just a physical planet (Latin: terra), but the universe as an organized, coherent whole. In the Medieval Christian worldview, the concept of “Digressio” (digression) was always part of the point, because all things are connected through Christ.

## Lesson 4

### Herodotus 3: The Beginning of the Persian Wars & the Battle of Marathon

1. Herodotus says the Phoenicians taught the Greeks their alphabet, and that, over time, the Greeks made changes to the Phoenician script and made it their own. (5.58)
2. Some of the Athenians who had been exiled by the tyrants and wished to return to their native Athens helped in the construction of the temple of Delphi. They then bribed the Pythia to tell any



Spartan who came to her for an oracle that they must help in freeing Athens from tyranny. The Spartans did as they believed the god was commanding them to do. With their help, the exiled Athenians got close enough to lay siege to Athens. And then, in a turn of circumstances they also managed to capture the children of the besieged who were being sent to a safe location elsewhere. The besieged supporters of tyranny had to capitulate to protect their children. They agreed to leave Athens within a very few days from the time of the capture. (5.62–65)

3. Herodotus says that the Athenians expressed their grief many ways, but the most notable of all was in their reaction to a play that recounted the story of the capture of Miletus. The whole audience of Athenians burst into tears upon watching the play, and fined the playwright 1,000 drachmas for reminding them of those sad events. They also ordered that the play never be performed again.
4. The Persians not only captured the Ionian cities, but also castrated their young men, took their most beautiful virgins for the Persian king, and burned their cities and sanctuaries.
5. The Spartans decided to help the Athenians, but they did not want to break their law which said they could not march to war on the ninth of the month, but must wait until the full moon.
6. The Athenians and Plataeans initially lost to the Persians at the center of the battle line, but they defeated the Persians on both the right and left wings, so that in the end the two wings of the battle line closed in on the initially victorious Persians, and routed them to the sea.
7. About 6,400 barbarians died in the Battle of Marathon, but only 192 Athenians died.
8. The Athenians, Eretrians, and other Greek city states burn the city of Sardis—the Persian capital of the Satrapy (province) of Asia Minor.
9. The Athenians get word that the Persian cavalry has not arrived, and so attack while they have a chance of victory.
10. Many historians speculate that if the Greeks had not won the Battle of Marathon, they would never have risen to power. If the Greeks had never risen to power, the Persian empire would have expanded and the Roman Empire would probably not have existed.

## Lesson 5

### Herodotus 4: The Battle of Thermopylae

1. Xerxes had multiple visions of a tall man standing over him and telling him that he must march against the Greeks or meet his empire's complete ruin. The vision eventually appeared to Artabanos, the man who had strongly counseled Xerxes against a campaign to Greece, and so changed Artabanos' advice as well.
2. 674 penteconters and triremes were lashed together with papyrus and flax cables, then planks were placed across the cables and ships, and finally brushwood and stamped down soil were added on top of the planks. The Persians even put fences along the bridge so that the beasts of burden traveling across the bridge would not panic at seeing the water on either side.
3. 1,700,000 men were counted in Xerxes' army, by creating a wooden circle with a waist-high wall just large enough to contain 10,000 men. Then groups of men filed into the circle until it was full and then left the circle so the next group of men could be counted.

4. Herodotus offers the opinion that the Athenians influenced the outcome of the war with the Persians. If the Athenians had either surrendered or run, all of Greece automatically would have been lost to the Persians, either through defeat or surrender. The Athenians, in fighting the Persians at sea, chose the one course that would possibly accomplish freedom for the Greeks.
5. Xerxes' fleet landed at Magnesia and prepared to weather a storm, which destroyed around 400 of the Persian ships. After four days of storm, the Persians set sail once again and the whole fleet sailed to Aphetai, all except for 15 ships of the barbarian fleet who sailed straight to Artemesium thinking that the ships they saw there were their allies. However, those ships were Greek, and all 15 Persian ships were captured by the Greeks at Artemesium.
6. Leonidas was the leader of the Spartans, and also the most admired of all the generals, and therefore the leader of the whole army.
7. *(This is a lengthy answer, students may prepare a shorter description)* The Spartans sent Leonidas and an advance guard to Thermopylae to encourage their allies to stand against Xerxes. Xerxes arrived at the pass sooner than expected. The Greeks considered falling back to protect the isthmus and the Peloponnese, but this infuriated the allies from the area around Thermopylae. Leonidas voted for the Greeks to remain and defend the area as best they could, sending for help to the other portions of the army which were supposed to march to Thermopylae soon anyway. In the meantime, Xerxes sent out a spy to see how many men were defending the area. He could not believe such a small number would stand against him. In fact, he gave them a few days thinking they would eventually slink away. When they did not, on the fifth day, Xerxes grew angry and sent a portion of his force to retrieve the small band of Greeks. They had no success, however, and were beaten back two days in a row by the Greeks. Xerxes was flummoxed and would have had difficulty making it past the small band of Greeks, had it not been for Ephialtes of Malis, who betrayed the Greeks by telling Xerxes of a path that led to the Greek position through the mountain. The Greeks, when they heard that the Persians were descending toward them, decided between staying and dispersing. Leonidas and a band of Spartans stayed at the post they had been given, thinking it ignoble to leave the pass. Others of the Greeks disbanded to their various homes. The next day Xerxes attacked and though he lost a great number of his fighting men, the Persians eventually killed Leonidas and his 300 men.
8. Darius dies, which puts a damper on his plans to reinvade Greece.
9. Mardonius urges Xerxes to avenge his father's defeat in Greece because he has ambitions of becoming the Satrap (governor) of the new Persian province.
10. Mr. Callihan speculates that the vision that appears to Xerxes may have been an angel sent by God because this is consistent with the prophecy in the book of Daniel, in which God reveals his intention to rise up the Greeks to destroy the Persians. Because Xerxes heeds the vision, the Persian Empire falls to the Greeks, who fall to the Roman Empire, under which the gospel spreads.
11. After a storm destroys his first bridge, Xerxes has his men whip and "shackle" the Hellespont as a symbolic statement that he, the Great Xerxes, is more powerful than the sea, and therefore Poseidon, the god of the sea.
12. Much like Homer's "catalogue of ships", Herodotus gives a "catalogue of nations" when the Persian army crosses the Hellespont.



## Lesson 6

### Herodotus 5: The Battle of Salamis, and the End of the Persian Wars

1. A few temple keepers and poor Athenians stayed in the city and holed up in the Acropolis to defend themselves against the Persians. They blocked the entrances with a wooden barricade which the Persians quickly started to destroy with hemp wrapped arrows set on fire. The Athenians held the Persians off a bit longer however with rolled boulders which kept them from entering the gate. However, one entrance to the Acropolis was unguarded because the only way to reach it was by a very steep narrow path. Some Persian, however, managed to climb up the path, and continued forward to kill any Athenians they found. They then plundered the sanctuary and set the Acropolis on fire.
2. Sikinnos went at Themistocles command to “tip off” the Persians so that they would attack the divided Greeks. Themistocles knew that this would motivate the Greeks to immediate unity and would force them all to stay and fight, the only way the Greeks had any hope to win.
3. Xerxes feared that the Greeks would break up the bridge over the Hellespont, and would thereby trap him in Europe with no escape.
4. The Persian told Thersandros that very soon the Persians dining at his table and gathered at camp nearby would almost completely be wiped out. He added that this was something the gods wished, and no mortal could prevent.
5. Even though the Persians had conquered Leonidas and cut off his head and put it on a stake, Pausanias when given the opportunity to do the same to the Persian leader refused to treat Mardonius’ body in like kind, in a way he considered profane. Herodotus in including this story paints a picture of nobility and respect for the sacred amongst the Greeks and profanity and barbarism amongst the Persians.
6. Pausanias said the contrast of the meals to reflected poorly on Xerxes’ character. He showed them what overwhelmingly glorious feasts and surroundings Xerxes had at his command, and then the comparative poverty of the Greek lifestyle. Then he pointed out how somehow, all the same, Xerxes felt he must take whatever the Greeks had, however poor ,for himself as well.
7. Themistocles argues that the “wooden walls” are the Athenian trireme fleet.
8. The Greeks wanted to lure the Persians into Salamis Bay because they had numerous advantages in the bay: knowing the terrain (including sharp rock outcroppings), access to supply depots posted around the bay, and the advantage of their triremes’ superior maneuverability in the narrow confines.
9. Very few triremes have survived decay because they had no keel and therefore wouldn’t sink when they were damaged, which means they never got preserved in the sediment on the ocean floor.

## Lesson 7

### Thucydides 1: Introduction, Thucydides' Philosophy of History, & the Beginning of the Peloponnesian War

1. Thucydides says that Athens and Sparta spent the whole interim fighting, either amongst various of their own factions, or against outsiders. Thucydides offers that as an explanation of why the Greeks had become so skilled at war. (1.18)
2. Thucydides writes in order to assist all people with an understanding of the future through an accurate knowledge of the past. This is important because he believes that the future must either resemble or reflect the past. Thus the stories that people have always held to be important in their own time can have a lasting effect on us and our knowledge of who we are and where we are going. (1.22.4)
3. Thucydides believes that the real cause was Sparta's fear of the growing Athenian power. (1.23.6)
4. Athens is brought into the conflict when Corcyra asks for military assistance against Corinth, and the Corinthians ask that Athens not assist Corcyra against them. Athens chooses to ally with Corcyra knowing that they would provide a useful ally in the coming Peloponnesian War, because of Corcyra's large navy and position on the route to Italy and Sicily. (1.31)
5. Athens expanded its power over the other Greek states and demanded money and military contributions from their allies, making themselves unpopular rulers of the alliance. (1.89–1.118)
6. Thucydides calls the Peloponnesian War the greatest war that ever was because it involved so much of the ancient world, because it was so long, and because the consequences were so destructive to the major powers of the known world.
7. Thucydides says that human nature is the constant in history—it never changes.
8. Thucydides says he's writing "a possession for all time...for those inquirers who desire an exact knowledge of the past as an aid to understanding the future..."
9. Thucydides says that when the war broke out, the demeanor of the Athenians was one of jubilation as they expected a quick and spectacular victory.

## Lesson 8

### Thucydides 2: The Early Years, Pericles, and the Great Plague

1. The Greeks states are excited at the idea of going to war, especially because most of them want to either escape from Athenian rule or are concerned that they will be drawn into it. (2.8)
2. The Athenians become angered at seeing their lands taken by the enemy, and they turn on Pericles and blame him for their suffering. (2.21)
3. Because Athenian fame is based purely on merit. When the final test comes, they would prefer death to submission or dishonor. Pericles then comforts the family of the dead by telling them that the slain died gloriously. (2.34–2.46)



4. Because of Pericles' advice that the Athenians move within the city walls, the plague spread more quickly on account of the overcrowded living conditions. The despair of death caused a complete breakdown in public morality because the Athenians no longer feared the consequences of "gods or law of man," seeking only "present enjoyment, and all that contributed to it." (2.47–2.54)
5. Athens lost the war because they they ignored Pericles' advice to "wait quietly, to pay attention to their marine, to attempt no new conquests and to expose the city to no hazards during the war." Instead each person allowed his own private ambitions and interests to guide their actions, instead of thinking of the good of Athens and their allies. (2.65)
6. One of the fleeing Athenian triremes turns and sinks a pursuer, which causes the rest of the Peloponnesian ships to panic because they had "fallen out of order in the excitement of victory". Triremes fill with water when rammed, and instead of sinking, become immovable and float along the surface. (2.91)
7. Mr. Callihan points out that in both wars, small allies sparked the initial conflict that dragged world powers into open war with each other through entangling alliances.
8. The city of Athens is the primary subject of praise in Pericles' funeral oration.
9. Julian the Apostate was irked that the Christians were the only ones taking care of the sick and poor during the outbreak of plagues.

## Lesson 9

### Thucydides 3: Mytiline, Exile, Revolution, & Melos

1. After first deciding to condemn the Mytilenians to death, the Athenians change their minds when they have time to reflect on the horror of putting a whole city's population to death, especially since the Mytilenians were never truly under Athenian rule when they revolted. Thucydides calls Cleon "the most violent man in Athens." (3.36)
2. The Thebans convince the Spartans that the Plataeans are unworthy of pity and accuse them of having rejected neutrality, and broken Hellenic law by killing their Theban prisoners. (3.68.1)
3. The Athenians listen to Cleon and instead of accepting peace with Sparta they choose to "grasp for something more." (4.21)
4. Arrows do not choose between the noble and the good men and the ignoble and bad. (4.40)
5. Because it appeared that Thrace would quickly fall to Brasidas, and because Brasidas was both gentle and powerful, while the Athenians seemed weak and incapable of taking the cities back by force. (4.108)
6. The peace came about because both sides had suffered defeats and needed a break from the fighting, and the new leaders of Sparta and Athens, Pleistoanax and Nicias, were eager to gain prestige for themselves by being the ones who had secured peace for their people. The terms of the treaty were that conquered cities and prisoners of war would be returned. (5.16, 5.26)
7. Many cities refused to be returned to the side who claimed them, attempting to overturn the peace treaty. Athens began to suspect Sparta of purposefully failing to fulfill the terms of the treaty.



Because of Sparta's failure to return Amphipolis, Athens didn't return Pylos, and so the treaty was never truly fulfilled. (5.35)

8. The physical weight and size of the papyrus scrolls determined how long an ancient book could be.
9. Like Cleon, Diodotus also appeals to self-interest in his debate with Cleon, arguing that showing mercy to Mytiline would be in the best interest of Athens.
10. Burke argued that revolutions set off a chain of events whose outcome cannot be predicted and cannot be controlled.
11. In the Melian Dialogue, Alcibiades famously says, "The strong do what they can while the weak suffer what they must."
12. The Athenian argument is particularly ironic because they are now making the same argument that the Persians made to them fifty years earlier during the Greco-Persian wars, while the Melians are sounding like the Athenians did.

### Lesson 10

#### Thucydides 4: The Sicilian Campaign, and the Downfall of Athens

1. Alcibiades and the Athenians believed that there was nothing to lose, and only glory and fortune to gain from going to war against Sicily. (6.15, 17–18, 24)
2. Alcibiades was charged with plotting against the democracy, and was ordered to return to Athens to stand trial, but instead he fled to Thurii in Italy. (6.27, 28, 53, 61)
3. An eclipse of the moon caused the superstitious Nicias to halt the retreat until twenty-seven days have passed, as the soothsayer prescribed. (7.50)
4. The Sicilians sent messengers to convince the Athenians that the overland escape routes were guarded, which caused the Athenians to delay their escape until day. (7.73–74)
5. Nicias and Demosthenes are both executed by the Sicilians. Thucydides concludes that Nicias was the least of the Hellenes who deserved such a fate, and that he had always lived a strictly virtuous life. (7.85–87)
6. They were concerned that their allies would not keep quiet after so many of them had revolted. (8.15)
7. Alcibiades told the Athenian general at Samos that he could bring Tissaphernes to Athens' side if an oligarchy were installed at Athens, instead of the democracy that had banished him. (8.47)
8. Thucydides describes it as the best government that Athens ever had in his lifetime. The Athenians then voted to recall Alcibiades from exile. (8.97)
9. Alcibiades appears to have been a fine early specimen of a smarmy politician — charming, rich, popular with the masses, and completely unprincipled.
10. Nicias was overly cautious and superstitious, which led to his fatal decision to delay the departure from Sicily because of a lunar eclipse. This resulted in the destruction of his ships when the Syracusan navy arrives, and eventual destruction of the Athenian army trapped in Sicily.





11. The four Athenian reactions to the Sicilian disaster are denial, anger, fear/despair, and temporary prudence/resolve.

## Lesson 11

### Xenophon: The March of the Ten Thousand

1. Cyrus wished to dethrone his brother so that he would never again have to be in his power after an incident when Cyrus was slandered to the king as a traitor. The king his brother had believed the false accusations and had arrested him with the intent to put Cyrus to death. So Cyrus, when he had escaped through his mother's intercession on his behalf, determined with his mother's support to dethrone his brother. (1:1)
2. Cyrus was described as a leader trusted by his men, reliable to pay on time, who knew how to return a favor but also avenge a wrong. Book 1.9 describes Cyrus as "a man who was the most kingly and the most worthy to rule of all the Persians who have been born since Cyrus the Elder, as all agree who are reputed to have known Cyrus intimately." He had already gained a reputation, even as a school boy, of modesty, skill in horsemanship, respect of his elders, a fondness for danger, and devotion to practicing his military exercises. (1:9)
3. Xenophon, an Athenian, came with the army at the invitation of his friend Proxenus, when his friend offered to make him a friend of Cyrus. Xenophon went, not knowing that he was joining an attempt at a military coup, but, like the other Greeks when they discovered the purpose of their march, he was ashamed not to continue with Cyrus. When Cyrus was killed, however, and the Greeks were left stranded by all and at the mercy of the king, Xenophon took charge when no one else would come forward, offering himself as the leader of the Greeks not only to help them but to preserve his own life. (3:1)
4. Xenophon suggests burning the wagons so that they can take army-friendly, rather than supply-train-friendly, routes. He also suggests burning their tents and abandoning all other unneeded baggage, anything which would hinder fighting and foraging. He then suggests that they must find a village nearby for provisions, and that they must march there in a hollow square, with baggage and camp followers in the center. Xenophon thinks that the greatest danger to their success is weak leadership, disorder and disobedience in the ranks. (3.2)
5. Answers will vary. (4)
6. Xenophon at first was undecided as to whether to accept or refuse the offer, so he consulted the gods, sacrificing to Zeus. The god indicated to him quite clearly that he ought to refuse any offer of command over the whole army. (6.1)
7. Cyrus has so many Greek mercenaries at his disposal because almost an entire generation of Greek soldiers have grown up during the Peloponnesian War, knowing nothing but war.
8. Cyrus is killed in battle at Cunaxa, leaving the ten thousand Greek mercenaries stranded in hostile territory.
9. After the Greek generals are murdered in the tent of Tissaphernes, the Greek army acts like a mobile mini-republic, electing leaders to whom they will submit.

## Lesson 12

### The Lessons of Greek History

1. Herodotus tells the story of the Greco-Persian wars as a clash of cultures, primarily. A clash of East and West, with the wealth and power driven Persians on the one side, and the freedom loving intellectual Greeks on the other.
2. The Golden age of Greece centers primarily around the city of Athens.
3. The American founding fathers turned almost exclusively to the Roman Republic for positive models of civic structure, drawing mostly negative lessons from the Greeks.
4. Until about the time of Andrew Jackson, Americans avoided the word “democrat/democratic” because of the negative lessons of radical democracy that everyone was familiar with from the ancient world.
5. Solon established a system of checks and balances in Athens in around 600 B.C.
6. Some scholars read Thucydides as a Greek tragedy, focusing on the “tragic fall of an otherwise great man (city), because of some flaw (pride) in his character.”