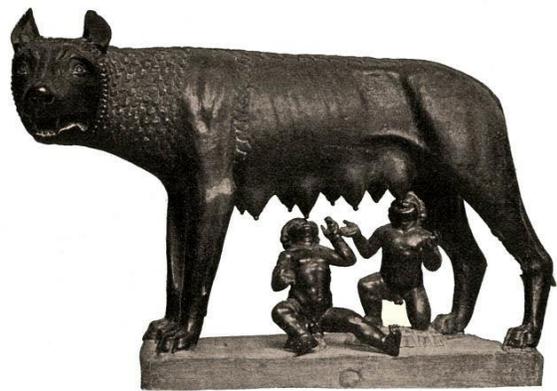


Unit Materials

and Supplemental Readings

HISTORY 101 TEST II



The Classical Era



Mr. Tom Richey,
Instructor

TERMS LISTS

| The Olympics |
|---|
| Gymnasium Olympia Olympics Leveling Pankration |
| Athenian Government |
| <p>Aristotle General Interest Special Interest</p> <p>Kingship Tyranny</p> <p>Aristocracy Solon Areopagus</p> <p>Oligarchy Draco Draconian Capital Offense</p> <p>Polity Citizenship Balanced Government</p> <p>Democracy Cleisthenes Socrates Ostracism Demagogue</p> |
| Meet the Spartans |
| <p>Peloponnesus Sparta Eurotas R. Laconia Messenia</p> <p>Helots Perioikoi Lycurgus Institutions Principles of Spartan Gov. Mixed Government Separation of Powers Checks and Balances</p> |

The Classical Period

| Sparta <i>(Continued)</i> |
|--|
| <p>Gerousia Gerontocracy Apella Diarchy Ephors Eugenics Agoge Krypteia Spartan Marriage Spartan Women</p> <p><i>Compare to Athenian Women</i></p> |
| The Persian Empire |
| <p>Cyrus the Great Darius the Great King Xerxes Royal Road Cyrus' Cylinder Zoroastrianism Zoroaster Ahura Mazda Dualism Temples of Fire Religious Toleration</p> |
| The Persian Wars |
| <p>Persian Empire Hoplion Hoplite Phalanx Battle of Marathon Pheidippides Spartathlon Race Nike Marathon Race Herodotus Xerxes Immortals Battle of Thermopylae Leonidas Oracle at Delphi Battle of Salamis Naval Warfare in Greece Battle of Plataea</p> |

TERMS LISTS

| The Peloponnesian War |
|---|
| Peloponnesian War Delian League Peloponnesian League Pericles Siege of Athens Herodotus Thucydides |
| Alexander the Great |
| Philip II Demosthenes Philippic Alexander the Great Bucephalus Companion Cavalry Gordian Knot Lighthouse of Alexandria Library of Alexandria Battle of Gaugamela Appropriate Technologies Hellenism Alexander's Empire Seleucid Empire Ptolemaic Empire |

The Classical Period

| Philosophy and the Sophists |
|--|
| Philosophy |
| Sophists |
| <i>The "3 R's" of Sophism:</i> Relativism Rhetoric Recompense |
| Sophistry |
| Socrates Plato Aristotle |
| Objective Truth (vs. Relative Truth) |
| Comparison of Sophists and Platonists |
| The Allegory of the Cave |
| <i>Euthyphro</i> Piety <i>Apology</i> Virtue |

TERMS LISTS

Introduction to the Romans

“When in Rome...”

Why should we

A _____

L _____

L _____

C _____

A _____

R _____

E _____

About the Romans?

The Roman Kings

Elected Monarchy

Romulus
Lictors
Fasces
Sabine Women

Numa
Janus
Civil Religion
Calendar Reform

Servius Tullius
Legendary Miracle
His reforms and their significance
Death of Servius Tullius

Roman Names
Praenomen / Nomen / Cognomen

Tarquin “the Proud”
Purges
Pater familias
vitae necisque potestas

The Classical Period

The Roman Republic

L. Junius Brutus
Sextus Tarquinius
Lucretia
Roman Honor (Male and Female)

Chastity

Declaration of Independence
What did Jefferson say about the causes of revolutions in general?

Republic

Aspects of [r]epublican Government

| | |
|---------------------------|----------------------|
| King | Separation of Powers |
| Representative Government | Checks and Balances |
| Limited Government | Rotation in Office |
| Personal Liberty | Virtue |

KNOW: Your Representative & Senators

Publius Valerius
“Publicola”
The Federalist
Statesmanship

Roman Officials and Legal Institutions

| | |
|------------------|---------------|
| Consuls | Twelve Tables |
| Senate | Patricians |
| Praetors | Plebeians |
| Censors | Tribunes |
| Pontefex Maximus | |

Roman Myths and Legends

Virgil – *The Aeneid* (Epic Poem)
Aeneas

Livy – *Ab Urbe Condita* (History)

Romulus and Remus Myth
What does it tell us about the Romans?

Augury

Gods and Goddesses

| <u>Homegrown</u> | <u>Borrowed</u> |
|------------------|-----------------|
| Ceres | Jupiter |
| Janus | Juno |
| Vesta | Venus |
| | Vulcan |
| | Mars |
| | Apollo |
| | Neptune |

TERMS LISTS

The Classical Period

| The Punic Wars | Expansion and Hellenization | | | | | | |
|---|--|-------------------------|---------------------|------------------|-----------------------------------|---|-----------------------|
| <p>PHOENICIANS (Latin: Punic) (Phonics, Commercial Economy, Murex Snail) Carthage (Phoenician colony)</p> <p>FIRST PUNIC WAR Sicily Roman Legions & Carthaginian Navy Quinquireme (and Roman technology copying) <i>Corvus</i> Hamilcar Barca Carthaginian Losses in First Punic War Dido of Carthage (Character in <i>the Aeneid</i>)</p> | <p>How far had Rome expanded by the conclusion of the Punic Wars?</p> <p>The Roman Conquest of Greece Battle of Cynoscephalae (197 B.C.) Gladius <i>What made the Roman legion superior to the phalanx?</i></p> <p>The Greek Conquest of Rome Hellenistic influences Cato the Elder (and resistance to Hellenism) Old Roman Virtues (Doc 10.#)</p> | | | | | | |
| <p>SECOND PUNIC WAR Hannibal Barca Alps Hannibal's Victories:</p> <ul style="list-style-type: none"> • Trebia • Lake Trasimene (vs. Flaminius) • Cannae (vs. Paulus and Varro) <p>Impetuous Roman Commanders Fabius Maximus Cunctator (and Fabian Tactics)</p> | <p>Urbanization and the Gracchi</p> <p>Contrast the Early Republic with the Late Republic Dole Proletariat "Bread and Circuses" Tiberius Gracchus (Agrarian Reform) Gaius Gracchus (Cheap Grain) Assassinations "Mob Rule"</p> | | | | | | |
| <p>Consular Elections of 216 BC L.A. Paulus (Patrician) G.T. Varro (Plebeian) <i>novus homo</i> <i>How did this election reflect the struggle between Patricians and Plebeians in ancient Rome?</i></p> <p>Battle of Cannae Maniples United States Principles of War <i>and their use at the Battle of Cannae</i> Cannae Encirclement Hannibal's Actions After Cannae "Hannibal ad portas!"</p> <p>The Turning Point Publius Cornelius Scipio Scipio's Spanish Campaign Hasdrubal and the Battle of the Metaurus</p> <p>Scipio as Consul (and the <i>Cursus Honorum</i>) Battle of Zama "Africanus"</p> <p>THIRD PUNIC WAR Cato the Elder (<i>Carthago delenda est!</i>) Scipio Aemilianus</p> | <p>The Roman Civil Wars</p> <p><u>MARIUS VS SULLA</u> Gaius Marius (<i>Novus homo</i>) L. Cornelius Sulla Proscriptions <i>Optimates</i> and <i>Populares</i></p> <p><u>THE FIRST TRIUMVIRATE</u></p> <table border="1" data-bbox="815 1297 1438 1444"> <tr> <td>G. Julius Caesar</td> <td>M.L. Crassus</td> <td>G. Pompey</td> </tr> <tr> <td>Conquest of Gaul Vercingetorix</td> <td>Wealth Spartacus' Revolt Decimation</td> <td>As Optimate Leader</td> </tr> </table> <p><u>CAESAR VS POMPEY (and the SENATE)</u> "Crossing the Rubicon" "The die is cast." Battle of Pharsalus "Beware the Ides of March" Assassination (3/15/44 B.C.) M.J. Brutus ("Et tu, Brute?")</p> <p><u>THE SECOND TRIUMVIRATE</u> Octavian Caesar, Marcus Antonius, and another guy M.T. Cicero (and philippics against Antonius) Cleopatra Battle of Actium</p> | G. Julius Caesar | M.L. Crassus | G. Pompey | Conquest of Gaul Vercingetorix | Wealth Spartacus' Revolt Decimation | As Optimate Leader |
| G. Julius Caesar | M.L. Crassus | G. Pompey | | | | | |
| Conquest of Gaul Vercingetorix | Wealth Spartacus' Revolt Decimation | As Optimate Leader | | | | | |

Julio-Claudian Emperors**Augustus (27 B.C. – A.D. 14)**

Octavian
Battle of Actium
Augustus
Princeps
Imperator
Cult of the Emperor
Pax Romana

Tiberius (14-37)

Isle of Capri
Praetorian Guard
Sejanus (Praetorian Prefect)

Caligula (37-41)

“Little Boots”
Incitatus
Assassination

Claudius (41-54)

Physical Condition
Poisoned

Nero (54-68)

Musician
Great Fire
Persecution of Christians

Golden Age of Latin Literature

Virgil

The Aeneid
Eclogues
Georgics

Ovid

Ars Amatoria (The Art of Love)
Fasti

Livy

Ab Urbe Condita (History)

UNIT TWO

The Classical Era

Pacing Guide & Daily Readings

| Day | Topic | Textbook | Supplemental Readings |
|-------------------------|---|----------|---|
| ONE (9/18) | Greece: Athenian and Spartan Institutions of Government | 59-77 | Document 2.1 (Aristotle, <i>Politics</i>) |
| TWO (9/20) | Greece: Spartan Society and Greek Wars | 79-109 | Document 2.2 (Sayings of Spartan Women) |
| THREE (9/25) | Greek Philosophy Alexander the Great | | Document 2.3 (Plato, <i>Apology</i>) |
| FOUR (9/27) | Alexander the Great (Continued) Introduction to the Romans | 112-121 | |
| FIVE (10/2) | The Roman Republic | | Document 2.4 (Livy, <i>History of Rome</i>) |
| SIX (10/4) | The Punic Wars | 122-123 | Document 2.5 (Comparing Histories) Document 2.6 (US Principles of War) |
| SEVEN (10/9) | The Rise of the Romans The Roman Civil Wars | 124-135 | Document 2.7 (Life of Cato the Elder) |
| EIGHT (10/11) | The <i>Pax Romana</i> | 138-155 | Document 2.8 (Ovid, <i>The Art of Love</i>) |

Document 2.1

From Aristotle, *Politics*

Ancient History Sourcebook: <http://www.fordham.edu/halsall/ancient/aristotle-politics1.asp>

From Book I:

The Purpose of Government

Every **state** is a **community** of some kind, and every community is established with a view to some good; for people always act in order to obtain that which they think good. But, if all communities aim at some good, the state or political community, which is the highest of all, and which embraces all the rest, aims at good in a greater degree than any other, and at the highest good.

From Book II:

The Size and Scope of Government

Our purpose is to consider what form of political community is best of all for those who are most able to realize their ideal of life. Three alternatives are conceivable: The members of a state must either have (1) **all things** or (2) **nothing in common**, or (3) **some things in common and some not**. That they should have nothing in common is clearly impossible, for the constitution is a community, and must at any rate have a common place---one city will be in one place, and the citizens are those who share in that one city. But should a well ordered state have all things, as far as may be, in common, or some only and not others? For the citizens might conceivably have wives and children and property in common, as Socrates proposes in the Republic of Plato. Which is better, our present condition, or the proposed new order of society?

Private Property Rights

Property should be in a certain sense common, but, as a general rule, private; for, when everyone has a distinct interest, men will not complain of one another, and they will make more progress, because everyone will be attending to his own business. And yet by reason of goodness, and in respect of use, 'Friends,' as the proverb says, "will have all things common." Even now there are traces. For, although every man has his own property, some things he will place at the disposal of his friends, while of others he shares the use with them. **Again, how immeasurably greater is the pleasure, when a man feels a thing to be his own; for surely the love of self is a feeling implanted by nature and not given in vain, although selfishness is rightly censured.** No one, when men have all things in common, will any longer set an example of liberality or do any liberal action; for liberality consists in the use which is made of property. Such legislation may have a **specious** appearance of benevolence; men readily listen to it, and are easily induced to believe that in some wonderful manner everybody will become everybody's friend, especially when someone is heard denouncing the evils now existing in states, suits about contracts, convictions for **perjury**, flatteries of rich men and the like, which are said to arise out of the possession of private property. These evils, however, are due to a very different cause---**the wickedness of human nature.**

From Book III:

Citizenship

He who would inquire into the essence and attributes of various kinds of governments must first of all determine "**What is a state?**" A state is composite, like any other whole made up of many parts; these are the **citizens**, who compose it. **It is evident, therefore, that we must begin by asking, who is the citizen, and what is the meaning of the term?** ...He who is a citizen in a democracy will often not be a citizen in an oligarchy... A **citizen** is not a citizen because he lives in a certain place, for **resident aliens** and **slaves** share in the place; nor is he a citizen who has no legal right except that of suing and being sued; for this right may be enjoyed under the provisions of a treaty. **But the citizen whom we are**

seeking to define is a citizen in the strictest sense... and his **special** characteristic is that he shares in the administration of justice, and in offices. He who has the power to take part in the deliberative or judicial administration of any state is said by us to be a citizen of that state; and, speaking generally, a state is a body of citizens sufficing for the purposes of life.

Like the sailor, the citizen is a member of a community. Now, sailors have different functions, for one of them is a rower, another a pilot, and a third a look-out man...Similarly, one citizen differs from another, but the salvation of the community is the common business of them all. This community is the constitution; the virtue of the citizen must therefore be relative to the constitution of which he is a member. A **constitution** is the arrangement of [the government]... The government is everywhere **sovereign** in the state, and the constitution is in fact the government. For example, in democracies the people are supreme, but in oligarchies, the few...

First, let us consider what is the purpose of a state, and how many forms of government there are by which human society is regulated... **Man is by nature a political animal.** And therefore, men, even when they do not require one another's help, desire to live together; not but that they are also brought together by their common interests in proportion as they severally attain to any measure of well-being. This is certainly the chief end, both of individuals and of states. And also for the sake of mere life... mankind meet together and maintain the political community....

Forms of Government

The words **constitution** and **government** have the same meaning, and the government, which is the supreme authority in states, must be in the hands of **one**, or of a **few**, or of the **many**. The true forms of government, therefore, are those in which the one, or the few, or the many, govern with a view to the **[general] interest**; but governments which rule with a view to the **[special] interest[s]**, whether of the one or of the few, or of the many, are perversions. Of forms of government in which one rules, we call that which regards the [general] interests, **monarchy**; that in which more than one, but not many, rule, **aristocracy** (and it is so called, either because the rulers are *the best men*, or because they have at heart *the best interests* of the state and of the citizens). But when the citizens at large administer the state for the [general] interest, the government is called a **polity**. And there is a reason for this use of language.

Of the above-mentioned forms, the perversions are as follows: of monarchy, **tyranny**; of aristocracy, **oligarchy**; of polity, **democracy**. For tyranny is a kind of monarchy which has in view the interest of the monarch only; oligarchy has in view the interest of the wealthy; democracy, of the needy: none of them the common good of all. Tyranny, as I was saying, is monarchy exercising the rule of a master over the political society; oligarchy is when men of property have the government in their hands; democracy, the opposite, when the poor, and not the men of property, are the rulers....

Document 2.2

Sayings of Spartan Women

From Plutarch's *Moralia*

Source: http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Plutarch/Moralia/Sayings_of_Spartan_Women*.html

Argileonis

Argileonis, the mother of Brasidas, when her son had met his death, and some of the citizens of Amphipolis arrived at Sparta and came to her, asked if her son had met his death honorably and in a manner worthy of Sparta. And when they proceeded to tell of his greatness, and declared that he was the best of all the Spartans in such enterprises, she said, "Sirs, my son was a good and honorable man, but Sparta has many a man better than him."

Gorgo [Wife of Leonidas]

- 1 Gorgo, daughter of king Cleomenes, when Aristagoras of Miletus was urging her father to enter upon the war against the Persian king in behalf of the Ionians, promising a vast sum of money, and, in answer to Cleomenes' objections, making the amount larger and larger, said, "Father, the miserable foreigner will be your ruin if you don't get him out of the house pretty soon!"
- 2 Once when her father told her to give some grain to a man by way of remuneration, and added, "It is because he showed me how to make the wine taste good," she said, "Then, father, there will be more wine drunk, and the drinkers will become more intemperate and depraved."
- 3 When she had watched Aristagoras having his shoes put on and laced by one of the servants, she said, "Father, the foreigner hasn't any hands!"
- 4 When a foreigner made advances in a mild and leisurely way, she pushed him aside, saying, "Get away from here, you who cannot play a woman's part either!"
- 5 Being asked by a woman from Attica, "Why is it that you Spartan women are the only women that lord it over your men," she said, "Because we are the only women that are mothers of men."
- 6 As she was encouraging her husband Leonidas, when he was about to set out for Thermopylae, to show himself worthy of Sparta, she asked what she should do; and he said, "Marry a good man, and bear good children."

Gyrtias

- 1 Gyrtias, when on a time Acrotatus, her grandson, in a fight with other boys received many blows, and was brought home for dead, and the family and friends were all wailing, said, "Will you not stop your noise? He has shown from what blood he was sprung." And she said that people who were good for anything should not scream, but should try to find some remedy.

2 When a messenger came from Crete bringing the news of the death of Acrotatus, she said, "When he had come to the enemy, was he not bound either to be slain by them or to slay them? It is more pleasing to hear that he died in a manner worthy of myself, his country, and his ancestors than if he had lived for all time a coward."

Damatria

Damatria heard that her son had been a coward and unworthy of her, and when he arrived, she made away with him. This is the epigram referring to her:

Sinner against our laws, Damatrius, slain by his mother,
Was of the Spartan youth; she was of Sparta too.

Other Spartan Women to Fame Unknown

1 Another Spartan woman made away with her son, who had deserted his post, on the ground that he was unworthy of his country, saying, "Not mine the scion." This is the epigram referring to her:

Off to your fate through the darkness, vile scion, who makes such a hatred,
So the Eurotas flow not e'en for the timorous deer.
Worthless whelp that you are, vile remnant, be off now to Hades;
Off! for never I bore Sparta's unworthy son.

2 Another, hearing that her son had fallen on the field of battle, said:

"Let the poor cowards be mourned, but, with never a tear do I bury
You, my son, who are mine, yea, and are Sparta's as well."

7 One woman sent forth her sons, five in number, to war, and, standing in the outskirts of the city, she awaited anxiously the outcome of the battle. And when someone arrived and, in answer to her inquiry, reported that all her sons had met death, she said, "I did not inquire about that, you vile varlet, but how fares our country?" And when he declared that it was victorious, "Then," she said, "I accept gladly also the death of my sons."

8 Another was burying her son, when a commonplace old woman came up to her and said, "Ah the bad luck of it, you poor woman." "No, by Heaven," said she, "but good luck; for I bore him that he might die for Sparta, and this is the very thing that has come to pass for me."

9 When a woman from Ionia showed vast pride in a bit of her own weaving, which was very valuable, a Spartan woman pointed to her four sons, who were most well-behaved, and said, "Such should be the employments of the good and honorable woman, and it is over these that she should be elated and boastful."

10 Another, hearing about her son that he was conducting himself badly in a foreign land, wrote to him, "Ill report is spread about ye; pit this from ye or else stop your living."

12 Another, when her son was being tried for some offence, said to him, "My child, either rid yourself of the charges, or rid yourself of life."

16 Another, as she handed her son his shield, exhorted him, saying, "Return with this or upon this."

17 Another, as her son was going forth to war, said, as she gave the shield into his hands, "This shield your father kept always safe for you; do you, therefore, keep it safe, or cease to live."

19 Another, hearing that her son had been slain fighting bravely in the line of battle, said, "Yes, he was mine." But learning in regard to her other son that he had played the coward and saved his life, she said, "No, he was not mine."

20 Another, hearing that her son had been killed in battle on the spot where he had been placed, said, "Lay him away, and let his brother take his place."

21 Another, engaged in conducting a solemn public procession, heard that her son was victorious on the field of battle, but that he was dying from the many wounds he had received. She did not remove the garland from her head, but with a proud air said to the women near her, "How much more noble, my friends, to be victorious on the field of battle and meet death, than to win at the Olympic games and live!"

22 As a man was relating to his sister the noble death of her son, she said, "As glad as I am for him, I am sorry for you that you were left behind when you might have gone in such brave company."

23 A man sent to a Spartan woman to ask if she were inclined to look with favor upon seduction; she replied, "When I was a child I learned to obey my father, and made that my practice. Then when I became a married woman, my husband took that place. So if the man's proposal is honorable, let him lay the matter before my husband first."

24 A poor girl, being asked what dowry she brought to the man who married her, said, "The family virtue."

25 A Spartan woman, being asked if she had made advances to her husband, said, "No, but my husband has made them to me."

27 A Spartan woman who was being sold as a slave, when asked what she knew how to do, said, "To be faithful."

28 Another, taken captive, and asked a similar question, said, "To manage a house well."

30 Another who was being sold as a slave, when the crier inquired of her what she knew how to do, said, "To be free."

Document 2.3

From Plato's *Apology*

Source: <http://classics.mit.edu/Plato/apology.html>

Setting: Socrates is being on trial for corrupting the youth of Athens and denying the existence of the gods of the state. What follows are excerpts of the speech that he gave in his own defense at his trial.

Socrates Explains the Origin of His Reputation for Wisdom

I dare say, Athenians, that someone among you will reply, "Why is this, Socrates, and what is the origin of these accusations of you: for there must have been something strange which you have been doing? All this great fame and talk about you would never have arisen if you had been like other men: tell us, then, why this is, as we should be sorry to judge hastily of you." Now I regard this as a fair challenge, and I will endeavor to explain to you the origin of this name of "wise," and of this evil fame... I will refer you to a witness who is worthy of credit, and will tell you about my wisdom - whether I have any, and of what sort - and that witness shall be the god of Delphi. You must have known Chaerephon; he was early a friend of mine, and also a friend of yours, for he shared in the exile of the people, and returned with you. Well, Chaerephon, as you know, was very impetuous in all his doings, and he went to Delphi and boldly asked the oracle to tell him whether - as I was saying, I must beg you not to interrupt - he asked the oracle to tell him whether there was anyone wiser than I was, and the Pythian prophetess answered that there was no man wiser. Chaerephon is dead himself, but his brother, who is in court, will confirm the truth of this story.

Why do I mention this? Because I am going to explain to you why I have such an evil name. When I heard the answer, I said to myself, What can the god mean? and what is the interpretation of this riddle? for I know that I have no wisdom, small or great. What can he mean when he says that I am the wisest of men? And yet he is a god and cannot lie; that would be against his nature. After a long consideration, I at last thought of a method of trying the question. I reflected that if I could only find a man wiser than myself, then I might go to the god with a refutation in my hand. I should say to him, "Here is a man who is wiser than I am; but you said that I was the wisest." Accordingly I went to one who had the reputation of wisdom, and observed to him - his name I need not mention; he was a politician whom I selected for examination - and the result was as follows: When I began to talk with him, I could not help thinking that he was not really wise, although he was thought wise by many, and wiser still by himself; and I went and tried to explain to him that he thought himself wise, but was not really wise; and the consequence was that he hated me, and his enmity was shared by several who were present and heard me. So I left him, saying to myself, as I went away: Well, although I do not suppose that either of us knows anything really beautiful and good, **I am better off than he is - for he knows nothing, and thinks that he knows. I neither know nor think that I know...**

[Socrates then spoke to the poets and artisans, concluding that they, too, thought they were wise when they were, in fact, not wise...]

This investigation has led to my having many enemies of the worst and most dangerous kind, and has given occasion also to many calumnies, and I am called wise, for my hearers always imagine that I myself possess the wisdom which I find wanting in others: but the truth is, O men of Athens, that God only is wise; and in this oracle he means to say that the wisdom of men is little or nothing; he is not speaking of Socrates, he is only using my name as an illustration, as if he said, He, O men, is the wisest, who, like Socrates, knows that his wisdom is in truth worth nothing. And so I go my way, obedient to the god, and make inquisition into the wisdom of anyone, whether citizen or stranger, who appears to be wise; and if he is not wise, then in vindication of the oracle I show him that he is not wise; and this occupation quite absorbs me, and I have no time to give either to any public matter of interest or to any concern of my own, but I am in utter poverty by reason of my devotion to the god....

Well, Athenians, this and the like of this is nearly all the defense which I have to offer. Yet a word more. Perhaps there may be someone who is offended at me, when he calls to mind how he himself, on a similar or even a less serious occasion, had recourse to prayers and supplications with many tears, and how he produced his children in court, which was a moving spectacle, together with a posse of his relations and friends; whereas I, who am probably in danger of my life, will do none of these things. Perhaps this may come into his mind, and he may be set against me, and vote in anger because he is displeased at this. Now if there be such a person among you, which I am far from affirming, I may fairly reply to him: My friend, I am a man, and like other men, a creature of flesh and blood, and not of wood or stone, as Homer says; and I have a family, yes, and sons. O Athenians, three in number, one of whom is growing up, and the two others are still young; and yet I will not bring any of them hither in order to petition you for an acquittal... I feel such conduct to be discreditable to myself, and you, and the whole state. One who has reached my years, and who has a name for wisdom, whether deserved or not, ought not to debase himself... I have seen men of reputation, when they have been condemned, behaving in the strangest manner: they seemed to fancy that they were going to suffer something dreadful if they died, and that they could be immortal if you only allowed them to live; and I think that they were a dishonor to the state, and that any stranger coming in would say of them that the most eminent men of Athens, to whom the Athenians themselves give honor and command, are no better than women. And I say that these things ought not to be done by those of us who are of reputation; and if they are done, you ought not to permit them; you ought rather to show that you are more inclined to condemn, not the man who is quiet, but the man who gets up a doleful scene, and makes the city ridiculous.

But, setting aside the question of dishonor, there seems to be something wrong in petitioning a judge, and thus procuring an acquittal instead of informing and convincing him. For his duty is, not to make a present of justice, but to give judgment; and he has sworn that he will judge according to the laws, and not according to his own good pleasure; and neither he nor we should get into the habit of perjuring ourselves - there can be no piety in that. Do not then require me to do what I consider dishonorable and impious and wrong, especially now, when I am being tried for impiety on the indictment of Meletus. For if, O men of Athens, by force of persuasion and entreaty, I could overpower your oaths, then I should be teaching you to believe that there are no gods, and convict myself, in my own defense, of not believing in them. But that is not the case; for **I do believe that there are gods, and in a far higher sense than that in which any of my accusers believe in them.** And to you and to God I commit my cause, to be determined by you as is best for you and me.

The jury condemns Socrates to death.

Socrates' Comments on his Sentence

Not much time will be gained, O Athenians, in return for the evil name which you will get from the detractors of the city, who will say that you killed Socrates, a wise man; for they will call me wise even although I am not wise when they want to reproach you. If you had waited a little while, your desire would have been fulfilled in the course of nature. For I am far advanced in years, as you may perceive, and not far from death. I am speaking now only to those of you who have condemned me to death. And I have another thing to say to them: You think that I was convicted through deficiency of words - I mean, that if I had thought fit to leave nothing undone, nothing unsaid, I might have gained an acquittal. Not so; the deficiency which led to my conviction was not of words - certainly not. But I had not the boldness or impudence or inclination to address you as you would have liked me to address you, weeping and wailing and lamenting, and saying and doing many things which you have been accustomed to hear from others, and which, as I say, are unworthy of me. But I thought that I ought not to do anything common or mean in the hour of danger: nor do I now repent of the manner of my defence, and **I would rather die having spoken after my manner, than speak in your manner and live.** For neither in war nor yet at law ought any man to use every way of escaping death. For often in battle there is no doubt that if a man will throw away his arms, and fall on his knees before his pursuers, he may escape death; and in other dangers there are other ways of escaping death, if a man is willing to say and do anything. The

difficulty, my friends, is not in avoiding death, but in avoiding unrighteousness; for that runs faster than death...

And now, O men who have condemned me, I would fain prophesy to you; for I am about to die, and that is the hour in which men are gifted with prophetic power. And I prophesy to you who are my murderers, that immediately after my death punishment far heavier than you have inflicted on me will surely await you. Me you have killed because you wanted to escape the accuser, and not to give an account of your lives. But that will not be as you suppose: far otherwise. For I say that there will be more accusers of you than there are now; accusers whom hitherto I have restrained: and as they are younger they will be more severe with you, and you will be more offended at them. For if you think that by killing men you can avoid the accuser censuring your lives, you are mistaken; that is not a way of escape which is either possible or honorable; the easiest and noblest way is not to be crushing others, but to be improving yourselves. This is the prophecy which I utter before my departure, to the judges who have condemned me....

Socrates Reflects Upon Death

Let us reflect in another way, and we shall see that there is great reason to hope that death is a good, for one of two things: - either death is a state of nothingness and utter unconsciousness, or, as men say, there is a change and migration of the soul from this world to another. Now if you suppose that there is no consciousness, but a sleep like the sleep of him who is undisturbed even by the sight of dreams, death will be an unspeakable gain. For if a person were to select the night in which his sleep was undisturbed even by dreams, and were to compare with this the other days and nights of his life, and then were to tell us how many days and nights he had passed in the course of his life better and more pleasantly than this one, I think that any man, I will not say a private man, but even the great king, will not find many such days or nights, when compared with the others. Now if death is like this, I say that to die is gain; for eternity is then only a single night. But if death is the journey to another place, and there, as men say, all the dead are, what good, O my friends and judges, can be greater than this? If indeed when the pilgrim arrives in the world below, he is delivered from the professors of justice in this world, and finds the true judges who are said to give judgment there, Minos and Rhadamanthus and Aeacus and Triptolemus, and other sons of God who were righteous in their own life, that pilgrimage will be worth making. What would not a man give if he might converse with Orpheus and Musaeus and Hesiod and Homer? Nay, if this be true, let me die again and again. I, too, shall have a wonderful interest in a place where I can converse with Palamedes, and Ajax the son of Telamon, and other heroes of old, who have suffered death through an unjust judgment; and there will be no small pleasure, as I think, in comparing my own sufferings with theirs. Above all, I shall be able to continue my search into true and false knowledge; as in this world, so also in that; I shall find out who is wise, and who pretends to be wise, and is not. What would not a man give, O judges, to be able to examine the leader of the great Trojan expedition; or Odysseus or Sisyphus, or numberless others, men and women too! What infinite delight would there be in conversing with them and asking them questions! For in that world they do not put a man to death for this; certainly not. For besides being happier in that world than in this, they will be immortal, if what is said is true.

Wherefore, O judges, be of good cheer about death, and know this of a truth - that no evil can happen to a good man, either in life or after death...

Still I have a favor to ask... When my sons are grown up, I would ask you, O my friends, to punish them; and I would have you trouble them, as I have troubled you, if they seem to care about riches, or anything, more than about virtue; or if they pretend to be something when they are really nothing, - then reprove them, as I have reproved you, for not caring about that for which they ought to care, and thinking that they are something when they are really nothing. And if you do this, I and my sons will have received justice at your hands.

The hour of departure has arrived, and we go our ways - I to die, and you to live. Which is better God only knows.

Document 2.4

Selections from Livy's *History of Rome*

The Foundation of the Roman Republic

University of Virginia Electronic Text Center: <http://etext.virginia.edu/etcbin/toccer-new2?id=Liv1His.sgm>

Background: *Tarquin, the last king of the Romans, sends his sons on an errand to the Oracle at Delphi.*

Lucius Junius Brutus

Determined to finish his temple, [Tarquin] sent for workmen from all parts of Etruria... he was carrying out these undertakings a frightful portent appeared; a snake gliding out of a wooden column created confusion and panic in the palace. The king himself was... filled with anxious forebodings... so he decided to send to the world-famed oracle of Delphi. Fearing to entrust the oracular response to anyone else, he sent two of his sons to Greece, through lands at that time unknown and overseas still less known. Titus and Arruns started on their journey. They had as a travelling companion L. Junius **Brutus**, the son of the king's sister, Tarquinia, a young man of a very different character from that which he had assumed. When he heard of the massacre of the chiefs of the State, amongst them his own brother, by his uncle's orders, he determined that his intelligence should give the king no cause for alarm nor his fortune any provocation to his avarice, and that as the laws afforded no protection, he would seek safety in obscurity and neglect. Accordingly he carefully kept up the appearance and conduct of an idiot, leaving the king to do what he liked with his person and property, and did not even protest against his nickname of "Brutus"; for under the protection of that nickname the soul which was one day to liberate Rome was awaiting its destined hour.

The story runs that when brought to Delphi by the Tarquins, more as a butt for their sport than as a companion, he had with him a golden staff enclosed in a hollow one of corner wood, which he offered to Apollo as a mystical emblem of his own character. After executing their father's commission the young men were desirous of ascertaining to which of them the kingdom of Rome would come. A voice came from the lowest depths of the cavern: "Whichever of you, young men, shall be the first to kiss his mother, he shall hold supreme sway in Rome." Sextus had remained behind in Rome, and to keep him in ignorance of this oracle and so deprive him of any chance of coming to the throne, the two Tarquins insisted upon absolute silence being kept on the subject. They drew lots to decide which of them should be the first to kiss his mother on their return to Rome. Brutus, thinking that the oracular utterance had another meaning, pretended to stumble, and as he fell kissed the ground, for the earth is of course the common mother of us all. Then they returned to Rome, where preparations were being energetically pushed forward for a war with the Rutulians.

The Crime of Sextus Tarquinius

SETTING: *The Roman army is laying siege to a nearby city, leaving the young nobles idle.*

When troops are stationary, as is the case in a protracted more than in an active campaign, furloughs are easily granted, more so to the men of rank, however, than to the common soldiers. The royal princes sometimes spent their leisure hours in feasting and entertainments, and at a wine party given by **Sextus Tarquinius** at which **Collatinus**... was present, the conversation happened to turn upon their wives, and each began to speak of his own in terms of extraordinarily high praise. As the dispute became warm, Collatinus said that there was no need of words, it could in a few hours be ascertained how far his **Lucretia** was superior to all the rest. "Why do we not," he exclaimed, "if we have any youthful vigor about us, mount our horses and pay our wives a visit and find out their characters on the spot? What we see of the behavior of each on the unexpected arrival of her husband, let that be the surest test." They were heated with wine, and all shouted: "Good! Come on!" Setting spur to their horses they galloped off to Rome, where they arrived as darkness was beginning to close in. Thence they proceeded to Collatia, where they found Lucretia very differently employed from the king's daughters-in-law, whom they had seen passing their time in feasting and luxury with their acquaintances. She was sitting at her wool work in the hall, late at night, with her maids

busy round her. The palm in this competition of wifely virtue was awarded to Lucretia. She welcomed the arrival of her husband and the Tarquins, whilst her victorious spouse courteously invited the royal princes to remain as his guests. Sextus Tarquin, inflamed by the beauty and exemplary purity of Lucretia, formed the vile project of effecting her dishonour. After their youthful frolic they returned for the time to camp.

A few days afterwards Sextus Tarquin went, unknown to Collatinus, with one companion to Collatia. He was hospitably received by the household, who suspected nothing, and after supper was conducted to the bedroom set apart for guests. When all around seemed safe and everybody fast asleep, he went in the frenzy of his passion with a naked sword to the sleeping Lucretia, and placing his left hand on her breast, said, "Silence, Lucretia! I am Sextus Tarquin, and I have a sword in my hand; if you utter a word, you shall die." When the woman, terrified out of her sleep, saw that no help was near, and instant death threatening her, Tarquin began to confess his passion, pleaded, used threats as well as entreaties, and employed every argument likely to influence a female heart. When he saw that she was inflexible and not moved even by the fear of death, he threatened to disgrace her, declaring that he would lay the naked corpse of the slave by her dead body, so that it might be said that she had been slain in foul adultery. By this awful threat, his lust triumphed over her inflexible chastity, and Tarquin went off exulting in having successfully attacked her honour. Lucretia, overwhelmed with grief at such a frightful outrage, sent a messenger to her father at Rome and to her husband... asking them to come to her, each accompanied by one faithful friend; it was necessary to act, and to act promptly; a horrible thing had happened. Spurius Lucretius came with **Publius Valerius**... Collatinus with Lucius Junius Brutus, with whom he happened to be returning to Rome when he was met by his wife's messenger. They found Lucretia sitting in her room prostrate with grief. As they entered, she burst into tears, and to her husband's inquiry whether all was well, replied, "No! what can be well with a woman when her honour is lost? The marks of a stranger, Collatinus, are in your bed. But it is only the body that has been violated, the soul is pure; death shall bear witness to that. But pledge me your solemn word that the adulterer shall not go unpunished. It is Sextus Tarquin, who, coming as an enemy instead of a guest, forced from me last night by brutal violence a pleasure fatal to me, and, if you are men, fatal to him." They all successively pledged their word, and tried to console the distracted woman by turning the guilt from the victim of the outrage to the perpetrator, and urging that it is the mind that sins, not the body, and where there has been no consent there is no guilt. "It is for you," she said, "to see that he gets his deserts; although I acquit myself of the sin, I do not free myself from the penalty; no unchaste woman shall henceforth live and plead Lucretia's example." She had a knife concealed in her dress which she plunged into her heart, and fell dying on the floor. Her father and husband raised the death-cry.

Tarquin Overthrown

Whilst they were absorbed in grief, **Brutus** drew the knife from Lucretia's wound, and holding it, dripping with blood, in front of him, said, "**By this blood-most pure before the outrage wrought by the king's son-I swear, and you, O gods, I call to witness that I will drive hence Lucius Tarquinius Superbus, together with his cursed wife and his whole brood, with fire and sword and every means in my power, and I will not suffer them or any one else to reign in Rome.**" Then he handed the knife to Collatinus and then to Lucretius and Valerius, who were all astounded at the marvel of the thing, wondering whence Brutus had acquired this new character. They swore as they were directed; all their grief changed to wrath, and they followed the lead of Brutus, who summoned them to abolish the monarchy forthwith. They carried the body of Lucretia from her home down to the Forum, where, owing to the unheard-of atrocity of the crime, they at once collected a crowd. Each had his own complaint to make of the wickedness and violence of the royal house. Whilst all were moved by the father's deep distress, Brutus bade them stop their tears and idle laments, and urged them to act as men and Romans and take up arms against their insolent foes. All the high-spirited amongst the younger men came forward as armed volunteers, the rest followed their example.... The terrible occurrence created... excitement in Rome... there was a rush from all quarters of the City to the Forum. When they had gathered there... [Brutus] made a speech quite out of keeping with the character and temper he had up to that day assumed. He dwelt upon the brutality and licentiousness of Sextus Tarquin, the infamous outrage on Lucretia and her pitiful death, the bereavement sustained by her father, Tricipitinus, to whom the cause of his daughter's death was more shameful and distressing than the actual death itself. Then he dwelt on the tyranny of the king, the toils and sufferings of the plebeians kept underground clearing out ditches and sewers-Roman men, conquerors of all the surrounding nations, turned from warriors into artisans and

stonemasons! He reminded them of the shameful murder of Servius Tullius and his daughter driving in her accursed chariot over her father's body, and solemnly invoked the gods as the avengers of murdered parents. By enumerating these and, I believe, other still more atrocious incidents which his keen sense of the present injustice suggested, but which it is not easy to give in detail, he goaded on the incensed multitude to strip the king of his sovereignty and pronounce a sentence of banishment against Tarquin with his wife and children...

When the news of these proceedings reached the camp, the king, alarmed at the turn affairs were taking, hurried to Rome to quell the outbreak... Tarquin found the gates shut, and a decree of banishment passed against him; the Liberator of the City received a joyous welcome in the camp, and the king's sons were expelled from it... The whole duration of the regal government from the foundation of the City to its liberation was two hundred and forty-four years. Two **consuls** were then elected in the assembly of centuries by the prefect of the City, in accordance with the regulations of Servius Tullius...

Document 2.5

Flaminius and the Romans at the Battle of Lake Trasimene

From Polybius (Greek Historian), *The Histories*, III.83

Having made all these preparations during the night and thus encompassed the defile with troops waiting in ambush, Hannibal remained quiet. Flaminius was following close on his steps impatient to overtake him. He had encamped the night before at a very late hour close to the lake itself; and [the] next day as soon as it was dawn he led his vanguard along the lake to the above-mentioned defile, with the view of coming in touch with the enemy. It was an unusually misty morning, and Hannibal, as soon as the greater part of the enemy's column had entered the defile and when the head was already in contact with him, giving the signal for battle and sending notice to those in the ambuscades, attacked the Romans from all sides at the same time. The sudden appearance of the enemy took Flaminius completely by surprise, and as the condition of the atmosphere rendered it very difficult to see, and their foes were charging down on them in so many places from higher ground... They were charged at one and the same instant from the front, from the rear, and from the flanks, so that most of them were cut to pieces in marching order as they were quite unable to protect themselves, and, as it were, betrayed by their commander's lack of judgment. For while they were still occupied in considering what was best to do, they were being slaughtered without realizing how. Flaminius himself, who was in the utmost dismay and dejection, was here attacked and slain by certain Celts. So there fell in the valley about fifteen thousand of the Romans...

From Livy (Roman Historian), XXII.5

There was chaos all around but the consul himself showed considerable composure in such a precarious situation. The ranks were in disarray, as men turned in the direction of the confused shouts, but [Flaminius] formed them up as well as time and their position permitted. Wherever he could go, and wherever he could make himself heard, he encouraged them and told them to stand and fight. They needed force and courage to get out of there, he said, not prayers and petitions to the gods. It was by the sword that a way could be made through the midst of the enemy line, and in general less fear meant less danger. But, over the din and turmoil of battle, advice and orders were inaudible...

The battle went on for some three hours. It was savage at every point, but around the consul the fighting was even more fierce and violent. Flaminius had his strongest troops alongside him, and he was energetically bringing assistance at any point where he had seen his men under pressure and in difficulties. His armour marked him out, and so the enemy furiously attacked him, and his own men just as furiously defended him. Then an Insubrian horseman named Ducarius recognized the consul by his appearance... he put the spurs to his horse and thrust forward through the thickest of the enemy. He first cut down Flaminius' armour-bearer, who had thrown himself in the way of his charge, then ran the consul through with his lance. The *triararii* raised their shields to block the man's attempt to strip the body.

DOCUMENT ANALYSIS

| On what point(s) do these historians AGREE? | On what point(s) do these historians DISAGREE? |
|---|--|
| | |

Which account do you find more credible when it comes to the conduct of Flaminius? Explain.



Document 2.6



United States Principles of War

Wikipedia: http://en.wikipedia.org/wiki/Principles_of_War#United_States_principles_of_war

The United States Armed Forces use the following nine principles of war:



1. **Mass** – Mass the effects of overwhelming combat power at the decisive place and time. Synchronizing all the elements of combat power where they will have decisive effect on an enemy force in a short period of time is to achieve mass. Massing effects, rather than concentrating forces, can enable numerically inferior forces to achieve decisive results, while limiting exposure to enemy fire.
2. **Objective** – Direct every military operation toward a clearly defined, decisive and attainable objective. The ultimate military purpose of war is the destruction of the enemy's ability to fight and will to fight.
3. **Offensive** – Seize, retain, and exploit the initiative. Offensive action is the most effective and decisive way to attain a clearly defined common objective. Offensive operations are the means by which a military force seizes and holds the initiative while maintaining freedom of action and achieving decisive results...
4. **Security** – Never permit the enemy to acquire unexpected advantage. Security enhances freedom of action by reducing vulnerability to hostile acts, influence, or surprise. Security results from the measures taken by a commander to protect his forces...
5. **Economy of Force** – Employ all combat power available in the most effective way possible; allocate minimum essential combat power to secondary efforts. Economy of force is the judicious employment and distribution of forces. No part of the force should ever be left without purpose...
6. **Maneuver** – Place the enemy in a position of disadvantage through the flexible application of combat power. Maneuver is the movement of forces in relation to the enemy to gain positional advantage. Effective maneuver keeps the enemy off balance and protects the force. It is used to exploit successes, to preserve freedom of action, and to reduce vulnerability...
7. **Unity of Command** – For every objective, seek unity of command and unity of effort... employment of military forces in a manner that masses combat power toward a common objective requires unity of command and unity of effort. Unity of command means that all the forces are under one responsible commander. It requires a single commander with the requisite authority to direct all forces in pursuit of a unified purpose.
8. **Surprise** – Strike the enemy at a time or place or in a manner for which he is unprepared. Surprise can decisively shift the balance of combat power. By seeking surprise, forces can achieve success well out of proportion to the effort expended. Surprise can be in tempo, size of force, direction or location of main effort, and timing. Deception can aid the probability of achieving surprise...
9. **Simple** – Prepare clear, uncomplicated plans and concise orders to ensure thorough understanding... Simplicity contributes to successful operations. Simple plans and clear, concise orders minimize misunderstanding and confusion...

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Document 2.7

From Plutarch, *The Life of Cato the Elder*

Source: http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Plutarch/Lives/Cato_Major*.html

The family of Marcus Cato, it is said, was of Tusculan origin, though he lived, previous to his career as soldier and statesman, on an inherited estate in the country of the Sabines. His ancestors commonly passed for men of no note whatever, but Cato himself extols his father, Marcus, as a brave man and good soldier... The Romans used to call men who had no family distinction, but were coming into public notice through their own achievements, "new men,"¹ and such they called Cato... Afterwards he got the surname of Cato for his great abilities. The Romans call a man who is wise and prudent, *catulus*....

His bodily habit, since he was addicted from the very first to labor with his own hands, a temperate mode of life, and military duties, was very serviceable, and disposed alike to vigor and health. His discourse... he developed and perfected in the villages and towns about Rome, where he served as advocate for all who needed him, and got the reputation of being, first a zealous pleader, and then a capable orator. Thenceforth the weight and dignity of his character revealed themselves more and more to those who had dealings with him; they saw that he was bound to be a man of great affairs, and have a leading place in the state. For he not only gave his services in legal contests without fee of any sort, as it would seem, but did not appear to cherish even the repute won in such contests as his chief ambition. Nay, he was far more desirous of high repute in battles and campaigns against the enemy, and while he was yet a mere stripling, had his breast covered with honorable wounds. He says himself that he made his first campaign when he was seventeen years old, at the time when Hannibal was consuming Italy with the flames of his successes.

In battle, he showed himself effective of hand, sure and steadfast of foot, and of a fierce countenance. With threatening speech and harsh cries he would advance upon the foe, for he rightly thought, and tried to show others, that often-times such action terrifies the enemy more than the sword. On the march, he carried his own armor on foot, while a single attendant followed in charge of his camp utensils. With this man, it is said, he was never wroth, and never scolded him when he served up a meal, nay, he actually took hold himself and assisted in most of such preparations, provided he was free from his military duties. Water was what he drank on his campaigns, except that once in a while, in a raging thirst, he would call for vinegar, or, when his strength was failing, would add a little wine.

Near his fields was the cottage which had once belonged to Manius Curius, a hero of three **triumphs**.² To this he would often go, and the sight of the small farm and the mean dwelling led him to think of their former owner, who, though he had become the greatest of the Romans, had subdued the most warlike nations, and driven Pyrrhus out of Italy, nevertheless tilled this little patch of ground with his own hands and occupied this cottage, after three triumphs. Here it was that the ambassadors of the Samnites once found him seated at his hearth cooking turnips, and offered him much gold; but he dismissed them, saying that a man whom such a meal satisfied had no need of gold, and for his part he thought that a more honorable thing than the possession of gold was the conquest of its possessors. Cato would go away with his mind full of these things, and on viewing again his own house and lands and servants and mode of life, would increase the labors of his hands and lop off his extravagancies.

When Fabius Maximus took the city of Tarentum, it chanced that Cato, who was then a mere stripling, served under him, and being lodged with a certain Nearchus, of the sect of the Pythagoreans, he was eager to know of his doctrines. When he heard this man holding forth as follows, in language which Plato also uses, condemning pleasure as "the greatest incentive to evil," and the body as "the chief detriment to the soul, from which she can release and purify herself only by such reasonings as most do wean and divorce her from bodily sensations," he fell still more in love with simplicity and restraint.

¹ Latin, *novus homo*

² The highest honor that could be bestowed upon a Roman military commander, with a massive parade and ceremony being given in his honor after a great victory

Document 2.8

From Ovid, *The Art of Love*, Book I

Source: Penguin Classics Edition, Peter Green, trans.

Should anyone here in Rome lack finesse at love-making...read my book, and results are guaranteed! ... Aid my enterprise, Venus! Respectable ladies, the kind who wear hairbands and ankle-length skirts, are hereby warned off. Safe love, legitimate liaisons will be my theme. This poem breaks no taboos. First, then, you fledgling troopers in passion's service, comes the task of finding an object for your love. Next, you must labour to woo and win your lady; Thirdly, ensure that the affair will last. Such are my limitations, such the ground I will cover, The race I propose to run.

While you are fancy-free still, and can drive at leisure, pick a girl, tell her, 'You're the one I love. And only you.' But this search means using your eyes: a mistress won't drop out of the sky at your feet. A hunter's skilled where to spread his nets for the stag, senses in which glen the wild boar lurks.... You too, so keen to establish some long-term relationship, must learn, first, where girls are to be found. Your search need not take you-believe me- on an overseas voyage: a short enough trek will bring you to your goal....If you like budding adolescents any number of (guaranteed) maidens are here to delight your roving eye. You prefer young women? They'll charm you by the thousand, you won't know which to choose. And if you happen to fancy a more mature, experienced age-group, believe me, *they* show up in droves.

But the theatre's curving tiers should form your favourite hunting-ground: here you are sure to find the richest returns, be your wish for lover or playmate, a one-night stand or a permanent affair.... As bees haunt fragrant pastures and meadows, hovering over thyme, flitting from flower to flower, so our fashionable ladies swarm to the games in such crowds, I often can't decide which I like. As spectators they come, come to be inspected: ...Chaste modesty doesn't stand a chance.

Don't forget the races...chances galore! You'll sit right beside your mistress, so be sure to press against her wherever you can- an easy task: ...engage in friendly conversation, casual small-talk at first- ask, with a show of interest, whose are those horses just coming past: find out her favourite, back it yourself...If some dust should settle in you girl's lap, flick it away with your fingers; and if there's no dust, still flick away: nothing: Let any excuse serve to prove your zeal. If her cloak's trailing, gather it up, make a great business of rescuing it from the dirt- Instant reward for your gallantry, a licensed peep at delectable ankles, and more.