

C&T Lecture Notes on 10.26.05

Discussion: Thucydides (p.1-11, p.66-75, p.102-109, Reading Book W)

A. Archaeology:

- a. Ideas
 - i. piracy accepted
- b. Was Odysseus a pirate?
 - i. Stole cattle, food, etc
 - ii. Was given gifts
- c. “not ashamed of stealing and raiding (p.3)
 - i. honorable if done nobley
 - 1. seems opposite to Athenean morals
 - 2. maybe acceptable for Atheneans to attack other cities and states, but not for them to attack other Atheneans
 - ii. Atheneans different from Greese because they laid down weapons for a life of luxury
- d. Why read Archaeology?
 - i. Understand Athenean attitudes, where they came from
 - ii. Helps with the debate

B. Mythlanean Debate:

- a. Ideas
 - i. agree with which side?
 - ii. Athenean attitude toward the city state
- b. Debate
 - i. Destroy Mytilene
 - 1. class votes: 3
 - 2. Cleon
 - a. Kill men and enslave women
 - b. We won, they lost the rebellion
 - ii. Not to Destroy Mytilene
 - 1. class vote: 6
 - 2. Diototus
 - iii. Undecided
 - 1. class vote: 3
- c. take sides, not making compromises, going back makes you look weak
- d. “killing only one time event and not profitable” (p.74)
- e. “a city with a fear of law is better than not having power to back them up” (p.67)
- f. generous and respectful if spared, but they waited for a time when athens was weak to try an steal freedom
- g. Creon’s way would cause cities to better prepare themselves for future rebellions
 - i. Will cause bigger rebellion and only gain death
- h. Rebelled to get rid of Athenean rulers, but reins were tightened ruling was even morepainstaking and punishing

- i. Nothing changes then, just re-asserting how it should have been
- j. Have the just right to kill, but better to put up with injustice of not killing and to then benefit from their lives
 - i. *Mytilene not destroyed, land divided and gave it to Gods, killed those responsible, burned down walls, still collected payments
- k. Diodotus not on extreme of compassion, but not wanting to kill all because he'd die too
- l. People will do anything to survive
- m. "forever enemies, why show compassion" (p.70) (argument for destroying city)
- n. Diodotus would respond by telling of hardships of making new friends and controlling current city states
- o. Creon would say: no one will have respect for empire, then no friends at all, people only respect power
- p. No one side claims to be fair or to even want to be fair
 - i. Fairness = equality between rulers and ruled

C. Melian Dialogue:

- a. Ideas:
 - i. Both sides claim the support of the gods
 - ii. Athenian attitude toward the city states
- b. Dialogue
 - i. Funny Melians have choice between giving over to Athenians or being destroyed
 - ii. No peaceful situation, just domination
 - iii. This conclusion goes with Creon's previous suggestion of killing all military agents and enslaving women and children
 - 1. but Melian is not treasonous
 - iv. Act of Athenian power, exercising dominance
 - v. Entrapment maybe, because the Athenians are prodding and provoking the Melians to fight so that they can crush them
 - vi. Not really concerned with pride of Melians, need to instead focus on surviving
 - vii. It doesn't work to tell a city no to have pride, unless you want them to try and prove you wrong by demonstrating said pride
 - viii. Either accept insults, or be destroyed, Athenians not concerned with economic value, they want to prove strength over Melians
 - 1. disagreement
 - a. thinks Athenians believed more in a Darwinian type of thinking and that the strong will survive
 - i. says same thing as above
 - ix. Benefited Athenians to allow Melians a chance to fight back
 - 1. *occurred ten years after Mytilenean Debate