IV

ANATOLIAN GREECE. ECONOMIC REVOLUTION IN GREECE IN CENTURIES VIII–VI B.C.

It is one of the most notable features of the migratory epoch in Greece, that the redistribution of population at the end of the second millennium B.C. and beginning of the first drove out a number of clans, and parts of clans, first to the islands and then to Asia Minor. There is no doubt that the emigrants were exceptionally active, enterprising, and ambitious. Some of them, belonging to the old population of Greece, had been unable to defend their kingdoms against the new-comers, and preferred to emigrate rather than come to terms and submit to new masters. Others belonged to the invading clans and looked on Greece as merely a temporary halting-place in the course of their instinctive march to the south and east, whose wealth was well known to them. Both alike brought with them from Greece the habits of civilized existence which had grown up there, either from the continuous influence of Aegean culture, or from the independent development of that culture by the Graeco-Aegean population of southern and central Hellas.

The emigrants established themselves in Asia Minor by force of arms and seized the choicest parts of the coast, especially the fertile valleys at the mouths of the chief rivers—the Granicus, the Scamander, the Caicus, the Hermus, the Maeander—and lying near to the most convenient harbours. They found here conditions of life not very different from what they had left behind.
Plate VIII EARLY GREEK RELIGION

1. A group of clay figures from a sanctuary. About 2000 such figures were found at Ayia Irini (Cyprus) around the altar. Their size varies from some inches to life size. They represent worshippers. Note the terracottas of war-chariots and armed men. 7th or 6th century B.C. Cyprus Museum (Nicosia).

2. Ivory statuette of the overseer of the temple of the Great Goddess of Ephesus found under the ruins of the early temple of Ephesus. The overseer (megabyzos) is apparently a eunuch. He wears a high tiara, a long embroidered robe with a belt and a string of beads on the neck. Just like the megabyzos described by Xenophon in the Anabasis. Greek work under strong Oriental influence. 8th–7th centuries B.C. Museum, Constantinople.

3. Ivory statuette of a priestess of the Great Ephesian Goddess found at Ephesus under the ruins of the early temple. The priestess is represented in a long dress with heavy gold ear-rings. She holds in her hands a jug and a dish. On her head is a long pole with a bird at the top. 8th–7th centuries B.C. Museum, Constantinople.
2. IVORY STATUETTE FROM EPHESUS.
HIGH PRIEST

3. IVORY STATUETTE FROM EPHESUS. PRIESTESS
4. A colossal Athenian vase. Vases such as this one served as vessels from which to make drink offerings to the dead below. For this reason these pots generally have an opening at the bottom for the pouring of libations. In the 9th–7th centuries, these very large painted vases were used as grave monuments. The ornamentation consists of a series of geometric motives in various combinations. The figures-scene are treated in the same geometric spirit and are very primitive. They represent a funeral with the deceased laid out on a bier, surrounded by his wife and children and by mourning women tearing their hair. The lower frieze shows warriors on foot and in chariots, some carrying large shields. Found near the Dipylon Gate of Athens. 8th century B.C. Metropolitan Museum of Art, New York.
The Anatolian coast had long been civilized; it kept up regular communications with the East and was familiar with the routes of maritime trade in the Straits, the Sea of Marmora, and the Black Sea. Hence when the Greeks had established themselves in Asia Minor, they could not help inheriting Anatolian traditions. The Late Aegean culture which they brought with them was bound to blend with the form which culture had already taken on the spot; Graeco-Aegean religion took over many Anatolian religious ideas; and, finally, a mixture of blood between the immigrants and the local aristocracy was inevitable.

The system, social, economic, and political, which prevailed in these Anatolian kingdoms before the Greek invasion, is somewhat obscure. But from survivals of that system and from the picture of Troy drawn by Homer we must suppose the existence of fortified cities as the centres of political life. The king's palace was in the city, and his retainers lived there. The form of later institutions makes it probable that the chief sanctuary was habitually placed close to the city—a sanctuary consecrated to one of the many Anatolian Mother-Goddesses, who continued to be, in later times, the chief objects of religious worship in that country. The worship of the goddess was performed by a numerous class of priests, whose head was perhaps king of the city and adjacent territory. It is possible, however, that even at that early time there was a special chief priest, distinct from the king: we know that in some cults of the Great Mother the chief priest was bound to be a eunuch. Below this aristocracy of priests and warriors came the general population, who tilled the soil for their superiors. Peasants who lived on temple lands were counted as slaves of the god; and so were the numerous workmen employed in shops belonging to the temple. The inhabitants of land not owned by the temple were, in all probability, serfs belonging to the king, his favourites, and his warriors. We must suppose that these relations were formed during the existence of the great Hittite Empire. It is probable that the fortified towns were built then, and that the aristocracy of the conquer-
Plate IX  MINOAN RELIGION

1. Bezel of a gold ring. Found at Mycenae. The Great Goddess is represented seated on a rocky ground beneath her sacred tree. Above her in the heaven, symbolized by the sun and the moon, are divine emblems: the double-axe and a small figure protected by the double shield—the shield goddess. Left is a row of lion-heads. Near her are seated two little handmaids; one is offering her a spray, the other plucks fruit for her from the tree. Two women votaries present flowers: to one of them the goddess presents three poppy-heads, the other holds some lilies. The scene represents no doubt the epiphany of the divine world to her worshippers. Late Minoan. About 1500 B.C. Athens, National Museum.

2. Bezel of a gold ring. Found at Mycenae. A shrine of the Great Goddess is represented standing perhaps on the top of a mountain. The doors of the forecourt, which is surrounded by a wall and consists of three terraces, stand wide open. A paved road leads to the
cult-room of which the front is represented. Behind the front grow two trees. Two other trees grow outside the walls of the forecourt. Before the shrine two priestesses are worshipping the invisible Goddess by performing a sacred dance. Similar shrines are known at Paphos in Cyprus and at Byblos in Phoenicia. Late Minoan. About 1500 B.C. Athens, National Museum.

3. Faience statuette, painted. Found in the Palace of Cnosus among other sacred objects in a temple-depot. The figure represents either the Snake-goddess herself or her priestess. Her arms, her waist, her tiara are surrounded by snakes. Snake-goddesses are familiar figures in Oriental religions. Middle Minoan. About 1700 B.C. Museum of Candia (Crete).

4. Painted sarcophagus. Found at Hagia Triada. Cult of the gods and of the dead. The right half of the fresco is occupied by the mummified figure of the dead man standing before his grave-monument. Three male-priests bring him gifts: the first, a ship for his last voyage, the others, animals. The left half represents a sacrifice (of blood and wine) by two ladies at the double-axe shrine of the Great Goddess. On the axes are two doves, the birds of the Great Mother. Between the axes is a large krater for the liquid offerings. Behind the offering ladies a priestess is playing the lyre and singing the praise of the Goddess. After 1400 B.C. Museum of Candia (Crete).
ing Hittites settled down in them. But the temples and temple lands were older than the Hittites. Before the Hittites came, the king and the chief priest were probably identical.

When groups of emigrants from Greece conquered one of these kingdoms after another, their first business, no doubt, was to establish their power, define their relations to the local inhabitants, adapt themselves to new conditions, and defend their possessions against fresh swarms of invaders from the west. They were few in number and the place was strange. Hence the difficulty of their position dictated a policy of agreement in their dealings both with the local population and with subsequent colonists. It is certain that the Greeks spared the rich and powerful temples on the Anatolian coast. The cult of the Great Goddess had been familiar to them even in Greece. Hence their first object was to secure for themselves the protection of the local goddess, and they secured it by maintaining her temple and the immunities of the temple. This is why we find later a large and wealthy temple of some local deity with a Greek name standing near most Greek cities in Asia Minor. If the deity was male, he was called Zeus or Apollo by the Greeks, and every goddess became Artemis. Some of the Greek names, indeed, had been taken over by the Greeks in their own country from the Aegeans or from the pre-Greek population of Hellas. This policy of agreement can be traced at Ephesus, for instance, with its famous temple of Artemis. In all probability the Greeks and the ruling aristocracy of the conquered cities combined to form a single dominating class, with the local population of tillers and herdersmen to work for them. It is probable that the Greeks seldom came into armed collision with fresh groups of settlers. Generally they admitted such freely to their kingdom, and sometimes guided them to districts in the neighbourhood that were ripe for the spoiler.

This conciliatory policy was the necessary result of the political situation, already described in Chapter III, in the eastern world at the beginning of the first millennium B.C. After the di-
ruption of the Hittite Empire its place was filled by the Phrygian kingdom, whose power and wealth were very well known to the Greeks—a fact sufficiently proved by the stories current among them of Midas, the great King of Phrygia who 'bathed in gold'. When Phrygia was broken by an invasion of Cimmerians, Lydia by degrees took its place. Lydia had withstood the pressure of these devastating marauders, who spread as far as the Greek cities in Asia Minor and destroyed some of them early in the seventh century B.C. The kingdoms of Phrygia and Lydia had both kept up constant relations with Greece. Carrying on an extensive trade with the East, they resented the interposition of the Greeks between themselves and the sea, and therefore strove to add these Greek cities to their own dominions. The settlers had to exert themselves to the utmost to defend their independence. Under these conditions, every addition to the population of the Greek cities increased their power of resistance; and the better their relations with the native inhabitants, the less likely they were to be betrayed by them. In spite of all, they were unable to maintain their freedom against the last kings of Lydia, or against Persia, when she took the place of Lydia in Asia Minor. They were all obliged to submit to Cyrus and his successors. Their internal life went on unchanged; for the Persians did not interfere with the institutions of the cities.

These institutions were partly brought from European Greece by the settlers and partly taken over from their predecessors in Asia Minor. The form of government in most of the communities was not monarchical. It is probable that the conquest of the Anatolian coast was effected under the rule of kings; but our historical tradition, at least, refers almost exclusively to a contest between different forms of popular government—aristocracy, or government by a few rich and noble families, and democracy, or government by the whole people. The aristocracy probably consisted of those descended from the original conquerors, who had shared among themselves the conquered land and the serfs connected with it. The lower classes would probably include
later settlers, who lived chiefly by industry and trade; some of these would be rich and influential citizens, while others would be plain artisans, small traders, and labourers.

The economic life of the settlers was based mainly on agriculture and stock-raising. Further, the culture of the vine and olive was successfully carried on both in the Aegean islands and on the Anatolian mainland. The production of wine became a Greek speciality, notably in the islands, some of which, such as Lesbos, Chios, and Samos, are really inseparable from the mainland. The soil of these islands, less suitable for agriculture, is excellent for vines, which supply splendid wine, sweet, fragrant, and strong—exactly the qualities prized by the inhabitants of Hither Asia, where viticulture was unsuccessful and the produce of the grapes indifferent. A kindred industry was the production of olive oil, which gradually became, throughout Greece and in parts of the East, essential for diet, health, and illumination. Olive oil drives out butter; olive oil drives out lighted brands and torches, just as paraffin drove out tallow candles and has now given place to electricity. Thanks to her wine and oil, Greece, and especially Anatolian Greece, was able to produce wares which earned respect for her in the world’s markets. The revolution in cultivation, caused by the development of these two industries, had a notable influence upon the life of the whole Greek world. The islands and European Greece were soon able to compete successfully with Asia Minor, especially in the production of oil, and captured the markets in the east, south, and north.

Nevertheless, Asia Minor did not lose her predominance in the economic life of the Aegean coast. In districts occupied by Greece since the time of the Hittite dominion industry as well as agriculture was firmly established. The technical skill of Aegeans and Egyptians, of Mesopotamia and Phoenicia, found a refuge in the Anatolian temples, which were not merely religious centres, but also important centres of art and the scene of animated fairs. The conditions were specially favourable for the
textile industry, and for work in wood and leather. The central plateau of Anatolia fed enormous flocks of sheep, which had long been famous for the exceptionally fine quality of their wool. The country was rich in minerals, and in the materials for vegetable dyes that could match the Tyrian purple extracted from marine shells. In metallurgy Anatolia was not inferior to the Transcaucasian kingdom of Van; gold she produced herself; and silver, copper, and iron were shipped to her along the coast from the land of the Chalybes on the southern shore of the Black Sea. This route had been familiar to the Carians even before the Greeks set foot in Asia. The natural wealth of the country had long been known, and to it was due the prosperity of the Hittite empire.

The Lydians, as the heirs of the Hittites, raised the industry and trade of the country to an unprecedented height. Nor were the Greeks on the coast left behind in the race. They soon acquired from the native inhabitants technical skill in the manufacture of textiles, and bettered the instruction. They learned to work in wood and leather, and to make fine jewellery of Anatolian gold after Lydian patterns. They brought with them into the country the ancient speciality of the Aegians—the manufacture of excellent vessels of clay for oil and wine, and of lamps for illumination. They took full advantage of the high quality of Greek clay, especially clay from the islands; and their natural taste made these objects masterpieces of decorative art, as unique in their kind as the Aegian vases. Their woven fabrics, leather and wood manufactures, gems, weapons, and metal articles for household use and furniture, were bartered for wine and oil from the islands and from Greece; and these, together with wine and oil of their own production, were exported to east and west. Thus the foreign trade of the Anatolian Greeks became very extensive, including Lydia, Greece, and the Greek communities now springing up in the west, in Italy and Sicily, and in the east, along the Straits, the Sea of Marmora, and the Black Sea. For the purposes of this trade, Lydia and the Anatolian cities now
1. CLAY STATUETTE FOUND AT TANAGRA IN BOEOTIA

2. CLAY STATUETTE FOUND AT TANAGRA IN BOEOTIA
Plate X  GREEK LIFE IN THE 6TH AND 5TH CENTURIES B.C.

1. Clay statuette found at Tanagra in Boeotia. The statuette represents a Bocotian peasant ploughing his field. The workmanship, though primitive (note the almost geometric oxen), is unusually good. The group is full of life. Note the primitive plough, of which all the parts as we know them from literary sources (e.g. Hesiod) are perfectly recognizable. 6th century B.C. Paris, Louvre (Bull. de corresp. hell. xvii, 1895).

2. Clay statuette found at Tanagra in Boeotia. A street cook seated on a square stone, before him his transportable stove. He is cooking meat or pastry. Probably early 6th century B.C. Berlin, Lapidarium.

3. and 4. Two clay statuettes found at Thebes in Boeotia. One represents a man playing the lyre with five strings. In his right hand he holds the ‘plectrum’, with his left he moves the strings. The second represents a man writing on a diptych, i.e. a double wooden tablet covered with wax. In his right hand the ‘style'. Greek letters (three lines) are seen on the tablet. The letters give no sense. Is the musician a Homerist, and the writer a poet or a modest scribe? Early 6th century B.C. Paris, Louvre.
began, for the first time, to make use of coined money—gold,
electrum (pale gold), and silver.
Trade and commerce became even more active when Persia
took the place of Lydia in Asia Minor. The existence of the
world-empire of Persia, together with the construction of roads,
assisted the growth of trade in the Persian monarchy generally.
The Greeks made full use of all these advantages. Their mer-
chants steadily squeezed the Phoenicians out of the Aegean
world and drove them to the western part of the Mediterranean.
In the eighth century the Greeks established trade posts in Syria
(modern Al Mina, by the mouth of the Orontes River) and on
the Phoenician coast. From that time all the attention of the
Phoenicians was given to the western district of the north Afri-
can coast, where their colonies of Utica and Carthage prospered
greatly; to the south coast of Spain, with its rich mines of silver,
copper, and tin, including Tartessus, a wealthy centre of trade
and industry; and to the north-west coast of Italy, where the
Etruscans were always faithful allies and regular partners in
business, and where there was a considerable supply of metals—
copper and iron.
This commercial prosperity of the Greeks in Asia Minor af-
ected their social and political life as well. In consequence of it
their cities take the lead in the life of the country. Their growth
is irresistible, and adventurers in search of gain crowd into them.
A new aristocracy—the great merchants, the owners of vineyards
and olive groves and of large factories—grows up beside the old
landowning aristocracy and acquires a considerable part of the
land. They own whole fleets of merchant vessels. Slave labour
begins more and more to displace free labour in mercantile busi-
ness. Slaves work in the vineyards and factories, and serve as
rowers on the ships.
The growth of trade makes it necessary to seek new markets
for produce; and the growth of urban population makes it im-
possible for each small community to find food for itself from
its own territory. Therefore the new markets must provide not
merely raw products for industry and more slaves, but foodstuffs as well. Corn, above all, is needed. Flocks and herds are too small to provide meat for every one; beasts are no longer bred for the butcher but for their milk and wool and their use in agriculture. Fish becomes a substitute for meat. The leading speculators therefore look out for districts where fish can be caught in great numbers for salting. These conditions stimulate colonization in all places suitable either for the extensive production of cereals or for a fishing industry. The places which prove most suitable are—the shores and seaside valleys of Italy and Sicily; the coasts of the Balkan peninsula, the Straits, the Sea of Marmora, and the Black Sea; there was an inexhaustible supply of tunny-fish in that region, and of fresh-water fish at the mouths of the Danube, the Dniester, the Bug, the Dnieper, and the Don. These coasts, known to the Greeks at an earlier date, were now populated by crowds of new Greek colonists—tillers of the soil and fishermen, not working for themselves alone, but also for an extensive and steadily growing market.

The economic revolution, beginning in the eastern part of the Greek world, soon made itself felt in the west also, and especially along the line of the coast. Here the disruption of the family had long been going on, and small separate holdings had been
formed on the territory of each community. In some places this process resulted in a division of the land between the families of the predominating stock, who finally reduced the conquered native population to a state of servitude. This was apparently the origin of the system in Sparta, Thessaly, and Crete. But in most of the other communities—we know more about Attica and Boeotia than about other countries—the disruption of the family resulted in the creation of two classes, a number of smallholders and a group of large landowners, members of the royal house and other great families. The life of the poor farmer, driven by the pressure of great neighbours to the hills and marshes, is excellently drawn for us in the poetry of Hesiod, a Boeotian peasant. He depicts a hard life on a little patch of land, with no brightness in the present, constant care for the morrow, and no hope for the future.

At this time the economic revolution already mentioned began. The demand for wine and oil forced the large owners to give up the production of cereals and take to vineyards and olive-trees. This industry is suitable for slave-labour, because it requires a number of hands directed by a single owner. The result was a great increase in the number of slaves. In the cities, as,
Fig. 8. One of the votive plaques of which scores were found in a
sanctuary of Poseidon, near Corinth, the great centre of commerce
and industry of Greece in the 6th cent. Our plaque represents miners
working in a pit. 6th cent. B.C. Berlin Museum. From 'Antike Denk-
mäler'.

for instance, in Athens and Corinth, trade and industry began
to grow. Each city tried to produce for the market something
individual and unknown to other cities; they improved their
methods of production and the quality of their goods. Money
now made its appearance. At first it was very dear, and it was
possible to buy a quantity of goods for a small sum.

This economic advance did nothing to improve the position
of the smallholder. Holdings became smaller and smaller. That
vines and olive-trees were lucrative was proved by the example
of the large landowners; but capital was needed for this new
enterprise, and capital was all in the hands of the merchants and
manufacturers in the city. Money was dear, and high interest
had to be paid for loans. It was necessary to borrow money for
other purposes—to keep the farm going in bad seasons, to divide
an inheritance and form new holdings, to clear away forest and
drain marshes. All this tended to the wide development of the money-lender's business and the growth of debt among the smallholders. They were exposed to a terrible risk: if they could not pay, the debtor himself and his family became the property of the creditor.

In the meantime, this expansion of industry, trade, and navigation opened up wide possibilities for ambition both within the city and beyond the borders of the country. Cities became crowded and new colonies were formed. All the Greek coasts took an active part in colonizing the west, north, and east. Miletus throws off swarm after swarm; and colonists in considerable numbers go forth from Euboea and other islands and from the Peloponnese. Certain cities of European Greece come to the front in the world's markets. Thus the city of Chalcis in Euboea begins to work its copper mines intensively and to flood the market with the metal; Aegina takes advantage of its position between Asia Minor and Greece to become a great exchange for the barter of goods, and in the seventh century begins to coin silver in abundance. Corinth, situated on the Isthmus between the Peloponnese and Greece, becomes the centre of exchange with Italy: it pays better to break cargo at the Isthmus than to sail round the stormy coasts of the Peloponnese. Corinth stirs up the Ionian islands and colonizes on the routes westward (Ambracia, Syracuse) and in the peninsula of Chalcidice. Much the same part is played by Megara, a centre for the production of fine fabrics, and by Sicyon in Achaia, the best harbour in the north of the Peloponnese.

To the economic development of this age we must ascribe the Greek colonization of all sites on the Mediterranean coast that offered a prospect of reasonable prosperity for the settler. Italy and Sicily were soon covered with colonies, till the southern coast of Italy and the eastern half of Sicily were densely populated with Greeks. Tarentum, Sybaris, Croton, Epizephyrian Locri, Rhegium, Elea, Cumae, and Naples, in Italy; Agrigentum, Gela, Syracuse, Tauromenium, and Messana, in Sicily—all these
cities gained wealth and power. Central Italy was in the hands of the Etruscans, who were themselves enterprising merchants and skilled agriculturists, and therefore barred their coast against the Greeks. The Phoenicians had seized western Sicily, and there the influence of Carthage predominated. When the Greeks had occupied the east coast, they were forced to begin a long and obstinate struggle against the Cathaginians, who were supported by the Etruscans. The east coast of Italy was peopled by Illyrian settlers coming from what is now Dalmatia, on the east of the Adriatic. These Illyrians were bold navigators and pirates who defended the Adriatic against Greek penetration. In Gaul things were different: that country had not yet been occupied by the Indo-European stock of Celts from the north, and its native inhabitants—Ligurians and Iберians, the first conquerors of southern Gaul—welcomed the Greeks gladly. Massilia became the centre of Greek colonization on the south coast, and was sup-
Plate XI  GREEK VASES. 7th–6th CENTURIES B.C.

1. Proto-Corinthian jug (made at Corinth or Sicyon) divided into four friezes. One of them is shown in our figure. It represents two armies of hoplites clashing in battle. The shields of one army which are seen from the front side show the various armorial devices of the warriors. A flute-player between two rows of soldiers plays a military tune (remember the war-songs of Tyrtæus). 7th century B.C. Villa Giulia, Rome. After Antike Denkmaler.

2. Archaic polychrome hydria (water pot) from Caere in Etruria. The vases of this type were probably made somewhere in Ionia. The picture on the hydria represents the Greek legend of how Heracles came to Egypt, was captured by the Egyptian King Busiris, was brought to an altar and here broke loose and knocked down Busiris and his Egyptians. Some negroes are running to the scene of action to help their king. The scene is full of life and humour. 6th century B.C. Österreichisches Museum, Vienna. After Furtwängler-Reichhold.
2. ARCHAIC HYDRIA FROM CARNE. HERACLES AND BUSIRIS
ported against Phoenicians and Etruscans first by the local population and then by the Celts. The Greeks managed also to establish themselves here and there on the south coast of Spain.

In the east the same process went on as widely. Here the Greeks began by occupying all the eastern shore in the north of the Balkan peninsula, with both banks of the Straits and the Sea of Marmora. The peninsula of Chalcidice, with its rich mines, was covered with Greek cities. A number of large settlements grew up on the banks of the Straits and the Sea of Marmora. Conspicuous among these were Cyzicus on the south of the Sea of Marmora, and Byzantium and Chalcedon on the European and Asiatic sides of the Bosphorus. Here began a perfect network of Greek stations for trade and the fishing industry—Heraclea, Amisos, Sinope, and Tragae, south of the Black Sea; next, on the rest, north, and east coasts all the best fishing-stations at the mouths of the Balkan and Russian rivers; a number of harbours in the Crimea, along the Caucasian and Crimean coasts of the Cimmerian Bosphorus, and on the Caucasian coast. The chief settlements on the western shore of the Black Sea were Apollonia, Mesembria, Tomi, and Ister. Tyrra stood at the mouth of the Dnieper, Olbia at the mouth of the Bug and Dnieper, Cercinites, Chersonesus, and Theodosia, on the Crimean coast; Pantikapaion and Phanagoria on the shore of the Cimmerian Bosphorus; Tanais at the mouth of the Don; Dioscurias and Phasis on the Caucasian shore. Behind these coast-towns, the Balkan peninsula and Asia Minor were inhabited by Thracian tribes of Indo-European origin, who tilled the soil and raised cattle. In the steppes of south Russia, a powerful kingdom of nomad Scythians (another branch of the same Iranian stock to which the Persians belonged) had destroyed the Cimmerian kingdom and taken its place; and the same relations existed between them and the Greek colonies on the Black Sea as between Persia and the Greek cities in Asia Minor.

The wider the extension of Greek colonization on the shores of the Mediterranean and the Black Sea, the more fierce became
commercial activity in Greece itself and Asia Minor. One new market after another was opened for trade and industry. The wealth of Greece increased by leaps and bounds. But this growing wealth brought with it changes in political and social life. Classes grew up, and with them class hatred and class contests. The aristocracy of birth found their superiority contested by the aristocracy of the purse; and both were threatened by the numbers of the labouring population. The lavish expenditure of the minority, the luxury with which they surrounded themselves, their exploitation of the masses, and the increasing number of slaves, were not passively endured: they begot active jealousy and hatred, which broke out in the shape of a cruel, and often inhuman, struggle between classes. Thus at Miletus the people were at first victorious and murdered the wives and children of the aristocrats; then the aristocrats prevailed and burned their opponents alive, lighting up the open spaces of the city with live torches. Read the verses of Theognis, and you will understand the intense hatred and mutual contempt which the opponents in this unending struggle felt for one another.
SPARTA: HER SOCIAL, ECONOMIC,
AND POLITICAL SYSTEM

From the eighth to the sixth century B.C. the political and social
development of Greece kept pace with her economic growth. As
the chief feature in this development we must reckon the gradu-
ual formation and establishment of that peculiar Greek institu-
tion, the city-state. This process was not everywhere simulta-
eous or identical. Some parts of Greece retained for centuries the
clan system of government and all the peculiarities of the Ho-
meric Age; among these were Arcadia in the Peloponnesse, the
Aetolians in the north-west of central Greece, their neighbours,
the Acarnanians, and the inhabitants of Epirus. Others devel-
oped urban institutions, proceeding from stage to stage in the
course of this development. The essential peculiarity of the
latter system is this—that political life is concentrated in one
place. This place is the city: it is the religious, political, and eco-
nomic centre of the district united round it and reckoned as
territory belonging to the city. All the inhabitants of this terri-
tory are citizens and jointly organize the life, political, economic,
social, and religious, of the whole community. Foreigners, serfs,
and slaves are the only persons excluded from the ranks of the
citizens. In these city-states political power passes by stages from
the hands of the clan king to the body of citizens, first to a group
of leading families closely associated with the king in his duties,
next to all landowners, and finally to the citizens generally; the