

McKennaMUN VIII Background Guide



Joint Crisis Committee

**April 4-5 2020
Claremont McKenna
College**



DIRECTOR'S LETTER

Dear Delegates,

“This, the war on which you are now debating, would be one of the greatest magnitude.”

-Thucydides

Throughout the weekend, you will be cast into the midst of a conflict the likes of which had scarcely been seen before: the Peloponnesian War. Fought between the illustrious Athenian Empire and the war-hardened Spartans, the Peloponnesian war was an ancient armed conflict that inspired one of the first true works of history: Thucydides “the history of the Peloponnesian War.” This was a war fought between former allies. Athens, a democracy turned empire and made illustrious by the demands it made on its’ tributaries and Sparta, a military dictatorship still famed for the rigor of its training regime, the *Agoge*. Through his history, Thucydides recounts the story of a momentous conflict while emphasizing the differing characters of the two city-states, the fast-moving and innovative Athenians pitted against the slow-moving and deliberate Spartans.

As part of this joint Crisis committee, you will take on the role of either an Athenian or Spartan general, tributary, or orator. Your powers will differ greatly based on your allocation, but no matter what character you play, you will be able to significantly alter the path of the war if you are able to successfully leverage your resources and skills. *The History of the Peloponnesian*

War is filled with characters that, through their diplomacy, valiant military actions, and inspiring speeches changed the course of history. This guide will aim to give you the relevant cultural and political history as well as a brief introduction to the methods of influence you may wish to employ to allow you, too, to take the reins of history. So raise your levies, pay homage to your gods, and bid farewell to your cherished homes. The wine-purple seas beckon and the triremes sit in their moorings. Embark now, for honor, riches, and the future of Greece.

INTRODUCTION

What You Will Be Doing: The Goals of this Guide and This Committee

For many of you, this is likely your first crisis committee. For those of you who do not know, a crisis committee is a special type of Model UN committee in which you are assigned a character instead of a state. As a character in the crisis, you can pass personal directives called “crisis notes.” when you walk into the room, you will be given two notepads on which to write these notes, which will be periodically collected and responded to by crisis staffers. You will also be passing directives as a committee. In this special type of crisis, called a joint crisis committee, there will be two committees working against each other (in this case, the Spartan coalition and the Athenian Empire.) You will be playing the role of an individual in one of these committees.

The goal of this guide is to give you an overview of the relevant history that you will need to perform well in the committee. It is written under the assumption that many of you have not

experienced a crisis committee before with the goal of not only helping you to perform well in this committee but also in future committees. You will notice that this guide not only includes relevant political history, but it also includes cultural history and even a section on speeches from the period. At the college level, most background guides will only give a summary of political history. These additional sections have been included to give you an idea of the type of information you should be searching for when you do personal research in this and future committees.

Oftentimes, delegates only focus on the various wars that have occurred in the past and the names and statistics relevant to the present situation. While these are very important and should be a part of your research, they are far from all you should research. By widening the scope of your research, you will be able to give far more interesting and compelling speeches. Also, if there is something you find while researching that particularly interests you, pursue it! If you find triremes fascinating, become an expert. If you are inspired by Thucydides's speeches, learn to emulate them. The wider the scope of your research and the more interested you are in it, the more likely it is to help you in the committee.

A Short Note About Appropriate and Inappropriate Content

During the course of your research, you may happen across certain aspects of Greek societies in the early 4th century BC which seems starkly different from our own. Good job! You should try to find these differences; they will allow you to make more accurate and interesting

speeches and directives in the committee. Take, for instance, the value Greek societies tend to place on honor. This is a fascinating aspect of the society that has intrigued countless scholars and is hopefully very interesting to you as well! You might decide that it makes sense for your character to engage in a battle that they will likely lose because it would be dishonorable to flee. This is a much different decision than one might make in, say, a 20th-century military campaign. Make sure to make your unique intention clear in this situation and it will be looked favorably upon!

While differences such as honor culture and others are smiled upon, there are, however, some differences you should refrain from bringing up in committee. Take, for instance, slave culture in Greece at the time or the differing treatment of women. These differences, considering the modern context, should not be promoted in your speeches or crisis arcs. This is not because you should ignore these parts of history; you should still note these differences for your own knowledge. This is simply because, in a Model UN setting, we must make speeches as if we were the characters we are assigned. By making speeches promoting values that we now find not only different but also racist or misogynist, we run the risk of offending delegates present and give new voice to those views. It will never help you in the committee to make a racist or misogynist speech, no matter how fitting it is for your character. In any case, there are far too many other unproblematic and interesting motives and beliefs your character undoubtedly has for you to ever need to. If you ever have a question about if something you uncover during your research is appropriate for the committee, please do not hesitate to ask your chair!

A BRIEF HISTORY OF THE CONFLICTS LEADING TO THE PELOPONNESIAN WAR

Conflicts Leading to The Persian War

At the beginning of the 5th Century BCE, modern Greece was divided into numerous different poleis (A type of specifically Greek city-state, further explained in a later section.) These states operate under a diverse number of different governmental systems, from military dictatorships to democracies.



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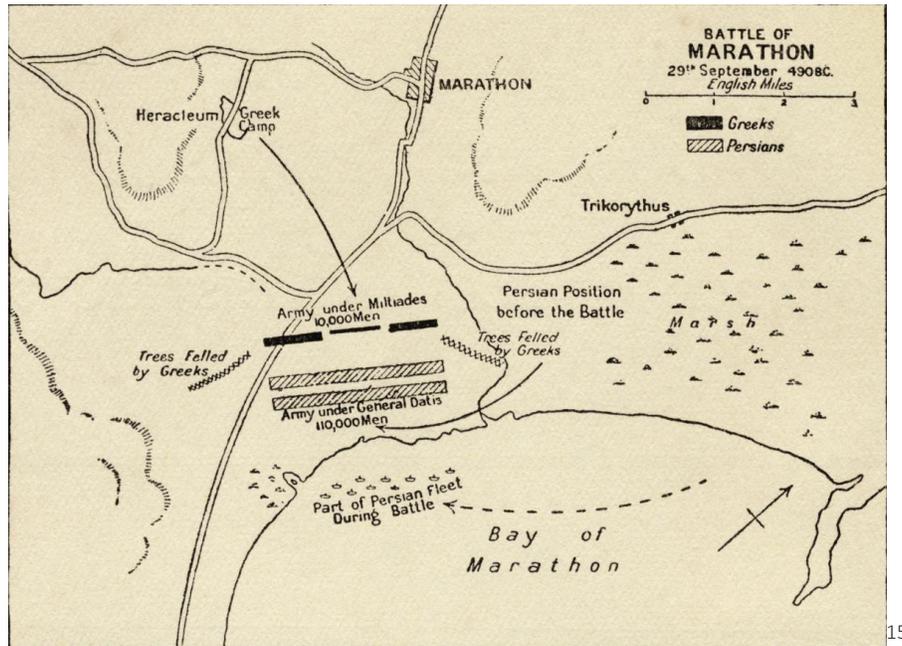
In the east, lay the great Persian Empire. Following the defeat of Lydian king Croesus in 546 BCE, the Persian Empire expanded across Ionia, Thrace, and Macedonia, subjugating formerly independent poleis along the way.² It was not until the so-called “Ionian Revolution” that Persia set its sights on the rest of Greece, however.

In 500 BCE, a number of Anatolian poleis rose up and overthrew their tyrants, thereby rebelling against Persian control. (Asia Minor is also known as Anatolia.³ The region includes those labeled Ionia, Caria, Lydia, Mysia above.) Athens supported these rebellions by sending a number of ships from its’ fleet. According to Herodotus, there had earlier been a diplomatic confusion between the Athenians and the Persians due to a pair of unreliable diplomats. The diplomats had been sent to Persia to ask for an alliance. When they arrived, the Persians did not know who the Athenians were, but offered protection in return for “soil and water.” The Diplomats gave the soil and water, which to the Persians, meant they were accepting subjugation. The diplomats were reprimanded upon their return.⁴ It may be due to this confusion that the Persians reacted the way they did to Athenian intervention in the Ionian revolution.⁵ No matter the case, Darius took offense to the Athenian’s actions and sent envoys to all the Greek states to demand their subjugation.⁶ For the most part, the poleis agreed, save for notably Athens and Sparta, who instead killed the emissaries and sent them back.⁷ The Spartans and Athenians joined together in an alliance to fend off the oncoming invasion.

The Persian Wars

Darius's first advance in Greece was halted when his fleet was destroyed by a storm in 492 BCE.⁸ In 490 BCE, he sent his generals Datis and Artaphernes with an amphibian force to attack Greece.⁹ The campaign began with an unsuccessful siege of the city of Lindos on the Isle of Rhodes. The fleet then moved to Naxos, where they enslaved any citizens of the island that were unable to flee to the mountains in time. The Persians island-hopped across the Aegean, enslaving and looting islands along the way until they made landfall on their first major objective, the island of Euboea off the coast of Attica.¹⁰ (The supposed homeland of the famed Odysseus.) The Persians besieged the city of Eretria for 6 days before two Eretrians betrayed their city and opened the gates. The city was razed and temples looted and all surviving townspeople were enslaved under the orders of King Darius.¹¹

After their success at Eretria, the Persians set sail again and landed near the plains of Marathon. It was here that the first major confrontation took place between the Athenians and the Persians in what has come to be known as one of the most famous battles of all time. The Athenians, under General Miltiades, sallied forth to meet the Persians, joined only by a small number of Plataeans since the Spartans were delayed by a religious festival.^{12 13} The Persians were joined by a number of small autocratic Attic states seeking to curry favor with the Persians and to topple the democratic movements within their Poleis. The Athenians numbered about 10,000 while the Persians numbered around 30,000 (note the numerical inaccuracy in the diagram below.)¹⁴



Knowing that traditional strategy would not work against the superior Persian force, Miltiades opted instead to reinforce his wings and leave only a small number of heavily armored hoplites in the center to hold the line while the wings enclosed the Persians. The Athenian center broke but held long enough to allow the wings to encircle the Persians and cause panic among them, leading to a decisive Athenian victory.¹⁶ According to Heroditus, the Athenians lost only 192 men while the Persians lost over 6,000.¹⁷ The story of the runner, Pheidippides, who allegedly ran so hard back to Athens that he died upon delivering the news, inspired the modern marathon, roughly the distance between Athen and the battle of Marathon.¹⁸ The battle and

stories of the “Marathon Men” had a decisive impression on the Greeks.¹⁹ The Battle showed the Greeks that the Persians could be defeated and inspired them in the coming years.²⁰

The Persians did not invade Greece again for another 10 years due to a revolt in Egypt



and the time it took them to amass an unprecedented number of troops.

Darius had decided, after the defeat at Marathon, to prepare a full invasion.

Darius died during preparations, but

his successor Xerxes was just as

determined. Xerxes left Anatolia

bound for Greece with what scholars

tend to agree was around 200,000

troops, an incredibly large army for

the time period.²¹ Xerxes chose to

transport his army via the Hellespont,

a narrow strait of water that divides

Anatolia from Greece. To do so, he

constructed a bridge of ships over the straight on which his army could walk, much like Hannibal

did over the strait of Gibraltar centuries later. Interestingly, the first bridge was destroyed by a

storm. According to Heroditus, In order to “punish” the sea for its disobedience to him, Xerxes ordered that his men whip the waves and toss iron shackles into the sea.

The Greeks had ample time to prepare for the second invasion due to the extensive preparations of the Persians and the slow movement of their massive army once they set out.²² The Athenians were given control of the combined fleets while the Spartans were given control of the armies. Battle began again in August of 480 BCE.²³

The Persians attacked The Greeks by both land and sea, engaging the Spartans and their allies the Thespians at the narrow pass of Thermopylae while the Athenians fought a surprise detachment of the Persian navy.²⁴ The Persian navy detachment was destroyed by a tremendous storm while the Athenian navy was in port, and the Persians were suffering major losses against the Greeks at Thermopylae.

The pass that the Spartans were defending at Thermopylae was only a few meters wide, allowing them to defend it despite their significantly lower troop count. After a couple of days, a Greek traitor seeking personal reward informed the king Xerxes of a way around Thermopylae.²⁵ The Persians, following this traitor, attacked the Spartans after using the alternate route and inflicted heavy casualties. The Spartan king and general, Leonidas, decided that the only course of action was retreat. Since it would be against Spartan custom and law to retreat, he sent most of the forces south while he stayed with his personal guard of 300 Spartans, some helots, and 1,100 Beotians.²⁶ They remained and fought until the last man and held the Persians long

enough for the rest of the men to retreat.²⁷ Herodotus reports a number of monuments erected at the site of the battle,

‘There is an inscription written over these men, who were buried where they fell, and over those who died before the others went away, dismissed by Leonidas. It reads as follows: “Here four thousand from the Peloponnese once fought three million.” That inscription is for them all, but the Spartans have their own: “Foreigner, go tell the Spartans that we lie here obedient to their commands.”’²⁸

Meanwhile, at sea, the Athenians continued to fight the Persians. Xerxes again attacked the fleet leading to casualties on both sides.²⁹ The Athenian general Themistocles had a plan, however. He was able to convince his allies to pretend to retreat into the narrow strait of Salamis. The Persians followed them in. In the straight, the superior Persian numbers were not a strength, but a weakness. The light and nimble Greek ships were able to form in line and decisively defeat the Persian navy.³⁰

The remainder of the Persian navy, as well as king Xerxes, retreated, but the land forces remained in Greece, marching south to sack an evacuated Athens.³¹ As winter approaches, the Persian forces drew farther north but remained in Greece, thus allowing the Athenians to take refuge in their razed city for the winter.³² The Spartans and other allies fortified the Isthmus of Corinth to prepare for the next attack. When the Persians advanced again, the Athenians, again

refugees of an occupied city, entreated the other allies to attack the Persians. Fearing that the Athenians might surrender to the Persians should they not, the Spartans led a counteroffensive that expelled the remaining Persians from Greece after the battle of Plataea in 479 BCE.³³

Offensive Campaigns and the Delian League

Though this was the end of defensive campaigns against the Persians, it was not the end of fighting altogether. Together, the allies continued to push back the Persians. The Spartans, Athenians, and other allies liberated Myconia and parts of Ionia, raided Cyprus, liberated Sestos, and liberated Byzantium.³⁴ Taking control of both Sestos and Byzantium gave the Greeks control of the passage that had previously been used by Xerxes. After Byzantium, the Spartans were ready to cease advances and return home.³⁵ The Athenians, however, were eager to continue making gains and, especially, liberating Ionian and other Greek poleis in Anatolia. In part, this was because the Ionian settlements were former Athenian colonies, and Athens wished to protect them.

The Athenians led the formation of the so-called “Delian League” in order to safeguard against future Persian attacks and to continue the advance.³⁶ The league was originally headquartered in Delos, with its’ treasury located in the temple of Apollo. The founding members dropped ingots of iron into the sea to signify that the league would last until the iron was no longer at the bottom of the ocean. Over the next decade, the Delian League made

significant advances on the coast of Anatolia and in Thrace, bringing liberated states into the league as they advanced.

Members of the League were allowed to either contribute money to the treasury or to contribute troops to the league's forces. Almost all members opted to contribute money to the treasury. This allowed Athens to use large amounts of the treasury to build a larger navy for itself, prompting the ire of many members.³⁷ When members of the league began to revolt, Athens had enough manpower and naval might to crush them. For instance, when Naxos revolted, the Athenians crushed the revolt, forced the Naxians to dismantle their defenses, and revoked their voting power in the league. At the outbreak of the First Peloponnesian War, the Delian league could still be considered a democracy. In 454 BCE, however, Athens moved the treasury from Delos to Athens. At this point, no member of the league was powerful enough to rebel. This is generally considered the inflection point at which the league turned from an alliance into the Athenian Empire.³⁸ The various members of the league had effectively become tributaries of Athens, too afraid of the Athenian Navy to secede and sending monetary tribute straight to the Athenian treasury in return for protection. Understandably, many Greeks viewed the actions of the Athenians in regard to the Delian League to be an infringement of their liberties.³⁹



40

The Peloponnesian League

The Peloponnesian League (so named because it included almost all members of the Peloponnese, the isthmus where Sparta is located) was formed long before the Persian wars, during the 6th century BCE.

The Peloponnesian League was a much looser confederation of states, organized under the effective rule of Sparta.⁴¹ The League was essentially a collection of bilateral alliances. Sparta did not demand monetary tribute from any members, nor did the League have any permanent institutions. Sparta offered protections to the members and in return, the members offered a part of their armed forces to the Spartans in times of war.

The First Peloponnesian War

The first Peloponnesian war was a relatively limited conflict that lasted from 460 to 446 BCE.⁴²

The war began as tensions increased between Sparta and Athens, especially as Sparta realized that inaction might mean Corinth could ally with the Athenians. At the time, the power of the Delian League and Sparta along with its allies was relatively equal. The addition of Corinth to the league could tip the scales, however.⁴³ Sparta had also considered themselves to be the hegemons of the Greek offensive against Persia and took offense to the new Athenian hegemony over the Delian League.⁴⁴

The Athenian leader at the time, Cimon, wished to continue cooperation between the two states and was relatively successful for some time. That all came to an end in the mid-460s, however, when an earthquake instigated a helot rebellion in Sparta. (Helots were Spartan serfs/slaves which had been captured in previous wars.) Sparta was forced to ask its allies for assistance and Athens, heeding to the call of its former ally during the Persian wars, sent 4,000 troops.⁴⁵ The Spartans took offense to the appearance of the Athenians, however, and dismissed them alone among all their allies. This destroyed the appearance of cooperation between the two states, and before long Athens was engaged in open war with the Peloponnesian League.⁴⁶

Though there were a number of battles, the war was still rather limited. Athens saw greater success than Sparta during the war due to their early control of Megara, this shutting off the Isthmus of Corinth. The lack of a route by which to attack the attic peninsula by land and the superior Athenian navy effectively ruled out an assault on Athens by the Spartans. Meanwhile, superior Spartan land forces prevented

Athens from making gains on the Peloponnese. The war drew to a close in 445 BCE without major gains or losses on either side.⁴⁷

THE PRESENT SITUATION

The year is now 431 BCE. Since the peace signed in 445 BCE, tensions have only grown between Athens and Sparta. Athens, at this point a wealthy naval empire, holds an iron grip over most of the Greek islands. That is not to say, however, that it could not be broken. Many poleis resent Athenian hegemony over the Delian League and are willing to fight to see it ended. Meanwhile, the people of Athens, spirited as they have become by recent successes, will not tolerate weak foreign policy. Many even call for expansion of the empire to overseas Greek colonies such as Sicily or Brundisium in Italy.

Meanwhile, Sparta, formerly the undisputed military hegemon of Greece, bristles at the Athenians' newfound confidence and the worrying results of the latest conflict. Luckily, the Peloponnesian League has secured the support of Corinth, a mighty naval power surpassed only by Athens. Great measures would need to be taken, however, to defeat Athens at sea, especially considering the inferior war chest the Peloponnesian League has at its disposal. The League does have vastly superior infantry which should be leveraged to its advantage whenever possible. No matter the advances made at sea, a Spartan victory, if the gods are favorable, is bound to occur on land. Any strategies devised at the war councils must find a way to meet the Athenians on the open field or else risk another stalemate.

Another conflict is bound to break out at any time. The crisis that finally provides the spark that ignites the next Great War is yet to be seen. Whatever day it happens, however, will undoubtedly be memorialized in history as the beginning of the greatest Hellenic conflict yet.

Supplemental Information

Greek Culture

The Greek City-states that fought in the Peloponnesian War considered themselves part of a unified Hellenic identity. They called themselves Hellenes, and their lands were known as Hellas.⁴⁸ They shared many cultural values and most of Hellas spoke some dialect of Ancient Greek, either Aeolic, Doric, or Ionic.⁴⁹ The classical Greek literature that survives today is almost all Attic Greek, a sub-dialect of Ionian spoken by the Athenians for centuries.⁵⁰ This identity largely began with the victory of the Greeks as a unified force against the Persians in the Persian Wars. As the renowned professor of classics, Richard Martin notes in his preface to Lattimore's translation of *the Iliad*,

“Even when *the Iliad* was composed, somewhere in the “archaic” period of Greek history between 750 and 550 BC, there seems to have been little concern among cultures bordering the Mediterranean to differentiate East from West: from Sicily to Sardis and

beyond, trade goods, musical modes, stories, artistic styles, and people circulated and interacted in creative profusion.”⁵¹

And,

“In 490 and again 480-79 BC, invasions by the massive forces of the expanding Persian empire were turned back by a ragtag coalition of Greek city-states, on Greek soil. This spectacular, unexpected victory was celebrated by Greeks of the ensuing “Classical Age” through temple sculpture, murals, vase painting, oratory, and dramatic literature that proudly made verbal and visual analogies between the Persian wars of recent times and the heroic successes of the Trojan War.”⁵²

The Persian Wars forced the Greeks to fight together for their own survival. The successes of these endeavors against the Persians cemented both a Greek identity and a feeling of East versus West that persists in Western and Eastern culture to this day.

Poleis

The predominant form of Greek government at the time of the Peloponnesian war was the city-state. The city-state, or “polis” as they are more properly called, is a community structure featuring an important city that governs over the surrounding countryside and

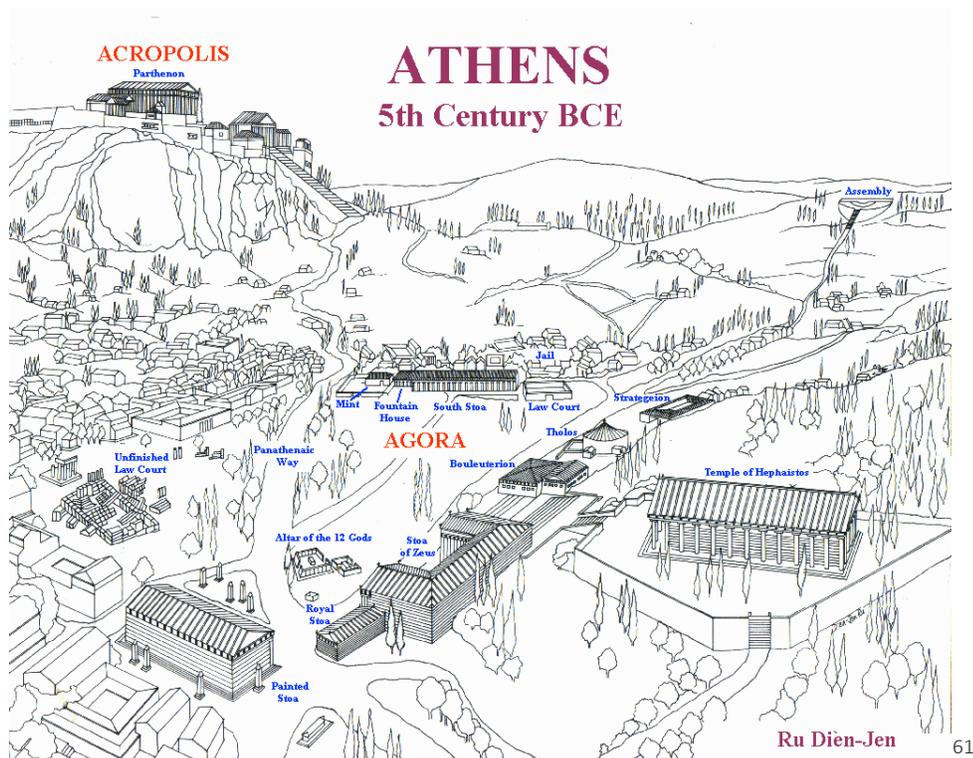
potentially other smaller settlements. Originally, the word “polis” simply meant a fortified settlement or place of refuge. In times of danger, the people surrounding a polis would come to it for safety. Over time, these poleis became places not only of refuge but of governmental authority. They began to exert control over the agricultural regions surrounding the urban polis, and thus the city-state was born.⁵³ At one time there were over 1000 poleis in Hellas, featuring a wide variety of different governmental forms.⁵⁴ Some poleis were Oligarchies, some were monarchies, while others still were democracies.



Greece at the time of Homer's Iliad (with the origins of prominent characters.)⁵⁵

Oftentimes the governmental center of the state was built on top of a fortified hill called an acropolis.⁵⁶ The urban center almost always included a number of temples, which were usually the most impressive buildings architecturally.⁵⁷ Most Poleis operated under an idea of common legal rights sacred to all citizens that owned property.⁵⁸

Community cohesion was at the center of many practices of the Polis.⁵⁹ Even though non-property owning citizens could not participate in the political process in democratic poleis, there were still many opportunities for them to participate in the community. One such way was through the *Agora*. The *Agora* was a community space in the center of the polis. It included a number of amenities and necessities for the city, such as shops, courthouses, and temples. Adorned with fountains and surrounded by colonnades, the *Agora* served as both the center of the polis and the center of religious, cultural, and legal life for the average Greek citizen.⁶⁰



Many poleis also adopted specific deities from the Hellenic Pantheon to serve as patron deities. For instance, Corinth worshipped Poseidon as their patron god, while Delphi and Delos considered Apollo to be their patron.⁶² These city-states still worshipped all the other gods in the pantheon but believed that their patron gods watched over them and fought to curry favor for their city among the other gods. The central temple in a given polis would usually be to the patron god. (Note that in the image above, “the Parthenon” is a temple dedicated to Athena)



63

Although we call the hegemony of Athens over various city-states of the time an Empire, Athens did not exercise the type of direct control we generally expect when we hear the word empire used today. Instead, the Empire of Athens was one of indirect control through diplomatic agreements and naval superiority. Each polis still exercised a decent amount of autonomy.

Likewise, the states that formed the Peloponnesian League were also relatively autonomous. In fact, as discussed above, they exercised much more freedom than those in the Delian League.

CHARACTERS

A Short Note on Characters

As with many crisis committees that focus on ancient history, information about key individuals, such as the dictator of a given island, is often quite sparse or difficult to find, if it still exists at all. Additionally, some measures need to be taken to ensure that all characters have similar enough power for the competition to be fair. As such, there are a few details in the characters below that are not historically accurate. Additionally, while all characters below could have plausibly existed, some have been created to fill spaces where the historical records falls short. Keep this in mind while reading and researching.

Characters: Athenian Empire

Pericles⁶⁴

A prominent orator and general, Pericles was a fierce proponent of Democracy and an inspiring speaker. He sought to expand Athens's power and prestige in every way possible. While in power, he gave

a great amount of freedom to philosophers and writers. In the coming war, Pericles's ability to rally the masses around a cause will be invaluable.

Phormio⁶⁵

A general in the Athenian Army, Phormio was both competent and respected. He was nearly universally liked wherever he went, even in foreign lands in which he spent considerable time. He is well respected in Athens and wields a good deal of influence, though his influence relies on his good reputation. So long as he continues to act honorably (or act least maintains the appearance of honor) he will go far.

Cleon⁶⁶

A ruthless military tactician and politician, Cleon is willing to do whatever he sees fit to see Athenian hegemony go unchallenged in the Aegean. Cleon is not above fabricating information to destroy his political rivals, and is quite skilled at it. His passionate, shouting, angry speaking style is unique but effective for a populist audience. Though rich himself, Cleon wishes to see the end of the wealthy establishment as well as the enemies of Athens (though the "enemies of Athens" are wont to change based on his political motivations on a given day.)

Nicias⁶⁷

Staunchly opposed to Cleon and other imperialists, Nicias wished to bring an end to aggressions with Sparta as soon as was possible. Having inherited a large sum of money from his father's silver mines,

Nicias had both monetary influence and influence among the more moderate political class. His influence could grow or diminish based on his successes or failures in his newly elected post as a *strategos*.

(general)

Demosthenes⁶⁸

An aspiring general, Demosthenes tends to see things that others would miss. He is a risk taker, and his intuition is often correct. However, he does not always communicate these intuitions effectively. Demosthenes is not afraid to disobey his commands if he believes in one course of action over another, but his free thinking could lead to disaster if it means troop movements are not coordinated.

Alcibiades⁶⁹

Rich, strikingly handsome, and perhaps a touch treacherous, Alcibiades is never short of friends and enemies. He is able to move easily in the upper rings of Athenian society and can count on their support, so long as he supports them. Though he is a powerful orator, capable of spinning any situation, he is usually not very well trusted.

Kirphis

A prominent Orator from Chaldice with diplomatic ties to Macedonia in the north

Chrysothemis

High priestess of Athena Polias/ Religious head of Athens

Eos

High Priestess of Apollo, considered an oracle with the ability to predict the future through the god Apollo. Well connected to the sacred and immensely influential Oracle at Delphi.

Melegros

Oligarch of Euboea

Eualcidas

Hierophylakes of Eleusis, which makes them responsible for performing blood sacrifices as part of the secretive cult of Demeter.

Phrynikos

Prominent Monarch of the Northern Ionian Lands of Anatolia

Philagros

Prominent Dictator of the Southern Ionian Lands of Anatolia

Skiron

Dictator of Nymphaion - Crimea has been colonized by greek settlers for over 100 years now. Nonetheless, the borders of Nymphaion (Greek Crimea), hanging precariously on edge of the empire, are still threatened by innumerable terrifying and often unknown threats. Rumor has it that Skiron is in the process of making treaties with the fearsome Scythians nearby of who heroditus writes, "None who attacks them can escape, and none can catch them if they desire not to be found." Time will tell if these treaties bring stability to the region or end in tragedy.

Nicon

Devotee of Dionysus - Hailing from the city of Nymphaion, Nicon has devoted himself to the god of wine, festivity, and pleasure: Dionysus. He glides easily through social circles across the empire and is a skilled polyglot with a sympathy for foreigners. He retains considerable influence over many smaller tribes in the Black Sea region that he visited during festivals for the god of wine as well as in his own city, Nymphaion.

Anchimolios

Athenian Philosopher and Asclepiad - Follower of Pyrrho the Sceptic with significant ties to academia and access to abundant technological knowledge. Skilled doctor.

Pistias

Athenian Diplomat - A greek from southern Anatolia who has spent significant time abroad already. Pistias has spent most of his time in Egypt, where he has picked up on some local technological and military advances, learned the language, and made connections with some Egyptian rebel groups with a favorable view of Athens.

Characters: Spartan Coalition

Archidamus⁷⁰

Renowned for his coolness under pressure, King Archidamus of Sparta is the embodiment of the slow moving, deliberate, strong Spartan ideal. His people look to him for leadership in these uncertain times. He has his court at his disposal, though since the integrity of his position is of the utmost importance, he must guard against the appearance of any wrongdoing or face the same consequences as his father.

Cnemus⁷¹

As a Spartan naval commander, Cnemus has not been met with fortune. His naval operations thus far have largely been failures. Nonetheless, he has made significant inroads with other naval commanders. His failures are likely due to inherent flaws in the Spartan military tradition, not his own mistakes. As such, he is in a good position to advocate for reform if he should choose a political life instead of a military one.

Brasidas⁷²

A confident and skilled Spartan general Brasidas is certain to perform admirably in the coming wars. Though he has considerable raw skill, he has yet to make inroads with the proper authorities or prove himself enough to be placed in command of a large force. Nonetheless, he has a small contingent of men and more than enough skill to climb the ladder quickly if he uses them.

Gylippus⁷³

Gylippus's father was accused of bribery and expelled from Sparta in 446. His skill as a general has prompted Sparta to appoint him as a military commander, though his propensity to the same vices as his father puts his loyalty in question. He has a surprisingly large sum of money to work with for his position, and useful friends in questionable places.

Astyochus⁷⁴

Astyochus is in charge of all Spartan naval forces in Asia Minor. Additionally, he knows a fair number of influential oligarchs in Delian Ionia, making him a useful point of contact with rebel m⁷⁵

Atalanta

Queen of Sparta

Enyo

High Priestess of Apollo - Considered an oracle with the ability to predict the future through the god Apollo. Well connected to the sacred and immensely influential Oracle at Delphi.

Eupolos

Tyrant of Corinth

Lysias

Leader of the Corinthian Navy

Theophanes

Oligarch of Melos

Krantor

Ephor of Sparta – One of the most powerful official advisors to the King of Sparta

Aloeus

King of Boeotia

Theodotis

High Priestess of Boeotia

Cynisca

Victor of the Olympic games and princess of Sparta

Castianiera

Prominent noblewoman of Sparta - Many powers over city functions and own many estates due to times when military has been abroad.

Isodemos

Spartan Diplomat with ties to Brundisium.

Polyperchon

Sibyl of Kythira

Philetor

General of Elis

Pirithoos

King of Elis

Nikasios

Diplomat of Elis - Elis is technically allied with sparta, but tensions have been growing for some time as Elis has become ever more prosperous prompting the jealousy of Sparta. (If there are 3 allocations then it will be an interesting dynamic as they work together to decide to stay or betray. I thought this was a good opportunity since there are more allocations in Sparta than Athens and some may decide to flip flop if backroom is ok with dealing with it. It would be accurate to the time!)

Orsilochus

Iatromantis of Sparta - A shaman seer with knowledge of medicine

¹ https://commons.wikimedia.org/wiki/File:Map_Greco-Persian_Wars-en.svg

² <https://www.britannica.com/event/Greco-Persian-Wars>

³ <https://www.britannica.com/event/Ionian-revolt>

⁴ Herodotus 5.73

⁵ <https://books.google.com/books?id=EjhEAgAAQBAJ&pg=PA84#v=onepage&q&f=false>,
https://en.wikipedia.org/wiki/Greco-Persian_Wars#cite_note-MW84-58

⁷ Herodotus VI 48, https://en.wikipedia.org/wiki/Greco-Persian_Wars#cite_note-MW84-58

⁸ <https://www.britannica.com/event/Greco-Persian-Wars>

⁹ https://en.wikipedia.org/wiki/Greco-Persian_Wars#cite_note-MW84-58

¹⁰ Ibid

¹¹ Ibid, Herodotus VI, 101

¹² Religion takes precedence over battle a surprising amount in both Heroditus's account and Thucydides. Notably, when the Athenians delayed their assault on the Sicilians repeatedly due to unfavorable sacrifices on the field, perhaps losing them the day.

¹³ <https://www.history.com/topics/ancient-history/battle-of-marathon>

¹⁴ Ibid

¹⁵ <https://www.history.com/topics/ancient-history/battle-of-marathon>

¹⁶ Ibid

¹⁷ Herodotus VI, 117

¹⁸ <https://www.history.com/topics/ancient-history/battle-of-marathon>

¹⁹ Ibid

²⁰ https://en.wikipedia.org/wiki/Greco-Persian_Wars#cite_note-MW84-58

²¹ https://en.wikipedia.org/wiki/Greco-Persian_Wars#cite_note-MW84-58

²² <https://www.britannica.com/event/Greco-Persian-Wars>

²³ <https://www.britannica.com/event/Greco-Persian-Wars>

²⁴ Ibid

²⁵ <https://www.britannica.com/event/Battle-of-Thermopylae-Greek-history-480-BC>

²⁶ <https://www.britannica.com/event/Battle-of-Thermopylae-Greek-history-480-BC>

²⁷ ibid

²⁸

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0126%3Abook%3D7%3Achapter%3D228%3Asection%3D2>

²⁹ <https://www.britannica.com/event/Greco-Persian-Wars>

³⁰ https://en.wikipedia.org/wiki/Battle_of_Salamis

³¹ <https://www.britannica.com/event/Greco-Persian-Wars>

³² https://en.wikipedia.org/wiki/Greco-Persian_Wars#cite_note-MW84-58

³³ <https://www.britannica.com/event/Greco-Persian-Wars>, https://en.wikipedia.org/wiki/Greco-Persian_Wars#cite_note-MW84-58

³⁴ https://en.wikipedia.org/wiki/Greco-Persian_Wars#cite_note-MW84-58

³⁵ https://en.wikipedia.org/wiki/Greco-Persian_Wars#cite_note-MW84-58

³⁶ <https://www.britannica.com/topic/Delian-League>

³⁷ https://en.wikipedia.org/wiki/Delian_League

³⁸ Ibid

³⁹ <https://www.livius.org/articles/concept/peloponnesian-league/>

⁴⁰ <https://delianleague300051580.wordpress.com/2018/04/12/the-delian-league/>

⁴¹ <https://www.livius.org/articles/concept/peloponnesian-league/>

⁴² https://www.ancient.eu/Peloponnesian_War/

⁴³ Ibid

⁴⁴ https://en.wikipedia.org/wiki/First_Peloponnesian_War

⁴⁵ Ibid

⁴⁶ Ibid

⁴⁷ ibid

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- ⁴⁸ <https://www.bbc.co.uk/bitesize/topics/z87tn39/articles/zxytpv4>
- ⁴⁹ <http://www.ancientgreece.com/s/AncientGreekLanguage/>
- ⁵⁰ Ibid
- ⁵¹ Lattimore Iliad
- ⁵² Ibid
- ⁵³ <https://www.khanacademy.org/humanities/world-history/ancient-medieval/classical-greece/a/the-greek-polis>
- ⁵⁴ <https://www.nationalgeographic.org/encyclopedia/greek-city-states/>
- ⁵⁵ https://en.wikipedia.org/wiki/File:Homerich_Greece-en.svg
- ⁵⁶ <https://www.nationalgeographic.org/encyclopedia/greek-city-states/>
- ⁵⁷ <https://www.ancient.eu/Polis/>
- ⁵⁸ Ibid
- ⁵⁹ <https://www.ancient.eu/Polis/>
- ⁶⁰ <https://www.britannica.com/topic/agora>
- ⁶¹ <http://www.thehistoryofancientgreece.com/2017/12/066-athenian-agora.html>
- ⁶² <https://www.revolvy.com/page/Greek-city%252Dstate-patron-gods>
- ⁶³ <https://www.britannica.com/topic/agora>
- ⁶⁴ <https://www.ancient.eu/pericles/>
- ⁶⁵ <https://www.livius.org/articles/person/phormio/>
- ⁶⁶ <https://www.britannica.com/biography/Cleon-Athenian-politician>, <http://whchronicle.com/before-there-was-trump-there-was-cleon/>
- ⁶⁷ <https://en.wikipedia.org/wiki/Nicias>
- ⁶⁸ <https://www.livius.org/articles/person/demosthenes-general/>
- ⁶⁹ <https://www.ancient.eu/Alcibiades/>
- ⁷⁰ https://en.wikipedia.org/wiki/Archidamus_II
- ⁷¹ https://en.wikipedia.org/wiki/Cnemus#cite_note-:12-26
- ⁷² <https://www.ancient.eu/Brasidas/>
- ⁷³ <https://en.wikipedia.org/wiki/Gylippus>
- ⁷⁴ <https://en.wikipedia.org/wiki/Astyochus>