

Plutarch's Account of the Spartans

The following was written by the Greek historian Plutarch in 75 CE in his biography of the legendary Lycurgus of Sparta. It describes the customs of the Spartans, also called Lacedaemonians, several centuries earlier.

...In order to the good education of their youth (which, as I said before, he thought the most important and noblest work of a lawgiver), he went so far back as to take into consideration their very conception and birth, by regulating their marriages. For Aristotle is wrong in saying, that, after he had tried all ways to reduce the women to more modesty and sobriety, he was at last forced to leave them as they were, because that in the absence of their husbands, who spent the best part of their lives in the wars, their wives, whom they were obliged to leave absolute mistresses at home, took great liberties and assumed the superiority; and were treated with overmuch respect and called by the title of lady or queen. The truth is, he took in their case, also, all the care that was possible; he ordered the maidens to exercise themselves with wrestling, running, throwing, the quoit, and casting the dart, to the end that the fruit they conceived might, in strong and healthy bodies, take firmer root and find better growth, and withal that they, with this greater vigor, might be the more able to undergo the pains of child-bearing. And to the end he might take away their over great tenderness and fear of exposure to the air, and all acquired womanishness, he ordered that the young women should go naked in the processions, as well as the young men, and dance, too, in that condition, at certain solemn feasts, singing certain songs, whilst the young men stood around, seeing and hearing them.

On these occasions they now and then made, by jests, a befitting reflection upon those who had misbehaved themselves in the wars; and again sang encomiums upon those who had done any gallant action, and by these means inspired the younger sort with an emulation of their glory. Those that were thus commended went away proud, elated, and gratified with their honour among the maidens; and those who were rallied were as sensibly touched with it as if they had been formally reprimanded; and so much the more, because the kings and the elders, as well as the rest of the city, saw and heard all that passed. Nor was there anything shameful in this nakedness of the young women; modesty attended them, and all wantonness was excluded. It taught them simplicity and a care for good health, and gave them some taste of higher feelings, admitted as they thus were to the field of noble action and glory. Hence it was natural for them to think and speak as Gorgo, for example, the wife of Leonidas, is said to have done, when some foreign lady, as it would seem, told her that the women of Lacedaemon were the only women in the world who could rule men; "With good reason," she said, "for we are the only women who bring forth men." These public processions of the maidens, and their appearing naked in their exercises and dancings, were incitements to marriage, operating upon the young with the rigour and certainty, as Plato says, of love, if not of mathematics.

But besides all this, to promote it yet more effectually, those who continued bachelors were in a degree disfranchised by law; for they were excluded from the sight those public processions in which the young men and maidens danced naked, and, in winter-time, the officers compelled them to march naked themselves round the marketplace, singing as they went a certain song to their own disgrace, that they justly suffered this punishment for disobeying the laws. Moreover, they were denied that respect and observance which the younger men paid their elders; and no man, for example, found fault with what was said to

Dercyllidas, though so eminent a commander; upon whose approach one day, a young man, instead of rising, retained his seat, remarking, "No child of yours will make room for me."

In their marriages, the husband carried off his bride by a sort of force; nor were their brides ever small and of tender years, but in their full bloom and ripeness. After this, she who superintended the wedding comes and clips the hair of the bride close round her head, dresses her up in man's clothes, and leaves her upon a mattress in the dark; afterwards comes the bridegroom, in his everyday clothes, sober and composed, as having supped at the common table, and, entering privately into the room where the bride lies, unties her virgin zone, and takes her to himself; and, after staying some time together, he returns composedly to his own apartment, to sleep as usual with the other young men. And so he continues to do, spending his days, and, indeed, his nights, with them, visiting his bride in fear and shame, and with circumspection, when he thought he should not be observed she, also, on her part, using her wit to help and find favorable opportunities for their meeting, when company was out of the way.

In this manner they lived a long time, insomuch that they sometimes had children by their wives before ever they saw their faces by daylight. Their interviews, being thus difficult and rare, served not only for continual exercise of their self-control, but brought them together with their bodies healthy and vigorous, and their affections fresh and lively, unsated and undulled by easy access and long continuance with each other; while their partings were always early enough to leave behind unextinguished in each of them some remaining fire of longing and mutual delight.

After guarding marriage with this modesty and reserve, he was equally careful to banish empty and womanish jealousy. For this object, excluding all licentious disorders, he made it, nevertheless, honorable for men to give the use of their wives to those whom they should think fit, that so they might have children by them; ridiculing those in whose opinion such favors are so unfit for participation as to fight and shed blood and go to war about it. Lycurgus allowed a man who was advanced in years and had a young wife to recommend some virtuous and approved young man, that she might have a child by him, who might inherit the good qualities of the father, and be a son to himself. On the other side, an honest man who had love for a married woman upon account of her modesty and the well-favoredness of her children, might, without formality, beg her company of her husband, that he might raise, as it were, from this plot of good ground, worthy and well-allied children for himself. And indeed, Lycurgus was of a persuasion that children were not so much the property of their parents as of the whole commonwealth, and, therefore, would not have his citizens begot by the first-comers, but by the best men that could be found; the laws of other nations seemed to him very absurd and inconsistent, where people would be so solicitous for their dogs and horses as to exert interest and to pay money to procure fine breeding, and yet kept their wives shut up, to be made mothers only by themselves, who might be foolish, infirm, or diseased; as if it were not apparent that children of a bad breed would prove their bad qualities first upon those who kept and were rearing them, and well-born children, in like manner, their good qualities.

These regulations, founded on natural and social grounds, were certainly so far from that scandalous liberty which was afterwards charged upon their women, that they knew not what adultery meant. It is told, for instance, of Geradas, a very ancient Spartan, that, being asked by a stranger what punishment their law had appointed for adulterers, he answered, "There are no adulterers in our country." "But," replied the stranger, "suppose there were?" "Then," answered he, "the offender would have to give the plaintiff a bull with a neck so long

as that he might drink from the top of Taygetus of the Eurotas river below it." The man, surprised at this, said, "Why, 'tis impossible to find such a bull." Geradas smilingly replied, "'Tis as possible as to find an adulterer in Sparta." So much I had to say of their marriages.

Nor was it in the power of the father to dispose of the child as he thought fit; he was obliged to carry it before certain triers at a place called Lesche; these were some of the elders of the tribe to which the child belonged; their business it was carefully to view the infant, and, if they found it stout and well made, they gave order for its rearing, and allotted to it one of the nine thousand shares of land above mentioned for its maintenance, but, if they found it puny and ill-shaped, ordered it to be taken to what was called the Apothetae, a sort of chasm under Taygetus; as thinking it neither for the good of the child itself, nor for the public interest, that it should be brought up, if it did not, from the very outset, appear made to be healthy and vigorous. Upon the same account, the women did not bathe the new-born children with water, as is the custom in all other countries, but with wine, to prove the temper and complexion of their bodies; from a notion they had that epileptic and weakly children faint and waste away upon their being thus bathed while, on the contrary, those of a strong and vigorous habit acquire firmness and get a temper by it, like steel. There was much care and art, too, used by the nurses; they had no swaddling bands; the children grew up free and unconstrained in limb and form, and not dainty and fanciful about their food; not afraid in the dark, or of being left alone; and without peevishness, or ill-humour, or crying. Upon this account Spartan nurses were often bought up, or hired by people of other countries; and it is recorded that she who suckled Alcibiades was a Spartan; who, however, if fortunate in his nurse, was not so in his preceptor; his guardian, Pericles, as Plato tells us, chose a servant for that office called Zopyrus, no better than any common slave.

Lycurgus was of another mind; he would not have masters bought out of the market for his young Spartans, nor such as should sell their pains; nor was it lawful, indeed, for the father himself to breed up the children after his own fancy; but as soon as they were seven years old they were to be enrolled in certain companies and classes, where they all lived under the same order and discipline, doing their exercises and taking their play together. Of these, he who showed the most conduct and courage was made captain; they had their eyes always upon him, obeyed his orders, and underwent patiently whatsoever punishment he inflicted; so that the whole course of their education was one continued exercise of a ready and perfect obedience. The old men, too, were spectators of their performances, and often raised quarrels and disputes among them, to have a good opportunity of finding out their different characters, and of seeing which would be valiant, which a coward, when they should come to more dangerous encounters. Reading and writing they gave them, just enough to serve their turn; their chief care was to make them good subjects, and to teach them to endure pain and conquer in battle. To this end, as they grew in years, their discipline was proportionately increased; their heads were close-clipped, they were accustomed to go barefoot, and for the most part to play naked.

After they were twelve years old, they were no longer allowed to wear any undergarments, they had one coat to serve them a year; their bodies were hard and dry, with but little acquaintance of baths and unguents; these human indulgences they were allowed only on some few particular days in the year. They lodged together in little bands upon beds made of the rushes which grew by the banks of the river Eurotas, which they were to break off with their hands without a knife; if it were winter, they mingled some thistle-down with their rushes, which it was thought had the property of giving warmth. By the time they were come to this age there was not any of the more hopeful boys who had not a lover to bear him company. The old men, too, had an eye upon them, coming often to the grounds to hear and

see them contend either in wit or strength with one another, and this as seriously and with as much concern as if they were their fathers, their tutors, or their magistrates; so that there scarcely was any time or place without some one present to put them in mind of their duty, and punish them if they had neglected it.

Besides all this, there was always one of the best and honestest men in the city appointed to undertake the charge and governance of them; he again arranged them into their several bands, and set over each of them for their captain the most temperate and boldest of those they called Irens, who were usually twenty years old, two years out of the boys; and the oldest of the boys, again, were Mell-Irens, as much as to say, who would shortly be men. This young man, therefore, was their captain when they fought and their master at home, using them for the offices of his house; sending the eldest of them to fetch wood, and the weaker and less able to gather salads and herbs, and these they must either go without or steal; which they did by creeping into the gardens, or conveying themselves cunningly and closely into the eating-houses; if they were taken in the fact, they were whipped without mercy, for thieving so ill and awkwardly. They stole, too, all other meat they could lay their hands on, looking out and watching all opportunities, when people were asleep or more careless than usual. If they were caught, they were not only punished with whipping, but hunger, too, being reduced to their ordinary allowance, which was but very slender, and so contrived on purpose, that they might set about to help themselves, and be forced to exercise their energy and address. This was the principal design of their hard fare; there was another not inconsiderable, that they might grow taller; for the vital spirits, not being overburdened and oppressed by too great a quantity of nourishment, which necessarily discharges itself into thickness and breadth, do, by their natural lightness, rise; and the body, giving and yielding because it is pliant, grows in height. The same thing seems, also, to conduce to beauty of shape; a dry and lean habit is a better subject for nature's configuration, which the gross and over-fed are too heavy to submit to properly. Just as we find that women who take physic whilst they are with child, bear leaner and smaller but better-shaped and prettier children; the material they come of having been more pliable and easily molded. The reason, however, I leave others to determine. ...?

(This has been edited from the Internet Classics Archive at the MIT webpage <http://classics.mit.edu/Plutarch/lycurgus.html>.)