

Name:

Source:

4. Aristoteles on Solon, Ephialtes, and Pericles (*Politics*, 1274a, adapted)

(...)Ephialtes and Pericles made the power of the Council on the Areopagus smaller, while Pericles gave payment to citizens for serving in the law-courts, and in this manner finally the successive leaders of the people led them on by growing stages to the present democracy. But this does not seem to have come about in accordance with the intention of Solon, but rather as a result of accident (for the common people having been the cause of the naval victories at the time of the Persian invasion became proud and supported bad men as popular leaders when the upper classes opposed their policy); Consider that Solon for his part appears to give only the minimum of power to the people, the function of electing the magistrates and of asking them to face their responsibilities (...), whereas he appointed all the offices from the notable and the wealthy, the *Five-hundred-bushel* class and the *Teamsters* and a third property-class called the *Knighthood*; while the fourth class, the *Thetes*, were admitted to no office.

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0058%3Abook%3D2%3Asection%3D1273b>

Question 1: Who organized the classical Athenian democracy?

Question 3: What other measures did Ephialtes and Pericles take in favor of the people?

Question 3: Why did Pericles allow the lower classes of Athenians to be elected as magistrates?

Question 4: Were Pericles' reforms a result of an intended action, according to Aristoteles?
