

TITLE: The concept of the sublime in the beautiful Spartan death.

LANGUAGE: English.

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FINAL ABSTRACT: The birth of the ideology to die for the homeland in Greece is closely linked to the transformation of the society and military. The existence of double value-glory, a)reth/- kleo/j, is imposed in an ethical nature of aristocratic. In Greece, as in many other cultures, death for the motherland appears encoded in an ideological system that comprises a body of ethical standards. They even pointed to the possibility that the deaths constituted a fine moral, law or no/moj, categorical imperative as to which there is no denial.

One of the numerous and varied shades that shown the concept of “beauty” in the ancient Greece is found on the verses of the elegiac poet Tirtaeus, from the VII century B.C. His work is the perfect intermediary between the strict Spartan Constitution and the fighter who expose his life in the first line of the battle. Along his life, the citizen of Sparta has a very strict upbringing, in wich the “beautiful death” is raised as the necessary final of his days. There is a dual dimension of beauty, which reached its highest level in the warrior's death, at which time the flight was prohibited or suicide, both dishonorable for the Spartan warrior and undoubtedly constitute one of the various forms of a)timi/a at the time of Tirtaeus. But, is it possible to understand the death of those warriors only from the concept of “beauty”? Although Tirtaeus describe his death as beautiful, to understand the cause of that, it’s necessary to analyse the concept of “sublime”. In this way the individual sphere of the citizen and his social and political context, come together on the decisive instant for the tirteic warrior. The concept of "beautiful death" in Tirtaeus has enough historical and aesthetic value to appear in all indexes of the research devoted to reviewing the aesthetic category in ancient times, from Homer to the last years of the Roman Empire.