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dig™

INTO HISTORY

The Beginning of Democracy

FEATURES

illustration by Tim Oliphant

DEPARTMENTS

Musings

The best weapon of a dictatorship is secrecy; the best weapon of a democracy is openness.

——*Edward Teller, 20th-century Hungarian-born American physicist*

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5 DAZZLING DEMOCRACY FACTS

1 The Constitution of the United States does not contain the word "democracy."

2 Greek is one of the oldest spoken languages in Europe.

3 Four times in the history of elections in the United States, the candidate who won the most popular votes was not elected president. This occurred in the 1824, 1876, 1888, and 2000 elections.

4 The chief magistrate in an ancient Greek city-state was called the "archon." When no archon was elected, the Greeks referred to the year as "without an archon," or, in Greek, "anarchy."

5 Only 64 percent of eligible voters in the United States made it out to the Election Day polls in 2004.

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About the cover: Both advocates of democracy as the way to govern a country, Dr. Dig and Calliope meet when casting their votes in a ballot box on the steps of a building surrounded by columns in the style of those used by the ancient Greeks. (illustration by Brad Walker)

Meet the Greek *Polis*

by Angela Murock Hussein

Ever notice how often you see the word "city-state" and not "kingdom" or "empire" when reading about ancient Greece? What exactly was this city-state? What made it different from governments in other lands? How was it run and by whom?

The Name Says It All

During the early first millennium B.C., Greece was a collection of different but separate ***poleis***, each of which had its own urban center, surrounding territory, farmland, and harbor. Most were independent, as Greece was not the unified country it is today.

Identity Matters

The ancient Greeks did not consider themselves a single people or pledge allegiance to one ruler or one government. Rather, they thought of themselves as citizens of the city-state they called home. Still, they did have much in common, as they shared the same language and worshipped the same gods. They also participated in **Panhellenic** festivals and athletic contests such as the Olympic Games.

Today, we think of a city as an urban center within a larger country or state. We see the people and laws of each of these cities as subject to the laws of a particular country and state. The ancient Greek city-state functioned as a small country, with its people subject to the laws and officials of the particular city-state. Each city-state also had its own coinage, looked after its own interests, and often went to war with other city-states, particularly over neighboring territory.

Unlike kingdoms and empires in ancient times, each of which was controlled by an absolute ruler, Greek city-states were governed by their own citizens. In fact, in ancient times, the word *polis* was also used to refer to "the citizen body." For the ancient Greeks, a city-state did

Poleis is the plural form of *polis*, the ancient Greek word for "city."

Panhellenic is used to refer to anything related to all Greece or all the Greeks.

The setting is ancient Athens, and, yes, the illustrator has taken some liberties with the placement of the temple and the theater. Still, the grandeur of the city-state is evident, and so is the Greek ideal of Athenian men discussing politics and other matters that affect life and the times in which they live.

not need large buildings in a central location—although many, including Athens—did have such areas. It did, however, need a citizen body to govern it. Each of these citizens had special rights and responsibilities. As a group, citizens elected leaders, drafted and passed laws, held office, and fought their city-states' wars. But, living or being born in a Greek city-state did not automatically grant a person citizenship.

The Rules Were...

In ancient Greece, citizens of a *polis* had to be freeborn males of a certain age and born to married citizen parents. As most citizens owned land, their fates were closely connected to that of the *polis*. But what about those who did not qualify for citizenship? According to the laws of the time, wives and children of citizens were not full citizens, but they did have legal rights. Slaves were considered property, with very few rights. Ex-slaves, as well as immigrants from other cities or whose parents were from elsewhere, could never become citizens. The fact that they had lived their entire lives, or most of their lives, in one city-state made no difference.

Angela Murock Hussein *is an archaeological consultant and assistant director for the Mochlos Excavations in East Crete.*

So It Starts

by Pam Dixon

Government by democracy developed slowly and gradually over a period of almost 200 years. It began in Athens around 507 B.C. and continued there until 318 B.C. During that time, Athenian democracy changed very little. To understand how the Athenians envisioned the practice, we first must appreciate the foundations from which it evolved.

When Attica (the name of the area where the city-state of Athens was established) was settled, men of noble birth ruled the people. These leaders, or magistrates, made the laws, enforced the laws, and judged those who broke the laws. Originally, these laws were not written down, and the poor held no political offices.

Enter Draco

Tradition states that in 621 B.C. the people of Athens entrusted a political leader named Draco with the task of recording their laws. As a result of his work, the nobles' monopoly on the law was weakened. Still, unrest continued between the nobles and the poor.

Solon Promotes Change

In 594 B.C., a statesman named Solon was appointed as a special magistrate with the power to revise Draco's laws. Solon made many important changes. He freed all those who had been forced into slavery as punishment for failing to pay their debts, and he abolished the laws that had permitted such a practice. Solon then set up a People's Court, called the *Heliaia*, which was manned by sworn jurors. This court offered dissatisfied citizens the right to appeal judgments made against them by magistrates **(SEE PAGES 11–12)**. Solon also established the Council of Four Hundred, which included 100 representatives from each of the four main tribes of Athens. One duty of the Council was to prepare laws to be submitted to the Assembly, the legislative group that included all male Athenian citizens. Still, Solon's reforms were not enough to bring peace to the troubled state.

Peisistratus Champions the Poor

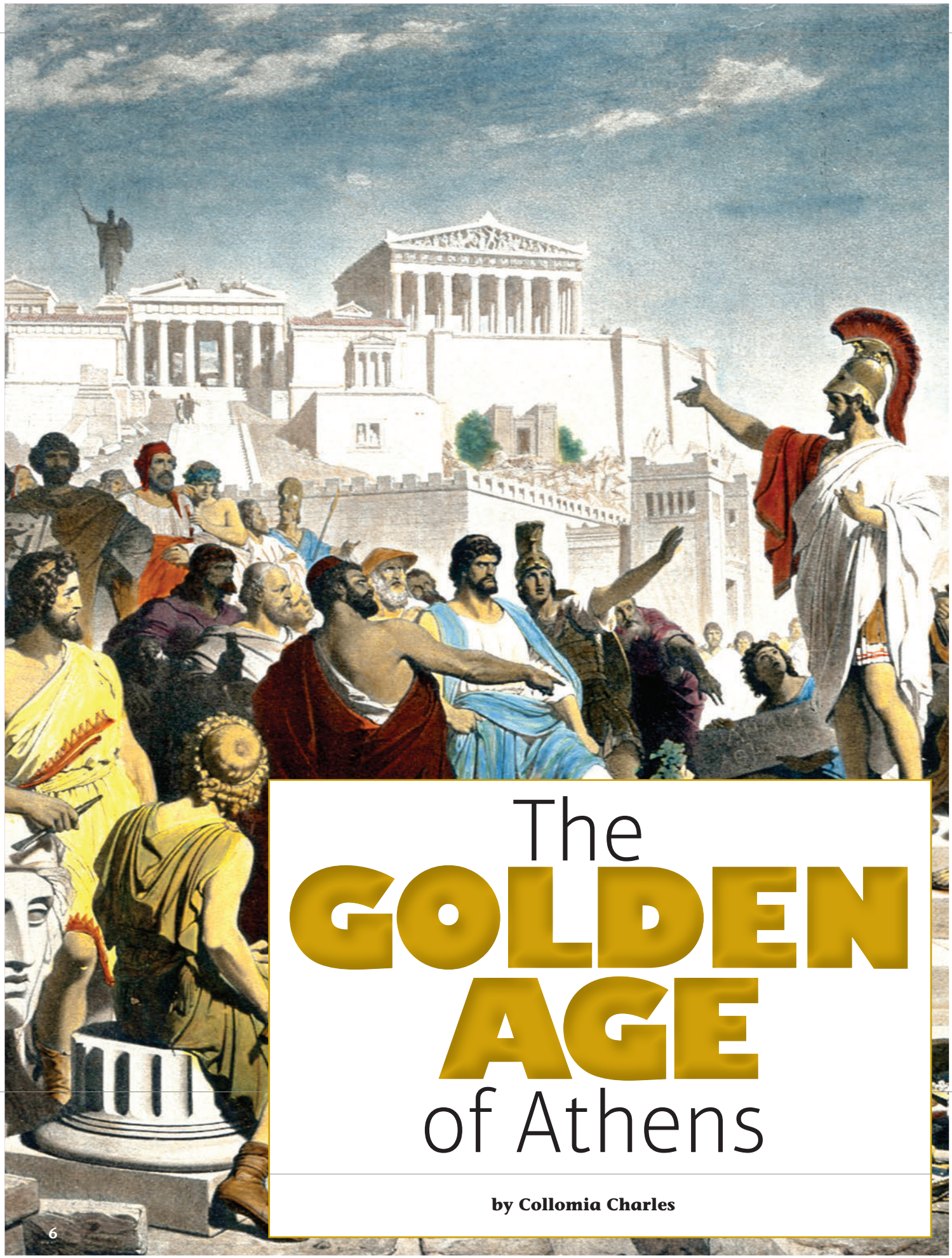
In the mid-500s B.C., a noble named Peisistratus (shown opposite returning triumphantly from exile and being welcomed by the people) seized power. In contrast to Solon's policy of rule by the wealthiest, Peisistratus established himself as the champion of the poor, instituting policies that strengthened the Athenian economy. Peisistratus also established institutions for the public good and expanded the opportunities for political participation. In addition, he redistributed land to the poor and arranged loans so that poorer farmers could make more money and rise in social status.

With Peisistratus' encouragement, the Athenians began to grow profitable cash crops, such as olives. With the tax revenue the new wealth generated, Peisistratus built temples to the gods, hired scholars to record the epics of the Greek poet Homer, and welcomed all citizens into his vast library. As the people became wealthier and more educated, they also became more involved in politics. Here, too, Peisistratus relaxed the rules by allowing free speech. This meant that those opposed to his policies could make their criticisms openly, without fear of arrest.

Cleisthenes' Turn

In 507 B.C., two decades after Peisistratus' death, the Athenian statesman Cleisthenes came to power. He built upon the work of his predecessors, and it was his reforms that became the basis of democracy in Athens.

Pam Dixon, *a long-time student of the classics, lives in Cardiff-by-the-Sea, California.*



The GOLDEN AGE of Athens

by Collomia Charles

The year was 430 B.C. and Pericles stood ready to deliver the funeral oration honoring those who had died in the first year of the **Peloponnesian War.** It was an Athenian practice to honor war dead every year, and, as custom dictated, the Athenians chose a leading citizen to deliver the speech. According to the historian Thucydides, who may have been present at the event, Pericles (shown opposite addressing the people while standing in the speakers' platform on the Pynx) had as much to say about the greatness of Athens as he did about the heroism of its soldiers:

We do not use a constitution that copies the laws of our neighbors, but we are a pattern for certain people rather than imitating others…We alone do not think that a man who avoids public affairs is minding his own business; instead we call him useless…In short, I say that this entire city is the school of ***Hellas****.*

Rise of *Hoi Polloi*

To understand how Athens became the "school of Hellas" we must look back 50 years, to 480 B.C. It was in that year that the Greeks fought the invading Persians at Salamis and won a great naval victory. The Athenians had made the decision earlier to desert Athens and put their trust in the "wooden walls" of their ships. Their navy consisted of *triremes,* vessels that had three banks of oars and required a highly skilled crew. Unlike the cavalry or the infantry, where you had to be wealthy enough to pay for your own equipment, just about anyone could join the crew of a *trireme*. So, it can be said that for the first time in Greek history, *hoi polloi* ("the majority [of the people]") were important.

After the Athenian victory, the Spartans retreated into self-imposed isolation in their city-state to the south. The Athenians, meanwhile, formed a loose coalition called the Delian League.

The Peloponnesian War (431–404 B.C.) pitted two leading city-states against each other for supremacy in Greece: Athens and Sparta. Sparta won.

Hellas was the name the ancient Greeks used to refer to their country.

Majestic—yes! Visit Athens today, and one of the first sights you will see is the Parthenon, standing majestically atop the Acropolis, a symbol of the city-state's Golden Age.

The Athenians also collected funds from the city-states that joined the league. The organization's stated purpose was to finance a naval force capable of repelling Persian advances in the future. But plans changed, and the Athenians used the money to pay for the rebuilding of their **Acropolis**. Among the structures involved in this project were the Parthenon, the Propylaia, and a huge gold-and-ivory statue of the goddess Athena Nike. Today, many of these structures still stand on the Acropolis—eternal symbols of the "glory that was Greece."

'Radical Democracy'

Around 462 B.C., a radical member of the democratic party, an Athenian named Ephialtes, succeeded in splitting the council of former leaders and dividing their authority among the *boule* (Council), the *ecclesia* (Assembly of the People), and the courts. This was the beginning of what modern scholars call a "radical democracy," because most offices and positions were filled by drawing lots, rather than by representative election. In theory, this meant that all Athenian citizens could have a direct voice in the day-to-day running of the government.

THE *BOULE*

This council had been established by Cleisthenes in 507 B.C. **(SEE PAGE 11)**. It consisted of 500 men chosen by lot—a total of 50 from each of the 10 *demes* (districts). Anyone who wished to serve in the *boule*

Acropolis refers to the flat-topped outcrop of rock that rises high above the surrounding area. It was on this area in Athens that the ancient Athenians built such renowned structures as the Parthenon in honor of the city's patron goddess, Athena.

had to be 31 or older. Originally, a member had to own a certain amount of property, but, by the time Pericles took office in Athens, that requirement had been abolished—possibly by Pericles himself. Pericles may also have established a daily wage for those serving on the *boule*.

The term of office was a year, and an Athenian citizen could only be a member twice in his lifetime. The *boule* met every day, so it would have been a time-consuming responsibility. Members drafted proposals, decrees, and laws, which were then sent to the *ecclesia* for approval. *Boule* members also investigated and supervised the magistrates and other officers.

THE *ECCLESIA*

The *boule* brought proposals before the citizen assembly. The members met at the Pnyx, a hill in central Athens that could accommodate around 6,000 people, as certain decisions required a vote by at least that number. Membership was open to every citizen who had served in the military for at least two years. In the age of Pericles, there were probably between 40,000 and 60,000 citizens who were, by default, members of the *ecclesia*. Surviving accounts show that it was sometimes difficult to reach even the minimum attendance number. The *ecclesia* was directly responsible for many important decisions. Among these were the election of Athenians to the board of 10 generals, ratification of laws, and even the declaration of war.

Power to the People

Democratic politicians, including Ephialtes and Pericles, introduced reforms that were intended to encourage broad, popular participation in the daily affairs of the government. For example, paying members of the *boule* ensured that citizens who could not afford to lose a day's wages could now serve. Pericles did propose the law that restricted Athenian citizenship to men whose mother and father were both Athenian citizens. The intent most likely was to weaken the network of connections between aristocratic members of city-states throughout Greece. Pericles' goal was to make Athenian citizenship more important than old family ties.

Contemporary critics of Pericles argued that he gave the people too much power. These critics thought that most people did not have the education, the free time, or the insight to govern responsibly. Both the historian Thucydides and the comic poet Aristophanes complained that the *ecclesia* was fickle and foolish. According to them, when a thoughtful and brilliant strategist such as Pericles steered the will of the people, the city-state ran smoothly. After Pericles died, they saw that the *ecclesia* was at the mercy of any persuasive speaker.

Collomia Charles *teaches Greek and Latin in New York and Alaska.*

Who Was a Citizen?

Of the entire population in Athens, only men and women with Athenian parents were considered true Athenians. Yet, thousands of resident foreigners, called metics, also lived in the city. They worked, paid taxes, and participated in the cultural life of the city. They could not, however, take part in the government.

Most Athenians owned at least one or two slaves to work in the house and take care of children. Large potteries and other industries employed larger forces of slave labor. In addition, much of Athens' wealth came from the silver mines at Laurion, where the entire workforce consisted of slaves. One Athenian orator claimed that there were 150,000 slaves in Attica.

Women led extremely restricted lives and were excluded from government entirely. Unless a free woman was participating in a religious festival, she was rarely seen outside of her own house.

So, who were the citizens of Athens? —Any free man whose parents were both Athenians, who was above the age of 18, and who had completed two years of military service.

by Collomia Charles

Jurors & Juries

The Athenian general Miltiades defends himself before jurors in Athens against charges brought against him in the early fifth century B.C.

The *Areopagus* was a court whose members were former *archons* or state officials. The court met next to the Acropolis, on a hill that was also called *Areopagus,* which means "the hill of Mars." Similar in many ways to a Council of Elders, the *Areopagus* upheld the rules and traditions of the aristocracy of Athens for centuries. Then, in 462 B.C., the Athenian statesman Ephialtes greatly weakened its power. He did so by transferring most of the powers once assigned to the *Areopagus* to the *Heliaia,* the high court of Athens.

With Ephialtes' changes, most cases were no longer judged by a small segment of the population that was experienced, wealthy, and powerful, but by juries whose members were everyday Athenians. We know much about what happened in these courts, because speeches survive from trials covering everything from murder to embezzlement of public funds to political misconduct.

Jury Selection

In 507 B.C., Cleisthenes had divided Athens into districts based on 10 *demes* or districts. To form a jury pool of 6,000, each of the 10 *demes* chose, by lot, 600 citizens over the age of 30. After swearing an oath, each juror was given a ticket inscribed with his name, his father's name, his *deme,* and a letter of the alphabet to show in which section of the jury pool he belonged. For most trials, a jury consisted of 501 citizens, but some were as small as 201 or as large as 1,501. Enormous juries made it almost impossible for either side to use bribery, intimidation, or trickery to win a verdict.

Athenian courts had no judges or lawyers, only an organizing official known as the *hegemon.* The prosecutor and the defendant each spoke for himself. Within a specific amount of time that was marked by a water clock (below—the hole at the bottom allowed the water to escape slowly or to be stopped from flowing if there was a pause in the proceedings), each had to make a persuasive argument, read aloud the laws that were important in his case, and call the witnesses who supported his argument.

Public Speaking Becomes All-Important

In this type of court system, the ability to speak well in public became extremely important. So, there soon arose a group of professional educators, known as sophists, who claimed that they could teach students to argue either side of any case. They also said that they could train students to think and act in a way that would give them an advantage if they ever had to appear in court. Soon, an entirely new profession was launched—that of *logographos,* or speech writer. If anyone did not feel confident enough to create his own persuasive speech, he could now hire someone to write it for him.

What do you think of this 20th-century portrayal of the death of Socrates? The artist shows the philosopher continuing to talk with his friends and students even as he takes the cup of poisoned hemlock from the servant sent by the prison officials.

How They Voted

After both speakers finished presenting their cases in court, the jury voted. As early as the 450s B.C., voting was done by secret ballot. According to the fourth-century B.C. Greek philosopher Aristotle, jurors were given two ballots. Each was a copper disk with a rod through the middle. One rod was hollow; the other was solid (see the two ballots at right). A juror would choose the hollow ballot if he agreed with the prosecutor and the solid ballot if he agreed with the defense. Each juror would drop the ballot he had chosen into a bronze jar; the other ballot—the one he did not use—he would drop into a wooden jar.

After the votes were counted and guilt or innocence had been established, the court would decide on a penalty. Juries could impose fines, strip citizens of their rights, and impose sentences of exile or death. Imprisonment was possible, but rare and only for non-citizens. In 399 B.C., in what has become history's most famous trial, the Greek philosopher Socrates was found guilty of impiety and corrupting the young men of Athens. He lost his case by only 30 votes. However, when jurors voted for his punishments, 110 jurors voted for the death penalty. Why the change? It is said that Socrates' suggestion that he be given a dinner at public expense and then that he pay an extremely small fine angered those jurors who had earlier voted him "not guilty."

And There Were Critics

Many Greeks criticized the jury system. They argued that Athenian jurors did not make their decisions according to the law or to what was right. Rather, these critics claimed, there was no sense or logic that explained why a person was acquitted or found guilty.

Socrates' pupil Plato, who himself became a renowned philosopher, pointed out that the court system of Athens was more interested in emotion than in justice. Historical records do tell of defendants bringing in their families, dressed in rags with children crying, in order to win the sympathy of the jurors. Still, the system favored the wealthy. While it was impossible to bribe the jurors, a rich man could hire a brilliant *logographos* to write a convincing speech, if he was not able to write one himself. A passage in *The Wasps,* a play by the comic playwright Aristophanes, who lived at the same time as Socrates and Plato, describes an old man whose only entertainment was serving as a juror:

Poor, resentful and with nothing better to do, Procleon and his fellow elderly "professional jurors" attend all the trials and always vote to condemn, no matter what the case.

The Case for *Ostraca*

Every year, fifth-century B.C. Athenian citizens had the opportunity to expel one person for a 10-year period. Each citizen would cast his vote by scratching or writing on a piece of broken pottery (two at right) called an ***ostrakon*** (plural: *ostraca*) the name of the person he believed deserved exile. While ostracism could be used to get rid of anyone, it was intended to give citizens the power to banish leaders who had become too powerful.

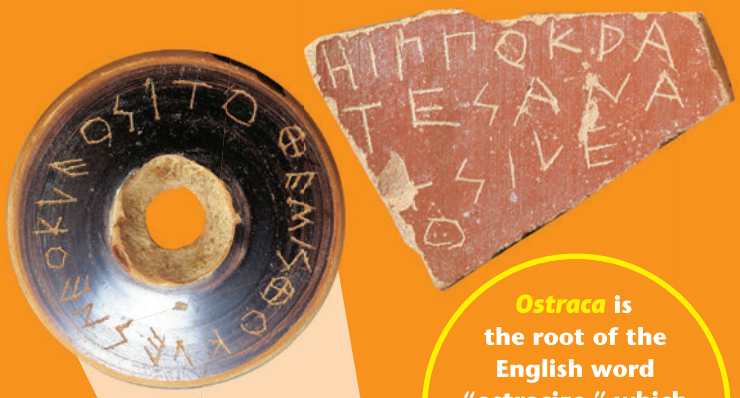
Once a year, during the citizens' assembly, the Athenians would decide whether they wanted to exile anyone that year. Once the decision to hold an ostracism was made, voting took place two months later. The delay provided an opportunity for public discussion and prevented rash decisions based on emotional reactions.

To cast their votes, citizens would place their *ostraca,* each inscribed with a name, in urns in the *agora,* a public place for group meetings and markets. Pottery shards were used instead of paper because they were widely available and free. Paper had to be imported from Egypt and was expensive.

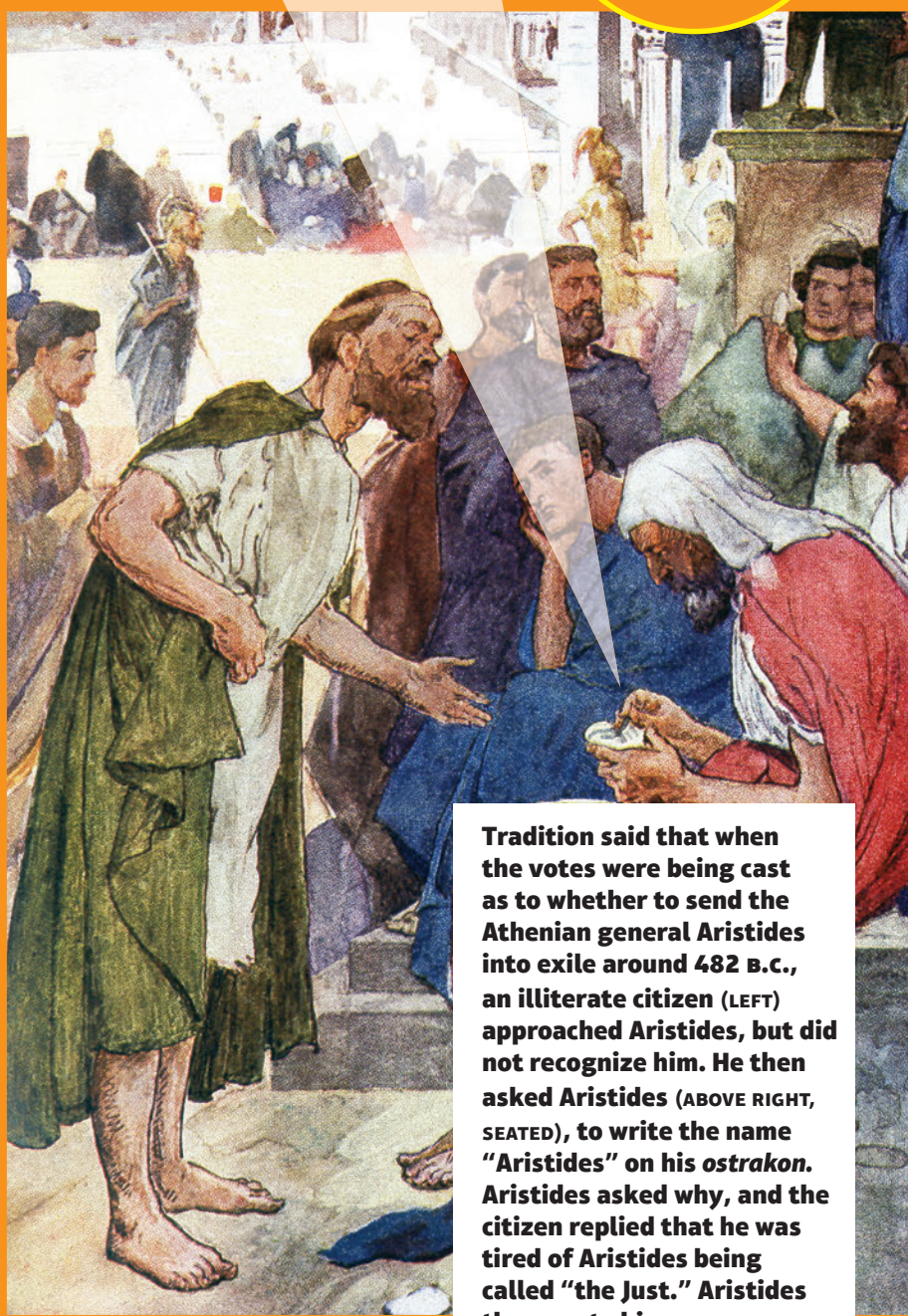
Officials sorted the votes into piles, and the person who received the most votes was exiled. How many votes were needed to make the action official is unclear. According to some historians, at least 6,000 votes had to be cast for the "winner" before he could be banished. Others say a total of 6,000 votes needed to be cast.

Exiles were not allowed to offer any defense. However, they did not lose their property or status, and no charges were filed against them. Exiles had 10 days to leave. If they returned to Athens before a decade had passed, they could be sentenced to death. The assembly did have the right to recall an exiled citizen before he had completed his sentence.

—Paula Neely



Ostraca **is the root of the English word "ostracize," which means to exclude someone from a group or society.**



Tradition said that when the votes were being cast as to whether to send the Athenian general Aristides into exile around 482 B.C., an illiterate citizen (LEFT) approached Aristides, but did not recognize him. He then asked Aristides (ABOVE RIGHT, SEATED), to write the name "Aristides" on his *ostrakon.* Aristides asked why, and the citizen replied that he was tired of Aristides being called "the Just." Aristides then wrote his own name on the *ostrakon.*

AGAIN Meidias

by Anthony Hollingsworth

Sometimes, democracies can create strange laws. Consider, for example, a law in Kentucky that forbids anyone from putting an ice cream cone in his back pocket! At some point in the 1800s, the people of Louisville decided that ice cream in your pants pocket was a crime, but no one is quite sure why. Apart from the obvious mess, historians think that horse thieves may have tried to lead horses away from pastures by walking past them with these hidden treats.

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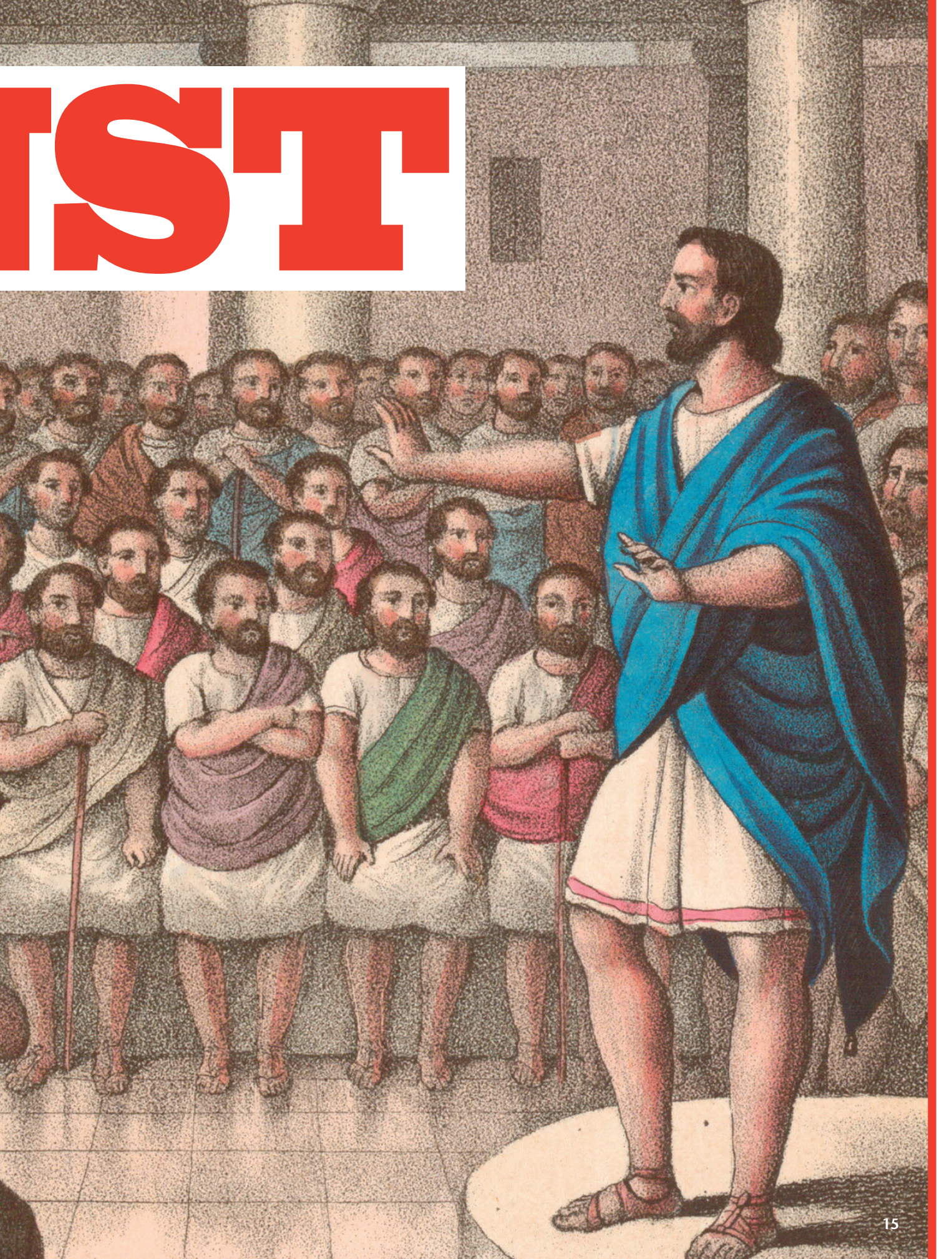
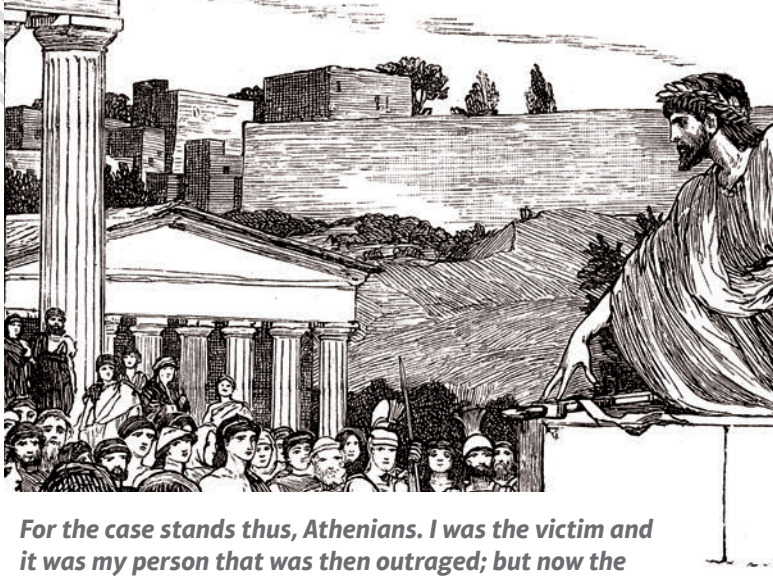


The ancient Athenian democracy also created some strange laws. Not, perhaps, as strange as Kentucky's (the Athenians did not have ice cream!), but still very odd. One of their laws—and one that they actually took very seriously—allowed Athenians to exchange all of their property with someone else. Can you believe that? An Athenian could take another Athenian to court and demand that they exchange properties—houses, land holdings, and even slaves. The law was called *antidosis,* and it plays a huge role in our understanding ancient Athenian democracy.



For the case stands thus, Athenians. I was the victim and it was my person that was then outraged; but now the question to be fought out and decided is whether Meidias is to be allowed to repeat his performances and insult anyone and everyone of you without punishment.

—excerpt from Demosthenes' speech against Meidias

When the Wealthy 'Foot' the Bill

The Athenians expected the wealthiest among them to finance and oversee major events, renovations, festivals, and even military equipment. For example, if someone were chosen as gymnasiarch, that person would then finance the gymnasium in the city. Whoever was chosen as *choregus* managed the city's theatrical events for the year. The elected trierach had to buy a warship for the city's navy.

To ensure fairness, the Athenians enacted the law of *antidosis.* It stated that, if the elected person knew another Athenian was actually wealthier, he could demand that the other person take his place or that the two of them exchange properties. In this way, the Athenians guaranteed that the wealthiest people contributed the most money. As far as we know, the Athenians never enforced this law. On one occasion, however, they came close, and it is at this point that the renowned orator Demosthenes enters our story.

Cheaters!

According to historians, Demosthenes ranked among the wealthiest of Athenians. His father had died when he was a child, and when Demosthenes turned 16, he was entitled to his family's inheritance. Unfortunately for Demosthenes, the guardians of his fortune tried to cheat him out of it. Demosthenes complained and threatened to sue them. Hoping to avoid a trial, the guardians sought to use Athenian laws against Demosthenes.

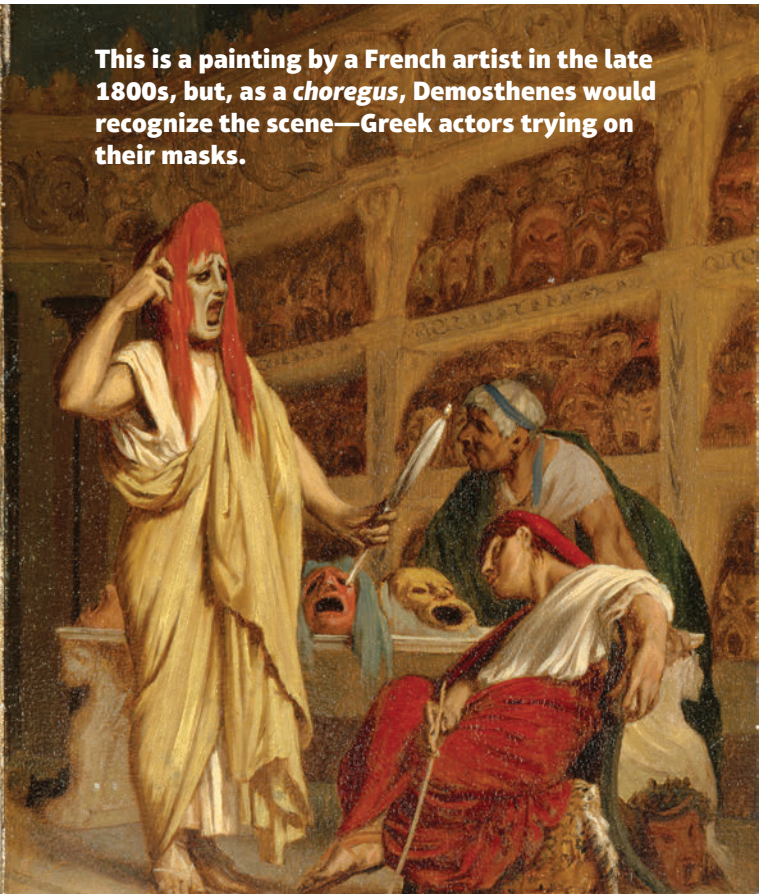
It so happened that another wealthy Athenian, a man named Thrasylochos, had been appointed trierarch for that year. As trierarch, the Athenians expected Thrasylochos to buy a warship for the navy. Thrasylochos did not want to spend that much money. So, Demosthenes' guardians easily persuaded Thrasylochos to claim that Demosthenes was richer and that he should be the trierarch instead. If Demosthenes refused to assume the post of trierarch—which the guardians fully expected, because he was only 16—he would have to exchange his property with Thrasylochos. Then, according to

the guardians' plan, Thrasylochos would let them keep the stolen inheritance.

Sure! Why Not?

To the surprise of the guardians and Thrasylochos, Demosthenes did not refuse to be the trierarch. In fact, he welcomed it. He knew he was too young, but he also knew that the *antidosis* would cost him more. Either he was much wealthier than Thrasylochos, or he considered it his duty to Athens.

Thrasylochos and his brother Meidias—the real power in their family—were so angered by Demosthenes' decision that they ignored it. They then attempted to seize Demosthenes' property. Thrasylochos and Meidias went so far as to break into Demosthenes' house and publicly insult his sister and mother. Fortunately for Demosthenes, the Athenians sided with him and ignored Thrasylochos and Meidias. Demosthenes had won a battle, but the war between Meidias and Demosthenes was not over.



This is a painting by a French artist in the late 1800s, but, as a *choregus*, Demosthenes would recognize the scene—Greek actors trying on their masks.

Enough Is Enough!

The following year, Meidias and Demosthenes found themselves serving side-by-side in a military expedition. When Demosthenes left early in order to serve as *choregus* (also spelled *choragus,* and it refers to the director of the chorus that was a traditional part of a Greek play), Meidias charged him with desertion. He lost the case, but in the process publicly insulted Demosthenes, tried to bribe the judges, and even attacked him in the theater. Enough was enough, and Demosthenes turned to the courts.

As is often the case in the United States, there was a hearing to determine if the case should go to court. It did, and Demosthenes won at the hearing, exposing Meidias for the thug that he was. But something happened after the hearing and even the ancient historians are not clear what it might have been. For some reason, Demosthenes dropped the charges. Some say that Meidias settled out of court, paying Demosthenes a lot of money. Others say that Meidias' friends in politics planned to hurt Demosthenes politically. All we have is the speech that Demosthenes had written for the courts. And, it is that speech that is important, as it offers a glimpse into Athenian government.

For the People's Good

Meidias was rich, but uncultured, and served the public when he needed to be popular. Demosthenes, on the other hand, shows us what a good Athenian citizen wants in a democracy. He did not bring Meidias to court just for money; rather, he was thinking about the safety of the state. Demosthenes sought to curb the powers of those who are rich enough to ignore the law. Because of his wealth, he was able to stop them from harming others.

Anthony Hollingsworth *is a professor of classics at Roger Williams College in Rhode Island and a regular contributor to* DIG Into History *magazine.*

From Demo to Tyra

by Collomia Charles

We could begin the story of the fall of Athens in a few different places. Most historians agree that the seeds were sown shortly after the formation of the Delian League in 478 B.C. (SEE PAGES 7–8). Although the League was formed with the intention of continuing the fight against the Persian Empire, Athens soon began to use the League's common resources to advance its own agenda. The tension that resulted led to the power struggle between Athens and Sparta known as the Peloponnesian War.

A Bad Move

In the early years of the conflict, Pericles persuaded the Athenians to trust their navy—their "wooden walls." When the Spartans invaded Attica, he moved those who lived in the countryside within the walls of Athens. He then refused to fight the Spartans in open battle. The overcrowded conditions and poor sanitation within the walls soon led to a plague that ravaged the population. In 429, Pericles himself became one of the victims. Popular politicians quickly moved into the position that Pericles had held for almost 30 years. They used their persuasive powers to dominate and the *ecclesia* and the *boule* (SEE PAGES 8–9). Not everyone supported these **Demagogues**, and, in 421, a respected politician named Nicias managed to make a peace treaty with Sparta. The agreement was supposed to last for 50 years, but it was never really honored.

An Even Worse Move

In 415 B.C. Athens made its biggest misstep yet. A young aristocrat named Alcibiades convinced the *ecclesia* to launch an expedition against Syracuse, the most powerful city-state on the island of Sicily. Just before the fleet set sail, the Athenians woke up one morning to find that, throughout Athens, hundreds of **Herms (ONE AT LEFT)** of the god Hermes had been defaced and ruined. Outraged and frightened, the Athenians heeded the call of some to accuse Alcibiades, who was rumored to have been involved in the

ocracy
nny

sacrilege. Alcibiades requested a trial and was allowed to depart for Sicily while his accusers accumulated their evidence. But Alcibiades was determined not to be arrested and fled to Sparta (Athens' enemy!). He left the command of the army to Nicias.

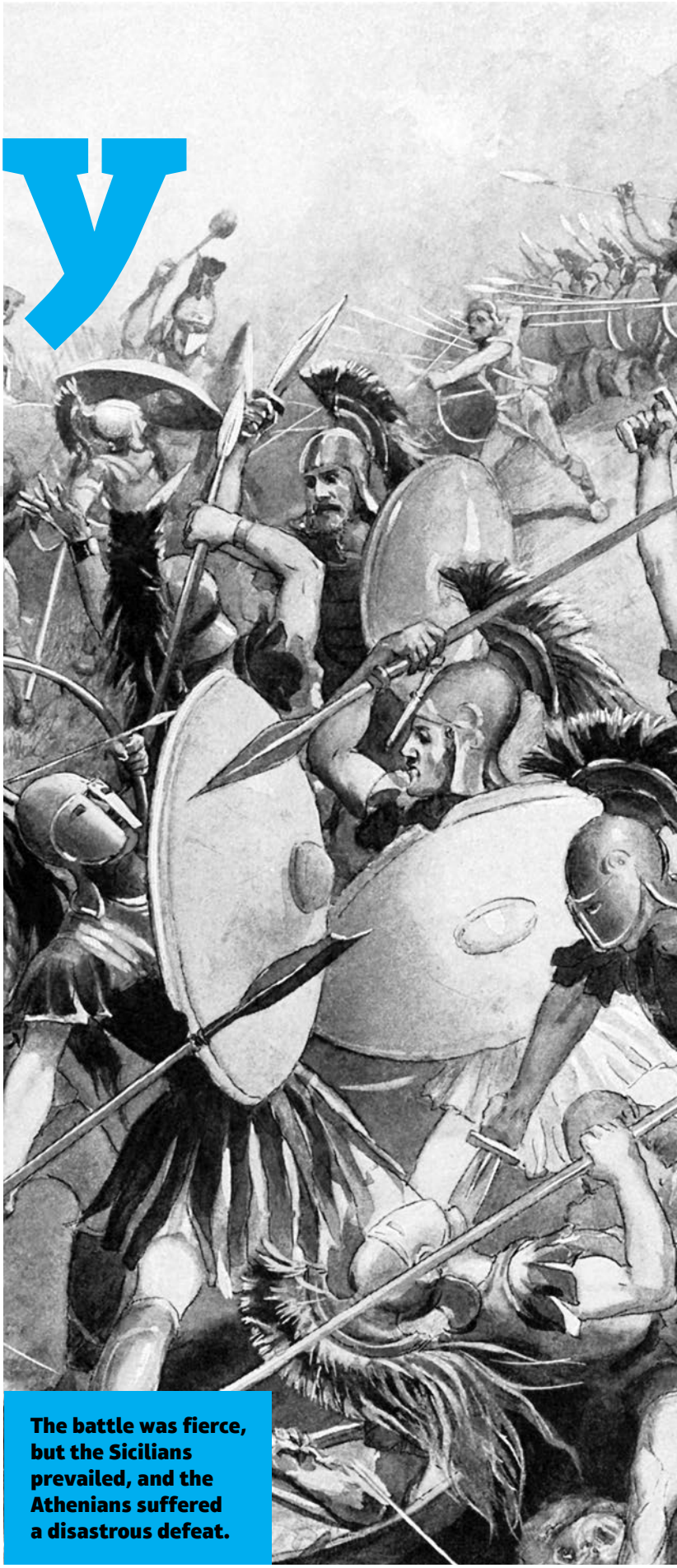
Nicias had argued against the Sicilian Expedition, but now he was forced to lead it. After a miserable two-year campaign, the Athenians suffered their worst defeat ever.

Taking Advantage of the Situation

Aware of Athens' weakened condition and seeking to take advantage of it, many who had allied themselves with the city-state staged a revolt in 412 B.C. At the same time, Persia had begun to support Sparta with money and troops. To make matters worse for Athens, a small coalition of aristocrats overthrew the Athenian constitution and

Demagogues are political leaders who try to gain support by making false claims and using arguments based on emotion rather than reason.

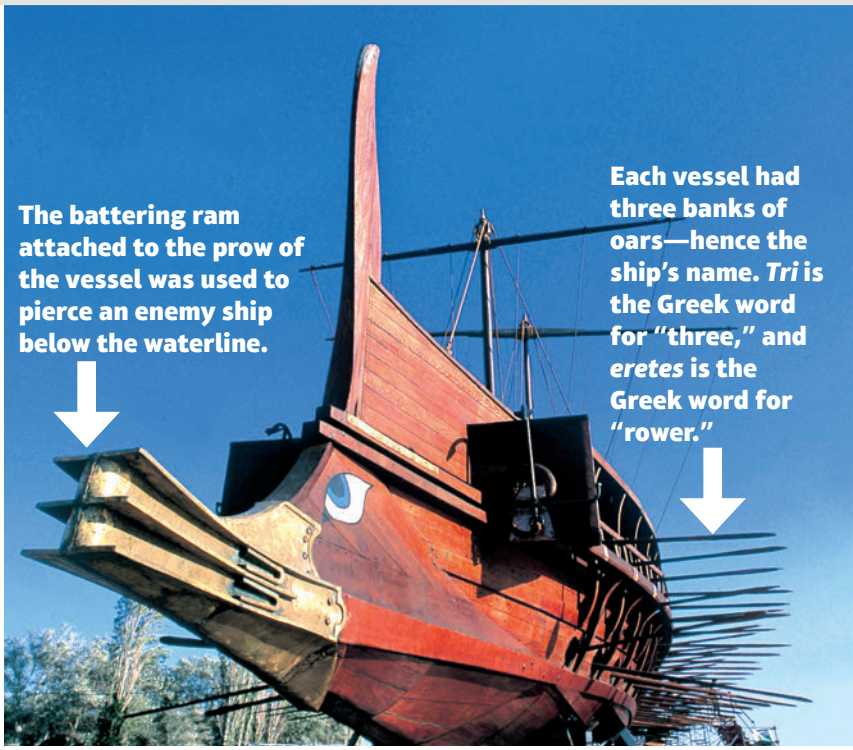
Herms refer to a type of sculpture that has a head, and sometimes a torso, atop a plain lower section.



The battle was fierce, but the Sicilians prevailed, and the Athenians suffered a disastrous defeat.

established an oligarchy of 400 rulers. They dissolved the *boule* and the *ecclesia* completely and abolished all payment for public offices. The government did not last long. The extremists and the more moderate members of the Four Hundred soon began fighting among themselves, and the oligarchy was overthrown.

The Peloponnesian War dragged on for another five years without a decisive victory for either the Spartans or the Athenians. Finally, at the battle of Aegispotami, a newly formed Spartan fleet of ships destroyed the Athenian navy. Athens found itself under siege. With no way to import grain and other supplies after the loss of their ships, the city had to accept defeat.



Commissioned by the Greek navy, this replica of a Greek *trireme* was built between 1985 and 1987. It measures 121′ 1″ in length and 18′ 1″ in width. It achieved a maximum speed of 10.36 miles (9 knots) per hour.

Democracy Suspended...

Athens surrendered to Sparta in March of 404 B.C. The Athenians were forced to dismantle their city walls, while Spartan guards played joyful music. Once again, the democratic traditions of Athens were suspended and the invaders installed a governing council, chosen for their Spartan sympathies. The members later came to be known as the Thirty Tyrants or just the Thirty.

Like the Four Hundred before them, the Thirty restricted public participation in government. They also ruled that only 500 citizens were eligible to play a part in civic affairs. In addition, they arrested hundreds of Athenian citizens and exiled thousands more, while, at the same time, confiscating their property.

Not All City-States Alike

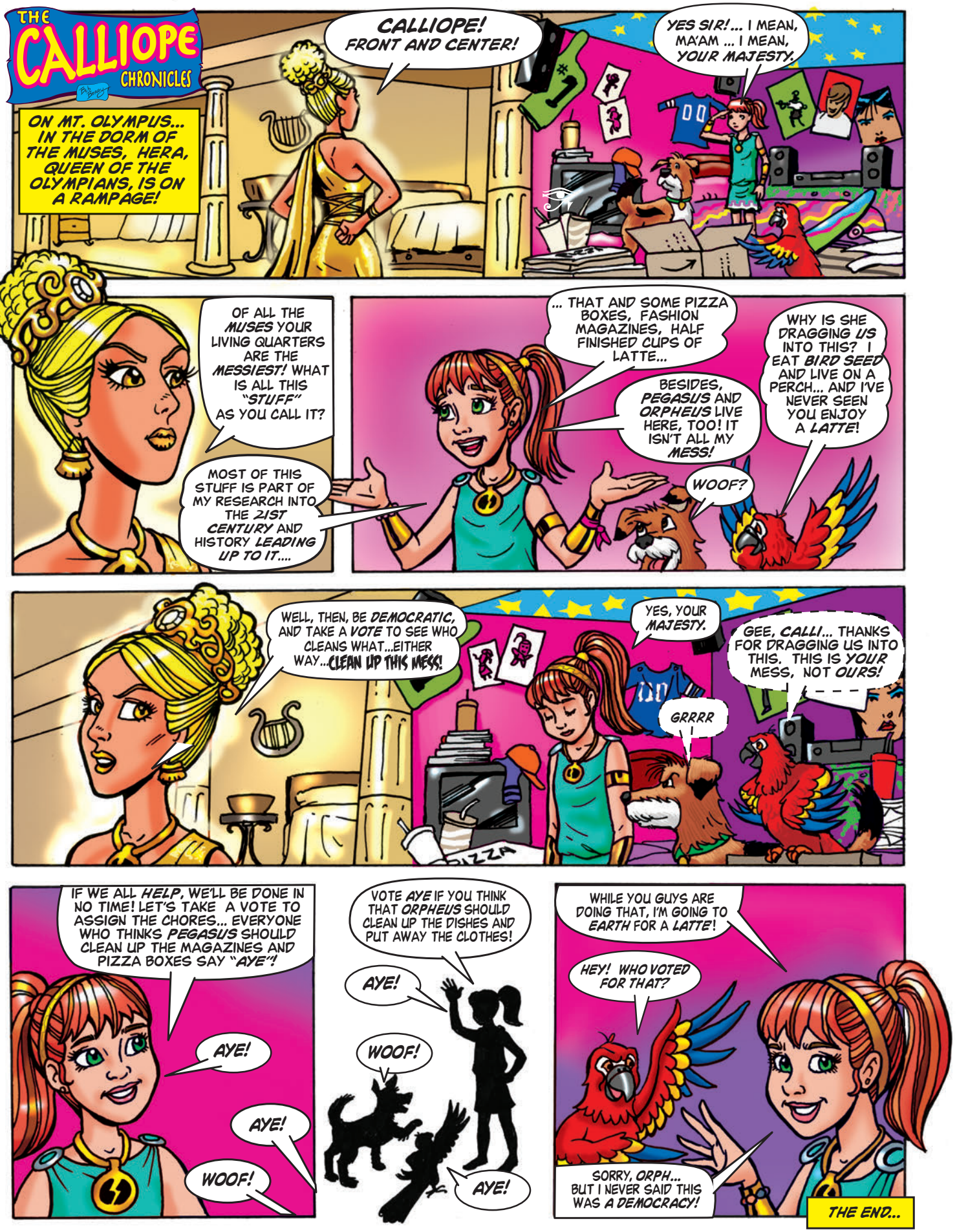
There were hundreds of *poleis* ("city-states"), all of which practiced self-rule and were proud of their individuality. In general, the people in each lived under one of four kinds of governments. At first, most were monarchies, which meant they were ruled by kings. Then, oligarchies ("rule by *oligoi*"—that is, a few) replaced monarchies. An oligarchy consisted of a group of wealthy aristocrats who shared city administration. Oligarchies usually favored the rich, preventing lower classes from holding office and sometimes even from enjoying basic rights.

The third form was tyranny, which flourished in the 600s and 500s B.C. The *tyrannos* was an individual oligarch who seized control when the ruling regime became unpopular. *Tyrannos* did not necessarily mean a brutal ruler as our word "tyrant" does today. Rather, it indicated a man who governed illegally. Some tyrants greatly helped their *poleis*.

The fourth type of government was democracy, in which the people chose the leaders by voting.

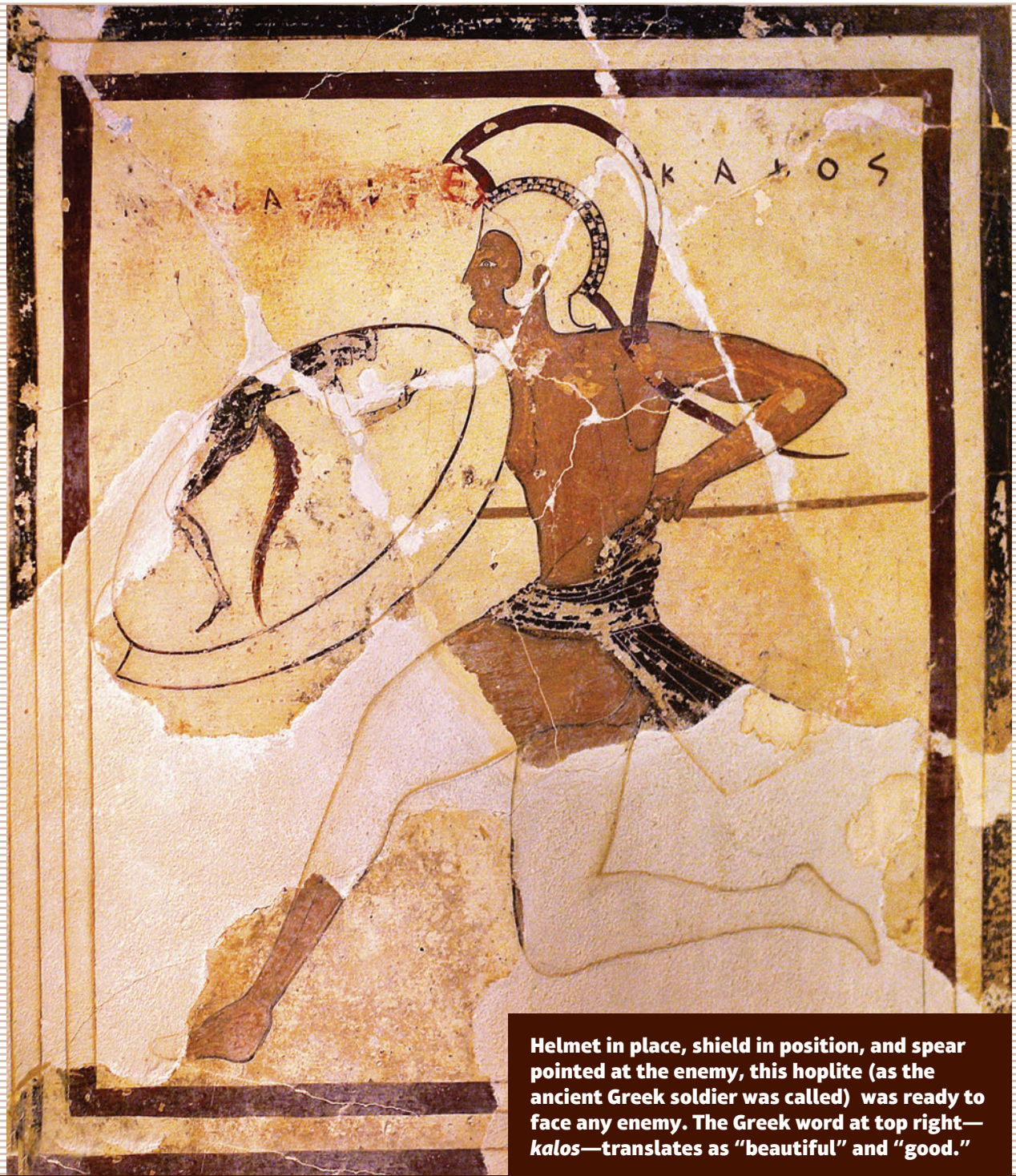
Over time, many ancient Greek city-states experienced several forms of government. For example, in its early history, Athens was a monarchy. Later, it was ruled by oligarchs and also by tyrants. Then there was democratic Athens, during which period the leaders were men elected by the city-state's citizens. Not all city-states experienced all four forms of government, and it did happen that the governments of neighboring city-states differed from one another.

—Chaddie Kruger


THE CALLIOPE CHRONICLES
ON MT. OLYMPUS... IN THE DORM OF THE MUSES, HERA, QUEEN OF THE OLYMPIANS, IS ON A RAMPAGE!
CALLIOPE! FRONT AND CENTER!
YES SIR!... I MEAN, MA'AM ... I MEAN, YOUR MAJESTY.
OF ALL THE MUSES YOUR LIVING QUARTERS ARE THE MESSIEST! WHAT IS ALL THIS "STUFF" AS YOU CALL IT?
MOST OF THIS STUFF IS PART OF MY RESEARCH INTO THE 21ST CENTURY AND HISTORY LEADING UP TO IT....
... THAT AND SOME PIZZA BOXES, FASHION MAGAZINES, HALF FINISHED CUPS OF LATTE...
BESIDES, PEGASUS AND ORPHEUS LIVE HERE, TOO! IT ISN'T ALL MY MESS!
WHY IS SHE DRAGGING US INTO THIS? I EAT BIRD SEED AND LIVE ON A PERCH... AND I'VE NEVER SEEN YOU ENJOY A LATTE!
WOOF?
WELL, THEN, BE DEMOCRATIC, AND TAKE A VOTE TO SEE WHO CLEANS WHAT...EITHER WAY...CLEAN UP THIS MESS!
YES, YOUR MAJESTY.
GEE, CALLI... THANKS FOR DRAGGING US INTO THIS. THIS IS YOUR MESS, NOT OURS!
GRRRR
IF WE ALL HELP, WE'LL BE DONE IN NO TIME! LET'S TAKE A VOTE TO ASSIGN THE CHORES... EVERYONE WHO THINKS PEGASUS SHOULD CLEAN UP THE MAGAZINES AND PIZZA BOXES SAY "AYE"!
AYE!
AYE!
WOOF!
VOTE AYE IF YOU THINK THAT ORPHEUS SHOULD CLEAN UP THE DISHES AND PUT AWAY THE CLOTHES!
AYE!
WOOF!
AYE!
WHILE YOU GUYS ARE DOING THAT, I'M GOING TO EARTH FOR A LATTE!
HEY! WHO VOTED FOR THAT?
SORRY, ORPH... BUT I NEVER SAID THIS WAS A DEMOCRACY!
THE END...

by Anthony Hollingsworth

A Second Chance at Democracy



Helmet in place, shield in position, and spear pointed at the enemy, this hoplite (as the ancient Greek soldier was called) was ready to face any enemy. The Greek word at top right—*kalos*—translates as "beautiful" and "good."

After Athens surrendered to Sparta in 404 B.C., the victorious Spartans soon proved they were no lovers of rule by the people. Not only did they demand that the Athenians abandon all traces of democracy, but they also forced the Athenians to accept a government run by 30 men, all chosen by Sparta. If anyone protested or tried to prevent the new government from forming, the Thirty Tyrants, as the new leaders were called, had them exiled or executed.

Enter Thrasybulus

In January of 403 B.C., an Athenian named Thrasybulus found himself in Thebes as a fugitive from Athens. A die-hard supporter of democracy, Thrasybulus vowed to restore this form of government in his beloved city-state. He was not alone in his beliefs. The Thebans were sympathetic to his cause as well, and many Athenians who had lost their homes in Athens rallied around him. As soon as Thrasybulus believed that he had enough military strength and allies to reclaim Athens, he attacked and defeated a small army that supported the new Athenian government.

News of the victory spread like wildfire. Thrasybulus' army swelled to almost 1,000 strong. Each soldier was eager to retake Athens, and the new Athenian government knew it could not stop them. Within weeks of his success, Thrasybulus marched on Piraeus, the famed seaport of Athens, where he easily defeated the soldiers the Thirty Tyrants had stationed there.

From 30 to 10

In reaction to the news, the Spartans overseeing the new government decided to replace the Thirty Tyrants with 10 men who they thought would be more moderate in their rule. The move was unacceptable to Thrasybulus, and he threatened more attacks. Eventually, the Spartan commander, a general named Pausanias, realized that the Athenians would not stop fighting and that only a newly formed democracy would end the crisis. By the fall of 403 B.C., Pausanias and Thrasybulus reached an agreement. Soon after, democracy was restored at Athens.

Historians unanimously agree that Thrasybulus was the driving force behind the new democracy at Athens. He had proven himself to be a courageous and successful general. Yet, even though his support for democracy was unwavering, he was also clever enough to realize that Athenian democracy would come only through finding common ground with the Spartans.

Join With the Enemy?

In the end, the Athenians' desire to restore their old empire proved stronger than Thrasybulus' ability to unite the Athenians and to restore democracy. But Athens was weak financially and would need monetary support to reclaim its former empire. Further, the only power to which they could turn for help was Persia. As a result, Thrasybulus' new democracy never did realize the glory of the old Athenian democracy. Why? To reclaim the Athenian empire, Athens would need to reclaim control of many lands now under Persian control. So the question became: How could Athens attack the empire that was assisting it financially?

The matter was soon resolved when, after several decades of fighting cities within Greece, Philip of Macedon and his son, later to be known as Alexander the Great, took control of Greece and its city-states bordering the Aegean Sea. Their rule soon ended any Athenian thought of a new Athenian empire.

Do You Agree?

Today, when historians reflect on Thrasybulus and his conflict with the Thirty Tyrants, opinions are mixed. Some see him as a leader who came to power because he was the last great supporter of democracy. Others see him as a general who gave up too much to pacify the Persians. Wherever the truth lies, everyone agrees that Athens' second chance at democracy began with Thrasybulus.

Athens vs. Rome

by Chaddie Kruger

At about the same time that Athens rejected tyranny and chose democracy, Rome overthrew its last king and established its democracy. The Romans, however, limited the common man's participation much more than the Athenians did. During the Roman Republic (509-27 B.C.), adult male citizens could vote and hold office, but members of the upper class were favored in elections.

The Five at the Top

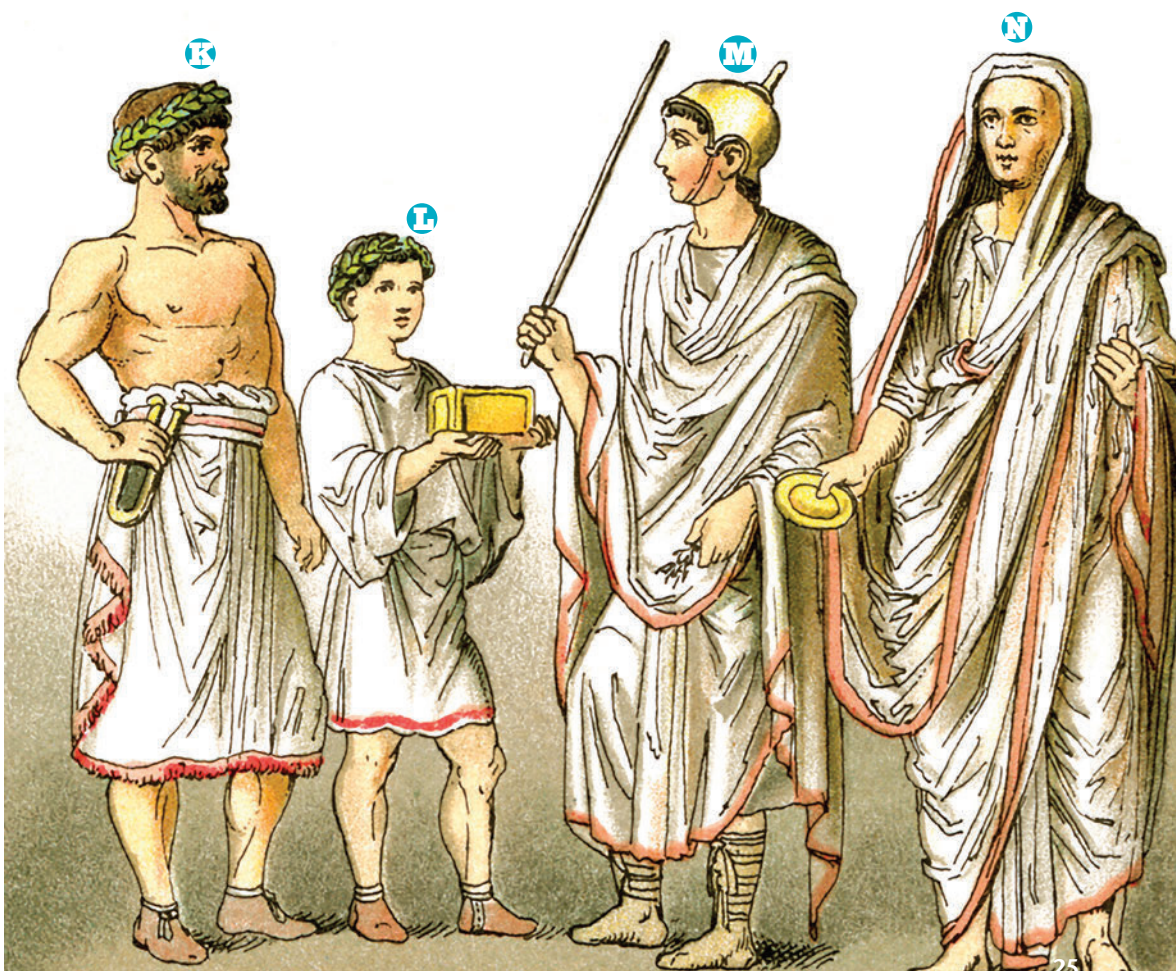
The Roman Senate consisted of approximately 600 members, all of whom had held one or more of the five major administrative positions: senator, consul, praetor, aedile, and quaestor. It was the senators' duty to advise the consuls, decide foreign policy, and manage taxation. Remember the Athenian *boule* **(SEE PAGES 8–9)** that served as Assembly advisors for one year? Roman senators usually were from the upper classes and held the office for life.

FUN & GAMES

Who's Who?

After reading about the ancient Greeks and Romans on pages 24–26, can you identify each of the people portrayed on these pages. Hint: The figures at the top of pages 24 and 25 are Greeks. All the others are Romans.

See answers on page 47.



The two consuls were supreme commanders in both military and civic matters—much as the president of the United States is. To run for the office, a Roman had to be at least 42 years old, and a consul had to wait 10 years after his term ended before running again for the office. The Romans named calendar years after the consuls, just as the Athenians designated years by the names of their archons.

As for the other offices, the numbers varied, but in general, eight praetors served as judges, four aediles as city managers (overseeing water and grain supplies and public entertainment, for example), and 20 quaestors as financial officers. The minimum age requirements for these posts differed, unlike in Athens, where the minimum age for top administrative positions was 30.

To run for the office of consul, a person first had to serve as a praetor; to run for a praetorship, a candidate had to have been a quaestor. The mandatory succession from quaestor to consul was called the *cursus honorum* ("sequence of offices"), and each post was held for only one year. For these offices, as with the consulship, rules governed the number of years a citizen had to wait after completing one post before running for another.

The Other Three...

Ten tribunes protected the rights of the common people and enforced decrees that the *Concilium Plebis* ("Council of the People") passed. They could also veto decisions made by the Senate and magistrates that they considered unfair to the people. Tribunes served for one year and were chosen by the *Concilium*.

Censors were elected approximately every five years. Their term of office was 18 months, and their duty was to conduct an official census. They evaluated senators and could have them removed from the Senate for improper behavior.

Religious officials supervised the all-important state worship.

In a dire emergency, a dictator was appointed. He had absolute authority while in power. Because Romans despised the memory of their despotic kings, dictators ruled for only six months.

The Voters

Unlike the members of the Athenian Assembly, Roman citizens did not vote directly. Rather, citizen groups voted in two major assemblies, known as *comitia,* and the results were biased as to the well-to-do. For example, it was the responsibility of the *Comitia Centuriata* to choose the consuls, praetors, and censors. The voting groups, called "centuries," were organized according to wealth, and those with the richest members voted first. This meant that a majority of the total possible votes could be cast and counted before members of the less affluent groups had even voted. It was the duty of the *Comitia Tributa* to elect the quaestors and aediles. The membership of this *comitia* was structured according to 35 geographical "tribes" and ultimately favored property-holders.

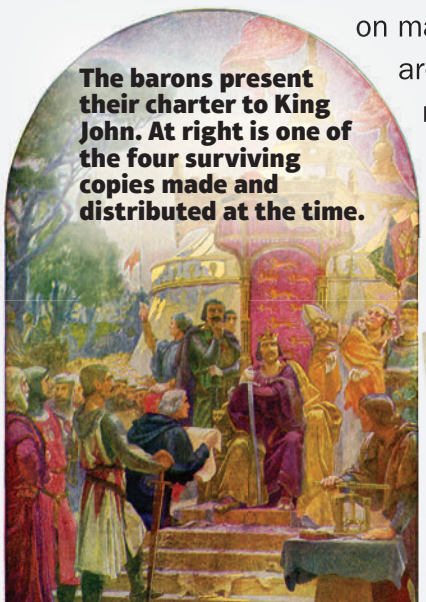
To be sure, the Athenians inspired the Romans, but, ultimately, the Romans did democracy their way!

Chaddie Kruger *has taught advanced Latin, classical civilization and literature and classical mythology at university and secondary-school levels for more than 30 years.*

by Diana Childress

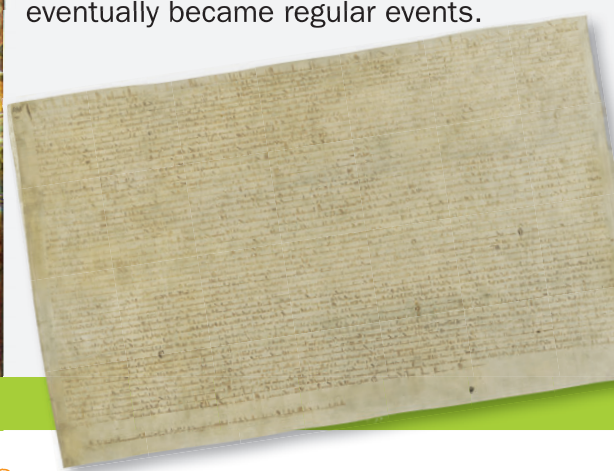
The Road to 1776

Ancient democracy ended with the rise of the Roman Empire. After the empire broke up, democratic elements began reappearing in Europe, where the principal system of political organization was feudalism. Kings led in many countries, but their royal power was limited. They distributed land to their barons in exchange for military services. The barons, in turn, depended on lesser lords and knights to serve in their militias.



The barons present their charter to King John. At right is one of the four surviving copies made and distributed at the time.

Barons also depended on peasants to till their lands. This system of rights and duties required cooperation. Kings consulted with their barons on matters of importance and traveled around their realms to confer with lesser nobles and clergy about regional issues. These meetings, often called parliaments (literally, "talkings"), eventually became regular events.



The 1200s

Nobles did not hesitate to make their voices heard. In England, in 1215, a group of barons forced King John to put his seal on a charter guaranteeing his subjects certain rights and liberties. Now called the Magna Carta, this document established the rule of law for all free men and upheld the idea that every law passed requires the consent of the governed. It had little immediate effect, but laid the cornerstone for building a democracy.

By the end of the 13th century, Parliament was becoming an important branch of government in England. It included not just lords, but also knights and commoners. Male property-owners in cities and towns elected the commoners and expected them to represent their interests. Parliament was not yet a democratic institution, but it embraced two essential elements of a democracy—elections and representation.

The 1500s

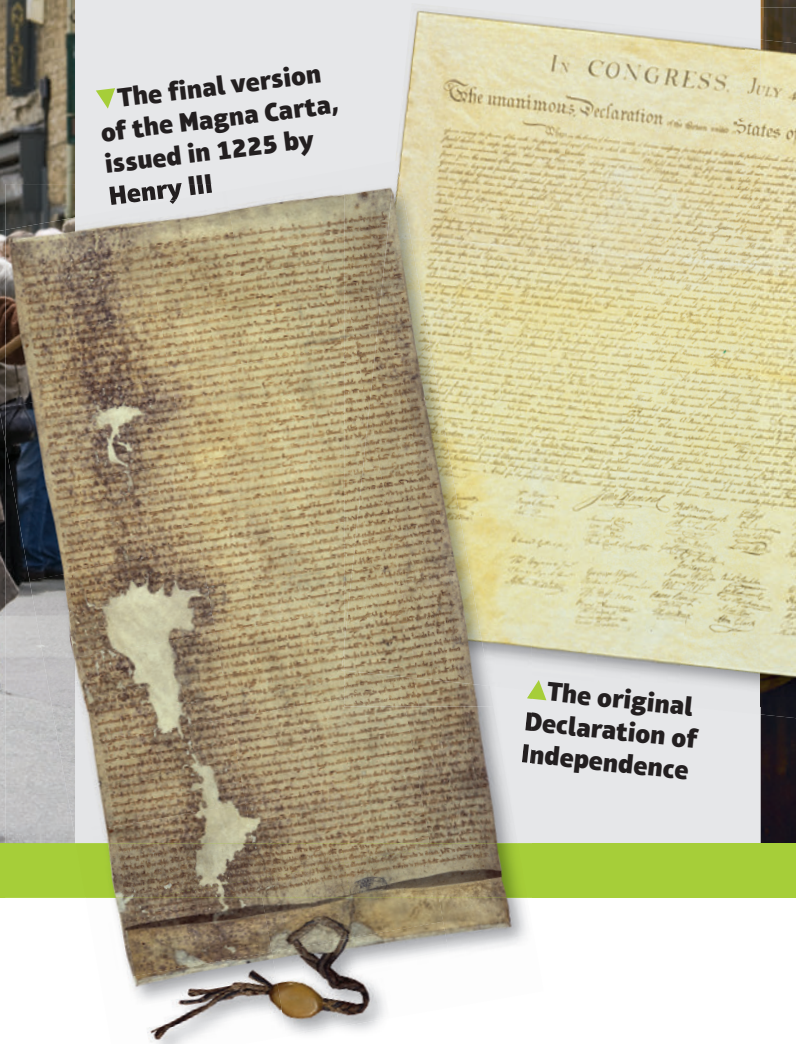
Towns and cities across Europe were growing prosperous from trade and manufacturing. Those who controlled the lands and businesses generally left townspeople to develop their own rules. Working together, these people built and maintained roads and bridges, formed city councils, held elections, wrote trade laws and town ordinances, defended the city in times of war, and kept law and order within the city. A number of cities, especially in northern Italy and the Netherlands, functioned as city-states. Some were controlled by wealthy families, but others were more democratic.

In 1581, a league of city-states in the Netherlands declared its independence from King Philip II of Spain and formed the United Provinces, becoming one of the first independent republics since ancient times.

◀ A modern-day reenactment of Levellers marching for democracy

▶ June 28, 1776: The first draft of the Declaration of Independence is presented to the Second Continental Congress.

▼ The final version of the Magna Carta, issued in 1225 by Henry III



▲ The original Declaration of Independence

The 1600s

Throughout Europe, monarchs were gaining more control over their territories and putting themselves above the law, claiming that they had a divine right to rule.

Many philosophers influenced political thinking with discussions of human rights. Among them were Thomas Hobbes and John Locke in England, and later, the Baron de Montesquieu and Jean Jacques Rousseau in France. They argued that every human has basic rights and that government is a social contract that people agreed to in order to protect those rights. Their ideas spread widely across Europe and the Americas. In 1689, for example, the English Parliament enacted a Bill of Rights to ensure that no British monarch would attempt absolute rule.

Meet the Levellers

In England, in the 1640s, a group of people, who came to be known as Levellers, argued for a universal vote for males and a written constitution to protect citizens against the state. The constitution would guarantee universal rights, such as freedom of religion, freedom of speech, equality before the law, and the right to remove tyrants. Levellers spoke out for all of society even the poor: "Every man that is to live under a government ought first by his own consent to put himself under that government."

The 1700s

In North America, British settlers followed English political practices, with many communities governing themselves in democratic town meetings. After the French and Indian War in the mid-1700s, British interference increased. To pay for troops sent to America, the British government began taxing the colonists, who protested that they had not approved the tax. "No taxation without representation" became the slogan of revolution.

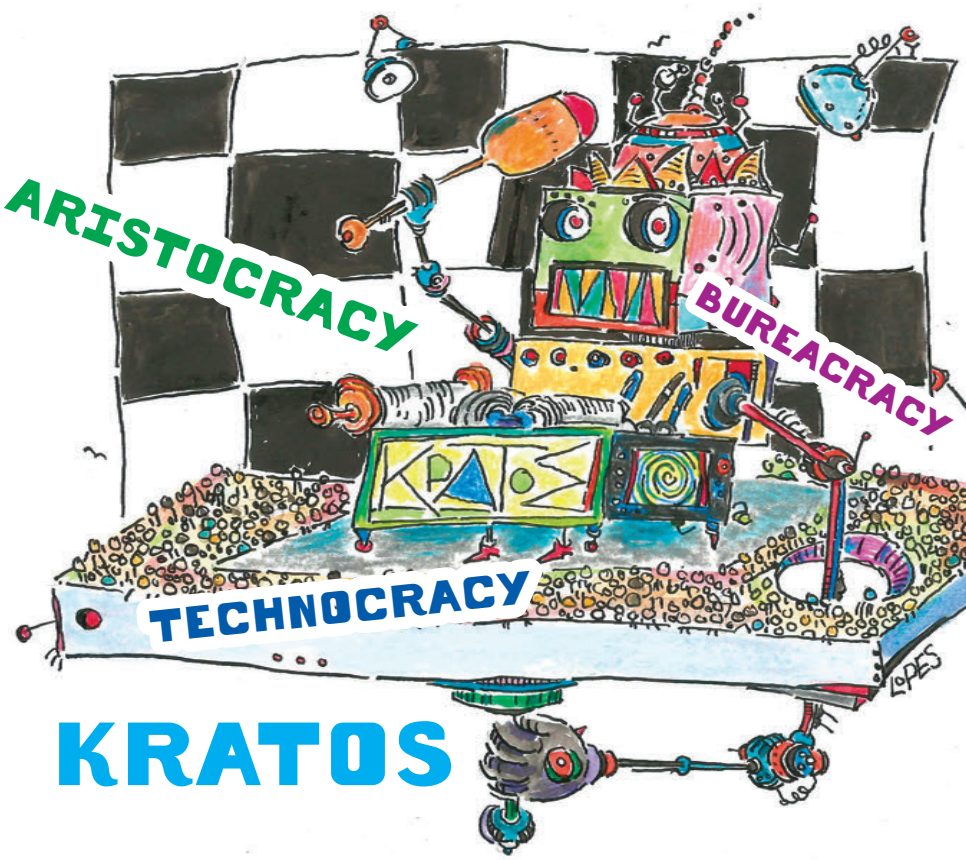
The Declaration of Independence adopted by the Continental Congress on July 4, 1776, expressed the basic tenets of democracy: All humans have fundamental rights. Governments exist to protect those rights and rule only with the consent of the governed. When a government violates these rights, the people have the duty "to alter or abolish it and to institute new government."

Even with the Declaration of Independence, the United States did not achieve full democracy in 1776. It took more than a century, including a devastating civil war, to free and extend the franchise to all American citizens, with women not winning the right to vote until 1920. But the Declaration of Independence, together with the Constitution in 1781 and the Bill of Rights in 1789, established a clear pathway toward it.

A frequent contributor to DIG Into History, **Diana Childress** *is a freelance writer living in New York City.*

FUN WITH WORDS

illustrated by Tom Lopes



WORD ORIGINS

Manuscript A bit of digging shows that this term is a combination of two Latin words: *manus* ("hand") and *scriptus* ("written"). Quite appropriate, don't you think, since "manuscript" was coined to refer to a document, book, or piece of music that was written by hand? The first known use of the word was in 1571. In modern times, its definition changed to include typewritten work, especially something that is being prepared for publication.

Tyrant A tyrant is a ruler who uses power unfairly or oppressively. In ancient Greece, it was usually a ruler who had usurped power and was not entitled to rule by law. The root of the term is the Greek *tyrannos,* which translates as "lord, master, sovereign, absolute ruler." The Romans adapted the term to *tyrannus* in Latin and used it to refer to a "lord," "master," or "tyrant."

WORD STORIES

Liberation This word derives from the 15th-century Middle French noun *liberation,* which traces its roots to the Latin adjective *liber,* meaning "free." A closer look reveals that "liberation" can be used to refer to the physical freeing of a person, as from captivity, as well as to the mental freeing of a person who has discovered a new way of thinking. In recent centuries, "liberation" has been used in reference to lands that had been colonized and controlled by European countries and then won freedom, forming new countries, each with its own laws. An example is the United States, when it declared its independence from England in 1776. In the 1800s, in South America, "liberation" came to mean severing ties with Spain. During World War II, in the 1940s, the term was used in reference to freeing an occupied territory from the enemy. Today, it has assumed another meaning: the gaining of equal rights or opportunities for a specific group.

Revolution When first used in the late 14th century, "revolution" referred to the way in which planets and objects move through space. The root was the Latin verb form *revolutus,* which translates as "turned" or "rolled back." It was not until the 17th century—1689, to be exact—that "revolution" came to mean "an instance of great change in affairs." It was in 1689 that the English Parliament offered the royal

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couple William and Mary the throne of England, following what came to be known as the Glorious Revolution that overthrew King James II. "Revolution," however, does not always involve warfare. In India, Mahatma Gandhi advocated non-violence as his weapon to win change. Music and art can also be revolutionary. For example, the Beatles' song "Revolution" includes the lyrics, "You say you want a revolution, well you know, we all want to change the world."

CRAZY FOR KRATOS

To be sure, the word "democracy" dominates this issue, and you've read that it traces its roots to the Greek *demes,* which referred to a district in ancient Athens. In time, the Greeks used a derivative of *demes*—*demos*—to refer to the "common people." Join *demos* to the Greek word *kratos,* which translates as "power" and "strength," and you have the modern-day English word "democracy."

But "democracy" is not the only word in the English language that ends with "cracy." Here are a few others:

Aristocracy (*aristos*: Greek for "excellent") —rule of the best; a government in which power is held by a small privileged few
Bureaucracy (*bureau*: French for "desk" or "office") — a large group of people who are involved in running a government but who are not elected
Ochlocracy (*ochlos*: Greek for "mob") — rule by the mob
Technocracy (*tekne*: Greek for "skill") — a system in which people well versed in science or technology control a society
Thalassocracy (*thalassa*: Greek for "sea") — supremacy on the seas
Theocracy (*theos*: Greek for "god") — a form of government in which a country is ruled by religious leaders

Polis is another word we have used throughout this issue. It is also a word that has come directly into our English vocabulary! Just check out the following:

Acropolis: citadel (*akros*: Greek for "highest")
Cosmopolitan: citizen of the world (*kosmos*: Greek for "world")
Metropolis: large or capital city (*meter*: Greek for "mother")
Necropolis: cemetery (*nekros*: Greek for "dead body")

Can you think of others? Tell us at: **askcalliope@cricketmedia.com**

CONTEST

BUILD A WORD

Build your word power by adding to the English vocabulary: Create a new word that relates to this issue's theme—the beginning of democracy and/or connects to ancient Greece. The winner will receive A COOL PRIZE and be highlighted on www.digonsite.com. Send your word, with its definition, and your name and address by January 7, 2015, to askcalliope@cricketmedia.com or Words, Ask CALLIOPE, 30 Grove Street, Peterborough, NH 03458

King Abdullah of Saudi Arabia

MONARCHY ABSOLUTE

Queen Elizabeth II of Great Britain and Prince Philip

CONSTITUTIONAL

Forms of Government

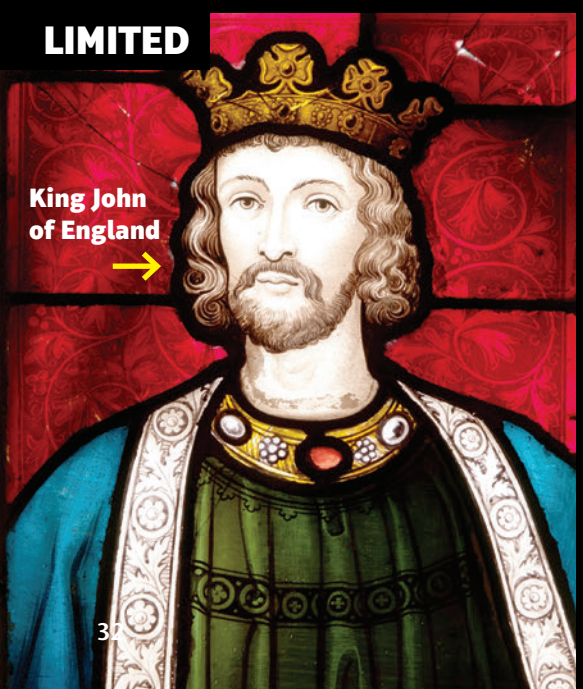
by Diana Childress

Government can take many forms. The fourth-century B.C. philosopher Aristotle named three, each of which could be good or bad. Each is still in practice today:

Kim Jong Un of North Korea

OLIGARCHY

LIMITED



King John of England

ARISTOCRACY AND OLIGARCHY

Oba Akenzua II in Nigeria

Monarchy

A monarchy is led by a king or queen who inherits the throne from parents or other closely related family members. There are three types of monarchy, each dependent upon how much power the monarch wields: absolute, limited, and constitutional.

An **ABSOLUTE** monarch fully controls the government. He or she has the final say on all matters, commands the military, and appoints all the officials who make laws and administer government services. King Abdullah of Saudi Arabia is a modern example.

If a monarch leads the government, but another group has a say on some matters of its administration, the country has a **LIMITED** monarchy. The barons who presented King John with a list of demands known as the Magna Carta were seeking to limit the king's right to absolute rule **(SEE PAGE 27)**. Later English kings and queens still made many governmental decisions, but needed the approval of nobles, church officials, knights, and townspeople for important projects such as military campaigns.

A **CONSTITUTIONAL** monarch serves as the head of state, but is not the actual ruler of the country. The role is mainly symbolic, and the actual form of government is determined by the constitution of the country. The Netherlands, Sweden, and the United Kingdom are modern constitutional monarchies.

Aristocracy and Oligarchy

These terms refer to a government ruled by a particular group or class of people. When the group is considered royalty or "the best" citizens by birth, the government is called an aristocracy. When a group claims control, often secretly, it is an oligarchy. Dictatorships that are dominated by several leaders, often military officers, are sometimes known as juntas.

DEMOCRACY

Democracy

Democracy refers to governments that allow all citizens to elect their leaders by voting. A constitution, which usually, but not always, is a written document, specifies its structure. In some cases, the people can vote on laws—a pure democracy. In other cases—the United States, for example—the people elect representatives to vote on laws—a representative democracy. Every citizen is equal under the law and free to organize political parties, campaign for candidates for office, and vote according to agreed-on rules.

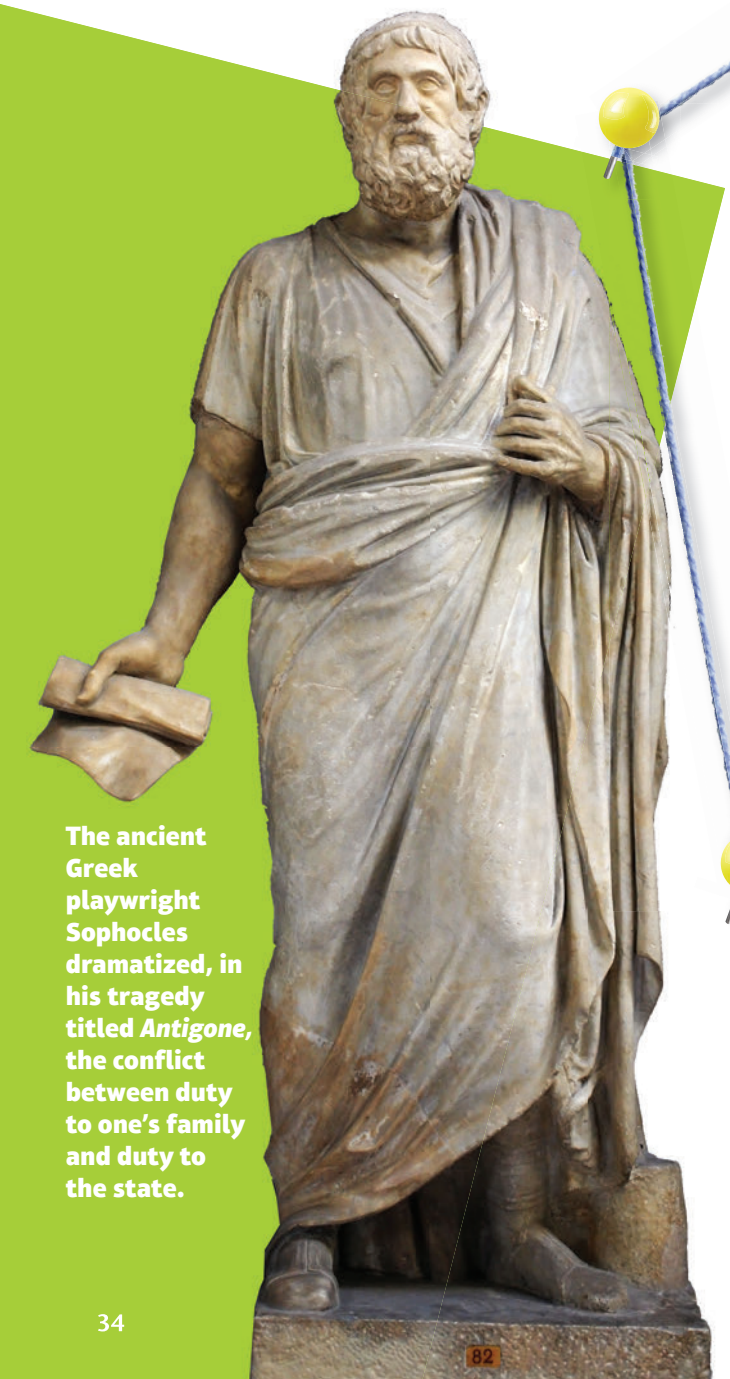
Democratic governments usually are parliamentary or presidential:

- In a **PRESIDENTIAL** government, the president is the head of government and of state. He or she selects the cabinet (the officials who run the various departments) with the approval of the legislature.
- In a **PARLIAMENTARY** government, the legislature controls all political power. Its members head the departments of government. The leader of government is called the Prime Minister.

The Idea of Citizenship

by Louise Chipley Slavicek

An ancient Roman casts his vote. (silver coin dating to Republic—before Empire period)



The ancient Greek playwright Sophocles dramatized, in his tragedy titled *Antigone*, the conflict between duty to one's family and duty to the state.

At its most basic level, citizenship is the relationship between a person and a unit of government. Since the concept first developed in ancient Athens more than 2,000 years ago, notions regarding what it means to be a citizen have changed many times.

In the Beginning

The ancient Greeks thought of citizenship as membership in a city-state. The democratically minded leadership of ancient Athens emphasized the right—and responsibility—of all citizens to take part in political decision making. In contrast, the patrician or upper-class men who led the Roman Republic downplayed the political rights and duties of ordinary citizens. Instead, they emphasized a citizen's legal privileges, especially his freedom to acquire and sell land, slaves, and other property as he saw fit.

Roman ideas of citizenship moved even further

away from the Greek model as Rome conquered more and more of the Mediterranean world. All citizens had been considered equal and enjoyed the same rights in ancient Athens. But in the Roman world, residents of the huge areas under Roman rule were granted different grades of citizenship. Citizens in conquered territories usually received the same legal privileges as native-born Roman citizens, such as the right to make contracts or sue for damages. Yet, conquered people were denied full political rights, including the right to vote in Rome's popular legislative assembly.

After the collapse of the Roman Empire, citizenship reverted to being associated with individual cities or city-states. A thousand years later, ideas of what made a citizen changed again, when large nations led by powerful monarchs began to form in Europe. At that time, citizenship meant being a loyal subject of your country's royal ruler.

"Freedom, equality, brotherhood" was the dream of these three French revolutionaries. The two at right were *sans-culottes* (see page 36), with their breeches and short military jackets.

Pepin, king of the Franks from A.D. 751 to 768, promoted feudalism, a tiered system of government that favored the nobility and landowners.

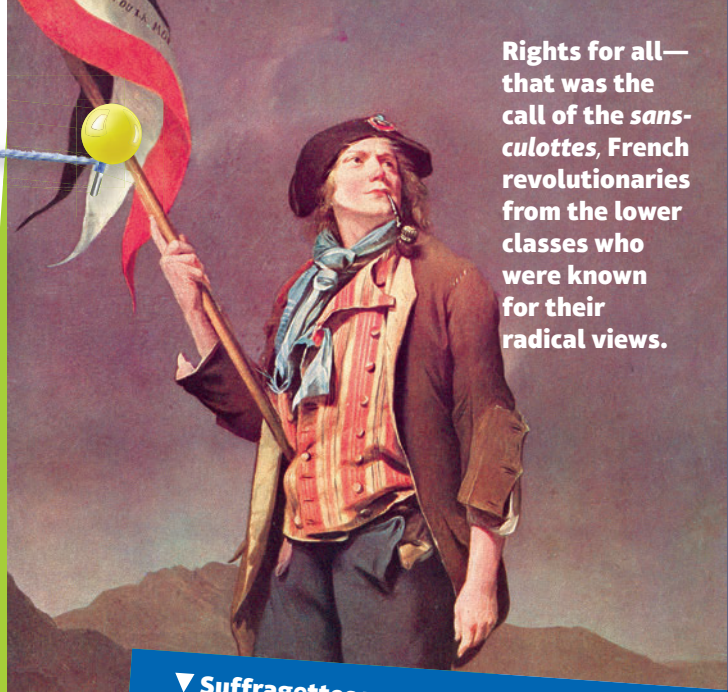
And Today...

All changed again with the American Revolution of 1776 and the French Revolution of 1789. Both further transformed notions of citizenship. People were now expected to be loyal to their country as a whole, instead of just to their

nation's leader. In addition, participation in political decision making, equality before the law, and civil liberties, such as freedom of speech, came to be seen as fundamental rights of democratic citizenship.

In the United States and other democratic countries, full rights of citizenship, including the right to vote in national elections, were extended to women only in the 20th century. More recently, the question of whether to offer a path to citizenship to the millions of immigrants living within the United States illegally has been at the center of a heated national debate. And today, there are people who believe citizenship should be defined even more broadly as membership in a global community that includes all nations and peoples.

The author of many articles and books for young people on historical subjects, **Louise Chipley Slavicek** *holds a Master's degree in history from the University of Connecticut.*



Rights for all—that was the call of the *sans-culottes*, French revolutionaries from the lower classes who were known for their radical views.

▼ Suffragettes were women seeking the right to vote through organized protest. Here, a group march in a parade in New York City on May 4, 1912.

A Representative Assembly

The first representative legislative assembly in British America met from July 30 through August 4, 1619, in the church at Jamestown, Virginia. Established in 1607, Jamestown was the first permanent English settlement in the New World. This assembly included Governor George Yeardley, six council members, and two representatives, called burgesses, from each of the 11 plantations surrounding Jamestown. Burgesses were elected by the settlers who lived on each plantation. The governor and the councilmen were appointed by the Virginia Company, the organization in England that financed the Jamestown settlement.

During the six-day session—brief by our standards—the weather was unbearably hot and humid, and one of the representatives died. Nevertheless, the assembly approved measures related to drunkenness, idleness, gambling, protection from the Indians, the planting of crops, and mandatory church attendance. Burgesses were granted the power to initiate legislation, not just consider laws proposed by the company's officials, and the assembly passed the first tax law. Every man and servant had to pay the officers of the assembly a pound of fine tobacco for their services. It was also agreed that an assembly was to be held no more than once a year and that the Virginia Company reserved the right to veto any legislation that was passed.

—Paula Neely

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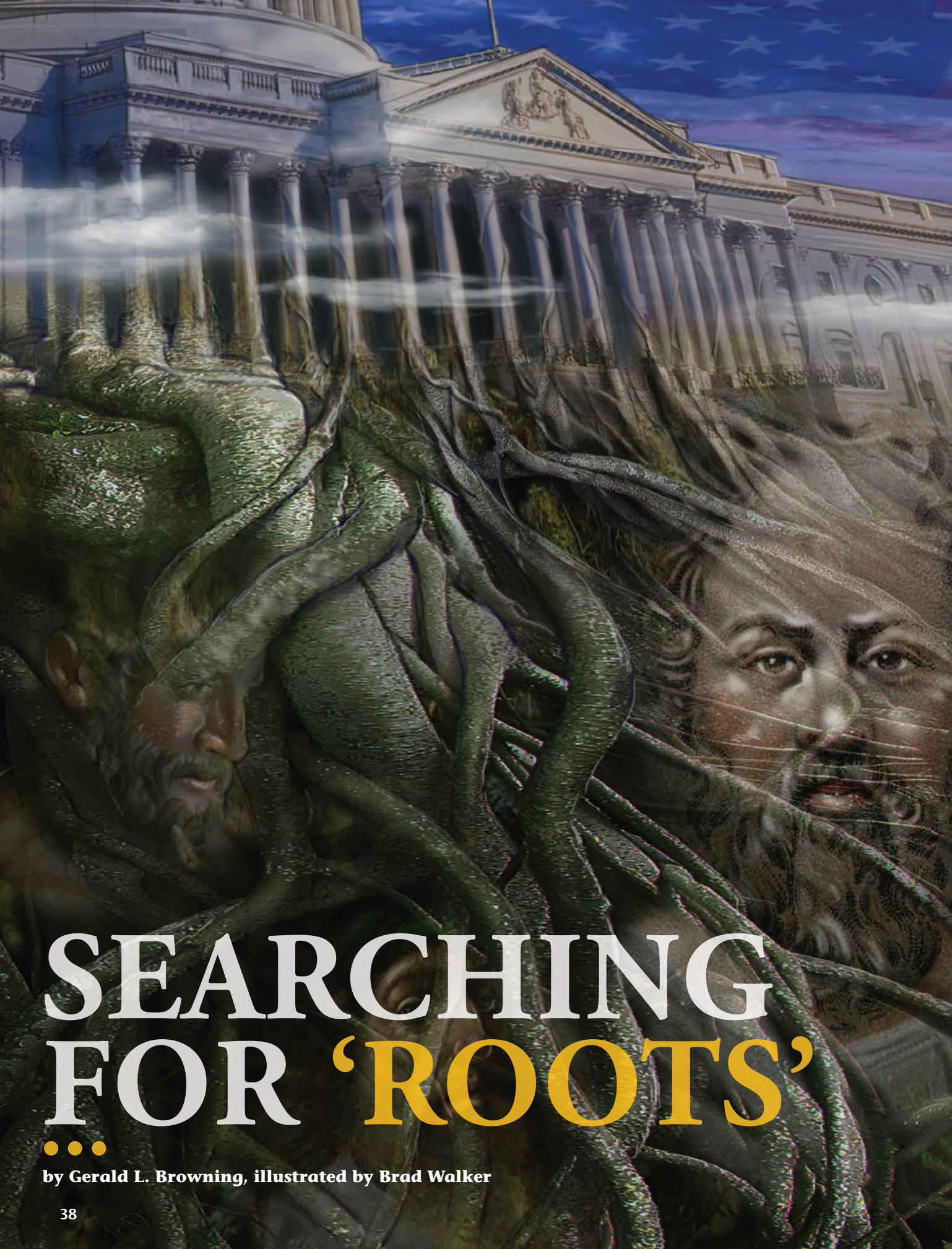


SEARCHING FOR 'ROOTS'...

by Gerald L. Browning, illustrated by Brad Walker

For most Americans, their experience with government has been solely its democratic form. This form is based on the idea that leaders should be consistently well-meaning in their interactions with citizens. In this view, government exists to serve its people in a responsible, fair, and humane way. Because a democratic government derives its power from its citizens, it should act as the protector of human and civil rights.

Thomas Jefferson, the third president of the United States and the author of the Declaration of Independence, best stated this philosophy when he wrote that governments are instituted among men to ensure "life, liberty, and the pursuit of happiness." These concepts became the founding principles of our nation and of the constitutional amendments known as the Bill of Rights. To most of us, they are sacred and enduring.

A LOOK AT SOCRATES' GREECE

But what many people do not know is that American democracy has its roots in classical Greece (450-400 B.C.), specifically the period of time when the philosopher Socrates lived. Before that, governments mostly operated at the whims and ambitions of kings, tyrants, and generals. Democratic ideals usually were scorned and dismissed. Power and control of society were what mattered, especially in a world where human rights were an afterthought, and greed and violence were the accepted means of gaining power.

A gradual shift in this worldview occurred in Athens early in the fifth century B.C. Although the city-state was still controlled by a king or tyrant, the people gradually began to experiment with forms of citizen democracy. These included courts of law, juries, and protection of civil rights. Many of these new ideas were chronicled in a series of **Dialogues** by the fourth-century Greek philosopher Plato, a student of Socrates.

EUTHYPHRO

In this dialogue, Socrates is in court to hear the charges against him, specifically that he is a "maker of gods," that he does not believe in the moral authority of the traditional Athenian gods, and that his ideas on holiness are rooted in a human moral compass. As the gods have become irrelevant to Socrates, he is accused of being an atheist. In the ancient Greek view, this qualified him for the death penalty. We might relate this "crime" to the First Amendment to the U.S. Constitution. This amendment guarantees freedom of religion. Thus, it gives us the right to practice whatever religion we wish or, for that matter, no religion at all. The First Amendment also guarantees the right to freedom of speech, press, peaceable assembly, and petition.

APOLOGY

In this dialogue, Socrates attempts to refute the charges against him. The fact that he is allowed to defend himself at a trial in front of his peers is a right guaranteed by the Sixth Amendment to the U.S. Constitution. Among the rights guaranteed by this amendment are the right to represent oneself, the right to a speedy and public trial, a trial by jury, complete notice of the accusation, and confrontation of witnesses. In Socrates' case, he is before 500 of his fellow citizens, who presumably voted in the majority to convict him. While his defense is subjective and personal (he basically tells the court he meant no harm), his argument that he only teaches what he believes is right is not enough to sway the jury. He is subsequently condemned to death.

CRITO

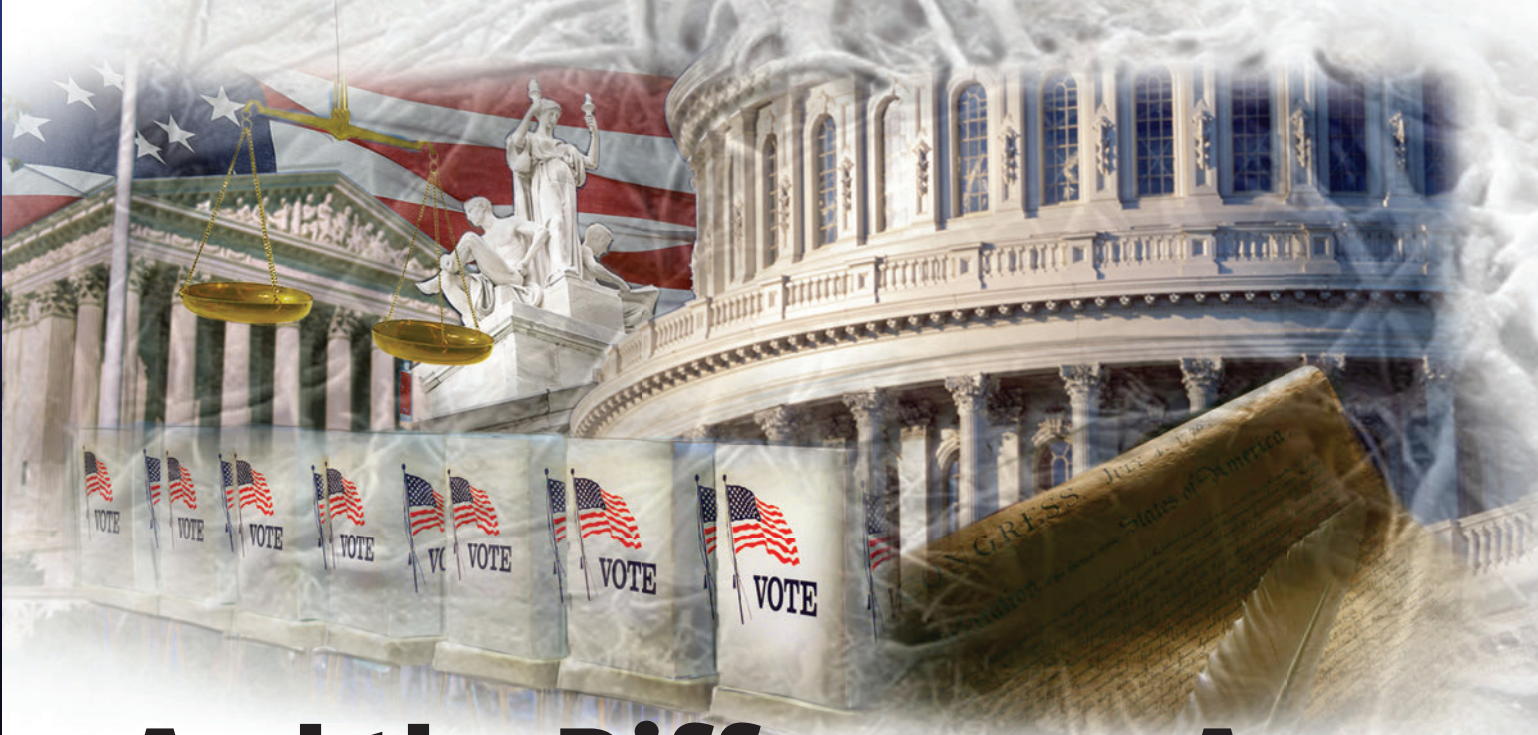
In this dialogue, Socrates is confronted by a simple choice: to escape to freedom or to remain and die. Here we see the true character of a man making a strong moral choice. Socrates chose to defend the idea of democracy and freedom. He saw himself as a noble citizen who had made a contract with his government to obey its laws. He believed that both the government and the citizen must uphold the responsibilities of democracy. He had been tried and judged by a system that he respected. He might not agree with its judgment of him or its decision to kill him, but as he says, the final judgment must rest with God.

PHAEDO

In this dialogue, Socrates is allowed to drink hemlock juice, the poison that will bring a quick death. This is a scene of remarkable sadness in which Socrates is surrounded by his distraught friends, all wishing he were not so stubborn in defending democracy. We might compare this scene to the provisions in the Sixth Amendment in the Constitution that rejects the notion of cruel or unusual punishment in criminal cases.

Gerald L. Browning *teaches classical literature and philosophy at Roger Williams University in Bristol, Rhode Island.*

Dialogues refer to conversations between two or more people as a feature of a book, play, or movie.



And the Differences Are...

by Gerald L. Browning

Although democracy as we know it today is credited as starting in ancient Greece, the form of democracy practiced there was very different from ours. Let's take a look:

At the Ballot Box

Even at the height of Greek democracy—that is, during the time of Pericles (SEE PAGES 6–9)—the city-state was ruled more by influential people than by elected officials. The Greeks had yet to develop a system in which the ruler was elected solely by a vote of citizens. The Athenians preferred their practice because they believed that powerful men would benefit the city. After all, Athens was their home.

In the United States, the president is elected through a ballot box vote of all citizens and an electoral college of state delegates. In this way, the president is selected by an official majority vote.

In the Legislature

The legislative or law-making branch of Athenian government was controlled by a large group of propertied men—the boule or Council of 500. This council was an elite group, and entrance was determined by lottery. Women were excluded.

In the United States, each state elects representatives to the House of Representatives branch of the legislature. The number each state elects is in proportion to the population of the state. Each state also elects two representatives to the Senate branch of the legislature. In this way, the U.S. Senate reflects the idea of the Council of 500.

In the Courts

In Athens, the Ten Archons controlled the courts, administered the law, and prosecuted criminal acts. Each was elected for one year.

In the United States, the Supreme Court members are appointed by the government to serve life terms. This court has the final say in all matters of law. The only way their decisions can be overturned is if Congress passes new laws.

INTEREST-INGLY

The World's Smallest Democracy

by Sarah Novak

In 1767, in a remote stretch of the South Pacific Ocean, Robert Pitcairn, a teenage midshipman aboard the British ship HMS *Swallow,* spotted a tiny island (ABOVE) that was not on the map. The *Swallow*'s captain, Philip Carteret, named the one-by-two-mile outcrop of volcanic rock for Pitcairn and noted its location by latitude and longitude. His longitude calculation, however, was off by about three degrees.

A Refuge

Twenty-two years later, 18 sailors on the HMS *Bounty*, on a voyage from the Southern Pacific island of Tahiti, mutinied against their captain, William Bligh. The uprising had been provoked by Bligh's harsh treatment of the crew, especially Fletcher Christian, who led the revolt. The mutineers then brought the *Bounty* back to Tahiti. Some of the crew chose to remain on the island, but others, along with several Tahitians, sailed away in search of a secluded refuge where they hoped to elude the law. When they came upon Pitcairn Island in January 1790, they found a mild climate, fresh water, and no inhabitants.

'Protected' by a Mistake

The sailors and Tahitians established homes and families on Pitcairn. Fletcher Christian was their leader. By 1800, the community consisted of 10 Tahitian women, 23 children, and only one of the mutineers, John Adams.

For years, British authorities searched for the mutineers but, because of Carteret's mistake, did not stop at Pitcairn. An American ship did visit the island briefly in 1808. **Interestingly,** it was not until 1814 that two British ships found the colony. The islanders' hospitality and goodwill so impressed the ships' commanders that they declined to arrest Adams. From that point on, more ships, supplies, and visitors made their way there. By the 1930s, the population peaked at 250.

And Today...

Pitcairn is the most remote inhabited place in the world. The nearest major landmass, New Zealand, is a little more than 3,435 miles away. Pitcairn also has the smallest population of any democracy worldwide, currently around 50 people.

Sarah Novak *is a writer in western Massachusetts who specializes in historical byways and curiosities.*

WHAT'S WRONG HERE?

LOOK CLOSELY. In this illustration from a 19th-century history book, King John of England is about to sign the Magna Carta (SEE PAGE 27). The king's quill pen is poised as if he has just dipped it in the inkwell on the table. His barons, the powerful and wealthy noblemen of England, watch the king with great vigilance, along with the clergy behind him. They are determined that the king will agree to the principles stated in this document that limit royal power by the authority of the law.

The witnesses of this momentous occasion have gathered at a meadow about 30 miles from London, next to the River Thames, named Runnymede. The date is June 15, 1215.

But something about this picture is incorrect. What is it?

See page 47 for the answer.

ASK AWAY

Have a question about world history, archaeology, paleontology? Dr. Dig and Calliope are ready to answer your questions.

Q What types of excavation sites have you been in?

—Vincent Tran, Web post

A HI, VINCENT! Archaeology is my hobby as well as my work, so I have visited hundreds of sites in various countries to learn more about the past. Every site is different, but I find that each has a unique story to tell. I have been lucky enough to work on many very different sites. My first excavation was at a Roman town in Israel near the Dead Sea. The next year, I worked at a Bronze Age village on an island off the coast of Sicily. Next was an Etruscan monumental residence in northern Italy. I worked for a while in a large section of the cemetery of Giza in Egypt. Finally, I started working on the island of Crete, investigating a town built by the Minoans, a civilization that flourished 3,500 years ago.

—Dr. Dig

Q What's the archaeological significance of Meadowcroft and how it is being dated?

—Ron, Web post

A HI, RON! Meadowcroft is a site about 27 miles southwest of my hometown of Pittsburgh, Pennsylvania. It is an important ancient rock shelter, that is, a spot where there is a natural stone overhang that provided protection from the elements. As such, it was inhabited by the ancients, in

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much the same way that early people in other areas sought shelter in caves. The importance of the site is its date. It was tested using Carbon-14, a standard archaeological test that can be conducted on any material that was once alive, such as wood, bone, and antler. The C14 dates indicate that the site was inhabited around 19,000–16,000 years ago, which could make it one of the earliest, if not the earliest, archaeological sites in the Americas. While all scholars do not accept these dates, the site does represent an extremely important glimpse into early life in North America.

—Calliope

Q How did Indians come up with their children's names?

—Brendan, age 13, Brentwood

A HI, BRENDAN! Native American peoples are very diverse in terms of culture and language, and so have different naming practices. Generally, they choose names in much the same way that other cultures do. The parents select names for emotional, religious, or family reasons. For example, they might find a name that they feel describes the child, or they might just choose a name they like. In some Native cultures, the name of an individual might change over the course of his or her life, to describe a personality attribute or a spiritual connection. Sometimes, a name is granted an individual as an honor, something like a title. Names can also reflect such circumstances as the order in which siblings are born.

—Dr. Dig

Does Biblical archaeology have to be done only in Israel and the Middle East?

—Lindsey, Web post

HI, LINDSEY! The Bible is a text that was written down thousands of years ago. It tells the stories of people from Israel, Egypt, Syria, and even Iran and Iraq. Archaeologists who study the time periods and places referred to in the Bible do work primarily in the Middle East. However, many parts of the Bible, particularly the New Testament, take place in other regions as well—western Turkey, Greece, and even Rome, for example. Studying all of these places has contributed greatly to our understanding of ancient history, culture, and religion.

—Calliope

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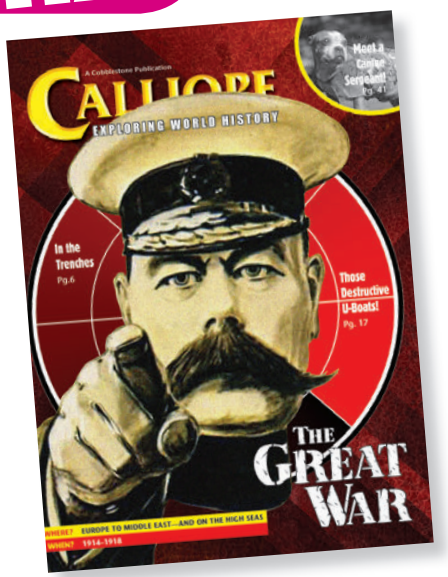


Contest Winner!

Congratulations to Josephine Olivar, the winner of April 2014's Word Contest! Here's the list of the words Josephine was able to make using only the letters in "armistice":

Word: Armistice

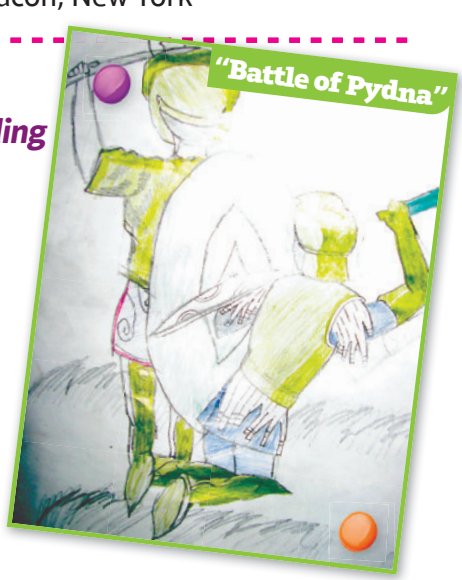
A, Ace, Acer, Aces, Acre, Acres, Act, Acts, Aim, Aims, Air, Airs, Am, Amice, Arc, Arcs, Are, Arise, Arm, Armies, Arms, Arse, Art, Arts, As, Aster, Astir, At, Ate, Cam, Came, Car, Care, Caret, Carets, Cars, Cart, Carts, Case, Cast, Cat, Cater, Cats, Ceramist, Cist, Cite, Cites, Cram, Crams, Crate, Crates, Cream, Creams, Crest, Crime, Crimes, Ear, Earst, East, Eat, Eats, Emir, Emit, Erst, I, I'm, Iatric, Ice, Icier, Icteria, Imaret, Irate, Ire, Iris, Is, Isn't, It, Item, Items, Its, Ma, Mac, Mace, Macs, Main, Mair, Mar, Mare, Mares, Marist, Mars, Mart, Marts, Maser, Mast, Master, Mat, Mate, Mates, Mats, Me, Meat, Meats, Merit, Merits, Mesa, Met, Metric, Metrics, Mica, Mice, Mire, Mires, Misact, Miser, Mist, Mister, Mite, Miter, Mites, Mitre, Ra, Race, Races, Raciest, Racism, Racist, Raise, Ram, Rams, Raster, Rat, Rate, Rater, Raters, Rates, Rats, React, Reacts, Ream, Reams, Reast, Recast, Recite, Recites, Remain, Remains, Remit, Remits, Rice, Rim, Rims, Rise, Sai, Sat, Satire, Satiric, Scam, Scams, Scar, Scare, Scat, Scram, Scream, Scrim, Scrimer, Sea, Seam, Sear, Seat, Sect, Sematic, Semi, Semitic, Serac, Set, Sir, Sire, Sit, Sits, Smart, Smartie, Smear, Smite, Stair, Star, Stare, Steam, Stem, Stir, Stream, Tame, Tamer, Tamers, Tames, Tar, Tars, Tea, Team, Teams, Tear, Tears, Teas, Term, Terms, Tie, Ties, Time, Times, Tire, Tires, Tis, Tram, Trams, Trim, Trims, Tsar.

And congratulations, too, to the runners-up: Jack Haining (age 11) of Newton, Massachusetts; Lucas & Olivia Salcedo of Beacon, New York

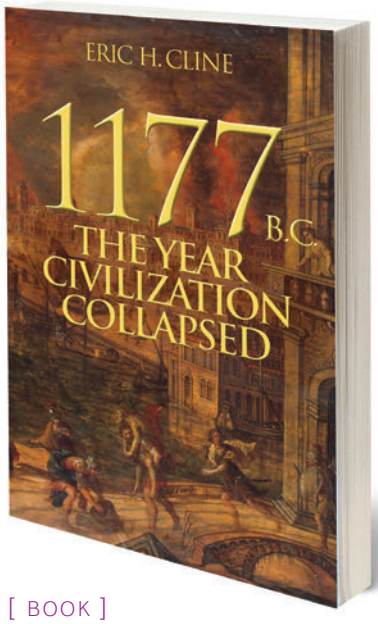
Awesome Art

Thanks for sending your drawings, Xavier. We have enjoyed seeing both!

— Xavier Berardesco
Asbury Park
Middle School



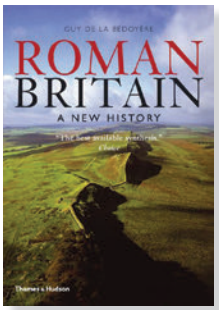
OFF THE SHELF



[BOOK]

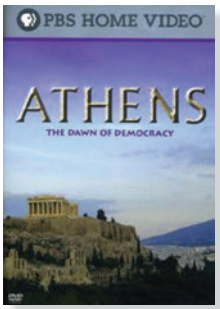
Thought Provoking

1177 B.C.—The Year Civilization Collapsed by Eric Cline (Princeton, 2014, ***press.princeton.edu***) is an absolutely fascinating read. If you have ever wondered about the roots of classical Greece, then pick up this well-researched, thought-provoking, engaging sweep of events that contributed to the collapse of the energetic and flourishing civilizations that history places in the Late Bronze Age.



[BOOK]

Roman Britain: A New History by Guy de la Bedoyere (Thames & Hudson, 2014, ***www.thamesandhudsonusa.com***) is perfect for anyone interested in the ancient world. With great photos, maps, and detailed illustrations that bring the period wonderfully to life, this is one to keep in a special place among your books.



[DVD]

Athens: The Dawn of Democracy (PBS, 2007) offers a great overview of the topic and includes comparisons between Athenian and American forms of government. Definitely recommended!

Cricket Resources

Athens vs. Sparta (CAL9411)
The Fall of Rome (CAL0101)
The Roman Republic (CAL 0210)
The French Revolution (CAL0704)
China's Mao Zedong (CAL1405)

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ANSWER: WHO'S WHO?, P. 24–26: A. Greek woman of upper class, B. Greek military commander, C. Greek woman of upper class, D. Greek ruler, E. Greek free man, F. Greek free man, G. Greek soldier, H. Greek soldier, I. Greek soldier, J. victorious Roman general dressed to celebrate his military triumph, K. Roman assistant at religious sacrifices, L. Roman assistant at religious sacrifices, M. Roman priest of the god Jupiter, N. *Pontifex Maximus* (highest-ranking priest in ancient Rome), O. Roman lictor (attendant to the chief officials), P. Roman orator/public speaker, Q. Roman senator.

ANSWER: WHAT'S WRONG HERE, PAGE 43: The Magna Carta was not signed by King John, or by anyone else. According to the custom of the time, the king confirmed his acceptance of the document not by his signature but by attaching his "Great Seal," with his royal insignia in molded wax. In fact, historians are not sure whether King John could even write! The Magna Carta, written in Latin, was prepared by scribes and included the phrase *data per manum nostram*, which translates as "given by our hand," meaning by the king's authority.

ON THE NET

For more information about a foundation "dedicated to the growth and strengthening of democratic institutions around the world," click on:
www.ned.org

Here's an interesting site, produced by PBS and geared to help young people understand our form of government:
pbskids.org/democracy

A great timeline of "Democracy's Rocky Road," it is produced by British Broadcasting Company (BBC) and includes a clickable map and more:
news.bbc.co.uk/2/hi/in_depth/629/629/7034525.stm

CHECK OUT WAR WITH GIANTS PAGE 54!

While the Gods watch...

illustrated by Vera Damov

"My world!" thinks mighty Zeus, as he peers down at the hustle and bustle around the Mediterranean and Aegean seas.

"Friends or foes? Will they be joining me in my great Labyrinth here in Knossos," thinks the Minotaur as he takes note of a vessel approaching the island of Crete.

"Exciting, yet scary this prospect of finding a new home! Sure hope Zeus will keep us safe!" thinks this girl as she prepares to leave many friends and family at Klazomenai.

A New Home?

At the same time the Athenians were marching toward a more democratic government, they—and the citizens of other Greek city-states—were sending citizens to settle in distant lands. Some of the earliest colonies established by Greek city-states around the Mediterranean Sea date to between 750 and 500 B.C. Most likely, the primary goal at the time was to ease the constant food shortages that plagued Greece's growing population. With the exception of the central region known as Thessaly, the landscape of Greece is too rocky and dry to produce much grain. So, even if colonies were unable to send any food back to the "mother city," there would still be fewer mouths to feed at home. With thoughts such as these, and surely some sadness, settlers left their friends and families for new homes abroad. What they did take with them were Greek customs and ideas, including those about organizing and governing a city-state.

Among the most important Greek colonies were those in Sicily, southern Italy, the coast along the Black Sea, and Thrace, where people from Klazomenai founded the rich colony of Abdera.

Let's join Dr. Dig and Dr. Dig's team of archaeologists as they check out bones that belonged to some of ancient Greece's earliest colonists. The stories the bones tell are quite amazing. So, too, are the stories that the Greeks themselves told about bones that they uncovered. Just read on…

What Happened at Abdera?

By Anagnostis P. Agelarakis

It was sometime around 650 B.C. that a small fleet of ships left Klazomenai, a prosperous Greek city on the coast of present-day Turkey, and sailed north to the Thracian coast of the Aegean Sea. Aboard were a few hundred men, women, and children. With them were their possessions, livestock, and stores of grain and oil to found a new city. Behind them lay security, friends, and family; before them, an uncertain fate.

Take yourself back to 650 B.C.—that's more than 2,600 years ago—and imagine landing here at Abdera, with little idea of what you will find or who you might meet!

LET'S GO dig-GING

The finds prove the Klazomenians built at Abdera a fortification wall that was approximately 13 feet wide. Here, a team of students from Adelphi University excavate the area near the wall.

See the skeletal remains being uncovered? The author (in white head scarf at left and above for protection from the hot sun) and his students are unearthing and documenting each detail of an ancient human burial in Abdera.

The Klazomenians settled at Abdera on the coast of Thrace. The site was promising. It had a suitable harbor. It also was easily defended, as it was protected in part by the Nestos River, which empties into the Aegean Sea, and it had wetlands teeming with fish and waterfowl. The river offered a trade route inland, and the coastal plains gave routes to east. To help protect the city, the colonizers built defensive walls.

Unsolved Mysteries

Still, the Klazomenian colony did not flourish. According to the Greek historian Herodotus, in 545 B.C., the Persians attacked Teos, a city near Klazomenai. Rather than submit, the citizens of Teos "took to their ships and escaped by sea to Thrace. There, they founded Abdera, a place where Timisias of Klazomenai had previously tried to settle but without success, as he was driven out by the Thracians."

So, what happened to the Klazomenians at Abdera? By looking at their bones, we can find clues as to the difficulties they faced. Four cemeteries have been found outside the city walls. The 203 burials uncovered at cemetery K, which was used from about 650 to 570 B.C., held remains of 231 individuals. Analysis of the bones revealed that 71 percent of these people

IN THE HEADLINES

by Mark Rose

It's called the Colombian Emerald Watch. But, can you see the watch? It's set inside a giant emerald whose two sections are now connected with a hinge.

Cheapside

In 1912, workmen digging in the cellar of a demolished building in the London area known as Cheapside unearthed the largest cache of late 1500s to early 1600s jewelry ever found. They took the almost 500 pieces to "Stony Jack," a buyer of stolen goods. The police, however, soon caught up with them, and most of the cache was placed in the Museum of London. When World War I broke out in 1914, the jewelry went into a vault. Now, a century later, the entire Cheapside treasure has finally been shown to the public.

Records show that the cache was found in an area known as Goldsmith's Row and that the shops there had been destroyed in the Great Fire of 1666. Museum curators think a jeweler or goldsmith may have buried the treasure between 1640 and 1666. That person may have left in the early 1640s to take part in the English Civil War and never returned.

The find offers evidence of London as an international trade center for gems around 1600. The hoard includes Colombian emeralds, Indian rubies and diamonds, and Russian malachite. As these precious stones flowed into London, skilled jewelers escaping turmoil in their own lands immigrated to the city from Belgium, the Netherlands, France, and Germany.

Museum of London curator Hazel Forsyth believes some Cheapside jewels belonged to an immigrant named Gerrard (or Gerhard) Pulman. After buying gems overseas, Pulman sailed for London aboard the ship *Discovery* in March 1631, bringing a number of locked containers with him. While at sea, Pulman lost a diamond the "bignes of a walnut." In a fatal mistake, he asked the crew to help search for it. Convinced their passenger had a fortune in jewels, some crew members conspired to steal them. The ship's surgeon poisoned Pulman.

Once in London, *Discovery*'s crew sold the gems to John and Francis Sympson, among other jewelers. A relative, Thomas Sympson, was likely responsible for two fake gems in the Cheapside treasure. Records show that Thomas leased the property where the workmen found the jewelry in 1912.

Mark Rose, *an archaeologist living in Brooklyn Heights, is writing a cultural history of ghost stories in early New York.*

had died before the age of 6, 77 percent before age 12, and 83 percent by about 19 years. What caused so many deaths among the young colonists?

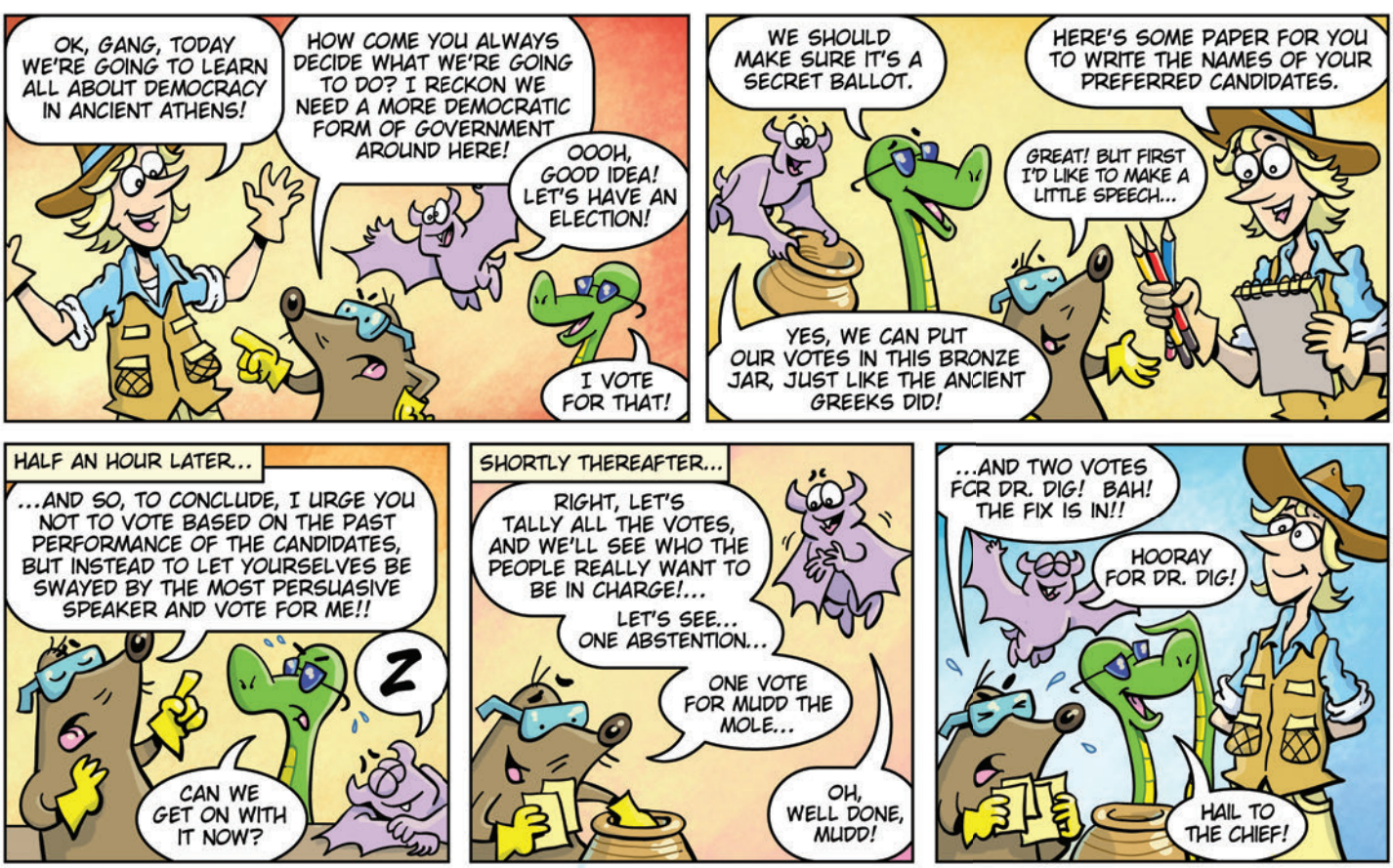
Possible Answers

If the deaths were spread evenly over the 80 years, perhaps the food supply was inadequate and malnutrition was to blame. If the burials occurred within a short period of time, there might have been an epidemic. Further analysis, however, proved that an epidemic is not a possible explanation.

Repeated malnutrition, fevers, prolonged bouts of diarrhea, parasites, and infections are all able to stop growth of tooth enamel and bones in the arms and legs. For those affected, the result is telltale lines or "growth checks." But there is little evidence of such growth checks among the colonists at Abdera. Apparently, when such trauma happened to the people there, especially to the young, they died before "growth checks" could develop.

There is a case of rickets, a condition caused by not enough vitamin D. And bone growth on some skulls suggests vitamin C deficiency. Many of the young have new bone growth on their ribs and

The Adventures of dr. dig By Chuck Whelon



"Check this out!" and the finds are amazing in what they have to "say." Here, at the Archaeological Museum of Abdera, team members study the human skeletal remains they have recovered.

long bones, and some have it on the roofs of their eye sockets. This can be caused by an iron deficiency, malaria, parasitic infections, or inflammations. Herodotus told of slow-moving waters and marshlands around Abdera, both of which offer breeding grounds for mosquitoes that spread malaria. Contagious childhood diseases and infectious conditions that are the result of close quarters and lower standards of cleanliness would have taken a toll on the youngest.

A Hard Life

What about the Thracians, whom Herodotus blames? There is little evidence for injuries such as unhealed fractures or cuts caused by weapons. Perhaps the armor and war tactics of the Klazomenians were effective against the larger numbers of lightly armed Thracians. Or, maybe the struggle between the colonists and Thracians involved the Thracians raiding crops and animals and not attacking the city.

There are examples of bone change due to daily wear: There are women's forearm and hand bones that reflect working around the house, and men's spines that reflect lifting and carrying large loads. Chipped enamel on the colonists' teeth suggests that their food was not as thoroughly processed as it had been in Klazomenai. Life on the Thracian frontier was not easy.

Pottery from one site shows that the Klazomenians were at Abdera for at least 80 years. Were any still alive when the Teans arrived? The Teans did use the same burial grounds, and Herodotus says that they honored Timisias of Klazomenai as the city's founder, so it is possible.

Beyond the Bones

By studying the uncovered bones at Abdera, we can learn much about colonization in the Greek world. As we do, we should also remember that every bone is evidence of human hopes and dreams and of successes and failures in the face of difficult conditions.

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LET'S GO dig-GING

*It was around the same time that Greek city-states began establishing their first colonies around the Mediterranean Sea that Greek **bards** were singing of powerful gods, fearless superheroes, and terrifying monsters who had once walked their lands. As these colonists traveled, so, too, did the tales. Just as archaeologists study the skeletal remains of colonists to learn more of their history, so, too, did the ancients uncover bones. What tales could they tell? Here's a **plausible** answer:*

The War *With the* GIANTS

by Adrienne Mayor

As the war rages between the gods and the giants, mighty Zeus hurls lightning bolts at the menacing Titans.

Millions of years before the first people appeared in Greece, in the Miocene epoch through the Pleistocene up until the end of the last Ice Age (about 23 million to 10,000 years ago), the Mediterranean Sea was not yet formed. At that time, a vast expanse of land connected what would someday become Europe, Africa, and Asia. That territory was populated by all kinds of immense mammals that have gone extinct: prehistoric ancestors of elephants, stupendous mastodons and mammoths, saber-toothed tigers, huge cave bears, weird giraffes, and giant woolly rhinoceroses. All these great creatures flourished in the Mediterranean area for millions of years and then died out. Under certain circumstances, some of their bones fossilized, turning into stone. Ever since then, bones of remarkable size and unfamiliar shapes have weathered out of bone beds all around the Mediterranean.

Whenever these colossal skulls, ribs, thigh bones, and shoulder blades suddenly poked out of the ground after raging thunderstorms, or floods, or earthquakes in ancient Greece, people were excited and mystified. It also happened that, on occasion, farmers turned up gigantic bones when they plowed their fields or dug wells. No one had ever seen any living creatures of such tremendous

Bard refers to a poet-singer who is skilled in composing and reciting verses about heroes and their deeds.

Plausible refers to something that is possibly true, believable or realistic.

Titans were a family of gods in ancient Greek mythology, who ruled before they were overthrown by Zeus and his siblings.

size. At the time when Greek myths were first being created, the horse was the largest living mammal that anyone knew; no one in Greece was aware of the elephants in Africa or India.

Perhaps—Here's a Theory

So imagine you lived in the time of the famed Greek bard Homer—around 700 B.C.—and you came across a fossilized femur (thigh bone) as tall as yourself. How would you and your friends explain such a creature? You could compare it to the vast shoulder blade and giant tooth—three times the size of human bones and teeth—that you saw displayed in a nearby temple. (Temples were like museums in those days, filled with marvelous objects). It would be logical to guess that the big bone must have belonged to one of the giants or monsters that had populated the earth ages ago in the glorious age of myth. In Greek mythology, the gods allied themselves with superheroes and heroines to fight gigantic **Titans** and dangerous monsters. All were destroyed long before the puny humans of today came along.

The Great War with the Giants was one way to account for the stony skeletons of unknown creatures buried in the ground all around the Mediterranean. According to Greek myth, monsters and giants flourished in the distant past, when mountains and rivers were still being formed and islands emerged from the sea. Zeus and the other gods, as well as superheroes such as Heracles, waged war on these terrifying creatures, zapping

LET'S GO dig-GING

And, There's More!

Not many years ago, archaeologists excavating the ancient city of Nichoria, south of Megalopolis, were surprised to find a large fossil bone that had been stored with other sacred objects in antiquity. Paleontologists identified this bone as the femur of a long-extinct woolly rhinoceros that had been buried in the lignite soil for about a million years, until some ancient Greeks found it and brought it to their city. The Nichorians displayed the fossil as awesome evidence that mythical giants had once lived and died in the Greek landscape. Today that bone, with its amazing history, is stored in the Ashmolean Museum in Oxford, England.

"By Jove, this mammoth bone is gigantic!" exclaims a museum official as he inspects a find made in Russia's Siberia region and sent to the museum for study and cataloging.

them with lightning and hiding their bodies deep in the earth. The Greeks created hundreds of sculptures and paintings showing the gods and heroes fighting armies of giants. You can see many of those art works in museums today.

Why Not? Just Take a Look!

Some places in Greece had such thick layers of huge, blackened bones that people believed they were the battlefields where the gods had slaughtered an army of giants. The area around Megalopolis, in southern Greece, was one of these famous battlefields. When people saw heaps of oversized, dark-colored bones emerging from the ground, they imagined they were looking at the jumbled bodies of fallen giants blasted by Zeus' cosmic lightning bolts. But there was something else even more eerie to see at Megalopolis. The ground was still smoldering!

More important, the ancient Greeks did not imagine those vivid details. There is a natural explanation for the big bones AND the smoking embers. In 1902, paleontologists excavated the ancient "Battlefield of the Giants" at Megalopolis. They discovered a great variety of Ice Age large mammal fossils, layers and layers of massive bones that continually eroded out of the soil. That scientific discovery explains the "bodies of fallen giants."

A Lightning Strike? —Maybe!

But what about the embers of the battlefield, still smoking from the lightning hurled by Zeus? The soil of Megalopolis is mostly lignite, a soft sedimentary rock made of compressed peat (decayed plants from eons ago). The dark brown lignite stains the white fossilized bones, giving them a burned, blackened look. And because lignite is a form of soft brown coal, it is combustible. Once it catches fire, for example if it is struck by lightning, the lignite can burn and smoke for a very long time. More than 2,000 years ago, these natural facts led generations of ancient Greeks to tell stories about a smoldering battlefield where the god's lightning had destroyed a multitude of giants.

Adrienne Mayor *studies mythology and ancient science. She is the author of* The First Fossil Hunters: Dinosaurs, Mammoths and Myth in Greek and Roman Times, *and her research is featured in* The Griffin and the Dinosaur.

ART-I-FACTS

Bull Dancers of Crete

One of the most feared monsters of the ancient Greek world was the Minotaur (meaning "bull of Minos"). According to Greek myth, this creature had a bull's head and a man's body, lived in a labyrinth ("maze"), and was fed human sacrifices. Greek myth also tells us that the Minotaur belonged to King Minos who ruled from a magnificent palace at Knossos on the Mediterranean island of Crete. Excavations in the palace area uncovered a richly decorated throne room. Excavations have also found evidence that shows the palace was multi-level, with more than 1,300 rooms winding about like a maze!

The ivory figurine at right dates to about 1600–1500 B.C. and was uncovered among the palace remains. What does this 3,500-year-old sculpture depict? Note the arched back, raised leg, and face gazing ahead so intently. Is the left hand (and perhaps lost right hand) grasping something?

Surviving records show that bull worship was common and that the people believed bulls had an awesome, godlike power. Religious ceremonies included daredevil athletes who grabbed a bull's horns and somersaulted over the beast. The purpose of such rituals probably was to glorify the bull's strength and express the human desire for that very power. Scholars believe that this figurine is the only remaining part of a sculpture group that featured the bull-leaper, a bull, and attendants.

The reconstructed scene at left shows a palace fresco dating to C. 1450-1400 B.C. It is important in that it helps us understand the bull-leaper. It shows a graceful youth flipping over a bull, with female figures (in white) ceremonially positioned nearby. While bull-leaping images have been found in ancient Egypt, Syria, and elsewhere, Knossos seems to have been the center of bull worship in Crete.

—Chaddie Kruger

THEN & NOW

NOW: Paper voting ballots in Greece today are available to voters in polling places and have a list of candidates' names printed on them.

THEN: Clay voting ballots in ancient Greece took the form of *ostraca* (pieces of pottery) bearing names of candidates.

WHAT'S THE SAME?

The belief that it is a citizen's responsibility to take part in government. Also, just as ancient Greeks distributed *ostraca* to promote their candidacy, so political campaigns today use promotional efforts such as radio, TV, and newspaper ads.

WHAT'S CHANGED?

The requirements for voting: In ancient Greece, citizenship did not extend to children, women, and slaves. Restrictions on men were also much stricter (SEE PAGES 2–3). Today, in Greece, all citizens 18 and older are eligible to vote. The ancient *ostraca* were much bulkier than today's ballots.