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One of the most important changes in Greece during the period from 800 B.C. to 500 B.C. was the rise of the polis, or city-state, and each polis developed a system of government that was appropriate to its circumstances. The problems that were faced and solved in Athens were the sharing of political power between the established aristocracy and the emerging other classes, and the adjustment of aristocratic ways of life to the ways of life of the new polis. It was the harmonious blending of all of these elements that was to produce the classical culture of Athens. Entering the polis age, Athens had the traditional institutions of other Greek protodemocratic states: an assembly of adult males, an aristocratic council, and annually elected officials. Within this traditional framework the Athenians, between 600 B.C. and 450 B.C., evolved what Greeks regarded as a fully fledged democratic constitution, though the right to vote was given to fewer groups of people than is seen in modern times. The first steps toward change were taken by Solon in 594 B.C., when he broke the aristocracy's stranglehold on elected offices by establishing wealth rather than birth as the basis of office holding, abolishing the economic obligations of ordinary Athenians to the aristocracy, and allowing the assembly (of which all citizens were equal members) to overrule the decisions of local courts in certain cases. The strength of the Athenian aristocracy was further weakened during the rest of the century by the rise of a type of government known as a tyranny, which is a form of interim rule by a popular strongman (not rule by a ruthless dictator as the modern use of the term suggests to us). The Peisistratids, as the succession of tyrants were called (after the founder of the dynasty, Peisistratos), strengthened Athenian central administration at the expense of the aristocracy by appointing judges throughout the region, producing Athens' first national coinage, and adding and embellishing festivals that tended to focus attention on Athens rather than on local villages of the surrounding region. By the end of the century, the time was ripe for more change: the tyrants were driven out, and in 508 B.C. a new reformer, Cleisthenes, gave final form to the developments reducing aristocratic control already under way. Cleisthenes' principal contribution to the creation of democracy at Athens was to complete the long process of weakening family and clan structures, especially among the aristocrats, and to set in their place locality-based corporations called demes, which became the point of entry for all civic and most religious life in Athens. Out of the demes were created 10 artificial tribes of roughly equal population. From the demes, by either election or selection, came 500 members of a new council, 6,000 jurors for the courts, 10 generals, and hundreds of commissioners. The assembly was sovereign in all matters but in practice delegated its power to subordinate bodies such as the council, which prepared the agenda for the meetings of the assembly, and the courts, which took care of most judicial matters. Various committees acted as an executive branch, implementing policies of the assembly and supervising, for instance, the food and water supplies and public buildings. This wide-scale participation by the citizenry in the government distinguished the democratic form of the Athenian polis from other, less liberal forms. The effect of Cleisthenes' reforms was to establish the superiority of the Athenian community as a whole over local institutions without destroying them. National politics rather than local or deme politics became the focal point. At the same time, entry into national politics began at the deme level and gave local loyalty a new focus: Athens itself. Over the next two centuries the implications of Cleisthenes' reforms were fully exploited. During the fifth century B.C. the council of 500 was extremely influential

in shaping policy. In the next century, however, it was the mature assembly that took on decision-making responsibility. By any measure other than that of the aristocrats, who had been upstaged by the supposedly inferior "people," the Athenian democracy was a stunning success. Never before, or since, have so many people been involved in the serious business of self-governance. It was precisely this opportunity to participate in public life that provided a stimulus for the brilliant unfolding of classical Greek culture.

question 1

Paragraph 1 supports which of the following statements about the Greek city-states?

- A Most city-states followed the model provided by Athens.
- B Most city-states were based on aristocratic rule.
- C Different types of government and organization were used by different city-states.
- D By 500 B.C. the city-states were no longer powerful.

question 2

According to paragraph 2, Athens had all of the following before becoming a city-state EXCEPT

- A a council made up of aristocrats
- B an assembly made up of men
- C a constitution that was fully democratic
- D officials who were elected yearly

question 3

According to paragraph 3, an important effect of making wealth the basis of office holding was to

- A make fewer people qualified to be members of the assembly
- B make it possible for non-aristocrats to hold office
- C help the aristocrats maintain power

D increase economic opportunities for all Athenian citizens

question 4

The word “abolishing” in the passage is closest in meaning to

A limiting

B eliminating

C revising

D supervising

question 5

In paragraph 3, the author’s explanation of the word “tyranny” indicates that

A most Athenians were opposed to rule by the Peisistratids

B the word had a somewhat different meaning for the Athenians than it does for people today

C the tyrants were supported by the aristocracy

D the word can be applied only to ruthless dictators

question 6

Which of the sentences below best expresses the essential information in the highlighted sentence in the passage? Incorrect choices change the meaning in important ways or leave out essential information.

A Cleisthenes, a reformer who recognized that aristocratic control had been decreasing since the end of the previous century, finally drove the tyrants out of Athens in 508 B.C.

B The tyrants were driven out, and in 508 B.C. Cleisthenes put in place the structures that completed the weakening of the aristocracy.

C By driving out the tyrants, Cleisthenes enabled the reforms that had been

under way since the end of the century to reach their final form in 508 B.C.

D Toward the end of the century, the tyrants were driven out, and in 508 B.C. Cleisthenes saw that it was time to change the structures that had reduced aristocratic control.

question 7

According to paragraph 4, one effect of making the demes the point of entry for civic life was to

- A ensure that every region had the same number of commissioners
- B distribute the population more equally throughout the Athens region
- C limit the number of aristocratic clans
- D reduce the importance of family connections

question 8

According to paragraph 4, one role of the new council was to

- A determine what issues came before the assembly
- B prepare the agenda for the courts
- C carry out the assembly's policies
- D oversee the distribution of food and water

question 9

Look at the four squares [] that indicate where the following sentence could be added to the passage.

One of the most important changes in Greece during the period from 800 B.C. to 500 B.C. was the rise of the polis, or city-state, and each polis developed a system of government that was appropriate to its circumstances. The problems that were faced and solved in Athens were the sharing of political power between the established aristocracy and the emerging other classes, and the adjustment of

aristocratic ways of life to the ways of life of the new polis. It was the harmonious blending of all of these elements that was to produce the classical culture of Athens. Entering the polis age, Athens had the traditional institutions of other Greek protodemocratic states: an assembly of adult males, an aristocratic council, and annually elected officials. Within this traditional framework the Athenians, between 600 B.C. and 450 B.C., evolved what Greeks regarded as a fully fledged democratic constitution, though the right to vote was given to fewer groups of people than is seen in modern times. The first steps toward change were taken by Solon in 594 B.C., when he broke the aristocracy's stranglehold on elected offices by establishing wealth rather than birth as the basis of office holding, abolishing the economic obligations of ordinary Athenians to the aristocracy, and allowing the assembly (of which all citizens were equal members) to overrule the decisions of local courts in certain cases. The strength of the Athenian aristocracy was further weakened during the rest of the century by the rise of a type of government known as a tyranny, which is a form of interim rule by a popular strongman (not rule by a ruthless dictator as the modern use of the term suggests to us). The Peisistratids, as the succession of tyrants were called (after the founder of the dynasty, Peisistratos), strengthened Athenian central administration at the expense of the aristocracy by appointing judges throughout the region, producing Athens' first national coinage, and adding and embellishing festivals that tended to focus attention on Athens rather than on local villages of the surrounding region. By the end of the century, the time was ripe for more change: the tyrants were driven out, and in 508 B.C. a new reformer, Cleisthenes, gave final form to the developments reducing aristocratic control already under way. Cleisthenes' principal contribution to the creation of democracy at Athens was to complete the long process of weakening family and clan structures, especially among the aristocrats, and to set in their place locality-based corporations called demes, which became the point of entry for all civic and most religious life in Athens. Out of the demes were created 10 artificial tribes of roughly equal population. From the demes, by either election or selection, came 500 members of a new council, 6,000 jurors for the courts, 10 generals, and hundreds of commissioners. The assembly was sovereign in all matters but in practice delegated its power to subordinate bodies such as the council, which prepared the agenda for the meetings of the assembly, and the courts, which took care of most judicial matters. Various committees acted as an executive branch, implementing policies of the assembly and supervising, for instance, the food and water supplies and public buildings. This wide-scale participation by the citizenry in the government distinguished the democratic form of the Athenian polis from other, less liberal forms. The effect of Cleisthenes' reforms was to establish the superiority of the Athenian community as a whole over local institutions without destroying them. National politics rather than local or deme politics became the focal point. At the same time, entry into national politics began at the deme level and gave local loyalty a new focus: Athens itself. Over the next two centuries the implications of Cleisthenes' reforms were fully exploited. During the fifth century B.C. the council of 500 was extremely influential in shaping policy. [] In the next century, however, it was the mature assembly that took on decision-making responsibility. [] By any measure other than that of the aristocrats, who had been upstaged by the supposedly inferior "people," the Athenian democracy was a stunning success. Never before, or since, have so many people been involved in the serious business of self-governance. [] It was precisely this opportunity to participate in public life that provided a stimulus for the brilliant unfolding of classical Greek culture. []

question 10

Directions: An introductory sentence for a brief summary of the passage is provided below. Complete the summary by selecting the THREE answer choices that express the most important ideas in the passage. Some sentences do not belong in the summary because they express ideas that are not presented in the passage or are minor ideas in the passage. This question is worth 2 points.

- A. The rise of the city-state put enormous pressure on the aristocracy to change its traditional way of life to make it appear more in harmony with the values of classical Athenian culture.
- B. The aristocracy's monopoly on political power ended with Solon's reforms, and its political influence was further eroded by the centralization of administration under the tyrants.
- C. The aristocrats staged elaborate festivals that focused attention on Athens instead of the surrounding villages.
- D. Cleisthenes gave each tribe an equal number of council members, jurors, generals, and commissioners.
- E. Cleisthenes' reforms reduced aristocratic power by reorganizing the citizen body and changing the entry points to civic life so that political power did not rely on traditional family and clan structures.
- F. Over time, as the all-citizen assembly took on more and more of the actual exercise of political power, ordinary citizens participated in public life more fully than ever before.