Spartans Citation Sample

This sample will show you how to cite commonly-used sources including different types of books (for example, books with multiple authors, chapters in an edited collection, and translated books), scholarly articles accessed through JSTOR, and chapters from Cambridge Histories Online.

All citations follow the Chicago Manual of Style Humanities Format.

A Few Notes:

- USE THIS AS A CITATION SAMPLE, NOT A PAPER SAMPLE. It is shorter and more general than your papers will be. My aim was to cite a wide variety of sources in a small space.

- Note the difference between the first citation of any work (which gives full publication information) and the subsequent citations.

- I have single-spaced within footnotes but double-spaced between footnotes. If you prefer, you may single-space between footnotes (the Word default).

- A bibliography appears at the end. Note the differences between footnote form and bibliography form.

The structure of Spartan society depended on the fundamental distinctions made between full citizens (Spartiates), free but politically disenfranchised inhabitants of surrounding towns (perioikoi), and enslaved agricultural workers (helots). Helot slavery both freed Spartan citizens to be professional soldiers, and compelled them to live in perpetual fear of revolt.

The helot system, which originated with the Spartans’ conquest of Messenia, differed from slavery elsewhere in Greece in that helots belonged to the state rather than to individual owners. Under the helot system the state gave each male citizen a fixed amount of land, called a kleros. The kleros came with helots who were obliged to work the land for its owner.¹ Helots were not, however, wholly at the disposal of their masters. Historian Sarah Pomeroy explains: “They [the helots] belonged to the state, not to individuals….Aside from the obligation to provide

sustenance for the owner of the plot of land, to serve as auxiliaries in the army, and to mourn at the death of kings and magistrates, the helots had no specific obligations to their masters.”2

Spartan citizens were assured a livelihood by the labor of the helots, but could not themselves engage in economic activity. The Spartan system of coinage reflected this restriction. The *perioikoi* used silver and gold to trade with other Greeks. Spartiates, however, used only iron until the end of the fifth century.3 With their economic status assured, all Spartan males were available for full-time military service as hoplites. As a result, Sparta could field what historian George Forrest has called “the only professional army in Greece.”4

Spartans benefited from helot servitude, but lived in constant fear of helot revolt. Compared to the slaves of other Greek societies, helots were not only more numerous in relation to the free population, but also more unified in language and culture.5 Thus, they were far more likely to revolt than slaves elsewhere in Greece. Fear of helot revolt, argues Forrest, was “the key to much of Spartan behaviour for centuries.”6

Sparta was perhaps best known for its educational system. All Spartan boys went through a rigorous state-sponsored education known as the *agoge*.7 Designed above all to produce disciplined soldiers, it glorified the uncomplaining endurance of pain. This aspect of

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Spartan culture appears to have survived long after the classical period. As late as the first century C.E., the historian Plutarch described a ritual performed at the altar of Artemis Ortheia in which two groups of Spartan boys were set against each other. One group would try “to rob as much cheese as possible from [the altar of] Ortheia.” The other group would defend the altar, whipping the attackers back. The injuries resulting from this practice were sometimes fatal.

The Spartan system has had its admirers in both ancient and modern times. (Indeed, Pomeroy asserts that “our [ancient] sources are tainted by their acceptance of an idealized image of Sparta…the ‘Spartan mirage.’” Most important, Athenian conservatives often looked to Sparta as a model. The politician Cimon, for example, not only pursued a Spartan alliance but also named his son Lacedaemonius. More recently, as historian Charles Freeman notes, Victorian Englishmen drew parallels between the Spartan educational system and their own public schools. The experience of the twentieth century, however, made the Spartan model less attractive. Freeman asserts: “The rigid training of an elite to uphold the honour of the state against its enemies has been too prominent a feature of both communist and fascist societies to attract much support now.”

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9 Burkert, *Greek Religion*, 262.


Bibliography

Note that each bibliography entry is indented after the first line. You can do this by selecting the “hanging” first line option in Word’s paragraph formatting.


Cartledge, Paul. “The Helots: a contemporary review.” In *The Ancient Mediterranean World*, edited by Keith Bradley and Paul Cartledge, 74-90. Cambridge: Cambridge University Press, 2011. Cambridge Histories Online. *This is a chapter from Cambridge Histories Online. As with any chapter in an edited collection, to give credit to the right person (a central purpose of footnotes!) you must give the author and title of the chapter you use as well as the editor and title of the book. In addition:*
- If you use several chapters from the same collection you may choose to list only the book (not the individual chapters) in your bibliography. Your footnotes, however, must still give the author and title for each chapter you refer to.
- Notice that the bibliography entry for a chapter in a collection gives the page numbers for the complete chapter.

Cartledge, Paul. “What Have the Spartans Done for Us?: Sparta's Contribution to Western Civilization.” *Greece & Rome*, Second Series 51, No. 2 (Oct., 2004): 164-179. JSTOR. *This is a journal article accessed through JSTOR. Notice that, as with a chapter in an edited collection, the bibliography entry gives the page numbers for the complete article.*


Freeman, Charles. *Egypt, Greece and Rome: Civilizations of the Ancient Mediterranean*. 2nd ed. Oxford: Oxford University Press, 2004. *This is the second edition of a book. If you are using a second or later edition, be sure to note that. The information you are citing may not have appeared in earlier editions, or may have been located on a different page.*


OR


This is a book with multiple authors. Note that only the first author appears with last name first. When a book has more than three authors you may either list them all, or use “and others.”

And finally, a general note on date of publication:
- Date of publication means the date that the book (or the edition you are using) was first published. This date is usually found on the copyright page (and sometimes also on the title page). The copyright page may also list the dates of new printings or impressions: these are not new editions, and should be ignored.